

C.H. Spurgeon On John Trapp

Would it be possible to eulogise too much the incomparably sententious and suggestive folios of John Trapp? Since Mr. Dickinson has rendered them accessible, I trust most of you have bought them. Trapp will be most valuable to men of discernment, to thoughtful men, to men who only want a start in a line of thought, and are then able to run alone. Trapp excels in witty stories on the one hand, and learned allusions on the other. You will not thoroughly enjoy him unless you can turn to the original, and yet a mere dunce at classics will prize him.

His writings remind me of himself: he was a pastor, hence his holy practical remarks; he was the head of a public school, and everywhere we see his profound scholarship; he was for some time amid the guns and drums of a parliamentary garrison, and he gossips and tells queer anecdotes like a man used to a soldier's life; yet withal, he comments as if he had been nothing else but a commentator all his days. Some of his remarks are far fetched, and like the far fetched rarities of Solomon's Tarshish, there is much gold and silver, but there are also apes and peacocks.

His criticisms would some of them be the cause of amusement in these days of greater scholarship; but for all that, he who shall excel Trapp had need rise very early in the morning. Trapp is my especial companion and treasure; I can read him when I am too weary for anything else. Trapp is salt, pepper, mustard, vinegar, and all the other condiments. Put him on the table when you study, and when you have your dish ready, use him by way of spicing the whole thing. Yes, gentlemen, read Trapp certainly, and if you catch the infection of his consecrated humour, so much the better for your hearers.

**A
Commentary
On The
Old and New Testaments**

John Trapp

Wherein the text is explained some controversies are discussed, sundry cases of conscience are cleared, divers commonplaces are handled, and many remarkable matters hinted that had by former interpreters been pretermitted. In all which diverse other texts of scripture, which occasionally occur, are fully opened, and the whole so intermixed with pertinent histories, as will yied both pleasure and profit to the judicious reader.

Volume One

Genesis To Second Chronicles

EDITOR'S PREFACE

It may be right to state what the nature of the Editorial labour expended on this Work has been. I have gone on the principle of taking the *minimum* of liberty with the Author's text, consistent with presenting it in the most serviceable form. The spelling has been modernised, and the punctuation corrected; but the Author's admirable quaintness has been left untouched. Occasionally an obsolete word has been explained, by placing beside it, in brackets, its modern equivalent; and in a very few instances the meaning of a sentence has been cleared up by a slight transposition of two or three words.

The multitudinous classical, patristic, historical, and literary quotations and references scattered down the margin of the Author's page, have been connected by numerals with the portion of the text to which they belong, and brought to the foot of the page. To have verified all these countless quotations, would have been to entail an expense that would have more materially enhanced the price than the value of the Work; but the reader now has them in an orderly form, and with an amount of accuracy, which have never hitherto pertained to them. In accomplishing this result, I have been greatly indebted to DAVID LAING, Esq., LL. D., of the Signet Library, for facilities and assistance, uniformly rendered with a patience and courtesy meriting my best acknowledgments.

The very numerous quotations from Scripture, characteristic of the Puritans—"mighty in the Scriptures,"—have been all verified, and an Index of them is now appended, which it is believed will be very useful. The light thrown on passages of Scripture in incidental quotation by such a writer as TRAPP, is frequently as valuable as express comments *in loco*; and those who may use this Work as a help in preparation for the Pulpit, will see that this Index, by its extent and fulness, is fitted to be very serviceable to them. It is accompanied by TRAPP'S original Index of Topics, now considerably enlarged.

I think it unnecessary to speak in commendation of my Author. The labour of many months spent over his pages in endeavouring to present them in a form (for the first time) worthy of their valuable contents, enables me cordially to indorse the high estimate expressed of this Commentary by numerous most competent judges.

H. M.

LASSWADE, BY EDINBURGH, 19th December 1866.

Memoir of John Trapp, M.A.

THERE is a vivid little book bearing the title of "A TRAP to Catch a Sunbeam." Ever since my promise to the enterprising and deserving young Publisher, to furnish a Memoir for his proposed reprint—now so happily concluded—I have been reversing the process, by seeking to 'catch' our 'TRAPP' among the 'Sunbeams' of the usual Puritan authorities, and contemporary books and manuscripts; or, to put it more humbly, have been carrying my literary lanthorn into all likely and unlikely places, towards getting 'light' on the ancient 'Life.' If—as in too many previous cases—it must anew be questioned, with SIR THOMAS BROWNE, "whether the best men be known, or whether there be not more remarkable persons forgot than any that stand remembered in the known account of time," {1} and if, -notwithstanding all persistent and anxious research, -the results be inadequate, I have yet to congratulate myself on a much fuller Memoir than is anywhere else to be found, and than at one time I could have hoped for—seeing that, over and over, inquiry was balked by destroyed Church registers, and that up to the present moment the response to the 'Notice' and appeal prefixed to the first volume *Genesis—II. Chronicles* has been absolutely—NIL. {2} Moreover, research started under the disadvantage of entire silence on the part of NEAL and CALAMY, PALMER and BROOK; while the same rule that excluded him from the "Worthies"—viz., that he was still living when that most genial, and pleasautest even of Fuller's books, was issued, excludes him also from the kindred "Lives" of SAMUEL CLARK, and the terse, fine-natured "Notices" of Edward Leigh Esq. One mourns the want of the two latter, as both were men who knew and loved him, wisely and well. However—to our task, that is no task, but truest "*labour of love.*"

The name TRAPP is not at all a common one in England or anywhere, so far as I have been able to trace. It is met with under the varying orthography of TRAP, TRAPP, TRAPPE, TRAPS and TRAPPS. The 'shield' of our Trapp bears three *cal-trops* (or calthrops)—those deadly snare-traps that played such havoc with

Edward's cavalry at Bannockburn. Perhaps we have here an instance of punning heraldry—to wit, in the "*cal-trops*," or Latin *trib-uli*.

The earliest TRAPPS that have come under our notice are these: a Rector of Duddinghurst, in the Archdeaconry of Essex, "Richard Trapp, S. T. P., 30th June 1491," {3} and good ROBERT TRAPP (or TRAPS), "goldsmith," of London, 1526, and his like-minded daughter, JODOCA or JOYCE. Before "the Fire" in the Church of St Leonard, Foster Lane, London, there was a fair monument to the memory of these large-hearted citizens. The beginning reads thus:—

When the Bells be merely rounge,
And the Masse devoutly soung,
And the Meate merely eaten,
Then shall ROBERT TRAPPIS, his wyffe, and his children, be
forgotten.

The enormous Alexandrine at the close—which beats Dryden hollow—will be forgiven for sake of the 'alms-deeds' commemorated. The daughter "Joyce" Trapp (or Traps), is still a vital name in Brasenose College, Oxford, being remembered in the "annual thanks" to Benefactors. {4} There was a Henry Trippe, M.A.—probably another spelling of Trappe merely—Rector of North Okendon in 1569, and of St Stephen's, Walbrook, London, in 1572. {5} His name is all that has reached posterity. NEWCOURT gives it with all carefulness, and with all carefulness omits that of THOMAS WATSON, another Rector of St Stephen's, Walbrook. Yet is the unrecorded, 'Ejected' Rector the remembered and venerated, and the recorded—forgotten! I have failed to get at connecting links between these TRAPPS.

Like the "heavenly" SIBBES, and innumerable other of the venerable and holy names of England, *our* JOHN TRAPP had for birthplace one of the humble, sequestered 'Villages' that so 'take' our foreign pilgrim-visitants, especially those from over the Atlantic; and, like the author of "The Soul's Conflict" and "Bruised Reed," his parentage was in all probability of "the common people," lowly, but godly. He was son of NICHOLAS TRAPP, of Kempsey—sometimes KEMSEY, and KEMESEY—situated in the lower division of the

Hundred of OSWALDSLOW, in WORCESTERSHIRE. In his "Decads" of "Commonplaces," {6} our Worthy mentions reverently "Mr SIMON TRAPPE, late minister of God's Word at Stratford-upon-Avon," as his "dear and near kinsman, both in the flesh and in the faith." This "good" man—Vicar of Stratford-upon-Avon—was in all likelihood a brother of Nicholas. {7} Contemporary 'registers' and other documents are gone; but circumstances must have led the paternal TRAPP to leave Kempsey for a neighbouring hamlet, named CROMB D'ABITOT, where, on 5th June 1601, our Commentator was born. {8} A little way off—on 8th September of same year—Mary Shakespere, mother of Shakespere—was left a widow.

KEMPSEY is described as a "handsome village"; but the one noticeable bit of fact placed on record concerning it is, that in 1779 certain fine elm-trees, planted in 1688, in commemoration of the immortal event of that year, were cut down. Gravestones, bearing dates so (comparatively) recent as 1702 and 1721, still solicit "prayers" for "the soul" of those lying beneath them, which would indicate a Roman Catholic "remnant" there. CROME D'AEITOT—spelled by Wood "Crome D'Abitot," and described as "commonly called Crumdebitot," and elsewhere CROMB OSBERN—is situated in the same Hundred with KEMPSEY, but in the deanery of PERSHORE, whereas the latter is in the deanery of WORCESTER. In the County Histories we have all manner of details concerning names that the world should "willingly let die," but not a syllable of the TRAPPS, or of our TRAPP. It chagrins one to have to labour through exhaustive and exhausting pedigrees of D'ABITOTS, and Youngs, and RICES, and CLARES, and COVENTRYS, and other "gentle" nobodies, -or bodies only, -and to be perplexed with barbarisms of this sort, that CRUMBE had "three carucates" *{In ancient deeds the normal carucate is either 120 acres or 80 acres by the Norman number (5 score to the hundred) and 144 acres or 96 acres by the English number (6 score to the hundred). CED}* and three villans, *{an occupier of land in the feudal vill. CED}* and five bordars with three carucates," and "quarentines of wood" away back in the Conqueror's time; while there is utter forgetfulness or supercilious ignorance, of those who were of the richer "blue blood" of the King of Kings' "family"—with reverence be it spoken. {9} Well! There is compensation—KEMPSEY remains dear to many hearts to this day, not because some of the "great ones" (so called) of the Land lived

and died there, but because of THOMAS BROMWICH, its 'Ejected' Vicar, concerning whom RICHARD BAXTER testified that he was "an ancient, reverend, able minister, of an upright life"; {10} and CROMB D'ABITOT is lustrous still, not from its D'ABITOTS, but as the birthplace of the old Puritan—JOHN TRAPP. {11}

Our Worthy, in the same place wherein he recalls the memory of his uncle—SIMON TRAPPE—and elsewhere, tells us of a deeper thing than birth or birthplace or kinsmanship. By a strange oversight on the part either of my accomplished friend the Editor (Rev. WILLIAM WEBSTER M.A.), or of the Printers—either, or both—the entire passage—a most characteristic one—has been left out; and hence, for the double reason of its own rare interest and this omission, must here be given. He is speaking of alms—as our readers will find on turning to the volume containing the New Testament; {12} and, after the example of "liberal givers" there adduced, ending with Antoninus the emperor, he thus chattily continues:—

"Queen Anne Bullen carried ever about her a little purse for the poor; thinking no day well spent wherein some man had not fared the better by some benefit at her hand. She kept her maids, and such as were about her, so employed in sewing and working garments for the poor, that neither was there seen any idleness then among them, nor any leisure to follow foolish pastimes. So did Dorcas before her, and so before them both Bathsheba, or the good housewife that she commends to her son Solomon: 'She layeth her hands to the spindle, and her hands hold the distaff.' {#Pr 31:19} But why this? And what need she be so work-brittle, being a queen? It followeth in the next words, {#Pr 31:20} 'She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.' She was of his mind, belike, that said, (and suffered for so saying, in King Henry VIII's days *Foxe*, 765.) 'That alms should not be given until it sweat in a man's hand,' Mr Bradford, martyr, counted that hour lost wherein he did not some good with his tongue, pen, or purse *Ibid.*, 1457. The young Lord Harrington gave the tenth of his allowance (which was a thousand pounds a year during his minority) to the poor and other good uses (as appeared by his accounts after his death), besides what

he gave in the way as he walked and travelled, which he did often and much, &c. {13} M. Whateley also, that late painful and powerful preacher of God's Word at Banbury, as he was much in pressing the duty of liberality, so himself abounded in works of mercy. He set apart and expended for the space of many years, for good uses, the tenth part of his yearly comings in, both out of his temporal and ecclesiastical means of maintenance." {14} Then come in our more immediate biographic references:—

"Neither may I here forget that late reverend man of God, Mr John Ballam, pastor of the church of Evesham, my SPIRITUAL FATHER and *bountiful benefactor*; nor yet M. Simon Trappe" *as before...*"Both which, out of that little they had (for God saw fit to hold them here to strait allowance, who deserved a larger proportion; but a rich store is of no less worth when locked up in a wicker casket {15} than when set in a bishop's mitre), they laid up by them weekly in store somewhat for the poor of that their little; and they were no losers by it."

The remainder of the overlooked paragraph, -only passing by the confirming marginal quotations, -may as well appear here:—

"The poor man's box is Christ's treasury (saith a Father), and He sits by as an Archdeacon to see what every man casts into this treasury, and with what affection. The people—Mr 12:41—cast in money (brass money, saith the original); somewhat they must do, for none might appear empty handed before the Lord, but they would do as little as might be; they cast in, saith the text, not silver or gold, but brass money, into the treasury. And many that were rich cast in much; but the poor widow cast in 'more than all the rest,' saith our Saviour; less in arithmetical proportion, but more in geometrical, because all she had. And women are noted for being more hard and tenacious than men; whence it is that the joy for finding the lost groat is propounded in the person of a woman (#Lu 15:8,9) But this was a 'widow indeed,' trusting in God, as St Paul describeth such—in the living God, as this text hath it, 'who giveth us all things richly to enjoy.' This is one part of God's charge here; and another is, to be 'rich in good works, ready to distribute,' &c. And that is our first reason," &c.

We may very safely assume that it was between Master SIMON TRAPPE and Master JOHN BALLAM that Master JOHN TRAPP obtained his early school training; while to the dear 'pastor' of EVESHAM—worthy predecessor of the 'Ejected' GEORGE HOPKINS there {16} -there was the tenderer and holier debt of 'spiritual' fatherhood, which was no idle phrase or conventional thing from such a pen. We have another grateful allusion to BALLAM in his Commentary on #Pr 4:3 "For I was my father's son." On this he says, in his own full way:—

"Plato praised God that he was pupil to Socrates, Bucholcerus that he was bred under Melanchthon, Mr Whateley under Mr DOD's ministry, and I under Mr BALLAM'S at Evesham."

It is lamentable that next to nothing of earthly 'record' remains of MASTER BALLAM. NEAL and BROOK knew not of him; and as is their wont, the County-Histories lavish all their pains on the dry-as-dust herald-lore of the 'big' Families. Shade of Fuller, forgive us if we venture a pun in coveting that some one of even such "Asses" had spoken of such a Ballam!

EVESHAM is not far from KEMPSEY and CROMB D'ABITOT, being within the Hundred of BLAKENHURST. It owes its origin to the great Abbey that once stood in its wood-land solitudes. {17} I could not pass the gray walls of the humble Church without paying the reverence of a bared head to the memory of him who so long ago was used to "quicken" therein the larger and stronger soul than his own, perchance. One wistfully wishes a sight of the 'sermon' from whose quiver the arrow went forth that wounded to heal; as one in like sort longs unsatisfiedly to set eyes and heart on the "Hidden Treasure" of ZACHARY CATLIN, the friend and "pastor" of Sibbes.

{18}

Thus 'trained' under MASTER BALLAM, young TRAPP proceeded from his village-home to the county town (or city), -his native WORCESTER—passing hither as "a king's scholar," to the renowned "Free School" in Worcester. {19} The Master was HENRY BRIGHT, of whom Anthony a-Wood speaks laudingly. Having told

us, under "January 17th, 1583," that he was then made "B.A."—along with HENRY AIRAY, the commentator on "Philippians"; and JOHN DOVE—by whom, if I err not, is designated the quaint author of that rarest of rare books, the savoury quarto on the Song of Solomon, now before me—and "M.A." in 1586, he continues, "He was afterwards master of the king's school at Worcester (in which city he was born) for forty years together, and prebendary of the church there for the last seven years of his life. He had a most excellent faculty in instructing youths in Latin, Greek, and Hebrew, most of which were afterwards sent to the Universities, where they proved eminent to emulation. He was also an excellent preacher, was resorted to far and near, and dying 4th March 1626, was buried in the cathedral church in Worcester." {20}

Doubtless Master BALLAM'S "bountiful benefaction" aided now; and of certainty his protegee recompensed him for all his love and care and bounty. Whatever of "Latin, Greek, and Hebrew" BRIGHT had to "teach," Master TRAPP with "all diligence" acquired; and although it may not be "written in the books of the chronicles of the kings," the foremost "pupil" of this school was the rustic villager of CROMB D'ABITOT. Later there came to the same 'school' and 'Master,' SAMUEL BUTLER, and the ATHENAE records as "scholars" of HENRY BRIGHT, such names as ROBERT HARRIS, and JOHN DOUGHTIE, and FRANCIS POTTER, and ROGER MANWARING, and the DUGARDS; but who of them all in potential service may once be named with the Puritan Commentator—albeit I would speak with high regard of the keen-brained and rich freighted Puritan ROBERT HARRIS? and as to the poet of "Hudibras," comparison and estimate are impossible where the differences are so fundamental. Curious it certainly is, and declarative on his part, of robust independence of thought and decision, that while the Master and school-"mates" of our Worthy, in so far as these names go—save HARRIS—became Churchly and Royalist to the backbone, he, when the crisis came, took his 'side' for the Kingdom rather than the King; or let us put it, for the Monarchy rather than the Monarch, and for plain PRESBYTERY as opposed to stately PRELACY—as afterwards to be told.

ANTHONY A-WOOD, as above, informs us that most of HENRY BRIGHT'S four-languaged "pupils" (English being assumed) were "sent" to the Universities. His "Lives" confirm this, and specifically of TRAPP he states, "In 1618 he made his academical entry into Christ Church *Oxford*, and lived there some years in the condition, as it seems, of a servitor, under the tuition of Mr GEORGE JAY, a student of that house, and partly by the benefaction of Dr Corbet, then dean thereof."

What determined the preference of OXFORD over Cambridge, and the selection of WOLSEY'S college of "Christ Church" has not been transmitted. Certainly, however illustrious, this particular College was not at all distinguished as Puritan—after the type of CAMBRIDGE contemporaneously, and even of lesser Colleges in OXFORD. It is pleasant to find the sunny-natured poet-Bishop, while "dean," taking kindly interest in Master TRAPP. Of his tutor, GEORGE JAY, not very much is known, but what is known deepens the surprise that out of such continued Churchly and Royalist influences our Puritan came forth so staunch and true. But the Churchism and the Royalism of such men as CORBET and JAY were not the slimy and crawling things ultimately gendered. Here is the notice of JAY by ANTHONY A-WOOD:—

"At the same time 1660 were letters from the chancellor read for GEORGE JAY of Christ Church to be created Doctor of Divinity; but being not present, he was to be admitted when he made his appearance. The said letter speaks thus of him. 'He continued a student of Christ Church for the space of twenty years and upwards, and in the year 1614 he proceeded Master of Arts, and was first made grammar-reader, then *terrae-filius* at the public act, and afterwards was made chaplain to the Earl of Anglesea, and after to the Duke of Bucks, and then to Dr White, Bishop of Ely, lately deceased. And now his majesty taking special notice of Mr Jay's worth and ability, as also of his services done to him, and his sufferings for him, hath been graciously pleased, without any privy or seeking of his own, to give unto him an eminent preferment in the Church. By reasons of the late troubles he was forced beyond the seas to save his life, &c. This Mr Jay, who was born of genteel parents in Dorsetshire, but not admitted doctor, hath several sermons

extant, which I have not seen." {21} All honour to such genuine allegiance to conviction; but all wonder and sorrow over the object of it. How the ideal glorified the actual in such minds as JAY and THOMAS FULLER and others that might be named—much as the haze of sunlight transfigures even the ordure of the dunghill and the corrupt green of the stagnant pool! TRAPP passed "B.A." in 1621, and proceeded "M.A." in 1624. {22} A glance at contemporary 'entries' gives us, on the same pages, JOHN TOMBES and GEORGE NEWTON, JOHN ANGELL and JAMES CRANFORD, JOHN GUMBLEDEN and WILLIAM STRODE, WILLIAM STREAT, OLIVER WHITBY, and JOHN WILSON—all names still found on ancient Puritan title-pages: the first, the antagonist of Baxter; the second, the penetrative expounder of John xvii; the third, fetcher of a tear of human pity from Laud; the fourth, well-meaning, but flayed alive by BAXTER; the fifth, the ripe and rich expositor of the narrative of the Lord's Temptation, and other choice portions of Scripture; the sixth, the "public orator" of the University, and one who subsequently played a conspicuous part in the Commonwealth; the seventh, a quaint and wise reconciler of Bible-difficulties; the eighth, the friend of WILLIAM CHILLINGWORTH; the ninth, one of the tenderest and truest and raciest of the elder minor writers. {23} It were easy to cull other names through the period—1618 to 1624—but it is not needed. From the after-veneration with which these and kindred fellow-students quoted "Master Trapp," and the inevitableness of citation whenever opportunity offered, it is clear JOHN TRAPP left his mark on his contemporaries in Oxford, and won their love. With the self-respect of a cultured intellect, he failed not to announce on his "Commentaries" that he was "sometime of Christ-Church, in Oxford." In the dedication of his volume on the "Minor Prophets"—1654—he closes it thus, "*Eiusdem Aedis Christi, annis ab hinc triginta, Alumnus.*" Deducting "thirty" from 1654 takes us back to 1624; so that he left the University finally upon proceeding "M.A." There must have been an interval of non-residence; for in 1622, Mr ALEXANDER ASPINALL, Head-Master of the Free School in Stratford-upon-Avon, being aged, and desirous of an usher or associate to take the active superintendence of the establishment, young Master Trapp offered himself for the situation, in opposition to Mr George Quiney—a name familiar to Shakesperians {24} -and was appointed by the Corporation, on the

ground that Master Quiney, as being assistant-minister to the Vicar, was ineligible. {25} In all likelihood it was on this occasion that he found a friend and patron in Sir ROBERT LEE of BILSELEY, Warwickshire, as gratefully acknowledged by him in the dedication of his volume on the Pentateuch to Sir CHARLES LEE, his son, *eg.*, "I must never forget, *though it be well-nigh forty years since*, how much I stood obliged for many *signal favours* and real courtesies to that renowned knight your father." The date of the epistle is 1662, from which deducting 'forty' years, we have the year of the appointment, *viz.*, 1622.

This was the main event in our Worthy's uneventful life, inasmuch as coming to Stratford in 1622, that is, in his twenty-first year, he continued there unto his white-haired old age. Upon the death of ASPINALL—which took place in February 1624—he was, by the vote of the Body-Corporate, elected on 2d April, Head-Master, with the salary and residence appertaining to it; {26} and almost coincident with this—Mr Quiney's death taking place about the same time—the Rev Simon Trapp—of whom before—was elected (on 19th April) "assistant-minister" in his place. Thus uncle and nephew were brought together. His good 'kinsman' continued "curate" or "associate" from 1524 to 1641. Nor was this all that marked 1624; for besides his University honours in this year, he was then also united in marriage to "Anne Gibbard"—a Christian name that reminds us of another "Anne" who had only a few months before—1623—been laid beside her immortal husband in that world's pilgrim-shrine, the "north side of the chancel." Probably Master TRAPP fetched his bride from Cromb D'Abitot, or, at any rate, from his native WORCESTERSHIRE—the name not being found in Stratford. {27}

It was no common "School" of which our Puritan was thus appointed "Head-Master." That is, in the glory of its one supreme "scholar" it has a renown compared with which that of the proudest College is bald. But all this came afterwards. True, the "folio" was published by the "players" in 1623—very soon after TRAPP'S election. Nevertheless the aureole (glorifying halo) of fame—within whose ring of light all lowliest things are dilated—kindled only slowly. The grandchildren of Shakespere were doubtless among the

‘pupils’ of our Worthy, as Mistress SUSANNAH HALL—"witty above her sex"—his daughter, and her husband, Dr JOHN HALL, were his personal friends—the latter his "physician," as will appear very interestingly in the sequel.

For sixteen years—reckoning from 1622 to 1638—TRAPP was occupied with his school duties and the "occasional service" of a chapel at Luddington near Stratford. {28} He so commended himself as "Master" to the Corporation that they annually presented him with a "gratuity," or New Year's gift beyond his salary. {29}

In 1638 he first appeared as an author in his "God's Love-Tokens." {30} It is dedicated very tenderly and simply to "The Right Honourable and most virtuous Lady, the Lady Anne, Countess of Middlesex." He tells the Countess that his treatise was "conceived at first for his own solace," but had since been preached, and was now published for her's, by reason of "the transplanting" of her "darling daughter—that hopeful young plant, the Lady SUSANNA CRANFIELD—into His heavenly paradise." It is an uncommonly soft, sweet, soothing, gospel-full little book, and must have come as the very nail-pierced Hand to wipe away the tears of the mourners in Bilseley. He himself, in speaking out of his own heart, also spoke to his own heart. He needed "consolation." John, his first-born, "baptized" on 22d May 1625, died on 25th July same year: an "infant," apparently unbaptized, died 10th December 1627: Phebe, baptized 28th April 1633, died 11th June 1633: and Mary, baptized 8th June 1626, died 19th March 1635-6. So that the shadow lay on the humble hearth of the good Schoolmaster as well as on that of the Hall.

In 1639, LIONEL EARL OF MIDDLESEX—husband of Lady Anne—"presented" TRAPP to the Vicarage of Weston-on-Avon—as gratefully acknowledged in the "Epistle Dedicatory" to the "True Treasure"—e.g., "My first adventure into the world I presumed to present, some three years since, to your most noble and virtuous consort, for a consolatory. This next being my first-fruits at your lordship's Weston, I knew not to whom more fitly to address than to your honourable self; who may lay as good a claim to the man as to the manor. The one yields you an annual increase, a goodly income;

and the other hates to be held either barren or not busy in the Lord's vineyard, whether you have so freely and fairly sent him and set him a-work." This 'living,' though of small revenue to him, was yet rendered valuable by the parish containing the ancient manor-house of Milcot, the seat and frequent residence of his patron: and also by its convenient contiguity to Stratford, as it was only about two miles farther south of Luddington. It was thus easy to combine the labours of the unambitious plurality of the School and Church.

Weston-on-Avon—second in interest only to Cowper's "Weston"—remains to this day a small hamlet within the Parish of Marshfield, formerly called Old Marsfield, or Little Marsfield in the Hundred of Thornbury, Gloucestershire. It was formerly a distinct parish called St Pancras: and a well in this place still bears the name of that saint.

{31}

I must confess to be ignorant of the saint here named, and profane enough not to mind much to have this ignorance dispelled: but I accept the "well" that still gushes forth clearly and coldly—flashing under the alders and through the primroses—as a fit symbol of the 'ministry' of our later Saint. Certes Weston-on-Avon received in its Vicar one whose every sermon was as a cup of "living water" fetched straight from the Fountain. He entered on its duties under the shadow of a keenly-felt loss: for over at EVESHAM holy and loved JOHN BALLAM was just laid in his grave. I do not doubt that his "spiritual" son was there to lay the gray head softly to rest. {32}

From 1639 to 1662 TRAPP designates himself in all his title-pages either "Pastour," or "Pastor and Preacher of the Word of God at WESTON-UPON-AVON in Gloucestershire": and "Weston" was his charge-proper during those years. But he dates his "Epistle Dedicatory" to "the reverend and his much-honoured father, Mr John Ley, pastor and preacher of God's Word at GREAT BUDWORTH in Cheshire," from "Welford," 16th day of November 1647: {33} again to Edward Leigh, Sept. 8, 1656: {34} and once more on 24th October 1659 he dates his "Epistle Dedicatory" to the Stephenses from the same place: {35} and so elsewhere. There are no 'records' of his having been instituted as Rector at Welford: but it appears to be certain that he was the actual "pastor" or "parson." He

received the 'presentation' doubtless from the Parliament, and perchance to the "ousting" of a Royalist, "scandalous" or merely politically faulty—viz., one Dr Bowen, who figures in Walker's "Sufferings" as one of the "restored" of The Restoration—and nowhere else to mortal knowledge. {36} In the Saunders' Manuscripts (as before) it is stated that TRAPP was "superseded" in the school by "Mr Robert Dale" in 1650: and the reason assigned is, that it was "on taking the Covenant, and being appointed an Assistant to the Commissioners for the ejection of those parochial clergymen who still adhered to the Crown and Episcopacy": and earlier, that he had rendered himself "from his Puritanical bias, obnoxious to the Cavaliers." That Trapp "suffered" during the "troubles" of this memorable period will be shown immediately: but the supercession from the School at Stratford by Mr Robert Dale must have been voluntary, inasmuch as in the Welford "Registers," under date "November 12, 1650," there is still extant this entry:—

“Mr Robert Dale of Stratford to Susanna Trapp of Welford: married Nov. 12.” {37}

The handwriting is that of our Trapp, indicative of the ceremony having been performed by himself. We cannot greatly err therefore if we conclude that the father-in-law himself transferred his School to his son-in-law: and until the Restoration confined himself to the oversight of WESTON and WELFORD—both adjoining—and aided by a "curate" or "associate." {38} That he loved his "Welford" flock very tenderly is incidentally revealed by a golden sentence in one of his already noticed Welford-dated "Epistles Dedicatory," viz., to John Ley—*e.g.*, "Whatever else is wanting in them *his Notes or Commentaries*, a will, I am sure, is not wanting, of laying forth my small talent to the honour of my Master and the good of my fellow servants, those of *mine own particular charge especially*, to whom most of these things have been delivered, and of whom I can truly say, as Reverend Mr Stock did of his people in Bread Street, London, that he had rather win one of them than twenty others."

A little way back it emerges that our TRAPP was appointed one of the "assistants" to the "Commissioners for the Ejection" of the "scandalous" clergy and schoolmasters. {39} This is scarcely the place

wherein to argue the pros and cons of this procedure, or of the expediency or non-expediency of the overthrow of Episcopacy. The "testimony" of RICHARD BAXTER has settled for all candid minds the general righteousness of the verdicts; and the scathing tractates of JOHN GOODWIN—powerful as Milton's and sparkling as Marvell's—has equally established the unrighteous intrusion of the Parliament and their "Commissioners" into a domain whither none may enter save the One King and Head of the Church; nor less so—without forgetting their splendid service otherwise—that the dominant Presbyterians—alas! that I, a Presbyterian, have to write it—but ignobly filled the magnificent part given them in God's providence, indulging in such fierce and unreasoning fulminations against "Toleration" of any save themselves, as flush one's cheek, half in anger and half in contempt. The more's the pity that personally they were the "excellent" of the earth, as their mere names suffice to prove. But the FACT is valuable, as it is a window through which we get a sight of our Puritan—as already remarked—in the stand he took at the grand Crisis of the Nation.

It needeth not that the story of England preceding, continuing through, and succeeding the Civil War should be here re-told. I shall limit myself to events as they affected our Worthy.

Regarded broadly, all who know anything of the period will know that Church and State alike, were, from nearly the time of Trapp's institution at Weston, in confusion. Before that, the misguided king had 'broken' with his Parliament and the nation, 'broken' from his own conscience. There followed in swift succession, for laws—proclamations: for legislation—prerogative: for enacted taxation—forced loans: for government—the will, or rather the caprice, of one man, and he not kingly, albeit he wore a crown. It was, as I have said before, and elsewhere, a crisis-time, "during which all Englishmen were choosing their parts, and preparing for civil war." "The king's pursuivants and his commissions of array are being encountered by the commissioners and the ordinances of the Parliament: the old corselet and steel-cap, the old pike and sword and carbine are being taken down from the wall, where they had hung since the time of the Armada; the hunter and the farm-horse are being trained to stand fire; squadrons of yeomen, battalions of burghers, are being drilled

by officers who had served under Gustavus; French and German engineers are organising the artillery; uniforms are being made for Newcastle's white coats, Hampden's green coats, Lord Saye's blue coats, the city of London's red coats; banners are being embroidered with mottos, loyal or patriotic; friends who have taken opposite sides, with sad hearts are waving a last farewell across the widening gulf to each other." {40}

Trapp 'chose' the side of the nation; and sorrowfully and reluctantly, but decisively, aided the marshalling of Roundhead against Cavalier—for the Right. Persistent faithlessness and mendacity had so lowered the man that the king unclothed himself of all credence, much more of reverence; and Prelacy had so lorded it, and so aped the very fantastics of Popery, that it went by default.

We have glimpses of TRAPP at this memorable period in his "Epistle Dedicatory" to that Colonel Bridges, governor of Warwick Castle, who is so honoured in the RELIQUIAE BAXTERIAN Æ. {41} "This book of mine," he says, in presenting his "Commentary" on the "New Testament," (2d edition, 1656,) "doth at once both crave and claim your patronage; for I cannot bethink me of any one that—all things considered—hath better right to it and me than yourself. I must never forget how that, being carried prisoner by the enemies, you soon set me off by exchange; and after that, being by them driven from house and home, you received me to harbour; yea, being driven out of one pulpit—where they thought to have surprised me—you presently put me into another, where I had a comfortable employment and a competent encouragement." Then follows as extraordinary a revelation as ever has been made concerning the circumstances under which a book was produced:—"What hours I could THEN well spare," he continues, "from that *pensum diurnum* of praying and preaching, I gladly spent on these Notes upon the New Testament: as hating with the Athenians, *ησυχίαν απαργμονα*, a fruitless feriatio (Thucyd.); and holding with Cato that account must be given, not of our labour only, but of our leisure also: *Non solum negotii, sed et otii reddenda est ratio* (Cic. de Senec.)" Then very pathetically: "For that two years' space, well-nigh, that I lived in your garrison, I think I may truly say with Seneca, *Nullus mihi per otium exiit dies, partem etiam noctium*

studiis vindicavi, that I laboured night and day, (amidst many fears and tears for the labouring Church and bleeding State,) *ut ad vitam communem aliquem saltem fructum ferre possem*; that I might be some way serviceable to the public and to you (Cicero). And albeit I was even sick at heart sometimes of the affliction of Joseph, {#Am 6:6} and even ready through faintness to let fall my pen, as it befell Jerome, when writing upon Ezekiel, he heard of the sacking of the city of Rome by the Goths: yet as God (who comforteth those that are cast down, #2Co 7:6) gave us any *lucida intervalla* (*this last triumphant year especially*), I took heart afresh to set closer to the work, which now, by God's grace, is brought to some period." By "this last triumphant year" was marked the full attainment of his magnificent authority by OLIVER CROMWELL. In the light of the events, it is no marvel that saintly SAMUEL CLARK, in his "Epistle to the Reader,"—following the author's own, -should thus write:—"He TRAPP is a man...who hath wholly devoted and given up himself to the service of God's Church, and doth naturally care for the good thereof: witness his constant preaching, even whilst the burden and care of a public school lay upon him; and now in these calamitous and bloody times, wherein he hath suffered deeply, being driven from his charge, and forced to shroud himself in a garrison of the Parliament's; yet, notwithstanding his daily labours amongst the soldiers, and IN THE MIDST OF THE NOISES OF GUNS AND DRUMS, he hath betaken himself to writing of Commentaries upon the sacred Scriptures."

These "noises of guns and drums," under whose din our calm Puritan wrote his "Notes," remind us of RICHARD BAXTER'S sermon in the village church of Alcester, while the roaring of the cannon announced the battle of Edgehill. {42} Besides his "service" in the "garrison," and taking of the Covenant, and sharing in the Parliament's ecclesiastical "commission," TRAPP scatters up and down his "Commentaries," burning words that leave no doubt on his sentiments. He mourns over the gallant Lord Brook in beautiful contrast with the superstitious twaddle of retribution by Laud, on the same event; and has articulate and lofty thanks for Edgehill and Naseby. He was out and out a Presbyterian, but uncontroversial and clement. {43}

The RESTORATION came in 1660; and, as we have seen, the Royalist "rector" of Welford was reinstated thereupon. Our Worthy quietly, meekly withdrew to his school at Stratford, along with which he continued to hold his slender benefice of Weston, which, up to 1787, was invariably combined with the mastership of the school. That he was not "ejected" with the "Two Thousand," but left undisturbed and unharassed with demands of "Assent and Consent," is explained by the relation of Weston to the School; and no more eloquent FACT could be adduced of the immoveable place he had won in the respect and confidence of the community. It telleth also, perchance, that he had mellowed as he aged, and lived "a quiet and peaceable life" in all "godliness," being of the type of MELANCTHON rather than of LUTHER, or of RICHARD SIBBES rather than of fiery, outspoken JOHN GOODWIN. And so he went "out and in" in all simpleness "unto the end." He died on 17th October 1669, and was buried in his own church of Weston-upon-Avon, within the communion rail, and "near to the grave of his sometime wife." {44} His son John, then vicar of Stratford-upon-Avon, placed a plain stone over his parents. It is now time-worn and half illegible; but Wheler, in his "Guide," has preserved the most of it as follows:—

M S

*REVERENDI VIRI JOHANNIS TRAPP, ART. MAG. ÆDIS
CHRISTI
OXON. QUONDAM ALUMNI, ET HUIUS ECCLAE. PER
ANNOS PLUS MINUS
TRIGINTA VICARII. OPERA. QUIDEM NON VIC...SED
SEDULA ET
SUA...IN CONCIONIBUS, IN SCRIPTIS, IN ANIM...
DILIGENTISSIMUS. SACRIS HUMANISQ. LITERIS, ET QU...
VIRTUTIBUS
INSTRUC...IN BARBARO...SAECULO DOCT...
IAM VITAE SATUR...HIC IUXTA...OE CONIUGIS SEN
...MDCLXIX. Æ... JOHANNES TRAPP...
OP...POS... {45}*

GRANGER very well gathers up the universal tradition of our Worthy as found in Wheler and Saunders and all. "He never had, or even wished for, any preferment besides his vicarage *of Weston*, which lay at the convenient distance of two miles from his School. His character for strictness of life and as a preacher was such, that he was, on the foot of his merit, offered very considerable benefices, which he refused to accept, as his condition was equal to his wishes." {46}

Even during his life he was held in the profoundest veneration by his contemporaries. In every subsequently published "Exposition" or "Commentary," you find "Trapp" quoted with better than merely laudatory epithets—his immense hunger for "work" and laboriousness in everything, having signal recognition; and the son-in-law of WILLIAM SHAKESPERE, in that oddest of books ever ventured to the press, whether read in its quaint Latin or in Cooke's plain-speached English—"Observations on English Bodies"—interweaves with his printed "Prescription" for him—and which is a curiosity in itself, and in its homely wording—this great 'testimony':—

"OBSERV. LXXXII. Mr J. Trap, minister, for his piety and learning, SECOND TO NONE." {47} With similar respect, indeed reverent love, does the famous THOMAS HALL, of King's Norton—ripest and rarest of the later Puritans, and a genuine scholar—dedicate to him his "Pulpit Guarded"—the long, quaint, sarcastic title page of which, -as marking one phase of the Puritan Nonconformist controversy, within the more cultured sphere, -will be found below. {48} TRAPP had acted as 'Moderator' or Chairman {49} in the singular debate; and so HALL, after an English "Epistle Dedicatory" to the "Right Honourable, Reverend, and Religious Judges, John Wilde and Edward Atkins," adds another to him as "*Ornatissimo Viro, amico amicissimo, necnon Patri celeberrimo, Dno Iohanni Trapp, Pastori de Bello-vado*"; and there follow words of measured but glowing homage and praise.

Similar is the finely put praise of the "Preface" to the volume on the "Minor Prophets," by the ever to be venerated Drs JOHN BRYAN and OBADIAH GREW of Coventry—both, of the illustrious "Two

Thousand" of 1662—*e.g.*, " We need not commend the author: all his works speak him to be 'a workman that needeth not to be ashamed'; an 'interpreter, one among a thousand.' We may say of him as Cyprian to Cald., *Adeo exercitatus et in Scripturis peritus, ut caute omnia et consulto gerat.* Origen, speaking of the prophets, calls them bees, and their prophecies honeycombs. This Expositor God hath made skilful, both in hiving and expressing." So too immediately thereafter 'testifies' one who elsewhere has given admirable evidence of power of insight and estimate—Samuel Clark. And so throughout, and especially in the "numerous verse" of the Rector of neighbouring Barford—Thomas Dugard. So that JENKYN'S priceless eulogy of GOUGE may be transferred, without one jot of abatement, to our Worthy:—"How unblameable, temperate, holy, was his deportment in all places! How exemplary was he to the flock! He was not like some of whom I have heard, that they preach so well that it's a pity they should ever be out of the pulpit; but they live so ill, that it's pity they should ever be in the pulpit"; and again, "Of his spiritual fulness of age, he was one who may be fitly called both 'one of a thousand,' and also a thousand men in one, for his excellent endowments, for his usefulness in his employments." {50}

It is noteworthy that TRAPP does not appear to have fallen in with the usage of the age, of bequeathing a sum for a funeral sermon. His modest "property" was valued at 116 pounds or thereby, {51} equal perhaps to 500 pounds now; but none of it went to purchase posthumous or funeral laudations. I do not doubt that many of his contemporaries should have, unbought, preached the usual sermon; but in 1669 most of his surviving associates were in 'hiding,' and under bitter persecution, and the Churchly funeral sermon was a poor thing, as frank-mouthed EDWARD BOTELER has, with Fullerian wit portrayed—*e.g.*, " It is too much known how the glossing tongues of some mercenary orators have preached themselves and this kind of preaching out of credit; the rank flowers of whose unsavoury rhetoric, sprinkled upon rotten names, have not only distasted some sick-brained and silly ones, but even turned the stomachs of sound and sober persons. So that the preacher of a Funeral Sermon may find his fittest text in that complaint of the prophet, #Isa 53:1, 'Who hath believed our report?' And a 'here

lies' may as truly be inscribed on the pulpit of the preacher as the grave or monument of the deceased." {52}

Of TRAPP'S personal appearance an idea may be formed from his Commentary Portraits, one when he was in his fifty-third, and the other when he was in his fifty-ninth year. I deeply regretted that the earlier had been chosen for reproduction by the Publisher for this reprint; but I am thankful that, with creditable readiness, he has agreed to my request to give the later also—along with a facsimile of Trapp's autograph, secured at Stratford. The earlier is inferior to the other; and besides is somewhat poorly done by the modern artist. That of 1660—originally prefixed to the volume, "Proverbs to Daniel"—is a noble head, wide-brewed, ox-eyed, but flashing out brain-power, arched and shaggy eye-brows, thin locks, neatly trimmed moustache and imperial, small vehement mouth, Shakesperian long upper lip, large nose, rounded chin, care-shadowed face altogether. {53} He was small in stature; as Dugard sings, "One of the age's greatest LITTLE men"—the allusion being to contemporaries all noted for their Zacehean size, as Falkland and Southampton, Cavendish and Godolphin, Hales of Eaton, and William Chillingworth, and rare Daniel Featley and Laud. {54}

And now, in bringing our little Memoir to a close, I have nothing to withdraw of my already published judgment of the "Commentaries," now reprinted; *e.g.*, " There is more of recondite learning ingeniously applied, more of spiritual insight felicitously expressed, more of searching application tersely put, more of genial sunny wit, nimble fancy, chatty anecdote, racy allusion, vivid suggestiveness, and robust common sense, within the five noble folios of JOHN TRAPP, than in any half-a-hundred of the miserable trash that circulates as religious commentary." I rejoice in the completion of the present undertaking—the more so that, in addition to his "Commentaries," there are included all his miscellaneous Writings, so that we have here his complete Works—and I cannot but rejoice further, that alongside of it, Mr Nichol's Series of Puritan Commentaries is having like success. I must express a hope that both Mr Nichol worthy son of worthy sire—and Mr Dickenson and others, will persevere, until many others are added to those already overtaken. We have still Christopher Ness and Francis Roberts,

Caryl and Petter, Mayer and Willet, Hildersam and Burgess and Elton, Byefield and Guild and Thomas Wilson, and John Rogers and Attersoll and Otis and their compeers. May the faith and enterprise that have risked the others be richly rewarded, and cease not until, side by side with the learning and discursive speculation of German "translations," there stand representatives of the co-equal learning of England of the olden massive kind, and the finer *in-sight*, further *out-sight*, riper and more judicial thought, manlier sense, -or call it wisdom, -truer *ex-position* if less subtle *im-position*, and still less demolition; inestimable wealth of experimental 'teaching,' out of "true hearts," and the manifold sparkling, memory-haunting, aphorisms of the best intellect of the best time of our Theology and Preaching. I must add articulately, that it is an ignorant pedantry that deems it the thing, by *excursi* and dissertations and over-loaden "Notes," to barbarize our splendid language by parading this, that, and the other Continental exegete, while our own English books are unnamed, or jauntily named, without looking beyond the title-page. Nor is it other than unscholarly and uncritical and uncatholic on the part of your German and other divines and expositors to ignore a literature and learning worthy of their supreme discussion. It seemed a fitting opportunity, in presenting such a thoroughly English "Commentary" as this of JOHN TRAPP, to make this protest, though I yield to none in admiration of and gratitude to, the Meyers and Ewalds, Stiers and Dorners, Keils and Delitschs, Van Oosterzees and Ebrards, and others that might be named. I simply assert for the Theology and Scholarship of our island, dead and Hying, parity if not superiority.

ALEXANDER B. GROSART.
15 ST ALBAN'S PLACE,
BLACKBURN, LANCASHIRE.

POSTSCRIPT.

Since writing the preceding Memoir, I have discovered that in the original quarto edition of the 'Commentary on Genesis,' &c., and on 'Proverbs,' &c., there are two Epistles Dedicatory that were subsequently displaced by others in the respective folios, -viz., one to SIR THOMAS ROUS, and one to WILLIAM COMBE, Esquire

of Stratford-upon-Avon—the former the chosen friend of RICHARD BAXTER, who dedicated ‘The Saint’s Everlasting Rest’ to him—as TRAPP appreciatingly notices in his ‘Epistle’—and the latter, of no common interest to SHAKESPEREANS and all readers of Shakespere’s one self-authenticating memorial, his ‘Last Will.’ For it is something to get the insight which this ‘Epistle Dedicatory’ affords, into the character of one with whom Shakespere held so intimate relations. Trapp’s ‘Epistle’ has hitherto escaped the Briarean research of Shakespere Commentators. Besides these two valuable and characteristic ‘Epistles’—which it would be pity to lose—there are a number of Verses in Greek, Latin, Hebrew, and English. The whole I have asked the accomplished Editor (Rev. Hugh Martin, M.A.) to add as an Appendix to our Memoir—and accordingly they will be found in the next pages re-printed under his careful supervision. But I would call attention in this place to three biographic allusions toward the close of the Epistle to ROUS, confirmatory of statements and conclusions in our Memoir, -viz. (1.) Acknowledgment of kindness during the Civil War, and many "former favours, and recall courtesies shewed to me and mine in those late doleful days of our common banishment"; and (2.) Recognition of the service rendered by the Parliament’s ‘Committee’ on Religious Matters; "especially for that singular good service that you (with the rest of those worthy gentlemen of the Committee of the County of Worcester) have done to God, *and to my dear native country*, in setting up there a learned and zealous ministry, where, afore-time, ignorance and prophaness seemed to strive for mastery"—the reference to Worcestershire as his ‘dear native country’ being the third thing I wished to notice.

I may add that it was with high hopes of finding notices of our Worthy I turned to the ‘Diary’ of the Rev. John Ward of Stratford-upon-Avon—1648 to 1679, -but it was only to be again disappointed. The following seems to be the only solitary morsel in the entire volume, "I have heard Mr Trapp say that the parsons of Tredington were always needie."

A. B. G.

- {2} As hitherto, however, I have very cordially to acknowledge the invariable courtesy and interest shown by the many clergymen to whom, as representatives of names sought after, I from time to time applied. The frequency with which I have found "Registers" imperfect, and wanting altogether, makes me express a very strong desire that something were done, *and done instantly*; to guard these documents from further loss and neglect. Some of the 'report's sent me would be ludicrous, were they not so saddening.
- {3} Newcourt's *Repertorium*, vol. ii. p. 223.
- {4} Newcourt's *Repertorium*, vol. i. p. 393, and cf. WOOD, *Antiq. Oxon.*, *sub nominibus*.
- {5} *Ibid.*, vol i. p. 540; vol ii. p. 447.
- {6} Folio 1656, 2d edit., p. 1051, "New Testament." Why I refer to this, and *not* to the reprint, will appear by and by.
- {7} More of Simon Trappe onward.
- {8} Wood's *Athenae* (edit. by Bliss), vol. iii. p. 843; and so WHEELER, SAUNDERS, &c., as afterwards.
- {9} I refer mainly to NASH'S two huge folios of "Collections for the History of Worcestershire" (1779); but the criticism *supra* applies equally to ATKYN'S "Ancient and Present State of Gloucestershire" (folio 1768, 2d edit.), and DUGDALE'S "Warwickshire," and indeed the whole of the 'dignified' Histories.
- {10} *Reliquiae Baxterianae*, Part iii. p. 91 (folio 1696).
- {11} The "Registers" of CROMB D'ABITOT, as now extant, begin in 1678; and I am indebted to the present Rector for the one notice of a Trapp therein contained, as follows:—

Crombe D'Abitot.
Com. Wigorn. 1682.
John Trap was buryed according to the Act, Febr. 4th.
JOHN NEWBERY, Rector.
RICHD. GOODALL, Parish Wardens.
WM. ELCOCKS,

The above extract a true copy from "A Register-booke for burying in Woollen, according to Act of Parliament in the thirtyeth year of the Reign of the Sovereigne Lord Charles, by the grace of God King of England, Scotland, France, Ireland, Defender of the Faith, &c.," by me,

W. LISTER ISAAC, Rector of Pirton,
with Crombe D'Abitot, annexed this 2d day of April 1868.

- {12} Cf. p. 1051 of the folio as *ante*, with the reprint, p. 801. The omission ought to have followed after line 38th of second column. This omission will be supplied, in its place, in a fresh issue of the Volume.
- {13} On margin, "The testimony annexed to his funeral sermon by M. Stock, p. 92." *I may be allowed to refer to my Memoir of Stock for further details.*
- {14} On margin, "In his life prefixed to his prototypes, by M. Henry Scudder." *It may not be generally known that Archbishop Whateley descended from this fine old Puritan. See "Life," by his daughter.*
- {15} Query—basket?
- {16} *Reliquiae Baxterianae*, as before.
- {17} Nash, as before.
- {18} I take this opportunity of earnestly begging any one who may chance to possess CATLIN'S "Hidden Treasure," which consists of two sermons, published in 1653, 4to, to communicate with me, as I am

very desirous to add this to my SIBBESIANA, along with certain other lesser things picked up since my edition of Sibbes was completed.

- {19} Wood, as before; and so Wheler, Saunders, &c., as onwards.
- {20} Fasti, i. 237, *et alibi*.
- {21} Fasti, ii. 240, 241, and cf. i. 342.
- {22} Wood, as before: Fasti, i. 897, 415.
- {23} Cf. Wood, as in footnote 22 and also Calamy and Palmer, as before, for most of these names.
- {24} I may recall that Judith, Shakespere's twin-daughter, married Mr Thomas Quiney, by whom she bore three sons, who all died unmarried.
- {25} I must here return my heartfelt thanks to the Rev. Thomas Rea Medwin, M.A., Head Master of King Edward's Grammar School, and Minister of the Guild Chapel, Stratford-on-Avon, for the very great earnestness and courtesy shewn by him toward aiding my Trapp researches. I owe to him access to, and extracts from, the Manuscript Collections of Stratfordiana, of Wheler and of Captain Saunders, preserved in the Shakespere "Museum," and for various hints and suggestions, and an 'Address' by himself on the ter-centenary of his immortal School, full of interesting details. I must include in this acknowledgment the Rev. M. J. Evans and Mr John Averill of Stratford, who have been most helpful and obliging.
- {26} These dates are taken from the MSS. of Wheler and Captain Saunders, as *supra*; and it will be noticed that they correct the errors of Wood in his *Athenae*. Wood assigns the first appointment to 1624, and otherwise mistakes. R. B. Wheler was author of a "History" of Stratford (1806), and of a "Guide to Stratford-upon-Avon" (1814), from the latter of which I shall have occasion to quote in the sequel. Captain Saunders was Chamberlain of Stratford, and as such had unrestricted access to the Stratford "Records": his MSS. are models of neatness and accuracy.
- {27} From Nash's "Worcestershire," *sn.*, as before, we learn that a John Giffard de Slouchtie was incumbent of Cromb D'Abitot in 1358. It is quite possible that Gibbard is a corruption of this name. Wheler's "Guide," as before, incorrectly names her "Mary" (page 118).
- {28} From Mr Medwin, as before, I learn that all that now remains of "Luddington chapel" is a door and its key both in the possession of a farmer; and that the tradition is, that the Registers were destroyed by a drunken church warden. It is to be noted that Thomas Hunt when 'Master' of the Stratford Free-School was also curate of Luddington. It is immortality to him that he taught Shakespere his A B C's.
- {29} Wheler and Saunders, as before.
- {30} Included in this reprint of Trapp; see Volume II. p. 720.
- {31} Atkyn's "Gloucestershire," as before.
- {32} He died incumbent of St Lawrence' donative chapel, Evesham, in 1639.
- {33} See "New Testament," special "Epistle," before St Matthew, after the others to Colonel Bridges and the Reader.
- {34} Epistle Dedicatory to "Ezra-Psalms."
- {35} Epistle Dedicatory to "Proverbs-Daniel."
- {36} Wheler in his "Guide" (as before) throws all into confusion by misquoting Weston for Welford from Walker's "Sufferings." See page 118. Walker puts it saucily, that he (Bowen) was succeeded by 'one Trapp'—which reminds of the Royalist 'one Milton,' and later of Henry's 'one Burns.'
- {37} I am indebted for this to Robert F. Tomes, Esq., Welford Hill, Stratford.
- {38} Since writing above, Mr Medwin (as before) has kindly furnished me with a further extract from Wheler's MSS., which confirms my conclusions above. It is as follows: "During his residence there *at Welford* he appointed Robert Dale to be his deputy as schoolmaster at Stratford, who received all the emoluments of the school, and was married at Welford by her father to Susannah his daughter."

Susannah was born at Stratford, and baptized 8th May 1631, so that in 1650 she was just "sweet nineteen." But with reference to the School at Stratford, while Trapp as above is seen not to have been "superseded," he must have had "difficulties" from probably Royalist members of the Corporation, inasmuch as among the Wheeler manuscripts there is a memorandum of a letter from him to the Corporation, complaining that his "stipend" was left unpaid, his "small pittance" being "detained," and nevertheless charged on for "maintenance of the soldiers." The pass of the Avon rendered the town a military post, and explains the reference to the "soldiers." Stratford was garrisoned, as parties were alternately successful, by the troops of the King and the Parliament. Trapp welcomed the latter. Mr Medwin, as before, did his best for me to get access to the Corporation documents, in order to furnish a copy of this letter; but their present custodier seems a disciple of the Circumlocution office, and put all manner of obstacles in the way; and since time was urgent, I could not wait. WHEELER conjectures the date of this letter (which is undated) to have been 1649. I suspect it was rather later. I hope to gain a copy hereafter, and perchance further information from the Stratford Muniments. But it were hard to write either History or Biography if many Dogberrys of the present Stratford type had to be dealt with; fortunately they are rare in this nineteenth century.

- {39} Wood (as before) says: "I find our author was appointed an assistant to the commissioners of Warwickshire, for the ejection of such whom they then (in Oliver's reign) called scandalous, ignorant, insufficient ministers and schoolmasters."—Vol, iii. p. 844.
- {40} "Three English Statesmen: a Course of Lectures on the Political History of England." By Goldwin Smith. 1867. (Macmillan.)
- {41} I. 88, 105; iii. 71.
- {42} Of this incident Mr Marsden has said, "Was it the eloquence of the great Puritan preacher that entranced his hearers, and suspended their alarm, within hearing of a battle, in which five-and-twenty thousand of their countrymen were arrayed against each other? If so, the recorded eloquence of ancient or of modern times certainly relates no triumph to be compared with Baxter's. In a moment of intense excitement, he stilled the most ungovernable feelings to which man is liable, anxious suspense, and fear, and passionate expectation."—*Later Puritans*, p. 130.
- {43} Anthony A-Wood, in *Athenae*, as before, thus puts it:—"He was by those of the Puritanical party esteemed to be a person endowed with several virtuous qualifications, and to be one of the prime preachers of his time. Yet *very characteristic 'yet' oh! most Churchly Anthony!* this the reader must know, that upon the breaking out of the Rebellion, he closed with the Presbyterians, took the Covenant, and in his preachings and discourses became violent against the king, his cause, and adherents: yet lost nothing for so doing, but was a gainer by it, *indeed!* as he was, by the publication of those books following, taken into the hands and admired by the brethren, but by others not."—Vol, iii. pp. 843, 844.
- {44} Wood, as before, and all the authorities.
- {45} As before, p. 120.
- {46} 5th Edit., 1824, 6 vols. 8vo, vol. iii. pp. 327, 328.
- {47} The following is the title-page of this excessively rare and apparently unconsulted book:—"Select Observations on English Bodies, or Cures, both Empericall and Historical, performed upon very eminent Persons in desperate Diseases. First written in Latin by Mr J. Hall, Physician, living at Stratford-upon-Avon, in Warwickshire, where he was very famous, as also in the counties adjacent, as appears by these Observations drawn out of several hundreds of his as choisest, now put into English for common benefit, by James Cooke, Practitioner in Physick and Chirurgery. {*Medicine and Surgery*} London: Printed for John Shirley, at the Golden Pelican, in Little Britain. 1657," (12mo.) One reads this treatise with quickened zest in the knowledge that its author was accepted by Shakespere as a son-in-law; and mourns that the "Cases" begin subsequent to 1616, for one should have read with strange interest the one "Case" of that year, of world-wide momentousness. I have only seen extracts from the original Latin. As a specimen of the "Cases," and as biographically valuable, it may be acceptable to some to have Trapp's in full. Here it is:—

"OBSERV. LXXXII. Mr J. Trapp, minister, for his piety and learning second to none, about the 33d year of his age, of a melancholy temper, and by much study, fell into hypochondriack melancholy and pain of the spleen, with some scorbutic symptoms, viz., difficulty of breathing after gentle motion of

the body, beating of the heart, with fainting at the rising of the vapour, and became a little better when they were dispersed: he had a gentle erratic fever, so that he was much emaciated. After he had done preaching on the Sabbath, he could scarce speak; his urine changed often, his pulse was mutable and unequal, and he languished much. Some ordinary medicines were used; but not succeeding, he desired my help and counsel, which was readily performed by me in prescribing the following, by which he was restored from the very jaws of death, both safely, quickly, and pleasantly." Then follow several prescriptions, the effects of which upon the patient are described with a minuteness of specification which none but a Nurse of the olden time could endure to read: *oculis irretortis*. In another place (p. 154) there is the case of "Lydia," a little child of Trapp's. A 2d edit. of the 'Observations' (8vo) appeared in 1679, dedicated to Fulke Lord Brook; and with a new title-page only, as a 3d edit., later.

- {48} "The Pulpit Guarded, with XX Arguments proving the Unlawfulness, Sinfulness, and Danger of suffering Private persons to take upon them Public Preaching and expounding the Scriptures without a Call; as being contrary to the Word of God, contrary to the practice of all Reformed Churches, contrary to the Three and twentieth Article of Religion, contrary to two Ordinances of Parliament, and contrary to the Judgement of a whole Jury of learned, judicious, pious Divines, both Forreign and Domestic. Occasioned by a Dispute at Henly in Arden, in Warwickshire, Aug. 20, 1650. Against Lawrence Williams, a Nailer-Publike-Preacher; Tho. Palmer, a Baker-Preacher; Tho. Hinde, a Plough-Wright. Public-Preacher; Sergeant Oakes, a Weaver-Preacher; Hum. Rogers (lately) a Baker's-Boy-Public-Preacher. Here you have all their Arguments (never yet compiled in one Tract) refelled and answered, many Texts of Scripture cleared, the Quintessence and Marrow of most of our Modern Authors (in reference to this Controversie) collected, with References to such Authors as clear any Doubt more fully; many incident Cases resolved, the utmost extent of Laymens using their Gifts, in Eleven Particulars demonstrated, and above Thirty Objections answered. The Third Edition, with addition of Arguments, Answers, Quotations, Scriptures, and many useful enlargements; together with the correcting of those Errata which escaped in the former Editions. In the close are added six Arguments to prove our Ministers free from Anti-Christianism. Composed and compiled by a friend to Truth and Peace. London: Printed by J. Cottrel, for E. Blackmore, at the Angel, in Paul's Churchyard, 1651. (4to.)" Though not given in the title-page, Hall's name is appended to the "Epistles Dedicatory."

{49} See page 14.

{50} "Shock of Corn," pp. 35, 36.

{51} Wheler and Saunders, as before.

{52} The Worthy of Ephratah: To the Reader, p. 2. (1659).

{53} My description is from the *original* engraving of 1660.

{54} I may add in a footnote here that the Stratford "Registers" give us a list of eleven children born to Trapp. See Wheler's "Guide" (as before), p. 118. Besides those noticed in our Memoir, there was his eighth, "John," who was born 13th November 1635, and died 7th July 1684. On the floor of Stratford Church is a stone over him, with this inscription: "John Trapp, A.M., Vicar of this Church, died the 5th of July 1684, aged 48." His father, in his Epistle Dedicatory to Leigh, thanks him cordially as follows for "those many real courtesies lately done me (a mere stranger), in mine eldest none, whom you have freely beneficed and fairly encouraged." And earlier (1659) he thanks the Stephens, for the "choice" made of this son, "student of Christ-Church, Oxon," as "tutor" for the younger branches of the family. Then there was, ninth, a Joseph, who became rector of Cherington in Gloucestershire. The second son of this "Joseph" became the somewhat celebrated Ray. Dr Joseph Trapp, professor of Poetry at Oxford, and patronised by Swift. A 'Memoir' of him will be found in the Gentleman's Magazine for 1786, pp. 381-384 and pp. 660-662. The father of this Dr Joseph Trapp died, September 24th 1698, at Cherington, and was there buried. The inscription on a brass, no doubt the composition of his High-Church Son, will interest. Here it is:—

M.S.
 VIRI REVERENDI IOSEPHI TRAPP, M.A.
 AEDIS CHRISTI, OXON. OLIM ALUMNI, ET
 HUIUS ECCLESIAE PER ANNOS 37 RECTORIS VIGILANTISSIMI;
 CUIUS
 (LICET OBSCURO IN LOGO POSITUS FUIT)
 DIGNAE SUNT VIRTUTES QUAE POSTERIS TRADANTUR.

*EXIMIA. ERGA DEUM PIETAS,
 IN UXOREM LIBEROSQUE AFFECTUS PROPENSISSIMUS,
 MUNIFICENTIA IN PAUPERES PENE QUAM PAR FUIT
 EFFUSIOR.
 IN AMICOS FIDES, ET OBSEQUIUM,
 IN UNIVERSOS BENEVOLENTIA,
 INGENIO FUIT VIVIDUS, ET PERSPICAX
 ERUDITIONE NON MEDIOCRITER INSTRUCTUS;
 SUMME HUMILIS INTERIM, ET MODESTUS,
 IN CONGRESSIONIBUS COMIS, HUMANUS, FACILIS,
 SCHISMATICIS OMNE GENUS INSENSUS,
 DISCIPLINAE FIDEIQUE ECCLESIAE ANGLICANAE TENAX,
 HOC TAMEN VITIO VERTIMUS VIRO CAETERA LAUDATISSIMA,
 IGNOSCENDUM QUIDEM, SED DOCTIS ET PIIS
 HEU NIMIUM SOLEMNE
 QUOD ANIMARUM SOLUMMODO SANCTITATI INVIGILAVERIT,
 DE SANO CORPORE PARUM SOLLICITUS,
 OBIT
 SEPT. 23. ANNO DOMINI 1698 .ÆTATIS SUÆ 61.*

As I send my Memoir to the printer, a communication reaches me from Robert F. Tomes, Esq., Welford Hill, Stratford-on-Avon, whence I learn that a part of our TRAPP'S Library remained in the neighbourhood of Welford until about twenty years ago, when it was swept away, and most likely used to light fires! Oh! the Goths and Vandals!

Appendix to Memoir

EPISTLES DEDICATORY TO QUARTO ON GENESIS, &c, , AND ON PROVERBS, AND VERSES PREFIXED.

**TO THE RIGHT WORSHIPFUL
 SIR THOMAS ROUS,
 OF ROUS LENCH, IN THE COUNTY OF WORCESTER,
 KNIGHT AND BARONET, ALL HAPPINESS OF THIS LIFE
 AND THE NEXT.**

MOST RESPECTED SIR,

Of Origen, the first Christian commentator, it is recorded ^{1} that, in less than twelve years time, he set notes upon the whole Bible. Jerome somewhere saith that himself had read six thousand several books of Origen's making. Short ones they were likely, being so very many of them; such as, and perhaps the same as, his homilies to the people were—an hour long at utmost, and some of them not half an hour. For he held it the wiser way, saith Erasmus, ^{2} to preach oft rather than long; and lightly to point at, rather than largely to prosecute, that fulness of matter in fewness of words that he found

couched in the Holy Scriptures. {3} God, of his goodness, hath given to some of the choicest servants his interpreters— "one among a thousand," {4} **#Job 33:23**, such as Basil {5} and Bucer {6} were in their generations—to be curt and concise, but in addition full and clear, in their discourses; to speak much in few, and to utter more sentences than sayings, as the orator affirmeth of his Euripides. {7} *Densus et brevis et semper sibi instans Thucydides*, was a fine commendation given him by Quintilian. {8} Thucydides writes thick and quick, close and clear. *Elocutione tota gravis et brevis, densus sententiis, sanus iudiciis*, as a later critic {9} hath it; solid he is and succinct, sententious and judicious. Or, as before them both, Cicero {10} saith of the same Thucydides, that he was *adeo plenus refertusque rebus, &c.*; so very full fraught with matter, that you have almost so many syllables, so many sentences. And hence he is so highly prized by all, and by some preferred before all, *ut primus in historia. Volve, volve, et sinu gesta illum thesaurum*, saith learned Colerus; read over and over that golden book, and make it thy manual. But what a gift, saith one of our countrymen {11} out of Mercator, had John Haselbach, a professor at Vienna, in tediousness, who being to expound the prophet Isaiah to his audience, read one and twenty years on Isaiah the first, and yet finished it not. And what shall we say of Salmeron, with his twelve volumes upon the evangelists? and of Tostatus, with his eight score questions upon the shortest chapter in the Bible? Of the former of these two one saith truly, He hath created himself and his readers a great deal of needless toil and trouble, by striving to write much rather than well. Of the latter, This man would fain have us all read him, and none but him, laying aside all others for his sake. {12}

It is far enough from me, noble Sir, though I presume to prefix your name to these notes, and to crave your patronage, a course never scrupled, I think, from St Luke's time, {#Lu 1:3 Ac 1:1} till now alate {13} in this sceptical age, to wish you so much hurt as thereby to divert or detain you from better and more able authors. There is a very precious piece {14} lately published and dedicated to your Worship, that well deserves your most diligent perusal and daily practice. All that I aim at in this Dedication, next unto your soul's health, which I humbly pray for and heartily desire hereby to promote, is to testify my true respects and due thankfulness to your

Worship, as for those many former favours and real courtesies shewed to me and mine in those late doleful days of our common banishment; so especially for that singular good service that you, with the rest of those worthy gentlemen of the committee of the county of Worcester, have done to God and to my dear native country, in setting up there a learned and zealous ministry, where aforetime ignorance and profaneness seemed to strive for mastery.

Accept, I beseech you, Sir, this small testimony of that great affection and observance that he deservedly beareth, and yet still oweth unto yourself and your virtuous lady, who professeth to continue at the throne of grace,

Your hearty remembrancer, and daily orator,
JOHN TRAPP.

WELFORD,
12th June 1650.

- {1} *Sic alicubi Hieron. vir vel maiore fide dignus. -Euseb., lib. vi.*
- {2} *Consultius siquidem iudicabat, crebro docere, quam diu. -Erasm. de Phrasi Origenis.*
- {3} *In brevitate verborum luxuriam rerum deprehendit.*
- {4} *Unus e millibus, non unus e similibus, as the Vulgate corruptly reads it.*
- {5} *Basilius suaviter gravis est, graviter sua vis, nihil habens affectatae loquacitatis. -Erasm. Ecclesiast., lib. ii.*
- {6} *Vide Melch. Adam. in Vita Buceri.*
- {7} *Plures habet sententias quam verba Euripides. -Cic.*
- {8} *Quintil., lib. x. cap. 1.*
- {9} *Lips. in Notes ad Politic., lib. i. cap. 9.*
- {10} *Ut prope verborum numerum numero rerum exaequet. -Cic.*
- {11} *Fuller's Holy State, ex Mercat. Atlante.*
- {12} *Plurimum negotii et sibi et aliis facessit, plurima potius quam optima scribendo. Voluit nos sibi soli legendo vacare, caeteros omnes excludere.*
- {13} *Dr Home's animad, upon Mr Tomb's exercitations.*
- {14} *The Saints' Everlasting Rest, by Mr Richard Baxter.*

**TO THE WORSHIPFUL, HIS HIGHLY HONOURED
FRIEND,
WILLIAM COMB, ESQ.,**

**OF STRATFORD-UPON-AVON, JUSTICE OF THE PEACE
FOR THE COUNTY OF WARWICK.**

WORTHY SIR,

You may well wonder, not so much that I now dedicate this piece of my pains unto you, as that I did it not till now, considering how long I have known you, and how very much I am obliged to you. The truth is this, these notes upon Genesis were the first, in this kind, that ever I finished; and you were deservedly among the first that came into my thoughts for a patron to them. But as Pharez once made a breach upon his brother Zarah, {#Ge 38:29} and got into the world before him, so did those other works of mine, if at least that name be not too good for them, deal by this, which now, with its red thread, a sign of its intended seniority, humbly implores your patronage, and, if worth while, your perusal. I know you have somewhat else to do than to read commentaries; and yet I must needs know too that you, that are so sedulous a searcher of the Scriptures, and so seriously inquisitive after the genuine sense of such and such dark texts therein as in conference occasionally you have oft proposed unto me, cannot but delight to be duly exercised in books of this nature. That reverend doctor of Cambridge, {15} that, in the behalf of himself and his whole college, for a very good turn you did them, presented you with the fairest large Bible that ever I beheld, saw something surely of your pious inclination to the study of that blessed Book. And, if to the better understanding thereof, this or anything else that I have yet written may be any way serviceable, I have that I sought for. Alphonsus, King of Arragon, is said to have read over the Bible fourteen times, with Lyra's notes upon it. {16} And those English exiles for Christ's sake at Geneva knew they could not present anything more pleasing to that incomparable Queen Elizabeth than their new translation of, and marginal notes upon the Holy Bible, which Book of books she had received, with both her hands, from the Londoners soon after her coronation; and kissing it, laid it to her breast, saying, That the same had been her chiefest delight, and should be the rule whereby she meant to frame her whole deportment. {17} Let it be still yours, good Sir, as hitherto it hath been; and let this poor piece of mine, if at any time you think good to consult with it, tell you, in my absence, what my sense is of

such places as wherein, with that noble eunuch, {#Ac 8:31} you may need an interpreter. No more, Sir, at present than to pray the "Father of lights," {#Jas 1:17} "who commanded the light to shine out of darkness, to give you the light of the knowledge of the glory of God in the face of Jesus Christ"; {#2Co 4:6} that though you "have this treasure" presented to you in an earthen vessel, {#2Co 4:7} in a vile oyster shell, as the Greek hath it, εν οστρακινοις οκευεσιν; yet you may partake of the excellency of the power that is of God, and not of me, who "preach not," present not, "myself, but Christ Jesus the Lord; and myself." {#2Co 4:5}

Your Servant for Jesus' sake,

JOHN TRAPP.

{15} Dr Cumber.

{16} Panormitan.

{17} Speed.

A Commentary Or Exposition

Upon The Following Books of Holy Scripture

The Five Books of Moses, Joshua, Judges, Ruth, First and Second Samuel, First and Second Kings, and First and Second Chronicles

**TO THE WORSHIPFUL, HIS MUCH HONOURED FRIENDS,
EDWARD STEPHENS OF SADBURY,
TOGETHER WITH THE WORSHIPFUL
COLONEL THOMAS STEPHENS, ESQ.
AND HIS THRICE WORTHY CONSORT,
MRS KATHARINE STEPHENS,
AS ALSO TO THEIR ONLY SON,
MR THOMAS STEPHENS THE YOUNGER. ESQ.,**

MUCH HONOURED AND DEARLY BELOVED IN THE LORD,

I No sooner bethought me of this dedication than there came likewise into my mind that apostolic distinction of true Christians into "fathers, young men, and little children." {#1Jo 2:12,13} All these, taken *coniunctim*, comonly, St John had, by a most kind compellation, called "little children." {#1Jo 2:1} "My little children," saith he, "these things write I unto you," as in an epistle dedicatory, "that ye sin not"—*sc.*, sinningly (as in #1Jo 3:6) and mortally (as in #1Jo 5:16). "But if any man do sin"—as, alas! we can do no less—"we have an advocate with the Father"—appearing for us, as a lawyer appeareth for his client {#Heb 9:24} -even "Jesus Christ the just one," the Judge's own Son, "and he is the propitiation"—that is, the propitiator, by a metalepsis—"for our sins." {a} Learn this in general, saith the holy apostle, and hold it fast as with both hands, {b} for it is of the very foundation.

As for particulars, I have yet somewhat more to say to you, *divisim*, severally and asunder. And first, for you, "little children," or babes in Christ, who have had your spiritual conception, {#Ga 4:19} birth, {#1Pe 1:23} and are now in your childhood, {#1Co 3:12 Heb 5:13} as well appeareth, (1.) "Because your sins are forgiven you for his name's sake," {#1Jo 2:12} for an assurance whereof God hath given you the sacrament of baptism; to signify, as by sign; to ascertain you, as by seal; to convey to you, as by instrument, Christ Jesus with all his benefits: (2.) "Because ye have known the Father," in some degree at least, while he hath inwardly sealed you up by his Spirit, set his mark upon you, and sent you word, as it were, how well he loveth you. Now, then, the lesson that I have to lay before you, little ones, is only this, that "it is the last hour; and as ye have heard that

antichrist shall come, even now there are many antichrists abroad"; {#1Jo 2:18} look well to yourselves, therefore, that ye be not beguiled, as little ones are apt to be; "that ye fall not from your own steadfastness," but, for a "preservative," grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ: to him be glory both now and for ever. Amen. {#2Pe 3:18}

Next, for you, "fathers"; you who are old disciples—as Mnason is called {#Ac 21:16} -you that are already gray headed and experienced Christians, saints of the first magnitude, {#Eph 4:13} such as the psalmist celebrateth in #Ps 92:14, I grant that "ye have known him that is from the beginning," {#1Jo 2:13} and I say it again, for your singular commendation and encouragement, "Ye have known him that is from the beginning," {#1Jo 2:14} even that "Ancient of days," whose "head and hair are white like wool, as white as snow." {#Re 1:14} You know him, I say, with a knowledge, not only apprehensive and disciplinary, but also affective and directive of your whole life. Nevertheless, I must friendly forewarn you of this one thing, though ye know it already, "Love not the world, neither the things that are in the world." {#1Jo 2:15} It is strange you should, and yet it is often seen you do, doat over impotently on these things here below, even then when you have one foot in the grave, and should have the other foot in heaven, whither ye are hasting. The higher the sun, the shorter surely should be the shade. The nearer to the sea, the sooner shall come in the tide; and as in a pyramid, the higher you go, the lesser compass you find. So ought it to be with you, reverend fathers, upon whose heads God hath set a silver crown of hoary hairs already, and will shortly set upon them an imperishable crown of glory. {c}

Lastly, for you, "young men," that are not only past the spoon, but come to a well grown age in Christ, I have to praise you for this, and again I praise you, that ye have in a good measure "overcome that wicked one," τον πονηρον, the troubler, {#1Jo 2:13,14} "because ye are strong, and the word of God abideth in you." {#1Jo 2:14} But yet, as strong as ye are—and "the glory of young men (Heb., of choice young men) is their strength," {#Pr 20:29} well improved by you, because made use of against the devil—yet let me caution you also, as well as elder saints, to beware of the world, a subtle, a sly enemy, and very insinuating into the best breasts. "Love not the world,

neither the things that are in the world," is your lesson too. {#1Jo 2:15} Divorce the flesh from the world, and then your adversary the devil can do you no hurt.

Hitherto, worthy sirs, you have heard the beloved disciple, only glossed and paraphrased a little, and a better you cannot hear; for he was *a secretis* from secrets to the "Wonderful Counsellor," and leaned on his bosom. Shall I now take the humble boldness, gentlemen, after so great an apostle, to bespeak you severally in like sort, only with a little inversion of the apostle's order?

And, first, for you, Sir—the grandsire, the most ancient and most honourable of this thrice worthy ternio—besides your singular sagacity and prudence, both civil and sacred (the holy apostle's character of a father), these four notes of an old man in Christ are all fairly pencilled out and exemplified in your religious and righteous life and practice, *absit verbo invidia*, lacking jealous words, was in any man's I know alive in this day.

1. Such a one is exceeding humble; as Abraham was; {#Ge 18:27} I am but "dust and ashes," as Jacob was; {#Ge 32:10} "I am less than the least of thy lovingkindnesses, Lord"; as David was; {#Ps 22:6} "I am a worm and no man"; as Nehemiah was, when he prayed for pardon of his reformations; {#Ne 13:22} as Paul was, with his *minimissimus sum* I am the least, (so Estius rendereth him, #Eph 3:8); as Ignatius was, with his *tantillitas nostra*, our utmost meanness; as Augustine was, with his *non sum dignus, quem tu diligas*, I am utterly unworthy of thy least love; as blessed Bradford was, with his *miserrimus peccator John Bradford*; as Mr Dod and Mr Cleaver (your and my old and good acquaintance) were, with whom, we well remember, it was usual, Agur-like, to vilify, yea, to nullify themselves to the utmost. And this comes (1.) From increase of light; (2.) From much and long experience of their unavoidable failings and infirmities.
2. He is very heavenly minded; as having by the constant practice of mortification comfortably subdued his corruptions, seen through the vanity and vexation of outward things, set one foot upon the battlements of heaven, had here much sweet intercourse and

communion with God, gotten a full grip of Christ, laid fast hold upon eternal life; for the full fruition whereof he therefore dearly and daily longs and labours. Hence also it comes to pass that this good old saint, this earthly angel, is so heavenly in his spirit, fruitful in good speeches, innocent in his life, abundant in deeds of piety and charity, still doing something that may further his reckoning, and add weight to his crown, which he ever eyeth, and even reacheth after. The former instances might be here called over again; all whose humility was not more low than their aims were lofty.

3. This good old disciple of Christ is very able to bear and forbear; like as a man at maturity can bear with little children's follies, and not "set his wit to theirs," as we use to phrase it. Thus Abraham bore with Lot's rudeness; Moses with the people's petulance and insolence; Paul with the buffooneries and indignities put upon him by the Corinthians and Galatians: "Ye have not injured me at all," saith he. {#Ga 4:12} Your disrespects and affronts reach me not. I am far above them; I am out of your gunshot. So Fulgentius, an ancient of the Church, being abused by one who was by far his inferior, put it off with *Plura adhuc pro Christo toleranda*, { a} This is a small trial; I must frame to bear more yet for Christ. As an old porter that had been beaten to the cross, he went singing under his burden, holding it no small grace to be disgraced { e} for the name of Jesus, as it is said of those disciples of our Saviour, {#Ac 5:41} who, soon after his ascension, were, all upon the sudden, of babes become grandees in grace.
4. Lastly, he is much affected with the state of others. Good Abraham could not rest in his bed that night, for thinking of poor Sodom, {#Ge 19:27} as Luther observeth. But especially he is affected with the welfare or ill fare of the churches, as being himself of a public, that is, of a noble spirit; and as a living member of Christ's mystical body, he feels twinges whensoever others are hurt in the least. See this in Daniel, Nehemiah, Ezra, but especially in Paul, upon whom lay "the care and cumber of all the churches." It came upon him as an armed man, and gave him no rest or respite. { b} Cyprian's *Cum singulis pectus meum copulo* I bind my heart together with each one, is well known. And of Calvin it is

recorded in his life, by Beza, that he was no otherwise affected toward the churches, though far remote, than if he had borne them on his own shoulders. This is a sure note of a father. Indeed, babes and young men are so cumbered with their own corruptions, have so much work of their own to do within doors, that they have little leisure, or list, to look abroad. Neither are they, therefore, so much affected with other men's conditions.

To speak a little of those two also in their order. And first, of the "young man" in Christ. Where let it be, I beseech you, no trouble or offence of heart— *singultus cordis*, some render it {#Isa 25:31} -to you, noble colonel, together with your elect or choice lady, {g} to be set among the second sort of good Christians. Though I must needs say, for your very eximious and exemplary piety and prudence, you may well claim place in the upper form of this lower world. But you know who it was that said long since, *Honestum est ei, qui in primis non potest, in secundis tertiusve consistere*. And to have a doorkeeper's place in God's house David held no small preferment. {#Ps 84:10} But to go on with our business. A "young man" in Christ may be thus characterised:—

1. He is strong in grace, but in addition he hath some one, or more, strong corruption, suppose passion, evil concupiscence, worldliness, or the like, that holds him play, and puts him shrewdly to it, so that sometimes he could almost find in his heart to sin. "My feet were almost gone, my steps had well nigh slipped." {#Ps 73:2} But afterwards he better bethinks himself, forbears and forgoes it, as a man would do a serpent in his way, or poison in his meats. He maketh strong resistance, and reneweth his well knit resolutions against sin. A mighty combat and coil there is other whiles, as it useth to be in a thunder clap, caused by a hot dry vapour wrapt up in a cold moist cloud, which ends in a great rumble and dreadful crack. Patient Job and devout David, for instance, the one "abhorring himself" for his impatient outbursts, the other berating himself for his precipitance, his rash resolves, one time, when sick of the fret. {#Ps 73:22}
2. Next, the "weapons" of this young man's "warfare are not carnal"—such as natural reason, shame of the world, fear of hell,

&c., have put into his hand—"but spiritual, mighty through God to the pulling down of Satan's strongest holds," the digging down of his deepest trenches. {#2Co 10:5} He fights against the enemies of his soul, with God's own arm, and with God's own armour. He is "strong in the Lord, and in the power of his might"; and taking the "sword of his Spirit"—mingling with faith in his heart the precepts, menaces, and promises—he lays about him lustily, and prevails accordingly, driving the field of that old man slayer.

3. He is much affected with his success. If he get the better in any measure, so that he doth not so much and often break out as he was wont; if his corruption be any whit abated, his strength increased a little, he is marvellously glad and thankful. Was not David so when disarmed by the discretion of Abigail, and detained from shedding innocent blood? {#ISA 25:32,33} As on the other side, if wounded and worsted at any time, he is all amort, sorely disquieted, restless as on a rack; like a man thrust through the body, he bleeds and sinks, till with Peter he run to Christ, the right surgeon in this case, with tears in his eyes, bitter complaints in his mouth, and utmost self-abhorrence in his heart, and is cured and set right again.
4. Lastly, he proves at length "more than a conqueror, through Christ that loveth him"; and whose work it is to "send forth judgment unto victory" {#Mt 12:20} -Gr., *εκβαλη*, thrust it forth with violence—the devil and the world in vain opposing the work of true grace, called "judgment" in that text, which shall surely be perfected: "Because ye have overcome that wicked one," saith St John. {#1Jo 2:14} Yea, ye over overcome, saith St Paul; {#Ro 8:37, *υπερνικουμεν*} because ye do gather strength by opposition, as that giant, Antaeus, that fought with Hercules, is fabled to do by his falling to the earth; ye conquer even by being conquered. You do daily get ground and outgrow your corruptions, which are already laid bleeding and dying at your feet. And "God shall bruise Satan under your feet shortly." {#Ro 16:20} So that the broken horns of that old red dragon shall be the trumpets of your triumph and the cornets of your joy.

Lo, Sir, this is that *miles Christianus*, Christian soldier, that *pancratiastes evangelicus*, which while you, a colonel once in the best of armies, and yet still so by your well becoming *praenomen*, personal name, shall strive to personate, and go on to express, you shall "war a good warfare, holding faith and a good conscience, which some having put away"—Gr., *απωσαμενοι*, expelled, as Amnon did Tamar, as colleges do scoundrels, without all hope of re-entry—"concerning faith have made shipwreck." {#1Ti 1:18,19} Whereas you, noble Sir, continue constant in and to the "truth which is according to godliness," {#Tit 1:1} and a hearty hater of all heresies and heterodoxies whatsoever. For the which your faithfulness and firmness in adhering to God's holy cause, and promoting his kingdom, your reward is sure with him, though not all presently paid you. A Christian soldier may have a very great arrear; Paul speaks as if all his pay were then to take up, when all his warfare was accomplished. {#2Ti 4:7,8}

Lastly, for you, sweet Sir, Mr Thomas Stephens the younger, for whom my heart's desire and prayer to God is, and shall be, that of David's servants for young Solomon, {#1Ki 1:47} or that of Hector in Homer for his son Astyanax,

“ειη τε πατρος θ ογε πολλων αμεινων.”

May it be your great care now early, I beseech you, to "know the God of your fathers, and to serve him with a perfect heart, and a willing mind." {#1Ch 28:9} *Deum cognoscere, et colere, est totum hominis.* {h} If you be yet no more than a babe in Christ, one of his little children, for innocence and ignocence, it shall suffice, till such time at least as you "come unto the measure of the stature of the fulness of Christ," {#Eph 4:13} till you grow up to more maturity, and "increase with the increase of God." {#Col 2:19} Only it behoveth you, Sir, as such a babe, to see,

1. That Christ be formed in you of a truth; that you be indeed a "partaker of the divine nature" and of the "life of God"; that you have some of every grace though but a little,

“— *inest sua gratia parvis.*”

2. That you be very sensible of your weakness, and discontentedly contented with it; like as a child is oft troubled that he is not able to run, lift, labour as men do, and he will be doing as he can at men's actions.

3. As babes are very hungry, never well but when the teat or spoon is in the mouth, or food in the hand, so should you, Sir, hunger and thirst after grace and the means of grace; as a "newborn babe, desire earnestly the sincere milk of God's word, that you may grow thereby." {#1Pe 2:2} Grow, I say, not in notion, but motion, not in light so much as in heat, in gifts as in graces. There are those who have the spiritual rickets, grow big in the head, but decay in the vitals; be you none such.

4. Lastly, as children are naturally apt to imitate their parents, whether in good, as Jehoshaphat did his father David, or in evil, as Isaac did his father Abraham, so let it be your great endeavour to tread in the holy footsteps, as of your mother Lois, and of your grandmother Eunice, {#2Ti 1:5} both of them famous in the Church, so especially of your renowned grandfather and father, in whose imparal- lel examples you have a very globe of precepts; and by passing into the likeness of which surpassing patterns, you shall become of a young saint an old angel, of a young wellwisher to the public, a worthy and well accomplished patriot, able and apt to serve God and your country in places of noblest note, and highest employment, as your progenitors have done in their generations. And hereunto if either my poor prayers, as a suitor at the throne of grace, or my son's {i} utmost endeavours, as a tutor made choice of by your best friends, for your ingenuous education, may contribute anything, I dare assure you of both.

To draw to an end of this prefatory discourse, which begins to swell beyond the bounds of an epistle; you may very well say, Sir, as Solomon once did: #Pr 4:3-5, "I was my father's son, tender and dearly beloved in the sight of my mother. He taught me also, and said unto me, Let thine heart retain my words: keep my commandments, and live. Get wisdom, get understanding, forget it not," &c. Your religious mother also hath not been behind, I dare

say, to lesson her Lemuel with "What, my son, and what, the son of my womb, and what, the son of my vows?" {#Pr 31:2} You may please to peruse what I have written upon those two texts, and the rest now presented and put into your hands in both parts of this third volume upon the Holy Bible. Wherein if anything occur that may be of use either to your much honoured parents or to your well beloved self for theirs and your increase and furtherance in knowledge and holiness, I shall take it for a sufficient *operae precium*, precious work, and yet hope too that "for the gift"—how mean so ever—"bestowed upon me"—how unworthy soever—"for the behoof of many others, thanks may be given to God by many on my behalf." {#2Co 1:11}

Now the very God of peace multiply grace, mercy, and peace upon you all, from the greatest to the least, and upon his whole Israel. This is the unfeigned, and shall be the constant, desire of him who is, and will be,

Noble Gentlemen,

Yours in all due observance till death,

JOHN TRAPP.

WELFORD,

October 24, 1659.

{a} Vorstius.

{b} αντεχεσθε, #Tit 1:9.

{c} Old Melanchthon was much delighted with that saying of Achilles in Philostratus, Ευον εστοω το πλειον εργαων, χρημασι δε πλεονεκτειτω ο βουλομενος.

{d} *Maluit tolerare, quam deplorare.*

{e} *Elegantissimum Oxymoron.* -Casaub.

{f} επισυστασις, #2Co 11:28.

{g} *Iungat epistola quos iunxit coniugium: immo charta non non dividat, quos Christi nectit amor.* -Jer. *praefat. in Proverb. Cicero.*

{h} Lactant.

{i} Mr J. T., student of Christ's Church, Oxon.

[EPISTLES DEDICATORY PREFIXED TO THE ORIGINAL EDITION OF THE VOLUME ON THE PENTATEUCH.]

TO THE RIGHT WORSHIPFUL AND
WORTHILY HONOURED
SIR CHARLES LEE, KNIGHT,
JUSTICE OF THE PEACE FOR, THE COUNTY OF WARWICK,
AND
ONE OF HIS MAJESTY'S DEPUTY LIEUTENANTS FOR THAT
COUNTY,

Grace, Mercy, and Peace be multiplied.

NOBLE SIR,

Your so very friendly acceptance and frequent perusal (testified before many) of the piece I last published, hath not a little encouraged me to present unto you this ^{a} also (being the first of the five) for a New Year's gift, and to crave your patronage.

I must never forget, though it be well nigh forty years since, how much I stood obliged for many signal favours, and real courtesies, to that renowned knight your father, ^{b} in whose room you are now risen up, a branch of the old stock, ^{c} -give me leave, Sir, to bespeak you in your own words, -and as a right worthy patriot do exactly express him, ^{d} to the honour of your family and the great content of your country, by whom you are universally valued, and (which is better) most entirely beloved.

As for myself, the meanest among the many honourers of your virtues, I cannot but humbly adore the divine goodness whereby you, the youngest of all your brethren, are, after some interchanges of occurrences, unexpectedly brought back to your native Bilseley, and there fixed, as a right orient star in your proper orb, to diffuse fair light and benign influence, not to the neighbourhood only, who do therein hold themselves not a little happy, but to the whole country also, which plentifully partaketh of your splendour, and rejoiceth in your regiment; though, like the fixed stars, ^{e} the higher you are set, the less you desire to seem.

May it still be your Christian care, noble Sir, and constant endeavour, to glorify that God who hath done so great things for you, by advancing his interest to the utmost, wherever you have to do and by promoting the public good, whereunto you may seem, Cato-like, {f} to have been born, and Phocion-like, {g} to be wholly addicted,

*“ Ita famam extendere factis;
Hoc virtutis opus. ”—Virg.*

Fame followeth virtue closer at the heels than the shadow doth the body, as without it a man may be notable, or notorious, but not truly noble. This you will easily see, Sir, exemplified in these ancient archetypes, the Old Testament elders, who "by faith obtained a good report," {#Heb 11:2} and "by patient continuance in well doing" got "glory, and honour, and immortality," yea, "eternal life"; {#Ro 2:10} in imitation of whom may you proceed to "do worthily in Ephrata," and so be yet further "famous in Bethlehem," {#Ru 4:11} that your faith and piety "may be found unto praise, honour, and glory, at the appearing of our Lord Jesus Christ." {#1Pe 1:7}

And hereunto, if either my poor pains or heartiest prayers may any whit conduce, you shall be, sure of both, which indeed is no more than the bounden duty, and shall be the daily task of,

Noble Sir,

Your Worship's very humbly and officiously devoted,

JOHN TRAPP.

{a} *i.e.*, Trapp's Commentary on the Pentateuch, which was the portion of the work last published.

{b} Sir Rob. Lee.

{c} "*Sic uno avulso, non deficit alter Aureus.*" -Virg.

{d} As Constantine's sons did their most Christian father.—Euseb.

{e} *In maxima sui mole, se minimum ostendunt stellae.*

{f} *Toti genitum se credidit Orbi.* -De Catone Lucan.

{g} *Hinc Phocion cognominatus est Bonus.*

TO
THE RIGHT WORSHIPFUL AND
VERY VIRTUOUS LADY,
THE LADY MARY LEE,
WIFE TO SIR CHARLES LEE OF BILSELEY,
IN WARWICKSHIRE,

Grace, Mercy, and Peace be multiplied.

GOOD MADAM,

It is the command of our dear Lord, "Search the Scriptures"; {#Joh 5:39} and it was the practice of his Virgin mother, as is manifest by her Magnificat, {#Lu 1:46} mostly made up of other holy scriptures, in the reading whereof she is told {h} to have spent a third part of her precious time.

That Roman lady and noble martyr, Cecilia, had by much reading made her bosom the "Library of Jesus Christ"; {i} and Gorgonia is much commended by her brother Nazianzen for her assiduity in this holy exercise.

Julian, indeed, {j} that odious apostate and professed enemy of the truth, twits the Christians of those primitive times with this, that their women also were meddlers with the Scriptures; and Cardinal Hosius {k} blusheth not to affirm that a distaff were a far deal fitter for a woman's hand than a Bible: but St Jerome {l} very highly commendeth, for their Scripture skill, those noble ladies of his time, Eustochium, Salvina, Celantia, Paula, exhorting them not to lay down their Bibles until, being overcome with sleep, they bowed down their heads, as it were, to salute those holy leaves with a kiss.

Our renowned Queen Elizabeth was excellently well versed in God's blessed Book; {m} and so was that incomparable young princess the late Lady Elizabeth {n} (sister to our most gracious sovereign that now is, whom God long preserve), as being trained up of a child in the Word of truth; as was also another lady yet alive {o} and not many miles distant, the Lady Packington of Westwood, in Worcestershire, of whom I find this rare testimony given by a person

of credit (Mr W. Durham's "Family Instruc.," page 17), that, by the strictness of her education and happiness of her memory, she hath a great part of the Old Testament and all the New so perfectly by heart, that she can repeat almost any chapter of either, backward or forward, tell any particular verse or words, where they are, what goes before, and what follows after. {p}

A singular praise, certainly, in a person of her sex and quality, and an unparalleled precedent, I believe, to all the ladies in Christendom.

I shall say no more to your Ladyship now, though I might say much in your just commendation, and would, too, but that I know you love not long salutations in the markets, {#Mt 23:7} save only this of the apostle, "Let the word of Christ dwell richly in you in all wisdom." {#Col 3:16}

And if, by tongue or pen, I may be any way serviceable to your faith, I shall take it for a singular happiness unto,

Noble Madam,

Your Worship's very humbly and officiously devoted,

JOHN TRAPP.

{h} Sabellius.

{i} Jerome.

{j} Cyrill., *Cont. Iulian*, lib. vi.

{k} *De expres. Dei verb.*

{l} Jer. *ad Eustoch. de custod. virginit.*

{m} Mr Edward Leigh, in his *Choice Observ. of Kings of England*, p. 192.

{n} Mr Greenhill *On Ezek. i.*, Ep. Dedic.

{o} Mr Torshell's *Glory of Women*.

{p} Something like this we read of Cranmer and Latimer and of Olympica, Fulvia, and Morata, an Italian lady.

Genesis

A COMMENTARY OR EXPOSITION UPON GENESIS, WHEREIN THE TEXT IS EXPLAINED, SOME CONTROVERSIES ARE DISCUSSED, DIVERS COMMONPLACES HANDLED, AND MANY REMARKABLE MATTERS HINTED THAT HAD BY FORMER INTERPRETERS BEEN PRETERMITTED.

Chapter 1

Ver. 1. **In the beginning.**] A BEGINNING there was then, whatever Aristotle {a} fancied of the world's eternity. So true is that of a learned Italians—Philosophy seeks after truth; divinity only finds it; religion improves it. {b} { *Veritatem quaerit philosophia, invenit theologia, & c.* } But the philosopher would be yet better satisfied. He had read (say some) {c} this first of Genesis, and was heard to say thereupon, Well said, Sir Moses; how prove you what you have so said? { *Egregie dicis, domine Moses; sed quomodo probas?* } An ancient {d} answereth, I believe it, I need not prove it. { *credo, non probo* } Another, {e} we believe the holy penmen before heathen wise men. { *piscatoribus credimus, non dialecticis* } A third, {f} The mysteries of the Christian religion are better understood by believing, than believed by understanding { *Multo melius credendo intelliguntur, quam intelligendo creduntur fidei Christianae mysteria. Abbas Tuiciensis.* } *Theologia non est argumentativa.* {g} But, best of all, the apostle, "Through faith we understand that the worlds were framed by the word of God; so that things which are seen were not made of things which do appear." {#Heb 11:3} Divinity doth not use to prove her principles, whereof this is one. No, not Aristotle's own divinity, (his *Metaphysics*, I mean) wherein he requires to be believed upon his bare word. Albeit, if Ramus may be judge, those fourteen books of his are the most idle and impious piece of sophistry that ever was set forth by any man. {h} Thus, "Professing themselves to be wise, they become fools." {#Ro 1:22} "Behold, they have rejected the word of the Lord; and what wisdom is in them?" {#Jer 8:9}

Plato had read Moses, whatever Aristotle had done; and held truly, that the world had a beginning. So did all the philosophers that were

before Aristotle, except the Chaldeans, and Hossellus Lucanus, the Pythagorean, out of whom Aristotle took his arguments, which are to be read, {*Physic, viii. c. 8, and ii. and l. 1. De Coelo, c. 1, and l. xii.; Metaphysics, c. 7.*} But it is more than probable that he taught the world's eternity in opposition to Plato and others, who rightly concluded the world must needs have had a beginning; otherwise we could not know whether the egg or the bird, the seed or the plant, the day or the night, the light or the darkness, were first; sure it is that he held that opinion rather out of an affectation of singularity, than for any soundness of the matter or strength of argument. Himself, in his first book of *Topics*, and ninth chapter, saith that it is no more than a topical problem: he should have said a plain paradox, yea, a mere falsity. For "In the beginning," the Jerusalem Targum hath "In wisdom," that is, in God the Son, saith Augustine, according to **#Joh 1:3 Heb 1:2 Col 1:16**. And indeed God created all things by his Son Christ; not as by a concreating cause, but as by his own essential Wisdom. {*#1Co 1:24 Pr 1:20 8:1*} And of this mystery and appellation some suppose the heathens had some traditional knowledge; for aa Christ, the Wisdom of the Father, was eternally and ineffably begotten in the divine essence, so they worshipped a goddess whom they called the goddess of wisdom, and feigned that she was begotten by Jupiter of his own brain; and they called her Αθηνη, which word is much like in sound with the Hebrew *Adonai*, as a reverend man {i} hath well observed.

God created.] Heb. *Dii creavit*. {*Plural subject "Dii" (Gods) singular verb "creavit"*. Editor.} The Mystery of the blessed Trinity, called by Elihu, {*#Job 35:10*} *Eloah Gnoscai*, "God my Makers"; and by David, {*#Ps 149:1*} "The Makers of Israel," and "Remember thy Creators," saith Solomon. {*#Ec 12:1*} To the same sense, sweetly sounds the Haphtera, or portion of Scripture which is read by the Jews, {j} together with this of Moses, viz., **#Isa 42:5**. And that of the psalmist, {*#Ps 33:6*} "By the word of the Lord were the heavens made, and all the host of them by the breath *or spirit* of his mouth": that is, God the Father, by the Son, through the Holy Ghost, created all. This Trismegist, {k} an ancient Egyptian (for he flourished before Pharaoh), acknowledged, and thence had his name. The Hebrews also of old were no strangers to this mystery, though their posterity understood it not. Rabbi Solomon Jarchi, writing on that, {*#So 1:11*} "We will make," &c., interprets it, "I and my judgment hall." Now a judgment hall in

Israel consisted of three at least, which in their close manner of speech, they applied to God, who is Three in one, and One in three.

Rabbi Simeon, the son of Johai, brings a place out of Rabbi Ibba, on **#De 6:4**, "Jehovah Elohenu, Jehovah Echad, 'The Lord our God is one Lord.'" Here the first Jehovah, saith he, is God the Father, *Elohenu*, the Son (who is fitly called *our God*, because he assumed our nature, as is well observed by Galatinus), the third *Jehovah* is God the Holy Ghost. *Echad*, one, showeth the unity of essence in this plurality of persons; wherefore, saith Luther, doth not Moses begin thus, "In the beginning, God said, Let there be a heaven, and earth," but because he would set forth the three persons in order; the Father, when he saith, God *created*; the Son, when he saith, God said; and the Holy Ghost, when he saith, *God saw the light that it was good?*

Created.] Made all things of nothing, in a most marvellous and magnificent manner, as the word signifieth. This Plato doubts of, Aristotle denies, Galen derides as a thing impossible, *{l}* because, with Nicodemus, he cannot conceive how these things can be. "The natural man," the mere animal, *{Ψυχικός, #ICo 2:14}* whose reason is not elevated by religion, "pereeiveth not these things of the Spirit of God: they are foolishness unto him." The cock on the dunghill meddles not with these matters. Well might St Paul tell the men of Athens, *{#Ac 17:23,24}* (and yet Athens was the Greece of Greece, *Ελλάς* *Ελλαδος* *{m}* and had in it the most mercurial wits in the world), that God, "that made all things of nothing," was to them the "unknown God": and Lactantius fitly saith of Plato (who yet merited the style of *Divine* amongst them), that he dreamed of God, rather than had any true knowledge of him. *{n}* He nowhere called God the Creator, but *Δημιουργον*, the workman; as one that had made the world of a preexistent matter, co-eternal to himself. Atheists of old scorned at the work of creation; and asked, "*Quibus machinis*," with what tools, engines, ladders, scaffolds, did the Lord set up this mighty frame? But, "Through faith we understand that the worlds were framed" (set in joint, *ξατηζιτσηαι*, **#Heb 11:3**, the word signifieth, as all the members of the body are tied together by several ligaments), "by the word of God," without either tool or toil. *{#Isa 40:28}* He not only formed and made, but created all by the word of his power: see all

these ascribed unto him in **#Isa 43:7**. There were four errors, saith a late learned man, ^{o} about the creation: some affirmed that the world was eternal; some that it had a material beginning, and was made of something; some held two beginners of things: that one beginner made things incorruptible, and another made things corruptible. Lastly, some said God made the superior creatures himself, and the inferior by angels. This very first verse of the Bible confutes all four. *In the beginning*, shows the world not to be eternal. *Created*, notes that it was made of nothing. *The heaven and the earth*, shows that God was the only beginner of all creatures. *God* created all: this excludes the angels. In the *government* of the world, we grant they have a great stroke. ^{#Eze 1:5,6 Da 10:1-11:45} Not so in the *making* of the world, wherein God was alone, and by himself. ^{#Isa 44:24} And, lest any should imagine otherwise, the creation of angels is not so much as mentioned by Moses, unless it be tacitly intimated in these words—"The heavens and the earth"; ^{p} "The world and all the things that are therein"; ^{#Ac 17:24} "Things visible and invisible"; ^{#Col 1:16} "whether they be thrones or dominions," &c., called elsewhere "angels of heaven"; ^{#Mt 24:26 Ga 1:8} because, probably, created with, and in the highest heaven, as Christ's soul was created with, and in his body, in the Virgin's womb, the self-same moment. The highest heaven, and the angels were of necessity, say some, to be created the first instant, that they might have their perfection of matter and form together; otherwise they should be corruptible. For whatsoever is of a pre-existent matter is resolvable, and subject to corruption; but that which is immediately of nothing is perfectly composed, hath no other change, but by the same hand to return to nothing again.

Ques. But if this were the heaven, what was the earth here mentioned?

Answ. Not that we now tread upon, for that was not made till the third day; but the matter of all that was afterwards to be created—being all things in power, nothing in act.

The Cabbalists observe that there are in this first verse of the Holy Bible six *Alephs*: and therehence they conclude, that the world shall last six thousand years. But they may be therein as far out as that wise man ^{q} was who, A.D. 1533, affirmed that the world would be

at an end that very year, in the month of October, and that he pretended to gather out of those words, *Iesus Nazarenus Rex Iudaeorum*: and again those, *Videbunt in quem transfixerunt*. So some {r} since that, but little wiser, have foretold as much concerning the year of grace 1657, from those words *mundi conflagratio*; and because the universal flood fell out in the year of the world 1657. According to these groundless conjectures, confuted already by time, some have argued, that because Solomon's temple was finished in the year of the world three thousand, therefore the spiritual temple shall be consummated in three thousand more. This reckoning comes up to that of the Cabbalists above mentioned; and to that known prophecy of Elias (but not the Tishbite), that as there were two thousand years, *plus minus*, before the law, and two thousand under the law, so there are to be two thousand under the gospel.

{a} Aristotle's *Physic.*; vide Sharpei *Symphon.*, p. 11, Pliny, l. i., c. 1. 2 Jo. Picas Mirand.

{b} Jo. Picus Mirand.

{c} D. Prid. *Cathedra*.

{d} Augustine

{e} Ambrose

{f} Rupert

{g} Alsted.

{h} Aristotle's Σοφια, seu *Theologia, sophistica, est, omnium quae literis unquam mandata sunt, maxime stulta, maximeque impia.* -Ramus in *Theolog.*

{i} Mr Manton upon Jude.

{j} Moses was read every Sabbath, { #Ac 15:11 } with a lecture out of the prophets, { #Ac 13:15 }

{k} ηκμασε δε προ του φαραω—Suidas. τρις μεγατος, in Poemandro. *Nam haec propria est Hebraei verbi significatio.* Jun.

{l} *Irridet Galenus Mosen eo quod dicat Deum ex nulla praeexistente materia condidisse mundum.* -Buch.

{m} Athenaeus.

{n} *Somniaverat Deum, non cognoverat.* -*Instit.*, l. v. c. 14.

{o} Zanchi.

{p} Κοσμος μεν εστι συστημα εξ ουρανου και γης και των εν τουτοις περιεχομενων φουων—Aristotle, *De Mundo*, c. 2. Yates's *Model of Divinity*.

{q} Bucholcer, *Chronol.*

{r} Alsted., *Chronol.*

Ver. 2. And the earth was without form and void,] that is, as yet it had neither essential nor accidental perfection. The Lord afterward

did form it into light, the firmament, the water, and the earth; so beginning above, and building downwards (in the new creature he doth otherwise); and in three days laying the parts of the world, and in other three days adorning them. The Rabbins tell us that *Tohu* and *Bohu* do properly import *Materia prima and privatio*; {a} and others of *Tohu*, derive *Chaos*, whence the ancient Latins called the world *Chobus*, and borrowed their word *Inchoo* (εγγυω), &c.

And darkness was upon the face of the deep,] that is, not of hell, as Origen expounds it, but of the deep waters (αβυσσος, see the like, #Lu 8:31), which "as a garment covered the earth, and stood above the mountains." {#Ps 104:6} This darkness God created not, for it was but the want of light. And to say that God dwelt in darkness till he had created light, was a devilish sarcasm of the Manichees, as if God were not light itself, {#1Jo 1:5} and "the Father of lights"; {#Jas 1:17} or, as if God had not ever been a heaven to Himself, "Ere ever he had formed the earth and the heavens." {#Ps 90:2} What he did, or how he employed himself before the creation, is a sea over which no ship hath sailed, a mine into which no spade hath delved, an abyss into which no bucket hath dived. Our sight is too tender to behold this sun. A thousand years, saith a great divine, {b} are to God but as one day, &c. And who knoweth what the Lord hath done? Indeed, he made but one world to our knowledge; but who knoweth what he did before, and what he will do after? Thus he. As for St Augustine:

“The bishop Lybicus was shaping the underworld according to these verses, he said these ideas which he helps to be examined by means of such a mind.” {c}

Excellently another, {d} who wanted not wit: As in the element of fire, saith he, there is a faculty of heating and enlightening; whence proceedeth heat and light unto the external near bodies; and besides this faculty, there is also in it a natural power to go upward; which, when it cometh into act, is received into no other subject, but the fire itself: so that if fire could, by abstractive imagination, be conceived of as wanting those two transient operations, yet could we not justly say it had no action, forasmuch as it might move upward, which is an immanent and inward action. So, and much more so, though we grant that there was no external work of the Godhead, until the

making of the world, yet can there be no necessary illation *inference* of idleness, seeing it might have (as indeed it had) actions immanent, included in the circle of the Trinity. This is an answer to such as ask, What God did before he made the world? God, saith Plotinus the Platonist, *{e}* not working at all, but resting in himself, doeth and performeth very great things.

And the Spirit of God moved, &c.] Or hovered over, *{f}* and hatched out the creature, as the hen doth her chickens; or as the eagle fluttereth over her young, to provoke them to flight. *{#De 32:11}* Or as by a like operation, this same Holy Spirit formed the child Jesus in the Virgin's womb, in that wonderful "overshadowing" *{#Lu 1:35}*. The Chaldee here hath it, "The Spirit breathed"; and David saith the same. *{#Ps 33:6}* He became, to that rude dead mass, a quickening, comforting Spirit. He kept it together, which else would have shattered. And so he doth still, or else all would soon fall asunder, *{#Heb 1:3 Ps 104:29}* were not his conserving mercy still over, or upon, all his works. *{#Ps 145:9}*

{a} Ahlsted., *Lexic. Theol.*, p. 111.

{b} Dr. Preston, *Of God's Attributes*, p. 34. *Rather, #2Pe 3:8—ED.*

{c} Praesul ad haec Lybicus, fabricabat Tartara, dixit, His, quos scrutari talia mente iuvat.
Sabin, Poet.

{d} Cuff's *Differ. of Ages*, p. 22.

{e} Ferebatur super aquas non pervagatione, sed potestate, non per spatium locorum, ut sol super terram, sed pepotentiam sublimitatis suae.—*Eucherius*

{f} *Dei Dicere est Efficere*, "of God, to say is to accomplish"

Ver. 3. And God saith, Let there, &c.] He commanded the "light to shine out of darkness." *{#2Co 4:6}* "He spake the word, and it was done." *{#Ps 33:9 148:5}* *{a}* Creation is no motion, but a simple and bare emanation; which is, when without any repugnancy of the patient, or labour of the agent, the work or effect doth voluntarily and freely arise from the action of the working cause, as the shadow from the body. So God's irresistible power made this admirable work of the world, by his bare word, as the shadow and obscure representation of his unsearchable wisdom and omnipotency.

And there was light.] This first light was not the angels, as Augustine would have it; nor the element of fire, as Damascene; nor the sun, which was not yet created, nor a lightsome cloud, nor any

such thing; but the "first day," which God could make without means, as Calvin well observeth. This light was the first ornament of the visible world, and so is still of the "hidden man of the heart," the new creature. {#Ac 26:18} The first thing in St Paul's commission there, was to "open men's eyes, to turn them from darkness to light," &c. To dart such a saving light into the soul, as might illighten both organ and object. In which great work also, Christ's words are operative, together with his commands, in the mouths of his ministers. "Know the Lord; understand, O ye brutish among the people," &c. {#Ps 94:8} There goes forth a power to heal, as it did in #Lu 5:17; or as when he bade Lazarus arise, he made him to arise, so here the word and the Spirit go together; and then what wonder that the spirit of darkness falls from the heaven of men's hearts, "as lightning". {#Lu 10:18} So as that they that erst "were darkness, are now light in the Lord," {#Eph 5:8} and do "preach forth the praises of him who hath called them out of darkness into his marvellous light".

{εξάγγελζε, #1Pe 2:9}

{a} Dei Dicere est Efficere. "of God to speak is to accomplish"

Ver. 4. **And God saw the light that it was good.**]—*Moveover he foresaw*, so one renders it. {a} He saw this long before, but he would have us to see it; he commends the goodness of this work of his to us. Good it is surely, and a goodly creature: "sweet," saith Solomon; {#Ec 11:7} "comfortable," saith David. {#Ps 97:11} Which when one made question of—"That's a blind man's question," said the philosopher. {b} What is it then to enjoy him that is light essential? The Platonists (who were blind *in divinis*, and could not see afar off) could say that he was a blessed man, who enjoyed God, as the eye doth enjoy the light. {c}

And God divided the light, &c.]—Let not us confound them, {#2Co 6:14 1Th 5:5-7} and so alter God's order by doing deeds of darkness, in a day of grace, in a land of light. What make owls at Athens? or such "spots," σπιλοι και μωμοι, among saints, as "count it pleasure to riot in the daytime?" {#2Pe 2:13} It was a shame that it should be said, There was never less wisdom in Greece, than in the time of the seven wise men of Greece. {d} It was a worse "shame," that it should be said to the Corinthians, that "some of them had not the knowledge of God"; {#1Co 15:34} and that such fornication was found among them as was

not heard of among the heathen. {#1Co 5:1} For what fellowship hath light with darkness? {#2Co 6:14} Surely none. Our morning shadows fall as far as they can toward the west, evening toward the east, noonday toward the north, &c. Alexander having a soldier of his name, that was a coward, he bade him either abandon the name of Alexander, or be a soldier. {e}

{a} praeviderat autem—Zaberellus

{b} τυφλον το ερωτημα, *Aristotle*

{c} Beatum esse moninem Deo fruentem, sicut oculus luce. *Augustine, De Civitate Dei*, l. 3.

{d} Lactant.

{e} Plutarch

Ver. 5. And God called the light day, &c.] He taught men to call them so; day מַרְי, from the noise and hurry; night לַהֲלֵי, from the yelling of wild beasts. Darkness he created not, but only by accident; and yet not that, without some notable use. Much less that darkness of affliction which he is said to "create". {#Isa 45:7} "Unto the upright there ariseth light in darkness," {#Ps 112:4} yea, light by darkness, as to Paul, whose bodily blindness opened the eyes of his mind. Luther said that God's works are effected usually by contraries. {a} {*Opera Dei sunt in mediis contrariis*}

And the evening and the morning, &c.] Thales, one of the seven sages, had learned this truth by going to school in Egypt. For being asked whether was first, the day or the night? he answered, that the night was sooner by one day: {b} as who should say, afore God had created the light, it must needs be confessed that out of him there was nothing but darkness. Evening separates by darkness, morning by light; so the one disjoins day from night, the other night from day. Only this first evening separated not, because light was then uncreated. Yet it was of God appointed, even then, to stand between light and darkness. In the first evening was heaven and earth created, and in the first morning the light, both which make the civil day called νυχθημερον by the apostle. {#2Co 11:25} And this (which doubtless is the natural order of reckoning the day, from evening to evening), was in use among the Athenians, {c} and is to this day retained by the Jews, Italians, Bohemians, Silesians, and other nations. Our life likewise is such a day, and begins with the dark evening of misery here; but death is to saints the daybreak of eternal

brightness. Mourning lasteth but till morning. {#Ps 30:5} Nay, not so long; for, "Behold at eventide trouble, and before the morning he is not." {#Isa 17:14} It is but a "moment," yea, a very little moment, and the indignation will *pertransire*, be overpast, saith the prophet; {#Isa 26:20} so "little a while" as you can scarce imagine, saith the apostle. {ετι γαρ μικρον οσον οσον, #Heb 10:37} If it seem otherwise to any of us, consider:

1. That we have some *lucida intervalla*, some respites, interspirates, breathing whiles. And it is a mercy that the man is not always sweating out a poor living, the woman ever in pangs of childbirth, &c. {#Ge 3:16-19}
2. That this is nothing to eternity of extremity, which is the just hire of the least sin. {#Ro 6:23}
3. That much good accrues unto us hereby. {#Heb 12:10} Yea, this "light affliction, which is but for a moment, worketh out unto us that far more excellent and eternal weight of glory." {#2Co 4:17} Oh, pray, pray "that the eyes of our understanding being enlightened by that Spirit of wisdom and revelation, we may know what is the riches of the glory of his inheritance in the saints," &c. {#Eph 1:17,18}

{a} Laertius.

{b} Δια των εαυτων ενανια οικονομειτια ινα και μαλλον δαυμαζηται—*Nazianz*.

{c} Pliny, l. 2. c. 7.

Ver. 6. **Let there be a firmament.**] Yet not so firm, but it shall be dissolved. {#2Pe 3:11} That it is not presently so; that those windows of heaven are not opened, as once in the deluge, having no better a bar than the liquid air, and we suddenly buried in one universal grave of waters; see a miracle of God's mercy, and thank him for this powerful word of his, "Let there be a firmament." Bartholinus {a} tells us, that in the year of Christ 1551, a very great multitude of men and cattle were drowned by a terrible tempest, the clouds suddenly dissolving, and the waters pouring down amain with such a strange stupendous violence, that the massy walls of many cities, various vineyards, and fair houses were utterly destroyed and ruined. Clouds, those bottles of rain, are vessels as thin as the liquor which is contained in them. There they hang and move, though weighty with their burdens. How they are upheld, saith a reverend divine, {b}

and why they fall here and now, we know not, and wonder. {#Job 26:8} They water our lands, as we do our gardens, and are therefore called our heavens. {#De 33:28}

{a} Barthol. 1. 2. *De Meteoris*

{b} D. H. Contemp.

Ver. 7. Waters which were above the firmament.] That is the clouds, and watery meteors above the lower region of the air, where God's "pavilion round about him is dark waters, and thick clouds of the skies". {#Ps 18:11 Jer 10:13} These he "weighs by measure"; {#Job 28:25} not a drop falls in vain, or in a wrong place. And this is the first heaven: as the second is the starry sky, which is firm and fast, "as a molten looking-glass". {#Job 37:18} To this heaven, some that have calculated curiously, have found it five hundred years' journey. Others say, that if a stone should fall from the eighth sphere, and should pass every hour a hundred miles, it would be sixty-five years or more, before it would come to ground. {a} Beyond this second heaven, Aristotle acknowledgeth none other. Beyond the movable heavens, saith he, there is neither body, nor time, nor place, nor vacuum. {b} But "we have a more sure word of prophecy." God's blessed book assures us of a "third heaven," {#2Co 12:2} called elsewhere "the heaven of heavens," {#De 10:14} the "Paradise" of God, {#Lu 22:43} the "bosom of Abraham," {#Lu 16:22} the "Father's house," {#Joh 14:2} the "city of the living God," {#Heb 12:22} the "country" of his pilgrims. {#Heb 12:14} A body it is, for bodies are in it; but a subtile, fine, spiritual body; next in purity to the substance of angels and men's souls. It is also, say some, {c} solid as stone, but "clear as crystal" {#Re 21:11 Job 37:18} A true firmament, indeed, not penetrable by any, no, not by angels, spirits, and bodies of just men made perfect; but by a miracle, God making way by His power, where there is no natural passage. It opens to the very angels, {#Joh 1:51 Ge 28:12} who yet are able to penetrate all under it. The other two heavens are to be passed through by the grossest bodies.

{a} Burton. *Of Melancholy*

{b} ουδε τοπος ουδε κενον ουδε χρονος εστιν εξω του ουπανου—Arist. *De Caelo*, c. ix.

{c} Yates's *Model*

Ver. 8. And the evening, &c.] Here is no mention of God's approbation of this second day's work. Not for that hell was then

created, or the reprobate angels then ejected, as the Jews give as the reason of it; but because this day's work was left unperfected, till the next; to the which, therefore, the blessing was reserved, and is then redoubled. God delights to do his works, not all at once, but by degrees, that we may take time to contemplate them piecemeal, and see him in every one of them, as in an optic glass. "Consider the lilies of the field," saith our Saviour. *{Καταμανητε #Mt 6:28}*; "Go to the ant, thou sluggard," saith Solomon. *{#Pr 6:6}*; Luther *{a}* wished Pontanus, Chancellor of Saxony, to contemplate the star-chamber of heaven, that stupendous archwork borne up by no props or pillars, and yet not falling on our heads: the thick clouds also hanging often over us with great weight, and yet vanishing again, when they have greeted us but with their threatening looks. And cannot God as easily uphold his sinking saints, and blow over any storm that hangs over their heads? An artificer takes it ill, if when he hath finished some intricate piece of work, and sets it forth to be seen, as Apelles was wont to do, men slight it, and take no notice of his handiwork. And is there not a woe to such stupid persons as "regard not the work of the Lord, neither consider the operation of his hands?." *{#Isa 5:12}* *He was telling any tale from a bowl but that one stirred our ears,* *{A sino quispiam narrabat fabulam, at ille movebat aures}* is a proverb among the Greeks. Christ was by at the creation, and rejoiced; *{#Pr 8:30}* angels also were by at the doing of a great deal, and were wrapped with admiration. *{#Job 38:4-7}* Shall they shout for joy, and we be silent? Oh, how should we vex at the vile dulness of our hearts, that are no more affected with these indelible ravishments!

{a} Proponit contemplantam pulcherrimam caeli concame rationem nullis pilis et columnis impositam, &c.

—*Scultet. Annal. 276*

Ver. 9,10. **Let the waters under the heaven be gathered, &c.]** The water, they say, is ten times greater than the earth, as is the air ten times greater than the water, and the fire than the air. Sure it is, that the proper place of the water is to be "above the earth". *{#Ps 104:6}* Sailors tell us that as they draw nigh to shore, when they enter into the haven, they run as it were downhill. "The waters stood above the mountain," till (at God's rebuke here) they "fled, and hasted away at the voice of his thunder, to the place which he had founded for them". *{#Ps 104:6-8}* This drew from Aristotle, in one place, *{a}* a testimony of God's providence, which elsewhere he denies. And

David, in the 104th Psalm, which one calleth his Physics, tells us that till the word of command, "Let the waters," &c., God "had covered the earth with the deep as with a garment." For as the garment, in the proper use of it, is above the body, so is the sea above the land. And such a garment, saith the divine cosmographer, would it have been to the earth, but for God's providence towards us, as the shirt made for the murdering of Agamemnon, where he had no issue out. But "thou hast set a bound," saith the psalmist, "that they may not pass over, that they turn not again to cover the earth". {#Ps 104:9} God had set the solid earth upon and above the liquid waters for our conveniency; so that men are said "to go down" (not up) "to the sea in ships". {#Ps 107:23} See his mercy herein, as in a mirror, and believe that God, whose work it is still to "appoint us the bounds of our habitation," {#Ac 17:26} will not fail to provide us a *hospitium*, a place to reside in, when cast out of all, as he did David, {#Ps 27:10} and David's parents, {#Isa 22:4} and the apostles, {#2Co 6:10} and the English exiles in Queen Mary's days, and, before them, Luther, who, being asked where he thought to be safe, answered *Under Heaven*, {*Sub caelo*} {b} and yet before him, those persecuted Waldenses, after whom the Romish dragon cast out so much water as a flood, but the earth swallowed it; {#Re 12:15} and God so provided that they could travel from Cullen in Germany to Milan in Italy, and every night lodge with hosts of their own profession. {c} The waters of affliction are often gathered together against the godly, but, by God's gracious appointment, ever under the heaven, -where our conversation is, {#Php 3:20} though our commoration be a while upon earth, -and unto one place, as the text here has it. {d} The dry land will appear, and we shall come safe to shore, be sure of it. The rock of eternity, {#Isa 26:4} whereupon we are set, is above all billows. Washed we may be, as Paul was in the shipwreck; drowned we cannot be, because in the same bottom with Christ, and "kept by the power of God through faith unto salvation." {#1Pe 1:5}

{a} Lib. *De Mirabil*.

{b} Scultet. *Annal*.

{c} Cade. *Of the Church*, p. 180.

{d} Pareus, *in loc*.

Ver. 10. **He called earth.**] *This is, the earth which we tread (namely, still the land which we manage, the land we desire.)* {*Hoc est, terrain quam*

terimus (est enim, etiam, terra quam gerimus)—our bodies; -and *{terra quam quaerimus,}*—heaven) This he called *earth*, that is, he set it and settled it by the word of his power. Where we may well wonder that the earth, being founded upon the seas, and prepared upon the floods, and poised in the just proportion, by line, and measure, should abide steadfast; when the high mountains, which do, as it were, imboss the earth, may seem able to shake it, oversway it, and tumble it into the sea. *{a}*

{a} *Bark. On Com.*

Ver. 11,12. **Let the earth bring forth, &c.]** "Grass for the cattle, and herb for the use of man" *{#Ps 104:14}* and both these before either man or beast were created. He made meat before mouths. He fills for us two bottles of milk before we come into the world. Herbs and other creatures we have still to eat and to enjoy. *{ad esum et ad usum}* Our land flows not with "milk" only, for necessity; but with "honey" too, for delight. Nature, amidst all, is content with a little; grace, with less. Sing we merrily with him *{a}*

Hoc mihi pro certo, quod vitam qui dedit, idem
Et velit et possit suppeditare eibum.

This to me, for certain, because he who gave life, the same
And he wishes and is able to supply needs.

{a} *Georg. Fabric. Chemnicensis*

Ver. 12. **And the earth brought forth, &c.]** Augustine *{a}* thinks that thorns and thistles, brambles and briars were before the fall, though not in the same abundance as now. Basil thinks otherwise, and that till sin came in, the rose was without prickles. It is likely there were such shrubs at first created, *{non ut loederent hominem non peccantem, sed peccatum,}* saith Pareus. Now since the fall, all creatures are armed against man: as that sword which Hector gave Ajax, which, so long as he used against men, his enemies, served for help and defence; but after he began to abuse it to the hurt of haemless beasts, it turned into his own bowels.

Yielding fruit after his kind.] So that men do not "gather grapes of thorns, or figs of thistles". *{#Lu 6:44}* "Can a fig tree," saith James, "bear olive berries? or a vine, figs?"; *{#Jas 3:12}* that were monstrous.

And should not every man in like manner bear his own fruit, proper to his kind, to his calling? do his own work? weed his own gardens. "walk within his own house with a perfect heart," {#Ps 101:2} till God come unto him? Come he will, and look for fruit in its season. When he comes, he will turn up your leaves; and look that, like the tree of life, {#Re 22:21} we bear fruit every month: or that we be like the lemon tree, which ever and anon sendeth forth new lemons as soon as the former are fallen down with ripeness; or the Egyptian fig tree, which, saith Solinus, {b} beareth fruit seven times a year; pull off a fig, and another breaks forth in the place shortly after. Now if we be found like the barren fig tree, {#Lu 13:6-9} that had leaves only; or the cypress tree, which is said to be fair and tall, but altogether fruitless; or the cyparittree, of which Pliny {c} affirms, that it is always fruitless; {natu morosa, fructu supervacanea, baccis parva, foliis amara, odore violenta, ac ne umbra quidem gratiosa} what can we expect, but that he should set down his basket, and taking up his axe, hew us down as fuel for the fire of hell? Spain is said to have nothing barren in it, or not some way useful; {d} and why should Christ's orchard, the Church? He pares and prunes {αρει χαηαρει, #Joh 15:2} his leaves and luxuriances; yea, cuts and slashes where need requires; and all that we may bear more fruit. Sincerity alone will not comfort a man, unless it grow up to fruitfulness; which, springing from the exercise of grace, hath a sweet reflection on the soul, as in sick Hezekiah; {#Isa 38:3} and sweetly seals up our "calling to glory and virtue," {#2Pe 1:3} as the budding of Aaron's rod did his calling to the priesthood: whereupon one well observeth, that not only all the plants of God's setting, but the very boughs cut off from the body of them will flourish. Here some demand, Were the trees so created at first, that if sin had never entered, they had ever flourished, laden with fruit? Answer is made by a worthy divine, {e} that the allusion {#Re 22:2} seems to intimate some such matter. And perhaps Christ would else never have cursed the fruitless fig tree, since the time of figs was not yet come. {#Mr 11:13}

{a} Augustine, *De Gen. ad Literam*, l. iii. c. 18.

{b} Unde pomum decerpseris, alterum sine mora protuberat—Sol. in *Polyhist.*, c. 45.

{c} Pliny, l. x.

{d} In Hispania nihil ignavum, nihil sterile.—*Solin*

{e} Brightm. *On Rev.*

Ver. 14,15. **Let there be light.**] The sun, moon, and stars, are, as it were, certain vessels, whereinto the Lord did gather the light, which before was scattered in the heavens. The sun, that prince of planets, but servant to the saints of the Most High, as his name imports, *{a}* cometh "out of his chamber as a bridegroom, and rejoiceth as a strong man to run a race"; *{#Ps 119:5}* this he doth with such a wonderful swiftness, as exceedeth the eagle's flight, more than it goeth beyond the slow motion of a snail: and with such incomparable "sweetness," *{#Ec 11:7}* that Eudoxus, the philosopher, professed that he would be willing to be burnt up by the sun presently, so he might be admitted to come so near it as to learn the nature of it. *{ In aeternum atri et tetri sunt et habentor, qui non tam cute quam corde Aethiopici, Solem quo magis luceat, eo magis execrentur! }* *{ b}* Chrysostom *{c}* cannot but wonder, that whereas all fire tends upwards, the sun should shoot down his rays to the earth, and send his light abroad all beneath him. This is the Lord's own work, and it ought to be marvellous in our eyes. *{#De 4:19}* It illuminates and beautifies all the orbs and heavenly bodies about it; yea, it strikes through the firmament, in the transparent parts, and seeks to bestow his beauty and brightness even beyond the heavens. It illightens even the opposite part of heaven (gliding by the sides of the earth) with all those glorious stars we see shining in the night. *{d}* Yea, it insinuates in every chink and cranny of the earth, and concurs to the making of those precious metals which lie in her bowels, besides those "precious fruits brought forth by the sun, and the precious things thrust forth by the moon." *{#De 33:14}* For as the sun by warmth, so the moon by moisture, maketh the earth fruitful: whence also she hath her name in the Hebrew, יָרֵאֵךְ, Jareach, from refreshing the earth with her cool influences. She is here called a "light," and a "great light": therefore she hath some light of her own, as the stars also have, besides what she borroweth of the sun; though not strong enough to rule the night without light from the sun. Galileo used perspectives to descry mountains in the moon; and some will needs place hell in the hollow of it. It is easy to discern that her body is not all alike lightsome, some parts being thicker and some thinner than others, and that the light of the sun falling on her is not alike diffused through her. It is sufficient that the Church looketh forth, at first, as the morning or day-dawning; she shall be "fair as the moon" at least in regard of sanctification, and (for justification) "clear as the sun," and therefore to the devil and his

angels "terrible as an army with banners." {#So 6:10} Clouded she may be, or eclipsed, but not utterly darkened, or denied of light. Astronomers {e} tell us, that she hath at all times as much light as in the full; but oftentimes a great part of the bright side is turned to heaven, and a lesser part to the earth. God seems therefore to have set it lowest in the heavens, and nearest the earth, that it might daily put as in mind of the constancy of the one and the inconstancy of the other; herself in some sort partaking of both, though in a different manner; of the one in her substance, of the other in her visage.

{a} שָׁמַיִם of שָׁמַיִם, Chald. *ministravit*.

{b} Plutarch.

{c} Chrysost., *Hom. 8 ad pop. Antioch.*

{d} Bolt. *Walk with God.*

{e} D. Hackwel's *Apolog. Preface.*

Ver. 16,17. **He made also the stars.**] To be receptacles of that first light, whence they are called "stars of light," {#Ps 148:3} and to work upon inferior bodies, which they do by their motion, light, and influence, { *efficiendo imbres, ventos, grandines, procellas, sudum, &c.,* } by causing foul or fair weather, as God appoints it. Stars are the storehouses of God's good treasure, which he openeth to our profit. {#De 28:12} By their influence they make a scatter of riches upon the earth, which good men gather, and muckworms scramble for. Every star is like a purse of gold, out of which God throws down riches and plenteousness into the earth. "The heavens" also are "garnished" by them; {#Job 26:13} they are, as it were, the spangled curtain of the bridegroom's chamber, the glorious and glittering rough-cast of his heavenly palace, the utmost court of it, at least, from the which they twinkle to us, and teach us to remember our and their Creator, who in them makes himself visible, nay "palpable" {*ψηλοφασειαν, #Ac 17:27*} His wisdom, power, justice, and goodness are lined out unto us in the brows of the firmament; the countenance whereof we are bound to mark, and to discern the face of the heavens, which therefore are somewhere compared to a scroll that is written. "The heavens," those catholic preachers, "declare the glory of God," &c.; "their line," saith David; {#Ps 19:1; קִלְבִּי, #Hab 3:3} "their voice," saith Paul, citing the same text {*φωνησας, #Ro 10:18*} is gone out throughout all the earth; they are real postils of his divinity. These, nay, far meaner creatures, teach us, as Balaam's ass did that mad prophet; {#2Pe 2:16} to

this school are we now put back, as idle truants to their A B C. Only let us not, as children, look most on the babies on the backside of our books; gaze not, as they do, on the gilded leaves and covers, never looking to our lessons; but as travellers in a foreign country, observe and make use of everything, not content with the natural use of the creature, as brute beasts, but mark how every creature reads us a divinity lecture, from the highest angel to the lowest worm.

Ver. 21. **And God created great whales.**] In creating whereof, *{creavit Deus vastitates et stupores.}* For, as Pliny *{a}* writes of them, when they swim and show themselves above water, they seem to be so many islands, *an nare insulas putes* and have been so esteemed by seafaring men, to their great danger and disadvantage. Into the rivers of Arabia, saith Pliny, *{b}* there have come whales 600 feet long, and 360 feet broad. This is "that leviathan" that plays in the sea, besides other "creeping" or moving "things innumerable". *{#Ps 104:25}* This one word of God's mouth, *Fiat*, hath made such infinite numbers of fishes, that their names may fill a dictionary. Philosophers tell us that whatsoever creature is upon the earth, there is the like thereof in the sea, yea, many that are nowhere else to be found; but with this difference, that those things that on the earth are hurtful, the like thereunto in the waters are hurtless, as eels, those water snakes, are without poison, &c., yea, they are wholesome and delicious food. *Piscis* comes of *paseo*; and in Hebrew the same word *הכרב* signifieth a pond or fishpool, and blessing. Many islands are maintained, and people fed by fish, besides the wealth of the sea. The ill-favoured oyster hath sometimes a bright pearl in it. In allusion whereunto "we have our treasure," that pearl of price, the gospel, saith Paul, *οστραξινοις σξξουασιν*, "in oyster-shells". *{#2Co 4:7}* And albeit now "every creature of God is good," and "to be received with thanksgiving of them which believe"; *{#1Ti 4:3,4}* yet under the Law, those fish only were reputed clean that had fins and scales. *{#De 14:9}* So saith St. Bernard, *{c}* are those only clean in the sight of God, that have the scales of patience, and fins of cheerfulness. *{qui squamas et loricas habent patientiae, et pinnulas hilaritatis}*

And every winged fowl.] Birds were made of all Sour elements, yet have more of the earth. *{#Ge 2:19}* And therefore that they are so light, and do so delight in the air, it is so much the more marvellous. They sing not at all till they have taken up a stand to their mind; nor shall

we praise God till content with our estate. They use not to sing when they are on the ground, but when got into the air, or on the tops of trees. Nor can we praise God aright, unless weanedly affected to the world. It was a good speech of heathen Epictetus, *{d}* *{Si luscinia essem, facerem quod luscinia. Cure autem homo rationalis sim, quid faciam? Laudabo Deum, nec cessabo unquam; vos vero, ut idem faciatis, hortor.}* But concerning the creation of birds, there is in Macrobius *{e}* a large dispute and disquisition, whether were first, the egg or the bird? And here reason cannot resolve it, since neither can the egg be produced without the bird, nor yet the bird without the egg. But now both Scripture and nature determine it, that all things were at first produced in their essential perfection.

{a} Pliny, l. ix. c. 3.—Ad quas nautae appellentes nonnunquam magnum incurunt discrimen.

{b} Pliny, l. xxxii, c. 1.—Cur pisces vocat reptiles? Repere communiter dicuntur omnia ἀποδα, vel quae habent pedes breviores ut mures, &c.

{c} Bern., *Serm. in Dei Sancti Andreae*

{d} *Epist. Enchirid*

{e} Mornæus, *De Verit. Relig.* c. 9.

Ver. 22. Be fruitful and multiply.] By bidding them do so, he made them do so, for his words are operative. Trismegist saith the self-same things in effect that Moses here doth. God, saith he, crieth out to his works by his holy word, saying, "Bring ye forth fruit, grow and increase," &c. Note the harmony here, and in twenty more passages, between Mercury and Moses. *{a}* God hath not left his truth without witness from the mouths of heathen writers. We may profitably read them, but not for ostentation. That were to make a calf of the treasure gotten out of Egypt.

{a} Mornæus, *De Verit. Relig.* c. 9.

Ver. 24, 25. Let the earth, & c.] Lo here the earth, in itself a dead element, brings forth, at God's command, living creatures, tame, wild, and creeping. "Why then should it be thought a thing incredible," that the same earth, at God's command, should bring forth again our dead bodies restored to life, at the last day? *{#Ac 26:8}* Surely if that speech of Christ, "Lazarus, Come forth," *{#Joh 11:43}* had been directed to all the dead, they had all presently risen. If he speak to the rocks, they rend; if to the mountains, they melt; if to the earth, it opens; if to the sea, it yields up her dead; if to the whole host of heaven, they tremble and stand amazed, waiting his pleasure. And shall he not prevail by his mighty power, the same that he put forth

in the raising of his Son Christ, {#Eph 1:19} to raise us from the death of sin; and of carnal, to make us a people created again? {#Ps 102:18} Doth he not "plant the heavens, and lay the foundations of the earth, that he may say to Zion, Thou art my people?" {#Isa 51:16} "Empty man would be wise," saith Zophar, {#Job 11:12} "though man be born like a wild ass-colt." Man's heart is a mere emptiness, a very *Tohu vabohu*, as void of matter to make him a new creature of, as the hollow of a tree is of heart of oak. God, therefore, creates in his people clean hearts. {#Ps 51:10} And, as in the first creation, {a} so in the new creature, the first day, as it were, God works light of knowledge; the second day, the firmament of faith; the third day seas and trees, that is, repentant tears, and worthy fruits; the fourth day, the sun, joining light and heat together, heat of zeal with light of knowledge; the fifth day, fishes to play, and fowls to fly, so to live and rejoice in a sea of troubles, and fly heavenward by prayer and contemplation; the sixth day God makes beasts and man, yea, of a wild ass-colt, a man in Christ, with whom "old things are past, all things are become new," {#2Co 5:17} and to whom, besides that they are all taught of God {#θεοδιδασκτοι, #1Th 4:9} the very beasts {#Isa 1:2} and birds {#Jer 8:7} do read a divinity lecture. "Ask now the beasts, and they shall teach thee, and the fowls of the air, they shall tell thee". {#Job 12:7} The whole world is nothing else, saith one, but {b} "God expressed," so that we cannot plead ignorance; for all are, or may be, book-learned in the creature. This is the shepherd's calendar, the ploughman's alphabet; we may run and read in this great book, which hath three leaves—heaven, earth, sea. "A brutish man knoweth not, neither doth a fool understand this". {#Ps 92:6} They stand gazing and gaping on the outside of things only, but ask not who is their Father, their Creator; like little children, which when they find a picture in their book, they gaze and make sport with it, but never consider it. Either their minds are like a clock that is over-wound above the ordinary pitch, and so stands still; their thoughts are amazed for a time; they are like a block, thinking nothing at all, or else they think, atheistically, that all comes by nature; but "hast thou not known?" saith the prophet, "hast thou not heard, that the everlasting God, the Lord, the Creator?" &c. {#Isa 40:28} Or, at best, as the common passenger looks only at the hand of the dial to see what of the clock it is, but takes no notice of the clockwork within, the wheels and poises and various turnings and windings in the work; so it is here with the man that is

no more than a mere "natural." "But he that is spiritual discerneth all things"; {#2Co 2:15} he entereth into the clock-house, as it were, and views every motion, beginning at the great wheel, and ending in the least and last that is moved. He studies the glory of God revealed in this great book of nature, and praiseth his power, wisdom, goodness, &c. And for that in these things "he cannot order his speech, because of darkness," {#Job 37:19} he begs of God a larger heart, and better language, and cries out continually with David, "Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever and ever: and let the whole earth be filled with his glory. Amen and Amen". {#Ps 72:18,19}

{a} Lightf. Miscel.

{b} Anton. Eremita ap Aug. 1. 3. De Doctr. Chris. Neceph. 1. 8. c. 40. Clem. Alex.

Ver. 25. **And all creeping things of the earth.**] God assigns the parts of the people as of the gnat, saith an ancient. {Disponit Deus membra publicis et culicis.} And the wisdom of men and angels, saith a modern writer, cannot mend the least thing in a fly. The figure, colour, quality, quantity of every worm, and every flower, with what exactness is it ordered! as if God nod nothing else to do, but to bring forth such a creature into the world, as the product of his infinite wisdom. The devil, with all his skill, could not create a louse. {#Ex 8:18} Myrmecides spent more time to make an artificial bee, than some do to build a house. Pliny {a} makes mention of one who had spent sixty-eight years in searching out the nature of the bee, and yet had not fully found it out. God is the greatest in the smallest matters. {Deus est maximus in minimis.} Holy Mr Dod, being at Holmeby, and invited by an honourable person to see that once stately house, desired to be excused, and to sit still, looking on a flower which he had in his hand. "In this flower," saith he, "I can see more of God than in all the beautiful buildings in the world." {b}

{a} Plin. l. xi. c. 9.

{b} Full. Chur. Hist. p. 210.

Ver. 26. **And God said, Let us make man.**] Man is the masterpiece of God's handiwork. Sun, moon, and stars are but "the work of his fingers," {#Ps 8:3} but man the work of his hands. He is made of divine nature, {cura divini ingenii} made by counsel at first, "Let us make," &c.; and his body, which is but the soul's sheath {a} {#Da 7:15} is still

"curiously wrought in the lower parts of the earth," that is, in the womb; {comp. #Ps 139:15 Eph 4:9} as curious workmen, when they have some choice piece in hand, they perfect it in private, and then bring it forth to light for men to gaze at. "Thine hands have made me" (or took special pains about me), "and fashioned me," saith Job. {#Job 19:8} "Thou hast formed me by the book," saith David, {#Ps 139:16} yea, embroidered me with nerves, veins, and variety of limbs, {#Ps 139:15} miracles enough, saith one, beteen head and foot, to fill a volume. There are six hundred muscles, saith another out of Galen, in the body of man; and every one fitted for ten uses: so for bones, nerves, arteries, and veins, whosoever observeth their use, situation, and correspondency of them, cannot but fall into admiration of the wisdom of the Maker; who hath thus exactly framed all things at first out of nothing; and still out of the froth of the blood. Man, saith a heathen, is the bold attempt of daring nature; {b} the fair workmanship of a wise artificer, {c} {d} saith another; the greatest of all miracles, {e} saith a third. And surely should a man be born into the world but once in a hundred years, all the world would run to see the wonder. {Sed miracula assiduitate vilescent.} Galen, {f} that profane man, was forced, upon the description of man and the parts of his body only, to sing a hymn to the Creator, whom yet he knew not. I make here, saith he, a true hymn in the honour of our Maker; whose service, I believe verily, consisteth not in the sacrificing of hecatombs, or in burning great heaps of frankincense before him, but in acknowledging the greatness of his wisdom, power, and goodness; and in making the same known to others, &c. And, in another place, Who is he, saith Galen, which, looking but only upon the skin of a thing, wondereth not at the cunning of the Creator? Yet, notwithstanding, he dissembleth not that he had tried by all means to find some reason of the composing of living creatures; and that he would rather have fathered the doing thereof upon nature, than upon the very Author of nature. And in the end, {g} concludeth thus: I confess that I know not what the soul is, though I have sought very narrowly for it. Favorinus the philosopher was wont to say, The greatest thing in this world is man, and the greatest thing in man is his soul. {h} It is an abridgment of the invisible world, as the body is of the visible. Hence, man is called by the Hebrews, *Gnolam hakkaton*, and by the Greeks, *microcosmus*, a little world. And it was a witty essay of him, {i} who styled woman the second edition of

the epitome of the whole world. The soul is set in the body of them both, as a little god in this little world, as Jehovah is a great God in the great world. Whence Proclus the philosopher could say, that the mind that is in us is an image of the first mind, that is, of God.

In our image, after our likeness,] that is, as like us as may be, to come as near us as is possible; for these two expressions signify but one and the same thing; and, therefore, {#Ge 1:27 5:1 9:6} one of them only is used: howbeit, Basil refers image to the reasonable soul in man, similitude to a conformity to God in holy actions. Some of the fathers had a conceit that Christ made man's body with his own hands according to the form and likeness of that body which himself would afterwards assume and suffer in. We deny not that man's body also is God's image, as it is a little world; and so the idea or example of the world, that was in God from all eternity, is, as it were, briefly and summarily expressed by God in man's body. But far be it from us to conceive of God as a bodily substance, to think him like unto us, as we are very apt to do. God made man in his own image; and men, of the other side, *quasi ad hostimentum*, would make God after their image. {l} It was seriously disputed by the monks of Egypt, A.D. 493, {k} and much ado there was about it, whether God were not a bodily substance, having hands, eyes, ears, and other parts, as we have. For so the simpler sort among them were clearly of opinion. And in the second Council of Nice under Irene, {l} John, one of the legates of the Eastern Churches, proved {m} the making of images lawful, because God had said in this text, "Let us make man after our own image." And it was there decreed that they should be revered and adored in as ample and pious manner as the glorious Trinity. But "God is a Spirit," {#Joh 4:24} saith our Saviour, who best knew, for he came out of his Father's bosom. And man's soul is a spirit likewise, invisible, immaterial, immortal, distinguished into three powers, which all make up one spirit. Spirit signifies breath; {n} which, indeed, is a body. But because it is the finest body, the most subtile and most invisible, therefore immaterial substances, which we are not able to conceive, are represented unto us under this name. Such is the soul of man, which, for the worth of it, the Stoics called the whole of man. {o} The body is but the sheath of the soul, said Daniel; the shell of it, said Zoroastes; the servant, {p} yea, the sepulchre {q} of it, say others. Compared to the soul, it is but as a

clay wall that encompasseth a treasure; as a wooden box of a jeweller; as a coarse case to a rich instrument; or as a mask to a beautiful face. He that alone knew, and went to the worth of souls, hath told us, that a soul is more worth than all the world besides, because infused by God, and stamped with, his image and superscription. Now, if we must give to Caesar the things that are Caesar's, και τα του θεου τω θεω, three articles, for one in the former clause; {#Mt 22:21} Gaspar Ens says—why give we not our souls to God, since they are made in his image? {*Cur non etnos animam nostram, Dei imaginem, soli Deo consignemus?*}

Why "present we not our bodies" also to God, "a living sacrifice," since {#Ro 12:1} it is so curiously wrought, so neatly made up? Luther, upon the Fourth Commandment, tells of two cardinals, in the time of the Council of Constance, who, riding thither, saw a shepherd weeping bitterly; they pressed him to tell the cause. He said, "I, looking upon this toad, considered that I never praised God as I ought, for making me a comely and reasonable creature, and not a toad." {*See Trapp on "Ge 1:28"*}

{a} Animae vaginae.

{b} ποληροτατης της φυσεως αγαλμα—Trismegls.

{c} Σοφου τεκτονος καλον ποικύμα—Eurip.

{d} Τεχνημα σοφουντος δημιουργου και φιλοξωου—Xenoph.

{e} Miraculorum omnium maximum.—*Stoici*.

{f} Gal. l. iii. *De usu partium*. l. xi. and xvii.

{g} l. xv.

{h} Nihil in terra magnum praeter hominem, nihil in homine praeter mentem.

{i} Favorinus Gell.

{j} Molinaeus. *De Cogn. Dei*.

{k} Funcius. *Chro. in Commentar.*

{l} Heylin's *Geog. Cosmography*, p. 533.

{m} Aeute obtusi.

{n} Omnis nominis Jehovae literae sunt spirituales, ut denotetur Deum esse spiritum.—*Insted*.

{o} Solam mentem dignam esse quae homo appelletur, Stoici statuunt. Sic Plato scripsit Ουκ εστιν ανθρωπος το ορωμενον

{p} Corpus sire corpor quasi cordispor, i.e. puer sire famulus.—*Camerarius*.

{q} σωμα quasi σημα. Δεμας, i.e. vinculum, sc. animae. Maerob. *Som. Scip.*, l. i., c. 11.

Ver. 27. **So God created man in his own image.**] There is a double image of God in the soul. One in the substance of it, whereof I have spoken in the former verse. The other in the qualities and supernatural graces, of knowledge in the understanding, rightness or straitness in the will, and holiness in the affections. In all these, man, when he came first out of God's mint, shone most gloriously. *{O! quantum haec Niobe, &c.}* But now, Oh, think of this burnt temple, and mourn, as they in Ezra *{#Ezr 3:12}* *{Ebur candidissimum, adhibito igne, nigrescit.}*

Ver. 28. **Subdue the earth, and have dominion.**] Make it habitable by driving out the wild beasts that infest and annoy it. Make it arable also, and useful to yourselves and yours. The creatures are man's servants and household stuff. "God hath put all things under his feet," *{#Ps 8}* that he may raise himself thereby to God his maker. *{a}* A wise philosopher could say, that man is the end of all things in a semicircle; that is, all things in the world are made for him, and he is made for God; to know and acknowledge him, to serve and express him, to say to him as David, and that Son of David, Lord, "a body (a soul) hast thou given me; behold I come to do thy will, O God" *{#Heb 10:5 Ps 40:6}* The very Manichees, that denied God to be the author of the body, fasted on Sundays, and in fasting, exercised a humiliation of the body. The Paternians are not worth speaking of, who held this heresy *{b}* in the year of Christ 387, that the lower parts of man's body were not made by God, but by the devil; and therefore allowing liberty of all wickedness to those parts, they lived most impurely. But if superstitious persons must reckon for it, that punish their bodies *{#Col 2:22}* without commandment from God, where shall those beasts appear that defile their bodies, and damn their soul? How shall all the creatures, instead of serving them, take up arms for God, and serve against them, yea, rise up in judgment and condemn them, for that when all other things keep their fit and proper places in the frame, and observe their peculiar ends and uses whereunto they were created, men only, as so many Heteroclitites and Irregulars, should prove unprofitable, unuseful, nay, hurtful to the whole frame, causing vanity and misery to the poor creature which groans under it, and so defiling the very visible heavens, that they must be purged by the last fire, as those vessels were in the law that held the sin-offering! As for those that are in Christ, they are restored to the privileges of their first creation, as fellowship with God, dominion over the creatures, &c. *{#Ro 8}*, as appears by comparing *#Ps 8:6 Heb*

2:6,7, &c., where whatever is spoken of man is applied to Christ, and so is proper to the Church, which is Christ mystical, union being the ground of communion. Christ is married to his people in faithfulness, and as part of a jointure, he hath taken and bound over the best of the creatures to serve them, and bring them in provision {#Ho 2:20-22}

{a} Qui dominari in caetera possit, natus homo est.

{b} Alsted. *Chron.* p. 387.

Ver. 29. **Behold, I have given you.**] By this "behold," God stirs up them and us to confidence, thankfulness, {#Ps 16} and obedience to so liberal a Lord, so bountiful a benefactor. And surely as iron put into the fire seems to be nothing but fire, so Adam, thus beloved of God, was turned into a lump of love, and bethinks himself what to do by way of retribution. All other creatures also willingly submitted to God's ordinance and man's service, well apaid of God's provision, that great housekeeper of the world, that hath continually so many millions at bed and board. This is intimated in that last clause.

Ver. 30. **And it was so.**] Both man and beast were well paid of God's appointment, as good cause they had; for he is no penny father, but openeth his hand, and filleth with his blessing every thing living. {#Ps 145:16} "And it was so"; an undoubted argument surely of God's infinite goodness, thus to have provided for so divers natures and appetites, divers food, remedies, and armour; {#Ps 104} for men, especially, "filling their hearts with food and gladness" {#Ac 14:17}

Ver. 31. **Behold it was very good.**] Or, extreme good, pleasant and profitable, a curious and glorious frame, full of admirable variety and skill, such as caused delight and complacency in God, and commands contemplation and admiration from us, like as a great garden, stored with fruits and flowers, calls our eyes on every side. Wherefore else hath God given us a reasonable soul, and a Sabbath day, and a countenance bent upward, and, as they say, {a} peculiar nerves in the eyes, to pull them up toward the seat of their rest? Besides a nature carried with delight after plays, pageants, masks, strange shows, and rare sights, which oft are sinful or vain, or, at best, imperfect and unsatisfactory? Surely those that "regard not the works of the Lord, nor the operation of his hands, God shall destroy, and not build them up"; {#Ps 28:5} which to prevent, good is the counsel of the prophet Amos; and that upon this very ground,

"Prepare to meet thy God, O Israel: for lo, he that formeth the mountains, and createth the wind," &c. {#Am 4:12,13} When he had made man, he made an end of making anything more, because he meant to rest in man, to delight in him, to communicate himself unto him, and to be enjoyed by him throughout all eternity. And notwithstanding the fall, he hath "found a ransom," {#Job 33:24} and "creating us in Christ Jesus unto good works," {#Eph 2:10} he "rejoiceth over" his new workmanship "with joy"; yea, he "rests in his love," and wilt seek no further {#Zep 3:17} But what a mouth of madness did Alfonso {b} the Wise open, when he said openly, that if he had been of God's counsel at the creation, some things should have been better made and marshalled! Prodigious blasphemy!

{a} Bodin. *Theat. Naturae.*

{b} Roderit. *Santii. Hist. Hisp.* p. 4. c. 5. *ex antiq. Annanlib.*

Chapter 2

Ver. 1. **All the host of them.**] His upper and nether forces, his horse and foot, as it were, all creatures in heaven, earth, or under earth; called God's host, for their (1) number, (2) order, (3) obedience. These the Rabbins {a} call *magnleh cheloth*, and *matteh cheloth*, the upper and lower troops ready pressed.

{a} Kimchi

Ver. 2. **He rested,**] that is, he ceased to create; which work he had done, without either labour or lassitude {#Isa 40:28} He made all, by command not by works. {*nutu, non motu.*}

Ver. 3. **God blessed the seventh day,**] i.e., made it an effectual means of blessing to him that sanctifieth it, as a rest from bodily labour and spiritual idleness, as Ignatius {a} exhorts.

And sanctified it,] i.e., consecrated and set it apart for holy use; as they sanctified, that is, appointed Kedesh for a city of refuge {#Jos 20:7, *margin.*}

{a} Εκαστος ημων σαββατιζετω πνευματικως μελετη νομου χαιρων ου σωματος ανσει Ignat. Ep 3, *Ad Magnesios. Spac. Europae*

Ver. 4. **Jehovah God.**] Moses first calls God JEHOVAH here, when the universal creation had its absolute being. This is the proper name

of God. The Jews pronounce it not; we profane it, which is to them a great stumbling block. The first among the Christians that pronounced Jehovah was Petrus Galatinus. But if ye would pronounce it according to the own letters, it should be Jahua, as Jarmuth, Jagnakob. This essential and incommunicable name of God, is by the more ancient better minded Hebrews called *Hashem*, "the name," by an excellency; and *Shem hamphorash*, "the expounded name," because it might be expounded by a name of twelve letters, which is this, say they, *Ab, Ben veruach hakkodesh*, that is, the Father, Son, and Holy Ghost. They call it also *Tetragrammaton*, or the name consisting of four letters. In reference whereunto, likely, the Pythagoreans used to swear by τετραρακτη, *quaternity*, or the number of *four*; which they also called "the fountain of everlasting nature," *παγαν αεναου φουσεως*.

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

Ver. 6. **But there went up a mist.**] The matter of rain: and hereby God tempered the mortar whereof he would make man, as he did the clay with spittle, wherewith he cured the blind. {#Joh 9:6}

Ver. 7. **Formed man of the dust.**] Not of the rocks of the earth, but dust, that is soon dispersed, to note our frailty, vility, and impurity. {*Lutum enim conspurcat omnia, sic et caro.*} {a} But why should so glorious a soul (called here *Neshamah*, of affinity to *Shamajim*, heaven, whence it came) dwell in this corruptible and contemptible body? For answer, besides God's will, and for order of the universe, Lombard saith, {b} that by the conjunction of the soul with the body, so far its inferior, man might learn and believe a possibility of the union of man with God in glory, notwithstanding the vast distance of nature, and excellence; the infiniteness of both in God, the finiteness of both in man.

And breathed into his nostrils.] The greatest man is but a little air and dust tempered together. {*Quidam volunt metaphoram sumptam a vitrorum formatione.*} What is man, saith one, {c} but *Νους και χους*, soul and soil, breath and body, a pile of dust the one, a puff of wind the other, no solidity in either? Man is nothing else but the son of the earth, the nephew of

nothing, *{terrae filius, nihili nepos}* saith Augustine; or a piece of clay neatly made up, *{d}* as Arian upon Epictetus hath it.

And man became a living soul.] Dicaearchus doubted of the soul, whether there was such a thing in natural events. *{rerum natural}* *{e}* He could not have doubted of it without it; as man cannot prove logic to be unnecessary, but by logic.

{a} Zuinglius.

{b} Lomb., l. ii. dis. 1.

{c} Nazian.

{d} πηλος κομφως πεφυραμενος.

{e} *Tusc. Quaest.*

Ver. 8. And the Lord God planted.] Had planted (to wit, on the third day, when he made trees) for man's pleasure, a garden or paradise in Eden, whence ηδωνη, in the upper part of Chaldea, whereabout Babel was founded. It was destroyed by the deluge; the place indeed remained, but not so the pleasantness of the place, the rose fell and remained thorny. *{cecidit rosa, mansit spina}* And yet that country is still very fruitful, returning, if Herodotus and Pliny *{a}* may be believed, the seed beyond credulity.

He put the man whom he had formed.] And formed him not far from the garden, say the Hebrews; to mind him that he was not here to set up his rest, but to "wait till his change should come."

{a} Δηκοσια μεν το παραπαν αποδιδοι, Herod., l. i. Pliny, l. vi. c. 26. Donec a spe ad speciem transiret

Ver. 9. Every tree, &c.] The Hebrews think that the world was created in September, because the fruits were then ripe and ready. Επεχω

The tree of life also.] A symbolical tree; by the eating of the fruit whereof Adam should have had Gaius's prosperity, "his body should have been in health, as his soul prospered," *{#3Jo 2}*

The tree of knowledge of good and evil.] So called, not because itself either knew, or could cause man to know; but from the event; God forewarning our first parents, that they should know by woeful experience, unless they abstained, what was the worth of good, by

the want of it; and what the presence of evil, by the sense of it. In like sort the waters of Meribah, and Kibroth Hattaavah, or the graves of lust, received their names from that which happened in those places.

Ver. 10. **And a river went out.**] Pliny writeth, ^{a} that in the province of Babylon there is burning and smothering a certain lake or bog, about the size of an acre. And who knows, whether that be not a piece of Paradise now drowned and destroyed?

^{a} Plin., l. ii., c. 106.

Ver. 11. **Where there is gold.**] Which, though never so much admired and studiously acquired, is but the guts and garbage of the earth. Gold is that which the basest element yields, the most savage Indians get, servile apprentices work, Midianitish camels carry, miserable muckworms adore, unthrifty ruffians spend. It is to be wondered that, treading upon these minerals, we cannot contemn them. They lie farthest from heaven, and the best of them in Havilah, farthest of all from the Church. Adam had them in the first paradise. In the second we shall not need them. Money is the monarch of this world, and answers all things; but in the matters of God, money bears no mastery, will fetch in no commodity ^{#Job 28:15} Wise men esteemed it as the stones of the street. ^{#2Ch 1:15} Children of wisdom might not possess it in their girdles. ^{#Mt 10:9} Medes cared not for it; ^{#Isa 13:17} and devils were sent to keep rich and pleasant palaces. ^{#Isa 13:22} So subject these metals are to ensnare and defile us, that God made a law to have them purified, ere he would have them used, ^{#Nu 31:22,23} and appointed the snuffers and snuff-dishes ^{#Ex 25:38} of the sanctuary to be made of pure gold, to teach us to make no account of what he put to so base offices, and is frequently given to so bad men. The Spaniard ^{a} found in the mines of America more gold than earth. Hasten we to that country where "God shall be our gold, and we shall have plenty of silver" ^{#Job 22:25, margin}

^{a} Heyl. Geog., p. 714.

Ver. 12. **And the gold of that land is good.**] But pale, because it feareth, saith one, wittily, those many that lie in wait for it. ^{Sed melius est pallens aurum, quam fulgens aurichalcum.} ^{a} The common cry is, "Who will show us any good?" ^{#Ps 4:6} That will I, saith God to Moses, when he gave him a glimpse of his glory. ^{#Ex 33:19} and I will "show thee, O

man, what is good," &c. *{Ostendam tibi omne bonum}* *{#Mic 6:8,9}* As for gold, how good soever in itself, it is to men but an imaginary good at best: for it is opinion which setteth the price upon it: brass or leather, *{forma publica percussum}* saith Seneca, that is, stamped for coin, may pass as well as gold; it did so some time in the Roman provinces; and here in England also, in the time of the barons' wars. Yea, gold oft proves to the possessors a real evil. *{#Pr 1:19,20}* It doth always so, when it gets within them, *{b}* as it did within the covetous Pharisees, so that they "said to the fine gold, Thou art my confidence". *{as #Job 31:24}* Pindar saith, it was an opinion of the people concerning Rhodes, that Jupiter rained down gold upon that city, so rich it was; yet is it now in slavery to the Turk. America is said to have as much gold ore as other earth: yet are the Americans bound by the proud Spaniard to be both popish and poor upon pain of death. Susiana, the country here called Havilah, the gold whereof is so good, had its name from Shushan or Susa, the palace of the kings of Persia, the stones whereof were joined together with gold, saith Cassiodorus: yet is it now called, in the Persian tongue, Valdac, from the poverty of the place. "Trust not," therefore, "in uncertain riches, but in the living God, who giveth us richly all things to enjoy". *{#1Ti 6:17}*

And the onyx-stone.] Precious stones are but earth blemished and impure. *{terra maculae et immunditiae.}*

{a} Bernard.

{b} τα ενοντα

Ver. 13. The name of the second river is Gihon.] This is the same, say some, which the Egyptians call Nile. Others make it to be a channel of the river Euphrates, called by those that dwell near it Naharsares. The hill where Solomon was anointed king, was also called Gihon.

Ver. 14. Hiddekel.] Or Tigris, which hath its name from the swiftness of the stream: Tigris in the Median tongue signifieth *an arrow*, saith Curtius, which flieth very swiftly. The tiger also is the swiftest of all beasts. Hiddekel signifieth sharp, swift. Contrariwise, Nile floweth gently, *{Lene fluit Nilus}* saith Claudian; so do the waters of Shiloah, *{#Isa 8:6}* creeping and crooking" slowly" and slily, called therefore, as some think, "the dragon well". *{#Ne 2:13}* And of the river

Araris (probably Saone) in Germany, Caesar said, {a} whether it move forward, or backward, who can tell?

{a} *Oculis in utram partem fluat, iudicari non potest. — De Bel. Gal., l. i.*

Ver. 15. **To dress it, and to keep it.**] This he did as without necessity, so without pains, without weariness. It was rather his recreation than his occupation. He laboured now by an ordinance; it was after his fall laid upon him as a punishment, {#Ge 3:19} to eat his bread in the sweat of his nose. God never made any, as he made Leviathan, to sport himself only; or to do, as it is said of the people of Tombutum in Africa, that they spend their whole time in piping and dancing; but to "work," either "with his hands" or his head, "in the sweat of his brow," or of his brain, "the thing that is good"; {#Eph 4:28} and with how much the more cheerfulness any one goeth about his business, by so much the nearer he cometh to his paradise.

Ver. 16. **Commanded the man, saying.**] God hath given man dominion over all the sublunary creatures; and lest he should forget that he had a Lord whom to serve and obey, he gave him this command to keep.

Of every tree of the garden thou mayest freely eat.] The less need he had to have been so lickerish after forbidden fruit. *προθεραπειαν hic adhibet, quod misericordiae est.* But stolen waters are sweet; *Nitimur in vetitum, & c.*

Ver. 17. **But of the tree, &c.**] An exploratory prohibition. God knew well where we are weakest, and worst able to withstand; viz., about moderating the pleasures of our touch and taste, because these befall us not as men, but as living creatures. {a} Here, therefore, he lays a law upon Adam for the trial of his love, which, left to his own free will, he soon transgressed.

Thou shalt surely die.] Thou shalt surely and shortly, saith Zuinglius; or suddenly, die. {*Certissime citissimeque morieris*} And without doubt every man should die the same day he is born: the wages of death should be paid him presently. But Christ begs their lives for a season. For which cause he is said to be "the Saviour of all men," {#1Ti 4:10} not of eternal preservation, but of temporal reservation. In which respect, also, God is said "so to have loved the world, that he gave his only begotten Son," &c. {#Joh 3:16} It was a mercy to all

mankind that the Messiah was promised and provided, "sealed and sent into the world," that some might be saved, and the rest sustained in life, for their sakes. Symmachus renders it, Thou shalt be mortal.

{a} Arist. *Ethic.*, l. i., c. 3.

Ver. 18. **And the Lord God said.**] Had said; to wit, on the sixth day when he made man, and there was not a meet help found for him. Then God said, "It is not good," &c., and so created the woman by deliberate counsel, as before he had done the man. Only there it was in the plural, "Let us make," here, "I will make"; to show the unity of the essence of the Trinity of persons.

It is not good for man to be alone.] It is neither for his profit, nor his comfort. {*Optimum solatium sodalitiū.*} The Hebrews, in their bigger Genesis, say, He who wanteth a wife, wanteth a help, a joy, a blessing, an expiation: R. Josua saith, he wants a name: R. Levi addeth, he wants life: R. Hija, the son of Gamri, saith, he is no perfect man who is unmarried: R. Iose saith, such a one is without a wall, without glory, riches, a crown, favour. {a}

I will make him a help meet for him.] Or, such another as himself, of the same form for perfection of nature, and for gifts inward and outward; one in whom he may see himself, and that may be to him as an *alter-ego*, a second self. {#Eph 5:28} Such a one as may be a help to him—both for this life, (1.) by continual society and cohabitation; (2.) for procreation and education of children; -and for the life to come, (1.) as a remedy against sin; {#1Co 7:2} (2.) as a companion in God's service. {#1Pe 3:7} Nazianzen {b} saith, that his mother was not only a meet help to his father in matters of piety, but also a doctress and a governess; and yet he was no baby, but an able minister of the gospel. Budaeus, that learned Frenchman, had a great help of his wife in points of learning; she would be as busy in his study as about her housewifery. Placilla, the Empress, was a singular help to her husband, Theodosius, in things both temporal and spiritual. And so was our King Edward III's Queen, a lady of excellent virtue, the same that built Queen's College in Oxford. She drew evenly, saith the historian, {c} with the king her husband in all the courses of

honour that appertained to her side, and seemed a piece so just cut for him, as answered him rightly in every joint.

{a} εφουγον κοκον ευρον αμεινον—Athenis in nuptiis dici solitum. Zenod. Proverb.

{b} ου συνεργος μονον αλλακι αρχηγος εγενετο—Naz. in *Pat. Epitaph*.

{c} Non tractat negligentius libros meos quam liberos.—Daniel's *Chron.* fol. 262.

Ver. 19. To see what he would call them.] If he had been permitted to name himself, it should have been, probably, the son of God, as he is called by Luke, {#Lu 3:38} in regard of his creation. But God, to humble him, calls him, first, Adam, and after the fall, Enosh, that is, frail, sorry man, a mass of mortality, a mass of misery.

Ver. 20. Adam gave names.] A sign of his sovereignty; {#Nu 32:38,41} an argument also of his wisdom, in giving them names according to their natures, as Hebricians well know.

But for Adam there was not found, &c.] God set all the creatures before him, ere he gave him a wife: (1.) That, seeing the sexes, he might desire to have a help in his kind and nature also. Men should not marry till they find in themselves the need of a wife. (2.) That seeing no other fit help, he might the more prize her. {a}

{a} Ut ei commendatius esset Dei donum.—*Pet. Martyr*.

Ver. 21. And the Lord God caused a deep sleep.] It may be thought that Adam, observing that among all the creatures there was no meet match found for him, prayed in this deep sleep, or ecstasy, that such a help might be given unto him. This is Peter Martyr's note upon the text. Isaac went forth to pray, {#Ge 24:63, marg.} when he had sent forth for a wife; and it was but reason. "For a prudent wife is from the Lord". {#Pr 19:14} And he that "findeth a wife, findeth a good thing," {#Pr 18:22} saith the wise man. A wife, that is, a good wife; for every married woman is not a wife, unless she be a help to her husband, in the best things especially. The heathen well saith, that every man when he marrieth, brings either a good or an evil spirit into his house, and so makes it either a heaven or a hell. {a} And it is a device of the Rabbins, but the moral is good, that in the names of *Ish* and *Ishah* is included *Jah*, the name of God; and that, if you take out *Jod* and *He*, whereof that name consists, there remains nothing but *Esch*, *Esch*, fire, fire; the fire of dissension and brawl, which burneth and consumeth to the fire of hell. It is not evil therefore to

marry, but it is good to be wary to "marry in the Lord," as the apostle hath it. He that marrieth in the Lord, marrieth also with the Lord; and he cannot be absent from his own marriage. A good wife was one of the first real and royal gifts bestowed upon Adam; and God consults not with him to make him happy. As he was ignorant while himself was made, so shall he not know while a second self is made out of him; both that the comfort might be greater than was expected, as also that he might not upbraid his wife with any great dependence or obligation; he neither willing the work nor suffering any pain to have it done. {b} The rib can challenge no more of her than the earth can of him.

And he took one of his ribs.] The woman was made of a bone, saith a reverend writer, {c} and but one bone, {ne esset ossea} lest she should be stiff and stubborn. The species of the bone is expressed to be a rib, a bone that might be best spared, because there are many of them: a bone of the side, not of the head; the wife must not usurp authority over her husband: nor yet of the foot; she is not a slave, but a fellow-helper. A bone, not of any anterior part; she is not *praelata*, preferred before the man: neither yet of any hinder part; she is not *post-posita*, set behind the man: but a bone of the side, of the middle and indifferent part, to show that she is a companion, and "the wife of thy covenant". {#Mal 2:14} A bone she is from under the arm, to put man in mind of protection and defence to the woman. A bone not far from his heart, to put him in mind of dilection and love to the woman. A bone from the left side, as many think likely, {d} where the heart is, to teach that hearty love ought to be betwixt married couples.

Uxorem vir amato,
marito pareat uxor:
Conjugis illa suae cor,
caput ille suae.

A man will love his wife,
the wife should be obedient to her husband
The husband is that heart of her,
That husband is the head of her.

{a} A bad wife is but the image of a wife; or, as Lamech's wife's name was a shadow of a wife, Tsilla, *umbra ipius*.—*Gatak*.

{b} See Yates's *Model*.

{c} B. King's *Vitis Palatina*.

{d} A yoke-fellow standing upon even ground with thee, though drawing on the left side.—*Gatak*.

Ver. 22. And the rib which the Lord God had taken.] Matter, in the beginning of time, was taken from man to make a woman. And matter, in the fulness of time, was taken from a woman to make a man, even "the man Christ Jesus". {#ITi 2:5} And as out of the side of sleeping Adam Eve was formed; so, from the blood issuing out of the side and flesh of dying Christ, came his spouse the Church. His chief care therein was to "sanctify and cleanse" {#Eph 5:26} his Church, and therefore he "came by water and blood". {#IJo 5:6} So should it be every husband's; then would not the devil so oft break his head with his own rib; or, as St Gregory hath it, climb so oft by his rib to his heart, as by a ladder. {a} A good wife doth him good, and not evil, all her days. But this is not every man's happiness. Lucky Sulla, if he should not have had a wife. {Sulla faellx, si non habuisset uxorem!} So Job and Moses, for whom marriage caused problems. {quorum conjugium, conjurgium} There is in most a propension to the nuptial conjunction. The man misseth his rib, say the Rabbins; {b} the woman would be in her old place again, under the man's arm or wing. "Then Naomi her mother-in-law said unto her, My daughter, shall I not seek rest for thee, that it may be well with thee?" {#Ru 3:1}

Made he a woman.] Heb., builded, that is, created with special care, art, and fit proportion, in the manner of a house. A body hath God given the woman more capacious and roomy, both for the conceiving and containing of her young babe, which dwells in her womb, as in its house, and hath all its household stuff, as it were, about it, till time produce it into the light of life. Adam was formed, Eve built; her frame consists of rarer rooms, of a more exact composition than his doth. And if place be any privilege, we find, saith one, hers built in Paradise, when his was made out of it.

And brought her unto the man.] Marriage, then, is of Divine institution. The Saturnalian heretics sinfully said, that it was of the devil. And the blemish will never be wiped off from some of the ancients, who, to establish their own idol, of, I know not what

virginity, have written most wickedly and basely against marriage. Three things we have here out of Moses to say for it against whatsoever opposite—viz., God's (1.) Spoke; (2.) Led; (3.) Blessed. {#Ge 1:28} {Dixit, Duxit, Benedixit} God the Father ordained it; God the Son honoured it with His first miracle; God the Holy Ghost did the like, by overshadowing the betrothed Virgin. Papists and others that disgrace it appear herein more like devils than divines, if Paul may be judge; {#1Ti 4:2,3} or Ignatius, who saith, If any call marriage a defilement, he hath the devil dwelling in him, and speaking by him.

{c}

{a} Diabolus per costam tanquam per scalam, ad cor Adami ascendit.—*Mor*; lib. iii. e. 5. Sic Phoroneus, apud Bruson, l. vii. c. 22.

{b} Requirit vir costam suam, requirit femina sedem suam. Hinc #Ru 3:1,9. Annon quaererem tibi requiem? —*Aben- ezra*.

{c} Habet inhabitatorem Draconem Apostatam.—Ignat. *Epist. ad Philad*.

Ver. 23. This is now bone of my bone.] This sentence, saith Tertullian, and, after him, Beda, is the first prophecy that was ever uttered in the world. And it is uttered in a way of admiration, which they that are taken with, do commonly use a concise kind of speech; especially if overjoyed, as Adam here was upon the first sight of the woman; whom he no sooner saw but knew, and thereupon cried out as wondering at God's goodness to himself, "This now is bone of my bone and flesh of my flesh." Luther, the night before he died, was reasonably well, and sat with his friends at table. The matter of their discourse was, whether they should know one another in heaven, or not. Luther held it affirmatively, and this was one reason he gave: Adam as soon as he saw Eve, knew what she was, not by discourse, but by divine revelation; so shall we in the life to come. All the saints shall sit down with Abraham, Isaac, and Jacob, having communion with them, not only as godly men, but as Abraham, Isaac, and Jacob. And if with them, why not with others? {a} Chrysostom {b} saith, we shall point them out, and say, Lo, yonder is Peter, and that's Paul, and there are the prophets, apostles, &c.

She shall be called woman.] Or maness, of man; as Ishah of Ish. He gave her her name from his own, by taking away one numeral letter that stands for ten, and adding another that stands for five; to note

her infirmity, and duty of submitting to her husband, whose very naming of her notes her subjection.

{a} Melch. Adam.

{b} Ἰδου, ο Πιτρος, και ο Παυλος

Ver. 24. **Therefore shall a man leave, &c.]** Whether these are the words of God, Adam, or Moses, it is uncertain, and not much material. {a} The husband is bound more to love his wife than his parents, in regard of domestical communion, adhesion, and cohabitation, not in regard of honour, obedience, and recompense.

And they two shall be one flesh.] Two in one flesh; not three or four, as the patriarchs of old, through ignorance, or inobservance of that plain prohibition. {#Le 18:18} It is possible they might mistake the word sister for one so by blood, which was spoken of a sister by nation, as those clauses, "to vex her," and "during her life," do evince.

{a} Paraeus *ad locum*.

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

Chapter 3

Ver. 1. **Now the serpent was more subtle, &c.]** And so a more fit instrument of that old serpent the devil, that deceiveth all the world. {#Re 12:9} {a} Good natural parts abused, prove rather as pressmoney to impiety, {b} as he phraseth it, and their wisdom was the crime counselor, {*culpa suasoria*} as Ambrose speaketh. Wit unsanctified is a fit tool for the devil to work with. Neither is there a likelier anvil in all the shop of hell, whereon to forge mischief, than one that is learned and lewd, wittily wicked. {*ingeniose nequam*}

And he said,] that is, the devil in the serpent, as the angel in Balaam's ass. {*Satan istius prima fabulae poeta fuit, serpens histrio.*} By the ear he

brought death into the world; and God, to cross him, brings life in by the same door; for it is, "Hear, and your souls shall live". {#Isa 55:3} The dragon bites the elephant's ear, and thence sucks his blood; because he knows that to be the only place which he cannot reach with his trunk to defend. {c} So here, that great red dragon dealt with miserable mankind, setting first upon the woman as the weaker vessel—where the hedge is lowest, there the beast leaps over—and so climbing by Adam's rib to his heart, as by a ladder, as I said before, out of St Gregory.

Yea, hath God said?] In the Chaldee, Is it true that God hath said? A concise expression, implying that this was not the first of their discourse; something had been said before. {d} It is not safe parleying with the devil. {Satan et si semel videatur verax, millies est mendax et semper fallax.} Halter him up therefore, and stop his mouth {e} soon, as our Saviour did. Or do as the French say in their proverb, When the Spaniard comes to parley of peace, then double bolt the door. The Hollanders are said to make no conditions with the Spaniard, but such as are made at sea, and scaled with great ordinance, &c. {f} He shoots with Satan in his own bow that thinks by parleying with him to put him off.

Hath God said, Ye shall not eat?] Here he began his assault upon our first parents; here, upon Christ, {#Mt 4:3,3:17} and here he doth still upon us; endeavouring to elevate {g} the truth and certainty of God's word, and to weaken our faith in his precepts, promises, and menaces. And here, if he take us out of our trenches, if he can but wring this sword of the Spirit out of our hands he may do what he will with us. Get but the heretics, said that subtle sophister, out of the paper walls of the Scriptures, into the open fields of fathers and councils, and ye shall soon do well enough with them. {h}

{a} πανουργος Theodotion; cui Paulus opponit την απλοτητα, "simplicity," { #2Co 11:3} quam mundus vocat *silliness*, sheepishness.

{b} Authoramentum majoris infidelitatis.—*Tertul.*

{c} Pliny, l. viii., c. 25.

{d} Vide simile, #Ru 2:21, in Hebraeo.

{e} φιωθητι

{f} Greenham, *Spec. Bel. Sacr.*

{g} *Levis*: make light of

{h} Bristow's *Motives*.

Ver. 2. **And the woman said unto the serpent.**] Our first parents were not, in the state of innocency, silly and witless, like young children, as Socinians make them; but very knowing, though but of small experience. But if they fell the same day {a} wherein they were created, as most hold, how sudden was the serpent's seducing, the woman's consenting, Adam's yielding, and God's executing!

{a} ημερα επλασθη και εξηλασθη

Ver. 3. **Neither shall ye touch it.**] This is of the woman's own addition, and of a good intention doubtless. For afterwards, when she had drunk in more of the serpent's deadly poison, from gazing upon the fruit, she fell to gaping after it, from touching to tasting. {a} He that would not feed on sin's meat, must beware of the broth; "keep thee from an evil matter," saith Moses. {#Ex 23:7} A good man dare not come near the treachery, though he be far off the blow; he dare not venture on the occasion, lest his tinder should take fire. It is ill playing upon the hole of the asp, or coming too near hell-mouth; {b} for by so doing, you may beseem to drop in. "Watch therefore, and pray" too, "that ye enter not into temptation," saith our blessed Saviour; and mark his reason, "the spirit is willing, but the flesh is weak": q.d., though the spirit purpose otherwise, the flesh will falter, and be foiled: witness the woman here with her "lest ye die." She held the precept in the utmost extent of it, but that which she failed in, was that she minced the matter, and opposed not the commination to the temptation. And see how the devil works upon her weakness, as he watcheth for our haltings, and where to have us on the hip.

{a} Hausit virus peritura, et perituros paritura.—*Bern*.

{b} Circa serpentis antrum positus, non eris diu *illaesus*.—*Isidor*.

Ver. 4. **Ye shall not surely die.**] He saith not, Dying ye shall not die, or, Surely ye shall not die; this had been too plain a contradiction to that word of God that had threatened assured death; but, Ye shall not die in dying; that is, It is not certain ye shall die. And this latter is more nice and ambiguous. She seems to doubt of the certainty of what God had said. He plainly and cleanly impugns it: whereas had God's word abidden in her, she had overcome that wicked one. {#1Jo

2:14} The word is compared to mustard seed, which being mixed with vinegar, is, they say, a sovereign medicine against serpents.

Ver. 5. **For God doth know, &c.**] It should take care of itself because nothing is hidden with God. *{Id quod cum Deum non lateat, sibi cavet.}* *{a}* It is remarkable that the devil here charges God with envy, which is his own proper disease; for ever since he himself fell from heaven, he cannot abide that any should come there; but of pure spite hindereth them all that may be. Here he envied that God should be served by man, and that man should be gifted and graced by God. So that he points out, and paints out himself, in saying that God envied man the gift of wisdom. There is nothing more usual with the wicked, than to muse as they use, and to suppose that evil to be in others that they find to be in themselves. Caligula, *{b}* that impure beast, would not believe there was any chaste person upon earth. And, I dare say, said Bonner to Hawks, the martyr, that Cranmer would recant, if he might have his living—so, judging others by himself, for Papists apply themselves, said our protomartyr, Mr Rogers, to the present state; yea, if the state should change ten times in the year, they would ever be ready at hand to change with it, and so follow the cry, and rather utterly forsake God, and be of no religion, than that they would forego lust, or living, for God or religion. *{c}*

Then your eyes shall be opened.] There is an opening of the eyes of the mind to contemplation and joy. There is also an opening of the eyes of the body to confusion and shame. He promised them the former, but intends the latter, and so cheats them, as he doth thousands now-a-days, by the cogging of a die, as St Paul hath it *{εἰς τὴν κωβεία, #Eph 4:14}* giving them an apple in exchange for paradise. Thus of old he cheated Ahab and Croesus *{d}* with promises of victory; which, when it fell out otherwise, he had a hole to creep out, and save his credit by an equivocation. Thus of latter time he begiled Pope Sylvester II., assuring him that he should never die, till he came to say mass in Jerusalem; he, resolving never to come there, made no reckoning but to live a long time. But it fell out somewhat otherwise; for as he was saying mass in a certain church in Rome, called Jerusalem, fearing nothing, the devil claimed his due, and had it. For he was there and then taken with a strong fever, and lying on his deathbed, he sent for all his cardinals, and declaring before them

what a wretched bargain he had made with the devil, selling his soul for the popedom, and deceived by him with promise of long life, he bitterly bewailed his own folly, and advised them to beware by his example. {e} And was not Leoline II., Prince of North Wales, as finely cheated? For, consulting with a witch, he was told that it was his destiny to ride through London with a crown on his head. Hereupon, he growing burthensome to the English Borders, was in a battle overthrown. His head fixed upon a stake, and adorned with a paper crown, was by a horseman triumphantly carried through London; and so the prophecy was fulfilled, A.D. 1282.

And ye shall be as gods.] The serpent's grammar first taught, saith Damianus, "to bring down God to much; you will be as gods." {*Deum pluraliter declinare; eritis sicut Dii.*} This the woman understood of the Trinity, as appears, {#Ge 3:22} but the devil might mean it of the angels (so the Chaldee Paraphrast translates it) which had sinned, and now had woeful experience of the good which they had lost, and the evil wherein they lay. "Lo, this only have I found," saith the wise man, "that God made man upright; but they have sought out many inventions". {#Ec 7:29} {*Ipsi autem quae siverunt cogitationes Magnatum (so some render it), sive angelorum; apostatarum scilicet.*} But they soon sought out the tricks or devices of great ones, that is, of the angels, who, not content with their own station, "forsook it". {#Jude 6} So did our Protaplasts.

{a} Picherellus in *Colmopaea*.

{b} Dio in Calig.

{c} Act. et Mon., fol. 1441.

{d} Croesus Halyn penetrans magnam disperdet opum vim.—*Herod.*

{e} Funccius in *Chronol.* Intelligit se a diabolo, amphibolia vocis, circumventum animadvertit sibi moriendum esse, pensumq. Satanae reddendum, &c.—Heylin's *Geog.*, p. 493.

Ver. 6. And when the woman saw.] At this portal the devil entered. How many thousand souls have died of the wound of the eye, and cried out, as Eve might here, "When I saw it, I died!" {*Ut vidi, ut perii!*} {a} If we do not let in sin at the window of the eye, or the door of the ear, it cannot enter into our hearts. "The way to our crimes is through the eyes in our mind." Quintilian said. {*Vitis nobis in animum per oculos est via*} Wherefore, "if thine eye offend thee, pull it out." In Barbary, it is death for any man to see one of the Shereefs concubines; and for

them too, if when they see a man, though but through a casement, they do not suddenly screech out. {b}

She took of the fruit thereof.] Whatever it were, whether an apple, as Bernard {c} and others gathered out of #So 2:3, or a fig, as Theodoret; or a pomegranate, as Mohammed in his Alkoran; or a bad peach; {malum Persicum} or "fruit of Paradise," {Pomum Paradisi}, as the Syrians call a kind of fruit common among them. God created us of nothing, and we offended him for a matter of nothing. All the legions of the reprobate devils, said one, {d} entered into one beast, and, by the Pitho and Suada of that viperous tongue, crept into the bosom of Eve, as it were by all the topic places in logic, figures in rhetoric, and other engines of guile and deceit, till they had brought her into a fool's paradise, with the loss of the earthly, and hazard of the heavenly.

And gave it also to her husband.] It is probable, saith the same author, that Adam stood by all the time of the disputation; therefore his sin was the greater, that he rebuked not the serpent, &c. And again, I cannot believe, said he, but that the devils in the serpent did as well tempt Adam as Eve, though first they began with her, as a further means of enticing him. Others {e} are of another mind, as that the tempter set upon the woman alone and apart from her husband, as she was curiously prying into the pleasures of the garden; that the serpent crept into Paradise unseen of Adam, who was to keep beasts out of it; that he remained there without being seen by him, and crept out again when he had done his feat; that when she gave him the fruit, she gave him also a relation of the serpent's promise concerning the force of that fruit, that it would make them wise as God, knowing good and evil, &c., whence he is said to have hearkened to her voice. {#Ge 3:17} And surely, every Adam hath still his Eve, every David his Bathsheba, a tempter in his own bosom, his own flesh, whereby he is so soon "drawn away, and enticed" as a fish by the bait, -beauty {f} is a hook without a bait, {g} as one saith, -till "when lust hath conceived," as here it did in Eve, "it bringeth forth sin; and sin, when it is finished, bringeth forth death". {#Jas 1:14,15} Satan hath only a persuasive sleight, not an enforcing might. It is our own concupiscence that carrieth the greatest stroke.

{a} Ovid.

{b} Heyl. *Geog.*, p.]96.

{c} Porrexit pomum et surripuit paradisum.—*Bern.*

{d} Yates's *Model*.

{e} Paraeus. Cartw. Catech.

{f} Δελεζομενος; #Jas 1:14

{g} Δελεαρ ανευ αλκστου

Ver. 7. They knew that they were naked.] Bereft of God's blessed image; no more of it left than, as of one of Job's messengers, to bear witness of our great loss. I call it ours, because we were all in Adam, as Levi was in Abraham, or as the whole country is in a Parliament man. tie was our head; and if the head plot treason, all the body is guilty. Hence the prophet Hosea: "O Israel, one hath destroyed thee; but in me is thy help". {#Ho 13:9} So some read it. Had we been by when this wretched "one" destroyed us all; had we seen him stand staggering betwixt God's commandment and Eve's allurement, not yet resolved which way to incline, and could have foreseen the danger hanging over him and ourselves, we would surely have cried out to him, Take heed, thou wretch. {Cave miser} And why do we not the same to ourselves, when solicited to sin?, {Alterius perditio tua sit cautio} saith Isidore; and, {cavebis si pavebis} saith another. {a} There is a practical judgment still practised in our hearts. On the one side is propounded the commodity of sin; on the other, the offence whereby we provoke God. So that in the one end of the balance is laid God, in the other sin, and man stands in the midst, rejecting the comnland of God, and accepting of the pleasure of sin. What is this but to prefer Paris before Paradise with Cardinal Bourbon, Barabbas before Christ, a thing of nought before heaven's happiness? Our first parents were born with the royal robe of righteousness, as those Porphyrogeniti in Constantinople; but the devil soon stripped them of it (the same day, as some think), {b} and so they became sore ashamed of their bodily nakedness, which therefore they sought to cover by making themselves aprons to cover their privities.

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

Ans. Because sin has become natural, and derived by generation. {#Ps 51:7 Ge 5:3} Therefore circumcision was also on that part of man's body; to show that that which was begotten thereby, deserved in like manner, as execrable and accursed, to be cut off and thrown away, by God. Here some ground their opinion, that it is a sin against nature to look on the nakedness of another. A foul shame it was for old Noah to lie so uncovered in the midst of his tent, but far fouler for those worshippers of Priapus, which Jerome and Isidore make to be that Baal-peor, {#Nu 25:5} that shamed not to say, { Nos, pudore pulso, stamus sub dove, coelis apertis}& c. {c} But in man's soul is now a πανσπερμια, the seed of all sin, though never so heinous or hideous. Neither by nature is there ever a better of us; "but as in water face answereth to face, so doth the heart of a man to a man". {#Pr 27:19} And as there were many Marii in one Caesar, so are there many Caius and Caiaphases in the best of us all. { Totus homo est iuersus decalogus} The whole man is in evil, and whole evil is in man. As the Chaos had the seeds of all creatures, and wanted only the Spirit's motion to produce them; so our corrupt nature hath all sins in it, and wants but the warmth of Satan's temptation to bring them into act, if God restrain not. Sure it is, we can stay no more from sinning, than the heart can from punting, and the pulse from beating. The first man defiled the nature; and ever since, the nature defiles the man. As poison put into a cup of wine disperseth itself, and makes it deadly; so original sin polluteth and poisoneth our whole man. And as the whitest ivory turns with the fire into the deepest black, the sweetest wine becomes the sourest vinegar; so here. The more unnatural any quality is, the more extreme will it be, as a cold wind from the south is intolerable, &c. So Adam, "being in honour, was without understanding," and is now in worse case than the very "beasts that perish":, {#Ps 49:20} { Pecoribus morticinis} saith Treme]; the beasts that die of the murrain, and so become carrion, and are good for nothing.

{a} Augustine.

{b} Purchas's *Pilgrims*.

{c} Empedoclis vocab. apud Arist.

Ver. 8. And they heard the voice of the Lord.] Either speaking something by himself of that which Adam hath done against his command; as who should say, Hath he served me so indeed? or else calling to Adam in a mighty thunder, as to Pharaoh, {#Ex 9:28} or in a

terrible whirlwind, as to Job, {#Job 38:1} the better to humble him, and prepare for a sermon of mercy and forgiveness. God poureth not the off of his grace, save only into broken vessels. Christ came to cure not the sound, but the sick with sin: the Holy Ghost is poured out upon thirsty souls only that are scorched and parched with the sense of sin and fear of wrath. {#Isa 35:7,44:3} As the way to Zion was by Sinai, so, unless we desire rather to be carnally secured than soundly comforted, we must pass by Baca to Berachah, by a sight of our sin and misery, to a sense of God's grace and mercy.

Walking in the garden in the cool of the day.] God did not meet the man angrily, as he did Moses in the inn, when he had much ado to forbear killing him; {#Ex 4:24} nor as the angel did Balaam, with a drawn sword in his hand to destroy him; neither did he rush upon him, as David ran upon Goliath, and cut off his head; but, with a soft and slow pace {a} (as if he had no mind to it), he comes walking toward them, to do this, his work, "his strange work," {#Isa 28:21} of sentencing sinners; and that in the cool of the day, too, or towards the evening, as St Ambrose {b} hath it, after the Septuagint. Whereas to show mercy, "behold, he comes leaping {c} upon the mountains, skipping upon the hills." Lo, "this is the voice," and the pace "of my beloved." {#So 2:8} God was but six days in making the whole world, yet seven days in destroying one city, Jericho, as Chrysostom long since observed. He scourgeth not his people, "till there be no remedy." {#2Ch 36:16} He forbears us, though he "cry like a travailing woman," {#Isa 42:14} to be delivered of his judgments.

And Adam and his wife hid themselves.] Their covering of fig-leaves, then, was too short; for here they ran with their aprons into the thicket to hide from God. A poor shift, God wot, but such as is still too much in use. "If I have covered my transgressions as Adam," or after the manner of men, saith Job, {#Job 31:33} then let this and this evil befall me. The bad heart runs from God, and would run from its own terrors, {d} as the wounded deer from the deadly arrow that sticks in his side; but refusing ordinary trial, it is in danger to be pressed to death inevitably. We have no better refuge than to run from God to God. Bloodletting is a cure of bleeding, a burn of a burn. To close and get in, avoids the blow, &c. Our first parents here, in hiding themselves, did but as the fish which swimmeth to

the length of the line, with a hook in the mouth, as one well observeth.

{a} ללהתמ

{b} το δειλινον: *ad vesperam diei* .

{c} Gressu grallatorio.

{d} Faeti sunt a corde suo fugitivi.—*Tertul.*

Ver. 9. **Where art thou?**] Not as if God knew not; for he searcheth Jerusalem with lights; yea, himself is the "father of lights," {#Jas 1:17} the great eye of the world, to whom the sun itself is but a snuff. He hath "seven eyes upon one stone"; {#Zec 3:9} yea, "his eyes run to and fro through the earth"; {#2Ch 16:9} and "all things are naked and open"—naked, for the outside, and open, for the inside—"before the eyes of Him with whom we have to deal." {#Heb 4:13} Simple men hide God from themselves, and then think they have hid themselves from God; like the struthiocamelus, they thrust their heads into a hole, when hunted, and then think none seeth them. {a} But he "searcheth"—so one may do, yet not find—"and knoweth." {#Ps 139:1} "He seeth"—so one may do, yet not observe—"and pondereth." {#Pr 5:21} Though men hide their sins, as close as Rachel did her idols, or Rahab the spies; though they dig deep to hide their counsels, God can and will detect them, with a woe to boot. {#Isa 29:15} For "hell and destruction are before him"; {#Pr 15:11} how then can Saul think to be hid behind the stuff, or Adam behind the bush? At the voice of the Lord he must appear, will he, nill he, to give account of his fear, of his flight. This he doth (but untowardly) in the words following.

{a} Pliny

Ver. 10. **I heard thy voice.**] So he had done before his fall, and feared not. "Do not my words do good to him that walketh uprightly?" {#Mic 2:7} Excellently St Austin, *Adversarius est nobis, quamdiu sumus et ipsi nobis: Quamdiu tu tibi inimicus es, inimicum habebis sermonem Dei* . Yea, but I was naked, and therefore hid myself. This also was *non causa pro causa* . There was another pad in the straw, which he studiously conceals, viz., the conscience of his sin. {a} *Hic vero non factum suum, sed Dei factum in semetipso reprehendit* saith Rupertus. He blames not himself, but God, for making him naked; and so verifies that of Solomon, "The

foolishness of man perverteth his way"; (#Pr 19:3) and then, to mend the matter, "his heart fretteth against the Lord." O silly simple!

{a} *Excusando seipsum accusat.* — Gregor.

Ver. 11. **Who told thee.**] His own conscience, awakened and cited by God's voice, "told him"—as the woman of Samaria said of our Saviour—"all {#Joh 4:29} that ever he did." Before and in the acting of sin, we will hear nothing; but afterwards, conscience will send forth a shrill and sharp voice, that shall be heard all the soul over; such as was that of Reuben to his brethren: "Spake I not unto you, saying, Do not sin against the child?" &c. {#Ge 42:22} The books of our consciences are now sealed up, and the woeful contents are not read by the law. They remain as letters written with the juice of oranges or onions, which are only to be made legible by the fire of God's wrath. Then shall the wicked run away (but all in vain). with those words in their mouths, "Who amongst us shall dwell with the devouring fire? who shall dwell with everlasting burnings?" {#Isa 33:14} Then shall they tire the mountains with their hideous outcries, Fall upon us, hide us, crush us in pieces, grind us to powder. But how can that be, when the mountains melt, and the rocks rend asunder at the presence of the Lord, at the presence of the God of Jacob?

Ver. 12. **The woman whom thou gavest.**] Here he rejects the fault upon the woman, and, through her, upon God, who gave her to be with him, or before him; or such another as himself (with reference to that *Kenegdo*), {#Ge 2:20} or a help meet for him. This she might have been to him, had he been (as he ought to her) a manly guide in the way to heaven. He should have rebuked her, as Job did his wicked wife, for transgressing God's law and tempting him to the like. Then had her sin been personal, resting upon herself, and gone no further, had not he hearkened to her voice. But he not only did thus, but instead of agnising his fault, seeks to transfer it upon God; that, since he could not be like unto God in the divinity, which he aimed at, he might make God like unto himself in iniquity; which was to fill up the measure of his sin, that wrath might have come upon him to the utmost, but that God's mercy was then, and is still, over all his own good, and our bad, works.

Ver. 13. **And the woman said, The serpent.**] Thus the flesh never wants excuses; nature need not be taught to tell her own tale. Sin and shifting came into the world together; never yet any came to

hell, but had some pretence for coming there. It is a very coarse wool that will take no dye. Sin and Satan are alike in this; they cannot abide to appear in their own colour. Men wrap themselves in excuses, as they do their hands, to defend them from pricks. This is still the vile poison of our hearts; that they will needs be naught; and yet will not yield but that there is reason to be mad, and great sense in sinning.

Ver. 14. **And the Lord said to the serpent.**] The serpent was not examined, because God would show no mercy to him; but presently doomed, because of mere malice he had offended. The heathens {a} called certain devils, Κοβαλοι, quasi χαχοβοθλοι,

η δε κακη βουλη παρ βουλευσαντι κυκιστη

Evil befell him that evil bethought him. As Balaam, that advised evil against Israel, was slain by the sword of Israel. The serpent also hath his part in the punishment, because instrumental to the devil. Both authors, actors, and abettors of evil shall rue it together. The serpent here is first cut shorter by the feet, and made to wriggle upon his belly; secondly, confined to the dust for his diet; which is also, saith an ancient, χαταβρωμα του εχθρου, the devil's diet: for your adversary the devil—that "ruler of the darkness of this world" {#Eph 6:6} as he dwells in dark hearts, as so many holes and caverns—so, Behemoth-like, "he eats grass as an ox"; {#Job 40:10} yea, dust as a serpent, continually "seeking whom he may devour"; {#1Pe 5:7} and is therefore cursed above all creatures. He hath swallowed down souls, "and he shall vomit them up again: God shall cast them out of his belly." {#Job 20:15} He sinneth every day the sin against the Holy Ghost, and shall lie lowest in hell. Every soul that he drew thither by his temptation shall be as a millstone hanged about his neck, to hold him down in the bottomless lake.

{a} Hesiod.

Ver. 15. **And I will put enmity.**] Instead of that amity and familiarity thou hast lately had with the woman. And here begins the Book of the Lord's wars: his hand is here upon his throne, he hath solemnly sworn that he will have war (not with Amalek only, but) with the whole serpentine seed, from generation to generation. {#Ex 17:16} There is also a capital antipathy (saith Bodinus) {a} between the

woman and the serpent: so that in a great multitude of men, if there be but one woman amongst them, he makes at her, and stings her about the heel. Pliny {b} also tells us, that the fastingspittle of a man is deadly to serpents; and that if a serpent wound a man, he is no more entertained by the earth, or admitted thereinto. Others {c} tell us that a snake fears and flies from a naked man, but pursues him when clothed or covered. "Put on Christ," and thou art safe. His blood, as Polium, is a preservative against serpents. {#Re 12:9}

It shall bruise thy head.] And so kill thee quite; as a serpent is not killed dead till knocked on the head, which he therefore carefully saves with the hazard of his whole body. To elude, or elevate {d} at least this sweet promise, this grand charter of our salvation, the devil, no doubt, devised, and by his factors, the poets, divulged that frivolous fable of Hercules, his clubbing down the Lernaean serpent, and cutting off his many heads. But Christ alone is that stronger man, that, drawing the dragon out of his den, hath cracked his crown, destroyed his works, made him to fall as lightning from the heaven of men's hearts, and "will tread him also under our feet shortly," {#Ro 16} as he hath already done under his own, when "spoiling these principalities and powers, he made a show of them openly, triumphing over them on his cross." {#Col 2:15} As in the meanwhile, till this be fully done, nibble he may at our heel, but cannot come at our head. Achilles is said to have taken his death by a wound in his heel. But "he that is begotten of God keepeth himself, and that wicked one *the devil* toucheth him not." {#Joh 5:18} That is, *Tactu qualitativo* , saith Cajetan, with a deadly touch; he thrusteth not his sting so far into him as to do him to death. For Christ, "who is our life," {#Col 3:4} can as soon die at the right hand of his heavenly Father, as in the heart of a faithful Christian; since "our life is hid with Christ in God"; his life is bound up in his child's life. He shall make the broken horns of Satan to be the trumpets of his glory, and the cornets of our joy.

Thou shalt bruise his heel.] Not both his heels, but one only; so that he shall stand upon one, though hurt in the other; or if overthrown, yet he shall rise again, and be "more than a conqueror," {#Ro 8:37} {e} or "overcome" him that overturned him. He is the victor that breaketh the head; whenas he that bruise the heel, though he

be an enemy, yet he lies along, and can do no great mischief there. And hereto the prophet seems to refer, when he saith, "Why should I fear in the days of evil, when the iniquity of my heels" (that is, when the punishment of mine iniquity that reacheth but to the heels) "shall compass me about?... God will redeem my soul from the hand of hell." {#Ps 49:5,15} But how wretchedly was Josephus the Jew mistaken here, both in natural and theological history! (1.) In that, in affirming that the serpent before he deceived our first parents had the faculty of speech, went upon feet; but, by reason of that misdemeanour, was amerced of those abilities, and also had poison, as a badge of his enmity toward man, put under his tongue: (2.) In this, as esteeming what was only the instrument in tempting Eve, the principal agent: and the promise, a precept (the observance whereof would prove but of a shallow advantage) that God's meaning was only this, that every one as he met with a serpent should strike it upon the head, which contained in it somewhat hurtful ϕ o mankind. The Chaldee paraphrast attained the mind of the sentence; thus he senseth it: he put enmity between thee and the woman, and between thy son and her son: he shall remember what thou didst to him iu the beginning, and thou shalt observe him in the end; i.e., Thou shalt, by thy malicious attempts, endeavour to hinder the consummation of God's works of mercy, the application of Christ's merits, as mine author interpreteth him. I conclude with that memorable saying of a holy martyr:—If {f} we had a lively feeling of the serpent's poison, we could not but rejoice in our Captain, who hath bruised his head. What though the serpent shoot his sting into our heel, and make us halt: yet let us go on, though halting, to heaven; yea, "run with patience the race that is set before us; looking at Jesus, the author and finisher of our faith," &c. {#Heb 12:1,2}

{a} Bodin. *Theat.*, lib. iii.

{b} Plin., lib. ii., cap. 63, and lib. vii., cap. 2.

{c} Sphinx. *Philos.* Plin., lib. ii., cap. 20.

{d} *Make light of.*

{e} $\nu\pi\epsilon\rho\nu\kappa\omicron\mu\epsilon\nu$

{f} Bradford.

Ver. 16. I will greatly multiply thy sorrow.] The greatest of sorrows this is, as we are given to understand, both out of divine and human writings. "I had rather die in battle ten times over, than bring

forth but once only," said Medea in the tragedy. {a} But we have a better example, in the Ecclesiastical History, {b} of a Roman lady, called Sabina; who, being great with child, was cast in prison for the profession of Christ's truth. Now when the time came that she should be delivered, and she cried out for extremity of pain, the keeper of the prison asked her why she made such a stir now; and how she would, two or three days hence, endure to die at a stake, or by the sword. She answered, "Now I suffer as a woman, the punishment of my sin; but then I shall not suffer, but Christ shall suffer in me." In peace offerings there might be oil mixed, not so in sin offerings. In our sufferings for Christ there is joy, not so when we suffer for our sins.

In sorrow thou shalt bring forth.] And in sorrow shalt thou bring up, after the birth. {as #Ge 50:23} Children are certain cares, but uncertain comforts. {c} Eve had a great catch of it, when she had got a man-child of the Lord, she called him Cain, a possession, as David did Absalom, his father's peace. But

" Fallitur augurio spes bona saepe suo ."

Excellently St Gregory, *Ante partum liberi sunt onerosi, in partu dolorosi, post partum laboriosi* .

And he shall rule over thee כַּפְּךָ.] Yet not with rigour. She must, though to her grief and regret, be subject to all her husband's lawful commands and restraints. But he must carry himself as a man of knowledge towards her, and make her yoke as easy as may be. It is remarkable that when the apostle had bid "wives, submit to your own husbands," &c.; {#Col 3:19} he doth not say, Husbands, rule over your wives, for that they will do fast enough without bidding; but, "Husbands, love your wives, and be not bitter unto them."

{a} Decies in bello mort malleum quam parere vel semel adhuc.—*Euripid.*

{b} Job. Manlii, *loc. com.*, p. 124.

{c} Liberi sunt dulcis acerbitas, seu—ut Tertul. loquitur—amarissima voluptas

Ver. 17. Because thou hast hearkened to the voice of thy wife.] Our English historian, {a} relating the deadly difference that fell out beteen those two noble Seymours (the Lord Protector, and the

Admiral his brother) in Edward VI's time, through the instigation of their ambitious wives, passionately cries out, "O wives! The most sweet poison, the most desired evil in the world," &c. "Woman was first given to man for a comforter," saith he, "not for a counsellor, much less a controller and director." And therefore in the first sentence against man, this cause is expressed, "Because thou hast obeyed the voice of thy wife," &c.

Cursed is the ground for thy sake.] Hence the Greeks and Latins borrow their words {*b*} for ground of the Hebrew word that signifieth cursed. The curse of emptiness and unsatisfyingness lies upon it, that no man hath enough, though never so much of it. The curse also of barrenness, or unprofitable fruits, "whose end is to be burned." {#Heb 6:8} The whole earth and the works therein shall be burnt up. {#2Pe 3:10} It was never beautiful, nor cheerful, since Adam's fall. At this day it lies bedridden, waiting for the coming of the Son of God, that it may be delivered from the bondage of corruption {#Ro 8:20}

{*a*} Sir John Heywood in the *Life of King Edward VI.*, p. 84.

{*b*} ᾿Αποῦρα et Arvum ab Heb. צָרָא רָרָא

Ver. 18. Thorns also and thistles.] *Ubi veritas dixit, quod terra homini spinas et tribulos germinaret, subintelligendum fuit, ait Petrarcha, et rusticos tribulis omnibus asperiores.* {*a*} The clowns of Midian drove Jethro's daughters from the water they had drawn. Rudeness hath no respect either to sex or condition. Those churls of Succoth were worthily "threshed with thorns of the wilderness, and with briers," and thereby "taught" better manners. {#Jud 8:7-16}

Thou shalt eat the herb of the field.] And no longer feed on these pleasant fruits of Paradise, which by thy sin thou hast forfeited. Thus man is driven from his dainty and delicate diet, to eat husks with hogs, as the prodigal, or at least, grass with the ox, as Nebuchadnezzar, and be glad of it too; as our ancestors, who though they fed not at first on acorns, as the poets fable, yet if they could get a dish of good green herbs, they held themselves as well provided for as if they had all.

{*a*} Petrarch. *De Remed. Ver. Fort. Dial.*, 59.

Ver. 19. **In the sweat of thy face.**] Or, of thy nose, as one {a} rendereth it; that sweat that, beginning in thy brow, runs down by thy nose, through thy hard labour. This is a law laid upon all sorts, to sweat out a poor living, to humble themselves, by just labour, to sweat either their brows or their brains, {b} for this latter also is a "sore" occupation, {#Ec 1:13} and the minister's toil is compared to that of those that cleave wood; or work hard in harvest. {#1Th 3:5 Mt 10:10 1Co 9:14, &c.} {c}

Shalt thou eat bread.] Not herbs only, as ver. 18. And here take notice of an elegant gradation, together with a merciful mitigation of man's misery. Thou shalt eat "earth" (ver. 17), "herbs" (ver. 18), and now here, "Thou shalt eat bread," that stay and staff of man's life under his hard labour {d}

Until thou return unto the ground.] "O earth, earth, earth, hear the word of the Lord," {#Jer 22:29} i.e., "earth" by creation, "earth" by corruption, "earth" by resolution. This is the end of all men, and the living should lay it to heart. In this third of Genesis we find man's Exodus. This is the first text of mortality, and all comments, yea, all dead corpses {e} concur to the exposition of it.

For dust thou art.] Think on this, and be proud, if thou canst. We were created εικονι θεου, but now we live ει κονι χοιχη, saith Agapetus. Had we so sweet a generation as that little creature Scaliger {f} speaks of, that is bred in sugar, we might have some ground of boasting; but now we may sprinkle the dust of humility on our heads, as the ancients used to do, in token that they deserved to be as far under, as now they were above ground.

And to dust thou shalt return.] By this limitation, God restrains man's death here threatened, to that earthy part of him, his body. The sorest death occurs when a man "dies in his sins," as those Jews did. {#Joh 8:21} Better die in a ditch a far deal. When he is "killed with death," as Jezebel's "children," {#Re 2:23} this is the second death. The condemned person comes out of a dark prison, and goes to the place of execution; so do many from the womb to the tomb, nay, to that tormenting Tophet, to the which death is but a trap-door to give them entrance.

{a} Picherelius in *Cosmog.*

{b} See my *True Treasure.*

{c} κοπωντες, πατα το κοπτειν.

{d} Panem, dictum volunt a παν—*Isodor.*, lib. xx.

{e} Etiam muta clamant cadavera.—*Basil.*

{f} Exercit. ad Cardan.

Ver. 20. And Adam called his wife's name Eve.] That is, Life, or Living. Not, per antiphrasim, as some would have it; much less out of pride and stomach, in contempt of the divine sentence denounced against them both, that they should surely die, as Rupertus would have it: but because she was to be mother of all living, whether a natural or a spiritual life; and likewise for a testimony of his faith in, and thankfulness for, that lively and lifegiving oracle. {a} {#Ge 3:15}

The mother of all living.] "Have we not all," as "one father," {#Mat 2:10} so, one mother? did we not all tumble in a belly? "why do we then deal treacherously every man against his brother?" {#Mat 2:10} This one consideration should charm down our rising and boiling spirits one against another, as it did Abraham's. {#Ge 13:8}

{a} λογια ζωντα, i.e., ζωοποιουοντα.

Ver. 21. Coats of skins and clothed them.] God put them in leather, when yet there was better means of clothing, to humble them doubtless, and draw them to repentance. Whether God created these skins anew, or took them off the backs of sheep and goats killed for sacrifice, to remind man of his mortality and mortification, it much matters not. Our first parents, who, even after the fall were the goodliest creatures that ever lived, went no better clothed: no more did those worthies "of whom the world was not worthy." {#Heb 11:38} And surely, howsoever our condition and calling afford us better array, and the vulgar, like a Bohemian cur, {a} fawn upon every good suit (*purpuram magis quam Deam colunt*), yet we must take heed that pride creep not into our clothes, those ensigns of our sin and shame, since our fineness is our filthiness, our neatness our nastiness. It is a sure sign of a base mind, {b} though in high place, to think he can make himself great with anything that is less than himself, and win more credit by his garments than his graces. St Peter teacheth women (who, many of them, are too much addicted to

over-much fineness) to garnish themselves, not with gay clothes, but with a "meek and quiet spirit," {#1Pe 3:3,4} as Sarah did, and not as those mincing dames, whose pride the prophet inveighs against, as punctually as if he had viewed the ladies' wardrobes in Jerusalem. {#Isa 3} Rich apparel are but fine covers of the foulest shame. The worst is nature's garment; the best but folly's garnish. How blessed a nation were we, if every silken suit did cover a sanctified soul: or if we would look upon our clothes, as our first parents did, as lovetokens from God!

*Nam, cum charissima semper
Munera sunt, author quae pretiosa facit.*

How could they but see it to be a singular favour that God with his own hands should clothe them (though he had cast them out of Paradise for their nurture); a visible sacrament of his invisible love and grace concerning their souls, in covering their sins, and so interesting them into true blessedness. {#Ps 32:1,2}

{a} The dogs that kept Vulcan's temple would tear those that came in tattered clothes.—*Hospinian.*

{b} *Vestium curiositas, deformitatis mentium et morum ndicium est.* — *Bernard.*

Ver. 22. The man is become as one of us.] A holy irrision of man's vain affectation of the Deity. *Quod Deus loquitur cum risu, tu legas cum fletu.* Howbeit St Augustine {a} is of opinion that God speaks thus, not by way of insulting over Adam, but deterring others from such proud attempts. *Discite iustitiam moniti, &c.*

And take also of the tree of life.] And so think to elude the sentence of death pronounced upon him by God; which yet he could not have done, had he eaten up tree and all. He should but have added to his sin and judgment by abuse of this sacrament; which would have sealed up life unto him, had he held his integrity. *Multi etiam hodie propter arborem scientiae amittunt arborem vitae: In terris manducant quod apud inferos digerunt.* {b}

{a} Aug. *De Gen. ad Literam*, lib. xi., cap. 39.

{b} Aug.

Ver. 23. Therefore the Lord God sent him forth.] He gently dismissed him, as the word signifies; placed him over against

Paradise, in the sight thereof (as Stella {a} observeth out of the Septuagint) that, by often beholding, the sorrow of his sin, might be increased, that his "eye might affect his heart" {b} {#La 3:5} Yet, "lest he should be swallowed up of over-much sorrow," and so Satan get "an advantage of him"—for {#2Co 2:7,11} God is not ignorant of his devices—Christ, the promised Seed, was, by his voluntary banishment, to bring back all believers to their heavenly home; to bear them by his angels into Abraham's bosom, and to "give them to eat of the tree of life, which is in the midst of the paradise of God." {#Re 2:7} Our whole life here is nothing else but a banishment. That we like it no worse, is because we never knew better. They that were born in hell, saith the proverb, think there's no other heaven. The poor posterity of a banished prince take their mean condition well-aworth; Moses counts Egypt, where yet he was but a sojourner, his home; and in reference to it calls his son, born in Midian, Gershom, that is, a stranger there. Oh, how should we breathe after our heavenly home! groaning within ourselves, like those birds of paradise naturalists {c} speak of, stretching forth the neck, as the apostle's word {d} importeth, "waiting for the adoption, even the redemption of our bodies," {#Ro 8:23} glorifying God meanwhile with our spirits and bodies, devouring all difficulties, *donec a spe ad speciem transeamus*, till Christ, who is gone to prepare a place for us, return and say, "This day thou shalt be with me in Paradise."

{a} Stella in *Luc.* 7.

{b} *Iisdem, quibus videmus, oculis flemus.*

{c} *Avis Paradisi.*—*Gesner.*

{d} ἀποκατασκόπια, #Ro 8:19.

Ver. 24. **So he drove out the man.**] The Hebrews say, God led Adam gently by the hand, till he came to the porch of Paradise, and then thrust him out violently, who hung back, and played loath to depart. That he went out unwillingly, as I wonder not, so that he should strive with God about his going out, I believe not. This garden, planted merely for his pleasure, and all the benefits created for his use and service in six days, he lost in six hours, say some; in nine, say others; the same day he was made, say all, almost. What cause then have all his sinful posterity to distrust themselves! And how little cause had that blasphemous pope {a} to set his mouth against heaven, when—being in a great rage at his steward for a cold

peacock not brought to table according to his appointment, and desired by one of his cardinals not to be so much moved at a matter of so small moment, -he answered: If God were so angry for an apple, that he cast our first parents out of Paradise for the same; why may not I, being his vicar, be angry then for a peacock, since it is a greater matter than an apple? ^{b} Is not this that mouth of the beast that "speaketh great things and blasphemies?" ^{#Re 13:5}

^{a} Julius III

^{b} *Act. and Mon.*, fol. 1417.

Chapter 4

Ver. 1. **I have gotten a man from the Lord.**] Or, that famous man, the Lord; as if she had brought forth the man Christ Jesus. These were *words of hope not of substance* ^{verba spei, non rei}; for "Cain was of that wicked one," the devil, ^{#1Jo 3:12} as all reprobates are. ^{#1Jo 3:10} Cain the author of the city of the world, saith Augustine, ^{a} is born first, and called Cain, that is, a "possession," because he buildeth a city, is given to the cares and pomp of the world, and persecutes his brother that was chosen out of the world. But Abel, the author of the city of God, is born second, called "vanity," because he saw the world's vanity, and is therefore driven out of the world by an untimely death. So early came martyrdom into the world; the first man that died, died for religion. In a witty sense, saith Hugh Broughton, ^{b} Cain and Abel contain in their names advertisements for matter of true continuance and corruption. Cain betokeneth possession in this world; and Abel betokeneth one humbled in mind, and holding such possession vain. Such was his offering—sheep kind, the gentlest of all living beasts; and therefore the favour of God followed him. And the offering of Cain was of the fruit of the earth; as he loved the possession of this world, and the service of the body, which yet can have no continuance, and followed after bodily lusts; therefore the blessed God favoured him not. Thus far he cited from the Rabbins. Another English divine ^{c} hath this note upon these words, I have gotten a man from the Lord, Jehovah. Adam and Eve were all about the composition of Cain. His soul was inspired pure and holy; yet as soon as the vital spirits laid hold of it, it was in the compound, a son of Adam. A skilful artificer makes a clock of all its essential parts most accurately; only he leaves the putting of all

parts together to his unskilful apprentice, who so jumbles together the several joints, that all falls to jarring, and can keep no time at all, every wheel running backward-way. So God most artificially still perfects both body and soul; but our accursed parents put all out of frame, and set every part in a contrary course to God's will. Sin is propagated, and proceeds from the union of body and soul into one man, That phrase, "warmed in sin," {#Ps 51:5} is meant of the preparation of the body as an instrument of evil, which is not so actually, till the soul come.

{a} Aug. *De Civit. Dei*, lib. xv., cap. 1.

{b} H. Broughton of the 10. part. ex Rab. Bochai.

{c} Yates's *Model*.

Ver. 3. In process of time.] That distance of time between the creation and the general flood, Varro, the most learned of the Romans, calleth 'Ασηλον, obscure or unknown, because the heathen had no records of that which we now clearly understand to have been then done, out of the Holy Scriptures.

Cain brought of the fruit.] They brought their sacrifices to Adam, the high priest of the family, who offered them to God in their name. {a} So in the Levitical law, though a man's offering were never so good, he might not offer it himself, upon pain of death; but the priest must offer it. And the priest was to offer as well the poor man's turtle, as the rich man's ox. To teach that none may present his service to God, how good soever he may conceit it, but in the hand of the high priest of the New Testament Jesus Christ, the Just One, who will not only present, but perfume the poorest performances of an upright heart, with his odours. {#Re 8:3}

{a} Godw. *Hebr. Antiq.*, p. 27.

Ver. 4. Of the firstlings of his flock.] He brought the best of the best; {a} not anything that came next to hand, as Cain seems to have done, holding anything good enough, as did those rich wretches that cast brass-money {b} into the treasury. "But cursed be that cheat who has a male in his flock, and offers to God a corrupt thing." "Offer it now to thy Prince," will he be content with thy refuse stuff? Behold, "I am a great King," saith God. {#Mat 1:8,14} He stands upon his seniority, and looks to be honoured with the best of our substance.

Mary that loved much, thought nothing too much for her sweet Saviour. She brought an alabaster box of ointment of great price, and poured it upon him, and he defends her in it against those that held it waste. {#Joh 12:7} Among the Papists, their Lady of Loretto hath her churches so stuffed with vowed presents of the best, as they are fain to hang their cloisters and churchyards with them. {c} Shall not their superstition rise up and condemn our irreligion, our slubbering service, and doughbaked duties? The Turks build their private houses low and homely, but their mosques or temples stately and magnificent. {d}

Had respect to Abel and his offering.] "The eyes of the Lord are still upon the righteous, and his ears are open unto their prayers": {#1Pe 3:11} he "looks" {#Isa 66:2} upon such with singular delight, with special intimation of his love; he is "ravished with one of their eyes," lifted up in prayer, "with one chain of their graces"; {#So 4:9} whenas he was no whit affected with the offer of all the world's glory. {#Mt 4:8-10} He saith of such to the wicked, as the prophet said of Jehoshaphat to the king of Israel, "Surely, were it not that I regard the presence of Jehoshaphat king of Judah, I would not look toward thee, nor see thee," -Cain {#2Ki 3:14} here, for instance.

{a} See #Nu 18:12,29. "Fat" taken for the best of all things.

{b} χαλκον. {#Mr 12:41}

{c} Sir Edward Sandy's *Relation of West. Relig.*

{d} *Turk. Hist.*, fol. 342.

Ver. 5. But to Cain and his offering, &c.] Because he brought *not the person but the work of a person* { *non personam, sed opus personae,* } as Luther {a} hath it; who also calls those Cainists that offer to God the work done, but do not offer themselves to God. Works materially good may never prove so, formally and eventually. That which is fair to men, is abomination to God. {#Lu 16:15} He rejected the swan for sacrifice, {#Le 11:18} because under a white feather it hath black skin. *Sordet in conspectu Iudicis quod fulget in conspectu operantis,* saith Gregory. A thing may shine in the night from its rottenness.

{a} Luth., in *Decal*

Ver. 6. Why is thy countenance fallen?] Why dost lour and look so like a dog under a door? *Vultu saepe loeditur pietas: Difficile est*

animus non prodere vultu {a} He was discontented at God, and displeased at his brother. He looks but sour and sullen upon him, and God takes him up for it. He so loves his little ones, that he cannot abide the cold wind should blow upon them. The sun must not smite them by day, nor the moon by night {#Ps 121:6} The north and south must both blow good to them {#So 4:16} "Better a millstone," &c., than "offend one of these little ones," {#Mt 18:6} be it but by a frown or a frump. Better anger all the witches in the world, than one of God's zealous witnesses: "For there goeth a fire out of their mouths to devour their enemies." {#Re 11:5}

{a} Cicero. *Orat. pro Amer.*

Ver. 7. **Sin lies at the door.**] Like a great bandog, ready to pull out the throat of thy soul, if thou but look over the hatch. Say this dog lie asleep for a while, yet the door is for continual pass and repass, and so no fit place for any long sleep. Your sin will surely find you out, saith Moses, as a bloodhound, and haunt you like a hell hag, as the heathen could say, *Nemo crimen gerit in pectore, qui non idem Nemesin* {a} in tergo. A late divine {b} by sin here understandeth a sin offering, and telleth us, that as God had read the first lecture of faith to Adam, {#Ge 3:15} so here he reads the first lecture of repentance to Cain, under the doctrine of a sin offering; telling him, that if he did well, he should certainly be accepted; and though he did not well, yet a sin offering lies at the door; if he repented, there was hope of pardon. {c}

{a} *Nemesis dicitur Αδραστεια, quod nemo eam effugere possit.*

{b} D. Lightfoot.

{c} *Resipiscenti remissio, pertinaci supplicium imminet, idque proximum et praesentissimum. -Jun.*

Ver. 8. **And Cain talked with Abel.**] What talk they had is not set down. The Septuagint and vulgar versions tell us, Cain said, Let us go out into the field. The Chaldee adds, that he should say, There was no judgment, nor judge, nor world to come, nor reward for justice, nor vengeance for wickedness, &c. Certain it is that those that are set to go on in sin do lay hold upon all the principles in their heads, and "imprison them in unrighteousness," {#Ro 1:18} that they may sin more freely. They muzzle the mouths of their consciences, that they may satisfy their lusts without control. But had Zimri peace

that slew his master? or Cain that slew his brother? hath any ever waxed fierce against God and prospered? {#Job 9:4}

Cain rose up against Abel his brother and slew.] So Cain was the devil's patriarch, and Abel the Church's protomartyr. It is not long since Alphonsus Diazius, a Spaniard, an advocate to the Court of Rome, came from Rome to Neoberg, in Germany, to kill his own brother, John Diazius, a faithful professor of the Reformed religion, and a familiar friend to Bucer, who gives him an excellent commendation. {a} But it is worth the observing, says one, {b} that the first quarrel about religion arose *propemodum inter media sacrificia*, in the midst of the sacrifices almost. These theological hatreds (as I may call them) are most bitter hatreds, and are carried on, for most part, with Cain-like rage and bloody opposition. No fire sooner breaks forth, none goes out more slowly, than that which is kindled about matters of religion; and the nearer any come to other, the more deadly are their differences, and the more desperate their designs one against another. The Persians and Turks are both Mohammedans, and yet disagreeing about some small points in the interpretation of their Alkoran, the Persians burn whatsoever books they find of the Turkish sect. And the Turks hold it more meritorious to kill one Persian, than seventy Christians. {c} The Jew can better brook a heathen than a Christian; they curse us in their daily devotions, concluding them with a *Maledic Domine Nazaraeis*. The Pope will dispense with Jews, but not with Protestants. Lutherans will sooner join hands with a Papist than a Calvinist. And what a spirit had he, that in a sermon at Norwich, not long since, inveighing against Puritans, said, If a cup of cold water had a reward, much more a cup of such men's blood! {d} *Mortuus est Cain sed utinam ille non viveret in suis filiis, qui clavum eius, sanguine Abelis rubentem, ut rem sacrum, circumferunt, adorant et venerantur*. The place where Cain slew Abel is by some thought to be Damascus in Syria, called therefore Damesec, that is, a bag of blood, {e}

{a} *Act. and Mon.*, fol. 814.

{b} Bucholeer.

{c} *Turk. Hist.* x.

{d} See D. Day on #1Co 16:9.

{e} Bucholeer

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

Ver. 10. **What hast thou done?**] Here God appeals to the murderer's conscience, which is instead of a thousand witnesses. As oft as we feel the secret smitings of our own hearts for sin, think we hear him that is greater than our hearts, saying to us as here, What have you done? And that there is no good to be done by denying or dawbing, for he knows all things, *{#1Jo 3:20}* and requires that we should see our sins to confession, or we shall see them to our confusion.

The voice of thy brother's blood.] The blood of one Abel had so many tongues as drops, and every drop a voice to cry for vengeance. "Give them blood to drink, for they are worthy." *{#Re 16:6}* Charles IX. of France, author of that bloody massacre of Paris, died of exceeding bleeding. Richard III. of this kingdom, and Queen Mary, had the shortest reigns of any since the Conquest; according to that, "Bloody and deceitful men shall not live out half their days," *{#Ps 55:23}* anno 1586. *{a}* Walsh, Bishop of Ossery, in Ireland, a man of honest life, with his two servants, were stabbed to death by one Dulland, an Irish old soldier, while he gravely admonished him of his foul adulteries; and the wicked murderer escaped away, who had now committed forty-five murders with his own hand. At length, revenge pursuing him, he was by another bloody fellow, Donald Spaniah, shortly after slain himself, and his head presented to the Lord Deputy of Ireland. *{b}*

{a} Mr Camden's *Elisab.*, p. 165.

{b} Mr Camden's *Elisab.*, p. 241.

Ver. 11. **And now thou art cursed.**] The Pope contrarily blesses and saints traitors to their country, and murderers of their natural sovereigns; as Ravilliac, and others his assassins, those sworn swordsmen of the devil. Aphonsus Diazius, who killed his own brother for the cause of religion, as above said, fled to Rome, and was there highly commended for his zeal, and largely rewarded, as Bucer reports *{a}* But, driven thereto by the terrors of his own guilty

conscience, like another Judas, he afterwards hanged himself upon the neck of his own mule, for want of a better gallows.

{a} Bucer in *Praefat. ad Senarclaei Histor. de Morte Diaz.*—Lonicer.

Ver. 12. **A fugitive and a vagabond, &c.]** The patriarchs were pilgrims, and stayed not long in a place. The apostles also were hurried about, {#Ro 15:19} and had "no certain dwellingplace." {#2Co 4:11} But first, God numbered their wanderings. {#Ps 56:8} He kept just reckoning of therein his count-book. Secondly, Their hearts were fixed, trusting in the Lord. {#Ps 112:7} They could call their souls to rest, when they had no rest in their bones; and fly up to heaven with the wings of a dove, when hunted on earth as so many partridges. So could not Cain the prisoner. He was not more a fugitive in the earth, than in his own conscience; {a} fain he would have fled from the terrors of it, but could not; he was prisoner to it, and must abide by it. Hence the Greek translates this text, Sighing and trembling shall you be on the earth; and so the word here used is applied elsewhere to the trembling of the heart, {#Isa 7:2} to the walking of the lips, {#ISA 1:13} to the shaking of the forest by a violent wind, {#Isa 7:2} to the leaping of the lintel at the presence of the Lord {#Isa 6:4-8} And this, in all probability, was that mark that God set upon him. {#Ge 4:15} Not a horn in his forehead, as the Jews feign, but a hornet in his conscience, such as God vexed the Hivites with, {#Ex 23:28} stinging them with unquestionable conviction and horror. For assuredly a body is not so tormented with stings, or torn with stripes, as a mind with remembrance of wicked actions. {b}

{a} *Facti sunt a corde suo fugitivi.* -Tertul.

{b} Cicer. *Orat. pro Ros. Amer.*

Ver. 13. **My punishment is greater than I can bear.]** Or, mine iniquity is greater than can be forgiven. In either sense he sins exceedingly, and worse perhaps than in slaying his brother, whether he murmur against God's justice, or despair of his mercy. Mine iniquity is greater, &c. *Mentiris, Cain*, saith a Father. Cain did not say so, because it was so; but it was so, because he said so. Despair is Satan's masterpiece; it carries men headlong to hell, as the devils did the herd of swine into the deep; witness Guarlacus, Bomelius, Latomus of Lovain, Johannes de Canis, our English Hubertus, a covetous oppressor, who made this will, -I yield my goods to the

king, my body to the grave, my soul to the devil. Pope Paul III., that spent his time in filthy pleasures, after that he had heard of the death of his son Petrus Aloisius, died in a peevish rage, and crying out in despair, *Peccatum meum contra me semper*, My sin is ever against me; and so gave up the ghost. {a}

{a} *Act. and Mon.*, fol. 1908. Gellius in *Dialog. Secundo Chimaerico*. Willet on Daniel.

Ver. 14. **From the face of the earth.**] That is, of this earth, this country, my father's family; which in the next words he calls God's face, the place of his public worship, from the which Cain was here justly excommunicated. And surely St Jude's woe will light heavily upon all such as, going in the way of Cain, and not willing to hear of their wicked ways, do wilfully absent themselves from the powerful preaching of the word. They that will not hear the word, shall hear the rod. {#Mic 6:9} Yea, a sword shall pierce through their souls, as it did Cain's here; in whom was fulfilled that of Eliphaz; -"A dreadful sound was in his ears, lest in his prosperity the destroyer should come upon him. He believed not that he should return out of darkness, and he is waited for of the sword." {#Job 15:21,22}

Every one that finds me shall slay me.] *Quam male est extra legem viventibus! quicquid meruerunt semper expectant.* {a} Fat swine cry hideously, if but touched or meddled with, as knowing they owe their life to them that will take it. Tiberius felt the remorse of conscience so violent, that he protested to the senate, that he suffered death daily; whereupon Tacitus makes this good note, *Tandem facinora et flagitia in supplicium vertuntur*. As every body hath its shadow appertaining to it, so hath every sin its punishment. And although they escape the lash of the law, yet "vengeance will not suffer them to live," {#Ac 28:4} as the barbarians rashly censured St Paul, -to live quietly at least. Richard III., after the murder of his two innocent nephews, had fearful dreams and visions; insomuch that he did often leap out of his bed in the dark, and catching his sword, which, always naked, stuck by his side, he would go distractedly about the chamber, everywhere seeking to find out the cause of his own occasioned disquiet. {b} Polidor Virgil thus writes of his dream that night before Bosworth Field, where he was slain, that he thought that all the devils in hell pulled and hailed him in most hideous and ugly shapes; and concludes of it at last, "I do not think it

was so much his dream, as his evil conscience that bred those terrors." It is as proper for sin to raise fears in the soul, as for rotten flesh and wood to breed worms. That worm that never dies is bred here in the froth of filthy lusts and flagitious courses, and lies gnawing and grubbing upon men's inwards, many times in the ruffe of all their jollity. This makes Saul call for a minstrel, Belshazzar for his carousing cups, Cain for his workmen to build him a city, others for other of the devil's drugs, to put on the pangs of their wounded spirits and throbbing consciences. Charles IX., after the massacre of France, could never endure to be awakened in the night without music, or some like diversion; he became as terrible to himself, as formerly he had been to others. {c} But above all, I pity the loss of their souls, who serve themselves as the Jesuit in Lancashire, followed by one that found his glove, with a desire to restore it him. But pursued inwardly with a guilty conscience, he leaps over a hedge, plunges into a deep pit behind it, unseen and unthought of, wherein he was drowned. {d}

{a} Petron.

{b} Daniel's *Chron. continued by Trussel*, 249.

{c} Thuan. lib. lvii.

{d} M. Ward's Sermon.

Ver. 15. The Lord set a mark, &c.] Some say it was the letter Tau; others, some letter of Jehovah: probably it was the perpetual trembling of his hands, and whole body, the very sight whereof made people pity him, till at length he was slain, say some, by his nephew Lamech. Cedrenus {a} tells us, if we may believe him, that Cain took his death by the fall of a house in the year of the world 931, the next year after the death of his father Adam. But however he died, sure it is, he had but an ill life of it. He was marked, says Philo, {b} but to his misery; he might not be killed by any, that he might everyday is dying, having a hell in his conscience, and standing in fear of every man he met with. He that would not hearken to God, so sweetly inciting and enticing him to do well, ({#Ge 4:7} has now Pavor and Pallor for his gods, as Lanctantius {c} reports of Tullius Hostilius, who had profanely derided the devotions of his predecessor Numa, as here Cain had done his brother Abel's.

{a} *Totum Cedreni opus est stabulum quisquiliarum, &c.—Scalig.*

{b} *Ne semel morte defungeretur, sed ut aetatem totam moriendo exigeret.—Philo.*

{c} *Lanctan. Instit.*

Ver. 16. And Cain went out from the presence, &c.] But whither could he go from God's Spirit? or whither could he fly from his presence? {a} {#Ps 139:7} From the presence of his power he could not: for,

"Enter, praesenter, Deus hic et ubique potenter."

God is "not very far from any one of us," saith St Paul. {#Ac 17:27} Not so far surely as the bark is from the tree, "for all things consist in him"; {#Col 1:17} so that a wicked man cannot wag hand or foot without his privity. But it was the presence of his grace, and use of his ordinances that this wretch fled from; as did likewise Jonah, {#Jon 1:3} in that, as wise as he, so going out of the grace of God into the warm sun, as we say. God fetched Jonah home again by weeping-cross, and made him feelingly acknowledge, for it had like to cost him a choking, that "they that observe lying vanities," as he had done, "forsake their own mercies." {#Jon 2:8} But Cain seated himself in the land of Nod, and there fell to building and planting, in contempt, as it is thought, of the divine doom denounced against him; or rather to drown the noise of his conscience, as the old Italians were wont to do the noise of the heavens in time of thunder, by ringing their greatest bells, and letting off their greatest ordinance. {b}

{a} *Ubi est Deus? quid dixi miser? sed ubi non est? -Bern.*

{b} *Sigon.*

Ver. 17. And he builded a city.] So, many drown themselves either in secular businesses, or sensual pleasures, and all to put by their melancholy dumps, and heart-qualms, as they call them; indeed to muffle up the mouths of their horribly guilty consciences. So Nicephorus Phocas, when, Zimri-like, he had killed his master, he laboured, like Cain, to secure himself with building high walls. After which, he heard a voice telling him, that though he built his walls never so high, yet sin within the walls would undermine all. {a} Besides that, one small drop of an evil conscience troubles a whole sea of outward comforts and contentments: a confluence whereof would no more ease conscience, than a silken stocking would do a

broken leg. Silly are they that think to glide away their groans with games, and their cares with cards, &c.

Called the city after the name of his son Enoch.] That he might be styled, Lord Enoch of Enoch! This is the ambition of worldly men; their names are not written in heaven; they will propagate them therefore upon earth, as Nimrod by his tower, Absalom by his pillar, Cain by his city Enoch (which St Augustine fitly maketh a figure of Rome, because both of them were built by a parricide). "Their inward thought is," saith the psalmist, "that their houses shall continue for ever, and their dwelling places to all generations"; and therefore, "they call their lands after their own names." {#Ps 49:11} They seek to immortalise themselves upon their possessions; but the third heir seldom ever owns them. {b} Hence, houses and lands change masters so oft (*Olim eram Menippi, nunc Spensippi, & c.*, said that house in the Apologue). God justly crosses these "inhabitants of the earth," {#Re 12:12} as they are called, in opposition to the saints, whose "conversation is in heaven," {#Php 3:20} whereof they are fellow citizens. These know that they have here no abiding city, they look for one therefore above, not Henochia, but Heaven, "whose builder and maker is God." {#Heb 11:10}

{a} εαν υψοις τα τειχη εως ουρανου, ενδον τς κακων ευαλωτος η πολις.—*Cedren.*

{b} *De male quaesito vix gaudet tertius haeres.* — *Lucan.*

Ver. 18. **And unto Enoch was born Irad, &c.**] Cain had a numerous offspring. Seven generations of his are here reckoned. Seth is not yet born, that we hear of. The wicked "are full of children, and leave the rest of their substance to their babes." {#Ps 17:14} "They send forth their little ones like a flock, and their children dance." They dance to "the timbrel and harp," (as here Jabal and Jubal did,) but they suddenly turn into hell, and so their merry dance ends in a miserable downfall. {#Job 21:11-13}

Ver. 19. **Lamech took unto himself.**] As his own lust led him, not caring for consent of parents. And two wives, {a} as little caring for the command of God, that "two," and no more, "should be one flesh," {#Ge 2:24} yea, though he "had the residue of the spirit," and so could have made many wives for Adam, yet "made he but one," saith the prophet {b} {#Mal 2:15} And wherefore one? but that he might seek a godly seed. Solomon's polygamy was punished with

barrenness. We read not of any son he had but one, and he none of the wisest neither, Rehoboam. This great king had but one son by many housefuls of wives, when many a poor man hath a house full of children by one wife. Erasmus tells a story of a poor English cripple, lame on both legs, that married a blind woman, and gave this reason, We shall the better agree, when neither can hit other in the teeth with our several defects and deformities. *Nec fefellit hominem iudicium*, saith he; it proved a happy match. They lived lovingly and cheerfully together, and God Almighty blessed them with a dozen lusty boys, that had not the least deformity about them. {c} Sardus tells us, that the old Britons would ten or twelve of them take one woman to wife. {d} Likely women were scarce among them. But yet that was better than the old Scots, of whom St Hierome reports, that they took no wives; but satisfied their lusts up and down as they wished, and wheresoever they liked, after the manner of brute creatures. {e} I have somewhere read, that not many hundreds of years since, they had a custom kept up among them, that the landlord might demand the first night of his tenant's wife, as a chief rent. And Mr Fox relates, {f} that the friars in Germany were grown to that height of impudence, as to require the tenth night of every man's wife, as a tithe due to them. Which to prevent, the Helvetians, when they received any new priest into their churches, they bargained with him before, to take his concubine, lest he should attempt any misuse of their wives and daughters. How much better were it, for the "avoiding of fornication, if every man of them had his own wife," saith Paul. {#1Co 7:2} Not so, not so, saith Cardinal Campeius; {g} for if comparison should be made, much greater offence it is, a priest to have a wife, than to have and keep at home many harlots; for they that keep harlots, saith he, as it is naught that they do, so do they acknowledge their sin; the other persuade themselves they do well, and so continue without repentance, or conscience of their fact. A fit reason for a carnal cardinal. Such another was his brother, Cardinalis Cremonensis, who after his stout replying in the Council of London, against the married estate of priests, exclaiming what a shameful thing it was to rise from the sides of a whore, to make Christ's body, the night following was shamefully taken with a notable whore. {h} This was bad enough, but that was worse in Johannes from Casa, Dean of the Pope's chamber, who so far forgot humanity and honesty, that he set forth a book in

Italian metre, in commendation of Sodomitry, saying that he never used any other. {i} This might better have become a Turk, than a bishop. Sodomy in the Levant is not held a vice, so debauched they are grown. {j} The Turkish bashaws, besides their wives, whereof they have ten at least, each bashaw has as many, or likely more calamites, which are their serious loves. For their wives are used but to dress their meat, to laundress, and for reputation. {k} Only when the great Turk gives his daughter or sister to any bashaw to wife, it is somewhat otherwise. For he gives her at the same time a dagger, saying, I give you to this man to be your slave and bedfellow. If he is not loving, obedient, and dutiful to thee, I give you here this cunzhare or dagger to cut off his head. {l} Yet can she not forbid him to marry more wives "to vex her," {#Le 18:18} and fret her, as Peninnah did Hannah, {#ISa 1:6} yea, to make her to thunder, as the word here signifies: for Turks may take as many wives as they are able to maintain. Hence it is that in jealousy they exceed Italians, making their women go muffled all but their eyes; and not suffering them to go to church, or so much as look out of their own windows. {m}

{a} *Lamech polygamus unam costam in duas divisit.* — Hier.

{b} *Heroum filii noxae.*

{c} *Procreatis ex isto coniugio duodecim fratribus, nulloque naevo deformatis.* — *Dei Instit. Matr.*

{d} *Deni duodenique unam uxorem ducebant.* - *De Morib. Gent.*, lib. i., cap. 1.

{e} *Ut cuique libitum fuerit, pecudum more lasciviunt.* - Twini, *Comment. de reb. Britan. ex Hieron.*

{f} *Act. and Mon.*, fol. 791.

{g} *Ibid.* 790.

{h} *Ibid.* 1065.

{i} *Act and Mon.*, 1417.

{j} Blunt's *Voyage*, p. 79.

{k} Blunt, 14.

{l} Heyl., *Geog.*, p. 583.

{m} Blunt, 106.

Ver. 20. **Adah bare Jabal.**] Jabal, a good husband. Jubal, a merry Greek; whence the word *iubilo* in Latin, and our English jovial. Jabal, that dwelt in tents, and tended the herds, had Jubal to his brother, the father of hand and wind music. Jabal and Jubal, frugality and mirth, good husbandry and sweet content, dwell together. Virgil makes mention of a happy husbandman in his time, who

"*Regum aequabat opes animis, seraque reversus
Nocte domum, dapibus mensas onerabat inemptis.*"
- Georg.

Ver. 21. **As handle the harp and organ.**] He invented *Musicam, mentis medicinam maestae*. The word here rendered *organ* is in the Chaldee Paraphrast, a *pipe*. It imports loveliness and delight: for men do naturally love and delight in music. Ezekiel's hearers seemed to be much taken with his pulpit music, {#Eze 33:32} but proved at length like the Jassians in Strabo, who, delighted with the music of an excellent harper, ran all away as soon as the market bell rang, save only one deaf old man. These antediluvians likely were set all upon the merry mode, and not unlike the inhabitants of Tombutum in Africa, who are said to spend their whole time in piping and dancing.

Ver. 22. **And Zillah bare Tubal-cain.**] Perhaps the same that the poets call Vulcan. He was a cunning artificer in brass and iron. Tools they had before, and instruments of iron: how else could they have ploughed the accursed earth? But this man, *artem iam inventam excoluit ornavitque*, saith Junius; and is therefore called, a whetter or polisher of every artificer in brass and iron. They had the art of it before: but he added to their skill by his invention; he sharply and wittily taught smith's craft; and is therefore by the heathens feigned to be the god of smiths, says another interpreter. {a}

{a} Vide *Natal. com. Mythol.*, lib. ii., cap. 5.

Ver. 23. **And Lamech said unto his wives.**] Who, it seems, were troublesome to him with their domestic discords, and led him a discontented life. He therefore gives them to understand in this set speech, what a man he is, if molested by them or any other, and what slaughters he can make, if provoked by an adversary. I would slay a man, if but wounded, &c. This revenge he counts *manhood*, which indeed is *doghood* rather. So Alexander Phereus consecrated his javelin, wherewith he slew his uncle Polyphron, as a monument of his manhood, and called it his god Tychon. {a} So Sulla caused it to be registered in the public records, {b} that he had proscribed, and put to death, four thousand and seven hundred Romans. So Stokesly, Bishop of London, comforted himself upon his deathbed with this, that in his time he had burned fifty heretics, as he called them. {c} Is not this to "glory in their shame, and to have damnation for their

end?" {#Php 3:19} Is it not the devil which sets men working to do thus, as he did Saul to seek David's life, and Lamech to domineer in this sort over his wives, seeking so to repress their strife? A certain Indian coming into a house of the New English where a man and his wife were brawling, and they bidding him sit down, he was welcome: he answered, he would not stay there; "Hobomack," that is, the devil, was there; and so departed. {d}

{a} Plutar in *Pelopida*.

{b} *Ne memoria tam praeclarae rei dilueretur* .

{c} *Act. and Mon.*

{d} *New Engl. First Fruits*, p. 4.

Ver. 24. If Cain shall be avenged sevenfold, &c.] Boastful Lamech brags, and goes on to outdare God himself. For it is as if he should say, If God will take vengeance on them that condemn him, why may not I on those that condemn me, wives or other? Nay, though God will forgive evils against him, yet will not I evils against me. I'll have the odds of him, seventy to seven; so Junius interprets it. A desperate expression, and somewhat like that of Pope Julius III., above mentioned, in the last note upon the former chapter; whereunto may here be added, {a} that the same Pope being forbidden by his physician to eat swine's flesh, as being harmful and bad for his gout, he called for his steward in a great rage, and said, Bring me my pork flesh, *al despito di Dio* , in despite of God. O wretch!

{a} *Act. and Mon.*, fol. 1417.

Ver. 25. She bare a son, and called, &c.] *Sic uno avulso, non deficit alter Aureus* .{ a} Dead bones may revive, and out of the ashes of a phoenix another phoenix spring. *Iana iacet phoenix nato phoenice* ,& c. The two witnesses that were killed, received the Spirit of life from God again. {#Re 11:11} John Baptist reviveth in our Saviour (*qui huic succenturiatus est*), and Stephen in Paul; John Huss in Luther (the goose in the swan); and the suppressed Waldenses in the Protestants. The Papists gave out that when Luther died, all his sect would die with him: and when Queen Elizabeth's head was laid, we should have strange work in England. A false Jesuit in a scandalous libel published it, {b} that she wished that she might, after her death, hang a while in the air, to see what striving

would be for her kingdom. But she both lived and died with glory; her rightful successor came in peaceably, not a dog moving his tongue at him; the true reformed religion was established, and is hitherto maintained among us, evil the malice of Rome and hell. It was the legacy left us by our ancestors: the blood of those blessed martyrs was the seed of our Church, of which I may say, as he of his city,

“ *Victa tamen vinces, eversaue Troia resurges:
Obruit hostiles illa ruina domos.* ”

When the devil and his imps had got Abel into his grave, and saw Adam without another in his place for a hundred and thirty years' space, or near upon, what a deal of joy was there, think we, among them, and sending of gifts! But God in due time sets up a Seth, instead of Abel, and so cuts the devil's comb, confutes his confidence. He will have a Church, when all's done. The Pope {c} could tell the Turk so much in a message,

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

{a} Virgil. The Duke of Florence gave for his ensign a great tree with many spreading boughs, one of them being cut off, with this posie, *Uno avulso*, & c.

{b} Camdon's *Elis*.

{c} Plus II. ad *Imperat. Turc.*

Ver. 26. Then began men to call upon, &c.] Publicly, and in solemn assemblies to serve the Lord; and to make a bold and wise profession of his name: "shining as lamps" {a} amidst that "perverse" generation of irreligious Cainites, "who said unto God, Depart from us," &c. {#Job 22:17} This Job speaks there of these wicked, "which were cut down out of time, their foundation was overflown with the flood." {#Job 22:16} The Jews translate it to this day, Then began men to fall from God; as Maimonides, their most learned rabbi, observes.

{a} ως φωστῆρες. {#Php 2:15}

Chapter 5

Ver. 1. **This is the book of the generations.**] Sepher, {a} a ciphering of their names, acts, and accidents; that we might know, first, who were Christ's progenitors; secondly, by whom the Church was continued; thirdly, how long the old world lasted, viz., one thousand six hundred and fifty-six years. {b} Whence some have grounded a conjecture, that the year of Christ one thousand six hundred and fifty-six will bring forth some strange alteration in the world. Others think the world will be then at an end, and they base this on this chronogram, *MunDi ConfLagratIo*.

In the likeness of God made he him.] This is much inculcated, that it may be much observed, and we much humbled, that have parted with so fair a patrimony; striving as much as may be to recover it in Christ, who being "the express image of his Father's person," {c} is both apt and able to renew that lost image of God in us, by his merit and Spirit, by his value and virtue.

{a} 𐤏𐤓𐤐

{b} Alsted, *Chron.*, p. 494.

{c} ἀπαύγασμα καὶ χαρακτήρ. {#Heb 1:3}

Ver. 2. **Male and female created he them.**] The Jews at this day have base conceits of women: as that they have not so divine a soul as men; that they are of a lower creation, made only for the propagation and pleasure of man, &c. {a} And therefore they suffer them not to enter the synagogue, but appoint them a gallery without. Thus "they err, not knowing the Scriptures." {#Mt 22:29} {See Trapp on "Ge 2:22"}

{a} Blunt's *Voyage*, p. 122.

Ver. 3. **Adam lived one hundred and thirty years, and begat.**] This was a great trial to his faith, to wait so long for a better issue, when the Cainites spread abroad, erected cities, and perhaps meditated monarchies.

After his own image.] *Corruptus corruptum*. For "who can bring a clean thing out of an unclean?" says Job. {#Job 14:4} "That which is born of the flesh is flesh," {#Joh 3:6} saith our Saviour, and we can say no better of it. This is hard to persuade men to; for each one is apt to

think his own penny as good silver: and a dead woman will have four to carry her forth, as the proverb has it. The Pharisee, bad enough though he be, yet is very braggardly of his good estate to Godward: And Novatus cries out, *Non habeo, Domine, quod mihi ignoscas* . How much better St Augustine, *Ego admisi, Domine, unde tu damnare potes me; sed non amisisti, unde tu salvare potes me* . One has destroyed me, but from you is my help—my safety here, and salvation hereafter. Lord I am hell, but you are heaven, as that martyr ^{a} once said, &c. “One depth called upon another”; ^{#Ps 42:7} the depth of my misery, the depth of thy mercy. Heaven denies me; earth groans under me; hell gapes for me: help, Lord, or your servant perishes. "Wash me thoroughly from my iniquity, and purge me from my sin"; ^{#Ps 51:2} whether that imputed to me, inherent in me, or issuing from me.

^{a} Bp. Hooper.

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

Ver. 5. **Nine hundred and thirty years.**] Till the fifty-sixth year of the patriarch Lamech. In all which time he doubtless instructed his good nephews in all those great things which himself had learned from God’s mouth, and “proved” in his own experience "what that good, and holy, and acceptable will of God was". ^{#Ro 12:2} Moreover, out of his mouth, as out of a fountain, flowed whatsoever profitable doctrine, discipline, skill, and wisdom is in the world.

And he died.] This is not in vain so often iterated in this chapter; for there is in us by nature a secret conceit of immortality, and we can hardly be beaten out of it. That all must die, every man will yield; but that he may live yet, a day longer at least, there is none but hopes. We can see death in other men’s brows, but not in our own bosoms. It must make forcible entry, and break in violently. God must “cut” men “in twain,” ^{διχοτομησει, #Mt 24:51} and tear their souls from their bodies, ere they will yield to die. The best are too backward, and would not “be unclothed, but clothed upon,” ^{#2Co 5:4} if they might have their will. Moses himself prays, “Lord, teach us so to number our days, that we may apply,” or, as the Hebrew hath it, that we may cause “our hearts” to come “to wisdom.” ^{#Ps 90:12} Cause them to come, whether they will or not; for naturally they

hang off, and would not come to any such bargain. How needful is it therefore to be told us, that Adam died, that Seth, Enos, and Cainan died, &c.; that this may be as a handwriting on the wall, to tell us that we must also die, and come to judgment.

Ver. 6. **And begat Enos,**] that is, Sorry-man, which was *appellatio a dolore. Nomen cure re convenit. Homo enim est animal aerumnis plenum, imo ipsa aerumna, et calamitas, ut est apud Herodotum* {See Trapp on "Ge 5:9"}.

Ver. 7. **Eight hundred and seven years.**] {See Trapp on "Ge 5:20"}

Ver. 8. **And he died.**] {See Trapp on "Ge 5:5"} *Omnes una manet nox: Et calcanda semel via lethi* {a} Death is the way of all flesh, saith David: of all the world, says Joshua. {#Jos 23:14} On this condition came I into the world, said Socrates, {b} that I might go out again, when called for.

{a} Horat.

{b} Sen., Ep. xxv.

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

Ver. 10. **And begat sons and daughters.**] Epiphanius in his *Leptogenesis*, as he calls it, will tell you how many: but you are not bound to believe him.

Ver. 11. **And he died.**] This final account is given in of them all, though never so dear to God. And it puts me in mind of a speech of Theodosius the good emperor; -It {a} is no news that a man dies: but that a man, dead in trespasses and sins, rises again by repentance to a life well pleasing to God, this is a marvellous matter, a just wonder. {See Trapp on "Ge 5:5"} {See Trapp on "Ge 5:8"}

{a} Niceph. Callist.

Ver. 12. **And begat Mahalaleel,**] i.e., *Praised be God*; a good name; imminding him of a good duty. God is to be incessantly praised for his excellency, thanked for his benefits. "Thou art good, and doest good."

Ver. 13. **And begat sons and daughters.**] Everything is generative of itself, says the philosopher. {a} And, that man is unworthy to be born, of whom another is not born, says the orator.

{a} *Propriissimum opus viventis est, generare sibi simile .— Arist.*

Ver. 14. **Nine hundred and ten years.**] A long while to live: *sed nemo propter canos et annos, diu vixit .*

Ver. 15. **And begat Jared,**] i.e., *One that is going down, sc.*, to the dust of death: for, to live, is but to lie a-dying: every day we yield somewhat to death, and a man's cradle stands in his grave.

Ver. 16. **And begat.**] {See Trapp on "Ge 5:13}

Ver. 17. **And he died.**] *Mors, omnibus finis, multis remedium, quibusdam votum .* It was so doubtless to these holy patriarchs, more willing to die, than ever they had been to dine.

Ver. 18. **And he begat Enoch,**] i.e., Dedicated, and catechised. Consecrated he was to God, and accordingly brought up "in the nurture and admonition of the Lord." {#Eph 6:8} What wonder then that he became eminent and outstanding in holiness!

Ver. 19. **And Jared lived after he begat Enoch.**] He lived the longer, likely, for the great content he took in so good a son. Towardly and hopeful children do help to lengthen their parents' days. God therefore lengtheneth theirs, according to that "first commandment with promise." {#Eph 6:2} Or, if he take from them this long lease, he gives them, as he did Enoch, a freehold of a better value.

Ver. 20. **Nine hundred sixty and two years.**] Rabbi Livi citing Genebrardus, the longevity of the patriarchs was the work of providence, not the result of nature. *Rabbi Levi, citante Genebrardo, longevitatem patriarcharum opus providentiae, non natarae appellat* {a} Their children also, that they waited so long for, were not more the issue of their bodies, than of their faith.

{a} Genebr., *Chron.*

Ver. 21. **And begat Methuselah,**] that is, *Death's dart*, or *piercing death* (death is a skilful archer, that never misseth the mark it shoots at); or, *He once dead, in comes the dart*, i.e., the deluge: and so it did, even in the very year of his death: though the Septuagint miscounts, and make him to live fourteen years after the flood.

Ver. 22. **And Enoch walked with God,**] i.e., he walked in the fear of the Lord, as the Chaldee here paraphraseth: and this he did *without intermission*, not for a time or two, but continually, constantly: he walked with God by a humble familiarity, and a holy

conformity; as a man doth with his friend. To walk with God, before God, and after God, are much at one. {See Trapp on "Ge 5:24"}

Ver. 23. **All the days of Enoch were three hundred sixty and five years.**] So many years only lived Enoch as there be days in the year. But what he wanted in the shortening of his time, was made up in his son Methuselah, the longest living man. Besides that, God took him to a better place, transplanted {#So 6:2} {a} him, as it were out of the kitchen garden into his heavenly paradise; which was not more to his own benefit, than to the comfort of the other patriarchs that survived him, before the fear of death, and the crosses of life. Seth in Enoch (whatever discouragement they had in Abel's death) they had a hidden demonstration that "there is a reward for the righteous," and that it is not altogether in vain to walk with God.

{a} "To gather lilies," i.e., to transplant his people into heaven.

Ver. 24. **And Enoch walked with God.**] And so "condemned the world": {#Heb 11:7} first, by his life; secondly, at his death. By his life, in that he kept a constant counter-motion to the corrupt courses of the times; not only not swimming down the stream with the wicked, but pronouncing God's severe judgment against them, even to the extreme curse of Anathema Maranatha, as St Jude tells us {#Jude 1:14} Secondly, by his death he condemned them: in that so strange a testimony of God's grace and glory, in his wonderful translation, did not affect and move them to amend their evil manners. The heathens had heard somewhat afar off, concerning this candidate of immortality, as the ancients call him, {a} and thence grounded their apotheoses. Eupolemon saith that their Atlas was Enoch, as their Janus was Noah. And how fitly are the Papists called heathens {b} by St John. {#Re 11:2} Since, besides their Atlas of Rome, on whose shoulders the whole Church, that new heaven, must rest, there was at Ruremund, in Gilderland, a play acted by the Jesuits, anno 1622, under the title of the "Apotheosis of St Ignatius." {c}

{a} Alsted, *Chron.*, p. 85.

{b} *Gentes sunt Antichristus cum suis asseclis*. — *Paraeus*.

{c} Jac. Revil., *Hist. Pontif. Rom.*, p. 309. Sil. Ital.

Ver. 25. **And begat Lamech,**] i.e., Poverty: but yet he was endued with the gift of prophecy. {#Ge 5:29} He might be

“ *Nudus opum, sed cui coelum terraeque paterent .*”

We used to call them *poor* souls, whom we pity: but a man may have a rich soul, in a poor condition. {#Re 2:9}

Ver. 26. **And Methuselah lived.**] But had the less joy of his longest life, because he lived in the very *rust of that iron age*; and so felt *ultima senescentis mundi deliria* , the utmost dotages of that decrepit old world.

Ver. 27. **And all the days of Methuselah.**] He lived longest of any, yet wanted thirty-one years of a thousand. Oecolampadius thinks there was a mystery in this, that they all died short of a thousand, which is a type of perfection; {a} to teach us, says he, that live we never so long here, and grow we never so fast in grace, we cannot possibly be perfect, till we get to heaven. Enoch lived long in a little time; and foreseeing the flood, named his son Methuselah; that is to say, *he dies, and the dart* (or flood) *comes*. And so it happened; for no sooner was his head laid, but in came the flood. “The righteous are taken away from the evil to come.” {#Isa 57:1} And their death is a sad presage of an imminent calamity. Hippo could not be taken while Augustine lived, nor Heidelberg while Paraeus. *Semen sanctum statumen terrae* {b} {#Isa 6:13} The holy seed upholdeth the state. *Absque stationibus non staret mundus* {c} “The innocent shall deliver the island, and it is delivered by the pureness of thy hands,” {#Job 22:30} whereas, “one sinner destroyeth much good.” {#Ec 9:18} Ambrose is said to have been “the walls of Italy.” {d} Stilico the earl said, that his death did threaten destruction to that country.

“ *Hic patria est, murique urbis stant pectore in uno .*” {e}

{a} *Nemo patriarcharum mille annos complevit, quia numerus iste typum habeat perfectionis. Hic nulla perfectio pietatu. — Oecolampad.*

{b} Junius.

{c} Tertul.

{d} Paulin. Nolan., in *Vita Ambros* .

{e} *De Fablo Cunctatore* , Sil.

Ver. 28. **And Lamech.**] {See Trapp on “Ge 5:25”}

Ver. 29. **This same shall comfort us.**] Herein a figure of Christ. And Peter Martyr thinks that Lamech was in hope that this son of his would have been the Christ. A pardonable error, proceeding from an

earnest desire of seeing his day, whom their souls loved, and longed for: “Greeting ^{a} the promise afar off,” ^{#Heb 11:13} and “waiting for the consolation of Israel.” ^{#Lu 2:25}

^{a} ασπασαμενοι

Ver. 30. **Five hundred, &c.]** And yet if one had asked old Lamech, as he in Gerson did an old Frenchman, *Quot annos habes ?* How many years old are you? he might have answered as there, *Annos non habeo* , I reckon not upon any years: but death has avoided me these five hundred and odd years.

Ver. 31. **And he died.]** Death is that mistress of the world that will not be courted, nor yet cast off, by any. Hesiod may tell of Nectar and Ambrosia, the sweet wines of the gods, that will make men immortal. Pliny may prattle of the herb Moly, which hath virtue to make an old man young. Historians may write of certain *fortunate islands* where men live to an incredible age. But where lives that man that sees not death at length? ^{See Trapp on "Ge 5:5"} ^{See Trapp on "Ge 5:8"}

^{See Trapp on "Ge 5:17"}

Ver. 32. **And Noah begat Shem, Ham, and Japheth.]** Twenty years had he heard from God, that the world should be destroyed, before he had any child. Here was “the faith and patience of this saint.” ^{#Re 13:10} At length he hath Japheth first; though Shem be first named, because he was in dignity preferred before his brother, to be grandfather to the Messiah. Now any relation to Christ ennobleth either place or person. If it were an honour to Mark to have been Barnabas’s sister’s son, what is it then to be related to the Son of God? Bethlehem, where he was born, though it were least, says Micah; yet it was not the least, says Matthew, among all the cities of Judah, because out of it should come Christ the Governor. ^{#Mic 5:2 Mt 2:6}

Chapter 6

Ver. 1. **When men began to multiply.]** Not good men only, but bad men too; who therefore took them more wives than one, that they might multiply amain. A numerous offspring is no sure sign of God’s special favour. It is well observed, that when God promised children as a blessing, he said, “The wife should be as the vine, and the children as olive plants”;—two ^{#Ps 128:3} of the best fruits, the one for cheering the heart, the other for clearing the face; ^{#Ps 104:15 Jud 9:9,13}

the one for sweetness, the other for fatness. "Blessed is the man that hath his quiver full of such, as are the arrows of a strong man." {#Ps 127:4,5} Hence it follows, that they must have more in them than nature; for arrows are not arrows by growth, but by art: so they must be such children, the knottiness of whose nature is refined and reformed, and made smooth by grace. This workmanship of God in the hearts and lives of children, is like the engraving of a king's "palace," or the "polished corners" of the temple. {#Ps 144:12} This preserves "Jacob from confusion, and his face from waxing pale":—this makes religious parents to "sanctify God's name," even to "sanctify the Holy One," and with singular encouragement from "the God of Israel." {#Isa 29:22,23} It never goes well with the Church, but when the son marries the mother. {#Isa 62:5}

Ver. 2. That the sons of God saw the daughters.] Sons of God; such as had called themselves by his name, {#Ge 4:26} his peculiar professant people, called sons of Jehovah, {#De 14:1} yea, his firstborn, and so higher than the kings of the earth. {#Ps 89:27} Hence, after mention made of the four monarchies, a greater than them all succeeds; and that is the "kingdom of the saints of the Most High"; {#Da 7:17,18} saints at large he means; all "that have made a covenant with him by sacrifice". {#Ps 50:5} Now we read of sacrificing Sodomites; {#Isa 1:10} "sinners in Sion"; {#Isa 33:14} profligate professors; {#Mt 7:23} who, though called "Israel," yet are to God "as Ethiopians". {#Am 9:7} Such were these sons of God.

Saw the daughters of men that they were fair.] Beauty is a dangerous bait, and lust is sharpsighted. It is not safe gazing on a fair woman. How many have died of the wound in the eye! No one means has so enriched hell as beautiful faces. Take heed our eyes are not windows of wickedness and loopholes of lust. Make "a covenant with them" as Job; {#Job 31:1} pray against the abuse of them with David; {#Ps 119:37} and curb them from forbidden objects, as Nazianzen, who had learned τούς σφθαλμούς σωφρονίζειν, to nurture his eyes, as himself tells us. {See note on "Ge 3:6"}

They took them wives.] Of their own heads, without God's licence, or parents' consent; as Esau did; and of all which they chose, that is, that they liked and loved. Thus, as some marry by their ears, upon mere hearsay; others, by their fingers' ends, for money; so these

gallants married by their eyes. They were led by the "lust of their hearts, and sight of their eyes," {#Pr 31:30} as Solomon's young nobleman; not considering that "favour is deceitful, beauty vanity"; and that many a woman is like Helen without, but Hecuba within, or an earthen "potsherd covered with silver dross". {#Pr 26:23} {a}

{a} Amor formae rationis est oblivio, insaniae proximus, turbat consilia, altos et generosos spiritus frangit.—

Jerom.

Ver. 3. **My Spirit shall not always strive,**] that is, I'll consult no longer, but resolve to ruin them, as some gloss it; or, I'll pull the sword out of the sheath, the soul out of the body, as others gather out of the Hebrew word {a} here used. But they do best, in my mind, that sense it thus: My Spirit—whereby I hitherto "went and preached," by Noah and other patriarchs, to those "spirits" (once in pleasure, now) "in prison," {#Ec 11:9 1Pe 3:18,19} but prevailed not—shall not always strive with perverse men by preaching, disputing, convincing, in the mouths of my servants, whom I have sent unto them; nor in their own minds and consciences, by inward checks and motions, which they have made no good use of. *Delicata res est Spiritus Dei*. Grieve it once, and you may drive it away for ever. It "bloweth where it listeth," and will not be at your whistle.

For that he also is flesh.] He is therefore the worse, because he ought to be better, {b} God expects singular things from his people, and takes it ill when they are "carnal and walk as men". {#1Co 3:3} They should be higher than others by head and shoulders, as Saul was; and all that is in them, or comes from them, should be as the fruit of the trees in Paradise, fair to the eye, and sweet to the taste.

Yet his days shall be a hundred and twenty years.] It shall be so long ere I destroy. This longsuffering of God is celebrated by St Peter, {#1Pe 3:19,20 2Pe 2:5} and well it may; for had he not been God, and not man, he could never have held his hands so long. Neither indeed did he; for so extreme was the provocation, that he cut them off twenty years of this promised count: that all the earth might "know" to their woe his "breach of promise". {#Nu 14:34}

{a} *Sunt qui deductum volunt a Nadan, Vagina.*

{b} *Ideo deteriores sumus, quia meliores esse debemus— . Salv.*

Ver. 4. **There were giants.**] *Gigantes, quasi Γηγενεις*, earth-sprung. They were "of the earth, they spake of the earth," {#Joh 3:31} and the earth heard them; heard them, I say, and fell before them; as the beasts of the field do before the roaring lion. Hence they are called in Hebrew, *Nephilim*; such as being fallen from God, fell upon men, {#Job 1:15} and by fear and force, made others fall before them. Thus they sought to renown and raise themselves, by depressing others, and doing violence. But this was not the way; for now they lie shrouded in the sheet of shame. To "do worthily in Ephrata," is to "be famous in Bethlehem". {#Ru 4:11} To be patiently perseverant "in well-doing," is to "seek for glory and honour"; yea, to attain "immortality and eternal life" {#Ro 2:7}

Ver. 5. **The wickedness of man was great in the earth.**] Which was now grown so foul, that God saw it but time to wash it with a flood; as he shall shortly do again with streams of fire. He destroyed the world then with water, for the heat of lust; he shall destroy it with fire, for the coldness of love, as saith Ludolfu. {a}

And that every imagination of the thoughts.] *Omne figmentum cogitationum* :The whole fiction or "every creature of the heart," as the apostle has it, {#Heb 4:13} speaking there of the thoughts and intents of the heart. There is a general disorderliness; the whole frame is out of frame. {b} The understanding dark as hell, and yet proud as the devil. The will cross and overthwart. The memory slippery and waterish to receive and retain good impressions; but of a marble firmness to hold fast that which is evil. The affections crooked and preposterous. The very tongue a world of wickedness, what then the heart? *Si trabes in oculo, strues in corde* . The operations thereof are evil, only evil; "every day evil," saith this text; and assigneth it for the source of the old world's wickedness. David also resolves his adultery and murder into this pravity of his nature, as the principle of it; {#Ps 51:5} so doth Job; {#Job 40:4} Paul; {#Ro 7:24} Isaiah {#Isa 6:5} The whole Church {#Isa 64:6} cries out, "Unclean, unclean," {#Le 13:45} and, "All we like sheep have gone astray". {#Isa 53:6} Now, as no creature is more apt to wander, so none less able to return, than a sheep. "The ox knoweth his owner, the ass his master's crib"; {#Isa 1:3} the very swine accustomed to the trough, if he go abroad, yet at night will find the way home again: not so the sheep. Lo! such is man. Quintilian, therefore, was quite out when he said, "It is more marvel

that one man sinneth, than that all men should live honestly; sin is so against the nature of man." But he erred, not knowing the Scripture. For "do ye think," saith St James, alluding to this text, "that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?" {#Jas 4:5} The civil man's nature is as bad as the worst, -not changed, but chained up. Truly said Cicero, *Cum primum nascimur in omni continuo pravitare versamur* . We are no sooner born than buried in a bog of wickedness.

{a} *De Vita Christ.*, lib. ii., cap. 7.

{b} All the thoughts *extensively* are *intensively* only evil, and *protensively* continually.

Ver. 6. And it repented the Lord, &c., and it grieved him.] These things are spoken of God ανθρωποπαθως, after the manner of men; but must be taken and understood θεοσπρεπως, as it beseemeth God. When repentance is attributed to God, saith Mr Perkins, it noteth only the alteration of things and actions done by him, and no change of his purpose and secret decree, which is immutable. God's repentance, saith another learned divine, {a} is not a change of his will, but of his work. Repentance with man is the changing of his will; repentance with God is the willing of a change. *Mutatio rei, non Dei; effectus, non affectus; facti, non confilii* .

{a} Mr Gataker.

Ver. 7. I will destroy man.] See here the venemous and mischievous nature of sin. It causeth God to make a world, and again to unmake it: it sets him against man his masterpiece, and makes him, though he be φιλανθρωπος, not only to devise, but to delight in the destruction of his own creature, to "mock at," and make merry in his "calamity," {#Pr 1:26} to deliver "the beloved of his soul into the hands of the destroyer". {#Jer 12:7} Time was, when Christ, being by at the creation, "rejoiced in this habitable part of God's earth, and his delights were with the sons of men". {#Pr 8:31} But since the fall, it is far otherwise; for he is "of more pure eyes than to behold sin" {#Hab 1:13} with patience. He hates it worse than he hates the devil: for he hates the devil for sin's sake, and not sin for the devil's sake. Now the natural and next effect of hatred is revenge. Hence he resolves, "I will destroy man."

Both man and beast, the creeping thing, &c.] Why, "what have those poor sheep done?" {#2Sa 24:17} They are all undone by man's sin, and are, for his punishment, to perish with him, as they were created for him. This is a piece of that bondage they are still subject to; and grievously groan under, waiting deliverance. {#Ro 8:21,22}

Ver. 8. But Noah found grace.] Because in covenant with God; who of himself was a child of wrath, and saved by grace only, though "just and perfect in his generation." The mercy seat was no larger than the ark; to show that the grace of God extends no further than the covenant. As all out of the ark were drowned, so all out of the covenant are damned.

Ver. 9. Noah was a just man.] By a twofold justice: 1. imputed; 2. imparted. By the former he was justified; by the latter, sanctified: and note, that he found grace in God's eyes, before he was either of these; for grace is the foundation of all our felicity, and comprehends all blessings, as manna is said to have done all good tastes,

Perfect in his generation.] At best in those worst times, which is a singular commendation; and perfect, that is upright: aiming at perfection, willing {θελωντες, #Heb 13:18} in all things to please God; and yet not more desiring to be perfect, than hating to seem only to be so. Or, Noah was perfect, compared to that sinful generation; which yet gloried in the title of the sons of God, and children of the Church. But was not Judas called "friend," and Dives "son?" {#Lu 16:25} Hath not many a ship been known by the name of "safeguard" and "goodspeed," which yet hath dashed upon the rocks, or miscarried by-pirates? External privileges profit not, where the heart is not upright, but increase wrath. It was an aggravation to Solomon's sin, that God "had appeared unto him twice"; {#1Ki 11:9} and that he had been timely forewarned by his mother to beware of wine and women, {#Pr 31:3,4} both which he was afterwards, nevertheless, most inordinately addicted to. {#Ec 2:1}

Ver. 10. Shem, Ham, and Japheth.] {See Trapp on "Ge 5:32"}

Ver. 11. The earth also was corrupt before God.] Or, rotten, putrid, and stank again. Sin is an offence to all God's senses; yea, to his very soul, as he complains in **#Isa 1:1-16**. Oh that it were so to ours! then would we not hide it under our tongues, as a child doth sugar, and harbour it in our hearts; yea, let it eat of our meat, and drink of our cup, and lie in our bosoms, as the poor man's lamb did

in Nathan's parable. {#2Sa 12:3} Lust was but a stranger to David, as the prophet there intimates {#2Sa 12:4} At other times, and when himself, "I hate vain thoughts," saith he, {#Ps 119:113} yea, "every false way," {#Ps 119:104} as the vomit of a dog, as the devil's excrements, as the putrefaction of a dead soul, dead in trespasses; dead and rotten, as here, stinking (τεταρταιος), worse before God, than Lazarus was or could be, after he had lain four days in the grave. {#Joh 11:39}

Ver. 12. **All flesh had corrupted his way.**] General defection precedes general destruction; as here all sorts and sexes were fallen from God. All kinds of sins were common among them. In the family, promiscuous lusts, unlawful marriages, &c. In the state, tyranny, violence, injustice. In the Church, contempt of God's word; abuse of his patience to presumption; of his bounty to security in sin. For they ate, they drank, they married, they planted, they builded, &c. And all this they did constantly and pleasantly, passing from eating to drinking; from drinking to marrying (for, *Venus in vinis*, and gluttony, is the gallery that wantonness walks through); from marrying to planting, for the use of posterity, as St Luke sweetly sets forth by an elegant *rhetorical figure* {a} All this they did, and God was silent, {#Ps 22:2} therefore their hearts grew fat as brawn, and they knew nothing, saith our Saviour, nor would know, till the very day that the flood came. Into such a dead lethargy were they cast by their sins; which were therefore grown ripe, and ready for the sickle.

{a} ησθιον, επινον, εγαμουν, & c.—#Lu 17:27

Ver. 13. **The end of all flesh is come before me.**] I will surely, and swiftly (*certissime citissimeque*) destroy them. A like threatening there is used in #Eze 7:2,3,6, against Israel, when once their sins were full ripe, and "hanged but for mowing," as we say: "The end is come," "is come," "is come," and so some ten or twelve times, "Is come, is come," *q. d.*, destruction is at next door by, and Noah must know it too. Not by his skill in astrology, as Berosus belies him, but by divine premonition. For "shall I hide from" Noah, from "Abraham," "that thing which I do"? {#Ge 18:17} No surely, they shall know all: they shall be both of God's court and counsel For "the secret of the Lord is with them that fear him" {#Ps 25:14} And "the Lord will do nothing" of this nature, "but he will first reveal it unto his servants the prophets". {#Am 3:7} And even to this day, the more faithful and familiar we are with God, so much the sooner and better

do we foresee his judgments, and can foreshow them to others; as those that are well acquainted with men, know by their looks and gestures that which strangers understand not, but by their actions: As finer tempers are more sensible of the changes of weather, &c.

I will destroy them.] I will corrupt them, -so the Hebrew hath it, -I will punish them in kind; pay them in their own coin; corrupt them from the earth, as they have corrupted themselves in the earth, which also now is burdened with them, and cries to me for a vomit to spue them out.

Ver. 14. **Make thee an ark.]** Or chest, or coffin. And indeed by the description here set down, the ark, in shape, was like to a coffin for a man's body, six times so long as it was broad, and ten times so long as it was high: and so fit to figure out, saith an interpreter, {a} Christ's death and burial, and ours with him, by mortification of the old man: as the apostle applies this type to baptism, {#1Pe 3:20,21} whereby we are become "dead" and "buried with Christ". {#Ro 6:3,4,6} The poets' ship, "Argos," may have reference to this ark.

{a} Mr Ainsworth.

Ver. 16. **A window shalt thou make.]** The ark had little outward light; so the Church, till she become triumphant. There could not but be much stench among all those creatures, though shut up in several rooms; so here, there is much annoyance to those that have their "senses exercised to discern good and evil". {#Heb 5:14} Compare the estate of Prince Charles in his queen-mother's womb with his condition at full age, in all the glory of his father's court; there is a broad difference. And it may fitly resemble, saith one, {a} the difference of our present and future estate; while the Church doth here travail of us, we are pent up in dark cloisters, and annoyed with much stench of sin, both in ourselves and others; but when we come to heaven, we shall see and enjoy the light of life, our feet shall be as hinds' feet, upon the everlasting mountains.

{a} Bain's Letter,

Ver. 17. **And behold I, even I.]** *Verba stomachantis, &c., confirmantis veritatem comminationis suae*. Abused mercy turns into fury. God will not alway serve men for a sinning stock. *Crudelem medicum intemperans ager facit.* {a}

Every thing that is in the earth shall die.] A dismal doom; and God is now *absolute* in his threatening, because he will be *resolute* in his execution. Oh, tremble and sin not; while others sin and tremble not. "Kiss the Son, lest he be angry"; {#Ps 2:12} "Who knoweth the power of his anger? Surely according to our fear, is his wrath". {#Ps 90:11} It is a just presage and desert of ruin, not to be warned. God hath hanged up the old world in gibbets, as it were, for our admonition. Worthily are they *made* examples, that will not take them. Who pities the second captain, consumed by fire with his company, {#2Ki 1:11,12} since he had a fair warning, but would not beware by it? "Behold the day of the Lord cometh, that shall burn as an oven," {#Mal 4:1} This last day was foretold by Enoch, {#Jude 1:14} before the deluge was by Noah. Longer it is before it comes, but shall be more terrible when it is come.

{a} Mimus.

Ver. 18. **Thou and thy sons.]** Yet Ham, soon after, degenerated: for the present he concealed his wickedness from men; from God he could not. He bears with hypocrites in his visible Church for a season, till the time of separation. In area *nobiscum esse possunt, in horreo non possunt*, {a} "He will thoroughly purge his floor". {#Mt 3:12} "The Canaanite shall not be in the land any longer"; nor "the unclean spirit". {#Zec 13:2,14:21} *O foelicem illam dieculam !*

Two of every sort,] i.e., Two at least: for of clean creatures (fit for sacrifice) {b} there were more.

{a} Augustin.

{b} Rab. Solom.

Ver. 20. **Two of every sort shall come unto thee.]** "For they are all thy servants," saith David; {#Ps 119:91} they wait upon thy word. This Noah might make good use of; and did, no doubt. See how sequacious these poor creatures are to God their centurion. If he bid them come, they come; if go, they go. And shall not I obey God, and follow his call, be there never so many lions in my way?

Ver. 21. **Take thou unto thee of all food.]** God could have kept them alive without either food or ark. But he will have us serve his

providence, in use of lawful means; and so to trust him, as that we do not tempt him.

Ver. 22. **Thus did Noah, according to all, &c.**] The wicked world could not flout him out of his faith; but that "moved with fear," {#Heb 11:7} he preacheth, and buildeth, and finisheth; every stroke upon the ark being a real sermon (as Nazianzen hath it) to forewarn them to flee from the wrath to come; {a} which yet they did not, -no, not the very shipwrights that made the ark, -but were all buried together, in one universal grave of waters.

{a} He preached without preaching, saith Basil of Selucia.

Chapter 7

Ver. 1. **For thee have I seen righteous before me.**] Not only before men, as Pharisees, {#Lu 16:15} and civil justiciaries, {#Ro 2:29} but before me who see the inside, and love "truth in the hidden man of the heart". {#Ps 51:6 1Pe 3:5} And here Noah's sincerity prevailed with God for his safety, as did likewise Lot's, whom God hid in Zoar; and Abram's, to whom God was a shield to save him from the deadly thrusts of destruction, when he pursued the four kings and foiled them, because he "walked before him, and was upright." {#Ge 15:1 14:15} So true is that of Solomon, "He that walketh uprightly, walketh safely," {#Pr 10:9} as if he were in a tower of brass, or town of war. And again, "In the fear of the Lord is strong confidence, and his children have a place of refuge". {#Pr 14:26} The old Rock is still ready to relieve them. {#Isa 26:3}

In this generation.] Called by St Peter, "a world of ungodly ones," {#2Pe 2:5} far worse, no doubt, than those in Enoch's days. The greater praise was it to Noah, that, by a holy antiperistasis, he kindled from their coldness, and became nothing the worse, but much the better (as it is the nature of true goodness) by their oppositions. It was an invincible faith, whereby he both conquered the world and "condemned" it. What else could have carried him over so many difficulties, as he must needs encounter? Well might the apostle say, "By faith he prepared an ark". {#Heb 12:7} For if he had been led by sense, he would have fled as far as Jonah did, ere ever he had gone about it.

Ver. 2. **Of every clean beast thou shalt take by sevens.**] Three pair for generation, and a single one for sacrifice, after the flood was past. **#Ge 8:20** God must have a share; and good reason. But that two only of a sort, of the unclean hurtful creatures were preserved, note his fatherly providence. To this day we see, though sheep and birds be so killed up for man's use, yet there are far more of them, than of other unserviceable or cruel creatures. Besides, the weaker creatures go in herds together, the stronger and more savage go alone. For if they should go in multitudes, no man nor beast could stand before them. This you shall find set down to your hand. **#Job 37:8 Ps 104:17-30** Ammianus Marcellinus writeth, "that in Chaldea there are a huge number of lions, which were like enough to devour up both men and beasts throughout the country. But withal, he saith, that by reason of the store of water and mud thereof, there breed yearly an innumerable company of gnats, whose property is to flee into the eye of the lion, as being a bright and orient thing, where, biting and stinging the lion, he teareth so fiercely with the claws, that he puts out his own eyes; and by that means many are drowned in the rivers, others starve for want of prey, and many the more easily killed by the inhabitants. Bodin ^{a} telleth us, that the wolf never seeth his sire, his dam, nor his young: for that the herd of wolves set upon, and killeth that wolf, which by the smell they perceive to have coupled with the she wolf; which unless they did, what a deal of mischief would be done by them everywhere among cattle!

^{a} Bodin. *in Theatro.*, lib. iii.

Ver. 3. **Of fowls also.**] Such as are of clean kinds, as R. Solomon senseth it. The eagle and the lion were not for sacrifice; like as were the lamb and the dove. "Not many mighty," &c. ^{#1Co 1:26}

Ver. 4. **For yet seven days,** &c.] God could have destroyed them by water, or otherwise, in a far shorter space: But, of his free grace, he gives them yet seven days further, and then rains upon the earth forty days, as, not willing that any should "eternally perish, but that all should come to repentance". ^{#2Pe 3:9} The Hebrew doctors are very injurious to Noah, because we read not that he prayed for the old world, but only took care of himself, and his own family, censuring him therefore of self-love and hard-heartedness. So they judge very uncharitably of those that perished in the flood; sending

them all to hell, and wresting some scriptures thereunto; as, that in this present verse, God saith, he will destroy them, or blot them out; that is, say they, {a} out of the land of the world to come, the land of the living. I deny not, but many of their "spirits are in prison"; so saith St Peter. {#1Pe 3:19} But withal, in the next chapter, the same apostle tells us, that "for this cause the gospel was preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit". {#1Pe 4:6} Compare these words with those in #1Pe 3:18-20, and it will appear, the apostle speaks of these antediluvians. All were not saved that were in the ark, nor all damned, we may well think, that were out of it. Could they see their "foundation overflown with a flood," as the phrase is, {#Job 22:16} and "not lay for themselves a good foundation" by "laying hold on eternal life"? {#1Ti 6:19} St Ambrose conceiveth, that Noah was seven days in the Ark, before the flood came; that as God was six days in creating the world, and rested the seventh; so these perishing persons, admonished by the number of the days of the creation, might "remember their creator," {#Ec 12:1} and make their peace. *Nunquam sero, si serio.*

{a} R. Menachem, *in loc.*

Ver. 5. **And Noah did according unto all.**] This "All," is a little word, but of large extent. He doth not his master's but his own will, that doth no more than himself will. A dispensatory conscience is an evil conscience. God cries to us, η ολωσ, η μη ολωσ. He will have universal obedience both for subject and object. (*Quicquid propter Deum sit, aequaliter sit.*) We must be entirely willing in all things to please God, or we utterly displease him. Herod did many things, and was not a button the better. Jehu's golden calves made an end of him, though he made an end of Baal's worship. He that doth some, and not "all God's will," with David, {θελήματα, #Ac 13:22} in desire and affection at least, doth but as Benhadad, recover of one disease, and die of another: yea, if he take not a better course for himself, he doth but take pains to go to hell. Then shall we not be ashamed, when we have respect, at least, to all God's commandments. {#Ps 119:6}

Ver. 6. **And Noah was six hundred years old.**] He was five hundred old when God first foretold the flood, and promised the old world one hundred and twenty years' respite: but, wearied out with their obstinacy in sin, he "cut the work short in righteousness," {#Ro

9:28} and brought the flood upon them twenty years sooner: as it is said of Christ's second coming, that, "for the elect's sake, those days shall be shortened"; {#Mt 24:22} so, for the contumacy of these ungodly sinners, their judgment was hastened. For God is not asleep, or gone a journey, as the prophet said of Baal, &c. {#1Ki 18:27}

Ver. 7. **And Noah went in, and his sons, &c.]** Not till he was compelled by the coming in of the flood, say the Jews: of no good will, but because there was no other remedy. Thus they belie the good old preacher. Let no man think much to be misjudged. *Novit sapiens ad hoc scamma se productum, ut depuguet cure iis, qui maledictis aluntur, ut venenis capreae* .{ a}

And his wife, and his sons' wives.] Here some have noted, that when they entered into the ark, the Holy Ghost puts the men by themselves, and the women by themselves; as, when they went out, God joined them together; to teach us, say they, that in a common calamity "those that have wives, must be as they that have none".

{#1Co 7:5,29}

{a} Jo. Wolverinus in *Polymath*.

Ver. 8. **And of those that are not clean.]** So a Doeg may set his foot as far within the sanctuary as a David: A "generation of vipers" may come to John's baptism, {#Mt 3:7} as well as better men. But as these beasts came unclean to the ark, and went thence as unclean; so do most men to the holy ordinances; which yet are the heavenly exchange betwixt God and his elect: they present duty, He confers mercy. "The just Lord is in the midst thereof; he will not do iniquity: ... but the unjust knoweth no shame"; {#Zep 3:5} he that is "filthy," will "be filthy still". {#Re 22:11}

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

Ver. 10. **The waters of the flood were upon the earth.**] God is as faithful in his menaces, as in his promises. {#Zep 3:5} The wicked think them but wind, but shall feel them to be "fire". {#Jer 5:14} "Your fathers, where are they? Did not my word" (though never so much slighted) "lay hold upon them? And they returned" (that is, changed their minds, when they smarted) "and said, Like as the Lord thought to do unto us, so hath he dealt with us". {#Zec 1:5,6} *Veratio dat intellectum*. There wanted not those in the old world, that held all the threats of a flood to be *in terrorem* only; and, when they heard Noah thundering, put off all, as those in the gospel, with "God forbid". {#Lu 20:16} We cannot get men to believe that God is so just, or the devil so black, or sin so heavy, or hell so hot; till it hath even closed her mouth upon them. "The fool rageth and is confident," {#Pr 14:16} "passeth on and is punished," {#Pr 22:3} and will not be better advised. But what said the martyr? {a} They that tremble not in hearing, shall be crushed to pieces in feeling. God's wrath is such as none can avert or avoid.

{a} Bradford.

Ver. 11. **In the second month.**] In April, as it is thought; then when everything was in its prime and pride; birds chirping, trees sprouting, &c., nothing less looked for than a flood; then God "shot at them with an arrow suddenly," {#Ps 64:7} as saith the psalmist. So shall "sudden destruction" {#1Th 5:3} come upon the wicked at the last day, when they least look for it. So the sun shone fair upon Sodom the same day wherein, ere night, it was fearfully consumed. What can be more lovely to look on, than the grain field a day before harvest, or a vineyard before the vintage?

All the fountains of the great deep, &c.] So, we live continually betwixt two deaths, the waters above and below us. {a} "Serve the Lord with fear."

{a} *Nos quasi medios inter duo sepulchra posuit.*

Ver. 12. **Forty days and forty nights.**] This was God's last warning-piece, shot off at these secure sinners, to arouse them, if haply they would awake out of "the snare of the devil," who lay "taken captive by him, at his will": {#2Ti 2:26} God loveth to fore-signify, saith the heathen historian.

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

Ver. 14. **They, and every beast after his kind.**] Laying aside all their antipathies, and hostilities, for self-preservation, in that common danger. Oh that men were thus wise! Some Roman generals did so; and some fathers of the Church: but few such now-a-days: *Apparent rari*, &c.

Ver. 15. **And they went in unto Noah.**] Of their own accord, by an instinct from God, whose hosts all creatures are called, for their (1.) number, (2.) order, (3.) obedience. *{See Trapp on "Ge 6:20"}*

Ver. 16. **And the Lord shut him in.**] A mean office, one would think, for God to shut the door after Noah. He could not well do it himself, the door doubtless being great and heavy, and others that were without would not do him so much service. God therefore doth it himself, and therefore it could not but be well done indeed. In a case of necessity, we need not question God's readiness to do us any good office, so long as we keep close to him in a holy communion. *{#2Ch 15:2}* In a letter of B. Hooper's, to certain good people, taken praying in Bow churchyard, and now in trouble, thus he writes; -"Read *{a}* the second chapter of Luke; there the shepherds that watched upon their sheep all night, as soon as they heard Christ was born at Bethlehem, by and by they went to see him. They did not reason, nor debate with themselves, who should keep the wolf from the sheep in the meanwhile; but did as they were commanded, and committed their sheep to him, whose pleasure they obeyed. So let us do. Now we be called, commit all other things to him that calleth us. He will take heed that all things shall be well: he will help the husband, comfort the wife, guide the servants, keep the house, preserve the goods: yea, rather than it shall be undone, he will wash the dishes, and rock the cradle. Cast therefore all your care upon God," &c. Thus he.

{a} Act. and Mon., fol. 1347.

Ver. 17. **It was lift up above the waters.**] Afterwards it went upon the face of the waters, till, at last, the highest hills were covered with waters; the ark floating upon the surface of them, and not swallowed up by them. In reference whereunto David prays, "Let not the

waterflood overflow me, neither let the deep swallow me up". {#Ps 69:15} The true Christian may be tossed on the waters of affliction, yea, doused over head and ears; and, as a drowning man, sink twice to the bottom; yet shall up again, if out of the deep he call upon God, as Jonah did: "Then I said, I am cast out of thy sight" (there you may take him up for dead), "yet I will look again toward thy holy temple" (there he revives and recovers comfort), {#Jon 2:4} Yea, though hell had swallowed up a servant of God into her bowels, yet it must, in despite of it, render him up, as the whale did Jonah: which, if he had lighted upon the mariners, would have devoured and digested twenty of them in less space.

Ver. 18. **And the ark went upon the face of the waters.**] Where now were those profane scoffers that asked what the old fool meant to build such a vessel? and whether, when he had made his ship, he would also make a sea for it to swim in?

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

Ver. 20. **Fifteen cubits upward.**] So, above any mountain. The Popish fable of Enoch, preserved alive in some high place of the earthly paradise, shall as soon be believed as the Jewish tale of Og (one of the old giants, say they), escaping death by riding astride upon the ark.

Ver. 21. **And every man died.**] Now these mockers behold that ark with envy, that erst they beheld with scorn; they wish themselves in the darkest corner of it, that lately laughed at it, and perhaps did what they could to hinder the finishing of it. {a} Yea, some, likely, to save them from drowning, caught at and clung as fast to the outside of the ark as Joab, for the same cause, did to the horns of the altar. But all in vain; for,

{a} *Verisimile eat non abstinuisse manus ab opere turbando. — Piscator.*

Ver. 22. **All in whose nostrils was the breath of life died, of all that was in the dry land.**] This last clause exempts fishes: though

the Jews would needs persuade us that these also died; for that the waters of the flood were boiling hot. But rain-water uses not to be hot, we know; and therefore we reject this conceit as a Jewish fable.

Ver. 23. **And every living substance was destroyed.**] That all ensuing ages, considering this standing monument of God's wrath against sin (whence once it is become, as physicians say of some diseases, *corruptio totius substantiae*), might hear, and fear, and do no more so.

Ver. 24. **A hundred and fifty days.**] Reckoning from the first day of the falling of the rain {#Ge 7:11} unto the end of the sixth month: well might the poet say—

Οψε θεων αλευουσι μυλαι, αλευουσι δε λεπτον.

Chapter 8

Ver. 1. **And God remembered Noah.**] He might begin to think that God had forgotten him, having not heard from God for five months together, and not yet seeing how he could possibly escape. He had been a whole year in the ark; {a} and now was ready to groan out that doleful *Usquequo Domine*: Hast thou forgotten to be merciful? &c. But forgetfulness befalls not the Almighty. The butler may forget Joseph; and Joseph, his father's house: Ahasuerus may forget Mordecai; and the delivered city the poor man that by his wisdom preserved it. {#Ec 9:15} The Sichemites may forget Gideon; but "God is not unfaithful to forget your work and labour of love," saith the apostle. {#Heb 6:10} And there is "a book of remembrance written before him," saith the prophet, "for them that fear the Lord". {#Mal 3:16} A metaphor from kings that commonly keep a calendar or chronicle of such as have done them good service: as Ahasuerus, {#Es 6:1} and Tamerlane, {b} who had a catalogue of their names and good deserts, which he daily perused, oftentimes saying that day to be lost wherein he had not given them something. God also is said to have such a book of remembrance. Not that he hath so, or needeth to have; for all things, both past and future, are present with him: he hath the *idea* of them within himself, and every thought is before his eyes, so that he cannot be forgetful. But he is said to remember his people (so he is pleased to speak to our capacity) when he showeth his care of us, and makes good his promise to us. We also are said to be his "remembrancers" {#Isa 62:6} when we plead his promise, and

press him to performance. Not that we persuade him thereby to do us good, but we persuade our own hearts to more faith, love, obedience, &c., whereby we become more capable of that good.

God made a wind.] So he worketh usually by means, though he needeth them not. But many times his works are, as Luther speaketh, *in contrariis mediis*. As here he assuageth the waters by a wind, which naturally "lifteth up the waves thereof," and enrageth them. {#Ps 107:25 Jon 1:4} God worketh by contraries, saith Nazianzen, {c} that he may be the more admired.

Though our ark be driven in a tempestuous sea, saith one, yet it shall neither sink nor split, whiles we sail in the thoughts of Almighty God.

{a} Fuit in arca per annum integrum et decem dies.—Piscator.

{b} *Turk. Hist.*, p. 227.

{c} Δια την εναντιων εναντια οικονομεται ινα και μαλλον θαυμαζηται

Ver. 2. And the rain from heaven was restrained.] These four keys, say the Rabbis, God keeps under his own belt: 1. Of the womb; 2. Of the grave; 3. Of the rain; 4. Of the heart. "He openeth, and no man shutteth; he shutteth and no man openeth". {#Re 3:7}

Ver. 3. And the waters returned continually.] Or, hastily (Heb., בּוּשׁוּ דְלוּזָה). In going and returning; or, heaving and shoving, with all possible speed to return to their place, at God's appointment. See a like cheerfulness in God's servants. {#Zec 8:21 Isa 9:8 Ps 110:3}

Ver. 4. Mountains of Ararat.] On the tops of the Gordaeen mountains (where Noah's ark rested) we find many ruins and huge foundations (saith the Preacher in his travels), {a} of which no reason can be rendered but that which Josephus gives: {b} that they that escaped the flood were so astonished and amazed that they dared not descend into the plains and low countries, but kept on the tops of those mountains, and there built.

{a} *The Preacher's Travels*, by John Cartwright, p. 32.

{b} Joseph. *Antiq.* lib. i. cap. 5.

Ver. 5. The waters decreased.] Not all on the sudden, but by little and little, for exercise of Noah's faith. "He that believeth maketh not haste". {#Isa 28:16} God limiteth our sufferings for time, manner, and

measure. Joseph was a prisoner till the time came. Smyrna was in tribulation for ten days. Physic must have a time to work; and gold must lie some while in the fire. "In the opportunity of time," saith Peter, "God will exalt you." {*ev kairos*, #*1Pe* 5:6} Prescribe not to him, with those Bethulians in Judith; but wait his leisure, and let him do what is good in his own eyes. He waits a fit season to show us mercy, {#*Isa* 30:18} and thinks as long of the time as we do.

Ver. 6. **At the end of forty days.]** Viz., After that the tops of the mountains were discovered.

The window of the ark,] i.e., That in the upper loft of the ark, where the fowls were.

Ver. 7. **And he sent forth a raven.]** Which when it is made tame, though it delights in dead carcasses, whereof Noah knew the earth was now full, yet doth not easily forget its station, but returns thereto, when nature is satisfied.

Which went forth to and fro.] Fluttered about the ark, but kept out of it. *Manet foris cum voce corvina, qui non habet simplicitatem columbinam.* (*August.*)

Ver. 8. **Also he sent forth a dove.]** A bird that being swift and simple, willingly "flies" back "to his windows," {#*Isa* 60:8} through love and faithfulness to his mate and young. Besides, he fleeth a long while together, and very near the ground, and so was fitter for this service. Josephus saith, that he came into the ark with his feet and wings wet and dirty, which could not but be good news to Noah. Plutarch affirmeth, that Deucalion sent a dove to try whether the waters were dried: *Satan est Dei simia* .

Ver. 9. **And the dove found no rest.]** No more doth man's soul (God's turtle) till it rest in God. *Domine* , saith St Augustine, *fecisti nos ad te, ideoque cor nostrum inquietam est, donec requieverit in te. Hic finis nostrae formationis* , saith another, *ut homo sit templum Dei, et Deus ara hominis* . How oft doth the good soul cry, "Oh that I had the wings of a dove!" &c. {#*Pss* 55:6} Or, if that "Oh" will not set him at liberty, she takes up that "Woe" to express her misery: "Woe is me that I sojourn in Mesech," &c. {#*Pss* 120:5} {*a*}

{*a*} "My heart panteth," {#*Pss* 38:10} סַחֲרָסַח, as merchants run from country to country.—*Bucholc.*

Ver. 10. **And again he sent forth the dove.**] The fitter for such a purpose, because she flieth long and low; and out of love to her mate would soon return with the good news so much longed for by Noah and his company.

Ver. 11. **In her mouth was an olive leaf.**] The olive never casteth her leaf, and is greenest in the spring, saith Pliny. It might very well continue so under water during the flood. It may also very well, by an allegory, set forth that grace and peace by Jesus Christ, brought in the mouth of his ministers in this evening of the world. {#Ro 10:15} The dove returned at first without her errand; but, sent again, she brought better tidings. The man of God must not only be "apt to teach," but "patient, in meekness instructing those that oppose themselves; proving, if at any time, God will give them repentance." {a} All are not sent into the vineyard at the same hour of the day. Holy Melancthon, being himself newly converted, thought it impossible for his hearers to withstand the evidence of the gospel. But after he had been a preacher a while, 'tis said he complained, "that old Adam was too hard for young Melancthon." {b} And yet he lacked not afterwards the seal of his ministry. For among many others converted by him, was that sweet saint, George, Prince of Anhalt, whose house was *eccelesia, academia, curia*, and whose heart was so upright with God, his life so laudable among men, that Melancthon {c} (once publicly defending the certainty of our future felicity by this argument, that godly men must be hereafter rewarded, wicked men punished), he named this pious prince as an unquestionable example of such a man, as might assuredly expect the promised crown of life eternal, which God the righteous Judge will give to all his. {#2Ti 4:8}

{a} Διδακτικόν, ανεξιδικακόν. {#2Ti 2:24} Ανεχού και απεχού.—Epicetet.

{b} Melch. Adam.

{c} Scultet. (ex ore Bucholceri, qui Melancthonis fuit auditor.)

Ver. 12. **Which returned not unto him any more.**] But, out of love of liberty, forgat both her mate and her master; who yet was hereby certified, to his comfort, that now she had, abroad, met with both footing and feeding.

Ver. 13. **The face of the ground.**] The surface of it was dry, but yet soft and muddy: he therefore waited two months longer. Let us also "be patient". {#Jas 5:7}

Ver. 14. **And in the second month.**] This was God's good time, which holy Noah was content to wait; which we must also learn to do, or all will be out of order. Christ oft stayeth long, till "the fourth watch". {#Mt 14:25} As he never faileth at his own time, so he seldom cometh at ours. Do therefore as the martyr did, who might have escaped privately out of prison, and was tempted so to do by his friends. But he replied, I will not go out of prison, when my friends would have it so, for that would be too soon; neither shall I stay here, till mine enemies would let me go, for that would be too long; but when God seeth good, and makes a fair way for me, &c.

Ver. 15. **And God spake unto Noah.**] {See Trapp on "Ge 8:16"}

Ver. 16. **Go forth of the ark.**] Learn we of this holy patriarch, to do all by God's direction, and not dare to attempt anything without his warrant; approving ourselves to him in our comings in and goings out. He hath "charged his angels" {#Ps 91:11} with us, so long as we keep the king's highway; but if we go out of his precincts, we go out of his protection. Take counsel at his mouth, and then we may safely say, "Lord, if I be deceived, thou hast deceived me". {#Jer 20:7} This, as at all times we have need to do, so now especially, when there is {as #2Ch 15:5} "no peace to him that goeth out, nor to him that cometh in, but great vexation upon all countries. Nation being destroyed of nation, and city of city," &c.

Ver. 17. **That they may breed abundantly.**] R. Solomon thinks that not only reasonable, but unreasonable creatures also did forbear carnal copulation during the flood; {See Trapp on "Ge 7:7"} which yet Mercer holds not probable.

Ver. 18. **And Noah went forth.**] In obedience to the divine command. ΘΕΩ ΕΠΟΥ, "follow God," was the old and good rule. {See Trapp on "Ge 8:16"}

Ver. 19. **Every beast after their kind.**] Heb., After their families: that is, not confusedly and pell-mell, as we say, but distinctly and in order: the lion with the lioness, &c., every male with his female, the clean by themselves, and the unclean by themselves. And as these latter came to the ark unclean, and unclean they departed; so do millions, now-a-days, to the ordinances. A preacher hath as much joy to see them there as John Baptist had to see the Pharisees thronging to his baptism, when he cried out, "O generation of vipers," who sent for you "who hath forewarned you?" &c. {#Mt 3:7}

Ver. 20. **And Noah builded an altar to the Lord.**] This was his first care; and so it was Abraham's wherever he came. It must be also ours, after great deliverances especially. God's mercies are binders: *Beneficium postulat officium*. He is content we have the comfort of his blessings, so he may have the praise of them. This peppercorn is all the rent he looks for. Oh, cover we God's altar "with the calves of our lips, giving thanks to his name". {#Heb 13:15} This will "please him better than an ox that hath horns and hoofs". {#Ps 69:31} Only let it be done, the first thing that we do, after the receipt of a benefit, which else will soon wax stale and putrify as fish. No part of the thank offering might be kept unspent to the third day. Hezekiah wrote his song the third day after his recovery. Noah was no sooner out of the ark, but he offered on his newly built altar; as well for testification of his thankfulness, as for confirmation of his faith in that Lamb of God, slain and sacrificed from the beginning of the world. "God was" now also "in Christ reconciling this" new "world to himself".

{#2Co 5:19}

Ver. 21. **And the Lord smelled a sweet savour.**] Heb., A savour of rest {a} Greek, εὐωδίας; which the apostle followeth, saying that Christ gave himself for us an offering and a sacrifice to God for a smell of sweet savour. {#Eph 5:2} All our sacrifices are accepted for this of Christ, which otherwise would be turned off with, "who required these things at your hands?" {#Isa 1:12} The sacrifice of the wicked is, abomination to the Lord; {b} yea, though he should bring "thousands of rams, and ten thousand rivers of oil," with those miscreants in Micah. {#Mic 6:7} that by their munificence would fain have purchased a dispensation to sin: whereas Noah with his ox, ram, he-goat, turtle, and young pigeon, laid in for him by God himself for this same purpose, is highly accepted in that beloved One, as Christ is called

{#Eph 1:6} {c}

The Lord said in his heart.] All his promises are heart-sprung; the issue of a most faithful and righteous will, void of any the least insincerity and falsehood. Whatsoever he speaks, he speaks from his heart. We may write upon it, "the eternity of Israel cannot lie". {#Isa 15:29}

I will not again curse the ground, & c., for the imagination of man's heart. As who should say, Man doth but his kind now, in

committing evil before me. He hath by his fall brought upon himself a miserable necessity of sinning, so that he cannot but "do wickedly with both hands earnestly"; {#Mic 7:3} which though it be no excuse, but an aggravation rather of his actual sin (that he doth it out of the pravity of his nature), yet I will not take advantages to deal with him after his deserts; for then there would be no end of making worlds, and unmaking them again. "I will not curse, I will not smite any more." Where note, that God's smiting his creature is a fruit of sin, and a piece of the curse. And unless men "return to him that smiteth them," {#Isa 9:13} all that they suffer here, is but a typical hell. Here the leaves only fall upon them, the trees will fall upon them hereafter.

{a} *Minimo capitur turis honore Deus . εις οσην ευοδιας . {#Php 4:18}*

{b} *Propter animalia multa vel grandia non placuit . -Perer.*

{c} εν τω ηγαπημενω .

Ver. 27. **While the earth remaineth.**] Heb., All the days of the earth. The earth then (though Solomon in some sense says it endureth for ever) hath its set and certain number of days appointed it by God. For "the earth also and the works therein shall be burnt up". {#2Pe 3:10} And this the heathen had heard of, and hammered at; as Lucretius, who disputes the matter out of natural causes. So doth Cicero, *De Nat. Deorum* , lib. i. 2. And Ovid, *Metamorph . i. : Esse quoque in fatis meminit* , & c. There he hath also a large relation of the general flood in Deucalion's days: so he calleth Noah. Lucian {a} hath the like in his book, *De Dea Syriae* . And Plutarch speaketh of the sending forth of the dove, and of her return unto Deucalion into the ark. "But we have a more sure word of prophecy."

Cold and heat, and summer and winter, &c.] Lopez de Gomara saith that the kings of Mexico, when they are consecrated, use to take their oath after this manner:—I swear that the sun, during my life, shall hold on his course, and keep his wonted glory and brightness, and that the clouds shall send down rain, the river shall run, and the earth bring forth all manner of fruit, &c. But "can any of the vanities of the heathen give rain?" &c. {#Jer 14:22}

{a} Dialog. De Industr. Animal.

Chapter 9

Ver. 1. **Be fruitful and multiply.**] Here God reneweth the world by the same word wherewith he had created it; and being reconciled to mankind, he blesseth them in like manner as before the fall. Sin once pardoned, is as if it never had been committed. Christ tells his returning Shulamite, that she was as amiable in every point as she had been before her relapse, {#So 4:1} her hair, teeth, temples, all as fair and well-featured as ever.

Ver. 2. **And the fear of you, &c.**] *Timor, quo a bestiis timeamini, et terror quo bestias terreatis.* .(*Piscat.*) This is a piece of God's image yet remaining to man, that every nature of wild beasts, birds, creeping things, and things in the sea is tamed, and hath been tamed of the nature of man. {#Jas 3:7, marg.} {a}

{a} *Monoceros interimi potest, capi non potest. — Solin.*

Ver. 3. **Every moving thing that liveth shall be meat for you.**] God of his goodness grants here to mankind, after the flood, the use of flesh and wine, that the new and much weakened world might have new and more strengthening nourishment. For it is not to be doubted but that, by the deluge, a great decay was wrought both in the earth with its fruits, and also in man's nature. Various ridges and scars, as it were, of God's wrath and malediction abided and appeared in the earth. Sundry maladies also and infirmities befell man's body, not felt before the flood. God therefore in great mercy provides, *penum quoddam et pharmacopolium mundo senescenti* , { a } new food and physic for the languishing world. "Every moving thing that liveth," &c., only, that *as the green herb* have I given you all things; that is, as you may use them as freely as you used to do herbs, so you must use them soberly, and without curiosity; taking such things as are at hand, and eating to live, not living to eat, as the rich glutton, that fared deliciously every day:—

“ *Ingluvies, et tempestas, barathrumque macelli.* ”— *Horat.*

{a} *Flac. Illyric.*

Ver. 4. **But flesh with the life thereof, the blood.**] Blood was forbidden: First, as not so wholesome food: Secondly, lest by being fleshed in blood, they should become bloody-minded: Thirdly, blood, the organ of life, is holy to God the author of life (who was

also to be pacified by the blood of his Son), and therefore they should not pollute or profane it, by devouring thereof.

Ver. 5. **Your blood of your lives will I require,**] i.e., I will punish it either by the magistrate, or if he fail to do his office, by mine own immediate hand; as he did in David, Charles the Ninth of France, Richard the Third of England, Felix Count of Waterburg, and others, that either were above law, or escaped the lash of it. See for this, "The Thunderbolt of God's Judgments," lib. ii. cap. iv. 5,16. Richard the Third used the instruments of his bloody plots, as men do their candles; burn the first out to a snuff, and then having lighted another, tread that under foot. {a}

{a} Daniel's *Chron.* continued by Trussel.

Ver. 6. **Whoso sheddeth man's blood.**] Some are of the opinion, that before the flood, the punishment of murder and other capital crimes, was only excommunication and exclusion from the Church and their father's family. And that now first, God made murder to be a matter of death. The firstborn had power, at first, over their own families, to bless, curse, cast out, disinherit, yea, and punish with death, {#Ge 38:24} even in case of adultery, as some will have it thus among the people of God. {a} But what a madness was that in the Egyptians to make no conscience of murder, that they might enjoy their lust! And what a blindness to make less account of murder than adultery!. {#Ge 12:13} I have seen, saith the Preacher in his *Travels*, the king of Persia many times to alight from his horse, only to do justice to a poor body. He punishes theft and manslaughter so severely, that in an age a man shall not hear either of the one, or of the other. {b} A severity fit for France; where within ten years, six thousand gentlemen have been slain, saith he, as it appears by the king's pardons. {c}

{a} Godw. Heb. *Antiq.*

{b} *The Preacher's Travels*, by Jo. Cartwright.

{c} *Les Ombres des Defunets Seiurs de Villemor et de Fontaines*, p. 46.

Ver. 7. **Be fruitful.**] {See Trapp on "Ge 1:28"}

Ver. 8. **And God spake.**] {See Trapp on #Ge 9:9"} {See Trapp on #Ge 9:10"}

Ver. 9. **And I, behold, I establish my covenant with you.**] This covenant God had made with them before the flood; but here he renews it for their further confirmation: for he knows our infirmities,

and therefore seals again. This covenant is said to be made with an oath, {#Isa 54:9} yet we find no such thing here expressed, because God's bare word is as sure as an oath. So God is said to have sworn to Abraham, that which he said to him only. {#Ex 32:13, with #Ge 12:7}

Ver. 10. **And with every living creature, &c.**] Note this against Anabaptists, who exclude infants, for that they want the use of reason. And yet that was but a foolish reason of the canonist, that infants are therefore to be baptized, because the disciples brought to our Saviour, not the ass only, but the foal also. {a}

{a} *Sphinx Philos.*, p. 229.

Ver. 11. **Neither shall all flesh be cut off.**] {See Trapp on "Isa 54:9"} {See Trapp on "Isa 54:10"}

Ver. 12. **This is the token of the covenant, &c.**] See here the antiquity of confirming men's faith, by outward signs, as by the two trees in Paradise: and here the word and sacrament go together. And as God, in Noah, made a covenant with his posterity also, and confirmed it with a sign, so doth he in Christ with the Church, and ratified it with the sacraments; besides, witnesses we have three in heaven, and three in earth, &c. {#1Jo 5:7,8}

Ver. 13. **I do set my bow in the cloud, &c.**] There it was before, but not till now as a token of the covenant; as still it is applied for a sign of grace from God to his Church. {#Re 4:3 10:1 Eze 1:28} It is planted in the clouds, as if man were shooting at God, and not God at man. This bow with both ends downward, and back to heaven, must needs be an emblem of mercy; for he that shooteth, holdeth the back of the bow from him. Of God's bow we read, but not of his arrows, saith Ambrose on this text. "He hath bent his bow, and made it ready," saith David; but if "he ordain his arrows," it is not but "against the persecutors". {#Ps 7:12,13} If he shoot at his servants, it is as Jonathan shot at his friend David; {#2Sa 20:20} to warn them, not to wound them. They are "arrows of the Lord's deliverance," {#2Ki 13:17} which therefore he multiplies, that they may "compass him about with songs of deliverance". {#Ps 32:7} If he "bend his bow like an enemy," {#La 2:4} yet in wrath he remembereth mercy.

Ver. 14. **The bow shall be seen in the cloud.**] In this heaven-bow, there are many wonders: first, the beautiful shape and various colours; in which respect Plato thinks the poets feign Iris, or the rainbow, to be the daughter of Thaumias, or admiration. The waterish

colours therein signify (say some) the former overthrow of the world by water. The fiery colours, the future judgment of the world by fire. The green, that present grace of freedom from both, by virtue of God's covenant, whereof this bow is a sign. Next, the rainbow hath in it two contrary significations, viz., of rain, and fair weather; of this in the evening, of that in the morning, saith Scaliger. Add hereunto, that whereas naturally it is a sign of rain (and is therefore feigned by the poets to be the messenger of Juno, and called *imbrifera*, or showery), yet it is turned by God into a sure sign of dry weather, and of restraint of waters. Let us learn to look upon it, not only in the natural causes, as it is an effect of the sun in a thick cloud; but as a sacramental sign of the covenant of grace; a monument of God's both justice in drowning the world, and mercy in conserving it from the like calamity. {#Isa 54:9,10} The Jews have an odd conceit, {a} that the name Jehovah is written on the rainbow. And therefore, as oft as it appeareth unto them, they go forth of doors, hide their eyes, confess their sins (that deserved a second deluge), and celebrate God's goodness, in sparing the wicked world, and remembering his covenant. Set aside their superstition, and their practice invites our imitation. *Tam Dei meminisse opus est quam respirare* .{ b}

{a} Maimon.

{b} Bern.

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

“ *Segnius irritant animum demissa per aures,
Quam quae sunt oculis commissa fidelibus.* ”

The rainbow is a double sacrament, answering both to Baptism and the Lord's Supper; and declares by its colours, saith one, how Christ came by water and blood. {#1Jo 5:6}

Ver. 17. **This is the token of the Covenant.**] This is often repeated, {a} that it may be the better observed, and we full assured; as Pharaoh's dream was for this cause doubled. God goes over the same thing often with us, as the knife doth the whetstone, which is the scriptural allusion. He well knows how slow of heart we are, and how dull of hearing; and therefore whets and beats things of high

concernment upon us, that we may once apprehend and embrace them. Christ is said to have "a rainbow on his head," {#Re 10:1} to show that he is faithful and constant in his promises, and that tempests shall blow over. Let us see God's love in his corrections, as by a rainbow we see the beautiful image of the sun's light, in the midst of a dark and waterish cloud.

{a} #De 6:7. *Exacues ea: id est, accurate et commodissime inculcabis.* -Buxtorf. *Lexic.*

Ver. 18. **Ham is the father of Canaan.**] Who was cursed together with his father (and why, see #Ge 9:25), and became the progenitor of those cursed Canaanites, cast out by the Israelites.

Ver. 19. **And of them was the whole earth overspread.**] So that we need not add to them (as some have done), Jonitus, a fourth son of Noah (begotten by him after the flood), to replenish a fourth part of the world, with his posterity. Berosus and Nauclerus talk of Tuisco, another son of Noah, whom they make the father and founder of the Germans: but this is too great boldness.

Ver. 20. **And Noah began to be a husbandman.**] *Veteres si quem virum, bonum colonum appellarent, amplissime laudasse existimabant.* Cic. *Nunquam vilior erat annona Romae, referente Plinio, quam cum terram colerent iidem qui Remp. regerent; quasi gauderet terra laureato vomere, scilicet, et Aratore triumphali.* See #2Ch 26:10.

And he planted a vineyard.] Hence Berosus and the poets call him Janus Oenotrius. Janus, of the Hebrew, *iajin*, vinum; and Oenotrius of οἰνοϝ, whence our English word wine.

Ver. 21. **And was drunk.**] For his own shame, but our learning. *Instruunt nos patres tum docentes tum labentes* .{ a} The best have their blemishes, and a black part, as that cloud had, that conducted Israel out of Egypt; which, while the Egyptians followed, they fell into the sea. {#Heb 11:29}

And was uncovered within his tent.] One hour's drunkenness betrays that which more than six hundred years' sobriety had modestly concealed. Well might Solomon say, "Wine is a mocker"; {#Pr 20:1} for it mocked Noah with a witness; and exposed him to the mockage of his own bosom-bird.

{a} Augustin.

Ver. 22. **And Ham, the father of Canaan, saw.]** The Hebrews say, that Canaan first saw it, and then showed it to Ham his father, who looks upon it with delight, *Ut vultures ad male olentia feruntur*, saith Basil; as carrion-kites are carried after stinking carcasses.

And told his two brethren without.] *Sic et impii hodie ex Ecclesiae tragaediis comaedias componunt*. How glad are the wicked, if they can but get any hint to lay hold on, whereby to blaspheme, and blaze abroad the saints' infirmities! "Report say they, and we will report". {#Jer 20:10} Yea, rather than want matter against God's people, they will suck it out of their own fingers' ends. But if such a thing as this fall out, that Noah be drunk, though but once in an age, the banks of blasphemy will soon be broken down, and the whole race of religious persons must rue for it; among these Canaanites some also will be found to excuse them in it, as Scaliger doth Ham.

Ver. 23. **And Shem and Japhet took a garment.]** Ham had no hand in this good work; which shows what a good one he was, and how far from being of that good emperor's mind, {a} who said, that if he should find a bishop committing adultery, he would rather cover that unclean act with his imperial cloak, than suffer it to come abroad to the scandal of the weak, and the scorn of the wicked.

{a} Constant. Mag. Theodoret., lib. i.—*Eccles. Hist.*, cap. xi.

Ver. 24. **And Noah awoke from his wine.]** And returned no more to it. Once was enough; "the time past may well suffice, to have walked in excess of wine". {#1Pe 4:3} We will buy repentance so dear no more. It is expressly noted of Judah, that "he knew Tamar again no more". {#Ge 38:26} And we may be well assured, that Noah was never drunk again. Solomon's drunkard cries, "when shall I awake? I will seek it yet again". {#Pr 23:35} As swine break their bellies, so do such men their heads, with filthy quaffing; yea, "whoredom and wine, and new wine, take away the heart," saith the prophet. {#Ho 4:11} They beset and infatuate, yea, rob a man of himself, and lay a beast in his room. Our drunkards say, as the vine in Jotham's parable; *Non possum relinquere vinum meum* ." Take away my liquor, you take away my life." {a} How often, saith a grave divine, {b} have I seen vermin sucking the drunkard's blood, as fast as he that of the

grape and malt, yet would he not leave his hold, or lose his draught! Some are soaked with drink, and then laid out to be sunned and scorned.

And knew what his younger son had done unto him.] It is probable, that finding himself covered with a cloak, he asked his wife and children how he came covered; and that then Shem and Japhet told him all the matter; which moved him to bless them. It is our wisest way, to do what good we can to others. And though they, for present, being drunk with malice, or rash anger, know it not, yet a waking time may come, when they may see the good, and bless us for it, as David did Abigail. *{#ISa 25:33}* When he had slept out his drunken passion, he saw cause to bless God, to bless her, and to bless her counsel. Mr Gilpin's plain dealing with the Bishop of Durham, how well it succeeded. See his life written by Bishop Carleton, p. 58.

{a} *Malle se vitam quam vinum eripi* .— August. *De Temp. Serm.* 131.

{b} Mr Harris's *Drunkard's Cup*.

Ver. 25. And he said, Cursed be Canaan.] Because an imitator, and abettor of his father's sin. Neither good egg, nor good bird, as they say. God himself hath cursed such captives with a curse. *{#Pr 30:17}* "The eye that mocketh at his father, and despiseth to obey his mother; the ravens of the valley shall pick it out; and the young eagles shall eat it." *{a}* Now they are cursed with a witness, whom the Holy Ghost thus curseth, in such emphatical manner, with such exquisite terms. Their parents also, through their unnaturalness, are compelled to curse them, as Noah here: as Oedipus of old; *{b}* and our Henry II., who, seeing a few hours before he died, a list of their names that had conspired, with the King of France and Earl Richard (his son and successor), against him, and finding therein his son John to be the first, falls into a grievous passion, both cursing his sons, and the day wherein himself was born; and in that distemperature, departs the world, which so often himself had distempered. *{c}* "The causeless curse," indeed (though from a parent's mouth), "shall not come". *{#Pr 26:2}* Such was it that befell Julius Palmer, martyr, *{d}* who, when he asked his mother's blessing, "Thou shalt," said she, "have Christ's curse and mine, wheresoever thou goest." He, pausing a little, as one amazed at so heavy a

greeting, at length said: "O mother, your own curse you may give me, which God knoweth I never deserved; but God's curse you cannot; for he hath already blessed me, and I shall be blessed." "As for money and goods," said she, "which thou suest to me for, as bequeathed thee by thy father, I have none of thine. Thy father bequeathed nothing for heretics. Faggots I have to burn thee; more thou gettest not at my hands." "Mother," said he, "whereas you have cursed me, I again pray to God to bless and prosper you, all your life long." And so he departed, and shortly after, valiantly suffered for the truth, at Newbury in Berkshire, having some time been Fellow of Magdalen College in Oxford, and all King Edward's days an obstinate Papist. Thus for the causeless curse of parents. ^{e} But where it is just, it lights heavy. The very *complaint* of a parent makes a loud cry in God's ears. It is said, that God, by cutting off Abimelech, "rendered the wickedness that he did to his father". ^{#Jud 9:56} And who can read with dry eyes that pitiful supplication of the old Emperor Andronicus to his young nephew of the same name (*Turk. Hist.*, fol. 172)? But when it proceeds to a *curse*, lamentable effects have followed. Leonard, son of the Lord Dacres (one of the rebels in the north against Queen Elizabeth), whose father prayed God upon his death-bed, to send him much sorrow for his disobedience, drew forth a most poor life in the Netherlands, to where he escaped, living upon a very slender pension from the Spaniards. ^{f} That rebellion (like the bubbles which children blow up into the air) was no sooner blown up, than blown out, and fell into the eyes of those who with the blasts of ambition and superstition held it up. But most remarkable is that, and apposite to our present purpose, that Manlius reports ^{g} of a certain mother, whom he and many others had seen leading about her miserable daughter, who was possessed by the devil upon her cursing her, and bidding "the devil take her." *Involet in te diabolus*. Luther and others prayed publicly for the girl; and when Luther said to the devil, *Increpet te Deus*," The Lord rebuke thee, Satan," the devil answered, muttering through the maid's lips, *Increpet, increpet*. Another like example, the same author hath, ^{h} of a certain angry old man, in the town of Friburg in Misnia, who bidding his son do some business for him, and he making no haste to do it, nor stirring from the place he stood in; the father cursed him, and wished he might never stir alive from that place. God said *Amen* to it: and

although he lived seven years after, yet there he stood leaning upon a desk while he slept, eating little, and speaking not much. When he was asked how he did, he would answer, that he was chastised justly by God, in whose hand it was what should at length become of him here. But of his eternal salvation, by the merits of Christ alone, he nothing doubted; being chastised of the Lord, that he might not be condemned with the world. The prints of his feet are to be seen in the pavement where he stood, to this day, saith the historian. After seven years' suffering, he departed in the true faith of Christ, with good hopes of a better estate in heaven, September the eleventh, Anno 1552.

A servant of servants shall he be to his brethren.] In which title the Pope of Rome (not without the providence of God) will needs be his successor. A servant of God's servants he will by all means be called. And yet he stamps upon his coin, "*That Nation and Country that will not serve thee, shall be rooted out.*" What pride equal to the pope's, making kings kiss his pantofles (upon which he hath Christ's cross shining with pearls and precious stones, *Ut plenis faucibus crucem Christi derideat*)! What humility greater than his, to administer himself absolution daily to an ordinary priest! One while he will be styled, *Servus servorum Dei* ; another while, *Dominus regnorum mundi* , which is one of the devil's titles; yea, *Dominus Deus noster Papa* ; taking upon him a power to excommunicate the very angels; yea, lifting up himself above Christ, who is called *Pontifex Magnus* ,^{ #Heb 4:14} but the Pope calls himself *Pontifex Maximus* . Gregory the Great was the first that styled himself "a servant of servants"; in opposition, forsooth, to that proud prelate of Constantinople, who affected to be called Universal Bishop. But after the death of Mauricius, when Phocas the traitor came to be emperor, this Gregory clawed him shamefully, and all to attain that dignity and dominion that he so much condemned in another. ^{i} The Pope of Constantinople could not bear a superior, nor the Pope of Rome an equal. The one sought to subdue to himself the East; the other, East and West too: and thence grew all the heat between them. See the like ambition under the colour of zeal for their religion in Selymus the Turk, and Hismael the Persian. ^{j}

^{a} *Effossos oculos voret atro gutture corvus. — Catul.*

{b} *Per coacervatos pereat domus impia luctus .— Oedip. apud Ovid.*

{c} Daniel's *Chron.*, p. 112.

{d} *Act. and Mon.*, fol 1755, 1761.

{e} The wild Irish inflict a heavy curse on all their posterity, if ever they should sow corn, build houses, or learn the English tongue.—*Heyl. Geog.*, 508.

{f} Camden's *Elisab.*, p. 116,117.

{g} Joh. Manlii, *loc. com.*, 228.

{h} Joh. Manlii, *loc. com.*, 228.

{i} Sands' *Relation of West. Relig.*, sect. 12.—Johan. 23. in *Extravag.*—*Phocae adulari, supparasitari, &c.*,
ut suam potestatem per favorem parricidae extenderet. -*Revii Hist. Pontif.*, p. 45.

{j} *Turk. Hist.*, fol. 515.

Ver. 26. Blessed be the Lord God of Shem.] Shem seems to have been the chief actor and persuader of that reverent behaviour; and therefore, as he is first named, {#Ge 9:23} before his elder brother Japhet; so here he hath the first and chief blessing. It is good to be first in a good matter, yea, prompt and "present to every good work," as Paul hath it. {#Tit 3:1}

And Canaan shall be his servant.] This curse was not fulfilled for many hundred years after, till the sins of the Amorites were grown full, and then it was accomplished. God's forbearance is no acquittance. He can also turn a curse into a blessing, as he did this to Araunah the Jebusite, of the worst and most stubborn of the Canaanites; for they held the Tower of Jebus from the posterity of Shem after all the rest had yielded. {#2Sa 5:7} Yet he became a godly proselyte, and gave, as a king, his freehold to King David, to build an altar on, {#2Sa 24:18} and this deed of his was long after remembered. {#Zec 9:7} The like may be said of the Gibeonites, who are called Nethinims in Ezra and Nehemiah. They were made servants to the Shemites, drawers of water to the temple, as a kind of punishment. God made this cross a mercy. Their employment so near the house of God gave them fit occasion to be partakers of the things of God. And the Lord, we see, did wonderfully honour them; the nearer they were to the church, the nearer to God. It is good getting into his house, though to be but "a doorkeeper" with David, or a water bearer with these Gibeonites. Stand but in God's way as he passeth, and thou shalt be preferred.

Ver. 27. God persuade Japhet.] For none else can do it. Men may speak persuasively, but to persuade is proper to God alone. He

"speaks to the heart"; {#Ho 2:14} we to the ear only. He persuadeth and allureth, not only by a moral persuasion, but by an irresistible inward drawing. {#Ac 11:17} In the Hebrew there is a sweet Agnomination; q.d., God shall persuade the persuasible. He shall draw them to faith and obedience, *Monendo potius quam minando, docendo quam ducendo*, saith St Austin; by informing, not enforcing. He brings in his elect by a merciful violence. He sent forth at first, not swordsmen but fishermen; and prevailed by them in those places where the Romans could never come with all their forces. {a} Elisha could do more with a kiss than his man could do with a staff, in raising the dead child. "Let him kiss me with the kisses of his mouth," {#So 1:2} and then follows, "Draw me; we will run after thee."

And he shall dwell in the tents of Shem.] The Church's abode here, is but in tents; she hath "no continuing city, on earth, but seeks one to come". {#Heb 13:14} This, whether prophecy or prayer, was fulfilled when "God was manifested in the flesh, preached unto the Gentiles, and believed on in the world," {#1Ti 3:16} some thousands of years after. The Gentiles were converted by virtue of this prayer, as Paul was by St Stephen's, and as we enjoy the gospel by Latimer's "yet once more," and the prayers of other martyrs.

{a} *Britannorum inaccessa Romanis loca, Christo tamen subdita. — Tertul.*

Ver. 28, 29. **And Noah lived after the flood, &c.]** This man, if ever any that was born of a woman, had a long life, and full of misery. {#Job 14:1} He saw the tenth generation after him before his death. But, oh, how oft was he occasioned to get under the juniper-tree with Elias, and desire to die! Before the flood, what a deal of wickedness and disorder beheld he in family, Church, and commonwealth; and all this punished by the deluge, to his unspeakable heart-break! Soon after he was mocked by his own son, and despised by almost all the rest of his posterity; whose unheard-of hardiness in building the tower of Babel, he was *nolens volens*, forced to see and suffer; and then shortly after, the confusion of tongues as their just punishment. What should I speak of their so many and so great cruelties, insolences, tyrannical usurpations, effusions of innocent blood, wars, stirs, strifes, superstitions, and abominable idolatries, under Nimrod, Jupiter, Belus, Semiramis, Zoroaster (the magic master),

and other Emims and Zamzummims of the earth! Of all which, and a great deal more, this good old patriarch was, to his sorrow, not only an ear but an eye-witness. All which considered, it must needs be granted, that living so long, never any martyr, or other out of hell, suffered more misery than Noah did. ^{a} And the like may be said of Athanasius, of whom Master Hooker witnesseth, that for the space of forty-six years, from the time of his consecration to succeed Alexander Archbishop of Alexandria, till the last hour of his life in this world, his enemies never suffered him to enjoy the comfort of a peaceable day. Was not he to be reckoned a martyr, though he died in his bed? *Cur verear Chrysostomum appellare Martyrem?* saith Erasmus. ^{b} And why may not any man say as much of Luther? &c.

^{a} *Vix mihi persuadeo virum ex homine miseriorem natum fuisse quam Noah.* — Funccii Chron., fol. 17.

^{b} Erasm. in *Vita Chrysost.*

Ver. 29. {See Trapp on "Ge 9:28"}

Chapter 10

Ver. 1. **And unto them were sons born after the flood.**] Great store of sons: else how could they so soon have peopled the whole earth? See here the virtue of that divine benediction, #Ge 9:1,7.

Ver. 2. **The sons of Japheth.**] Not all, but the chief men of renown, Ethnarchs: think the same of the other two sons of Noah: seventy-one of their posterity are here registered (fourteen of Japheth, thirty-one of Ham, and twenty-six of Shem); hence it went for current among the ancients (grounding upon #Ge 10:31,32 of this chapter) that the nations were afterwards distinguished by so many tongues and countries.

Ver. 3. **Ashkenaz.**] *Hinc Tuiscones*, or Duitschmen, say the Jews; making Ashkenaz the father of the Germans, as Gomer of the Cimbrians or Danes, and Meshec of the Muscovites. But of these things there is little certainty. See Breerwood's Inquiries.

Ver. 4. **Elishah.**] Whence the Eolians.

Tarshish.] Whence the Cilicians, where Tarsus (Paul's country) was.

Kittim.] Whence the Macedonians. {#Nu 24:24 Da 11:30}

Dodanim.] Whence the Epirotes (Scanderberg's country), where stands the city Dodaena.

Ver. 5. **By these were the isles of the Gentiles.**] That is, the countries of Europe and Asia the Less, inhabited by Japheth's posterity. Europe hath its name, in Greek, ^{a} from the latitude and large surface of it, which answers well to the name of Japheth (signifying enlargement), who, together with his offspring, was, by God's appointment, to rule there far and wide toward the west and north. Asia hath its name from two Hebrew words that signify the fire of the Lord, ^{b} which, in Persia and other parts thereof, they superstitiously deified. Asia the Less, was so called first by Attalus, king of Pergamus, who, being the last of that name and race, made the Romans his heirs by will. They turned his country into a province, and called it Asia, by the name of the continent—as devouring, doubtless in hope, that whole part of the world by this small beginning. Hence, likely, came that first distinction of the Lesser Asia.

^{a} Ευρωπη, ex ευρωα et ωψ quasi dilatatio.

^{b} אשׁיה *Ignis Domini* Q. Curtius saith of Darius, that he called upon the sacred and eternal fire.

Ver. 6. **Cush.**] Ethiopians came of him. ^{#Ps 7:1. title} Wicked Saul, for his black deeds, is called Cush. ^{confer #Jer 13:23 Am 9:7}

Mizraim.] From whom came the Egyptians. Turks and Arabians call Egypt Mesra, or Masra, at this day. ^{a}

^{a} Chald. parap.

Ver. 7. **Seba.**] Of whom seem to have come the Abassines in Africa, the only region there entirely possessed by Christians. Hence came the Queen of Sheba, &c.

Ver. 8. **Nimrod, he began to be a mighty one.**] His name signifies a rebel: he was the chief Babel builder, and there began to be a mighty one. A giant, saith the Greek, -such another as Goliath was in his generation, ^{#Isa 17:51} where the same word is used, -a magnifico, a grandio; such a one as sought to make himself great, even to a proverb. ^{#Ge 10:9} But there is a double greatness; first, genuine; secondly, brutal. This latter is no such commendation; a beast in this

may, and doth exceed us; as in the former, we exceed ourselves and others.

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

{a} Epiphan. Heres., 38.

Ver. 10. **And the beginning of his kingdom was Babel.**] But not the end of it. Ambition is boundless, rides without reins, builds itself on the ruins of others, and cares not to swim to its design, though in a sea of blood. *Crescit interea Roma Albae ruinis*, begins one of Livy's Decades.

Ver. 11. **Out of that land went forth Asshur.**] Either because wickedness dwelt there, {#Zec 5:11} for Asshur was a son of Shem, and might have so much goodness in him; {#Ge 10:22} or else he was hunted thence by Nimrod, who made himself the first monarch, and had Babel, in the land of Shinar, or Chaldea, for the beginning of his kingdom.

Ver. 12. **The same is a great city.**] As consisting of three cities, and having more people within the walls than are now in some one kingdom. See the greatness of this city set forth in the *Preacher's Travels*, p. 89. The greatest city in the world at this day is said to be Quinsai, in Tartary, which is a hundred miles about, as M. Paulus Venetus writeth, who himself dwelt therein, about the year 1260. Cambula, the imperial city, and seat of the great Cham of Tartary, is in circuit twenty-eight miles about. {a} Nineveh was three days' journey in Jonah's days: now it is destroyed (as was long since prophesied by Nahum), being nothing else than a sepulchre of herself, a little town of small trade, where the Patriarch of the Nestorians keeps his seat at the devotion of the Turk. As Susa, in Persia, once a lily (as the name signifies), for the sweet sight, and so rich, as afterwards is reported, {#Ge 11:3} is now called Valdac, of the poverty of the place. {b}

{a} *Turk. Hist.*, fol. 75.

{b} *Preacher's Travels*, 88.

Ver. 13, 14, **Ludim and Anamim.**] Aben-Ezra thinks that these were names of provinces, and that in every province there was a family; whence also the names are all plural.

Ver. 14. {See Trapp on "Ge 10:13"}

Ver. 15. **Canaan begat Sidon.**] Who built the city Sidon, in Phoenicia, near to Tyre, which afterwards contended with it for principality. It fell afterwards by lot to the tribe of Asher. {#Jos 19:28}

Ver. 16-18. **These are those accursed nations.**] Whose countries God afterwards gave to his people Israel, having "espied" it out of all lands for such a purpose. {#Eze 20:6}

Ver 17. {See Trapp on "Ge 10:16"}

Ver. 18. {See Trapp on "Ge 10:16"}

Ver. 19. **And the border of the Canaanites.**] Which was afterwards enlarged to the Israelites by the addition of two kingdoms beyond Jordan.

Ver. 20. **These are the sons of Ham.**] More in number, and more sweetly situated, than the posterity of either Shem or Japheth: thirty sons and nephews of cursed Ham are here recited and registered, when of blessed Shem we find but twenty-six, and of Japheth but fourteen. And for their countries, Canaan hath the navel of the world (*sumen totius orbis* , as one {a} calls that country), a land that floweth with milk for necessity, and honey for delight; where the hardest rocks sweat out honey and oil. {#De 32:13 Ex 3:17} *Nihil mollius coelo, nihil uberius solo* , as Florus saith of Campania; a land that God had spied out among all lands for his own peculiar people, yea, for himself to dwell in. Lo, this was Ham's possession, when his two better brethren dwelt in the more barren waste countries of the east and west. God deals by his people here as the host doth by his guests, who lets them have the best meats and fairest lodgings, but reserves the inheritance for his children. The Lord holds his servants to hard meat many times; but then they have it of free cost: whereas the wicked eat of the fat and drink of the sweet; but their "meat in their bowels is turned into the gall of asps, God shall cast it out of their bellies". {#Job 20:14,15} In fattening them he doth but fit them for destruction, as he did these Canaanites, whose pleasant land he afterwards made a spoil to his own Israel. They grew a burden to

that good land, which therefore, for their wickedness, spued them out, {#Le 18:25} after they had filled it from corner to corner with their abominable uncleannesses. {#Ezr 9:11}

{a} *L. Flor*, lib. i. cap. 16. See #De 8:7-9 11:11,12.

Ver. 21. **Unto Shem also.**] His issue is set down last, because to be most insisted on in the holy history.

Ver. 22. **Elam.**] Father of the Persians, that warlike people, but worshippers of the sun. We read of a Persian ambassador, who, when he was among Christians, would have these words much in his mouth, *Soli Deo gloria*, cunningly, under that covert, giving honour to the sun.

Ver. 23. **Uz.**] Haply Job's country: for we can here but *hariolari in re dubia*, go by conjecture only.

Ver. 24. **And Arphaxad.**] Held to be the father of the Chaldees.

Ver. 25. **Peleg, for in his days was the earth divided.**] Eber, of whom came the Hebrews or Israelites, {#Ex 1:15} that he might have before his eyes a perpetual monument of God's just displeasure against the ambitious Babel builders, calls his son Peleg, or Division, because in his days was the earth divided. It is good to write the remembrance of God's worthy works, whether of mercy or justice, upon the names of our children, or otherwise as we can best, to put us in mind of them; for we need all help; such is either our dulness or forgetfulness. What was it else that made David so often to put the thorn to his breast? {#Ps 103:1-3} And why would God have the plates of the censers of those sinners against their own souls, to be a covering to the altar, but to be a memorial to the children of Israel, that no stranger come near to offer incense, that he be not as Korah and his company, &c.? {#Nu 16:38,40}

Ver. 26. **Joktan begat Almodad, &c.**] This man with his sons may seem to have seated in the East Indies; but, fallen from Heber's faith to heathenism, they are written in the dust: there is little mention of them in the Scriptures. They have lost their genealogy, as those degenerate priests, who in the time of the captivity took scorn to be in the register, and were therefore worthily afterwards rejected by the Tirshatha. {#Ezr 2:62,63}

Chapter 11

Ver. 1. **And the whole earth was of one language.**] Unity without verity, is no better than conspiracy. A legion of devils could accord to get into one man; and, though many, yet they speak and act as one in that possession. That infernal kingdom is not divided against itself. A shame for God's saints to be at difference. What should sheep do snarling, like dogs, one at another? The children of this world are wiser, a fair deal, in their generation; {#Heb 3:10} they can combine and comply, as here; though their society be as unsavoury as the slime and filth that is congealed, when many toads and other vermin meet together.

Ver. 2. **In the land of Shinar.**] Which was a part of the garden of Eden, as most geographers think, fat and fruitful still above belief (Herodot. lib. i. cap. 93; Plin. lib. vi. cap. 26).

Ver. 3. **And they said one to another.**] One broached this counsel, and the rest soon consented. Let us consider one another to whet on to love and good works. {#Heb 10:24} One live coal may set a whole stack on fire. When Silas came, Paul "burned in spirit," {#Ac 18:5} {a} and preached lustily.

Let us make brick, &c.] Thus, wanting stones, they devised matter for their cursed building. {b} Good cause hath the Church to be as ingenious and sedulous in building staircases for heaven, as the devil and his imps in digging descents to hell.

And they had brick for stone, and slime for mortar.] And yet though the walls were high and huge, this city was taken first by Cyrus, afterwards by Alexander, and plundered at several times by many other enemies. Shusa in Persia was first built by Tithonus and his son Memnon, who was so exceeding prodigal, that, as Cassiodorus writes, he joined the stones together with gold; so rich it was that Aristagoras thus cheered up his soldiers that besieged it. This city if you can take, you may vie with Jove himself for wealth and riches. {c} Here Alexander found 50,000 talents of gold, besides silver. But what is all this to the heavenly Jerusalem, whose pavement is pure gold, and her walls garnished with all precious stones? {#Re 21:19} Why do we then labour in the fire, to "load ourselves with thick clay"? {#Hab 2:6} Why doth not this "kingdom of heaven suffer violence by us, sith the violent take it by force," {#Mt

11:12} or make a prey, a prize of it (so Hilany {d} rendereth it) as soldiers do of a city they have taken? Oh that we could say of heaven, as Sextus Ruffus doth of Cyprus, *Cyprus famosa divitiis paupertatem populi Rom. ut occuparetur sollicitavit* ! This island was anciently called Macaria: Heaven more truly.

{a} συνεχετο. *Intus et apud se aestuabat praezeli ardore.*

{b} *Apud Babylone Traianus Imp. vidit lacum bituminis, ex quo moenia Babylonis aedificata fuerant, cuius tanta vis est, ut permixtum cum lateribus, quovis saxo sit aut ferro potentius. — Dio in Vita Trajan.*

{c} *Iam cum love de divitiis licet certetis. — Cassiod., lib. vii.; Var., epist. xv.*

{d} *Diripiunt metaph. a castris aut arce quapiam, quae irrumpentibus hostibus diripitur. — Hilar.*

Ver. 4. Let us build us a city and a tower.] This tower raised a head of majesty, 5164 paces from the ground, having its basis and circumference equal to the height. The passage to go up, went winding about the outside, and was of an exceeding great breadth, there being not only room for horses, carts, &c., to meet and turn, but lodgings also for man and beast (as Verstegan reports), grass and grain fields for their nourishment. {a}

Let us make us a name.] This is a disease that cleaves to us all, to "receive honour one of another, and not to seek the honour that cometh from God only". {#Joh 5:44} A rare man he is surely, that has not some Babel of his own, whereon he bestows pains and cost, only to be talked of. *Hoc ego primus vidi*, was Zabarelle's επιπικτιον. {b} Epicurus would have us believe, that he was the first that ever found out the truth of things. Palaemon gave out, that all learning was born and would die with him. {c} Aratus the astrologer, that he had numbered the stars, and written of them all. Archimedes, the mathematician, that if he had but where to set his foot, he could move the earth out of its place. Herostratus burnt Diana's temple for a name. {d} And Plato {e} writes of Protagoras, that he bragged, that whereas he had lived sixty years, forty of them he had spent in corrupting of youth. Cicero {f} tells us, that Gracchus did all for popular applause; and observes, that those philosophers that have written of the contempt of glory, have yet set their names to their own writings, which shows an itch after that glory they persuaded others to despise. These two things, saith Cicero somewhere of himself, I have to boast of, *Optimarum artium scientiam et maximarum rerum gloriam*, my learned works, and noble acts.

Julius Caesar had his picture set upon the globe of the world, with a sword in his right hand, a book in his left, with this motto, *Ex utroque Caesar*. Vibius Rufus used the chair wherein Caesar was wont to sit, and was slain; he married also Cicero's widow, and boasted of them both, as if either for that seat he had been Caesar, or for that wife an orator, {g} When Maximus died in the last day of his consulship, Caninius Rebilus petitioned Caesar for that part of the day, that he might be said to have been consul. {h} So many of the Popish clergy have with great care and cost procured a cardinal's hat, when they have lain a dying, that they might be entitled cardinals in their epitaph, as Erasmus writes. But for men's ennobling themselves by building, those seven wonders of the world were made merely for a name. Pharos, a watch-tower in Egypt, being one of the seven, was built by Ptolomy Philadelph, all of white marble. The chief architect was Sostratus of Gnidos, who engraved on the work this inscription, "Sostratus of Gnidos, son of Dexiphanes, to the gods protectors, for the safeguard of sailors." This inscription he covered with plaster, and thereon engraved the name and title of the king the founder: that (that soon wasted and washed away) his own that was written in marble, might be eternised to posterity. This tower, saith Wickam, is a known story. And Phidias, the famous carver, so cunningly set his own countenance into Minerva's shield at Athens, that it could not be defaced, but the shield itself must be disfigured. The Hague, in Holland, has two thousand households in it. The inhabitants will not wall it, as desiring to have it counted rather the principal village of Europe, than a lesser city. And Sextus Marius, being once offended with his neighbour, invited him to be his guest for two days together. The first of those two days he pulled down his neighbour's farmhouse; the next, he set it up again, far bigger and better than before. And all this for a name, that his neighbours might see and say, what good or harm he could do to them at his pleasure. {i}

{a} Heyl., *Geog.*

{b} Dr Prid., *Contra Eudoemon. Joh.*

{c} *Secum literas esse natas, et morituras.* — Sueton.

{d} Aug. *de Civit. Dei.*, lib. xvi.

{e} Plato in *Menone Tusc.* iii.

{f} *Pro Archia Poeta.*

{g} *Epist. Famil.*, lib. vii.—Gabriel Simeon in *Symbolis*.—Dion Cass. in *Tyberio*.

{h} *O vigilantem Consulem qui tuto consulatus sui tempore, somnum non vidit*.

{i} Heylin's *Geog.*, p. 750, -B. Godwin's *Catalogue*.—Heylin's *Geog.*, p. 240.—Dio in *Tiberio*.

Ver. 5. And the Lord came down.] *Non motu locali, sed actu iudiciali* .

To see the city, & c.] That so his sentence, grounded not upon hearsay, or uncertain information, might be above all cavillation or exception. A fair precedent for judges. Caiaphas first sentenced our Saviour, and then asked the assessors what they thought of it. The chief captain first commanded Paul to be scourged, and then examined. {#Ac 22:24,25} This was preposterous. God, though he knew all before, is yet said to come down to see. Let his actions be our instructions. No man must be rashly pronounced a leper: and the judges must "make diligent inquisition," {#De 19:18} as flints must carry fire but not easily express it. Potiphar was too hasty with Joseph, and David with Mephibosheth. Aeneas Sylvius {a} tells us of some places, where thieves taken but upon suspicion, are presently trussed up, and three days after they sit in judgment upon the party executed. If they find him guilty, they let him hang till he fall. And if not, they take down the body and bury it honourably at the public charge. This is not Godlike, nor a point of wisdom: for *Nervus est sapientiae non temere credere* .

Which the children of men builded.] Nimrod chiefly, with his fellow Hamites. But that some of Shem's and Japheth's posterity had a hand in it, is more than probable, by their common punishment, the confusion of tongues. Heber and his had nothing to do with them; and therefore retained the Hebrew tongue, called thenceforth "the Jews' language," {#Isa 36:11} until they were carried captive to Babylon, where grew a mixture among them of Hebrew and Chaldee, whence came up the Syriac tongue, common in our Saviour's time, as appears by many Syriac words in the Gospels.

{a} Aene. Sylvius., *Europ.*, cap. xx.

Ver. 6. Behold the people is one, &c.] This benefit they abused to their pride and ambition, which they should have used to the help of the humane society, and common intercourse. They built, and God

bare with them for a time, that he might make fools of them in the end. And this he doth daily.

Ver. 7. **Go to, let us go down.**] "Go to," say they: "Go to," saith He. "Let us build to heaven," say they: "Let us go down and see it," saith He. "Let us make us a name," say they: "Let us confound their language, that they may not so much as know their own names," saith He. "Lest we be scattered," say they: "Let us scatter them abroad the world," saith He. Thus God words it with them, and confutes their folly from point to point. Thus he sets himself in battle array against the proud, as St James has it, *{αντιτασσειται, #Jas 4:7}* and overthrows them in plain field. He dealt more severely with David for numbering the people than for the matter of Uriah. He turned Nebuchadnezzar grazing among beasts, for pruning and priding himself upon this Babel. "Is not this great Babel, that I have built?" Why, no; Nimrod built it, and Ninus, and Semiramis: Nebuchadnezzar only beautified it, or, at utmost, enlarged it. But pride detracts from God and man, and is therefore justly hated and scorned of both.

And there confound their language.] When men began once θεομαχειν, they were compelled by God λογομαχειν.

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

Neither is there any better understanding and agreement among the Babel builders at this day (*Babylon enim altera, nempe propinquior atque recentior adhuc stat, cito itidem casura, si essetis viri*, said Petrarch long since); witness their many sects and deadly dissensions among themselves, of which read the "Peace of Rome," "Rhemes against Rome," *{a}* and various other English treatises to the same purpose. Bellarmine teaches, that the bread in the sacrament is not turned into Christ's body *productive*, but *adductive*. And this, saith he, is the opinion of the Church of Rome. This Suarez denies, and saith, it is not the Church's opinion. *{b}* Thus

these great master-builders are confounded in their language, and understand not their own mother. The greatest clerks among them cannot yet determine how the saints know our hearts and prayers—whether by hearing or seeing, or presence everywhere, or by God’s relating or revealing men’s prayers and needs unto them. All which ways some of them hold as possible or probable; and others deny and confute them as untrue. {c} Alsted calls Baronius’s "Annals" the Tower of Babel. And another saith, Baronius doth not write annals, but maketh them. How he takes up St Paul for reproving Peter at Antioch, and contradicts the Holy Ghost, is well known; as also how he thunders against the king of Spain, his sovereign, concerning the kingdom of Sicily; for the which rudeness, when he was reprehended by another cardinal, he thus defended himself: An imperious zeal hath no power to spare, no, not God himself. Was not this an apology well befitting a Babel builder? Christchurch, in Oxford, like the tower of Babel, saith one, began with such stupendous magnificence, under the pride of Wolsey (another cardinal of the Church of Rome), who resolved to make it a work of wonder, that the Controller of men’s actions determined to make it a work of confusion; and so, when the cardinal fell, the walls had fallen too, had not Henry VIII. looked graciously upon it, to set it up, to some purpose. {d}

{a} *De Rom. utriusque Fort. Dial.*, 118.

{b} *Cade Of the Church*, 247.

{c} Morton’s *Appeal*, lib. ii. cap. 12, sec. 5.

{d} Gainsf. *Glor. of England*.

Ver. 8. **So the Lord scattered them abroad.**] Which was the evil they feared, and by this enterprise, sought to prevent. But there is neither counsel, power, nor policy against the Lord. "The fear of the wicked shall come upon him". {#Pr 10:24} As it befell those wretched Jews, {#Joh 11:48} "The Romans shall come," &c., and come they did accordingly. Pilate, for fear of losing his office, delivered up Christ, and was by Caius kicked off the bench.

Ver. 9. **The Lord did there confound the language.**] A sore cross and hindrance of interchange of commodities between nation and nation. This great labour also hath God laid hereby upon the sons of men, that a great part of our best time is spent about the shell (in learning of language) before we can come at the kernel of true

wisdom, Scripture wisdom especially. Our Saviour's epitaph, written in Hebrew, Greek, and Latin, as it sets forth Christ unto us to be; First, The most holy (for the Hebrew tongue is called the holy tongue); Secondly, The most wise (for in Greek is all human wisdom written); Thirdly, The most powerful (for the Latins were lords of the earth, and propagated their tongue among all the nations). So it signifies that God would have the dignity and study of these three tongues to be retained and maintained in the churches of Christ to the world's end. Hebricians, saith Reuchlin, drink of the fountains; Grecians of the rivers; Latinists of the standing pools only. {a} There were that mocked at the multitude of tongues. {#Ac 2:13} And the monks were mad almost at such *Camilli literarii* as chased out barbarism and brought in the learned languages. {b} But let us acknowledge it a singular gift of God, as for the gathering of the Church at first, {#Ac 2:1-4} so still for the edifying of the body of Christ, "till we all come unto a perfect man," {#Eph 4:13} to speak the language of Canaan, in the kingdom of heaven.

And from thence did the Lord scatter them.] The Hebrew doctors say, {c} that at this dispersion there were seventy nations, with seventy various languages. Epiphanius saith, that their one language was divided into seventy-two; for so many men were then present, and each man had his own dialect, and went his own way with it. Cleopatra is famous in history for her skill in tongues. She could give a ready answer to ambassadors that came, whether they were Ethiopians, Hebrews, Arabians, Syrians, Medes, or Parthians. Yea, she could tune and turn her tongue, as an instrument of many strings, saith Plutarch, {d} to whatever language she pleased. This minds me of those cloven tongues, and of that utterance the Spirit gave them. {#Ac 2} "Parthians, Medes, Elamites, strangers of Rome, Jews and proselytes, Cretes and Arabians heard" the apostles speak "in their own tongue the wonderful works of God," to the singular advantage of the Church, that was then out of all nations to be collected, and that by a like means as these rebels were scattered.

{a} *Hebraei bibunt fontes, Greci rivos, Latini paludes.*

{b} Joh. Manlii. *loc. com.*, p. 130.

{c} R. Menahem *in Gen. xi.*

{d} την γλωτταν ωσπερ οργανον τι πολυχωρδεο, ευπετως τρεπουσα προς ην βουλοιτο διαλεκτων. Plut.

Ver. 10. **These are the generations of Shem.]** To whose genealogy Moses here returneth, that he may come to the history of Abraham, the father of the faithful.

Ver. 11. **And Shem lived after he begat, &c.]** He saw ten generations, and lived till Isaac was fifty years old, who might well be his pupil, which (if Shem were Melchisedec) is so much the more likely. Heber also lived till Abraham was dead; a singular blessing to them both. This comfort the patriarchs had of their tiresome and tedious pilgrimage, that as Shem saw Lamech, so Lamech saw Adam, and Isaac saw Shem. Now, *ipse aspectus viri boni delectat*, saith Seneca. How much more, when "they that fear the Lord speak often one to another" {#Mat 3:16} for mutual edification and encouragement? This the mad world calls faction and capriciousness. But what saith Tertullian to it? *Cum boni, cum probi coeunt, cum pii, cum casti congregantur, non est factio dicenda, sed curia: et e contrario illis nomen factionis accommodandum est, qui in odium bonorum et proborum conspirant.* {a}

{a} Tert. *Apol. advers. Gentes*, cap. 39, n. 520.

Ver. 12. **And begat Salah.]** Cainan, say the seventy interpreters, but not according to the Hebrew verity. See for this the note on {See Trapp on "Lu 3:36"}

Ver. 16. **And begat Peleg.]** Whether Peleg were Heber's firstborn, Buxtorf {a} doubteth and disputeth; but without any just cause. But, *cum errat eruditus, errat errore erudito*, saith the Arabic proverb. {b}

{a} Dissertat. 2 Thess. 75.

{b} Erpenius. *Centuriae duae Prov. Arab.*, 82.

Ver. 22. **And begat Nahor.]** Who, first of the patriarchs, fell to idolatry: for Laban sware by Nahor's gods.

Ver. 24. **And begat Terah.]** Who also at first "served other gods, beyond the flood". {#Jos 24:2}

Ver. 27. **Terah begat Abram.]** Who whether he were Terah's firstborn, is a great question; but, being an important man, he is first mentioned. (Abram was not Terah's first born. #Ge 11:32 12:4 This means that Terah was 130 years old when he begot Abram. Editor.)

Ver. 28. **And Haran died before his father Terah.]** The Hebrews say he died a martyr, being burnt with fire by his countrymen the

Chaldees, because he would not worship the fire, which they had made their god. Martyrdom came early into the world, as we know in Abel, who as he was the first that died, so he died for religion. Now if this be true of Haran, as the Jewish doctors will have it; then he had, for aught we know, the maidenhead (as a certain martyr phrased it) of that kind of martyrdom. The first that were burnt for religion, since the Reformation, are said to be Henry and John, two Augustinian monks at Brussels, *anno* 1523, under James Hogostratus the Dominican Inquisitor. The executioner, being demanded whether they recanted in the flames, denied there was any such thing; but said, that when the fire was put to them, they continued singing the creed, and *Te Deum*, till the flame took away their voice. All this Erasmus testifieth, ^{a} though he was no Lutheran; and thereupon maketh this good but wary note, *Damnari, dissecari, suspendi, exuri, decollari, piis cum impiis sunt communia: damnare, dissecare, in crucem agere, exurere, decollare, bonis iudicibus cum piratis ac tyrannis communia sunt. Varia sunt hominum iudicia, ille foelix qui iudice Deo absolvitur*. Our protomartyr in Queen Mary's days was Reverend Master Rogers; he gave the first adventure upon the fire. His wife, and children, being eleven in number, ten able to go, and one sucking at her breast, met him by the way as he went toward Smithfield. This sorrowful sight of his own flesh and blood could nothing move him, but that he constantly held out to the death, and so received a crown of life. ^{b} Neither hath God left himself without witness among the very heathens. For in the city of Lima, in Mexico, not two months before our coming there, saith Captain Drake, ^{c} twelve persons were condemned by the Spaniards there for profession of the gospel; of which, six were bound to one stake and burnt; the rest remained yet in prison, to drink of the same cup within a few days.

^{a} Erasm., lib. xxiv., epist. 4.

^{b} *Act. and Mon.*, fol. 1356.

^{c} *The World Encompassed*, by Sir F. Drake p. 59.

Ver. 29. **And the father of Iscah.**] The Chaldee Paraphrast addeth *Hi Sara;*, the same is Sarah. It was not yet flatly forbidden to marry a brother's daughter, as afterwards it was. ^{#Le 18:14} Why then should Burgensis on the text say, that such marriages were never prohibited?

Ver. 30. **But Sarai was barren.**] Till she had prayed for a child thirty years, and then she had him with abundance of joy. At first she believed not the promise, but laughed at the unlikelihood, and was checked for it. But when she had better bethought herself, "through faith she received strength to conceive seed, because she judged him faithful who had promised". {#Heb 11:11} She was (when past age) delivered of a child; who was not more the child of her flesh, than of her faith. Whether she were that Iscah spoken of in the verse next aforegoing, the doctors are divided. Some say that Iscah, in Chaldee, signifieth the same that Sarai in Hebrew. Others more probably make Sarai another woman, and the daughter not of Haran, but of Terah: how else could Abram say of her, that she was the daughter of his father, but not of his mother? {#Ge 20:12} {a}

{a} *Ea quae clavum administrationis tenet.*

Ver. 31. **And Terah took, &c.**] Being admonished of the Divine oracle, {#Ac 7:2,3} by his son Abram, he rebuked him not, neither charged him, upon his blessing, to abide in his native country, as many a father would have done (for what was he wiser and better than his forefathers?) but abandoned his idols, and went as far as his old legs could carry him toward the country that God should show them. For as yet they "went forth, not knowing whither they went". {#Heb 11:8} But having God by the hand, they knew they could not go amiss. This was a blessed blind obedience, not to dispute, but to despatch; to wink, and put themselves into God's hand, to be led about at his pleasure, to follow him without sciscitation. {a}

{a} *Instar caeci oculos clausit, vocantemque Deum secutus est.—Bucholcer.*

Ver. 32. **Terah died in Haran.**] And so fell short of the earthly, but not of the heavenly Canaan; to the which, there is as ready a way and as speedy a passage, from one place, as from another. But as the body, when once glorified, shall soon be wheresoever the soul will: so soon shall be the soul where God wills, when once delivered.

Chapter 12

Ver. 1. **Now the Lord had said to Abram.**] But was not this to command him to do that which was against nature? No, but only against corrupt nature, which must be denied, and mortified, or there is no heaven to be had. Father and friends must be hated (that is, not

loved, as "Esau have I hated"), where they hang in our light, or stand in our way to keep us from Christ. {#Mt 10:37}

Get thee out of thy country.] This is a hard saying to flesh and blood; for, *Nescio qua natale solum*, & c. But hard or not hard, it must be done, because God bids it; and difficulty, in such a case, doth but whet on heroic spirits, making them the more eager and resolute. It pleased David well to be set to fetch a hundred foreskins of the Philistines. God's kingdom must be taken by violence. It is but a delicacy to dream of coming there in a featherbed. Too many, with Joseph, dream of their preferment, but not of their imprisonment. He that will be Christ's disciple here, and co-heir hereafter, must deny himself; that is an indispensable duty. Abram was old-excellent at it.

And from thy kindred, and father's house.] Who set out fair with Abram—as did likewise Orphah with Ruth—but settled in Haran, which was also in Chaldea, not far from Ur, and would go no farther, after the old man's death. There they had feathered their nests, gathered substance, and got souls, that is servants; {#Ge 12:4} and, therefore, there they would set up their staff, and afterwards turned again to idolatry. {#Ge 31:30,53 Jos 24:2} Many follow God as Samson did his parents, till he light upon a honeycomb; or as a dog doth his master, till he meet with carrion; and then turn him up. Demas forsook God, and embracing this present world, became afterwards a priest in an idol-temple, as Dorotheus tells us.

Unto a land that I will show thee.] Yet told him not whither, till he was upon the way, but "called him to his foot," {#Isa 41:2} that is, to follow him, and his direction. *Magnus est animus qui se Deo tradidit*, saith Seneca. *Eundum quocunque Deus vocarit*, saith another, *etiamsi in ea loca migrandum esset* —

“*Pigris ubi nulla campis
Arbor aestiva recreatur aura:
Quod latus mundi nebulae malusque
Iupiter urget.*”

Ver. 2. **And I will make of thee a great nation.]** Why then should the scornful Jews call us nations or Gentiles in contempt? yea,

heathen bastards, heathen dogs, as they do at this day? ^{a} Surely, either themselves are of this great Goi or nation here mentioned, or else they have not Abraham to their father; choose them which.

I will bless thee.] As a father his children, with all spiritual comforts, ^{#Eph 1:3} and earthly contentments; with the blessings of the right hand, and of the left; with "the upper and nether springs," ^{#Jud 1:15} as Caleb blessed his daughter Achsah. "He will give grace and glory," and (if that be not enough) "no good thing will he withhold," &c. ^{#Ps 84:11} Hence Moses cries out, "Happy art thou O Israel; who is like unto thee!" &c. ^{#De 33:29}

And make thy name great.] A great name then is a great blessing. So David took it. ^{#2Sa 7:9} And it was no small comfort to him, that whatever he did, pleased the people. Blessing and praise (or good name) is expressed by one and the same word ^{b} in both Testaments. ^{#Pr 27:21} Only (as it is in the same text) it then proves a blessing, when it is to a man "as the fining pot for silver, and furnace for gold," when it melts us, and makes us better, when it works in us a care to walk worthy of the praise given us, to purge ourselves from all filth, that we may be as pure vessels, meet for the Master's use, fit to be set upon the celestial shelf, as that martyr phrased it, ^{c} "Since thou hast been precious in my sight, thou hast been honourable". ^{#Isa 43:4} Virtue is instead of a thousand coat-of-arms on shields.

And thou shalt be a blessing.] That is, in a high degree blessed; or a common blessing ^{d} to all, wherever thou comest, who shall fare the better for thee. Or, a public pattern of blessing (so some Hebrews expound it). Those that wish well to themselves, or others, shall pray God that Abram's blessedness may befall them. The contrary hereunto is now befallen his unhappy posterity for their obstinacy. A curse they are become among the Gentiles, as was foretold them. ^{#Zec 8:13} Sanctius, upon that text, tells us, that all over Turkey they have taken it up for a curse, -I would I might die a Jew, then; and, Let me be a Jew if I deceive thee. ^{e}

^{a} Pareus in **#Ro 11:25**. See my *True Treasur.*, p. 297.

^{b} הַכְרֵב εὐλογία

{c} *Act. and Mon.*

{d} *Vir bonus est commune bonum.*

{e} *In execrationibus dicunt, Iudaeus sim si fallo. — Sanct.*

Ver. 3. And I will bless them that bless thee.] Some there are that will curse those whom God blessed; but nothing so many as they that will rise up and call them blessed. These are expressed here in the plural number; those in the singular only. "For who is he that will harm you, if ye be followers of that which is good?" *{#IPe 3:13}* But say there be some Balaams that would curse God's Israel, *{#Nu 23:2}* or some Esaus that could wish them unblest again; yet God will turn Balaam's curse into a blessing (which is reckoned as a great favour); and he will tell Esau (if not in his ear, yet in his conscience) that Jacob is blest, "and he shall be blest." *{#Ge 27:33}* If Isaac, drawn aside by natural affection, would go about to reverse the blessing, God will cause him to "tremble very exceedingly," and so overawe him that he shall not be able to do it. But see here (as in a mirror) the wonderful love of God to his children: so dear they are unto him, that he cannot but love all that love them, and bless those that bless them. They have a powerful speech in Spain, -He that wipes the child's nose kisseth the mother's cheek. Surely, as natural parents take the kindnesses and unkindnesses showed to their children as done to themselves, so doth God.

And in thee shall all families, &c.] That is, "in thy seed," as it is interpreted, *#Ge 22:18*. To wit, in Christ that shall take flesh of thee, as both Peter and Paul expound it, *#Ac 3:25 Ga 3:9,16*. Hence Christ is called "the gift," *{#Joh 4:10}* and "the benefit," *{#1Ti 6:2}* by an excellency, "and the desire of all nations," *{#Hag 2:7}* sent a purpose "to bless us, in turning every one of us from our iniquities". *{#Ac 3:26}*

Ver. 4. So Abram departed.] He had now enough, having such precious promises, though he previously had nothing else. He parted with his friends and kindred, but is now become the friend of God, and akin to Christ. Let their money perish with them, who esteem all the gold in the world worth one day's society with Jesus Christ, and his Holy Spirit, said that noble Marquess Galeacius Caracciolus, *{a}* who being nephew to Pope Paul V., and a prince of great wealth and power, left all for Christ, living and dying a poor exile at Geneva, that he might enjoy the liberty of his conscience, and serve God according to the truth of the gospel. Remarkable is that which

Calvin writes of him in his dedicatory epistle to him, set before his Commentary upon the First Epistle to the Corinthians, — *Etsi neque tu*, & c.

And Lot went with him.] Herein Abram was more happy than Caracciolus; for he, being converted by Peter Martyr's Lecture on the First Epistle to the Corinthians, and resolving thereupon to leave all and go to Geneva, opened his mind to some of his most familiar friends, and wrought upon them so far, as they promised and vowed to accompany him, &c.; but when they came to the borders of Italy, and considered what they forsook, they first looked back with Lot's wife, and then, without any entreaty, went back as Orpah: so going out of God's blessing into the world's warm sun, as they say, which yet they long enjoyed not; for they were after taken by the Spanish Inquisition, and forced to abjure Christian religion, being neither trusted nor loved of one side nor other. {b}

And Abram was seventy-five years old when he departed.] So he continued a pilgrim for a hundred years together, {#Ge 25:7} having ten sore trials, and every one worse than other.

{a} His life is set forth by Mr. Crashaw.

{b} *Life of Caracciolus*, by Crashaw, p. 11.

Ver. 5. And Abram took Sarai his wife.] The faithful companion of all his travels and troubles—one that "did him good, and not evil all her days". {#Pr 31:12} And although she suffered much hardship with him, and for his sake, and was oft put to it, yet she was "not afraid with any amazement," as many a woman would have been. {#IPe 3:6} A valiant woman she was, and no less violent than he for God's kingdom, whereof Canaan was but a type.

Ver. 6,7. And the Canaanite was then in the land. And the Lord appeared to Abram.] The sight of those wicked Canaanites might discourage him, and unsettle his faith. But then the sight of God relieved him (he is the first man that God is said to appear to); and the promise, "Unto thy seed will I give this land," could not but put spirits into him, and make his good old heart to dance a lively dance { *levaltoes* } in his bosom. When the poor soul even sinks sometimes at the sight of these Canaanites (corruptions), and despairs almost of a conquest, God lets in a beam of his own light, and comforts it with

some cordial promise, which is as Boaz was to Naomi, "A restorer of his life, and a nourisher of his old age". {#Ru 4:15}

Ver. 7. **And there builded he an altar to Jehovah.**] Although the Canaanite was then in the land. God hath promised, when he cleanseth his Church, that "the Canaanite shall be there no more". {#Zec 14:21} But while they are there, we must "shine as lamps amidst a crooked and cursed generation, holding forth the word of life"; {#Php 2:15,16} as an ensign, bearing up God's name as a badge, or beacon; wearing his mark in our foreheads, {#Re 9:4} the place of open profession; setting up an altar even amidst idolaters, as Abram, and calling it "Jehovahnessi—the Lord is my banner," as Moses. {#Ex 17:15} Some that seemed to wish well to Edmund Allan Martyr, {a} bid him keep his conscience to himself, and to follow Baruch's counsel: {#APC Bar 6} Wherefore, when ye see the multitude of people worshipping them behind and before, say in your hearts, O Lord, it is thou that oughtest only to be worshipped. These had more of Nicodemus in them than of Nathanael.

{a} Act. and Mon., fol. 1796.

Ver. 8. **And he removed from thence.**] Because his building altars to Jehovah was offensive to the Canaanites. Indeed, it was a wonder they stoned him not; but God restrained them.

And there he builded an altar to the Lord.] This was still his first care wherever he came, and should be ours. We are a kingdom of priests, and have an altar, {#Heb 13:10} which is Christ, who sanctifies the offering. {#Mt 23:19} "By him, therefore, let us offer the sacrifice of praise to God continually". {#Heb 13:15} *Imo altare extruamus non lapideum, sed carneum in cordibus* .

Ver. 9. **Going on still towards the south.**] As toward the sun, whereby may be figured, saith an expositor, his progress in faith and grace, as #Pr 4:18 2Co 3:18.

Ver. 10. **Abram went down into Egypt.**] Which the Hebrews much condemn him for, saying that it was out of distrust, and that for this fault of his the Israelites suffered so long and hard bondage in Egypt. But that is but a rash judgment, and as weak an argument; for God, though he must be trusted, yet he may not be tempted. But tempted he is, *first*, when men are too much addicted to the means, as Thomas; *secondly*, when they reject them, as Ahaz, who would

not ask a sign, though offered him. It was not diffidence, but obedience in Abram to go down to Egypt (that granary of the world), when now, by the want of food in Canaan, he found it was God's will he should seek out.

Ver. 11. **Behold now, I know that thou art a fair woman.**] And yet she was now sixty-five years of age; wherein she was a figure of "Jerusalem the mother of us all." {#Ga 4:26 So 1:15 4:1} Sarai's chief beauty was that of "the hidden man of the heart," as saith St Peter. {#1Pe 3:4,6} But outward beauty is very lovely and attractive. Plato calls it the principality of nature; Aristotle, a greater commendation than all epistles. And being asked whether beauty were amiable, he answered, That's a blind man's question. {a} The poet could say, *Gratior est pulchro veniens in corpore virtus* —

That virtue hath a better grace
That shineth from a beauteous face.

Howbeit, Seneca saith, he was out in that saying; for that virtue needs no ornament more than she hath of her own, but beautifies herself sufficiently, and consecrates the body, wherein she dwells. {b} But by the leave of so great a philosopher, I am of the poet's mind; and although I grant that favour without grace is but a gold ring in a swine's snout, as Solomon hath it, or *ornamentum in luto*, as another (so it was in Alcibiades for a man, and in Aurelia Orestilla for a woman), yet surely, where they meet, they make a happy conjunction, and draw all hearts to them, as in Germanicus (for a man), in whom beauty and virtue strove for precedency; and Artaxerxes Longimanus, the son of Esther, who is said to have been of all men the most beautiful and most bountiful. {c} So in Esther (for a woman), who "obtained favour in the sight of all that looked upon her". {#Es 2:15} And Aspasia Milesia, the wife of Cyrus, who deserved to be styled *καλη και σοφη*, fair and wise, as Aelian relateth {d} As on the other side in Vatinius, deformity of body strove with dishonesty of mind, *adeo ut animus eius dignissimo domicilio inclusus videretur*, saith Paterculus.

{a} Τυφλου το ερωτημας.

{b} *Ipsa magnum sui decus est, et corpus suum consecrat.* -Sen., epist. 67.

{c} Salvian. *Cuias praeter formam nihil nunquam, bonus laudavit.* -*Salust.* Καλλιστος μεν το σωμα, αριστος δε την ψυχην εφθ.—Dio. *Artaxerxes, omnium hominum pulcherrimus, ait* Emil. Prob.

{d} *Aelian Var. Hist.*, lib. xii. cap. 1.

Ver. 12. **Therefore it shall come to pass, &c.]** Note here, saith Pererius, 1. The raging affection of the Egyptians, that made no conscience of murder to enjoy their lust; 2. Their blindness, that made less account of murder than adultery. Note again, saith Piscator, that beauty exposeth a body to the danger of dishonesty, and that, as the poet hath it,

“ *Lis est cam forma magna pudicitiae .*”

Let those therefore that have beauty {a} look to their chastity, and possess their vessels in holiness and honour;

“ *Thesaurum cum virgo, tuum vas fictile servet,
Ut caveas quae sunt noxia, tuta time .*”

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

{a} *Cavete ab hoc quem natura notavit*

Ver. 13. **Say, I pray thee, thou art my sister.]** The truth was here not only concealed, but dissembled. As the moon hath her specks, so the best have their blemishes: a sheep may slip into a slough as soon as a swine, and an apple tree may have a fit of barrenness as well as a crab tree.

Ver. 14. **The Egyptians beheld the woman.]** Pleasure is blamed, in Xenophon, for this, that she ever and anon looketh back upon her own shadow, and giveth her eyes leave to rove and range without restraint. An honest man, saith Plautus, should have continent eyes, hands, and tongue. {a} *Nihil enim interest quibus membris cinoedi sitis posterioribus an prioribus* , said Archelaus, the philosopher, to a wanton young gentleman. The eye (that light of all the members) is an ornament to the whole body. And yet that lightsome part of the body draweth too oft the whole soul into darkness. This Job knew, and therefore "made a covenant" {#Job 31:1} to look to his looks; {b} sight of looking came lusting. Charles V., when the city of Antwerp thought to gratify him in a mask with the sight of certain fair maids

brought in before him almost naked, he would not once look at them. {c} The young Lord Harrington, when he should meet with fair women in the streets, or elsewhere, would usually pull his hat over his eyes, as knowing that of our Saviour, "He that looks upon a woman, to lust after her," &c., whereupon immediately follows, "If thine eye offend thee," &c. {d} Eckius was sharply rebuked at a feast, by a modest matron, for his uncivil glances and behavior, in these words (as Melancthon relateth), *Es tu doctor? Non existimo te in honesta familia, sed in lupanari educatum*. Thou a doctor? I do not believe thou wast bred anywhere else but in a brothel house. {See Trapp on "Ge 6:2"}

{a} *Decet habere oculos continentes, manus et linguam.*

{b} Joh. Manlii, *loc. com.*, p. 345.

{c} *Saepe clausit fenestra, ne inspiceret formosiores feminas*, & c.—*De Carolo V., Pareus Hist., pref. medul.*, p. 908.

{d} Joh. Manlii, *loc. com.*, p. 327.

Ver. 15. **The princes also of Pharaoh, &c.]** Flattering courtiers please princes' humours, and serve their delights, though to the procuring of their plagues, as here, and in young King Joash. "If a ruler hearken to lies," saith Solomon, "all his servants are wicked". {#Pr 29:12} *Aulici sunt instar speculi*, saith one. And *Mirifica est sympathia*, said another, *inter magnates and parasitos*. Herodotus writeth that, when Cambyses demanded of his courtiers and counsellors whether it were not lawful for him to marry his own sister, whom he greatly desired, they answered, that they found no law to license such a match: but another law they found, that the King of Persia might do what he wanted to. {a}

And the woman was taken into Pharaoh's house.] Not for any worse purpose than to get her goodwill to become his wife.

{a} *Αλλον μεντοι εξευρηκεναι νομον τω βασιλευοντι περσεων εξειναι ποιειν α αν βουλητα*—Herod., lib. iii.

Ver. 16. **And he entreated Abram well for her sake.]** To the end that he might solicit his sister to yield consent; or might not be a backward friend, at least, out of displeasure because they had taken away his sister from him to the court. So King Henry VIII advanced all Anne Boleyn's kindred, &c.

Ver. 17. **And the Lord plagued Pharaoh.**] Plagued him with plagues, saith the Hebrew: tormented him with torments, or set him on the rack, saith the Greek. And for this he might thank his court parasites, who put him upon this rape. Chrysostom thinketh that Sarai was in bed with the king, and that in the bed God by his plague so restrained him that she remained untouched. But we cannot gather by the text that he intended to commit adultery, *sed quod levitate et vaga libidine peccavit*, but offended only in going after the sight of his eyes and lust of his heart, as Solomon hath it.

Ver. 18. **What is this that thou hast done unto me?**] God had reproved Pharaoh, according to that; "He suffered no man to do them wrong, but reproved kings for their sakes"; {#Ps 105:14} and now Pharaoh reproves Abram. It is a sad thing that saints should do that for which they should justly fall under the reproof of the wicked: we should rather dazzle their eyes, and draw from their consciences, at least, a testimony of our innocency, as David did from Saul's, when he said, "Thou art more righteous than I, my son David". {#1Sa 24:17} "Whose ox have I taken?" saith Samuel. {#1Sa 12:3} "And which of you can condemn me of sin?" saith Christ. {#Joh 8:46} Now, the life of a Christian should be a commentary upon Christ's life. {#1Pe 2:21} "Ye are a holy nation, a peculiar people, that ye should preach forth *εξαγγελιητε* his virtues," {#1Pe 2:9} and not hang his picture—his image and graces—in a dark hole, but in a conspicuous place. Bucer so lived that neither could his friends sufficiently praise him, nor his foes justly blame him for any miscarriage. And Bradford was had in so great reverence and admiration for his holiness, that a multitude which never knew him but by fame greatly lamented his death; yea, and a number also of Papists themselves wished heartily his life. {a} But to have Egyptians jeer us, and that for sin, is threatened as a grievous misery. {#Ho 7:16}

{a} *Act. and Mon.*

Ver. 19. **Why saidst thou, She is my sister?**] He might have answered, Because I was afraid. His fear it was that put him upon this exploit. So it did David when he changed his behaviour, and Peter when he denied his Master, &c. Men should rather die than lie. *Nec prodam, nec mentiar*, said that good bishop {a} in St Augustine. And that was a brave woman in St Jerome, that being on the rack resolved, and answered the tormentor, *Non ideo negare volo ne*

peream, sed ideo mentiri nolo ne peccem . The chameleon, saith Pliny, is the most fearful of all creatures, and doth therefore turn into all colours, to save itself. So will timorous persons. See **#Zep 3:13**. Let us fortify our hearts against this cowardly passion.

{a} *Firmus Episc. Togastensis.*

Ver. 20. **And Pharaoh commanded.**] Thus God comes, as it were, out of an engine, {a} and helps his people at a pinch. Abram had brought himself into the briars, and could find no way out. Many a heavy heart he had, no doubt, for his dear wife (who suffered by his default), and she again for him. God, upon their repentance, provides graciously for them both: she is kept undefiled, he greatly enriched for her sake; and now they are both secured, and dismissed with the king's safeconduct. Oh, who would not serve such a God, as turns our errors and evil counsels to our great good, as the Athenians dreamed their goddess Minerva did for them!

Chapter 13

Ver. 1. **And Abram went up out of Egypt.**] There must be likewise daily ascensions in our hearts, out of the Egypt of this world, to the heavenly Canaan, where Christ our altar is. The Church is compared to "pillars of smoke" ascending. {#So 3:6} Black she is as smoke in regard of infirmities, yet hath a principle to carry her upwards. Who is this that ascends out of this Egypt below with pillars of smoke, *elationibus fumi* , that is, with her affections, thoughts, desires, upward, heavenward? Our Edward I had a mighty desire to go to the Holy Land; and because he was hindered, he gave his son a charge upon his deathbed, to carry his heart thither, and prepared 32,000 English pounds to that purpose. {a} The children of faithful Abram, though their bodies be on earth, yet they take much pains, and are at great charge, to get up their hearts to heaven. Hence they are called "eagles," {#Mt 24:28} for their high soaring, and are said to have "noses like the tower of Lebanon," {#So 7:4} for their singular sagacity in resenting and smelling after Christ, the true all quickening body.

{a} *Act. and Mon.*

Ver. 2. **And Abram was very rich.**] All rich men therefore are not rejected of God, though it be hard for such to hit on heaven. Poor Lazarus lies in the bosom of rich Abraham there. Riches neither

further nor hinder in themselves, but as they are used: as a cipher by itself is nothing, but a figure being set before it, it increaseth the sum. Wealth, if well used, is an ornament, an encouragement to duty, and an instrument of much good. All the danger lies in loving these things. Have them we may, and use them too, as a traveller doth his staff, to help him the sooner to his journey's end; but when we pass away our hearts to them, they become a mischief, and as the word here rendered rich, signifies in the original a burden. Let not therefore the bramble be king: let not earthly things bear rule over thy affections; "fire will rise out of them that will consume thy cedars," {#Jud 9:15} emasculate all the powers of thy soul, as they did Solomon's, whose wealth did him more hurt than his wisdom good. How many have we now-a-days, that when poor, could pray, read, &c., who, grown rich, resemble the moon, which, grown full, gets farthest off from the sun, never suffers eclipse but then, and that by earth's interposition! Let rich men therefore take heed how they handle their thorns; let them gird up the loins of their minds, lest their long garments {a} hinder them in the way to heaven; let them see to it, that they be not tied to their abundance, as little Lentulus was said to have been to his long sword; {b} that they be not held prisoners in those golden fetters, as the king of Armenia was by Anthony, and so sent by him for a present to Cleopatra, {c} lest at length they send their mammon of unrighteousness, as Croesus did his fetters, for a present to the devil, who had deluded him with false hopes of victory. {d}

{a} *Socrates divitias comparabat tunicis talaribus.*

{b} *Quis generum meum ad gladium alligavit?—Cic.*

{c} *Dio in Augusto.*

{d} *Herodot.*

Ver. 3. **And he went on his journeys.**] Many a weary step, and rested not till he came to his old altar at Bethel. Lo here a pattern of great piety and singular zeal, in father Abram. Egypt, with all her plenty and pleasure, had not stolen away his heart, so as not to hold his own in the promised land. Neither had he so laden himself with thick clay, but that he went "from strength to strength" (as those good souls did, #Ps 84:7); he took long strides; *perexit per perfectiones suas*, as it is here. He went journey after journey, till he appeared before God at his altar, there to sanctify that good he had

got in Egypt, and to give God thanks for it; yea, to consecrate all to him the bestower of it. Oh, let us show ourselves children of Abram indeed, by "walking in these steps of our father Abram" {#Ro 4:12} Otherwise our outward profession and privileges will profit us no more than it did Dives in hell, that he could call Abraham, father.

{#Lu 16:30}

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

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

{a} Μηλα pecudes, et postea, synecdochicos, opes significant.

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

Ver. 7. **And there was a strife between.]** How oft do servants set masters at variance! But the devil is in it, when good folk fall out especially. He is restless himself, and doth what he can to disquiet others. He loves to fish in troubled waters; and well knows out of his "devilish wisdom," saith St James, that "where envying and strife is, there is confusion and every evil work". {#Jas 3:15,16} But what was it that made the herdsmen fall out, but penury of pasture? and what bred penury of pasture, but plenty of cattle? Great riches many times breed great brabbles. This the heathen found, and therefore feigned

that Mars was the son of Juno, {a} because Juno is the goddess of riches, which prove the cause of strife and stirs among many.

And the Canaanite and Perizzite dwelled then in the land.] This is added, either as a cause of their being straitened of fit pasture, because the Canaanites possessed the better grounds; or else to set forth how unseasonable and unsavoury it was, for such men to jar, and so to expose themselves to the scandal and scorn of such wicked neighbours as desired no better sport than to see them falling out. This latter is Lyra's {b} gloss, and I like it well. One of the main scandals the Jews take at this day from Protestants, is their dissensions. *Error condonari potest, modo fides adsit in Christum: discordiam, neque si sanguinem fundamus, expiabimus* , said reverend Oecolampadius in a letter to the litigious Lutherans of Sueveland. {c}

{a} Natalis Comes.

{b} *Nisi Lyra lyrasset &c.*

{c} Scultet. Annal. *Cyprianus inexpiabilem discordiae maculam martyrii sanguine ablui, et passione purgari negat.*

Ver. 8. And Abram said to Lot.] Speech endeth anger, silence nourisheth it. Much malice and grudge would be avoided, and the very poison of it drawn out, did we but give it a vent at first, by reasoning with the party that wronged us, and expostulating the injury, which most times is but a mere mistake. Now many, on the contrary, harbour this viper in their bosoms, till it hath eaten to their hearts; they not only let "the sun go down," but go its whole round "upon their wrath," {#Eph 4:26} and cannot find time from one end of the year to the other, to utter their minds, and compound their discords. Not only Abram, but Aristippus shall rise up in judgment against such pseudo-Christians, and condemn them. For when Aeschines and he had been at long debate, {a} and there was, *I stout, and thou stout*, and neither could find in their hearts to go to the other; Aristippus went at length to Aeschines, and said unto him, "Shall we not agree to be friends, before we make ourselves a common scorn to the whole country?" Whereunto when Aeschines answered, that he was content to be friends with all his heart; Aristippus replied, "Remember then, that although I were the elder and the better man, yet I first sought unto thee." "In very deed," said

Aeschines, "thou art a far better man than I; for I began the quarrel, and thou hast been first in making up the breach." And thus these two became fast friends for ever.

For we are brethren.] This is a cooler; and should be like the angel that stayed Abram's hand when the blow was coming.

{a} Plutarch *De Cohib. Ira, Laer.*, lib. ii.

Ver. 9. Is not the whole land before thee?] Abram chooseth rather to take wrong, than to strive for his right, which he here parts with for peace's sake. They that do otherwise, though they think they do bravely, and get the better of their adversary, yet (if St Paul may judge) they sit down by the loss. For he purposely disgraceth their contentious courses, in standing for their utmost right, without respect to peace and quietness, by a word (ηττημα) that signifieth disgrace, or loss of victory:—"Now therefore there is utterly a fault," or a defect of true manhood, "amongst you, because ye go to law one with another; why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded?" {#1Co 6:7} Aristotle {a} by the dim light of nature, could see and say, that it is better to suffer wrong than do it. It was a brave speech of Calvin: "Though Luther call me devil, yet I will honour him as a servant of God." And when a fierce friar, in dispute with Beza and his colleagues, called them foxes, apes, asses, &c., Beza answered no more but this, *Nos non magis credere, quam Transubstantionem. In rixa is inferior est, qui victor est*, saith Basil. And Demosthenes when he was reproached by one, thought it sufficient to say, *Nolim tecum in hoc genus certaminis descendere, in quo qui vincitur ipso victore est melior*.

Separate thyself, I pray thee, from me.] Sometimes, and between some natures, separation one from another better nourisheth friendship than nearer familiarity. {b} There are, that can never agree together.

If thou wilt take the right hand, &c.] As who should say; We will not be far apart, though we cannot be together; but still helpful one to the other, as the right hand is to the left. {c}

{a} Αδικεσθαι η αδικειν, *Ethic*.

{b} *Interdum disiunctio melius alit amicitiam ,& c.—Bucholc.*

{c} Pererius.

Ver. 10. And Lot lifted up his eyes.] This was "the lust of the eye" St John speaketh of, {#1Jo 2:16} as he afterwards fell into "the lust of the flesh," {#Ge 19:33} {a} his incestuous posterity into "the pride of life." We have heard of the pride of Moab, and the ambition of Ammon, .{ #Jer 48:1-49:39} Lot might not be suffered so much as to look at Sodom while it was burning, as Abram might. God knew his weakness, and so prevented the temptation. He should have had the good manners to let his uncle choose first; but the dust of covetousness had put out his eyes, that he saw not what beseemed him for the present, as afterwards he did, when God so crossed him {#Ps 66:12} in that which he chose, and so blessed Abram in that which was left him. {#Ps 107:33,35} Lot was a good man, but this, το της φιλοχρημοτιας νοσημα, somewhat obscured his virtues. {b}

That it was well watered everywhere,] and so fruitful. Hence the inhabitants, through abuse of their plenty, became wholly drowned in fleshly delights. It faring with them in this respect, as with the inhabitants of Oenoe, {c} a dry island besides Athens, who bestowed much labour to draw into it a river to water it, and make it more fruitful. But, when all the passages were opened, and the receptacles prepared, the water came in so plentifully, that it overflowed all, and at the first tide, drowned the island, and all the people. "They that will be rich," saith the apostle, -that are resolved to rise in the world, by what means it matters not, these, -"fall into temptation and a snare," as Lot, (that is the least evil can come of it), "and into many foolish and noisome lusts," as his neighbours the Sodomites did, "which" desperately "drown {d} men in" double "destruction". {#1Ti 6:9}

Like the land of Egypt.] Which was called of old, *publicum orbis horreum* the world's great granary. A country so fair and fertile, that the Egyptians were wont to boast, they could feed all men, and feast all the gods, without any sensible diminution of their provision.

{a} The leper shaved his eyebrows, to teach us to mortify the lust of the eyes.

{b} *De Triboniano, Procopius.*

{c} *Una est ex tetrapoli Attica. — Steph.*

{d} βυθίζουσι. *Ita immergunt, ut in aquae summitate cursus non ebulliant.*

Ver. 11. **And they separated themselves the one from the other.**] But not very far asunder. And herein they became a symbol of friendship: for friends, as parallel lines, neither go far apart, nor yet interfere one with another.

Ver. 12. **And Lot dwelled in the cities of the plain.**] Not in the land of Canaan with Abram, and his seed: God had a holy hand in that.

Lot pitched his tent towards Sodom.] A good place to pass through, but an ill place to take up in: as one once said of Athens.

Ver. 13. **But the men of Sodom were wicked, &c.**] See their chief sins set down, **#Eze 16:49,50**. The Chaldee Paraphrast here translateth, they were first unrighteous with their mammon: and secondly, sinners with their bodies, before the Lord. That unnameable sin had its name from them, who against nature were scalded $\epsilon\chi\epsilon\kappa\alpha\theta\eta\sigma\alpha\nu$ in their lust, one toward another. **{#Ro 1:27}** The apostle there gives it in of the heathen philosophers, many of whom were patrons of this abhorred filth; as Cicero complains of Plato; and Socrates was shrewdly suspected, to be no more honest than he should be with Alcibiades; nor Seneca with Nero. **{a}** "The wisdom from above is pure," saith St James; **{#Jas 1:17}** and in this wisdom is "truth" and purity, saith Solomon, **{#Pr 8:7}** whereas all worldly wisdom is stained with error or lewdness. God punisheth the pride of all flesh with some foul sin, and so sets a *Noverint universi*, as it were, upon the world's wizards, that all men may know them to be but arrant fools.

And sinners before the Lord exceedingly.] They were grown so debauched and impudent in evil, that neither fear of God nor shame of men could restrain them. Though God looked on, they were no whit abashed or abased before him. God "found not" out their sins "by secret search," **{#Jer 2:34}** he needed not to search them with lights. **{#Zep 1:12}** For "the show of their countenance did witness against them"; they could blush no more than a sackbut: shamelessness sat in their foreheads; "they declared their sins," even to a proverb. **{#Isa 3:9}** They "set them" in open view "upon the cliff of the rock". **{#Eze 24:7}** They faced the heavens, and held their heads aloft, as if they deserved commendation, rather than else. This is a high degree of sin, and an immediate forerunner of destruction.

{a} *Seneca delectabatur exoletis, & c.—Dio in Nerone.*

Ver. 14. **After that Lot was separated from him.]** Till Lot was departed, and the strife ceased, God appeared not. He is the God of peace, and hates contention; which as it indisposeth us to holy duties, {#Ipe 3:7} so it keepeth God from us by his comforts and influences. They say of bees, that stir and strife among them is a sign their queen is about to remove, to leave the hive, and to be gone somewhere else. God refuseth to be served till the matter be agreed. {#Mt 5:24}

Lift up now thine eyes.] God's comforts are therefore most sweet, because most seasonable. Abram had now parted with Lot, to his great grief: God makes up that loss to him in his own gracious presence and promise: which he here repeateth, to teach us, moreover, that the continual weakness of man needeth continual comfort from God.

Ver. 15. **For all the land which thou seest is thine.]** "God gave him no inheritance in it, no, not so much as a foot breadth"; {#Ac 7:5} yet he promised that he would give it to him: and that Abram took for good freehold. Men use to reckon their wealth, not by what ready money they have only, but by the good bonds and leases they can produce. A great part of a Christian's estate lies in bonds and bills of God's hand.

Ver. 16. **And I will make thy seed as the dust of the earth.]** Afterwards, {#Ge 15:5} God promiseth that his seed shall be as the stars of heaven. Abram's seed, saith one, {a} are of two sorts: some are visible members of a church, yet have earthly hearts: others are as the stars of heaven, for spiritual light, motion, and influence.

{a} *Moses's Choice, by Mr Burr.*

Ver. 17. **Arise, walk through the land.]** Thus God rewards contented Abram with the whole country. He never suffers any man to lose by a humble remission of his right, in a desire of peace. "The meek shall inherit the earth," {#Mt 5:5} and have heaven to boot; which was the chief thing here promised to Abram, in this survey. {#Heb 11:10,16}

Ver. 18. **Built an altar.]** {See Trapp on "Ge 12:8"}

Chapter 14

Ver. 1. **In the days of Amraphel,**] i.e., Nimrod, as R. Salomon saith: or Ninus, as others.

King of nations.] Of a people made up of sundry nations, saith Lyra. Symmachus rendereth it, King of Scythians: others, of Pamphylia.

Ver. 2. **That these made war.]** War is the slaughter house of mankind, and the hell of this present world. It hews itself a way through a wood of men, and lays "heaps upon heaps" (as Samson did, **#Jud 15:16**), not with "a jaw-bone of an ass," and one after another, but in a minute of time, and by the mouth of a murdering piece. Alphonsus D. of Ferrara had two of these cannons ^{a} of a wonderful size; the one whereof he called Archidiabolo, the other, the Earthquake. The Turks battered the walls of Rhodes, with twelve basilisks, so aptly named of the serpent, *basiliscus*, who, as Pliny writes, killeth man or beast with his very sight. But before these bloody instruments of death were heard of in the world, men could find means to slaughter one another in war; witness these five kings, that came with Chedorlaomer, and smote the Rephaims or giants, the Zuzims or Zamzummims, ^{#De 2:20} and the Emims or terrible ones, as their name imports. These they slew by the way, besides what they did in the vale of Siddim, where they joined battle with the five kings, and cut off many. If we may judge one battle by another, hear what was done in a bloody fight between Amurath III, king of the Turks, and Lazarus, despot of Servia. Many thousands fell on both sides; the brightness of the armour and weapons was as like the lightning; the multitude of lances and other horsemen's staves shadowed the light of the sun. Arrows and darts fell so fast, that a man would have thought they had poured down from heaven. The noise of the instruments of war, with the neighing of horses, and outcries of men, was so terrible and great, that the wild beasts in the mountains stood astonished therewith; and the Turkish histories, ^{b} to express the terror of the day, vainly say, that the angels in heaven, amazed with that hideous noise, for that time, forgot the heavenly hymns wherewith they always glorify God. In conclusion, Lazarus was slain, and Amurath had the victory, but a very bloody one, and such as he had no great joy of. For he lost many of his Turks; as did likewise Adrian the Emperor of the Romans, when he fought against

the Jews and had the better: but with such a loss of his own men, that when he wrote of his victory to the Senate, he forbore to use that common *exordium*, that the emperors in like ease were wont to use, *Si vos liberique vestri valeatis, bene est: Ego quidem et exercitus valemus.* {c} There was no such thing, believe it, nor but seldom is there. But as the dragon sucks out the blood of the elephant, and the weight of the falling elephant crushes the dragon, and both usually perish together; {d} so doth it many times fall out with those that undertake war. These four kings beat the five; but, when they got home, became a prey to Abram and his confederates. The Low-countrymen are said to grow rich—whereas {e} all other nations grow poor—with war. But they may thank a good queen, under God (Queen Elizabeth, I mean), who first undertook their protection against the Spaniard. For the which act of hers, all princes admired her fortitude: and the King of Sweden said, that she had now taken the diadem from her head, and set it upon the doubtful chance of war. {f} *Dubia sane est Martis alea, nec raro utrique parti noxia*, saith Bucholcerus. {g} And I cannot but—as the case stands with us, especially at this present, by reason of these unnatural uncivil wars stirred up amongst us—go on, and give my vote with him. *Ideo pons aureus (ut vulgato proverbio dicitur) hosti fugienti extruendus est et magno precio, precibus, patientia ac prudentia alma pax redimenda, ne infoelicitatis portas, pacis tempore clausas, infaustum bellum aperiat*. War is sweet, they say, to them that never made trial of it. {h} But I cannot sufficiently wonder at Pyrrhus, king of Epirus, of whom Justin witnesseth, that he took as much pleasure in war, as others do in supreme government. {i} He might have better learned of his own prophets; so St Paul calleth their poets. {#Tit 1:12} Homer, the prince of them, ever brings in Mars, as most hated of Jupiter above any other god, as born for a common mischief, and being right of his mother Juno's disposition, which was fierce, vast, contumacious, and malignant. We that are Christians, as we cannot but, with the prophet Isaiah, count and call war a singular evil; so we must acknowledge with him, that it is an evil of God's own creating. {#Isa 45:7} "I make peace, and create evil," {j} that is, war. I, is emphatic and exclusive, as who should say, *I, and I alone*. Whencesoever the sword comes, it is bathed in heaven. {#Isa 34:5} God is pleased for this to style himself, "A man of war". {#Ex 15:3} The Chaldee expresseth it thus, "the Lord and victor of wars". {#Ge 17:1} God elsewhere calleth

himself, *El Shaddai*. Aben-Ezra interpreteth *Shaddai* a conqueror. And indeed the Hebrew word *Shadad* signifieth to dissipate and destroy: both which he must needs do that becomes a conqueror. {k} God seems to glory much in his workings about warlike affairs. Hence, -"Who {#Ps 24:8} is the King of glory? The Lord strong and mighty; the Lord mighty in battle." He is in Scripture said to "send the sword"; {#Eze 14:17} to "muster" the men; {#Isa 13:4} to order the ammunition; {#Jer 50:25} to bring up both van and rear; {#Isa 52:12} to give wisdom, valour, and victory. {#Ps 144:1 Eze 30:24 Ec 9:11} The whole battle is his. {#Isa 17:47} And he oft thereby "revenge the quarrel of his covenant". {#Le 26:25} So he hath done already upon the Jews and Germans: so he is now doing, alas, upon Ireland and England. And here I cannot but insert that which I find observed by a prime preacher of our kingdom. The late battle at Edgehill was fought in a place called "the Vale of the Red Horse," as if God had said, "I have now sent you the red horse, to avenge the quarrel of the white"; {#Re 6:2,4} the blood spilt at Edgehill the same day of the month in which the rebellion broke out in Ireland, the year before, October 23. Yea, and upon the self-same day, if our intelligence be true, in which that bloody battle was fought near Leipsic, in Germany. This conjuncture is a sad presage, that England is to drink deep in Germany's and Ireland's cup. "Father, if it be thy will, let this cup pass from us." "A cup of trembling" it is, surely, to myself, among many others; such as maketh my pen almost to fall out of my fingers, while I write these things; and affects me no otherwise—when I consider of the many fearful convulsions of our kingdom, tending doubtless to a deadly consumption—than the siege of Rome did St Jerome. For hearing that that city was besieged, at such time as he was writing a Commentary upon Ezekiel, {l} and that many of his godly acquaintance there were slain, he was so astonished at the news, that for many nights and days he could think of nothing. When I think {m} of what should move the Lord to make this breach upon us, and notwithstanding that he hath been so earnestly besought; yet for all this, his anger is not turned away, but his hand is stretched out still; that of Cajetan comes before me; who, then commenting upon Matthew when the French soldiers having broken into Rome, offered all manner of abuse and violence to the clergy, inserts this passage into his Notes on Matt. 5:13—"Ye are the salt of the earth,"—as my former author {n} allegeth, and rendereth him:—"We,

the prelates of Rome, do now find the truth of this by woeful experience, being become a scorn and a prey, not to infidels but Christians, by the most righteous judgment of God, because we, who by our places should have been 'the salt of the earth,' had 'lost our savour,' and were good for little else but looking after the rites and revenues of the Church. {o} Hence it is, that together with us, this city comes to be trodden under foot, this sixth of May 1527." That city, till it became idolatrous, was ever victorious: but since it hath been the nest of Antichrist, it was never besieged but it was taken and sacked. The God of heaven purge out of our Church, daily more and more, that land desolating sin of idolatry, and make good his promise, "That there shall be no more the Canaanite in the house of the Lord of hosts," {#Zec 14:21} no evil spirit left in the land. *Fiat, fiat* . For of England we may now well say, as he once did of Rome: *Nunquam magis iustis iudiciis approbatum est, non esse curae Deo securitatem nostrum, esse vindictam.* {p}

{a} Peacham's *Valley of Varieties*. {#Re 9:17} "Fire, smoke, and brimstone," seem to note out the Turks' guns and ordnance. For the drawing of that gun that Mohammed used in besieging Constantinople, seventy yokes of oxen and two thousand men were employed.

{b} *Turk. Hist.*, fol. 200.

{c} Dio in *Adriano*.

{d} Plin.

{e} Heylin's *Geog.*, p. 253.

{f} *Anno 1585*. Camden's *Elisab.*

{g} Bucholc. *Chron.*, p. 583.

{h} *Dulce bellum inexpertis*.

{i} *Nulli maiorem ex imperio quam Pyrrho ex bello voluptatem fuisse*.

{j} *Malum per αντονομασιαν ut bellum, quia minime bellum per antiphrasin* .

{k} *Eundem victorem et vastatorem esse oportet* .

{l} Hieron. *com. in Ezekiel*.—*Proem*.

{m} *Haec scripsi cordi cuius dolens* .—August 21, 1643

{n} Mr Arrowsmith, *ubi supra*, Ep.

{o} *Evanuimus, ac ad nihilum utiles, nisi ad externas caeremonias, externaque bona*, & c.—Heylin's *Geog.*

{p} Tacit. *Hist.*, lib. i. cap. 1.

Ver. 3. The salt sea.] So it was afterwards called. {See *Trapp on "Ge 19:25"*} See Plin., lib. v. cap. 16.

Ver. 4. They rebelled.] Which they ought not to have done, if they had promised fidelity, unless in case of extreme necessity: and then also, at first, to have been on the defensive only. {a}

{a} Alsted.

Ver. 5. **Chedorlaomer.**] King of Persia; he was commander in chief; and upon his sword might have been written, as was upon Agamemnon's, ουτος μεν φοβος εστιν ανθρωπων, this is the common terror. {a}

{a} Pausan.

Ver. 6. **And the Horites in their mount Seir.**] Their Seir could not secure them, when once they fell into the hands of these *Ardeliones*, {#Eze 21:31} burning or "brutish men," skilful to destroy.

Ver. 7. **And smote all the country.**] Great is the woe of war. {See Trapp on "Ge 14:2"} Great also was the goodness of God to Abram, in giving so many, and so victorious, nations into his hands.

Ver. 8. **And there went out the king of Sodom, &c.**] These five neighbouring kings were combined against the four kings that invaded them. It was not then a civil dissension, that worst of wars, such as was that of France (and is now, alas, of England), wherein the sons fought against their fathers, and brothers against brothers; and even women took arms on both sides for defence of their religion. {a} That was not more monstrous, that the Suevian women threw their young children at the Romans, their enemies, instead of darts, {b} than that other was piteous between the Romans themselves, those that were for Vitellius, and the other for Vespasian; that, when the women brought the Vitellians food by night, into the camp, they not only refreshed themselves, but their adversaries also, with food and drink. Each man called to his adversary by name, and said, *Accipe, mi commilito, ede: Non enim tibi gladium proebeo, sed panem. Accipe rursum et bibe: Non enim tibi scutum, sed poculum trado: ut, sive tu me interficias, sive ego te, moriamur facilius: atque ut ne me, enervata atque imbecilla manu occidas, aut ego te. Hae nostrae sunt exequiae, nobis adhuc viventibus.* {c} Thus they greeted over night, and the next day despatched one another; they gave wounds, and took wounds; they slew, and were slain, as the same author hath it. {d} Which as oft as I think on, I cannot but highly commend that speech of Otho the Emperor to his soldiers, a little before he took his end: I hate civil wars, though I were sure to overcome. {e} I know not why any Englishman should love it, that shall call to mind, that in the civil

dissensions between the houses of York and Lancaster, there were slain (ere the quarrel ended) fourscore princes of the blood royal, and twice as many natives of England as were lost in the two conquests of France. {f} War is easily taken up, saith the wise historian, {g} but not so easily laid down again; neither is the beginning and the end of a war in any one man's power. If the Scots should come in on the one side, and the French or Irish on the other, what an Aceldama should we soon become! what an Ireland, a seat of wrath, because a seat of war! It is never to be forgotten by us, that the dissension between England and Scotland consumed more Christian blood, wrought more spoil and destruction, and continued longer than ever quarrel we read of did between any two people of the world. Our Edward I adjured his son and nobles, that, if he died on his journey into Scotland, they should carry his corpse about Scotland, and not suffer it to be interred, till they had absolutely subdued the country. A desire more martial than Christian; a design of revenge beyond his life. Such spirits are raised in men "that delight in war". {#Ps 68:30} "Oh! pray for the peace of Jerusalem." So saith David. {#Ps 122:6} And so doth David in the next verse, "Peace be within thy walls, and prosperity within thy palaces." The Athenians, when they had gotten the better at sea of the Lacedemonians, were so overjoyed, that they then first set up altars to the public peace; and appointed a cushion to be laid thereon, for that goddess to rest upon. {h} Oh, would the Lord but once more grant us, that "righteousness and peace might kiss each other, and mercy and truth meet" in our land, {#Ps 85:9,10} how happy should we hold ourselves; how infinitely obliged to sing, *Servati sumus, ut serviamus* ! {#Lu 1:74} How should we prize our restored peace, and improve it as Abram did here, to the paying of tithes, in token of thankfulness; yea, to the setting up of altars, not to public peace, as those heathens, but to the God of peace, as Abram after this did, when he had concluded a peace with King Abimelech, and his general, Phichol! {#Ge 21:32,33}

{a} *Hist. of Counc. of Trent*, 647.

{b} *Heyl. Geog.*, p. 289.

{c} Dio in *Vita Vitellii*.

{d} επιρωσκον επιρωσκοντο: εφονευον, εφονευοντο.—Dio.

{e} Μισω πολεμον εμφυλιον, καν κρατων.—Dio in *Vita Othonis*.

{f} *Daniel's Chron.* continued by Trussell., fol. 249.

{g} *Omne bellum sumitur facile, caeterum aegerrime desin it. Non enim in eiusdem potestate est initium belli, eiusque finis.* — Salust, in Jug.

{h} *Tum primum arae Paci publicae sunt factae, eique Deae pulvinar institutum.* — Cornel. Nepos.

Ver. 9. **Four kings with five.**] These five were but free princes of cities, petty kings, such as we had here of old in this island; which is therefore said, by Jerome, to be *tyrannorum fertilis*, fertile of tyrants.

Ver. 10. **And the vale of Siddim was full of slimepits.**] Chosen therefore on purpose by the five kings, who fled and fell there; or (as some understand the text) made haste to fall down there; {a} skulking and scouting, {b} till their enemies should pursue them, and so perish in those pits. But their cunning failed them; for as they had travailed with iniquity and conceived mischief, so they brought forth a lie. They "made a pit and digged it, but fell into the ditch that themselves had made". {#Ps 7:15} The way of this world, saith one, is like the vale of Siddim, slimy and slippery, full of slime pits and pitfalls, springs and stumbling-blocks, laid by Satan to maim or mischief us, to procure our ruin or ruth. To defeat him therefore (as these four kings did the five), let us tread gingerly, step warily, lift not up one foot till we find sure footing for the other: let us look ere we leap. *Alioqui saliens antequam videat, casurus est antequam debeat*, as St Bernard hath it. {c}

{a} *Celeriter se deiecerunt.* — Piscat.

{b} *Eo consilio ut hostes ignari locorum, & c.—Idem.*

{c} Bern. *De Bon. Deser.*

Ver. 11. **And all their victuals]** "Fulness of bread" {#Eze 16:49} was a part of their sin; and now "cleanness of teeth" {#Am 4:6} is made a piece of their punishment, in God's just judgment.

“ *Per quod quis peccat, per idem punitur ipse.*”

Ver. 12. **And they took Lot.**] God passeth not by the sins of his dearest saints, without a sensible check. Lot, for his affecting the first choice, had soon enough of it. Strong affections bring strong afflictions; as hard knots require hard wedges. Earthly things court us, that they may cut our throats: these hosts welcome us into our inn with smiling countenance, that they may despatch us in our beds. Beware of the world's cut-throat kindnesses; consort not with Sodomites, lest ye partake of their plagues. Hamath lies nigh to

Damascus in place, and fares the worse for its neighbourhood. {#Zec 9:2} Lot loseth his goods and liberty; Jehoshaphat had well-nigh lost his life, for "loving those that hated the Lord." {#2Ch 18:31 19:2}.

Ver. 13. **And there came one that had escaped.**] A Sodomite likely, but a servant to God's good providence, for Lot's rescue. "The Lord knoweth how to deliver his," &c. {#2Pe 2:9} He that "led captivity captive," {#Eph 4:8} can "turn our captivity as the streams in the south". {#Ps 126:4}

Ver. 14. **He armed his trained servants.**] Or, catechised; such as he had painfully principled both in religion and military discipline, tractable and trusty, ready pressed for any such purpose. It is recorded to the commendation of Queen Elizabeth, that she provided for war, even when she had most perfect peace with all men. {a} Speers foreseen are dintless.

{a} Camden's *Elis.*, fol. 164.

Ver. 15. **Smote them, and pursued them.**] Abram came upon them as they were, -secure, sleepy, and drunken, as Josephus writeth. So did David upon the Amalekites, {#1Sa 30:16} and Ahab the Syrians. {#1Ki 20:16} The division of his company, and taking benefit of the night, teacheth the use of godly policies and stratagems.

Ver. 16. **And he brought back all the goods.**] The five kings were deprived of the whole victory, because they sparest not a man whom they should have spared. One act of injustice oft loseth much that was justly gotten. Beware, saith a reverend writer hereupon, {a} of swallowing ill-gotten wealth; it hath a poisonous operation; and, like some evil simple in the stomach, will bring up the good food together with the evil humours.

And also brought again his brother Lot.] Many a crooked nature would have thought of the old jar, and let Lot taste of the fruits of his departure. In a friend's distress, let former faults be forgotten, and all possible helps afforded.

And the women also, and the people.] The hope of this might haply move that officious messenger to address himself to the old Hebrew, {#Ge 14:13} little set by, till now that they were in distress. General Vere told the King of Denmark that kings cared not for soldiers (no more did the king of Sodom for Abram, and his

soldiers) until such time as the crowns hang on the one side of their heads. {b}

{a} Mr Whateley's *Archetypes*.

{b} *Spec. Belli Sacri*, 253.

Ver. 17. **The king's dale.**] So called here by way of anticipation.

{#2Sa 18:18}

Ver. 18. **Melehizedek king of Salem.**] Who this Melchizedek was is much controverted. Some would have him to be the Holy Ghost. Others, the Lord Christ in the habit of a king and priest. The Jerusalem Targum saith, *Hu Shem Rabba*: this was Shem the Great. And of the same opinion are not a few of the Hebrew doctors, and others. But what should Shem do in Canaan; which country fell not to him, but to his brother Ham? To this they answer—That by the instinct of the Holy Ghost, he left his own posterity now fallen away, for most part, to idolatry, and came to the land of Canaan, a type of heaven, and the place from whence peace and salvation should be preached to all people. If this were so, it might very well be that Amraphel, who was of Shem's lineage, and his fellow-soldiers, moved with reverence of this their great-grandfather Shem, might forbear to molest him at Salem, or invade his territories, when they wasted and smote all the neighbour nations. {a} But then, on the other side, if Melchizedek were Shem, 1. Why doth not Moses call him so, but change his name? 2. Why did not Abram, dwelling so near, visit him all this while, that was so near allied to him, and so highly respected by him, as it was meet? 3. Why did Melchizedek, the grandfather, take tithes of his nephew, to whom he should rather have given gifts and legacies? {#2Co 12:14} Most likely, Melchizedek was a Canaanite of the Canaanites; yet a most righteous king and priest of the most High God, and so a pledge and firstfruits of the calling of the Gentiles to the knowledge and obedience of Jesus Christ, of whom he was a lively type. {#Heb 7:2}

Brought forth bread and wine.] This he did as a king; as a priest he blessed Abram; which latter therefore the apostle pitcheth upon, {#Heb 7:1} as being to treat of Christ's priesthood. The Papists think to find footing here for their unbloody sacrifice in the Mass. Melchizedek, say they, as a priest offered bread and wine to God; for he was a priest of the living God. So they render it, or rather wrest

this text, to make it speak what it never meant. *Cadem Scripturarum faciunt ad materiam suam*, they murder the Scriptures to serve their own purposes, saith Tertullian. {b} Where can they show us in all the Book of God, that the Hebrew word *Hotsi* here used, signifieth to *offer*? But anything serves turn that hath but a show of what they allege it for. A Sorbonist finding it written at the end of St Paul's Epistles, *Missa est, &c.*, bragged he had found the Mass in his Bible! So another reading #**Joh 1:41**, "*Invenimus Messiam*," made the same conclusion, {c} A third, no whit wiser than the two former, speaking of these words I now write upon, *Rex Salem panem et vinum protulit*, fell into a large discourse of the nature of salt! {a} Agreeable whereunto Dr Poynes {e} writes, that it was foretold in the Old Testament that the Protestants were a malignant Church, alleging #**2Ch 24:19** *Mittebatque Prophetas, ut reverterentur ad Dominum, quos Protestantes illi audire nolebant.*

{a} Dr Prideaux *Lect. de Melchls.*, p. 95.

{b} Tert. *de Proescrip. advers. Haeret.*

{c} *Beehive of Rom. Church*, chap. iii. fol. 93.

{d} Melancthon. *Orat. de encom, eloquentiae.*

{e} Pref. to his Book of the Sacraments.

Ver. 19. **And he blessed him.**] Lo, here an instance of the communion of saints: Melchizedek doth all good offices to Abram (a believer, though a stranger), not of courtesy only and humanity, but of charity and piety.

Ver. 20. **And he gave him tithes of all.**] Not of the Sodomites' goods, which he restored wholly, {#Ge 14:23} but of the other lawful spoil he had taken from the four conquered kings; in testimony of his thankfulness to God, the giver of all victory.

Ver. 21. **And the king of Sodom said.**] He that a few days since faced the heavens, and cared not for four kings, can now become suppliant to a forlorn foreigner. Affliction will tame and take down the proudest spirits; they buckle in adversity that bore their heads on high in prosperity. "In their month you may find these wild asses."

{#Jer 2:24}

Give me the persons.] Abram did so, and yet they were no whit amended by their late captivity, or former servitude; from both

which now they are freed by Abram, but still held captive by the devil, who owes them yet a further spite, as we shall see, **#Ge 19**.

Ver. 22. **I have lifted up my hand.**] A swearing gesture. {#Da 12:7 Re 10:5,6} Neither doth he this rashly, but for very good reason first, that by this oath, as by a buckler, he might fence himself against all covetous desires of the spoil; secondly, to show that he did seriously remit of that which was his right, and went not to war for wages; thirdly, hereby to profess his faith and religion in opposition to their superstitious vanities, &c.

The possessor of heaven and earth.] The true and rightful proprietary, whose tenants-at-pleasure we all are, as Philo from this text well observeth. And here take notice how Melchizedek and Abram concur in the very terms of professing their faith, "The most high God, possessor of heaven and earth." Whereunto Abram adds "Jehovah," by which name Melchizedek haply knew not God as yet; like as Apollos was ignorant of many needful truths, till better instructed by Aquila and Priscilla. {#Ac 18:26}

Ver. 23. **That I will not take from a thread.**] Melchizedek, from God, had made Abram heir of all things; for, saith he, I am the priest of the most high God, possessor of heaven and earth, who hath sent me with this bread and wine, as by turf and twig, as by an earnest and a little for the whole, to give thee possession of both. Now, therefore, when the king of Sodom presently after offers him the goods he had taken, Abram would none; he was grown too great to accept of such an offer; God was his "exceeding great reward". {#Ge 15:1} *Aquila non captat muscas* .

Lest thou shouldst say, I have made Abram rich.] Occasion must not be given to any to speak the least evil of us, lest Christ be dishonoured: for every Christian quartereth arms with Christ. And if Abram do anything unbecoming himself, Abram's God shall be blasphemed at Sodom.

Ver. 24. **Let them take their portion.**] In things indifferent, we may abridge ourselves; we may not prescribe to others, as if they must needs be just of our make. "My brethren, be not many masters," {#Jas 3:1} as *Magistri nostri parisienses* . See **#1Co 9:14,15**.

Chapter 15

Ver. 1. **Fear not, Abram.**] Either as Daniel feared upon sight of a like vision; {#Da 10:7,8} or as Jacob feared after the sack of Shechem, lest he should be set upon by those whom he had lately discomfited. Or, fear not lest thou shalt die childless; which seemeth to be that which chiefly affrighted and afflicted him at this time. The heart is not in case to receive promises till freed of false fears. These are quelled and killed by faith only.

I am thy shield.] From the envy of thy neighbours, and enmity of others, whom thou hast lately vanquished: yea, I will deliver thee from all danger, as I have done from this. See a like promise to all believers, #Ps 115:9-11. The shield is between the body and the thrust; so is God between his and harm. He "beareth them as on eagles' wings". {#De 32:11} The eagle fleeth with her young on her back; {a} there is no shooting them but through her body. No more can any devoratory evil, as Tertullian's phrase is, befall the saints, but through God.

And thy exceeding great reward.] So that thou shalt lose nothing by refusing the king of Sodom's offer. God is a liberal paymaster, and his retributions are more than bountiful. A hundredfold here, and heaven hereafter. {#Mt 19:29} Not only Caleb shall have Hebron for his valour, but Nebuchadnezzar shall have Egypt as his pay for his pains at Tyre. Never ask with Peter, What shall we have? {#Mt 19:27} You shall have whatever heart can wish, or need require. The world gives hard wages; but God's reward is exceeding great. He will also recompense our losses for his sake, as the king of Poland did his noble servant Zelilaus; having lost his hand in his wars, he sent him a golden hand for it: so Gaius gave Agrippa, that had been imprisoned for his sake, a chain of gold as heavy as his chain of iron had been. {b}

{a} *Aquilae pullos suos in alis portant; alites reliqui inter pedes.* — Munster, in Scho. ex Rab. Salom.

{b} Cromerus.

Ver. 2. **Lord God, what wilt thou give me, &c.**] *Dominator Jehovah. Adonai cum Camets sonat Dominator* . A stately style. We must magnify God when we have got him into our hearts, and enlarge his room there when we conceive of him, as much as may

be: do our utmost, and then say, *Claudicat ingenium, delirat linguaque, mensque* .{a}

Seeing I go childless.] He had no great joy of his former victory, or the present promise, because childless. His mouth was so out of taste with the sense of his want that he could relish no comfort. This was his fault, and is often ours: like children, if we have not that piece we would have, we grow sullen, and will have none. Had not God been to Abram instead of ten children? Is he not all in all to his?

And the steward of my house.] *Filius discursitationis, vel derelictionis domus meae* . He that now runs about my business, and to whom I am likely to leave all. A faithful steward he was, and fearing God, {#Ge 24:2,3, &c.} and therefore might look not to live long in a low place. {#Pr 22:29}

This Eliezer of Damascus.] Or Eliazar, as #Ex 6:25. Whence Lazarus, said in the parable to be in Abraham's bosom, {#Lu 16:23} as dear to him, and set next him in heaven.

{a} Lucret.

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

Ver. 4. **And, behold, the word of the Lord, &c.**] Abram's "Behold" of grief, is answered with God's "Behold" of grace. The Greek rendereth it, "And straightway." God was straight at hand to help Abram's infirmity, and to raise up his faith that began to flag and hang the wing, as the best faith will, if long put to it. *Adeo nihil est in nobis magni, quod non queat minui* .

Ver. 5. **And he brought him forth abroad.**] Abram having prayed a good part of the day within, is now drawn forth at night to receive the promise. Pray that ye may joy, saith Christ: {#Joh 16:24} and, if ye will "rejoice evermore," "Pray without ceasing," saith the apostle.

{#1Th 5:16,17}

If thou be able to number them.] Then mayest thou number thy posterity; and they, their privileges. It is God only that "tellethe the number of the stars, and calleth them all by their names". {#Ps 147:4} No man can number them. {#Jer 33:22} And yet Aratus and Eudoxus vainly vaunted, saith St Augustine, {a} that they had cast up the stars, and could call them all by their names.

{a} Aug. *De Civ. Dei.*, lib. xvi.

Ver 6. And he believed.] When thus the promise was repeated. So needful it is, that the word should be often preached, and the sweet promises of the gospel beaten to the smell; that God's "name being as an ointment poured out, the virgins may love him," {#So 1:3} believe in him, and "rejoice with joy unspeakable, and full of glory." {#1Pe 1:8}

And he counted it to him for righteousness.] This imputative righteousness the Papists scoff at, calling it putative, or imaginary. This the Jews also jeer at to this day; as their fathers did of old, {#Ro 10:2,3} so do they. For being asked whether they believe to be saved by the righteousness of Christ imputed to them, they answer, that every fox must pay his own skin to the finger. But is not Christ called in their law, "Jehovah our righteousness?" {#Jer 23:6} And how so, but by means of that imputation so often hammered on by the apostle? {#Ro 4} adding after all, that what is said here of Abram, "is not written for his sake alone, that it was imputed to him, but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus," &c. {#Ro 4:24} If Adam's sin be mine, though I committed it not; why should it seem so strange, that the merit of Christ's entire obedience should by the like means be mine, though I wrought it not? See **#Ro 5:19** **2Co 5:19**. "If he hath wronged thee aught, reckon that to me," said Paul to Philemon, concerning Onesimus; {#Phm 1:18} saith Christ to his Father concerning us. And—to stop the Papists' mouth—if another man's faith may benefit infants at their baptism, as Bellarmine affirmeth; why should it seem so absurd that believers should be benefited by Christ's righteousness imputed?

Ver. 7. I am the Lord that brought thee.] Let the remembrance of what I have done for thee confirm thy confidence, since every former mercy is a pledge of a future. God giveth after he hath given,

as the spring runneth after it hath run. And as the eye is not weary of seeing, nor the ear of hearing, no more is God of doing good to his people. "Draw out thy lovingkindness," saith David, {#Ps 36:10, marg.} as a continued series or chain, where one link draws on another to the utmost length.

Ver. 8. **Lord God, whereby shall I know?**] He desires a sign, not that he believed not before, but that he might better believe. How great is God's love in giving us sacraments, and therein to make himself to us *visible*, as well as *audible*

Ver. 9. **Take me a heifer, &c.**] Here God commands him a busy sacrifice, and then casts him into a terrible sleep; the better to prepare him to receive the ensuing oracle, and to teach him that he may not rashly rush upon divine mysteries. Heathens could say, *Non loquendum de Deo absque lumine* ;{ a} that is, without premeditation and advised consideration.

{a} Pythagoras

Ver. 10. **Divided them in the midst.**] *In signum exitii foedifrago eventuri* . This was the federal rite both among Jews {#Jer 34:18,19} and Gentiles, as it is to be seen in Virgil, {a} describing the covenant of Romulus and Tatius. God also threateneth to cut the evil servant in twain (διχοτομησει) that forgetteth the covenant of his God. {#Mt 24:51} These dissected creatures are the oppressed Israelites; the parts laid each against other signify, that God will make them up again, though dissected; the fowls that came down upon them, are the Egyptians; Abram's chasing them away, is their deliverance by Moses after four hundred years, signified by those four kinds of creatures, as Luther interpreteth.

{a} *Aeneid.*, lib. viii.

Ver. 11. **Abram drove them away.**] So must we do evil motions and distractive thoughts in holy duties, which else will muster and swarm in our hearts like the flies of Egypt; pestering us worse than the fly in Albertus Magnus, that was ever hankering after the bald head; though he flapt it off again and again, he could not be rid of it.

Ver. 12. **And when the sun was going down**] Heb., When he was ready to enter, to wit, into his "bride chamber". {#Ps 19:6}

Ver. 13. **Know of a surety, that thy seed.**] Must first suffer, before they can enter; and so be conformed to Christ their Captain, who

was "perfected by sufferings," {#Heb 2:10} and came not to the Crown but by the Cross. *Difficile est ut praesentibus bonis quis fruatur et futuris; ut hic ventrem, illic mentem reficiat, ut de deliciis ad delicias transeat; ut in coelo et in terra gloriosus appareat*, saith St Jerome. Through many tribulations we must enter into heaven. He that will go any other way, let him (as the emperor said to the heretic) erect a ladder, and go up alone {a}

{a} *Erigito tibi scalam, et solus ascendito. -Const. Mag.*

Ver. 14. **Afterward shall they come out, &c.]** All the saints' abasements are but in order to their advancement. As God brought forth his Israel with jewels, and other wealth; so the "afflicted" Church, and "tossed with tempest," shall build her walls and "lay her foundations with sapphires and agates". {#Isa 54:11,12} See #Isa 62:3,4.

Ver. 15. **Thou shalt go to thy fathers.]** The "spirits of just men made perfect"; all the court of heaven shall meet thee, and welcome thee into their society. That brave Panegyris, #Heb 12:22,23.

In peace.] So Josiah did, according to the promise, though he died in battle. {#2Ch 34:28} God made war to be peace to him. {a}

In a good old age.] Heb., With a good hoar head, which is "a crown," when "found in the way of righteousness". {#Pr 16:31}

{a} *Bellum, cui nos instamus, pax est, non bellum. -Zuingl. apud Melch. Adam.*

Ver. 16. **The iniquity of the Amorites, &c.]** A metaphor from a large vessel filled by drops; as elsewhere, from a harvest ready for the sickle, and from the vine ripe for the winepress. Pererius the Jesuit, writing upon this text, saith, If any marvel why England continueth to flourish, notwithstanding the cruel persecution of Catholics there (just execution of Catholics he should have said); I answer, Because their sin is not yet full. God grant it! {#Jer 28:6} *Sed veniet tandem iniquitatis complementum*, saith he. A true prophet, I fear me. That terrible text rings in mine ears, "An end is come, the end is come: it watcheth for thee; behold it is come, it is come." {#Eze 7:6}

Ver. 17. **A smoking furnace, and a burning lamp.]** Figuring out either God (who is a consuming fire) cutting covenant, {#Ge 15:10} *per*

condescensum ; or else, the furnace of Israel's affliction, and then the lamp of their salvation.

Ver. 18. **From the river of Egypt.**] Sihor. {#Jer 2:18} This was fulfilled in Solomon's, and especially in Christ's kingdom.

Ver. 19-21. **The Kenites, and the Kenezites.**] R. Salomon noteth, that whereas ten nations are here reckoned up, seven only were given to the Israelites. He addeth also, that the Kenites, Kenezites, and Cadmonims were the same with the Edomites, Moabites, and Ammonites, all which were at length to be possessed by the Israelites.

Chapter 16

Ver. 1. **Now Sarai, Abram's wife, bare him no children.**] God had foretold him of his children's affliction, and yet gave him no child, but holds him still in suspense. He knows how to commend his favours to us by withholding them, *Cito data cito vilescent* ; we account it scarce worth taking, that is not twice worth asking.

A handmaid, an Egyptian.] One of those maids, belike, that were given her in Egypt. {#Ge 12:16}

Ver. 2. **The Lord hath restrained me.**] She faults herself, not her husband, as many a cranky dame would have done.

It may be that I may obtain children by her.] Heb., Be builded by her; as God "made the midwives' houses," that is, gave them children, for their mercy to the poor children, and {#Ex 1:21} as he promised to make David a house, {#2Sa 7:11,12} that is, to give him seed to sit upon his throne. Sarai's aim was good here, but the means she used naught. She was too hasty; Abram too facile; both to blame, for want of faith, and violation of wedlock. Albeit this might be a sin of ignorance in them, as was also polygamy. God had promised a seed to Abram, but not expressly as yet unto Sarai. Now, by the law, {a} bondservants' children were their master's. {#Ex 21:4} And among the heathens, Stratonice, the wife of King Diotarus, being barren, gave secretly her maid Electra unto her husband, by whom she had an heir to the crown. {b}

{a} Ainsworth.

{b} Plutarch.

Ver. 3. **After Abram had dwelt ten years.**] The Rabbis tell us of a tradition that the Hebrews grounded from hence, that if a woman had no child in the first ten years, she might be held barren, and another wife taken. But this is like one of their ill glosses that marred so many good texts, and refuted by our Saviour the Lawgiver, who best understood his own meaning. {#Mt 5:31,32}

Ver. 4. **Her mistress was despised in her eyes.**] Heb., *Allevata est, sive elevata est* :and so she was beaten with her own rod, and yet complains. Neither is it any wonder; for, "for three things the earth is disquieted," saith Agur, and two of them are, "for an odious woman when she is married, and a handmaid that is heir to her mistress". {#Pr 30:21,23} *Asperius nihil est humili dum surgit in altum* . Set a beggar on horseback, and there's no hoe with him.

Ver. 5. **My wrong be upon thee.**] The greatest wrong doers are the greatest complainers commonly; {as #Ex 2:13,14} guiltiness is ever exceptious and clamorous. Here be *verba stomachantis atque imprecantis* . Or, as some think rather, *verba implorantis vindictam divinam seque consolantis spe defensionis divinae* . Take it which way you will, as a passionate person, she "pours out foolishness," {#Pr 15:2} and (besides the false charge she lays upon her husband) takes God's name in vain. "Fret not thyself to do evil". {#Ps 37:8}

The Lord judge.] He must not be sent for all in haste, to decide the controversy; who, if he had come, you may soon see which of them would have had the worst of it. The best, we see, have their domestic contentions; some household words will now and then pass between them: we match not with angels, but men and women. Two flints may as soon smite together, and not fire come forth, as two persons meet in marriage and not offences fall out. Publius Rubius Celer was held a happy man among the Romans, that commanded it to be engraven upon his gravestone, that he had lived three and forty years and eight months with C. Eunia, his wife, *sine querela* , without the least quarrel. Another I have read of, that complained that his *coniugium marriage* was a continual *coniurgium quarrel*; and when he died, gave order it should be written upon his tomb, *Heus, Viator, miraculum! hic vir et uxor non litigant* ,& c. {a} This to prevent, Alphonsus, king of Arragon, was wont to say, that to procure a quiet life, the husband must be deaf and the wife blind. But they say better that advise to a mutual forbearance, that no

offence be given on either side, or, if given, yet not taken. The second blow makes the fray, we say. Be not both incensed together. If Abram were to blame in conniving at Hagar's contempt of her mistress (as it may be he was somewhat), yet it was his wisdom to bear with Sarai when she was in her passion. Let two fires meet, and it will be hard quenching them. A choleric couple being asked how they agreed so well, the husband made this answer, "When my wife's fit is on her, I bear with her, as Abram did with Sarai, and when my fit is on me, she bears with me, and so we never chide together, but asunder." {b} Those unkind husbands had much to answer for that caused their wives to "cover the Lord's altar with tears, with weeping and with crying out, so that he regarded not the offering any more". {#Mal 2:13} And those wives can never answer it to God that live customarily in the sin of frowardness or rebellion against their husbands. Among all the infirmities noted in any godly woman in the Scriptures, there is no example of any that did so. This of Sarai is but of one only fact: and for that of Zipporah, {#Ex 4:26} the error seems to be as much in her judgment as in her affections. Those couples that are ever warbling can neither be at peace within themselves, {#1Co 7:15} nor pray as they should do to God, {#1Pe 3:7} which, if they did often, as Isaac and Rebecca did, they could not disagree. For either praying together would make them leave jarring, or jarring will make them leave praying, which the apostle accounts no small hindrance.

{a} *Legitur id Romae citante Phil. Camerar., cent. i. cap. 51*

{b} Greenham.

Ver. 6. **But Abram said to Sarai, Behold, &c.]** Here that of Solomon is verified, "A soft answer pacieth wrath". {#Pr 15:1} Hard to soft cloth no hurt, as a bullet against a wooll sack. *Uxor is vitium aut tollendum, aut tollerandum*, said Varro, *πασα γυνη χολος εστι* {a} The woman is the weaker, and hath many provocations among children and servants that the man meets not with. This must be considered, and all bitterness abandoned. The heathens, when they sacrificed at their marriage feasts, used to cast the gall of the beast sacrificed out of doors. {b} *Vipera virus, ob venerationem nuptiarum, evomit*, saith St Basil, *et tu duritiam animi, tu feritatem, tu crudelitatem ob unionis reverentiam non deponis*? What kin art thou to him, whose name is Wormwood? {#Re 8:11}

And when Sarai dealt hardly with her.] Beat her, belike; for "a servant will not be corrected by words," {#Pr 29:19} and then he must have blows, and be "buffeted". {#1Pe 2:20} Not so a wife. M. Aurelius, the emperor, though a heathen, could say to the shame of many bedlams among us: *Uxor admonenda persaepe, reprehendenda raro, violentis manibus tractanda nunquam.*

She fled.] This was her fault. {#Ec 10:4} But our natures are refractory, and will sooner break than bend, till God subdue them.

{a} Gellius.

{b} Plutarch. *Procepep. Conjug., Basil. Hexemer.*, hom. vii.

Ver. 7. In the way to Shur.] Which lay between Canaan and Egypt. So she was fleeing homewards to her own country. Oh that our afflictions might drive us heavenward!

Ver. 8. Hagar, Sarai's maid.] This was a good item to her, that she was out of her way, because out of her place.

Whence comest thou? and whither wilt thou?] Such is the sweet and secret voice of God's Spirit, that *angelus tutelaris*, as I may say, in our hearts, when extravagant, so that we cannot do the evil we would. {#Ga 5:17}

I flee from the face of my mistress, Sarai.] Who haply had overdone, as we are all apt to do, when we are judges in our own causes and concernments. She should have thought of that of Job, {#Job 31:15} "Did not he that made me in the womb make" her? and that of Paul, Have not I also "a Master in heaven"? {#Col 4:1} But passion is headlong, and, like heavy bodies down steep hills, once in motion, rest not till they come to the bottom. Look to it, therefore, in corrections especially.

Ver. 9. Return to thy mistress.] When now she had smarted, she is in case to be counselled. There is great skill in the choice of a fit time for admonition. It is not to give a man a purge in a fever-fit.

Submit thyself.] Heb., Afflict thyself, or suffer thyself to be afflicted or humbled under her hands. The like counsel is given us all by St James, "Be afflicted, and weep, and mourn," &c, "Humble

yourselves under the mighty hand of God, and he will lift you up"
{#Jas 4:9,10}

Ver. 10. **I will multiply thy seed.**] Thus God contemneth not poor servants; nay, if they be faithful, he will give them "the reward of inheritance," {#Col 3:24} even a child's part, as Hagar and her child had. We read not that she cried to God; but her affliction spake for her; and he is oft—out of his mere "philanthropy"—"found {#Tit 3:4} of them that sought him not". {#Ro 10:20} He heareth "the young ravens, that cry to him" only by way of implication. {#Ps 147:9} "The Lord hath heard thy affliction," saith the angel in the next verse.

Ver. 11. **Thou art with child.**] Lyra rendereth it (but not well), Thou shalt conceive. Burgensis saith, *Lyra hic delirat* ; and Matthias Doring (his Hyperaspistes, but an illiterate dunce) {a} saith as good as nothing in his defence; *indignus sane qui nominetur* , saith Steuchus of him, *ob universam U. T. Scripturam foedissima barbarie conspurcatam* :he is not fit to be once named for the sorry notes he hath set upon the whole Old Testament.

{a} Steuch. *ad Gen.* xxxvii.

Ver. 12. **And he will be a wild man.**] Heb., A wild ass, which is fierce, untractable, and untameable. And such by nature is every mother's child of us, {#Job 11:12} "a wild ass's colt." An ass is none of the wisest of creatures, much less an ass's colt; least of all, a wild ass's colt. Lo, such is man.

His hand will be against every man.] This was first accomplished in his person, and then in his posterity. For himself, he was *ferus et pugnax* , ever quarrelling and contending. {a} Now a quarrelsome man is like a cock of the game, that is still bloody with the blood of others, and of himself. As for his posterity the Saracens, Mohammed, the mischief of mankind, had his generation from this wild ass. And Sarai was utterly disappointed; for these Agarens were ever enemies, and so continue to be to her seed.

{a} *Figimus, inque vicem praebemus tela sagittis.*

Ver. 13. **Thou God seest me.**] This shows she had been well trained and tutored in her master Abram's house. Before, she told the angel the plain truth, and lied not. {#Ge 16:8} And here she thankfully acknowledgeth God's goodness in looking upon her forlorn

solitariness, setting up a memorial of that mercy to all posterity. The greater was her sin again, that being so well principled, she should have any thoughts of returning to Egypt, there to forsake her faith learned in Abram's family.

Have I also here looked, &c.,] q.d., Have I found God here also in the wilderness, as I had done oft before in my master's house? Or, am I yet alive, though I have seen God? {#Ge 32:30 Ex 24:11 Jud 13:23}

Ver. 14. **Beer-lahai-roi,**] i.e., "The well of him that liveth and seeth me," that is, of the living God, who hath seen to my safety. So rich men are "charged" to "trust not in uncertain riches, but in God," who both "liveth" and "giveth". {#1Ti 6:17}

Ver. 15. **Ishmael.]** A good name, had he made good use of it, and a great name still among the Persians.

Chapter 17

Ver. 1. **The Lord appeared to Abram.]** After thirteen years' absence and silence, far aught we read; so that Abram began to conclude, that Ishmael surely was the promised seed, and all the sons he was likely to have to inherit the land. The Church then may err, when she cleaves not close to the word; though God at length will direct her into the right way, as here he did Abram.

I am God Almighty.] Or all-sufficient, self-sufficient (so Aquila), {a} independent, absolute, the original, universal good. Aben-Ezra interprets Shaddai, a conqueror: others, a destroyer, which a conqueror must needs be. *Eundem victorem et vastatorem esse oportet*, saith Cameron. And to this the Scripture alludes when it saith *Shod* shall come from *Shaddai*, "Destruction from the Almighty". {#Isa 13:6} Some there are that derive Shaddai of Shad a dug, because God feeds his children with sufficiency of all good things, as the loving mother doth the child with the milk of her breasts. Hence the heathen called Diana (and likewise Ceres) *πολυμαθον* and Mammosam, as if she were the nurse of all living creatures. God is the only satisfactory good, proportionable and fitting to our souls, as the dug to the child's stomach.

Walk before me.] Heb., *Indesinenter ambula*, Walk constantly, step for step, and keep pace with me. Austin would not, for the gain

of a million of worlds, be an athiest for half an hour, because he knew not but God might in that time make an end of him. For "can two walk together and they not agreed?" saith the prophet. *{#Am 3:3}* "Ye cannot serve the Lord," saith Joshua to the people that promised fair, *{#Jos 24:19}*; that is, unless ye will serve him entirely, walk uprightly, as Abram here; walk evenly, without halting or halving with him. Holiness must run through the whole life, as the warp doth through the woof: all the parts of our line of life must be straight before God. "As for such as turn aside to their crooked ways, the Lord shall lead them forth with the workers of iniquity," with openly profane persons, when "peace shall be upon Israel," *{#Ps 125:5}* upon all that are "Israelites indeed, in whom there is no guile". *{#Joh 1:27 Ps 32:2}* Surely, as an unequal pulse shows a distempered body, so doth uneven walking an unsound soul, -such as is not verily persuaded that God is all-sufficient, able, and ready to reward the upright, and punish the hypocrite.

{a} Αὐταπικης Ικανος.—Aquila. Ανευδης.—Plato

Ver. 2. **And I will make my covenant.**] This is now the fifth confirmation of the Covenant; which shows that it is the *alpha* and *omega*, the first, second, and third of our salvation; and it is fit we should be well studied in it, and assured of our interest. For as the mercy seat was no larger than the ark, *{#Ex 25:10-17}* so neither is the grace of God than the covenant. And as the ark and mercy seat were never separated; so neither is his mercy from his people.

Ver. 3. **And Abram fell on his face.**] It was fit he should, now that God talked with him. Such a posture of body befits us at the hearing of the word, as may best express our reverence, and further our attention. Balak is bid to rise up to hear Balaam's parable. *{#Nu 23:18}* Eglon, though a fat unwieldy man, riseth up from his seat to hear God's message from Ehud. *{#Jud 3:20}* The people in Nehemiah "stood up" *{#Ne 8:5}* to hear the law read and expounded. Constantine the Great would not be entreated to sit down or be covered at a sermon: *{a}* no more would our Edward VI, whose custom was also to take notes of what he heard, which (together with his own applications of the word to himself) he wrote in Greek characters, that his servants might not read them. *{b}* The Thessalonians are commended for this, that they heard Paul's preaching "as the word of God, and not of man". *{#1Th 2:13}* Had Samuel thought it had been God that called to

him (and not Eli), he would not have slept, but fallen on his face before the Lord, as Abram here, who was no novice, but knew well that though God loves to be acquainted with men in the walks of their obedience yet he takes state upon him in his ordinances, and will be trembled at in his word and judgments.

{a} Eusebius.

{b} *Act. and Mon.*

Ver. 4. **As for me.**] *Ego ecce*. An abrupt speech, to show what haste God made to comfort and confirm Abram, now fallen at his feet.

Thou shalt be a father of many nations.] The Israelites, Ishmaelites, Edomites, Keturites, &c., besides all believers. {#Ga 3:28,29}

Ver. 5. **Neither shall thy name any more, &c.**] This is reckoned for a high favour by those holy Levites. {#Ne 9:7} The Jews say, that for honour's sake, God inserted one of the letters of his own incommunicable name Jehovah into the name of Abram, now Abraham. Sure it is, that by styling himself "the God of Abraham," he doth him more honour, than if he had engraven the word Abraham upon the firmament, or in the clouds in letters of gold.

Ver. 6. **I will make thee exceeding fruitful.**] Heb., *Foecundabo te valde valde*: and as oft as thou thinkest upon thy new name, thou shalt remember my promise, and rest assured of my performance. See how God, of his grace, condescends unto us, and accommodates us.

Ver. 7. **For an everlasting covenant.**] Circumcision, the outward sign of it, was temporary, and changeable into baptism; but the covenant of grace, thereby then, and by baptism now, sealed up unto us, is eternal; being established and ratified. by the death of the Testator, "by the blood of the Arch-shepherd". {#Heb 13:20} Here it must be considered {a} that there is a twofold covenant: 1. Single; such as God makes with children, when baptized; viz., if you will repent, believe, and walk with me, ye shall be saved. Now, if they break the condition, God is freed, he it not bound any further. 2. Double; such as God makes with his elect only; and that is to perform both parts, sc., if you will believe, repent, obey, ye shall be saved: and further, I will give you a new heart, so that you shall repent, believe, &c., and be saved. Thus God undertakes for both parts, and so it becomes an

everlasting covenant, such as hath the "sure" or unfailable "mercies of David" *{b}* *{#Isa 55:3}* And here those, that are in double covenant with God, are fitly compared to them that are gone in at a church door: some are farther in than others, but yet all are in. So, though the weak in faith be not so forward, yet they may be in, though not so far in.

And to thy seed after thee.] *{See Trapp on "Ge 17:8"}*

{a} Dr Preston *Of God's Attributes*

{b} Τα οσια του Δαβιδ

Ver. 8. All the land of Canaan, for an everlasting possession.] And yet now, for their inexpressible guilt, in putting to death the Lord of life, they are utterly dispossessed of that pleasant land. In Jerusalem itself there are not to be found a hundred households of Jews. *{a}* Adrian the emperor drove them utterly out of Judea, and commanded them by proclamation not so much as to look toward it, from any tower or high mountain. *{b}* Yea, long before this, the Lord, for their wickedness, counted them but usurpers, and called them "sojourners in that land." *{#Eze 20:38 11:15}* If men forfeit their privileges, God may, at his pleasure, take the forfeiture, and disprivilege them, as he did Saul, and Judas, who "by transgression fell" from his office, "that he might go to his own place". *{#Ac 1:25}*

I will be their God.] This is a singular comfort for all believing parents. Their greatest care is for their poor little ones, what they shall do another day: why, cast them upon God, their God as well as thine: for is not tie in covenant with them too? It would be a great stay of mind, if God should say to us for our children, as David said to Mephibosheth, or to Barzillai, of his son Chimham, "Chimham shall go over with me, and will I do to him that which shall seem good unto thee; and whatsoever thou shalt require of me, that will I do for, thee," *{#2Sa 19:38}* Behold, God saith all this, and more to us, when he saith, "I will be a God to thee, and to thy seed after thee." I remember a sweet passage of Mr Saunders the martyr in a letter to his wife: "Though we do shortly depart hence, and leave our poor infant, to our seeming, at all adventures, yet shall he have our gracious God to be his God: for so hath he said—and he cannot lie; -'I will be thy God, and of thy seed.' Yea, if you leave him in the

wilderness, destitute of all helps, being called of God to do his will, either to die for the confession of Christ, or any work of obedience; that God, which heard the cry of the little poor infant of Hagar, and did succour it, will do the like to the children of you, or any other fearing him, and trusting in him." {c}

{a} Brerewood.

{b} Funccius.

{c} *Act. and Mon.*, fol. 1364

Ver. 9. Thou shalt keep my covenant.] This is the stipulation on Abraham's part, by receiving the sacrament of circumcision, to "avouch God to be his God". {#De 26:17} Now to the making the Lord to be our God, it is required, that with highest estimations, most vigorous affections, and utmost endeavours we bestow ourselves upon him. Thus, if we choose God for our God, {#Ps 73:25} we shall be assured that he hath chosen and avouched us for his people. {#1Jo 4:19}

Ver. 10. Every man-child among you.] Infants were circumcised to signify that we had better be flayed, and have our skin quite stripped off, than to have it as a skin-bottle hanging in the smoke of filthy desires, and blown full of unclean motions with the breath of Satan. That wretched renegade that betrayed Rhodes was well served. For his promised wife and portion were presented: but the Turk told him that he would not have a Christian to be his son-in-law, but he must be a Mussulman, that is, a believing Turk, within and without. And therefore he caused his baptized skin, as he called it, to be flayed off, and him to be cast in a bed, strewed with salt, that he might get a new skin, and so he should be his son-in-law. But the wicked wretch ended his life with shame and torment. {a}

{a} *Spec. Bel. Sac.*, p. 157.

Ver. 11. It shall be a token of the covenant.] It seals up nothing then to those that are not in covenant. Circumcision to such is but as a seal to a blank. Unregenerate Israel was to God as Ethiopia. {#Am 9:7} Circumcision of itself avails nothing, if the heart be uncircumcised. The apostle distinguisheth of circumcision, {#Col 2:11} and tells us that the true circumcision is "made without hands" (αχειροποιητος), and "is that of the heart, in the spirit, and not in the letter". {#Ro 2:29} It is a wonderful work of the Spirit, wrought by the word, upon the saints in their first conversion, whereby corruption

of nature is wounded, beloved sins cast away with sorrow, and the sinner received into an everlasting communion with God and his saints. Labour this, or you are not a button the better for your baptism. A man may go to hell with font-water on his face, if not baptized "with the Holy Ghost, and with fire". {#Mt 3:11} Circumcision seals not up any covenant of grace to Turks, as it did not, of old, to Ishmaelites, Edomites, and Midianites, who yet would needs be circumcised.

Ver. 12. **And he that is eight days old.**] This warrants our baptizing of infants of both sexes. {See Trapp on "Ge 9:10"} (Great leap of logic here! Editor.)

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

“Aedibus in propriis, quae prava, aut recta gerantur.”

My covenant shall be in your flesh.] That is, the sign of my covenant (by a metonymy of the subject), seem it never so simple, and prove it never so painful and shameful. The foolishness of God is wiser than men, that cry, *Credat Iudaeus Apella ,& c.*

Ver. 14. **That soul shall be cut off.**] From the commonwealth of Israel; so shall those be from benefit by Christ, that are uncircumcised in heart; as hateful to him as Goliath was to David. Pray, therefore, that God will thrust his holy hand into thy bosom, and pull off that abominable foreskin. He had much ado to forbear Moses, when he met him in the inn; and we know why. {#Ex 4:24,25}

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

Ver. 16. **Yea, I will bless her.**] This is repeated, for the greater comfort of this good old couple, q.d., I will double-bless her, bless her with a witness. *Margarita in mari nascitur, verum ex rore coelesti .*

Ver. 17. **Abraham fell upon his face, and laughed.**] Not as doubting, much less deriding, {#Ro 4:19} but as rejoicing and admiring the goodness and power of God. The narrow-mouthed vessel of his

heart not quickly capable of so great comfort—for, *Tarda solet magnis rebus inesse fides* -he fell upon his face, and laughed.

Ver. 18. **Oh that Ishmael might live.**] The life of grace here, and of glory hereafter: that he be not "killed with death" when he dies, as Jezebel's children were. {#Re 2:23}

Ver. 19. **I will establish my covenant with him.**] This was a far greater favour than that bestowed on Ishmael in the next verse, "Twelve princes shall he beget." Nothing so ennobled as Christ, graces, being in the covenant, &c. {#Isa 19:25} "Assyria" is "the work of" God's "hands," but "Israel" his "inheritance."

Ver. 20. **And us for Ishmael, I have heard thee.**] Faithful prayer may have anything at God's hands. It is but ask and have, with Abraham. As Zedekiah said to his courtiers glossingly, God saith to his servants seriously, The King can deny you nothing. Let this encourage us to pray for ourselves and children; for by prayer we may take out of God's treasury, plentiful mercy for ourselves and ours.

Ver. 21. **But my covenant.**] This is the thirteenth time that the covenant is named in this chapter, saith an interpreter; and hereby is meant the promise of Christ and salvation by him. A subject so sweet to every sanctified soul, that St Paul cannot come off it. He names the Lord Jesus Christ ten times together in ten verses. {#1Co 1:1-10} It was to him *Mel in ore, melos in aure, iubilum in corde* .{a}

{a} Bernard.

Ver. 22. **And he left off talking with him.**] As man with his friend. Such honour have all his saints. Oh, speak it when I am gone, and preach it at my funeral, God dealeth familiarly with man, said that heavenly spark, now ready to be extinct {a} St Paul calls prayer *εντευξις*, an entreparlance with God, {#1Ti 2:1} and *επερωτημα*, the confident interrogatory or rejoinder of a good conscience toward God. {#1Pe 3:21} The Persian monarchs held it a piece of their silly glory to keep themselves from their greatest subjects. {#Es 4:11} And Jupiter's image at Crete was made without ears. Plutarch gives the reason, *Non enim convenit audiri ab eo quenquam, qui omnium rerum sit Dominus atqui princeps* . A pretty plea for *Baal!* He is too great to talk with men. Our God thinks not himself so. He solicits suitors, and loves to be, interchangably, solicited by them.

{a} Mr. John Holland, B.D. See my *True Treas.*, p. 373.

Ver. 23. **Abraham took Ishmael.**] To make the other more willing.

Circumcised the flesh.] Not regarding the affliction, danger, scandal, shame of the action in the eyes of the world.

Ver. 24. **And Abraham was ninety years old and nine.**] Five different times is Abraham's age exactly noted in Scripture; which showeth how dear the saints are to God; when the wicked are, ουτιδανοι, little set by; men of no account.

Ver. 25. **And Ishmael his son was thirteen years old.**] The Turks' children are not circumcised till they are ten years old, and then they use great feasting, banqueting, music, and bringing of presents. {a} They say that Abraham loved Ishmael, and not Isaac: and that it was Ishmael whom Abraham would have sacrificed.

{a} *The Grand Sign Sereg.*, pp. 113,191.

Ver. 26. **In the self-same day.**] To show his prompt and present obedience, without shucking and hucking, without delays and consults.

Ver. 27. **All the men of his house.**] *Faciles se proebent in re ardua et ridicula* . An excellent pattern of a well-ordered family.

Chapter 18

Ver. 1. **And the Lord appeared unto him.**] 1. *Ut proeludium incarnationis* . 2. *Ex philanthropia* ; "his delight" is "in the habitable part of" God's "earth". {#Pr 8:31}

And he sat in the tent-door.] He dwelt in a tent (let us be content, though we dwell not to our minds), yet kept a good house. A very hearty householder he was.

In the heat of the day.] The usual time of rest and repast, when travellers wax faint and hungry.

Ver. 2. **And he lift up his eyes and looked.**] As "pursuing hospitality" (that is the apostle's expression, #Ro 12:13), and waiting an opportunity of doing good. Charity is no churl. "The liberal man deviseth liberal things"; {#Isa 32:8} "he considereth the poor and needy". {#Ps 41:1} *Praeoccupat vocem petitori* , as Augustine expounds it, {a} he stays not till he is asked a good turn; he

ministereth to the *uses*, not only "to the necessities *{b}* of the saints," as the apostle's word is, *{#Ro 12:13}* and as Bishop Hooper's and Dr Taylor's practice was. The one had his board of beggars sent for, and served every day with whole and wholesome meats, ere himself sat down to dinner. And the other went once a fortnight at the least, to the almshouse, and other poor men that had, many children, and were sick, to see what they lacked, and to supply them. *{c}*

And bowed himself toward the ground.] Piety is no enemy to courtesy; it doth not remove but rectify it, that it be not only complimentary and ridiculous. *Potest Augur Augurem videre et non ridere?* *{d}* So it may be said of our common cringers.

{a} Aug. in Psalm ciii.

{b} ταις χρεταις *Usibus, non necessitatibus. Nequis existimet prius non succurrendum proximo quam ad necessitatem sit redactus.*

{c} Act. and Mon., fol. 1369, 1388.

{d} Cicero.

Ver. 3. My Lord.] He directs his speech to one of them, in whom appeared to be most majesty; and whom he afterwards knew to be the Lord by an excellency.

Ver. 4. And wash your feet.] Fouled with going barefoot; as in these parts men used to do, because of the great heat.

Ver. 5. For therefore are ye come to your servant.] He meaneth not, that they therefore came to him to taste of his cheer; but that God, by his providence, had so ordered that he should see them passing, and invite them to his house. How glad was this good man of an occasion to show kindness, acknowledging God's good providence! And how improvident are we for ourselves, that will not offer a sacrifice, when God sets up an altar before us!

So do as thou hast said.] The angels needed not his courtesy, yet kindly accept of it. Good offers or offices, even from inferiors, are not to be rejected, but regarded, yea, rewarded.

Ver. 6. Make ready quickly.] *Habent aulae suum cito, cito*, saith one. So had Abraham's house here. He, she, the boy, and all hasted, and had their various offices. The very expression itself here used, is concise and quick; much like that of the prophet in the case of returning to God, "If ye will inquire, inquire; return, come". *{#Isa 21:12}*

“ *Praecipita tempus; mors atra impendet agenti .*”— *Silius*.

Three measures of fine meal.] Three pecks for three man’s dinners; and the best of the best too; fine meal, the fat calf, butter and milk, God’s plenty of all, and hearty welcome; the goodman himself standing by, and bidding them "Come": which shows his humanity, and his humility also.

“ *Dat bene, dat multum, qui dat cum munere vultum .*”

Ver. 7. **And gave it unto a young man.]** Here was a well-ordered family; every one knew his office, and did it. In every society, say the politicians, as in a well-tuned harp, the several strings must concur to make up a harmony.

Ver. 8. **And they did eat.]** The angels, as they assumed human shapes, so they did truly eat, according to the present dispensation of the shape so assumed.

Ver. 9. **Behold, in the tent.]** David compares a good woman to the vines upon the walls of the house, because she cleaveth to her house. Others to a snail, that carrieth her house on her back. St Paul reckons it for a virtue in a woman to "keep at home"; {#Tit 2:5} and Solomon for a sign of a lewd housewife, that "her feet abide not in her house". {#Pr 7:11} Among the Grecians, the bride was carried through the streets in a chariot, the axle spokes was burnt, to signify that she must keep home.

Ver. 10. **According to the time of life.]** That is, when this time shall return again; this time twelve month. {See Trapp on "Ge 18:14"}

Sarah heard it in the tent-door.] She was listening out of womanish curiosity. Yet some think, the angel asked for her on purpose, that she hearing her name mentioned might listen.

Ver. 11. **Now Abraham and Sarah were old.]** So, when we were altogether "without strength," according to the time of life, "Christ died for the ungodly". {#Ro 5:6}

Ver. 12. **Sarah laughed.]** God’s promises seem absurd and ridiculous, many of them, to human reason, which therefore must be silenced, and shut out, as Hagar was; for it will argue carnally, as that unbelieving lord {#2Ki 7:2} storms at God’s offers, as Naaman at the message {#2Ki 5:11} looks upon God’s Jordan with Syrian eyes, as

he, and after all, cries out with Nicodemus, "How can these things be?" {#Joh 3:4} measuring God by its own model; and casting him into its own mould.

After I am waxed old, shall I lust?] Old and cold, is our English proverb; and the Greek word for an old body signifies one in whom natural heat is extinct. {a} It is a most undecent thing to see the pleasure of youth prevailing in times of age, among old decrepit goats. Were it not monstrous to behold green apples on a tree in winter?

My lord being old also?] This was the only good word in the whole sentence: God takes notice of it, and by St Peter records it to her eternal commendation; {#1Pe 3:6} yea, he was so well pleased with her subjection to her husband, whom she here in her heart calleth Lord, that he is content to forgive her great sin of unbelief.

{a} Πρεσβυς, α πυρ et σβεω

Ver. 13. **Said to Abraham, Wherefore did Sarah laugh?**] The wife's sin reflects upon the husband. But Solomon shows that some wives are so intemperate and wilful, that a man may as well hide the wind in his fist, or oil in his hand, as restrain them from ill doing. {#Pr 27:15,16} *Liberum arbitrium, pro quo tantopere contenditur, viri amiserunt, uxores arripuerunt*, saith one {a} wittily.

{a} Heidfeld.

Ver. 14. **Is anything too hard for the Lord?**] He can do all things possible and honourable. He cannot lie, die, deny himself, for that implieth impotency. "He could do no mighty work" in his own country "because of their unbelief." {#Mr 6:5,6} He could not, because he would not. He can do more than he will, as "of stones raise up" churches, {#Mt 3:9} call for "legions of angels," {#Mt 26:53} create more worlds in an instant. But whatsoever he willeth, that he doeth in heaven and earth, and none can say, what doest thou? "Our God can deliver us". {#Da 3:17} "Lord, if thou wilt, thou canst make me clean". {#Mt 8:2, &c.}

I will return to thee, according to the time of life.] He returned not personally, that we read of; but virtually he did, by making good

his promise at the appointed time. That of Dr Sands, afterwards Bishop of Worcester, is wonderful, and worth relating. He, departing the land for fear of Queen Mary, took his leave of his host and hostess, who was childless, and had been married eight years. When the wind served, as he went toward the ship, he gave his hostess a fine handkerchief, and an old royal of gold in it, thanking her much, and said, Be of good comfort; ere that one whole year be past, God shall give you a child, a boy. And it came to pass, that day twelve months later, lacking one day, God gave her a fair son. {a}

{a} *Act. and Mon.*, fol. 1894.

Ver. 15. I laughed not: for she was afraid.] And well she might; for as everybody hath its shadow, so hath every sin its fear. Her sin she saw was detected, and her conscience she felt was troubled; hence her fear.

Nay, but thou didst laugh.] A lie must be roundly reprov'd, and the truth asserted. She laughed but within herself, but as good she might have laughed out aloud; for God searcheth the heart. "I pray thee, O Lord, was not this my saying, when I was in my country? {#Jon 4:2} No, Jonah, it was not thy saying, it was only thy thinking: but that is all one before him who understandeth thy thoughts afar off". {#Ps 139:2}

Ver. 16. To bring them on the way.] A special piece of courtesy, and much spoken of in Scripture. {#3Jo 1:6 Ac 20:38 21:5 Ro 15:24 1Co 16:11 Tit 3:13}

Ver. 17. Shall I hide from Abraham?] My bosom friend. He shall be both of God's court, and his council. His "secret is with them that fear him". {#Ps 25:14} The kings of Israel had some one courtier, called the king's friend by a specialty, to whom they imparted *arcana imperii*, state secrets. Such an office had Abraham about God, who calls him "Abraham my friend." See what our Saviour saith to all his, #Joh 15:15. "This honour have all his saints."

Ver. 18, 19. Seeing that Abraham, &c.] God's first motive here is, from his own antecedent love to Abraham, as the second from his consequent.

Ver. 19. For I know him.] God hath a quick eye to see our good works. He weighs and rewards every circumstance. Christ could tell, that the people had come from far to hear him; that they had fasted three days; that they were in a wilderness, where they could not

cater for themselves; that if they should be sent home so, they would faint by the way. {#Joh 6:5-14} What was it that he took not knowledge of? "I know thy works, and thy labour" in doing them. {#Re 2:2}

That he will command his children, &c.] A good householder, whatsoever he gets abroad, he brings home to his family, as bees bring all their honey to the hive. "The lips of the righteous feed many"; {#Pr 10:21} those under his own roof especially. Well fare Popery for that. Old folks will tell us that, when in those days they had holy bread given them at church, they would bear a part thereof to those that did abide at home. The way to get more, is to share what we have, according to that, *Habenti dabitur*. {#Lu 8:18} No man hath received aught from God for private use: neither is any one born for himself, much less newborn. He that hid his talent was soon loose it.

Ver. 20. **Because their sin is very grievous.]** Or, very heavy; such as the very ground groans under; the axle of the earth is ready to break under it. Sin is a burden to God. {#Am 2:13} It was so to Christ; he fell to the ground when he was in his agony. It was so to the angels, who sunk into hell under it. It was so to Korah and his company; the earth could not bear them. It was so to the Sodomites; they were so clogged with this excrement of naughtiness, {a} as St James calleth it, {#Jas 1:21} that God came from heaven to give their land a vomit.

{a} η περισσεια κακιας

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

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

Ver. 23. **And Abraham drew near.]** A privilege proper to such as have "a true heart," "full assurance of faith," and "a good conscience". {#Heb 10:22} "The hypocrite shall not come before him"

{#Job 13:16} He must stand without as a vagrant at the gate, that knows not whether the master is providing for him an alms, or a cudgel. But the upright comes into the parlour; yea, "dwells in God's presence," {#Ps 140:13} in the light of his countenance.

Wilt thou also destroy the righteous?] Single suits speed not: we must back them with sound arguments, and reason the case with God concerning his judgments. {#Jer 12:1}

Ver. 24. **Peradventure there be fifty righteous.**] Charity presumes the best, hopes the best. The disciples could not imagine that Judas was so very a traitor: each one suspects himself sooner than him. And when our Saviour said, "What thou doest do quickly"; they thought he had meant of making provision, or giving something to the poor. {#Joh 13:27-29}

Ver. 25. **Shall not the Judge, &c.**] He "fills his mouth with arguments". {#Job 23:4} Let us also: this will increase faith and fervency.

Ver. 26. **If I find fifty righteous.**] The saints are the salt of the earth, that keep the rest from rotting and putrifying.

Ver. 27. **Which am but dust and ashes.**] *Gnaphar veephar* , *χοις et cinus* ; none so humble as they that have nearest communion with God. The angels that stand before him, cover their faces with two wings as with a double scarf. {#Isa 6:2}

Ver. 28. **Peradventure, &c.**] {See Trapp on "Ge 18:29"} {See Trapp on "Ge 18:30"}

Ver. 29. **And he spake unto him yet again.**] *Cum in colloquium descendimus cum Deo, replicemus licet, duplicemus, triplicemus, et quadruplicemus* .{a} The bolder we make, the better welcome.

{a} Alsted.

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

Ver. 31. **Behold now, I have taken upon me.**] *{See Trapp on "Ge 18:29"}* *{See Trapp on "Ge 18:30"}*

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

Ver. 33. **And the Lord went his way.**] Abraham bargined with the Lord so long, till he had brought him down from fifty to ten: and mark, that he stopped begging ere God stopped lessening. Let us find praying hearts, and he will find a pitying heart.

Chapter 19

Ver. 1. **Lot sat in the gate.**] Not as a judge (as the Hebrews will have it), nor as a merchant; much less as a noveller; but as a good householder, looking for his herds, and as a good housekeeper, looking for guests.

Ver. 2. **Nay, but we will abide in the street.**] They would have done so, but for Lot's importunity. So our Saviour would have gone farther, but that the two disciples constrained him to stay. *{#Lu 24:29}* This was no simulation; or if so, yet it was only exploratory, without deceit or hypocrisy. And if Solomon sinned not in making believe he would do that which was unlawful to be done, *{#IKi 3:24}* it can be no sin to do the like in things indifferent.

Ver. 3. **And they did eat.**] They made as if they did eat and drink, saith the Hierosolymi-Targum, but not well. *{See Trapp on "Ge 18:8"}*

Ver. 4. **Both old and young.**] *Nulla aetas erat culpae immunis, ideo nec exitii*. — *Ambrose*. Sin spreads as leaven, and is as catching as the plague; like the Jerusalem artichoke, plant it where you will, it overruns the ground, and chokes the heart.

Ver. 5. **That we may know them.**] O faces hatched with impudency! They shroud not their sin in a mantle of secrecy, but hang out these sour grapes to the sun to ripen.

Ver. 6. **Lot went out.**] So he exposed himself, to save his strangers, hoping to save them from that abominable violence. The right of strangers is so holy, that there was scarce ever any nation so barbarous that would violate the same. When Stephen Gardiner had

in his power the renowned clerk Peter Martyr, then teaching at Oxford, he would not keep him to punish him; but when he should go his way, as it is reported, gave him wherewith to bear his charges. But these Sodomites had not so much humanity left in them. They had put off the man, and were become dogs and worse. *{#De 23:18}* Am I a dog? saith Abner; *{#2Sa 3:8}* that is, so given as dogs be to lust. Lot was the world's miracle, who kept himself fresh in Sodom's salt waters.

Ver. 7. **Do not so wickedly.**] They were the first that fell into this foul sin, and were therefore worthily hanged up in gibbets by God for a terror to others; and besides, they "suffer the vengeance of eternal fire". *{#Jude 1:7}* The Pope pretends to be Christ's vicar, and presumes to assume the title of Holiness. But how far he is from expressing God to the world appears by his, if not committing, yet conniving at, this detestable sin of sodomy... God hath delivered up these Papagans (as he did those Pagans, **#Ro 1:24**) to reprobate sense, to vile affections, to dishonour their own bodies between themselves, for that they have worshipped and served the creature more than the Creator. *{#Ro 1:24-26}* Hence it is that Rome is called Sodom in the Revelation. *{#Re 11:8}*

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

Ver. 9. **Stand back,** &c.] They set up the bristles at Lot's admonition; a sure forerunner of destruction, as in Eli's sons.

Ver. 10. **But the men.**] Thus Lot is rescued at a dead lift; that is God's opportunity, who "knows how to deliver the godly". *{#2Pe 2:9}*

Ver. 11. **With blindness.**] *Subito scotomate*, saith Junius: With blindness both of body and mind, saith Aben Ezra: such as tormented their eyes, as if they had been pricked with thorns, as the Hebrew word signifies. And yet they continue groping for the door, as if they were ambitious of destruction, which now was at next door by. *Deus quem destruit dementat*. So Pharaoh, when under that palpable three days' darkness, rageth against God, and threateneth Moses with death. Though doomsday should be tomorrow next,

wicked men must and will serve their lusts. *Vale lumen amicum* , said Theotimus in St Ambrose, who chose rather to lose his sight than his sin.

Ver. 12. **Hast thou here any, &c.**] It is something for safety, to be Lot's kinsman. So the Kenites in Saul's time, receive life from Jethro's dust, many ages after his death, and favour from his hospitality. {#1Sa 15:6}

Ver. 13. **For we will destroy this place.**] Even the good angels are God's executioners. And the first execution they did in the world, that we read of, was upon these filthy Sodomites. So will it be, likely, at the last day. And St Peter seems to say as much. {#2Pe 2:9} The Lord reserves the unjust to the day of judgment, to be punished, "but chiefly them that walk after the flesh, in the lust of uncleanness." Mark that *chiefly*.

Ver. 14. **But he seemed as one that mocked.**] *Sed fuit habitus tanquam iocabundus* . Graceless hearts jeer, when they should fear, and are senseless and secure, as if they were out of the reach of God's rod, and needed not to fear his wrath. Lot here is counted but a Lob, of his own sons-in-law. {a} Wonder not, if we meet with the same measure.

{a} *Ridetur cum suo Iehova: sed risus impiorum est, Sardonius* .— Par.

Ver. 15. **Lest thou be consumed.**] So #Re 18:4. "Come out of her, that ye receive not of her plagues." *Musculi ruinis imminentibus praemigrant, et aranei cum telis primi eadunt* , saith Pliny. {a} Swine flee home before a storm. Let men hasten out of their natural estate, as Lot was bidden to do out of Sodom: there is the smell of the fire and brimstone upon them.

{a} Plin., lib. viii. cap. 28.

Ver. 16. **And while he lingered.**] Or distracted himself with much business, {a} which David did not. {#Ps 119:60}

The Lord being merciful unto him.] What is he then to us, in "delivering us from the wrath to come?" {#1Th 1:10} Why save we not ourselves from this untoward generation? {#Ac 2:40} Why see we not his mercy to us in our losses and crosses; his hand laying hold on us, when he takes away that which may hinder us from heaven?

{a} εταραχθησαν.—Septuag.

Ver. 17. **Look not behind thee.**] As loath to depart. *Non minus difficulter a deliciis Sodomorum abstrahimur, quam canis ab uncto corio* .

Ver. 18. **Oh! not so, my Lord.**] But who shall prescribe to the Almighty? Or limit the Holy One of Israel? Are we wiser than he? Have we a trick beyond him? He lets us sometimes have our way, but to our woe at last.

Ver. 19. **Behold now, thy servant, &c.**] We can receive and commend God's favours, but be backward enough to obey him.

Ver. 20. **Is it not a little one?**] Let no man use this plea for his sin. Even the philosopher {a} tells us, that the smallest errors prove many times most dangerous. It is as much treason to coin pence, as bigger pieces.

{a} Αδικηματα ελαχιστα πολλακις μεγατα—*Arist. Rhet.*, lib. i.

Ver. 21. **I will not overthrow this city.**] Zoar, of all the five cites, was preserved by Lot's prayer, saith Jerome. See #De 29:23 Isa 15:5.

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

Ver. 24. **Then the Lord rained, &c.**] Lot was no sooner taken out of Sodom, but Sodom was soon taken out of the world. The wicked are relieved for the sake of the godly, and, but for them would suddenly be ruined. {#Isa 30:33}

Rained upon Sodom, &c.] Rained, not sprinkled; and not fire only, but brimstone and fire for increase of torment, and for a hell above ground, and aforehand. {#Jude 1:7} Hot fire they had for their burning lusts; and stinking brimstone for their stinking brutishness. Charles II, king of Navarre, was much given to sensual pleasures, which so wasted his spirits, that in his old age, he fell into a kind of lethargy. To comfort his benumbed joints, he was bound and sewed up naked in a sheet, steeped in boiling *aqua vitae* :the surgeon, having made an end of sewing him, and wanting a knife to cut off the thread, took a wax candle that stood lighted by him. But the flame, running down by the thread, caught hold on the sheet; which, according to the

nature of the *aqua vitae* , burned with that vehemency, that the miserable king ended his days in the fire. {a}

{a} Heyl., *Geog.* p. 42.

Ver. 25. **And he overthrew, &c.]** Some footsteps of this overthrow are to be read of in Solinus and Tacitus. Josephus {a} tells us of the mock-apples of Sodom, and saith, that an ox, having all his legs bound, will not sink into the lake of Sodom, the water is so dense.

{a} Lib. v., *De Bello, Jud.*:— *Omne carens vita in profundum mergitur; siquid vivum arte aliqua immerseris super exhibit.*

Ver. 26. **But his wife looked back.]** Whether out of curiosity, or foolish pity, or as loath to leave so sweet a country, she turned her about, and she was turned. Some think she was a Sodomite, and some tell us her name was Tytea. {a} Her sin, seem it never so light, was a compound of many sins. And her punishment was part of the plague of Sodom, which was "brimstone and salt," {#De 29:23} so that it became a sea of salt. And all this to season us, saith Augustine; to caution us, saith our Saviour, that we look not back. The fable of Eurydice, lost by her husband's looking back upon her, was devised by the devil to elude this holy history. The "pillar of salt," into which Lot's wife was turned, stands yet, saith Benjamin in his "Itinerary," about two miles from the Dead Sea; and if, by the rubbing or licking of cattle, it be any whit diminished, it groweth again forthwith, to its former size.

{a} *Tyteam dictam volunt uxorem Loti, & c.*—Heidfeld.

Ver. 27. **And Abraham gat up.]** So solicitous he was for Sodom, that, as Luther thinks, he could not sleep all night. Lot was delivered by his prayers, though Abraham knew it not.

Ver. 28. **And he looked.]** Abraham might look upon the smoke of Sodom; Lot might not; because it would work more on Lot's heart, than on Abraham's, who had more grace.

The smoke of the country.] Nothing else was now to be seen of that fair and fruitful plain. *Sic transit gloria mundi* . When we most greedily grasp earthly things, we embrace nothing but smoke, which wrings tears from our eyes, and soon vanisheth into nothing.

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

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

Ver. 31. **And the firstborn, &c.]** It is dangerous to live in a wicked place: yea, for though thyself mayest escape infection, thy children may be tainted, as Lot's were.

Ver. 32. **Come, let us make our father drink.]** ^{a} She knew too well, that *Venus in vinis, ignis in igne furit* . It is like they had wine from Zoar. They sinned against conscience; and therefore intoxicated their father, who now forgets that he is a father, and does that, in a drunken pang, that which heaven and earth were afterwards ashamed of.

^{a} So the great whore cometh forth with a cup ^{#Re 17:2}

Ver. 33. **Nor when she arose.]** There is a tittle extraordinary in the Hebrew, to note that this is a thing incredible, ^{a} *Coire quempiam nescientem* . Cajetan and Pererius conclude it possible, and give reasons for it. Calvin saith best, that it was not so much his wine, as a spirit of slumber sent upon him from God, for a scourge of his intemperance. Luther adds, *Ne nos abeamus in securitatem* , that we may watch against security.

^{a} *Appungunt desuper quasi incredibile. — Quaest. in Genes.*

Ver. 34. **The firstborn said unto the younger.]** Lot offended against both their chastities, in offering them up to the Sodomites: and they both now conspire against his chastity.

Ver. 35. **And they made, &c.]** *Decepit ebrietas Lotum, quem Sodoma non decepit* , saith Origen. Well might Athenaeus call drunkenness the metropolis of mischief, ^{a}

^{a} Μητροπολιν παντων δεινων.

Ver. 36. **With child by their father.]** God suffers, oft, such unlawful commixions to take effect; for a just punishment of the same. But as a fair and perfect child born, doth not make anything better the adultery or incest in which it was begotten, so neither doth God's purpose the sins of graceless persons.

Ver. 37. **Called his name Moab.**] That is, the begotten of my father: so, Benammi; that is, begotten of one of my near kindred, viz., her father. Thus "they declared their sin as Sodom, they hid it not," {#Isa 3:9} but gloried in their shame. It is as hard to come from Sodom, and not taste of the sap of such a soil, as to walk barefaced in the hot sun, and not be tanned.

Chapter 20

Ver. 1. **And Abraham journeyed from thence, &c.**] Either as grieved at the sight of Sodom; or annoyed by the ill air thereof; {a} or as loathing Lot's incest; or driven out by a famine; or desirous of doing good to many. Whatever it was that occasioned his removal, we find him ever and anon journeying from one place, and sojourning in another. God's people are a brood of travellers. This was Abram the Hebrew, of Heber, which signifieth, pilgrim or stranger. They look toward heaven as their home, as Ulysses is said to do toward Ithaca, {b} as a bird looks to her nest on the highest rocks.

{a} *Inde tam gravis halitus manat, ut eum nulla animalia perferant, cuius solo olfactu intereant.*

{b} Plin. lib. viii. cap. 28.

Ver. 2. **She is my sister.**] This is the second time he thus sinned, both against piety by distrust; and charity, in exposing his wife to other men's pleasure, and his neighbour thereby to God's displeasure. So Jehoshaphat was twice taken tardy in Ahab's amity; {#2Ch 19:2 20:37} Jonah twice reprov'd for rebellion; and John for angel worship; Samson, twenty years after he had loved the Philistine woman, goes down to Gaza, and went into Delilah. {#Jud 15:20 16:1} Lot committed incest two nights together. Indeed, the orifice of his lust was not yet stopped by repentance. But Jonah had surely repented of his former frowardness; and so had Samson, Jehoshaphat, and Abraham too, {a} of his former hypocrisy; which made the Lord to move Pharaoh to deal kindly with him, so that "he had sheep and oxen," &c. {#Ge 12:16} But what shall we say to that example of the apostles, {#Lu 22:24} among whom "there was a strife who should be accounted the greatest?" And this was not the first, but the third time they had thus offended by ambition; and even after our Saviour had discoursed unto them of his cross. But this last time, most absurdly, and unseasonably, after that he had foretold his passion to follow

within two days; had taught them that he was anointed by the woman for the day of his burial; had administered to them the sacrament, that seal of mutual love; had washed their feet, to teach them humility and charity, &c. Oh, the incredible perverseness of corrupt nature! How strongly do the best still smell of the old cask, taste of the old stock, though ingrafted into Christ, and though poured from vessel to vessel. {#Joh 5:14} "And this have ye done again," saith the Lord. {#Mal 2:13} A great aggravation, as numbers added to numbers, are first ten times more, and then a hundred, and then a thousand. "How oft did they provoke him in the wilderness, and grieve him in the desert". {#Ps 78:40} A regenerate man may fall into the same sin again that he hath truly repented of nor can we define how oft, and into how heinous but surely, not oft into the same, that is heinous and scandalous. That is a graceless person that hath "eyes full of adultery, and that cannot cease to sin". {#2Pe 2:14} An enemy to God, that "goeth on still in his trespasses". {#Ps 68:21} It is expressly noted of Judah, {#Ge 38:26} that "he knew Tamar again no more."

And Abimelech king of Gerar.] A fit name for a king; and a common name to the kings of this country: it signifies father king. "I was a father to the poor," saith Job. {#Job 29:16} And "kings shall be nursing fathers" to the Church, saith Isaiah. {#Isa 49:23} Augustus was styled Pater Patriae. And Trajan gloried most in his title Optimus. He desired more to be loved, than honoured, and counted it a greater dignity, *Prodesse quam praeesse*. { b} He tare his own garment to bind up therewith the wounds of his soldiers; and professed that he would so carry himself to private persons, now that he was emperor, as he wished, when he was a private man, that the emperors should carry themselves toward him. {c} Titus, for his sweet nature and carriage, was called the *world's darling*. {d} Scipio the *city's sweetheart*. {e} Julian the apostate, as he came not short of the greatest philosophers for learning, so neither of Titus for lenity, of Antoninus for clemency, of Marcus Aurelius for moderation, setting aside his satanical hatred of the Christian religion. {f} Queen Elizabeth ever accounted devotion and mercy the brightest stars in the sphere of majesty. She always thought it more fit to offend a man, than to hate him, saith Master Camden. In the year 1579, a young man discharged a piece out of a boat, and shot one of the

bargemen in the Queen's barge (where she was then) through both his arms; who was soon apprehended, and led to the gallows for a terror to him. But whereas he religiously affirmed, that he did it unwittingly, and thought no harm, he was discharged: the Queen many times saying, that she could believe nothing of her people that parents would not believe of their children. {g} This made her so beloved at home and admired abroad. Queen Elizabeth was the most glorious and happy woman that ever wore a crown, said that thrice noble Princess Anna Atestina, the mother of the Dukes of Guise and Nemours, as Thuanus hath recorded it {h} Her subjects were ready to say to her, as the senate said to Severus, All is well with us, so long as thou rulest well over us. {i}

{a} *Non dubium, quin Abram poenitudine ductus, &c.—Pareus in #Ge 12:16.*

{b} φιλοουμενος μαλλον η τιμωμενος εχαυρε.—*Dio.*

{c} *Ibid. in Vita Bucholc. in Indice Chronol.*

{d} *Orbis amor et deliciae .*

{e} *Corculum appellatus est. -Tusc. Quaest., lib. i.*

{f} *Parei Medul. Hist. Profan., p. 482*

{g} *Camd. Elis., fol. 494, 205.*

{h} *Thuan. Hist., lib. cxxix.*

{i} *παντες παντα καλωσ ποιουσιν επειδαν συ καλωσ απχεις—Dio.*

Ver. 3. But God came to Abimelech in a dream.] Dreams are either natural or supernatural. Natural dreams are not much to be regarded. {#Ec 5:7} Diviners and dreamers we are forbid to hearken to. {#Jer 27:9} Cicero confutes them that do, in his book *De Divinatione*. {a} What use there is of them is in physic, to discern our temperatures, -in divinity, our beloved sins. Supernatural dreams are sent by God and his angels; and that either to comfort us, as, {#Mt 2:19} or to chasten us. {#Job 7:13,14} And these are, first, usually repeated till they are regarded; as Pharaoh's and young Samuel's dreams: secondly, they do much affect us, and leave a certain persuasion, an inward sense of God's presence in the soul; as Daniel's, Joseph's, and Pareus's dreams. In the Calends of April, -saith he, in his domestical Diary, or Day Book, 1618, -I had a terrible dream at four of the clock in the morning. For I thought, I saw all Heidelberg in a thick smoke, but the prince's palace all on a light fire. *O Deus clementissime, averte sinistrum omen, et serva Sareptam tuam a vastatione hostium intus et foris* . {b} Thus that good man dreamed, and thus he prayed: but the

decree was passed, and shortly after executed, according to his dream. There are also dreams diabolical. Eusebius tells us, that Simon Magus had his dream-haunting devils, ονειροπομπους, his familiars by whom he deluded men in their dreams, and drew them into the admiration of himself. These devilish dreams are either mere illusions, as that of Eliphaz is thought {c} to be no better. {#Job 4:12,16,17} Or else they tend to sin, as nocturnal pollutions, and other evil dreams; whereby the devil sometimes fasteneth that sin upon the saints when asleep, that he cannot prevail with them to commit while awake. As for Pilate's wife's dream, some divines think it was from the devil, seeking thereby to hinder the work of our redemption.

For she is a man's wife.] Adultery, even in kings, is punishable by death. Emperors and Popes {d} have been cut off by the just hand of God, in, and for this filthy sin. Society, and the purity of posterity, could not otherwise continue among men, if this crime were not capital. At Geneva they punish fornication with nine days' fasting; adultery with death. God appointed that such should be stoned. He stoneth them, howsoever, with the stone in the heart. {#Ho 4:11 Pr 7:22} Hetfer the Anabaptist was put to death for this sin at Constance. {e} He being a learned man, and a preacher, insinuated himself into the familiarity of many women of good rank and repute, and defiled them; when he came to execution, he confessed that he would many times have repented of that foul sin, but could not; so fast was he held in the devil's bonds: and that now he was willing to die, and accept of the chastisement of his iniquity. Howbeit, it is an opinion held and maintained by the Anabaptists, that adultery is not to be punished by men, because the Scripture saith, "whoremongers and adulterers God will judge". {#Heb 13:4} Others would prove the same from those words of our Saviour, to the woman taken in adultery, "Neither do I condemn thee". {#Joh 8:11} But they may as well say, that inheritances are not to be divided between brethren, because Christ would not divide them, when required thereto. {#Lu 12:14}

{a} *Somnia ne cures, nam mens humana quid optat*, & c.

{b} *Vidi Heidelbergam totam occulto incendio undiquaque fumigantem*, & c.—Philip. Par. in *Vita Davidis Parei, operibus eius prae fixa.*

{c} *Marbury Of Repent.*

{d} *Moritur Paulus IV nimio veneris usu, & c.—Valentinian, Imp.—Heyl., Geog.*

{e} Joh. Manlii, *loc. com.*, pp. 322, 487.

Ver. 4. But Abimelech had not come near her.] Being hindered by sickness. {#Ge 20:17} Well might St Ambrose call sickness the shop of virtues. {a} When men are fastened to their beds, and their bones made to rattle in their skin, lust will be laid asleep, and little leisure left for luxury. {b} This made King Alfred pray God to send him always some sickness, whereby his body might be tamed, and he the better disposed and affectioned to Godward. If it be painful to the vine to bleed, it is worse to wither. Better be pruned to grow, than cut up to burn. *Otho tertius, Imperator, dictus miraculum mundi, amoribus periit.* {c} How much happier he that sang, *Periissem nisi Periissem.*

Lord, wilt thou slay also a righteous nation?] For he knew that whole nations had smarted for the sins of their rulers; this sin of adultery especially, as we read of Shechem, Troy, &c. How were the Greeks plagued for the rape of Chrysis! and the Lacedemonian commonwealth utterly overturned by Epaminondas in the battle of Leuctra, for a rape committed upon the two daughters of Scedasus by a couple of Spartan gentlemen, travelling to Delphi! This might make Abimelech afraid lest, for his fault, wrath should fall upon his people also.

{a} *Morbos virtutum officians vocat Ambros.*

{b} *Nuper me amici cuiusdam languor admonuit opimos esse nos dum infirmi sumus. — Plin., epist. xxvi. lib. vii.*

{c} Manl., *loc. com.*, p. 667.

Ver. 5. Said he not unto me, She is my sister? &c.] Here Abraham and Sarah, though both famous, he for his faith, {#Ro 4:19} and she for not being afraid with any amazement, {#Ipe 3:6} yet here they show some trepidation. Sense, saith one, {a} fights sore against faith, when it is upon its own dunghill, I mean in a sensible danger. Nature's retraction of itself from a visible fear, may cause the pulse of a Christian that beats truly and strongly in the main point (the state of the soul) to intermit and falter at such a time. {b}

In the integrity of my heart.] Great is the boldness of a clear conscience, be it but in some one particular, as here in Abimelech; a

man that was *magis extra vitia quam cum virtutibus* (as Tacitus {c} saith of Galba) rather not evil than good; one whose nature was not changed, but chained up only. Civil men are but wolves chained up, tame devils, swine in a fair meadow; and yet these are the world's honest men, and as high a price set upon them, as was once upon a cab of dove's dung in the famine of Samaria. But these Abimelechs, these Catos, these civil judges, they want sincerity in the first table, and integrity in the second; for they stand not upon the inward corruptions, nor lesser breaches of the law. Abimelech, for all his confidence here, was to blame for his wandering, rash lust. And Cato, that mirror of morality, was a griping usurer, prostituted his wife, and slew himself. And yet Paterculus {d} will tell you, that he was, *Homo virtuti simillimus, et per omnia virtute Diis quam hominibus propior, & c.*

{a} Mr Vines's *Fast Sermon*:

{b} *Elias fulminator ad Iezabalis minas trepidat.*

{c} Tac., lib. i. cap. 12.

{d} *Hist.*, lib. ii.

Ver. 6. **Yea, I know that thou didst this, &c.]** God takes his excuse, and yet chastiseth him; to teach us, saith Calvin (in loco), *Non prorsus vacare culpa qui humano modo puri sunt*. He can find flaws in that for which we may look for thanks. This makes Nehemiah crave pardon of his zealous reformations; and David cries out, "Enter not into judgment," &c. {#Ps 143:2} *Sordet in conspectu iudicis, quod fulget in conspectu operantis*, saith Gregory. "Ye are they that justify yourselves before men," saith Christ to the Pharisees; "but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God". {#Lu 16:15} A thing which I see in the night may shine, and that shining proceed from nothing but rottenness. "But be not deceived," or if ye be, yet "God is not mocked". {#Ga 6:7} When he comes to turn the bottom of the bag upwards—as the steward did Benjamin's—all our secret thefts will out, all our collusions come to light {a} His law is a law of fire; {#De 33:2} His tribunal, of fire; {#Eze 1:27} His pleading with sinners, in flames of fire. {#Isa 66:15,16} The trial of our work shall be by fire; {#1Co 3:15} and before God, who is a consuming fire. {#Heb 12:29} Happy are they that are here purged by that spirit of judgment, and burning.

{#Isa 4:4} These shall stand in judgment, yea, dwell with everlasting burnings. {#Isa 33:14}

For I also withheld thee.] Either by sickness, as aforesaid, or by a spirit of restraint, "a gift" that God gives "to men, yea, to the rebellious also, that the Lord God might dwell among them" {#Ps 68:18} in his religion and worshippers; which else the wicked would never suffer. Thus God chained up Laban, and made Saul to melt over David, &c. Now many take this poor counter (that is, I am not as some others are, so bad as the worst) and set it down for a thousand pounds. Our Saviour indeed is said to have "looked upon" the young Pharisee, and to have "loved him," {#Mr 10:21} because he saw him to be a tame man, free from foul crimes, and fit to live in a commonwealth: but no otherwise than as we love pictures, which are pretty things to look on, and that is all they are good for. A better nature, if rested in, is but a beautiful abomination, a smooth way to hell. And yet, say what we can, this kind of men grow crooked and aged with good opinions of themselves, and can seldom or never be set straight again. They will trust in Moses; {#Joh 5:45} and when they have sick fits, and qualms of conscience, lick themselves whole by their repentance, and so rest in it: which made Austin say, that repentance dammeth more than sin. They seek not to be saved by the righteousness of faith neither see they any necessity of growing from faith to faith. No, they are set, they are as good as ever they mean to be; they that outstrip them are too forward, they that fall short of them are deeply censured.

{a} *Sacco soluto apparuit argentum.* — Ambrose.

Ver. 7. Now therefore restore.] Let knowledge reform what ignorance offended in. "The times of ignorance God winked at, but now commandeth all men everywhere to repent". {#Ac 17:30} As a master, when he sets up his servant a double light, expects more work and better. We have a privilege not only above the blind Ethnics, but above the Church of the Old Testament. The sea about the altar was brazen; {#1Ki 7:23} and what eyes could pierce through it? Now our sea about the throne is glassy, {#Re 4:6} "like unto crystal," clearly conveying the light and sight of God to our eyes. God hath "destroyed the face of the covering cast over all people". {#Isa 25:7} "And we all with open face beholding, as in a glass, the glory of the

Lord," must see to it, that we be "changed into the same image, from glory to glory". {#2Co 3:18} If those good souls passed "from strength to strength," {#Ps 84:7} travelling many a weary step, to see the face of God in Sion, in the obscure glass of the ceremonies; *voe torpori nostro*, woe to us, if, now that such a light is sprung up, we walk not as children of that light! To know heavenly things, is to "ascend into heaven". {#Pr 30:3,4} And to know our Master's will is a great talent; of all other, there is a "much" in that. {#Lu 12:48} But then, not to do his will so known, is to "be beaten with many stripes." None so deep in hell, as your knowing men, {a} because they "imprisoned the truth" (which is as a prophet from God) "in unrighteousness"; {#Ro 1:18} they kept it in their heads, as rain in the middle region, not suffering it to warm their hearts, or work upon their affections; therefore came wrath upon them to the utmost. None are oftener drowned than they that have most skill in swimming. So none sooner miscarry than men of greatest parts.

For he is a prophet, and he shall pray for thee.] The proper work of a prophet. "If they be prophets, let them entreat the Lord": {#Jer 27:18} they shall be heard, when others shall not; as the father's blessing is most effectual; as the child could not be raised till Elisha came himself, nor the sick be healed, till the elders of the Church be called for. {#Jas 5:14} The apostles divided their time between praying and preaching. {#Ac 6:4} So did the priests of the Old Testament; "They shall teach Jacob thy judgments, they shall put incense before thee". {#De 33:10} As with every sacrifice there was incense, so should every ministerial duty be performed with prayer. St Paul begins his Epistles with prayer, and proceeds and ends in like manner. What is it that he would have every of his Epistles stamped with by his own hand, but prayer for all his people. {#2Th 3:17,18}

Thou shalt surely die.] So dear to God are his saints, that he grievously punisheth even kings for their sakes; as Jehoram "in his bowels with an incurable disease," {#2Ch 21:18} the two Herods by the lousy malady. {b} Maximinus the emperor, a cruel persecutor, cast upon his bed of sickness by God, was glad to crave the prayers of the Church, as Eusebius relates it. Valens being to subscribe an order for the banishment of Basil, was smitten with a sudden trembling of his hand, that he could not. Afterward he was burned to death by the

Goths, whom he had corrupted by sending them Arian teachers. {c} The putting out of that French king's eyes, which promised {d} before with his eyes to see Anne du Bourg (one of God's true servants) burned, who seeth not to be the stroke of God's own hand? Then, his son Francis, not regarding his father's stripe, would needs yet proceed in the burning the same man. And did not the same God give him such a blow on the ear as cost him his life? As for Charles IX, author of the French massacre, though he were wittily warned by Beza to beware (upon occasion of that new star appearing in Cassiopeia, Nov. 1572, which he applied to that star at Christ's birth, and to the infanticide then) with, *Tu vero, Herodes sanguinolente, time* ; yet because he repented not, God gave him blood to drink, as he was worthy; for the fifth month after the vanishing of this star, *Constans fama est illum, dum e variis corporis partibus sanguis emanaret, in lecto saepe volutatum, inter terribilium blasphemiarum diras tantam sanguinis vim proiecisse, ut paucas post horas, mortuus fuerit* .{ e} This Charles IX, in the massacre of Paris, beholding the bloody bodies of the butchered Protestants, and feeding his eye upon that woeful spectacle, is said to have breathed out this bloody speech, *Quam bonus est odor hostis mortui !* {f} Another great queen, seeing the ground covered with naked carcasses of her Protestant subjects said, {g} that it was the bravest piece of tapestry that ever she beheld; {h} but it was not long that she beheld it. Our Queen Mary, though *non natura sed Pontificiorum arte ferox—ipsa solum nomen regium ferebat, coeterum omnem regni potestatem Pharisaei possidebant* -died {i} of a tympany, or, as some (by her much sighing before her death) supposed, she died of thought and sorrow, either for the loss of Calais, or for the departure of King Philip. This king, going from the Low Countries by sea into Spain, with resolution never to remove thence, fell into a storm, in which almost all the fleet was wrecked, his household stuff of very great value lost, and himself hardly escaped. He said he was delivered by the singular providence of God, to root out Lutheranism, which he presently began to do, protesting that he had rather have no subjects, than Lutheran subjects, {j} Whether it was this Philip or his successor, I cannot certainly tell. But Carolus Scribanius tells a lamentable story of one of those two Philips. {k} Hear him else, *Ulcerum magnitudinem, multitudinem, acerbitatem, foetorem, lecto tanquam durae cruci, anno integro, affixionem, ut in*

nullam prope commoveri partem possit, acres continuosque annorum sex podagrae dolores, febrim hecticam cum duplici per annos duos, tertiuna intima, adeoque et ossium medullas, depascentem gravissimam 22. *dierum dysenteriam, quae nec moram daret, nec detersionem admitteret, perpetua stomachi fastidia, nullo potu sitim medicandam, capitis et oculorum insanos dolores, ingentem puris ex ulceribus redundantiam, quae binas indies scutellas divite paedore impleret: inter haec, malignissimi odoris gravitatem, quae omnem illi somnum ademerat; haec inquam, rex potentissimus longo tempore prepressus' est .* So true is that of an ancient, *Potentes potenter torquebuntur .*" Be wise now, therefore, O ye kings: kiss the Son, lest he be angry". {#Ps 2:12} He can soon break men with his iron mace, and dash them in pieces as a potter's vessel. *Ingentia beneficia, ingentia flagitia, ingentia supplicia* , as the Centurists have it. Christ shall reign, when kings and Caesars shall lie in the dust. His name is "King of kings, and Lord of lords"; {#Re 19:16} and this name is written "upon his vesture," that all creatures may see his power, and "upon his thigh," to show the eternity of his monarchy, in his children and posterity. This "everlasting Father" shall have an endless government. {#Isa 9:6,7} "He shall see his seed," the fruit of his thigh; "he shall prolong his days, and the pleasure of the Lord shall prosper in his hands". {#Isa 53:10} I shut up this discourse with the story of Ladislaus, king of Bohemia and Hungary, who most unjustly had caused Ladislaus, son to Hunniades, to be beheaded; and together with many other Popish princes, had conspired to root out the true Christians in Bohemia; which should have been put in execution at the time of his marriage; immediately before, in the midst of his great preparations he fell sick, and within thirty-six hours died of a pestilent sore in his groin. {} Like as Attilas, {m} that king of the Huns, and scourge of Christendom, had died before, being suffocated in his own blood, at such a time as he celebrated his wedding, having distempered his body with excess in wine and venery, *adeo ut proverbio de eo dictum sit, eum per eandem partem animam profudisse, per quam acceperat* ,{ n} He went out of the world the same way that he came into it, and sent his soul as a harbinger to the devil to provide room for his body.

{a} *Sapientes sapienter descendunt in infernum .— Bern.*

{b} *Non desunt qui ad phthiriasin referunt, quo avus quoque ipius Herod. Mag. periit.* -Beza Annot. in *Acts*
xii

{c} Orosius.

{d} He protested, *Siquam sui corporu partem Lutherianismo sciret infectam revulsurum illico, ne longius serperet.* — *Sleid Comment.* lib. ix.

{e} *Act. and Mon.*, 1914.—Camden's *Elis.*, fol. 165.—*Act. and Mon.*, fol. 1949.

{f} *Spec. Bel. Sac.*, p. 248.

{g} M. Newcomen, *Fast Serm.*, 27.

{h} Like Hannibal's *O Formosum Spectaculum*.

{i} *De Alexandra Josephus.*—*Act. and Mon.*, fol. 1901.

{j} *Hist. of Coun. of Trent*, 417.

{k} Carol. Scriban., *Instit. Princip.*, cap. 20.

{l} Bucholcer.

{m} Paul. Jovius.

{n} Jacob. Revius.

Ver. 8. Therefore Abimelech rose early, &c.] He "made haste, and delayed not to keep God's commandments". {#Ps 119:60} This is a check to our dulness, whom so many exhortations and menaces of God's mouth move not to amend. Some are *semper victuri*, as Seneca saith. They defer so long till the drawbridge be taken up, till the gale of grace be blown over, till the bridegroom goes by, and so are shut out with the foolish virgins, for their lingering and futuring. *Nolite vero tempus in nugis terere, vel Cras, ut ille, Seria, reiectis in hilari computatione, literis indiciis hodie morituri, protelare*. At the next puff of breath thou mayest blow away thy life; or, by not discerning thy time, thou mayest lose thy soul, as Saul did his kingdom. Opportunities are headlong. {a}

And called all his servants.] Nature taught infidels to take care of their own families. Socrates is said to have called philosophy down from heaven to earth; {b} that is, to have directed men to be good at home, and setting aside other studies, chiefly to mind,

“*Aedibus in propriis quae pravae aut recta gerantur.*”

Cato said that he could pardon all men's faults, save only the faults of his own family. And Augustus, when he went about to restrain garish attire, and looseness of life in others, was jeered and upbraided at Rome with the excesses and enormities of his own

household. He had three untoward children whom he was wont to term *tres vomicas, tria carcinomata* so many mattery impostumes, ulcerous sores. His wife Livia was thought to be too familiar with her friend and physician, Eudemus; Pliny calls him her paramour. Tacitus saith, he was *specie artis, frequens secretis*. All this might be without his fault, but not without his reproach. {c} The malicious Pharisees could object it to our Saviour—"thy disciples wash not," "thy disciples fast not," &c.; as if he were much to blame for suffering such things. And surely, he is not a complete Christian, walks not "in a perfect way," that is not good "at home," {#Ps 101:2} that is, not relatively good. The fifth commandment is called by Philo, εντολη μικτη, *a mixed commandment*, and made a part of the first table. It is therefore set between both tables of the law, saith another, because all we get from God or men we bring it home to our houses—as Abimelech here relates his divine dream to his servants—the place of well employing it.

And the men were sore afraid.] This fear freed them; for according to men's fear, so is God's displeasure. {#Ps 90:11} *Cavebis si pavebis*. {#Ro 11:21} But they that tremble not in hearing, shall be crushed to pieces in feeling, said that martyr. {d} This was a sign that the Israelites feared God, when they believed God, and his servant Moses. {#Ex 4:31} The best way of prevention is to tremble at God's judgments, while they hang in the threatenings. But *frequentissimum initium calamitatis securitas*, saith Paterculus. *Sola igitur securitas est, nunquam esse securum, sed semper pavidum et trementem*, saith another. {e} Should servants fear their masters {#Col 3:22} because they have power over the flesh, and not we fear God? &c.

{a} εις αυριον τασπουδαια, *vox erat Archiae illius Thebanorum praelecti*

{b} Wolfius in *Tiliani tab. Philosoph.*

{c} Οτιτοι εν μεγαροισι κακων, αγαθων τε τετοκται—*Dio in Vita.*—*Sueton. in Aug.*, cap. 65.

{d} Bradford *Of Repent.*

{e} R. Grosthead.

Ver. 9. What hast thou done unto us? &c.] Some warmth must be in a reproof, but it must not be scalding hot. Words of reviling and disgrace, they scald, as it were; but words that tend to stir up the conscience to a due consideration of the fault (as here) they be duly

warm, and tend to make the physic work more kindly. {a} How could Abraham resist this sweet and sovereign reprehension? How could he but be much ashamed, that he should give occasion to it? No oratory is so powerful with good natures as that of mildness. Remember to reprove with modesty and moderation.

{a} *Aegros, quos potus fortis non curavit, ad salutem pristinam aqua tepens revocavit.* — Greg.

Ver. 10. **What sawest thou?**] He hath not yet done, but further expostulateth the injury, and setteth on the reproof. *Personatae reprehensiones frigent* . " Rebuke them sharply". {#Tit 1:13}

Ver. 11. **Surely the fear of God, &c.**] The only best curb to restrain from evil, and spur to incite to good. All honesty flows from this holy fear. It is a problem in Aristotle, why men are credited more than other creatures. The answer is, *Οτι θεους νομιζει μόνον*; "Man only reverenceth God," therefore you may trust in him, therefore you may commit yourself to him. He that truly feareth God is like unto Cato, of whom it is said, He never did well that he might appear to do so, but because he could do no otherwise. {a} You need not fear me, said Joseph to his brethren, for I fear God, and so dare do you no harm. Ought ye not to have feared God? said Nehemiah to those usurious Jews. {#Ne 5:9}

{a} *Sed quia aliter facere non potuit.* — Villeius.

Ver. 12. **And yet indeed.**] {See Trapp on "Ge 11:29"}

Ver. 13. **When God caused me to wander.**] *Cum facerent Dii* , when they, even God, caused me. The mystery of the Trinity, {a} though Calvin interpret it of the angels; as Cartwright likewise doth that of Solomon, which Junius conceiveth to be spoken of the blessed Trinity, "There be higher than they," {#Ec 5:8} sc., that Three in One, and One in Three.

{a} *Mysterium Triados* .— Jun.

Ver. 14. **And Ablmelech took sheep and oxen.**] Great men should be bountiful to good men. Aeneas Sylvius was wont to say of learning—how much more may it be said of grace?—popular men should esteem it as silver, noblemen as gold, princes prize it as pearls. Arcadius the emperor gave his schoolmaster Arsenes, a holy man, the revenues of all Egypt, desiring him to pray for him.

Arsenes promised him his prayers, but refused his rich offer; saying, that he wanted no money, as being long since dead to the world. {a}

{a} *Pecunia non egere, quod mundo iam pridem mortuus esset.* — Parei *Hist. Profan. Medul.*, p. 495.

Ver. 15. **Behold, my land.**] This is the way to make a reproof work kindly, viz., to preserve still an opinion in the hearts of the reprov'd, that we love them nevertheless, and would do them any good.

Ver. 16. **I have given thy brother.**] Not thee, to avoid suspicion, "Provide," we must, "things honest in the sight of all men"; {#Ro 12:17} and not only keep a good conscience, but a good name as much as may be; learning this of the unjust steward, by lawful (though he did it by unlawful) means. For our Saviour noted this defect, when he said, "The children of this world," &c. {#Lu 16:8} It was good counsel that Livia gave her husband Augustus. It behoveth thee not only not to do wrong, but not to seem to do so, &c. {a} We must shun, and be shy of, the very show and shadow of sin, if we tender either our credit abroad or comfort at home. The Church took it ill, that her veil was pulled off, and that she was judged to be a dishonest woman. {#So 5:7} As in the first chapter, she prays her spouse to tell her, where she may come to him: for "why should she be as one that turneth aside," or as one that was veiled or covered, a sign of lightness and dishonesty? {#Ge 38:14,15} She was willing to eschew all appearance of evil. Some take the sense of the text thus:—I have given thy husband money to buy thee a veil, to cover thy face that all may know thee to be a married woman.

{a} *Λει σε, ω Αυγουστε, μη μονον μηδεν αδικειν, αλλα μηδε δοκειν.* — *Dio in Vita.*

Ver. 17. **So Abraham prayed unto God, and God healed Abimelech.**] Here was that of St James verified, "The prayer of faith shall save the sick; and if he have committed sins, they shall be forgiven him". {#Jas 5:15} So he is healed on both sides. The story of Luther is well known, how by his prayers he recovered Theodorus Virus of a consumption, after the physicians had given him up for dead. {a} The saints are God's favourites; they may have anything of him. Sejanus found Tiberius so facile, that he needed only to ask, and give thanks. {b} He never denied him anything, and oftentimes anticipated his request. What shall we think of God's goodwill to his faithful servants and supplicants?

{a} Melch. Adam. *in Vita Luther.*

{b} *Life of Sejanus*, by P. M., p. 5.

Ver. 18. **For the Lord had fast closed up all, &c.]** *In quibus peccamus, in iisdem plectimur* . God oft takes notice of the offending member. Dives was tormented most in his tongue, *quia lingua plus peccaverat* , saith Cyprian. {a} *Nestorii lingua vermibus exesa* . Archbishop Arundel was so smitten in his tongue, that he could neither swallow nor speak, for severall days before his death. *Atque id multi tum fieri putabant, quod verbum Dei alligasset, ne suo tempore praedicaretur* , saith the historian. {b} The like is reported of Stephen Gardiner, *Fertur Heraclius Imp. inguine sursum converso faciem suam perminxisse, nisi urina (tabella imo ventri appossita) averteretur. Id ei accidisse creditum, ob incestum cum fratris filia coitum.* {c}

{a} *Evag.*, lib. i.

{b} Theo. Gascon. *in Diction. Theolog.*

{c} *Act. and Mon.* 1622.

Chapter 21

Ver. 1. **And the Lord visited Sarah.]** God pays not his people with words only, as Sertorius did his soldiers, {a} He fools them not off with fair promises, {b} as Ptolemy (surnamed therefore Δωσων) did his favourites; but is real, yea, royal in his promises and performances. Of many promisers it may be said, as Tertullian of the peacock, all in changeable colours: as oft changed as moved. Italians all; as Aeneas Sylvius said of Italy; *Novitate quadam, nihil habet stabile* . Not so their ancestors, the Romans. They had a great care always to perform their word; insomuch, that the first temple built in Rome was dedicated to the goddess Fidelity. Great men's words, saith one, are like dead men's shoes: he may go barefoot that waits for them. Not so good men; they will stand to their oath, though it tend to their loss. {#Ps 15:4} They are children that will not lie. {#Isa 63:8} Their Father is a God that cannot lie. {#Tit 1:2} He is the God of Amen, as Isaiah calleth him; {#Isa 65:16} and "all his promises are Yea and Amen in Christ Jesus," {#2Co 1:20} "the faithful and true witness". {#Re 3:14} Judah would not break promise with the harlot, lest he should be shamed. {#Ge 38:23} One of the laws of the knights of the band in Spain was, that if any of them broke his promise, he went alone by

himself, and nobody spake to him, nor he to any. When God serves any so, let him be so served. But the promises are ancient. {#Tit 1:2} And not any tittle of them, as yet, ever fell to the ground. Wherefore, "gird up the loins of your minds, and trust perfectly on the grace that is brought unto you". {#1Pe 1:13} "Faithful is he that hath promised, who also will do it". {#1Th 5:24}

{a} Zonaras.

{b} *Pollicitis dives quilibet esse potest.* — Plutarch.

Ver. 2. **For Sarah conceived.**] By the force of her faith, though at first she faltered. {#Heb 11:11}

And bare Abraham a son in his old age.] *Beatae senectutis et emeritae fidei filium*, as one well calleth Isaac. {a} St Paul, for this, saith he was "born after the Spirit". {#Ga 4:29}

{a} Bucholcer.

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

Ver. 4. **And Abraham circumcised his son.**] At circumcision, as now at baptism, names were given. Let them be such as are significant, and may immind us of some good, either person or thing; all will be found little enough, *Optima nomina, non appellando fieri mala, faenerator Alfius dixisse verissime fertur*. {a} We read of a good woman, that had named her three daughters, Faith, Hope, and Charity. And when she was to be condemned by Bonner; My lord, said she, if you burn me, I hope you will keep Faith, Hope, and Charity. No, by my truth, will I not, quoth the bishop; keep them who will, I'll take no charge of them. {b} We read

also of another, that, courting a harlot, asked her name: she answered, Mary; whereupon, remembering Mary Magdalene, that penitent harlot, he repented him of his evil purpose, and, advising the courtesan to repent by her example, departed, and lived honestly. {c} We cannot have too many monitors to mind us of our duty.

{a} Columel., *De Re Rust.*, lib. i. cap. 7.—Horat., epod. ii. line 66.

{b} *Act. and Mon.*, 1798.

{c} Strange Viney. in *Palest.*

Ver. 5. **And Abraham was a hundred years old.**] After twenty years' praying, and waiting the fulfilling of the promise; besides thirteen of those years' silence, for aught we read, after the promise of a child. This was a sore trial; but God knew him to be armour of proof, and therefore tried him thus with musket-shot. Well might the apostle say, "Ye have need of patience, that after ye have done the will of God," and suffered it too, "ye might receive the promise". {#Heb 10:36} The "spoiling of their goods" required patience: but this waiting much more. Good men find it easier to bear evil, than to wait till the promised good be enjoyed. This waiting is nothing but hope and trust lengthened; which they that cannot do, like children, they pull apples afore they are ripe, {a} and have worms bred of them; as those hasty Ephraimites, that set upon the Philistines, and were slain in Gath. They had indeed a promise of the land, but the time was not yet come. They were weary of the Egyptian bondage, and would have thus got out; but they were too hasty. *Fugientes ergo fumum, incidebant in ignem* . { #1Ch 7:21,22 Ps 78:9}

{a} *Importuno tempore poma decerpunt* .—Cyprian. See my *Love-tokens*, p. 94.

Ver. 6. **God hath made me to laugh.**] "A wise son maketh a glad father". {#Pr 10:1} *Monstri autem simil est, quando pro risu sunt fletus, sunt flagellum* . And yet this is many a good man's case. How many parents are put to wish Moses' wish, {#Nu 11:15} "Lord, if I have found favour in thy sight, kill me, that I behold not my misery!" Had he lived to see what ways his grandchild Jonathan took, what a grief would it have been unto him! {#Jud 18:30} "Jonathan, the son of Gershom, the son of Manasseh," &c. In the best Hebrew copies, *Nun* is suspended in that name: whereupon the Hebrews descant, that this Gershom was the son of Moses; but because he and his posterity walked not in the ways of Moses, but rather of Manasses,

{#2Ki 21:1-9} and did his works: therefore the penman of this book would not so far disgrace Moses, as to make him his son, as indeed he was, {#Ex 2:1,2,10 1Ch 23:14,15} but rather of Manasses, whom he imitated and resembled. {a} How much better and happier had it been for them both if they had expressed their father's manners, as Constantine's sons did: of whom it is said, that they had put on whole Constantine, and in all good things did exactly resemble him.

{b}

{a} *Ac proinde studio inseruisse literam Nun, suspensam tamen; in signum, eam adesse vel abesse posse, ut sit et filius נשׁוּת vel נשׁוּת, istius prosapia, huius imitatione.*
-Buxtorf. Tiber.

{b} δλον ενεδυσαντο τον Κοσταντινον, εμπρεποντες τοις του πατρος καλλοπισμασιν—Euseb.

Ver. 7. That Sarah should have given children suck.] So she had a double blessing, -of the womb, and of the breasts. Milk she had at those years, and great store of it too: whence she is said to "give children suck," not a child only. She could have nursed another for a need, besides her own. Note, that though she were a great lady, yet she was a nurse. Let it not be niceness, but necessity that hinders any mother from so doing; lest she be found more monstrous than the "sea-monsters," that "draw out their breast, and give suck to their young". {#La 4:3} If the child must be set out, let a fit nurse be looked after. *Quidam scrofae lacte nutritus cum esset, in coeno sese identidem volutabat.* {a}

{a} *Sphinz Philosoph.*, p. 235.

Ver. 8. And Abraham made a great feast.] A laudable custom, saith Cajetan, that the beginning of the eating of the firstborn should be celebrated with a feast. St Augustine observeth here, that this solemnity at the weaning of Isaac, was a type of our spiritual regeneration: at, and after which, the faithful keep a continual feast, {a} "Let us keep the festivity, {εορταζομεν #ICo 5:7} or holy day," saith Paul, that "feast of fat things full of marrow; of wines on the lees well refined," {#Isa 25:6} proceeding from milk to stronger meat, {#Heb 5:12} and being to the world, as a weaned child. His mouth doth not water after homely provisions, that hath lately tasted of delicate sustenance.

{a} *Ανηρ αγαθος πασαν ημεραν εορτην ηγειται—Diog. ap. Plutarch.*

Ver. 9. **And Sarah saw the son of Hagar mocking.**] At that mystical name Isaac, as a gaud, or laughingstock. At the feast also, made upon such a frivolous occasion. As who should say, What care I, though this ado be made now about Isaac's weaning? I am the firstborn, and beloved of my father, who will not deny me the inheritance. This Sarah had soon spied, or overheard. *Liberorum curiosi sunt parentes* . The mother especially observeth the wrong done to the child. And besides, dislike soon spies a fault. A fault it was no doubt, and a great one too. Otherwise, the apostle would not have called it "persecution": {#Ga 4:29} nor God have punished it with ejection. Machiavel, that scoffing atheist, rotted in the prison at Florence. Jeering Julian had his payment from Heaven. Sir Thomas Moor (*qui sceptice et scabiose de Luthero et Religione Reformata loquebatur*) lost his head. Another lost his wits for mocking at James Abbs, martyr, as a madman; for that, having no money, he gave his apparel to the poor; some to one, some to another, as he went to the stake {a} "What is truth?" {#Joh 18:38} said Pilate to our Saviour, in a scornful profane manner. Not long after which, he became his own deathsman. Apion scoffed at circumcision, and had an ulcer at the same time, and in the same place. {b} Surely, God is the avenger of all such: he calls it blasphemy in the second table, and shows his wrath from heaven against it, as that which proceeds from the very superfluity of malice (as herein Ishmael) and tends to murder. The Hebrew word here used signifies that he not only mocked Isaac, but also made others to mock him.

{a} *Act. and Mon.*, fol. 1904.

{b} Josephus.

Ver. 10. **Cast out this bondwoman.**] Who had been, likely, either an author or abettor of her son's sin, in ambitiously seeking the inheritance. Out they must, therefore, together: as all hypocrites one day must be cast out of God's kingdom. Heaven is an "undefiled inheritance": no dirty dog ever trampled on that golden pavement. There is no passing *e coeno in coelum* . Heaven would be no heaven to the unregenerate. Beetles love dunghills better than ointments; and swine love mud better than a garden.

“ *Quid Paris? ut salvus regnet vivatque beatus,
Cogi posse negat.* ”

“*What of Paris? To reign in safety and live in happiness,
- nothing, he says, can force him.*”
- *Horat., epist. 2, lines 9, 10.*

Ver. 11. **And the thing was very grievous, &c.]** See, there is grief sometimes between the best couples as above said. {#Ge 16:5} But why was it so grievous to cast out Ishmael, when in the next chapter, it seems no such grief to him to slay Isaac? Surely for that, here, he hears only his wife's voice: there he well understood it to be the will of God. *Veniat, veniat verbum Domini, et submittemus illi, sexcenta si nobis essent colla* , said that reverend Dutchman. {a} When Abraham came to know it was God's will as well as Sarah's, he soon yielded.

{a} Baldassar in *Epist. ad Oecolamp.*

Ver. 12. **In all that Sarah hath said unto thee, &c.]** The wife then is to be hearkened to when she speaks reason. Samson's mother had more faith than her husband: {#Jud 13:23} and Priscilla is sometimes set before Aquila. Paul's hearers at Philippi were only women at first. {#Ac 16:13} And St Peter tells Christian wives that they may win their husbands to Christ by their "chaste conversation coupled with fear". {#1Pe 3:1} "The Scripture" is said to "say" what Sarah here saith. {#Ga 4:30}

Ver. 13. **Because he is thy seed.]** So bountiful a Master is God, so liberal a Lord, that he blesseth his servants in their seed too. We count it a great favour if an earthly lord give an old servant a country cottage, with some small annuity for life; but God's love extends beyond life; as David's love to Jonathan preserves Mephibosheth from the gallows, yea, promoteth him to a princely allowance, and respect at court. Your children shall find and feel it, double and treble, said that martyr, whatsoever you do or suffer for the Lord's sake. {a}

{a} *Act. and Mon., fol. 1481.*

Ver. 14. **And Abraham rose up early.]** He was not disobedient to the heavenly vision, but set upon the execution of God's will with expedition. *Voluntas Dei, necessitas rei* . A godly man says Amen to God's Amen, go it never so much against the hair with him: he puts

his *fiat*, his *assent* to God's; and saith, {as #Ac 21:14} "The will of the Lord be done," which was *Vox vere Christianorum*, as one said.

Ver. 15. **And the water was spent in the bottle.**] All creature comforts will fade and fail us; as the brook Cherith dried up while the prophet was drinking of it; as those pools about Jerusalem, that might be dried up, with the tramlings of horse and horsemen. {#2Ki 19:24} But they that drink of Christ's water shall never thirst; for it shall be in them (as the widow's oil, or Aaron's ointment) "a well of water springing up to eternal life". {#Joh 4:14}

She cast the child, &c.] Whom till then she had led in her hand, faint, and ready to die for thirst; who while he lived at the full in his father's house, but could not be contented. God loves to let us see the worth of his favours by the want of them; {a} to chasten men's insolency with indigency, as he did the prodigal in the gospel.

{a} *Carendo potius quam fruendo.*

Ver. 16. **Let me not see the death of the child.**] This, saith an interpreter, {a} was but poor love. Give me a friend that will not leave in the instant of death. {#Ge 46:4}

She lift up her voice, and wept.] As hinds by calving, so we by weeping "cast out our sorrows". {#Job 39:3}

“ *Expletur lachrymis, egeriturque dolor .”*

{a} Babington.

Ver. 17. **And God heard the voice of the lad.**] Weeping hath a voice. {#Ps 6:8} And as music upon the water sounds farther and more harmoniously than upon the land, so prayers joined with tears. These, if they proceed from faith, are showers quenching the devil's cannon shot; a second baptism of the soul, wherein it is rinsed anew, nay, perfectly cured: as the tears of vines cure the leprosy; as the lame were healed in the troubled waters. Whether Hagar's and Ishmael's tears were for sin, or for the present pressure only, I have not to say. {a} But God is so pitiful, that he hears and helps our affliction, as he had done Hagar's once afore. {#Ge 16:11} And as our Saviour raised the young man of Nain, though none sought to him, merely because he was the only son of his mother, a widow, the stay

of her life, and staff of her old age. See a sweet place, #2Ki 14:26,27.

{a} *Lachrymas angustiae, exprimit crux; lachrymas poenitentiae, peccatum.*

Ver. 18. **For I will make him a great nation.**] A nation by himself, as he had promised to Abraham. This had not come to pass, had not she missed her way to Egypt, and wandered in this wilderness. God, by his providence, ordereth our disorders to his own glory. *Divinum consilium dum devitatur, impletur: Humana sapientia dum reluctatur, comprehenditur.* {a}

{a} Gregor.

Ver. 19. **God opened her eyes, &c.**] The well was there before, but she saw it not till her eyes were opened. So, till God irradiate both the organ and the object, we neither see nor suck those "breasts of consolation". {#Isa 66:11} We turn the back, and not the palm of the hand, to the staff of the promises.

Ver. 20. **And God was with the lad, &c.**] The fountain of Hagar, saith a divine, lying between Bared and Kadesh Barnea, was afterwards called the well of the living God; and seemeth mystically to represent baptism, the laver of regeneration. For the Church, like Hagar with her son Ishmael, travelling through the wilderness of this world, is pressed with a multitude of sins and miseries, &c. Wherefore they, joining together in prayer, crave to be refreshed with the water of life. For Hagar signifieth a pilgrim. Ishmael, a man whom the Lord heareth; who, travelling together with his mother the Church in this world, fighteth against the enemies thereof, and shooteth the arrows of faith against all infernal and cruel beasts and lusts. Thus he. {a}

{a} *Itinerar. Script., fol. 95.*

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

Ver. 22. **God is with thee in all that thou doest.**] Natural conscience cannot choose but stoop to the image of God stamped

upon the natures and works of the godly. When they see in them that which is above ordinary, they are afraid of the name of God called upon by them. Their hearts even ache and quake within them. {#De 28:10}

Ver. 23. **Swear unto me here by God, &c.]** This visit, we see, was more of fear than of love: there can be no hearty love, indeed, but between true Christians. Kings, then, have their cares, crowns their crosses: thistles in their arms, and thorns in their sides. This made one cry out of his diadem, *O vilis pannus*, &c. And Canutus set his crown upon the crucifix. Frederick, the Elector of Saxony, is said to have been born with the sign of a cross upon his back. {a} And the next night after that Rodolphus Rufus was crowned emperor of Germany, anno Dom. 1273, over the temple, where the crown was set upon his head, a golden cross was seen to shine, like a star, to the admiration of all that beheld it. {b} These were the same emperor's verses concerning his crown imperial:—

*“ Nobilis es fateor, rutilusque onerata lapillis:
Innumeris curis sed comitata venis;
Quod bene si nosset omnes expendere, nemo
Nemo foret, qui te tollere vellet humo .”*

{a} Scultet. Annal.

{b} Dan. Pare., *Hist. Profan. Medulla.*, 723, 728.

Ver. 24. **I will swear.]** Abraham quickly consents to so reasonable a request, from so honourable a person. The wisdom from above is "easy to be entreated". {#Jas 3:17} The churl Nabal holds it a goodly thing to hold off. It is but manners to reciprocate: very publicans can find in their hearts to do good to those that have been good to them.

{#Mt 5:46,47}

Ver. 25. **And Abraham reprov'd Abimelech.]** Inferiors may reprove their superiors, so they do it wisely and modestly.

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

{a} Bucholz.

Ver. 27. **Abraham took sheep and oxen.**] In token of true and hearty reconciliation. *Reconciliationes* , saith Menander, *sunt vulpinae amicitiae* . Let it be so among heathens. But we have not so learned Christ.

Ver. 28. **By themselves.**] Because for a distinct use; nothing concerning the covenant aforementioned.

Ver. 29, 30. **These seven ewe-lambs.**] Wherewith I will buy my peaceable enjoyment of this well, for the future.

That they may be a witness.] A means to prevent contention, which is sooner stirred than stinted. And I have not observed, saith one, that many have been healed by going into troubled waters, though moved by the best angels of the Church.

Ver. 31. **They sware both of them.**] Or, they were sworn. The Hebrew is passive (עָבַדְתִּי). To show that an oath is not rashly to be undertaken, but by a kind of necessity imposed. It comes of a root that signifies to satisfy; because he, to whom we swear, must therewith be contented. An oath is an end of strife, saith the apostle. {#Heb 6:16} The Greeks call it ορχος ψυασι ερχος, a hedge, which a man may not break.

Ver. 32. **A covenant.**] *Foedus* , παρα το πεποιθεναι {a}

{a} *Sic fidus* , παρα το πειθειν

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

Ver. 34. **Many days.**] Twenty-five years at least: for so old was Isaac when he went to be sacrificed. Some halcyons God vouchsafes to his "afflicted, and tossed with tempest"; {#Isa 54:11} some rest and repose to his poor pilgrims. *Laus Deo* .

Chapter 22

Ver. 1. **God did tempt Abraham.**] Temptation is twofold—(1.) *Probationis* (2.) *Perditionis* The former is of God; the latter, of the devil. God is said to tempt, when he puts us upon the trial of our

faith and obedience, that he may "do us good in the latter end". {#De 8:16} Satan ever seeks to do us harm. He, when he comes to tempt, comes with his sieve, as to Peter. {#Lu 23:21} Christ with his "fan". {#Mt 3:12} Now a fan casteth out the worst, and keepeth in the best; a *sieve* keepeth in the worst, and casteth out the best. Right so Christ (and his trials) purgeth our corruption, and increaseth grace: contrarily the devil, if there be any ill thing in us, confirmeth it; if faith, or any good thing in us, he weakeneth it. Now the temptations of Satan are either (1.) of seducement; {#Jas 1:15} or (2.) of buffeting and grievance. {#2Co 12:7} In seducement we are pressed with some lesser or darling corruption, whereto our appetites by nature are most propense. And here Satan hath his machinations; {#2Co 2:11} methods; {#Eph 6:11} "depths"; {#Re 2:24} "darts"; {#Eph 6:16} "fiery darts" pointed and poisoned with the venom of serpents, which set the heart on fire from one lust to another. In buffetings we are dogged with the foulest lusts of atheism, suicide, &c., such as nature startleth at, and abhorreth; and these, if we resist, and be merely passive, are only our crosses, Satan's sins. For before a temptation can be a sin, it must have somewhat of coveting in it. And trials are only taps to give vent to corruption.

Ver. 2. **Take now thy son, thine only son Isaac**, &c.] This was the last of Abraham's ten trials, and the sorest. All our troubles to this are but as the stivers and chips of that cross upon which this good patriarch was crucified. Origen hence persuades parents to bear patiently the loss of their children. *Laetus offer filium Deo, esto sacerdos animae filii tui*, &c. Abraham was not only to kill his only son (which yet was more than to have torn out his own heart with his own hands), but to cut him in pieces, to lay him orderly on the altar, after the manner of a sacrifice, and to burn him to ashes; himself making and tending the fire, and putting him in, piece after piece, when any was out. A hard and heavy task: especially since it directly crossed the promise, that "in Isaac all nations of the earth should be blessed"; and seemed to involve the utter ruin of all mankind. Here, reason was at a stand. It was faith only that could extricate the perplexed patriarch, by giving him to know "that God was able to raise him up even from the dead". {#Heb 11:19} *Hoc Abrahamum fecit ἀμεταπτωτον*. This was it that kept him from tripping.

Get thee into the land of Moriah.] Both Abraham's great temptations began with one strain, *Vade tibi*, Get thee gone. {#Ge 12:1,22:2} Here God led Abraham into temptation, but delivered him from evil. Have you not been tempted, saith the holy man, {a} in this or that kind? It is because God in mercy would not "lead you into temptation." Yea, this is in some sort more to be acknowledged than victory when you are tempted. For not to be tempted is more immediately from God, and less in man's power than to prevail against temptation. Since nothing doth overcome us against our will: but without our will God doth lead us into trials: for he knoweth we would taste little of these if we might be our own carvers.

{a} Bain's *Letters*.

Ver. 3. And Abraham rose up early, &c.] To show his prompt and present obedience. He neither consulted with his wife, nor with his own reason. She might have haply hung upon him and hindered him, as Zipporah did Moses to the hazarding of his life. {#Ex 4:24-26} He captivates all the powers of the soul to his Creator; goes after him without questioning, and so shows himself to be "renewed in the spirit of his mind": that is, in his natural reason: for that, like an old beldam, is the mother and nurse of all our distempers and strayings. Cassianus tells us of a young man that had given himself up to a Christian life: and his parents, misliking that way, wrote letters to dissuade him from it; which when he knew, he would not once open them, but threw them in the fire. Let us do so by the suggestions of flesh and blood, and the counsel of carnal friends, or we shall never rest and feast in Abraham's bosom. I know not by what reason, said Borthwick the Scotch martyr, they so called them my friends, which so greatly laboured to convert me, as they called it: neither will I more esteem them than the Midianites, which in time past called the children of Israel to do sacrifice to their idols. {a}

{a} *Act. and Mon.*, fol. 1157.

Ver. 4. Then on the third day.] A great while for him to be plodding, ere he came to the place. But we must conceive that his brains were better busied, than many of ours would have been therewhile. We must not weigh the cross, for then it will prove heavy: we must not chew the pill, but swallow it whole, else it will

prove bitter. We must not plod too much, but ply the throne of grace for a good use and a good issue of all our trials and tribulations.

Ver. 5. **Abide ye here with the ass.**] This, the Hebrews use for a proverb, against such as are dull and uncapable. Zophar saith, that "man is born as a wild ass's colt". {#Job 11:12} As an "ass's foal" for rudeness, and "a wild ass's" for unruliness. It imports that he is untamed and untractable, till a new heart be put into him. Agur had not the understanding of a man, till he spake to Ithiel and Ucal for it. {#Pr 30:1,2} He wants the whole man, *totum hominis*, that doth not fear God and keep his commandments. {#Ec 12:13} *Tu et asinus unum estote*, will not do it; which was the counsel given to a young novice entering a monastery {a}

And come again to you.] *Nesciens formam rei futurae, prophetavit sciens de eventu, prophetavit quod ignoravit*, saith Ambrose. {b}

{a} Alex. Cook's *Abatement of Popish Brags*.

{b} *Epist.*

Ver. 6. **And laid it upon Isaac his son.**] Who was herein a lively type of Christ, bearing the cross whereon he was offered up. Το σωματι των χολαζομενων εχαστος εκφερει τον εαυτου σταυρον, , saith Plutarch, speaking of the Roman fashion of crucifying malefactors. And surely it was by a wonderful providence of God that the Jews brought our Saviour to Pilate to be put to death; since they hated nothing more than to confirm or countenance the Roman tyranny among them by any means. Hence Gamaliel gave counsel to dismiss the apostles. {#Ac 5:38} And hence the chief priests and rulers took it as so exceedingly heinous that Paul was taken out of their hands by the chief captain. {#Ac 23:10} But God had a hand in it, that this and other types and scriptures might be fulfilled, that foretold the very manner of his death on a tree. Let the Jews stumble now at the cross, and fall backward. Let the Gentiles jeer us, as Lucian {a} doth, for that we deny the multitude of their gods, and yet believe in a crucified God, {b} Let us desire to know nothing but Christ, and him crucified; and if ever we desire to be kings in heaven, -and every man must be *aut Caesar, aut nullus*, a king or a captive, -let us seek by the eye of faith to see the Sun of Righteousness in the west (as Strato's servant taught him): let us look upon Christ hanging on the cross, dying on that altar, and we shall live for ever.

{a} Ανασκολοπισμενον (*horreo dicere*) σοφιστην προσκυνουνθεζ—*In Vita Peregr.*

{b} *Omnis homo aut est cum Christo regnaturus, aut cum diabolo crucianduv.*—*Aug. Justin*, lib. 18.

Ver. 7. Where is the lamb for a burnt offering.] Isaac was not to be told now what belonged to a sacrifice. He had been long since taught by his father what was to be done in the service of God. "When I was young, my father taught me," saith Solomon, {#Pr 4:4} so did his mother also, {#Pr 31} in her Lemuel's lesson. *Plantus tenellas frequentius adaquare proderit* , saith Primasius. {a}

{a} Primas, in *Philip. Greg. Moral.*, lib. xxvii cap. 14.

Ver. 8. God will provide himself a lamb.] A pious and precious proverb; {a} much to be mused on, and made use of, when we are in an exigent, and see not whither to turn us. Then say, *Deus viderit* . God will with the temptation also give an issue. {#1Co 10:13} *Necesse est adesse divinum, ubi humanum cessat auxilium* , saith Philo. *Sciat etiam Celsitudo vestra* , saith Luther in a letter to the Prince Elector of Saxony; {b} I would your Highness should well know that businesses are far otherwise carried and concluded in heaven than at the Diet at Noringberg, &c. And to Philip Melancthon he writes thus: *Si nos ruemus, ruet Christus una, ille regnator mundi: et esto ruat, &c. Sed scribo haec frustra, quia tu secundum philosophiam vestram, has res ratione rogere, hoc est, ut ait ille, cum ratione insanire pergis, et occidis teipsum; nec vides prorsus extra manum tuam et consilium positam esse causam, etiam extra curam tuam velle agi.* {c}

{a} *Qui finxit alas papiloni, is curabit omnia.*

{b} Scultet. Ann.

{c} Idem.

Ver 9. And they came to the place.] Mount Moriah; where the temple was afterwards built. {#2Ch 3:1} This was a little from Salem, as Mount Calvary also was a little from Jerusalem.

And bound Isaac his son.] Who struggled not, neither resisted, though able for his age (being twenty-five years old, as Josephus makes him; others thirty-three) to have overpowered his old father. He was acquainted with God's counsel, saith Luther, wherein he rested. Yet he was bound, (1.) For that the rite of sacrifices so

required; {#Ps 118:27} (2.) Lest any involuntary motion, by pangs of death, should be procured. Whence various of the martyrs, as Ridley, Rawlins, &c, desired to be bound fast to the stake, lest the flesh should play its part. Rawlins, when the smith cast a chain about him at the stake, "I pray you, good friend," said he, "knock in the chain fast; for it may be, that the flesh would strive mightily. But, God, of thy great mercy, give me strength and patience to abide the extremity." {a} Nature at death will have a bout with the best, whether he die as Elisha, slowly, or as Elijah, suddenly.

{a} *Act. and Mon.*, fol 1415

Ver. 10. **And Abraham stretched forth his hand**, &c,] What painter in the world can possibly express the affection of Abraham, when thus he bound his son, and bent his sword? Surely that painter that set forth the sacrificing of Iphigenia, would also have drawn Abraham, as he did Agamemnon, with his face veiled; as not able to delineate his inconceivable grief. {a} But a man in Christ is more than a man, and can do that which other men cannot reach unto. It was a matter of blame to the carnal Corinthians, that "they walked as men". {#ICo 3:3} And our Saviour looks for some singular thing to be done to those that pretend to him. {#Mt 5:47} Abraham had denied himself in his beloved Isaac, and therefore went an end with his work, hard though it were. Another that hath not done so, shall find a heavy business of it, an unsupportable burden. Sozomon {b} tells of a certain merchant, whose two sons being taken captives and adjudged to die, he offered himself to die for them; and with this promised to give the soldiers all the gold he had. They, pitying the poor man's calamity, allowed his request for one of his sons (which he would); but let them both escape they could not, because such a number must be put to death. The miserable man, therefore, looking at and lamenting both his sons, could not find in his heart to make choice of either, as overcome with an equal love to them both, but stood doubting and deliberating till they were both slain. At the siege of Buda in Hungary, there was among the German captains a nobleman, called Erkius Raschachius, whose son, a valiant young gentleman, being got out of the army without his father's knowledge, bore himself so gallantly in fight against the enemy, in the sight of his father and the army, that he was highly commended of all men, and especially of his father that knew him not at all. Yet

before he could clear himself, he was compassed in with the enemy, and, valiantly fighting, slain. Raschachius exceedingly moved with the death of so brave a man, ignorant how near he touched himself, turning about to the other captains, said, This noble gentleman, whosoever he be, is worthy of eternal commendation, and to be most honourably buried by the whole army. As the rest of the captains were with like compassion approving his speech, the dead body of the unfortunate son rescued, was presented to the most miserable father; which caused all them that were there present to shed tears. But such a sudden and inward grief surprised the aged father, and struck so to his heart, that after he had stood a while speechless with his eyes set in his head, he suddenly fell down dead, Anno Dom. 1541. {c}

And took the knife to slay his son.] The apostle with, he did offer him up a slain sacrifice. {#Heb 11:17} God took it in as good part as if indeed he had done it, because he would have done it. Every man is so good before God, as he truly desires to be. *In vitae libro scribuntur omnes, qui quod possunt faciunt, etsi quod debent, non possunt*, saith one father. {d} And another, {e} *Tota vita boni Christiani sanctum desiderium est. Ambulas, si amas. Non enim passibus ad Deum sed affectibus currimus. Tantum velis, et Deus tibi praeoccoret*, saith a third. {f}

{a} *Aspice vultus Ecce meos, utinamque oculos in pectora posses Inserere*. — Sol Phaetonti, apud Ovid.

{b} Sozomon, l. c. 24.

{c} *Turkish Hist.*

{d} Bernard.

{e} Augustine.

{f} Basil.

Ver. 11. And said, Abraham, Abraham!] Twice, for haste's sake: yet not at all till the very instant. When the knife was up, the Lord came. God delights to bring his people to the mount, yea, to the very brow of the hill, till their feet slip, and then delivers them. He reserves his holy hand for a dead lift. Only be sure you look to your calling; for it was otherwise with Jephthah, {#Jud 11:1} whom St Augustine calls *facinorosum et improbum*, a lewd and naughty man, in his questions upon the Old Testament. What then would he have said to Thomas the Anabaptist, who beheaded his brother

Leonard, in the sight of his parents, at Sangal in France, Anno 1526, pretending the example of Abraham? ^{a} As did likewise those odious idolaters of old, that offered their children in sacrifice to Moloch in the valley of Hinnom; which was so called, because the poor child put into the arms of the red-hot image, was נהם, *nohem*, that is, roaring; or because the priests comforting the parents said, *Jehenneh lach*. "It shall be profitable or pleasant to thee," as Kimchi hath it. ^{b} So, because Abraham planted a grove to serve God in, ^{#Ge 21:33} the devil, God's ape, set the blind heathens a work to plant a thicket near the altar of their god Priapus, whereinto his worshippers stepped when the sacrifice was ended, and there, like brute beasts promiscuously satisfied their lusts, thereby, as they conceived, best pleasing their god; which was the true cause, as it seems, that the true God commanded that no groves should be planted near the place of his worship; and if any were, they should be cut down.

^{a} Stumpt., lib. v.

^{b} *Condimentum erit tibi .— Falkut in Jerem.*

Ver. 12. Lay not thine hand upon the lad.] As he was about to do, having armed his pious hand, not only with the knife, but with faith that works by love; as had likewise David, when going against the giant, he flies upon him, *perinde ac si fundae suae tunicis non lapillum, sed Deum ipsum induisset ac implicuisset.* ^{a}

Now I know that thou fearest me.] With a fear of love (Hoses iii. 5). And here that of Fulgentius is true, and taketh place. *Deum sique parum metuit, valde contemnit; huius qui non memorat beneficentiam, auget iniuriam* . God knew Abraham's fear before, but now he made experience of it. *Nunc expertus sum* , saith Junius. *Nunc omnibus declarasti* , saith Chrysostom.

^{a} Bucholcer.

Ver. 13. Behold, behind him a ram.] Be like the angel called behind him; which when he turned to listen to, he spied the ram caught in a thicket, Heb., *Sabbech*, which signifies the perplexity; winding or binding of a bush or brier. And to this both David seems to allude, ^{#Ps 116:19} and the son of David in that famous "Lama Sabachthani" of his. ^{#Mr 15:34}

And Abraham went and took the ram, &c.] How likely is it, saith one, ^{a} that we will offer to God Isaac, our joy, who will not sacrifice the ram; that is, mortify our sinful lusts, and the desires of our flesh! God tempteth us now, saith Mr Philpot, martyr, as he did our father Abraham—commanding him to slay his son Isaac, which by interpretation signifieth mirth and joy—who by his obedience preserved Isaac unto life, and offered a ram in his stead. Similarly, we are to sacrifice to God, our Isaac; that is, our joy and consolation; which if we be ready to do, our joy shall not perish, but live and be increased: although our ram be sacrificed; that is, the pride and concupiscence of our flesh entangled, through sin, with the cares of this stinging world, for the preservation and perfect augmentation of our mirth and joy, sealed up for us in Christ. Thus he. ^{b} And as God provided another sacrifice, saith a third, ^{c} for Abraham, that so he might save his son, which was a ram tied and entangled in thorns: so God provided a sacrifice for the salvation of the world, Christ that immaculate Lamb; whose head being crowned with thorns, and hanging on the cross, by his death opened unto us the door, and made us capable of eternal happiness. It is probable, saith Bucholcerus, that Abraham, when he slew and sacrificed the ram, looked up to heaven with new eyes full of divine light; and that being filled with the Spirit of God, and carried beyond himself, he thought of more things, he felt more, he seemed to see and hear more than was possible to be uttered. *Ipsē Deus quodammodo expositurus, et declaraturus Abrahæ actionis præsentis augustam significationem, et manu eum ducturus ad introspectiendā huius sacrificiī sui adyta, promissionem de Christo repetit, et iureiurando confirmat* .^{d}

^{a} Bastard's *Serm. on #Ge 22:1*.

^{b} *Act. and Mon.*, 1667.

^{c} *Itinerar. Scripturæ*, fol. 99.

^{d} Bucholc. in *Chronol.*, p. 187.

Ver. 14. In the mount of the Lord it shall be seen.] God will be found of his in fit time and place. "To him belong the issues of death". ^{#Ps 68:20} None can take us out of his hands. He knows how to deliver his, and when; as Peter spake feelingly. ^{#2Pe 2:9 Ac 12:11}

And Abraham called the name of that place Jehovahjireh.] To perpetuate the memory of God's mercy; not of his own obedience, which yet was notable, and not to be matched again. If we honour God, we shall have honour: that is a bargain of God's own making.

{#1Sa 2:31}

Ver. 15. **And the angel of the Lord.]** Who stood, as a spectator and applauder of Abraham's heroical faith and transcendent obedience. *Spectant Dii magnos viros, cum calamitate colluctantes. Ecce spectaculum, ad quod respiciat operi suo intentus Deus*, saith Seneca of Cato, {a} and other gallant Roman spirits. Jehovahjireh, in the precedent verse, signifies, the Lord doth see; as if it had been a sight, that God and his angels came down to look upon.

{a} *Lib. de Provid., cap. 2.*

Ver. 16. **By myself have I sworn.]** God swears for the further confirmation of our faith. For here he swore, not more for Abraham's sake, than ours, as the apostle shows. {#Heb 6:13,14,17,18} As when he spake with Jacob at Penuel, "there he spake with *us*"; {#Ho 12:4} and what he said to Joshua, he said to all, "I will not leave thee, nor forsake thee". {#Heb 13:5}

And hast not withheld thy son, thine only son.] And yet what was this to that *sic* without a *sicut* that hyperbole, that excess of love in God, that moved him to send his Son to die for our sins? He loved Christ far better than Abraham could love Isaac; and yet he gave him up freely, which Abraham would never have done without a command and to die as a malefactor, and by the hands of barbarous and bloody enemies; whereas Isaac was to die as a holy sacrifice, and by the hand of a tender father. How much more cause have we to say, Now I know the Lord loves me: and to swear as David did, to "keep his righteous judgments". {#Ps 119:106}

Ver. 17. **Shall possess the gate,]** i.e., Both their strength and government.

Ver. 18. **Because thou hast obeyed.]** This "because" is not so much causal, as rational. *Significat non causam meritoriam, sed subalternam, et sine qua non*.

Ver. 19. **Went together to Beersheba.]** The Hebrews conceive, because here is no mention of Isaac's return, that he was sent by his

father to Shem, or that he remained for certain years in Mount Moriah. But this is uncertain.

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

Ver. 21. **Buz.**] Of whom came (likely) Elihu the Buzite, {See Trapp on "Job 32:2"} as of Huz some say Job came.

Ver. 22. **Bethuel.**] Of whom {See Trapp on "Ge 24:15"}

Ver. 23. **And Bethuel begat Rebekah.**] Rebekah is born; Sarah dies: thus one generation passeth, and another cometh. Our children are the Danes that drive us out of the country.

Ver. 24. **His concubine.**] Or half-wife, as the word signifies; one that was between a servant and a wife.

Chapter 23

Ver. 1. **And Sarah was a hundred, &c.**] It is observed by divines, that God thought not fit to tell us of the length of the life of any woman in Scripture, but Sarah, to humble that sex, that because they were first in bringing in death, deserved not to have the continuance of their lives recorded by God's pen.

Ver. 2. **And Sarah died.**] The Jews would persuade us that the devil represented to her the offering of Isaac, whereat she took sick and died. This is but a mere conceit of theirs; for Abraham then dwelt at Beersheba, now at Hebron.

And Abraham came to mourn for Sarah.] So she was the first that we read of mourned for at death; and it is mentioned as an honour to her. Solon's *Mors mea ne careat lachrymis* , is to be preferred before Ennius's *Nemo me decoret lachrymis* . It is one of the dues of the dead, {a} to be lamented at their funerals; and the want of it is threatened as a curse in many scriptures. It is a practice warranted by the best in all ages; and mourn we may in death of friends, so we mourn (1.) in truth, and not feignedly; (2.) in measure, and not as men without hope. For the first, how grossly did Tiberius dissemble at the death of Augustus, {b} and at the funeral of Drusus! Whereupon Tacitus makes his note, *Vana et irrisa vero et honesto fidem adimunt* . So when Julius Caesar wept over Pompey's head, presented to him in Egypt, they that saw it, laughed in their sleeves, {c} and held them no better than crocodile's tears. So the mourning

that Nero and his mother made over the Emperor Claudius, whose death they had conspired and effected, was deep dissimulation. {d} This is no less hateful, than to mourn heartily, but yet immoderately, is unlawful. Here Jacob forgot himself, when so overgrown with grief for his Joseph, {#Ge 37:35} and Rachel for the rest of their children, that they would not be comforted. {#Jer 31:15} So David for his Absalom: Alexander the Great for his friend Hephestion; when he not only clipped his horses' and mules' hair, but plucked down also the battlements of the walls of the city, &c. The soldiers of Pelopidas {e} were no less excessive, when for grief of his death they would neither unbridle their horses, nor untie their armour, nor dress their wounds. Something here may be yielded to nature, nothing to impatience. Immoderate sorrow for losses past hope of recovery is more sullen than useful. Our stomach may be bewrayed by it, not our wisdom. The Egyptians mourned seventy days for Jacob: Joseph (who had more cause, but with it more grace) mourned but twenty days. God flatly forbade his people those heathenish customs, of shaving their heads and cutting their flesh, {#Le 21:1} in token of mourning for the dead. We read in the gospel of minstrels and people making a noise {f} at the terming-house, as they call it. {#Mt 9:23} And the Jews that were comforting Mary, when they saw her rise up hastily and go forth, followed her, saying, "She goeth unto the grave to weep there". {#Joh 11:31} Such customs, it seems, they had in those days among them, to provoke themselves to weeping and lamentation; which was, saith one, {g} as if they that have the dropsy should eat salt meats. How much better father Abraham here, who came indeed from his own tent to Sarah's, to mourn for her (as good reason he had), but exceeded not, as the Jews think is signified by that one letter less than ordinary in the Hebrew word for weep (Libcothah) used here in the text. {Hebrew Text Note} Baal-turim gives but a bald reason of it: *Parum flevit; erat enim vetula* ; Abraham wept not much for her, she being but an old wife, and past her best. Buxtorf gives a better: *Potius quia luctus eius fuit moderatus* . And therefore also in the next verse it is said, that he stood up from before his dead—where in likelihood he had sat a while on the earth, as was the manner of mourners to do {#Job 2:12,13 Isa 47:1} -to take order for her burial, as having good hopes of a glorious resurrection. Excellent for our purpose is that of St Jerome, *Lugeatur mortuus, sed ille quem Gehenna suscipit, quem Tartarns devorat, in cuius*

poenam aeternus ignis aestuat. Nos, quorum exitum Angelorum turba comitatur, quibus obviam Christus occurret, &c., gravemur magis, si diutius in tabernaculo isto habitemus . Mourn for none, but such as are dead in their sins, killed with death, as those in **#Re 2:23**.

{a} *Hinc νομιζομενα, et Iusta defunctorim .*

{b} *Testamentum Augusti praelegit tanto simulato gemitu, ut non modo vox, sed et spiritus deficeret.*

{c} *Επι μεν τη προσποιησει ταυτη γελωτη ωφλισκανε.*

{d} *Eum se lugere simulabant quem necaverant .— Dio in Claud.*

{e} *Plutar. in Vita Pelop.*

{f} **#Mr 5:38**; Αλαλαζοντας, vel Ολολυζοντας; ut **#Jas 5:1**.

{g} *Perinde ac si intercute laborantes falsamenta comederent -Cartur.*

Ver. 3. And Abraham stood up from before his dead.] So she is called eight several times in this chapter; to note that death makes not any such divorce between godly couples and friends, but that there remains still a blessed conjunction between them, which is founded in the hope of a happy resurrection. {a} Job's children were still his, even after they were dead and buried. How else could it be said, that God "gave Job twice as much of everything as he had before," {#Job 42:10,13 1:2} since he had afterwards but his first number of children, viz., "seven sons and three daughters"?

{a} *Pareus, in loc.*

Ver. 4. That I may bury my dead out of my sight.] She that had been "the desire of his eyes," {#Eze 24:16} the sweet companion of his life, is by death so defaced, that he loathes to look on her. This we are to think on in our mourning for the dead; to bewail the common curse of mankind, the defacing of God's image by death through sin, &c. And yet to comfort ourselves in this, that these "vile bodies" of ours, shall once be "conformed to Christ's glorious body," {#Php 3:21} the standard in incorruption, agility, beauty, brightness, and other most blessed and inconceivable parts and properties.

Ver. 5. And the children of Heth answered Abraham.] "With good words and comfortable". {as #Zec 1:13} "Be pitiful, be courteous". {#1Pe 3:8}

Ver. 6. Thou art a prince of God amongst us.] That is, excellent or prosperous, as **#Ge 21:22**; and it was their ingenuity and candour to acknowledge it. God's people are "princes in all lands" {#Ps 45:16}

Kings they are in righteousness and peace; but somewhat obscure ones, as was Melehizedek, and therefore little set by. {#1Jo 3:1,2} Unkent, unkist, as the northern proverb is. So was Christ the heir of all. But "we know that when he shall appear, we shall be like him"; that is enough for us. In the meantime, "the righteous is more excellent than his neighbour" (let him dwell by whomsoever), and shall be more prosperous, if it may be for his good.

Ver. 7. **Abraham stood up and bowed himself, &c.]** It is very comely in Christians to salute willingly; and in words and gestures to show civil respect even to wicked men. Abraham's behaviour to these Hittites may shame the most Christians; yea, the very Hittites themselves may teach them good manners. Even the savage cannibals, saith a grave divine, {a} may receive an answer of outward courtesy. If a very dog fawn upon us, we stroke him on the head, and clap him on the side. Much less is the common band of humanity untied by grace. If Elisha bade his man, or our Saviour his disciples, salute no man by the way, that was for haste's sake; they should not hinder themselves in their journey by overmuch courtesy. Our Saviour was sweet and sociable in his whole conduct, and the proud Pharisees upbraided him for it. He never refused to go to any man's table when invited, yea, to Zaccheus' he invited himself, not for the pleasure of the dishes, but for the benefit of so winning a conversation. Courtesy allureth men's minds, as fair flowers do their eyes. Pomponius Atticus so carried himself at Athens, *ut communis infimis, par principibus videretur.* {b} Alexander the Great, got the hearts of his foot soldiers, by calling them *pezetairouv*, his fellow footmen, {c} Aristotle, the better to insinuate into his hearers, read not to them (as other philosophers used to do) from a lofty seat or desk, but walking and talking with them familiarly, as with his friends, in Apollo's porch, he made them great philosophers. {d} Vespasian was as highly esteemed by the people for his courtesy, as Coriolanus contemned and condemned of all for his rusticity. With one churlish breath Rehoboam lost ten tribes, whom he would, and might not, recover with his blood. But whatsoever David did pleased the people. What a deal of courtesy passed between Boaz and his reapers! "The Lord be with you," said he; "The Lord bless thee," said they. {#Ru 2:4} The Turks' salutation at this day is, *Salaum aleek*, Peace be to thee: the reply is, *Aleek salaum*, Peace be to thee also. {e} The Romans had their *χαίρης* and their *υγιαίνε*, answerable to our

Good day, and Good evening. {f} That finger next to the thumb they called Salutaris, because they put that finger to their mouth (as at this day the Roman dames do) when they saluted any. {g} Charles V is renowned for his courtesy: when he passed by John Frederick the elector of Saxony, he always took off his hat and bowed to him, though he were his prisoner, and had been taken by him in battle. And when he had in his power Melancthon, Pomeran, and other divines of the reformed religion, he courteously dismissed them. {h} As he is the best Christian that is most humble; so is he the truest gentleman that is most courteous. Your haughty upstarts, the French call gentle-villains.

{a} Dr Hall.

{b} Corn. Nepos *in Vita Attici*.

{c} Harpocrat. in voce πεζεταυρος.

{d} των διδασκαλικων επιβεβηκοτες θρονων.—*Diog.*

{e} Blount's *Voyage into the Levant*.

{f} Dio *in Vita Adriani*.

{g} Beeman., *De Origin. in verbo Digitus*.

{h} Parei *Hist. Profan. Medul.*, p. 906.—Peacham's *Complete Gentleman*.

Ver. 8. **If it be your mind that I should bury my dead.**] Alexander the Great lay unburied thirty days together. His conquests above ground purchased him no title for habitation underground. So Pompey the Great,

“*Nidus pascit aves, iacet in qui possidet orbem,
Exiguae telluris inops.*”—*Claudian*.

Ut cui modo ad victoriam terra defuerat, deesset ad sepulturam, saith Paterculus. So William the Conqueror's corpse lay unburied for three days; his interment being hindered by one that claimed the ground to be his. {a} Abraham therefore doth well to make sure of a place of sepulture for him and his; and this at Hebron—which signifieth society or conjunction—for there lay those reverend couples, Abraham and Sarah, Isaac and Rebecca, Jacob and Leah, &c. These died upon the Promised Land, and being there buried, kept possession, as it were, for their posterity; as those that are dead in Christ do of heaven, for the saints that survive them. Sepulchres are symbols of the communion of saints, and of the resurrection of

the dead. Hence the Hebrews call church yards *Bethchajim*, the house of the living. {b} Job also calls the grave "the congregation house of all living". {#Job 30:23} As the apostle after him calleth heaven "the congregation house of the firstborn". {#Heb 12:23} The Hebrews call it *gnolam hammalachim*, the world of angels; and the author to the Hebrews, saith that the saints are come by Christ "to an innumerable company of angels". {πανηγυριον, #Heb 12:23} When godly men die, they are said to be gathered to their people. They do no more than *repatriasse*, as Bernard hath it; they are not put out of service, but removed only out of one room into another, out of the outter houses into the presence chamber. They change their place, but not their company, as good Dr Preston said upon his death bed. They are gathered by Christ's hand, as lilies, {#So 6:2} and transplanted into the Paradise of God. And this, Plotinus the Philosopher had a notion of, when breathing his last, he said, That in me that is divine, I resign up to the First Divine, that is, to God. {c} As for the body it is but the case, the cabinet, the suit, the slough, the sheath of the soul, as Daniel calleth it. *Scaligeri quod reliquum est*, {d} was Julius Scaliger's epitaph. It returns to its original dust, and is sown as seed in the ground till the resurrection. {#1Co 15:35}

{a} Daniel's Chron., fol. 50.

{b} *Veteres sepulchrum mortuorum domicilium credebant, et portum corporis appellabant.*—Turneb.

{c} το εν εμοι θειον αναγω επι το πρωτογονον θειον.—Synes., epist. 139.

{d} λειψανα.

Ver. 9. **For a possession of a burying place.]** It is remarkable that the first purchase of possession mentioned in Scripture, was a place to bury in, not to build in. The Jews also had their sepulchres hewn out long before their deaths, to mind them of their mortality. Joseph of Arimathea had his tomb in his garden, to season his delights with the meditation of his end. The Egyptians had a death's head carried about the table at their feasts. The emperors of Constantinople had a mason who came to them on their Coronation Day with choice of tomb stones, and these verses in his mouth—

“ *Elige ab his saxis ex quo (invictissime Caesar)
Ipse tibi tumulum me fabricare velis .* ”

Our first parents, saith one, {a} made them garments of fig leaves; but God, misliking that, gave them garments of skins. So in the gospel he cursed the fig tree, which did bear only leaves to cover our sin, but commended the Baptist who did wear skins to discover our mortality.

{a} Dr Playfair.

Ver. 10. **And Ephron dwelt.**] Or, was sitting, sc., as a city counsellor.

Ver. 11. **The field give I thee, &c.**] A brave speech of a bountiful spirit, to a stranger especially; and in that respect beyond that of Araunah the noble Jebusite to David, his liege lord; "All these things did Araunah as a king give to the king". {#2Sa 24:23} Indeed, to give is a kingly employment; making men like to "the Father of lights, from whom comes every good gift and perfect giving". {#Jas 1:17} Kings are styled benefactors; {a} and of the ancient kings of Egypt it is recorded, and was rehearsed among other of their praises, that they were ευμεταδοτοι, και κοινωνικοι, "willing to distribute, ready to communicate," which are the apostle's two words in #1Ti 6:18. Cyrus took more delight in giving than possessing, as his soldiers could say of him in Xenophon. {b} It is not only better, but sweeter to do good, than to receive good, said Epicurus. {c} It is a "more blessed" thing, saith our Saviour. Titus would say, when he had done no good, he had lost a day: *et molestius erat Severo Imperatori nihil peti, quam dare*. Our General Norrice, like that Bishop of Lincoln, never thought he had that thing, which he did not give. Few such now-a-days.

{a} ευεργεται.—Diodor. Sic., lib. i. {#Lu 22:25}

{b} Διδους μαλλον η κτωμενος ηδεται

{c} του ευ παχειν το ευ ποιειν, ου καλλιον μονον αλλα και ηδιον.—Epicur.

Ver. 12. **Abraham bowed down himself.**] Civil courtesy is a Christian duty. Religion teacheth not a severe austerity of carriage, or rusticity; but humanity and a genuine *affection*.

Ver. 13. **I will give thee money.**] Full money, as he had said, {#Ge 23:7} or as much money as it is worth. Such is the care of the conscientious, that they had rather lose of their own, than usurp of another's. And that he gives a just price for the field, was an act of

great wisdom; for hereby he provided that his posterity might not hereafter be put beside it.

Ver. 14, 15. **What is that between me and thee?**] Who both are great friends, and well underlaid. See a like kind contestation between David and Araunah, **#2Sa 24:22,23**.

Ver. 16. **In the audience of the sons of Heth.**] Whom he takes to witness, and so provideth for his security and quietness afterwards; as did also Jeremiah in the purchase of his uncle's field. Wisdom and circumspection are to be used in contracts and covenants.

Current with the merchant.] It may well be said of money hoarders, they have no quicksilver, no current money.

Ver. 17. **Which was in Machpelah.**] Where was a double cave, one within another: and haply one for men, and another for women. This was not that purchased burying place whereof Stephen spake, **{#Ac 7:16}** for that was in Sychem, this in Hebron; that was bought of Emor the father of Sychem, this of Ephron.

Ver. 18. **Unto Abraham for a possession.**] Thus Abraham, as a purchaser, had some land in Canaan; but not as possessed of it by God's gift, which is St Stephen's sense. **{#Ac 7:5}**

Ver. 19. **And Abraham buried Sarah his wife.**] The last office of love to bring the deceased saints honourably to their "long home," **{#Ec 12:5}** to lay them in their last "bed," **{#Isa 57:2}** to put them into the grave, as into a haven and harbout, where they may rest from their labours, "till their change shall come." **{#Job 14:14}** This is to "deal kindly with the dead"; **{#Ru 1:8}** "to show mercy to them," **{#2Sa 2:5}** especially when "the mourners go about the streets," **{#Ec 12:5}** when there is a "great mourning made over them," as for Stephen, **{#Ac 8:2}** and a "great burning for them," as for Asa, **{#2Ch 16:14}** -of whom also it is further added, as an honour, that he was "buried in his own sepulchre, which he had dug for himself among the kings of Israel in the city of David, and laid in the bed that was filled with sweet odours," &c. Of Joram, Joas, and Ahaz, it is expressly noted in the Chronicles, that they were buried in the city of David, but not in the sepulchres of the kings of Judah. A worse place was thought good enough for them, unless they had been better. As of Tiberius the emperor it is storied, that he was so hated for his tyranny, that when he was dead, some of the people would have had him thrown into the river Tiber; **{a}** some, hanged up at such another place as Tyburn.

Others also made prayer to mother Earth, to grant him, now dead, no place but among the wicked. {b} Contrarily when Dio died, the people of Syracuse would have gladly redeemed his life with their own blood; which because they could not, they buried him very honourably in an eminent place of their city. {c} Whereas anciently, as Lambinus well noteth, {d} kings and princes, in Homer and other poets, are not read to have been buried, but without the gates, somewhere in the fields and gardens; as the patriarchs also were, looking for the return of that everlasting spring.

{a} *Scalae Gemoniae*, a place in Rome where condemned persons were cast down from a pair of stairs into the Tiber.—Ainsworth.

{b} *Quidam etiam Terrain matrem orarent, &c.* -Pareus.

{c} Cornel. Nepos in *Vita Dionis*.

{d} Dionys. Lambin. in *Annot. ad locum*.

Ver. 20. **Were made sure]** sc., by witnesses, without writings: but now it is hard to be sure of anything; there is so much robbery and rapine amongst the sons of men.

Chapter 24

Ver. 1. **And Abraham was old.]** *Non tam canis et annis, quam virtutibus et sapientia gravis*, as one saith of Atticus. {a} Abraham had a good gray head, as it is elsewhere said of him: hence, so honoured not only at home, but by the Hittites. {#Ge 23:6} *Cognata sunt γνρας et γερας* (*ut ηθος et εθος*), old age and honour are near akin in the Greek tongue. And God bids, "honour the face of the old man"; {#Le 19:32} for the hoary head is a crown, so that it be found in the way of righteousness. God is called "the Ancient of days": and, because "holy," therefore "reverend is his name," as saith the psalmist. {#Ps 111:9} But it is a poor praise to Nectarius, who succeeded Nazianzen in the church of Antioch, that he was *veneranda canitie et vultu sacerdote digno*, a comely old man, and of a bishop like visage, and that was all that could be said for him. {b}

{a} Beurer. in *Vita Attici*.

{b} *Si prolixa faeit sapientem barba, quid obstat barbatus posset quin caper esse Plato?* -Baron. *Annal*.

Ver. 2. **Put, I pray thee, thy hand under my thigh.]** Either as a token of subjection, or for the honour of circumcision, *quae erat in parte femoris*; q.d., I adjure thee by the Lord of the covenant,

whereof circumcision is a sign. Or (which is most likely) in reference to Christ, who was to come of Abraham, according to that phrase. "The souls that came out of Jacob's thigh". {#Ge 46:26}

Ver. 3. **I will make thee swear by the Lord.**] Who alone is the proper object of an oath. {#Isa 65:16} Howbeit, in lawful contracts with an infidel or idolater, we may allow such oaths, whereby they swear by false gods; as those of old, that swore by God and Malcom; and the Turks' great oath now-a-days is, By the immortal God, and by the four hundred prophets, by Mohammed, by his father's soul, by his own children, and by the sword wherewith he is girt, &c. {a}

That thou shalt not take a wife unto my son, & c.] Lest they should "turn away" his heart "from following God," {#De 7:3,4} as those "foreign wives" did Solomon, {#Ne 13:26} whom therefore God Almighty punished both in himself and his successor Rehoboam, his only son (that we read of) by so many wives and concubines; and he was none of the wisest, nor happiest: *tam auspicata sunt coniugia contra Dei legem contracta*, saith the divine chronologer. "Be not unequally yoked," {#2Co 6:14} therefore, with any untamed heifer that bears not Christ's yoke. If religion be any other than a cipher, how dare we disregard it in our most important choice? I wish Manoah could speak so loud, saith a reverend divine, {b} that all our Israelites might hear him. "Is there never a woman among the daughters of thy brethren, or among all God's people, that thou goest to take a wife of the uncircumcised Philistines?" {#Jud 14:3} What is the reason the Pope will not dispense in Spain or Italy, if a Papist marry a Protestant (yet here they will); but in hope to draw more to them? For they well know what power wives many times get over their husbands, as Jezebel did over Ahab; the hen was suffered to crow, and all went as she would have it. And therefore the Legates in the Council of Trent were blamed for allowing the article of priests' marriage to be disputed, as dangerous, {c} because it is plain that married priests will turn their affections and love to wife and children; and, by consequence, to their house and country. So that the strict dependence that the clergy hath upon the apostolic See would cease: and to grant marriage to priests would destroy the ecclesiastical hierarchy, and make the Pope to be Bishop of Rome only.

{a} *Turk. Hist.*, 345.

{b} Dr Hall

{c} *History of Council of Trent.* 680.

Ver. 4. **But thou shalt go unto my country, &c.]** Nahor's stock were neither pure in religion nor precise in life, {#Jos 24:2 Ge 31:30} yet far better in both than those cursed Canaanites. Some knowledge they retained of the true God, of whom they speak much in this chapter, and concerning whom they hear Eliezer here relating how he had answered his prayer, and prospered his journey. And for their manners, we find them hospitable, and their daughter, though fair, yet a pure virgin. Now,

“Lis est, cure forma, magna pudicitiae.”

Like unto these are the Greek Church at this day, which is far greater than the Roman: and though in some points unsound, and in others very superstitious, yet holdeth sufficient for salvation. Cyril, their good patriarch of Constantinople, set forth the confession of the faith of those Eastern churches anno 1629, agreeable in all things for most part to the reformed Protestant religion, but diametrically opposite to that they call the Roman Catholic. He is also busy about a general reformation among them, and hath done much good. {a}

{a} Brerewood's *Enquiries*, p. 139.—Bp. Ussher's *Ser. at Wanstead*.—D. Field, *Of the Church*.—Jac. Revius, *De Vit. Pontif.*, p. 320.

Ver. 5. **Peradventure the woman, &c.]** He swears cautiously, he doth not rashly rush upon his oath; he swears not in jest, but in judgment. So must we, {#Jer 4:2} duly considering the conditions and circumstances; as the nature of an oath, the matter whereabout, the person by whom, and before whom, the time, the place, our calling, and warrant thereunto. "Be not rash"; {#Ec 5:2} the best that can come of that is repentance, that fair and happy daughter of an ugly and odious mother. {a} Swear not in heat and choler, as David did when he was going against Nabal; but soon after blessed Abigail for better counsel. Swear not in jest, lest you go to hell in earnest. {#Jas 5:12} Swear not petty oaths, those civilised compliments, and interjections of common talk, Faith and truth, &c. Thou must not swear by thy hairs, thou canst not make one of them white or black; much less by faith and truth, that is more worth than hairs. Remember that large roll, ten yards long, and five yards broad, full of curses against the

swearer. {#Zec 5:2} And it rests upon his house, where he thinks himself most secure. When we are called to take a lawful oath, we must be reverently affected (as this good servant in the text), according to the excellency of the duty, and greatness of the person, whom we attest and invoke. The ancient form of taking and imposing an oath was, "Give glory to God". {#Jos 7:19 Joh 9:24} And he that took the oath was said to "confess to God". {#Isa 45:23 Ro 14:11} Therefore also St Paul, in swearing, useth a word of attention, and saith "Behold," I speak it "before God". {#Ga 1:20} Louis the French king was taken prisoner by Meletisaka the Sultan; and conditions of peace being concluded between them, for more assurance thereof, the Sultan offered to swear, if he failed in performance of anything, to renounce his Mohammed; requiring likewise of the king to swear, if he failed in anything that he had promised, to deny his Christ to be God: which profane oath the king detesting, and wishing rather to die than to give the same, the Sultan wondering at his constancy, took his word without any oath at all, and so published the league. {b} As on the other side, King John of England, being overcome in his barons' wars, when he sent ambassadors to the monarch of Morocco for aid, offering to swear fidelity to him, and to receive the law of Mohammed, he grew into such a dislike of our king, that ever after he abhorred the mention of him. {c}

{a} εχθρου πατρος φιλιτατον τεκνον; as the Romans, in Plutarch, said of Pompey.

{b} Turk. Hist.

{c} Heyl., Geog., p. 714.

Ver. 6. That thou bring not my son thither again.] Where yet he had never been, but in his father's loins. He would not his son should part with the Promised Land for any outward accommodations. "Let us fear, lest a promise being left us of entering into God's rest, any of us should seem to come short, to fail back, or be left behind". {υστερηκεναι, #Heb 4:1} Take we all heed lest, for our lingering and hankering after the flesh pots of Egypt, God carry us back again into Egypt, which was the last and greatest curse threatened against the people of Israel, and is the greatest misery that can come upon this nation. {#De 28:68}

Ver. 7. He shall send his angel.] There are myriads of angels, {#Da 7:10} and all sent out for the solace and safe conduct of the saints. {#Heb 1:14} Oh, the dignity and safety of a child of God!

Thou shalt take a wife.] He argues from what God hath done for him, to what he will do. Every former favour is a pledge of a future. *Thou hast, thou wilt,* is a Scripture demonstration. {see #Ps 85:1-4} *Six thou hast;* whereupon he infers and enforceth his, "Turn us, O God of our salvation," &c.

Ver. 8. **Only bring not my son thither again.]** This second time he lays charge on his servant not to do it. Better no wife, than displease God, than violate conscience. He purchaseth his pleasure at too dear a rate, that pays his honesty to get it. He hath less of the ballast, and more of the sail, makes more haste than good speed, that thus speeds himself.

Ver. 9. And the servant put his hand., &c.] That, and the lifting up of the hand to heaven, {#Ge 14:22} was the ceremony of old, as now it is, laying the hand upon the book. Let it be what it will, if not wicked, we need not scruple it. Henry III of England, undertaking the crusade, in taking his oath laid his right hand on his breast (according i to the manner of a priest, saith the history); {a} and after on the book, and kissed it as a layman. The Moors, when they swear to be faithful to any, put their swords to their own throats. {b} At the siege of Norwich by Ket and his complices in Edward VI's time, the Earl of Warwick, general for the king, drew his sword, and caused others to do the like; and (according to a soldierly custom in cases of extremity) by interchange of a kiss by everyone of them upon the swords of others, they bound themselves, as by an oath, to maintain the place? {c}

{a} Daniel's *Chro.*

{b} *Turk. Hist.*, fol. 747.

{c} *Life of Edward VI.*, by Sir Jo. Heywood, p. 75.

Ver. 10. **Took ten camels.]** Creatures that are famous for their swiftness, strength, hardiness; for they will travel, they say, three days together, without water, which, in those hot countries, is in many places hard to come by. Sir Francis Drake in his travels {a} tells us of certain sheep in America as large as a cow, and replacing horses for burden or travel. The mule, they say, must have the bag hang by his mouth; so must some, the pipe or the pot at their elbows.

{a} *World Encomp.*, p. 55.

Ver. 11. **And he made his camels to kneel down.**] Or, rest themselves, as the Greek interprets it. A good man is merciful to his beast; {#Pr 12:10} but the poor "creature groaneth and travaileth in pain" {#Ro 8:22} under our abuses.

Ver. 12. And he said, O Lord God.] Begin we all our enterprizes with prayer. God may give good success without, but it will be nothing so sweet. See therefore that,

“Hoc primum repetas opus, hoc postremus omittas.”—Hor., epis. 6. l. 48.

Ver. 13. **And the daughters, &c.**] So did Rachel, and those in Deborah’s song, that rehearsed the acts of the Lord at the places of drawing water; {#Jud 5:11} and Jethro’s daughters, though he were prince of Median. Oh, the simplicity and plainness of those times! They that plead Rebekah’s ornaments for their garish attire, would be loath to take her office—to be at the pains that she was.

Ver. 14. **Drink, and I will give thy camels, &c.**] This argued a good nature, a kind, courteous disposition; which therefore may be he singled out as a token of a suitable wife, as a thing especially to be looked at in a wife. Good dispositions sanctified, become more useful, because more amiable; and so more graceful to the gospel, and powerful with others. As if not yet sanctified, yet there is more hopes they may be. For where a good nature is, the soul is a plain, smooth board, whereon a painter may more easily draw a picture: and a harsh crabbed nature, is as a board full of knots, and rugged, whereon the artificer cannot so well show his workmanship. And though the power of God will show itself wherever he intends to make a vessel of mercy, yet it is with more ado; and will cost a man the more sorrow, and him that hath the working of it the more pains.

{a}

{a} See Mr Valent’s *Fast. Serm.*

Ver. 15. **Before he had done speaking.**] So quick is God, many times, in the answer of prayers. {#Isa 65:24 Da 9:23} The angel had even tired himself with flight, to tell Daniel that his prayers were heard. David did but say, "I will confess my transgressions unto the Lord"; and before he could do it, "God forgave the iniquity of his sin". {#Ps

32:5}

Rebekah came out.] She took her name, saith one, as it may seem, from the expectation of eternal life. For Rebekah denoteth a woman which expecteth a free delivery from all calamity, and an inheritance of eternal life. Therefore, she is a notable type of the Church, which is the spouse of Christ shadowed in Isaac. {a}

{a} *Itinerar. Script.*, p. 97.

Ver. 16. And the damsel was very fair.] Καλη και σοφη, Fair and wise, as it was said of Aspasia Milesia. {a} Here beauty was not ill-bestowed, as a gold ring in a swine's snout, but (as the history {b} reports of the Lady Jane Gray) adorned with all variety of moral virtues, as a clear sky with stars, as a princely diadem with jewels. Beauty is of itself very attractive, as the poet hath it. {c} For which cause, Heraclonas, the young emperor of Constantinople, being sent into banishment, together with Martina his mother, had his nose cut off, lest his beauty should move the people to pity. And *Angli tanquam Angeli*, said Gregory the Great, of the English boys presented to him. How much more when accompanied and accomplished with chastity, as in this damsel. {d}

A virgin, neither had any man known her.] This latter clause is added, because many pass for virgins that are not so; if that of the poet be true, especially

“Quae, quia non licuit, non facit, illa facit.”—Ovid.

And that of the orator, {e} *Incesta est, et sine stupro, quae stuprum cupit*. The Romans cashiered a vestal virgin for uttering this verse—

“Foelices nuptae! moriar, nisi nubere dulce est.”

The strumpet when she eats stolen bread, hath such dexterity in wiping her lips, that not the least crumb shall be seen to her shame. So that Solomon shows it to be as hard to find it out, "As the way of an eagle in the air, the way of a serpent upon a rock, the way of a ship in the sea, and the way of a man with a maid," {#Pr 30:18-20} that is a close and chaste virgin; one that should be chaste at least, as being kept close from the access of strangers.

Filled her pitcher, and came up.] Here was no tarrying, gazing, gossiping. Not slothful in business. {#Ro 12:11} She had not been delicately or wantonly bred, but inured to hard labour, and she followed it closely. *Thucydides scribit Lacedaemoniis πατριος γεγονεναι εκ στων τονων τας αρετας κταθαι.* {f}

{a} Aelian, *Var. Hist.*, lib. xii., cap. 1.

{b} *Life of Edward VI.*, p. 176.

{c} Οττι καλον φιλον εστι.—Bucholcer.

{d} Αγνεια *ab αγνος*, *quod ab ανος veneratio. Sic castus quasi καστος*, *ornatus.*

{e} Senec., *in Declama.*

{f} Thucyd., lib. ii.

Ver. 17. And the servant ran to meet her.] For although he was at the well before, praying, {#Ge 24:13} yet, having stood at a distance till she had done drawing, he now ran to meet her. Though marriages are made in heaven, and a good wife must be sought of God, *adhibenda tamen sunt media ordinaria et ordinata*, yet due means must be used, &c.

Ver. 18, 19. {See Trapp on "Ge 24:14"}

Ver. 19. I will draw water for thy camels also.] This was, in everything, according to his desire. {#Ge 24:14} God sometimes fitteth his mercy, *ad cardinem desiderii*, letteth it be to his servants even as they will. As, at other times, he answereth their prayers, *non secundum voluntatem, tamen ad utilitatem*, not as they wish, but as is best for them. {a}

{a} πραξω α θελετε α δε λεγετε παραιτησομαι, *ut ille apud Plutarch.*

Ver. 20. And ran again to the well.] In the city of Haran, at this day, saith one, there is to be seen a well of very clear water, where Rebekah gave drink to Eliezer and his camels; there likewise, Rachel, Laban's daughter, first spake to Jacob, &c. It is called by the townsmen Abraham's Well. {a} This water hath a very pleasant taste, and is a notable type of holy baptism. For as the patriarchs took their wives by this well; so Christ receiveth his spouse the Church, by that sacrament; which is, Beersheba, the Well of an Oath, where we pass into the covenant, and are betrothed unto Christ in faithfulness, {#Ho 2:20} the thistle to the cedar. {#2Ki 14:9}

{a} *Itinerar. Script.*, p. 83.

Ver. 21. **Wondering at her.]** At her courtesy; but more at God's good providence, and so sweet a return of his prayers. The Greek hath it, He considered her, and held his peace.

Ver. 22. **The man took a golden earring.]** Abiliment, or jewel; *Ut imponeret naso eius,* saith Junius, to hang upon her nose, or forehead. {as #Ge 24:47} Each country hath its fashions and garnishes. In very many places of America, they have their lower lips bored through; as likewise, the upper parts of their ears, and something put into them. Which, as it seems to themselves to be a point of beauty, so it makes them appear to others to be wondrous ugly. {a}

{a} Archb. Abbot's *Geog.*, 278.

Ver. 23. **Whose daughter art thou?] This he had asked her, before he had put upon her the jewel aforesaid, as may be seen, #Ge 24:47.**

Ver. 24. **The son of Milcah.]** Bethuel's wife, not concubine.

Ver. 25. **She said moreover unto him, &c.]** It is well observed by an interpreter, {a} that in the narration of this story (which yet seemeth to be of light and trivial matters) the Spirit of God is very exact and large; whereas other things wherein great mysteries are infolded (as the history of Melchizedek, &c.), are set down in few words; that men might consider God's wisdom and providence in things of least esteem among men. I add, that all may see what delight he takes in the meanest actions and speeches of his dearest children; when the great acts and exploits of Nimrod, Ninus, and other nobles of the world are not once mentioned, but lie shrouded in the sheet of oblivion or shame.

{a} Ainsworth.

Ver. 26. **And the man bowed down his head.]** See how he relisheth of his master's house, and showeth a gracious heart, ready to offer up a sacrifice of praise, wherever God shall please to set it up an altar. The same word in Greek (*χαρις*) signifieth, grace and thanks; to show, that as any man hath more grace, he is more grateful to God and man. It is observable also, that our Saviour sets these two together, -"the unthankful, and the evil"; "He is kind to the unthankful, and to the evil". {#Lu 6:35}

Ver. 27. **Who hath not left destitute my master.]** He ascribeth all to God's good providence, nothing to his good luck or service. Men play the atheists in speaking of fortune, like those {#Isa 65:11} "that

prepared a table for fortune": and those Philistines, that said, "It is a chance". {#1Sa 6:9} Augustine repented that ever he spoke such language of Ashdod.

Ver. 28. **Of her mother's house.**] For the women had houses apart from the men: and the daughters were most about their mothers' lodgings.

Ver. 29. **And Laban ran out.**] Whether out of courtesy or covetousness. {See Trapp on "Ge 24:30"}

Ver. 30. **When he saw the earring and bracelets.**] These were the boons that Laban looked after; these drew the churl forth, and made him so courteous. Worldlings in serving God, serve themselves of God; they follow him for loaves more than for love. *Vix diligitur Iesus propter Iesum.* Hypocrites would use Christ as a bridge to get to heaven by; which if they could compass, let Christ sink or swim for them, they would not much care. Their love is meretricious, their obedience mercenary; they work only for wages. {a} *Fac me pontificem, et ero Christianus,* said one Pammachius, a heathen, to the Pope. Those degenerate priests would fain have had priests' places, when something was to be got, but might not. {#Ezr 2:61,62}

{a} These make earth their throne, heaven their footstool.—August.

Ver. 31, 32. **And he ungirded his camels.**] Laban did. *Si spes lucri affulserit, & c.* Sing but a song of "Utile," and many will dance after it, yea, stoop to any drudgery almost.

Ver. 32. {See Trapp on "Ge 24:31"}

Ver. 33. **I will not eat, till I have told mine errand.**] He preferred his work before his food. So did our Saviour at the well of Samaria. {#Joh 4:6-8,31-38} And another time, when he thought to have slaked his hunger at the barren fig tree, and found nothing but leaves, he went on to Jerusalem; and forgetting his hunger, as he had before forgot his breakfast, he turned not into a victualling house, but went to the temple and taught the people; and confuted the elders all that day long till the evening. {#Mt 21:18-27 Mr 11:13-15} Job "esteemed God's word more than his necessary food"; {#Job 23:12} not only more than his dainties or superfluities.

Ver. 35. **And the Lord hath blessed my master.**] Ministers, Christ's spokesmen, must likewise woo for Christ, by setting forth his great wealth; and not speak one word for Christ and two for themselves, as those did in #Php 1:15. John Baptist was no such spokesman.

{#Joh 3:29} It is the special office of the ministry to lay Christ open, to hold up the tapestry, and let men see him as he is set forth, {#Heb 1:2,3} that they may be sick of love; for otherwise, Christ is like to have but a cold suit of it.

Ver. 36. **Unto him hath he given all that he hath.**] This he knew would take well with them. What hath he? is a main question. In suites both of law and of love, money weighs and sways much. R. Solomon here addeth to the text (but not well) these words, -And lo the conveyance, or deed of gift is here in mine hand.

Ver. 37. {See Trapp on "Ge 24:3"} {See Trapp on "Ge 24:4"}

Ver. 38. {See Trapp on "Ge 24:3"} {See Trapp on "Ge 24:4"}

Ver. 39. **Preadventure the woman will not.**] Here he leaveth out, in his discretion, Abraham's charge. {#Ge 24:6} For that would but have offended and irritated. Part of the truth may be concealed sometimes, as #Jer 38:27.

*“ Quid, quod, ubi, per quos, quoties, cur, quomodo, quando,
Quilibet haec animo reputet, medicamina dando.”*

But what shall we think of that practice of Buchanan the Scotch poet, who being taken hold of by some of the Pope's inquisitors in his travels, to acquit himself, sent this Distichon to the Pope—

*“ Laus tua non tua fraus, virtus non copia rerum
Scandere te fecit hoc decus eximium.”*

Hereupon he was released: but, when got out of the Pope's jurisdiction, he sent to him, and desired that his verses might not be misunderstood; but, according to his true meaning, might be read backward: which being so read, stand thus—

*“ Eximium decus hoc fecit te scandere rerum
Copia, non virtus; fraus tua, non tua laus.”*

This was, saith one, so only to speak the truth, as to leave the incorrigible to their lusts, wisely avoiding their hatred: this is σοφον φαρμακον, at least, say I.

Ver. 40. **The Lord, before whom I walk.**] To walk before God, with God, after God, are much at one: *est, quod Persius dixit vivere cum*

Deo: est ad Dei voluntatem vitam instituere, it is to be ever in the sense of his presence, and light of his countenance.

Ver. 41. {See Trapp on "Ge 24:8"}

Ver. 42. **And I came this day to the well.]** God's providences are carefully to be observed and registered. We might have a Divinity of our own, would we but lay up our experiences: which are nothing else, saith the philosopher, but *multiplex memoria*. David "will remember God from the land of Jordan, and of the Hermonites, from the hill Mizar," where he had formerly found him to his comfort. {#Ps 42:6}

Ver. 43. **Behold, I stand by the well.]** But at a distance, as {See Trapp on "Ge 24:17"} See also {See Trapp on "Ge 24:20"}

Ver. 44. **The woman, whom the Lord hath appointed.]** God is the match maker, and marriages are made in heaven, as very heathens have yielded. The Governor of Eskichisar, hearing Othoman's relation of a fair lady, with whom he was in love, seemed greatly to like of his choice; saying, that she was by the Divine Providence (for so the Turks religiously use to speak) appointed only for him to have. {a}

{a} *Turk. Hist.*, fol. 136.

Ver. 45. **With her pitcher on her shoulder.]** Though a sufficient man's daughter, and a match for a prince's son. {See Trapp on "Ge 23:6"}

Ver. 46. **And she made the camels drink.]** {See Trapp on "Ge 24:14"}

Ver. 47. **And I put the earring upon her face.]** So did Christ put upon his spouse his own comeliness, {a} which was as a jewel on her forehead, an earring in her ear, and a beautiful crown upon her head; {#Eze 16:12-14}—whence she is called Callah, of the perfection of her beauty and bravery; and {#Jer 2:32} Hephzibah, {#Isa 62:4} of his delight in her; since he hath purified her, as Esther; sanctified her; {#Eph 5:26} and so beautified her, that now he "rejoiceth over her as a bridegroom doth over his bride". {#Isa 62:5} Yea, he "resteth in his love," and will seek no further; he "joyeth over her with singing," as well paid for his choice. {#Zep 3:17}

{a} "*Uxor splendet radiis mariti.*" A maxim in the civil law.

Ver. 48. **And I bowed down my head.]** A good Christian is ever either praying or praising: he drives a constant trade between earth and heaven.

Ver. 49. **That I may turn to the right hand, &c.,**] i.e., Seek somewhere else: for something I must do, in answer to my trust. "It is required in stewards, that a man be found faithful". {#1Co 4:2}

Ver. 50. **Laban and Bethuel.**] Laban, the young master, was the great doer in this affair.

We cannot speak unto thee bad or good.] "Good" (with reason) we cannot say against the motion; and "bad" we will not say. Demosthenes, pressed by his friends to plead for one whom he greatly liked not, answered, *επαινειν αυτον ου δυναμαι ψεγειν δε ου βουλομαι*: Say for him I cannot; say against him I will not.

Ver. 51. **As the Lord hath spoken.**] For his signs also are vocal. {#Ex 4:8}

Ver. 52. **He worshipped.**] {See Trapp on "Ge 24:48"}

Bowing himself to the earth.] This humble posture he had learned, belike, of his holy master, who walked before God in a humble familiarity. God loves to be acquainted with men in the walks of their obedience; yet he takes state upon him in his ordinances, and will be trembled at in his judgments.

Ver. 53. **And gave them to Rebekah: he gave also.**] Note, that the custom was then, to give gifts to the bride and her friends. Now it is otherwise. Yet in Hungary their women have no portion, they say, {a} but a new coat at their wedding. *Moris est apud Thraces* (saith Solinus, cap. 14), *ut nupturae non parentum arbitratu transeant ad matiros; sed quae prae coeteris specie valent, subhastari volunt; et licentia taxationis admissa, non moribus nubunt, sed proemiis.*

{a} Heyl., Geog.

Ver. 54. **And they did eat and drink.**] It is lawful to be honestly merry after business despatched.

Ver. 55. **Let the damsel abide with us.**] Men promise in baste; perform by leisure.

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

Ver. 57. **And inquire at her mouth.**] Eve was not dragged, but brought by God to her husband. There must be a mutual consent, or it is not of God.

Ver. 58. **I will go.**] Christ's Hephzibah is no less willing to go with him: he toucheth her heart, and maketh her so. {#Isa 56:6} He commanded his lovingkindness; {#Ps 42:8} q.d., Go, Mercy, and seize on them; go, Lovingkindness, and make them take you. Hence it is, that they are a freehearted people; {#Ps 110:3} they wait for his law; {#Isa 42:4} they love to be his people. {#Isa 56:6} The Macedonians were *Αυθαιρεστοι* volunteers; {#2Co 8:3} they had their own free choice.

Ver. 59. **And her nurse.**] Deborah, who was a great stay to Jacob's family, and her loss much lamented. {#Ge 35:8}

Ver. 60. **Be thou the mother of thousands.**] *Votum nuptiale, Hebraeis solenne.* We wish them joy, we assure them sorrow, and that in the flesh, where they look for most felicity.

Ver. 61. **They rode upon the camels.**] A tiresome and tedious journey it was, but for a good husband. Suffer we with, and for Christ, "that we may be glorified together," {#Ro 8:17} when the marriage shall be consummated. Heaven will pay for all. What though thou ride on a trotting camel it is to be married. He that rides to be crowned, will not think much of a rainy day.

Ver. 62. **The well Lahairoi.**] Whereof see #Ge 16:14. To this well there was, likely, some convenient walk from Beersheba, where Isaac dwelt with his father.

Ver. 63. **To meditate in the field.**] Or to pray; there he had his oratory; there he used to pray secretly (but now more earnestly, upon so important an occasion) with deep meditation or soliloquy. Domitian, about the beginning of his empire, usually sequestered himself from company an hour every day; but did nothing the while but catch flies and kill them with a pen-knife. {a} God's people can better employ their solitariness, and do never want company, as having God and themselves to talk with. And these secret meals are those that make the soul fat. It was a witty and divine speech of Bernard, that Christ, the soul's spouse, is bashful, neither willingly cometh to his bride in the presence of a multitude.

{a} Sueton.

Ver. 64. **She lighted off the camel.**] To meet him with the more reverence and submission; for which cause also, she veiled herself. Here that of the poet held not.

“Fastus inest pulchris, sequiturque superbia formam.”—Ovid.

Ver. 66. **And the servant told Isaac.**] Ministers also must give account of their stewardship. Happy he that can present his people "as a chaste virgin to Christ," with Paul {#2Co 11:2} that can say, with the prophet, "Here am I, and the children that thou hast given me"; {#Isa 8:18} and with that arch-prophet, "I have glorified thee on the earth: I have finished the work which thou gavest me to do". {#Joh 17:4} Reverend Mr Stork was wont to protest, that it was more comfort to him to win one of his own charge than twenty others. {a}

{a} *Abrah. Deceas.*, by T. Gataker.

Ver. 67. **Isaac brought her into his mother's tent.**] There to rest till the marriage rites were performed; till he had got her goodwill; till their affections were knit, and in some sort settled; till they had pledged their mutual trust; sought God for a blessing, and performed such solemnities as the time required. Youth rides in post to be married: but in the end, finds the inn of repentance to be lodged in.

And took Rebekah.] Not as Shechem took Dinah, or Amnon Tamar, to deflower her; but as Boaz took Ruth, and David Abigail, to make her his wife by lawful wedlock.

And he loved her.] Not only as his countrywoman or his kinswoman, or a good woman, &c., but as his woman, with a conjugal love. And he had reason: for (1.) She was his wife, the proper object of his love; (2.) A wife of God's providing; a mate meet for him; none in all the world so meet; (3.) She was love-worthy, because fair, courteous, virtuous: and as meat pleaseth us better in a clean dish, so doth virtue in comely persons, saith Hugo; (4.) She forgot her father's house, and forsook all her friends for him, &c.

And Isaac was comforted.] If God takes away one comfort, he will give another. Cheer up, therefore.

Chapter 25

Ver. 1. **Then again Abraham, &c.**] After Sarah's death, though Calvin thinks otherwise. His body, dry and dead forty years before, is now, by God's blessing, made lively and lusty.

Ver. 2. No Text for this verse.

Ver. 3. No Text for this verse.

Ver. 4. **Ephah, and Ephher.**] These five were, haply, the founders of the families of those five kings of Midian mentioned in #Nu 31:8.

Ver. 5. Abraham gave all, &c.] So #Isa 19:25, Assyria is the work of God's hand, and Israel his inheritance.

Ver. 6. **Abraham gave gifts.**] So doth God to reprobates; but they are giftless gifts, better be without them. {a} *Saepe Deus dat iratus quod negat propitius.* God gives wealth to the wicked, *non aliter ac siquis crumenam auto plenam latrinae iniectat.* {b} The Turkish empire, saith Luther, as great as it is, is but a crust cast to the dogs by the rich householder, {c} or as Joseph's cup, &c.

Eastward, to the east country.] To both the Arabias, which were countries rough but rich; looked rudely, but, searched regularly, afforded great store of fine gold, precious stones, and pleasant odours.

{a} Εχθρων αδοπα δωπα και οικ ονησιμα—*Soph.*

{b} Gasp. Ens.

{c} *Panis mica quam dives pater familias proiecit canibus.*

Ver. 7. **!!An hundred threescore and fifteen years.**] He was sixty-five when he came out of Haran: a whole hundred years he was a stranger in the land, contenting himself with the bare promise of God, and "dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise." {#Heb 11:9} Salmanticensis giveth him this eulogy: *Erat modestus, mimineque invidus, spiritu depresso, animoque humili, et munificus admodum. Beatus ipse, et beati filii eius post eum.*

Ver. 8. **Gave up the ghost.**] *Deficit; leniter, expiravit. Describit Moses placidam et optatam, quasi, εϋθανασιαν;* which in Abraham, God's friend, is no wonder. But how could that apostate, Julian, say, in truth, *Vitam reposcenti naturae, tanquam debitor bonae fidei, rediturus, exulto?* Sure it was but a copy of his countenance, but not of his dying countenance; for no wicked man alive can look death in the face with blood in his cheeks.

Died in a good old age.] Or, with a good hoar head, after a hundred years' troublesome pilgrimage in the Promised Land. We, if for one

year we suffer hardship, think it a great business. *Non quia dura, sed quia molles patimur*, saith Seneca.

An old man, and full of years.] The godly have oft a satiety of life: as willing they are to leave the world, as men are wont to be to rise from the board when they have eaten their fill,

“*Cur non ut plenus vitae conviva recedis?*”

said the heathen poet: and they feign that when Tithonus might have been made immortal, he would not, because of the miseries of life. This made Plotinus the Platonist account mortality a mercy, {a} and Cato protest, that if any god would grant him, of old to be made young again, he would seriously refuse it. {b} As for me, said Queen Elizabeth, in a certain speech, I see no such great cause why I should be fond to live, or afraid to die. {c} And again, while I call to mind things past, behold things present, and expect things to come, I hold him happiest that goeth hence soonest.

{a} Aug., *De Civ. Dei.*, lib. iv. cap. 10.

{b} *Siquis Deus mihi largiatur, ut ex hac aetate repuerascam, et in cunis vagiam, valde recusem.* -Cato ap. Cic., *De Senect.*

{c} Card. *Elisabeth*, fol. 325.

Ver. 9. And his sons Isaac and Ishmael, &c.] It is like that Abraham, a little afore his death, sent for his two sons and reconciled them. This joining with Isaac in the burying of Abraham, some take for an argument of his repentance; whereunto also they add, that his whole lifetime is recorded in Holy Scripture, which cannot be showed of any reprobate, and that he is said, when he died, to be gathered to his fathers.

Which is beside Mamre.] Where, seventy-six years before, he had entertained the Lord Christ, and heard from his mouth the promise of the Messiah. Wherefore, in remembrance of that most amiable apparition, and for love and honour of the divine promise there uttered, he would there be buried, in full hope of a glorious resurrection; and that his posterity might take notice that he even died upon the promise. As that brave Roman captain {a} told his

soldiers, that if they could not conquer Britain, yet they would get possession of it by laying their bones in it.

{a} Xiphilinus.

Ver. 10. **The field.**] {See Trapp on "Ge 23:17"} {See Trapp on "Ge 23:18"}

Ver. 11. **Isaac dwelt by the well Lahairoi.**] This had been his oratory, where he had formerly found God; {#Ge 24:62} and he loved it the better ever after.

Ver. 12. **These are the generations of Ishmael.**] Who became the progenitor of twelve princes, according to the promise. {#Ge 17:20}

Ver. 13. **These are the names of the sons of Ishmael.**] When Isaac was twenty years married, and had no child; and afterwards, no so many as Ishmael, nor so great in the world. This is God's usual way of dealing forth his favours: saints suffer; wicked prosper. This made Pompey deny Divine Providence; Brutus cry out, Ω τλημων αρετην: Oh miserable virtue, slave of fortune, &c. {a} The Athenians, in Thucydides, {b} when they had lost Nicias their good general, who, together with his whole army perished in Sicily, were at a great stand, and much offended; seeing so pious a person fare nothing better than those that were far worse. And what wonder, when Jeremiah and David stumbled at the same stone, ran upon the same rock, and were well-nigh shipwrecked? {#Jer 12:1 Ps 73:3,4} Neither they only, but many other of God's dear servants, as it is in the same Psalm {#Ps 73:10}, "Therefore his people return hither"; that is, are every whit as wise (or rather, as foolish) as I have been, to miscensure and misconstrue God's dealings on this manner; to repent me of my repentance, and to condemn the generation of the just, "because waters of a full cup are wrung out to the wicked." When David went into God's sanctuary, and there consulted his Word, he was better resolved: then he saw that the sunshine of prosperity doth but ripen the sin of the wicked, and so fits them for destruction: {#Ho 14:9} as fatted ware are but fitted for the slaughter. What good is there in having a fine suit with the plague in it? Poison in wine works more seriously than in water. Had Haman known the danger of Esther's banquet, he would not have been so brag of it. The prosperity of the wicked hath ever *plus deceptionis, quam delectationis*, saith one; more deceit than delight; able to entice, and ready to kill the entangled. As cunning to do that, as the spirit that seduced Ahab; and as willing to do the other, as the ghost that met

Brutus at the battle of Philippi. In which respect, David having spoken of these "men of God's hand, that have their portion in this life," {#Ps 17:14} &c., wishes them make them merry with it, and subjoins, "As for me, I will behold thy face in righteousness; I shall be satisfied, when I awake, with thy likeness." {#Ps 17:15} As who should say, I neither envy nor covet their happiness, but long after a glorious resurrection, and have, in the meanwhile, that which is sufficient to sustain me; "I shall behold thy face in righteousness," that is, *Beshechinah*, in Christ, as Rabbi Menachem {c} expounds it. And one good look of God is worth all the world. It is better to feel his favour one hour, than to sit whole ages, as these Ishmaelites did, under the world's warmest sunshine.

{a} Δογος ορ ησθα αλλως εγω δε σε ως εργον ησκουν ου δ απ εδουλενες τυχη.—*Dio Cassius*.

{b} Ανδρα ορωντες θεοφιλη, ουδενος επεικεστερα τυχη χρησθαι των κακιστως.—*Thucyd.*

{c} Menach. on *Levit. x.*

Ver. 14. And Mishma, and Dumah, and Massah.] Out of these three names—which signify hearing, silence, and suffering—the Masorites gather the three principal duties of man, in common conversation; viz., to hear, to keep silence, and bear: these, say they, make a quiet and good life. *Sustine et abstine*, is the philosopher's {a} counsel. *Video, Taceo*, "I see, and say nothing," was Queen Elizabeth's {b} motto: and "I am for peace," {#Ps 120:7} was David's; or, as the Hebrew hath it, "I am peace." He "heard the slander of many, fear was on every side"; {#Ps 31:13} but he "as a deaf man heard not, and as a dumb man, so he opened not his mouth". {#Ps 38:13} *Facile est in me dicere, cum non sim responsurus*, said one once, to another that reviled him; thou shalt fight without an adversary, for I will hear and bear, and say nothing. The best answer to words of scorn and petulancy, saith learned Hooker, is Isaac's apology to his brother Ishmael, patience and silence, no apology. Πασιν, απολογεισθαι θεραπευτικον. A man would not be bound to such a slavery as to answer every calumny. *Qui nescit ferre calumnias, convitia, iniurias, nescit vivere*, saith Chytraeus. He that cannot patiently bear reproaches and injuries, may make up his pack, and get him out of the world; for here is no being for him. Vitus Theodorus sent to advise with Melancthon, what he should do when Osiander preached against him: *Melancthon per Deum obtestatur, ut taceret, et se ira gereret, quasi non audiret*: Melancthon besought

him, for God's sake, to say nothing in that case, but to carry himself so as if he heard not. Vitus writes back, that this was very hard; yet he would obey. {c} It is hard to swallow down physical pills: but better swallow them whole, then chew them between the teeth.

{a} Ανεχου και απεχου. *Epictet.*

{b} Cared. *Elisab.*

{c} Melch. Adam.

Ver. 15. Naphish, and Kedemah.] Twelve in all, princes of their tribes, as was promised. {#Ge 17:20} See, saith one, {a} here, what God can do for a poor boy sent out with a bottle of water on his back. God "setteth the solitary in families"; {#Ps 68:6} "he raiseth the poor out of the dust, and lifteth up the beggar from the dunghill, to set him among princes," &c. {#ISA 2:8}

{a} B. Babington.

Ver. 16. These are their names by their towns.] Which they called after their own names, as Cain did, that first built the city Enoch, after his son's name; that he might be styled "Lord Enoch of Enoch." So, the many Alexandrias, Caesareas, Augustas, &c. See #Ps 49:11.

Ver. 17. And he gave up the ghost and died; and was gathered,] sc., to "the congregation house of all living," as the grave is called, {#Job 30:23} and, for aught we know, to "the congregation house (πανηγυρις) of the firstborn," as heaven is called. {#Heb 12:23} Abraham prayed that Ishmael might live in God's sight: Ishmael joined with his brother Isaac in burying their father Abraham. {#Ge 25:9} Here he hath his whole lifetime recorded, the like whereof cannot be showed of any reprobate; and at his death, he is said gently to "give up the ghost," or yield up the spirit (as Abraham also did, #Ge 25:8), and to be "gathered to his people," as he. These are probable arguments, that, however he lived, yet he died in the faith of his father Abraham. He runs far, we say, that never turns. *Nunquam sere si serio.*

Ver. 18. And they dwelt from Havilah unto Shur.] A large tract and territory; but nothing so large as his posterity the Saracens', called more rightly Hagarenes, {#Ps 83:6} proved to be; whose name and empire notwithstanding is now swallowed up in the greatness of the Turkish empire; which laboureth with nothing more, than with the weightiness of itself. {a}

And he died.] Or, dwelt, as some read it. Compare **#Ge 16:12**.

{a} Turk. Hist.

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

Ver. 20. **And Isaac was forty years old.]** He was not overhasty to marry in the heat of his youth: but by hard labour, ardent prayers, and pious meditations, kept under his body, and brought it into subjection, as St Paul likewise did. *{#1Co 9:27}* "We are not debtors to the flesh"; *{#Ro 8:12}* we owe it nothing but stripes, nothing but the blue eye, that the apostle gave it.

Ver. 21. **And Isaac entreated the Lord for his wife.]** He did it constantly and instantly, as the word *נַתַּן* signifies; he multiplied prayer, which (as those arrows of deliverance, **#2Ki 13:19**) must be often iterated, ere the mercy can be obtained.

And the Lord was entreated of him.] Though it were long first, even full twenty years. God knows how to commend his mercies to us, and therefore holds us long in suspense. *Cito data, vilescent.* Manna, lightly come by, was as lightly set by.

Ver. 22. **And the children struggled together.]** Heb., *Jithrotsatsu*. They ran at tilt, as it were, and jostled one against another, even to bruising and hurting. Esau, that he might lose no time, began to set against Jacob before he was born.

If it be so, why am I thus?] A passionate abrupt speech: q.d., Better no children, than so troubled with them. *{See Trapp on "Ge 27:46"}* *{See Trapp on "Ge 3:16"}* "I will greatly multiply thy sorrow and thy conception." This she should have borne more patiently: but she presently bethought her of the best course; for "she went to inquire of the Lord": she got into a corner, and prayed, and was answered. She prayed down her passions, as a man sleeps out his drunkenness, and set to work lustily, and so got the ensuing oracle.

Ver. 23. **And the Lord said unto her.]** Either by an angel, or a prophet, or some divine answer in her own heart.

Two nations are in thy womb.] So, what can a man "see in the Shulamite," in every sanctified soul, but "as it were the company of

two armies"? {#So 6:13} Every good man is a divided man; every new man, two men.

Ver. 24. **And when her days to be delivered.**] Which fell out fifteen years before Abraham's death, to his great comfort, no doubt. God doth for his, his best at last.

There were twins in her womb.] See #So 4:2, Isa 66:8.

Ver. 25. **And the first came out red.**] Red and rough, cruel and crafty, as that red old dragon {#Re 12:3} who inhabited in him, and both acted and agitated him. {#Eph 2:2} *Ab ascensore suo daemone perurgebatur*; saith Bernard. And so are those Romish Edomites, Esauites, Jesuites, &c.

And they called his name Esau.] *Factus et perrictus pilis*, a bearded man, one that had everything more like a man than a babe; a manly child.

Ver. 26. **And after that came his brother out.**] God could have brought Jacob out first, for it is he that "takes us out of the womb"; {#Ps 22:9} but he suffereth Esau for a time to enjoy the first birthright, till his own time came to set things to rights. God "waits to be gracious; for he is a God of judgment". {#Isa 30:18}

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

And his name was called Jacob.] *Calcanearius*, a heel catcher, or supplanter, as he afterwards proved to Esau, who hit him also in the teeth with it. {#Ge 27:36}

“Conveniunt rebus nomina saepe suis.”

And Isaac was threescore years old.] He lived twice threescore years after this, being a hundred and eighty when he died. {#Ge 35:28} Five years longer he lived than his father Abraham, {#Ge 25:17} being blind for the last forty. {#Ge 27:1}

Ver. 27. **And the boys grew.**] Nature, art, grace, all proceed from less perfect to more perfect. "Grow in grace," saith Peter: {#2Pe 3:18} grow "unto a perfect man," even "unto the measure of the stature of the fulness of Christ," saith Paul. {#Eph 4:13}

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

A plain man.] Sept., *Απλαστος*, without welt or gard, guile or gall. Gregory hereby notes the diverse dispositions of worldly and godly men.

Ver. 28. **And Isaac loved Esau, &c.]** Here, as likewise in Manoah's wife, more grace appears in the woman than in the man; whose blind and misplaced love, for carnal ends, commends and illustrates the divine adoption.

Ver. 29. **And Jacob sod pottage.]** Pottage of lentiles, which was a kind of pulse much like to vetches or small peas: so frugal and sparing was the diet of those precious patriarchs, to the shame of our luxury. *Quicquid avium volitat, quicquid piscium natat, quicquid ferarum discurrit, nostris sepelitur ventribus.* {a} We devour the wealth of earth, air, and sea. {b}

Esau came from the field, and he was faint.] *Labor est etiam ipsa voluptas.* Of carnal pleasures, a man may break his neck sooner than his fast. Nor is it want of variety in them, but inward weakness, or the curse of unsatisfyingness, that lies upon them. The creature is now as the husk without the grain, the shell without the kernel, full of nothing but emptiness; and so may faint us, but not fill us.

{a} Seneca.

{b} Κακιστον θηριον η γαστηρ.

Ver. 30. **Feed me, I pray thee, with that red, red.]** He doubleth it, and could not, for haste and hunger, tell what to call it, to show his greediness. {a} And saith, "Feed me," or let me swallow at once; as camels are fed by casting gobbets into their mouth. He thought he should never have enough Our proverb is, As hungry as a hunter: but this hunter hath no he with him, and is therefore branded for a "profane" {#Heb 12:16} sensualist, Edom. The word used for a glutton, {#De 21:20} is used for a vile person, or a worthless person. {#Jer 15:19}

{a} *Geminatio indicat vehementiam appetitus -Pareus.*

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

Ver. 32. **What profit shall this birthright, &c.**] *Pluris facio pulticulam bonam, quam titulam inahem.* Sensualists look only at the present pleasure, and sell their souls for it. Earthly things are present and pleasant, therefore we so cleave to them; striving, like the toad, who shall fall asleep with most earth in his paws.

Ver. 33. **Swear to me.**] With fickle men, make all firm and fast.

“Quo teneam vultus mutantem Protea nodo?”—Horat.

And he sold his birthright to Jacob.] And, with it, heaven also, as the Jerusalem Paraphrast addeth, whereof the birthright was a type and pledge. So his sin was in unthankfulness for such a dignity; in limiting it to this life; in selling it so very cheap; but especially, in his profane parting with a spiritual blessing for a temporal. Such a foolish bargain makes every impenitent person in the sale of his soul for a thing of nought; which Christ, who only went to the price of a soul, saith is more worth than a world. "Let there be no fornicator," as every worldling is, {#Jas 4:4} "or profane person among us, as Esau". {#Heb 12:16} And that there may not, let not men take pleasure in pleasure, spend too much time in it, shoot their affections too far into it. It is no wisdom, to go as far as we may. It was not simply a sin in Esau to go a hunting: but yet the more he used it the more profane he grew by it, and came at length to condemn his birthright. Adrian {a} the emperor was a great hunter; broke his leg in hunting; called a city that he built in Mysia, by the name of Adrian's huntings: but how little care he took for his poor soul, that *Animula vagula blandula* of his, abundantly testifieth. The maddest hunter that ever I read of was Mithridates; who was so set upon it, that he came not into any house, either of city or country for seven years together. {b} To lawful delights and recreations, God allows men to stoop, for their bodies' sake; as the eagle to the prey, or as Gideon's soldiers, to soop their handful, not to gorge their bellyful. An honest man's heart is where his calling is: such a one, when he is elsewhere, is like a fish in the air, whereunto if it leap for recreation or necessity, yet it soon returns to its own element.

{a} Dio in *Vita*.

{b} *Adeo venandi rubie percitus ut septem continuis annis, nec urbis, nec ruris tecto sit usua.*

Ver. 34. He did eat and drink, and rose up, &c.] *Hac verborum congeri, impenitentia Esau describitur.* {a} Away he went, without showing the least remorse or regret for what he had done. Lysimachus soon repented him for parting with his crown for a draught of cold water, in his extreme thirst. {b} Wine is a prohibited ware among Turks; which makes some drink with scruple, others with danger. The baser sort, when taken drunk, are often caned on the soles of their bare feet. And I have seen some, saith mine author, {c} after a fit of drunkenness, lie a whole night, crying and praying to Mohammed for intercession, that I could not sleep near them; so strong is conscience, even where the foundation is but imaginary, to the shame of many profligate professors—cauterised Christians.

{a} Piscator.

{b} O dii, quam brevis voluptatis gratia ex rege me feci servum!

{c} Blount's *Voyage*, p. 105.

Chapter 26

Ver. 1. Beside the first famine.] New sins bring new plagues *Flagitium et flagellura, ut acus et filum.* Where iniquity breakfasts, calamity will be sure to dine—to sup where it dines, and to lodge where it sups. If the Canaanites had amended by the former famine, this later had been prevented; for "God afflicts not willingly, nor grieves the children of men". {#La 3:35} Polybius wonders why man should be held the wisest of creatures, when to him he seemeth the foolishest. For other things, saith he, where they have smarted once will beware for the future. The fox will not rashly return to the snare; the wolf to the pitfall, the dog to the club, &c. *Solus homo, ab aevo ad aevum peccat fere in iisdem, et in iisdem plectitur.* Only man is neither weary of sinning, nor wary of smarting for it.

And Isaac went to Abimelech.] As Abraham had done before to Pharaoh. {#Ge 12:10} The trials of God's servants, in several ages, are much alike: we suffer the same things that our betters have done afore us: which both Paul and Peter press as a lenitive to our miseries, and a motive to patience. {#1Co 10:13 1Pe 5:9} The same fable is

acted over again in the world, as of old; the persons only changed. "That which hath been, is now; and that which is to be, hath already been": "and there is no new thing under the sun," saith Solomon. {#Ec 3:15 1:9,10}

Ver. 2. **And the Lord appeared unto him.**] God knows our souls, and our souls him, best in adversity. See #Zec 13:9. This famine was to the Canaanites in the nature of a curse; to Isaac, of a cure. *Hinc distinctio illa poenae in conferentem et nocentem, sive in suffocantem et promoventem; item in poenam vindictae et poenam cautelae, sire in condemnantem et corrigentem.*

Ver. 3. **Sojourn in this land.**] Though it lay under the common lash; that he might see God's power in providing for him amidst greatest straits and difficulties. *Poenam duplicem habet ordinationem: unam ad culpam quae praecedit, alteram, ad gloriam Dei quam praecedit.* {a}

{a} Alex. Alesius Hayles, p. 3, q. 5, m. 1.

Ver. 4. **As the stars of heaven.**] {See Trapp on "Ge 13:16"}

Ver. 5. **Because that Abraham.**] His obedience was universal to all the wills of God; and is here alleged, not as the meritorious cause, but as an antecedent, of the blessing. Our good works do truly please God in Christ, and move him, after a sort, to do us good; yet not as merits, but as certain effects of Christ's merits alone, and such as of his merit. {a}

{a} Rulloc., *De Vocatione*, p. 25.

Ver. 7. **She is my sister.**] How apt are children to imitate their father's infirmities! Πατροπαραδοτου. {#1Pe 1:18} Which yet is no excuse, {#Eze 18:14} but an aggravation. {#Da 5:22,23} The orator {a} therefore was far wide, that said, *Me ex ea opinione, quam a Maioribus accepi, de cultu deorum immortalium, nullius unquam oratio aut docti aut indocti movebit.* Isaac's fault here, was greater than Abraham's, because he was not warned by domestical examples. Seest thou another make shipwreck of a good conscience? look well to thy tacklings. Sin is worse after warning.

For he feared to say, &c.] Fear and infidelity are found in the most faithful. Corruption, in the best, will have some flurts, some outbursts. As therefore Luther entreats his readers, if they find in his

writings anything that smelleth of the old cask of Popery, to remember he was once a poor monk; so when we see the saints *humanum aliquid pati*, to play some mad pranks, we must consider they were but lately cured of a spiritual frenzy.

Because she was fair to look upon.] Beauty therefore is not much to be desired, or the want of it to be bewailed; because it creates so many dangers to them that have it, and their dearest husbands. The British virgins deformed themselves, that the Danes might not deflower them. {b}

{a} Cic., *De Natur. Deor.*

{b} *Sabina, cum aliquando se non satis bona forma in speulo cerneret, mori priusquam senesceret, optavit. -Dio.*

Ver. 8. Sporting with Rebekah his wife.] Or, laughing and rejoicing; according to that of Solomon, "Rejoice with the wife of thy youth: let her be as the loving hind, and pleasant roe," &c. {#Pr 5:18} The hind and roe are the females of the hart and roebuck. Now of the hart and roebuck, it is noted, saith a grave divine, {a} that of all other beasts they are most enamoured, as I may so speak, with their mates, and even mad again with heat and desire after them. Which, being taken in a good sense, doth set forth the lawful vehement affection that an Isaac may bear to his Rebekah; which may be such, as that others may think he even dotes on her. And so much is imported in that which follows: "Let her breasts satisfy thee at all times, and err thou always in her love". {#Pr 5:19, marg.} Not but that a man may be out in this lawful error too, and exceed in love to his wife; as he in Seneca did, who, whenever he went abroad, wore his wife's fillet on his bosom for a favour, would never willingly be without her company, nor drink, but when she drank to him; with many the like fooleries, in *quae improvida vis affectus erumpebat*, saith he. The beginning of this love was honest; but the nimiety was not without deformity. *Est modus in rebus.*

{a} D. Gouge.

Ver. 9. Lest I die for her.] {See Trapp on "Ge 20:11"} {See Trapp on "Ge 11:29"}

Ver. 10. Brought guiltiness upon us.] Or, a shameful crime, subjecting us to condign punishment. This is more than many pseudo-Christians will yield; who hold adultery a light sin, if any at

all, a trick of youth: being of the same mind with that old dotard in Terence: It is nothing for a young man to be found potting, piping, drinking, drabbing, swearing, whoring, &c. {a} And this poisonous position passed, it seems, for current at Corinth; whence the apostle Paul so strives to uproot that wretched opinion, by many arguments. {#1Co 6} And {#1Co 10:8} instead of the cloak of heat of youth, he puts upon fornication a bloody cloak, bathed in the blood of three and twenty thousand.

{a} *Non est, mihi crede, flagitium, adolescentem belluari, potare, scortari, fores effringere.*

Ver. 11. **He that toucheth this man, &c.]** So sweetly doth God, many times, turn even our sins to our safety here, and to our salvation hereafter. What is not God able to do for his?

Ver. 12. **Then Isaac sowed in that land.]** In ground hired for his use, and managed by himself: for it was anciently a great commendation, saith Cicero, to be a good husbandman. {a} M. Curius, after three triumphs, returned to the plough, and held it no disgrace; neither ever was there more plenty at Rome than then, saith Pliny; *Quasi gauderet terra laureato vomere, et Aratore triumphali.* This good husbandman in the text, sowing in that barren land, and in a time of famine too, hath a hundredfold increase; which is the utmost that our Saviour mentioneth in the parable of the sower; {#Mt 13:23} and in reference hereunto, he elsewhere assureth such as part with all for his sake and the gospel's, they "shall receive a hundredfold here, and eternal life hereafter". {#Mt 19:29} That which Herodotus and Pliny report of Babylon is beyond belief: that the land thereabouts returns two hundredfold increase. {b} But grant it were true, yet he that is a good husband for his soul, sows in a better ground, and shall have a better return: for, "he that soweth to the Spirit, shall, of the Spirit, reap life everlasting." Only it is required, that he "be not weary in well doing: for in due season we shall reap, if we faint not". {#Ga 6:8,9} We must not look to sow and reap all in a day, as he {c} saith of the Hyperborean people far north; that they sow shortly after the sunrising, and reap before the sunset; because the whole half year is one continual day with them. We must "wait," with "the husbandman, for the precious fruit of the earth, and have long patience for it, until we receive the former and latter rain". {#Jas 5:7} And "be diligent" in the meanwhile, that when Christ comes, "we may be found of him in peace". {#2Pe 3:14} Heaven will pay for all our

pains and patience. "He which soweth sparingly shall reap sparingly; and he that soweth bountifully shall reap bountifully," {#2Co 9:6} even blessing upon blessing, as the word there (επ ευλογιας) signifies: he "shall doubtless come again with joy, bringing his sheaves with him". {#Ps 126:6}

{a} *Veteres siquem virum bonum colonum appellasset, amplissime laudasse exstimabant.* -Cic.

{b} Δηκοσια μεν το παραπαν αποδοι.—*Her.*, lib. i.—*Plin.*, lib. vi. cap. 26.

{c} Heresbach., *De Re Rustica*.

Ver. 13. And the man waxed great.] Because the Lord blessed him, {#Ge 26:12} for it is his blessing that maketh rich. He sowed, and feared God, and the Lord blessed him. Godliness hath the promises of both lives. {#1Ti 4:8} Now the promises are "the unsearchable riches of Christ," {#Eph 3:6,9} who is "the heir of all," {#Heb 1:2} and hath made godly men his co-heirs, {#Ro 8:17} entailing upon them riches and honour, delight and pleasure, life and length of days, the blessings of both hands. {#Pr 3:16,17 8:18 De 28:1-14 Ps 112:2,3} Godly men, in Scripture, are read to have been richer than any; as Abraham, Isaac, David, &c., so they might be now (likely) if they would be as godly, *Bonus Deus Constantinum Magnum, tantis terrenis implevit muneribus, quanta optare nullus auderet*, saith Augustine. {a} If God deny gain to godliness, it is that it may be admired for itself, as having an autarchy. (μετ' αυταρκειας), a self-sufficiency {#1Ti 6:6} He makes up in the true treasure: and a grain of grace is worth all the gold of Ophir; a remnant of faith, better than all gay clothing. Achan's wedge of gold served for no better purpose, than to cleave asunder his soul from his body; and the Babylonish garment but for a shroud. But, contented godliness, like Solomon's good wife, "doth a man good, and not evil, all his days": {#Pr 31:12} for it brings his mind and his means together, and makes him rest well assured of a sufficiency, though he miss of a superfluity.

{a} Aug. *De Civ. Dei.*, lib. v. cap. 25.

Ver. 14. And the Philistines envied him.] Envy is the constant companion of prosperity, as David felt and complained. Succoth and Pennel contemn Gideon, out of envy of his victory; Joseph's brethren cannot abide him, because more favoured of his father. Korah maligneth Moses; Saul, David; the Pharisees, our Saviour; their malice wilfully crossing their consciences. Caligula sacrificed

to Neptune and Envy, *ne sibi, ut ipse dicebat, invideretur.* {a} He thought other men sick, like him, of his disease (as the devil accused God of envy to our first parents); for certainly there was not a more envious person living than he; witness his throwing down the statues of all famous men, and defacing their titles; forbidding any new to be set up without his leave and liking. So that tiger, Tiberius, laid hold, with his spiteful teeth, on all the excellent spirits of his time: he put a poet to death, for making an excellent tragedy; {b} and banished a certain architect, for building an elaborate porch at Rome, which he could not choose but admire and reward with money. Nero envied all men that were any whit gracious with the people. {c} Valentinian hated all that were well appavelled, or well learned, or wealthy, or noble {d} *Fortibus etiam detrahere solebat, ut solus videretur bonis artibus eminere,* saith Ammianus. {e} Germanicus had not any more deadly enemies than his own ornaments, {f} and his adversaries (as here Isaac's) had—nothing to complain of him, more than his greatness. So true is that of Salust; {g} *Difficillimum inter mortales est, gloria invidiam vincere.* Hercules had not more ado with Hydra than a good man shall have with this beast. Envied he shall be of his neighbour, for his labour and right work. {#Ec 4:4} "This is also vanity, and vexation of spirit."

{a} Dio in *Vita Caligula*.

{b} Sueton., cap. 3 and 4. *Lucano, quod arte poetics clarus erat vitium fuit, ne carmen faceret.*

{c} Dio in *Neron*.

{d} Seneca.

{e} Am. Marcell., lib. xxx. cap. 29.

{f} Tacitus.

{g} Salust in *Catil*.

Ver. 15. **The Philistines had stopped them.]** They deprived themselves of the benefit of those wells, so that Isaac might not water at them. Envy doth nothing with reason. It is *vitium diabolicum*, saith Augustine. {a} The devil, of pure spite, hinders men from heaven: he rageth and rangeth, roaring up and down, "seeking whom to devour"; and not caring to be doubly damned himself, so that others may not be saved. We should be so far from envying at the happiness of others, that we should rejoice in it. This were to be as the angels of God; and the contrary, is to be like the devils of hell, as Saul was, who, because he could not see David's

heart, fed upon his own. Envy devours itself, as the worm doth the nut out of which it grows.

{a} Aug. in Ps. cxxxix.

Ver. 16. **Go from us; for thou art, &c.]** *Isaaco ob benedictionem Dei Ostracismus indicitur.* It was well they had nothing against him. Of Isaac it may be more truly said, than of Mithridates, *Virtute eximius, aliquando fortuna, semper animo maximus.* {a} Δαμπτωτατα μεν πραξας αλγεινοτατα επαθε as Dio saith of Pompey. {b}

{a} Paterculus.

{b} Dio, lib. 41.

Ver. 17. **And Isaac departed thence.]** Was compelled to do so; though, not long before, the king of the country had charged all his people, on pain of death, not to disquiet him. Ενθα το ηδυ πλησιον και το λυπηρον. {a} So near neighbours are prosperity and adversity. Friends are very changeable creatures, saith Plato {b} Friends! there is no friend, saith {c} Socrates, no fast friend. Faithful friends, quoth the Duke of Buckingham to Bishop Morton in Richard III's time, are in this age, all, for the most part, gone in pilgrimage; and their return is uncertain. {d} Sejanus's friends showed themselves, as did likewise Haman's, most passionate against him; saying, that if Caesar had clemency, he ought to reserve it for men, not use it toward monsters. Carnal friends were never true to any that trusted to them: whereas, trust in God, at length, will triumph, as we see in this patriarch.

{a} Antipho.

{b} Φιλος ευμεταβλητων ζωων.—Plato.

{c} φιλοι, ουδεις Φιλος.

{d} Trussers *Contin. of Dan. Chronicle.*

Ver. 18. **Isaac digged again the wells, &c.]** Both for more certainty to find water—a scarce commodity in those hot countries; and because the labour was the easier, and his fight the better, since they had once been his father's.

Ver. 19. **A well of springing water.]** Heb., Living; so called for their continual motion. Life consisteth in action: and the godly esteem of life, by that stirring they find in their souls. "O Lord," saith Hezekiah, "by these things men live, and in all these things is the life of my spirit". {#Isa 38:16} And thus, many a man lives more in a shorter,

than others in a longer time. St Jerome tells of one, *qui in brevi vitae spatio tempora virtutum multa replevit.* {a} As Seneca of another, *qui non diu vixit, sed diu fuit: Non multum navigavit, sed multum iactatus est.* Oh, live, live, live, saith a reverend man, {b} quickly, much, long: else you are but hissed and kicked off this stage of the world, as Phocas was by Heraclius; nay, as many {#Job 27:23,15} who were buried before half dead.

{a} Jerom. *Epist. ad Fri.*

{b} *Abner's Fun.*, by M. Harris.

Ver. 20. **And the herdmen of Gerar.]** Not content to have cast him out, they pursued him, with cruel hatred; and, by denying him water, went about to destroy both him and his herds. Crosses seldom come single, but in a crowd. {#Jas 1:2} "The clouds return after the rain," {#Ec 12:2} and cluster against a new storm. See, therefore, that ye keep your cloak close about you.

Ver. 21. **And he called the name of it Sitnah.]** Of Satan; to hate deadly, as the devil doth. So the Preacher in his Travels {a} tells us of a place called, The mouth of hell. And we read of a country called, *Terra del fuego.* {b} Savoy, for the strait passages infested with thieves, was once called Malvoy; till a worthy adventurer cleared the coasts, and then it was called Salvoy, or Savoy, *quasi salva via.* {c} So, King Alfred, as he divided the kingdom into shires, so the subjects, in the several shires, into tens, or tithings; every of which should give bond for the good bearing of each other. The most ancient of the ten, was called the tithing man. And the kingdom was called *Regnum Dei*, and *Albion, quasi Olbion,* {d} happy; as *Angli quasi Angeli;* for that then a poor girl might safely travel with a bag of gold in her hand, and none durst meddle with her.

{a} *Preach. Trav.*, p. 10.

{b} Heyl., *Geog.* 130.

{c} *Ibid.*, 474

{d} Polyd., *Virg.*

Ver. 22. **And he removed from thence, &c.]** See here a pattern of a patient and peaceable disposition, not broken by the continual injuries and affronts of the Philistines, that maligned and molested him, "I am peace," saith David; {#Ps 120:7} and I, saith Isaac; and I, saith every son of peace, every child of wisdom. How well might

good Isaac take up that of David, and say, "My feet stand in an even place" ^{a} ^{#Ps 26:12} now that he was at Rehoboth especially, and God had made room for him: The scales of his mind neither rose up toward the beam, through their own lightness; nor were too much depressed with any load of sorrow: but, hanging equally and unmoved between both, gave him liberty, in all occurrences, to enjoy himself. Our minds, saith a divine, ^{b} should be like to the adamant, that no knife can cut; the salamander, that no fire can burn; the rock, which no waves can shake; the cypress tree, which no weather can alter; the hill Olympus, higher than storm or tempest, wind or weather can reach unto; or rather, "like mount Zion, that cannot be removed, but standeth fast for ever". ^{#Ps 125:1} Thus Paul had "learned how to abound, and to be abased". ^{#Php 4:11} Bradford, if the Queen would give him life, he would thank her; if banish him, he would thank her; if burn him, he will thank her; if condemn him to perpetual imprisonment, he will thank her; as he told one Cresswell, that offered to intercede for him. ^{c} *Praeclara est, aequabilitas in omni vita, et idem semper vultus eademque frons, ut de Socrate, idemque de C. Laelio accepimus,* saith Cicero, in his books of offices, ^{d} which book the old Lord Burleigh, Lord High Treasurer to Queen Elizabeth, would always carry about him, to his dying day, either in his bosom or pocket: ^{e} and what use he made of it, take M. Camden's ^{f} testimony: Burleigh, Lord Treasurer, was wont to say, that he overcame envy more by patience than pertinacy. His private estate he managed with that integrity, that he never sued any man, no man ever sued him. He was in the number of those few, that both lived and died with glory.

^{a} Barthol. Westmer., in *Ps.* xxvi.

^{b} Ambros.

^{c} *Act. and Mon.*

^{d} *Aelian.*, lib. ix.—*Solln.*, cap. 8.

^{e} Peacham's *Complete Gentleman*, p. 45.

^{f} Camden's *Elisabeth*, fol. 495.

Ver. 23. And he went up.] To the place of God's worship. Strabo writeth that the Metapontines, when they were enriched by a good year of grain, dedicated to Apollo a golden harvest. ^{a}

^{a} Dedicasse in Delphis χρυσουν θερος.

Ver. 24. **Fear not.**] For the continued opposition of the Philistines, or whatever other discouragement. The best minds, when troubled for any long time, yield inconsiderate motions, and suffer some perturbation; as water that is violently stirred sends up bubbles. They cannot be so much master over their passions, as not otherwhiles to be disquieted: for, not the evenest weights but, at their first putting into the balance, somewhat sway both parts thereof, not without some show of inequality; which, after some tittle motion, settle themselves in a meet poise. *Potissimum vero fidei murus, tentationum ariete durius aliquanto pulsatus et concussus, facile nutare ac ruinam minari incipit, nisi divinitus sustentetur.* {a}

{a} Bucholcer. Χηρονολ., 320.

Ver. 25. **And called upon the name of the Lord.**] That had made room for him; and now, by his presence and promise, comforted him. Let the streams of God's bounty lead us, as the watercourse doth, either to the spring upward, or downward to the main ocean, to the source and fountain whence they flow. Let God taste of the fruit of his own planting. Otherwise, it is no better than the refreshing of him that standeth by a good fire, "and crieth, Aha, I am warm". {#*Isa 44:16*} We are no better than brute beasts, if, contenting ourselves with a natural use of the creatures, we rise not up to the Author; if, instead of being temples of his praise, we become graves of his benefits. Isaac first built an altar, and then digged a well.

Ver. 26. **And Abimelech went to him.**] Not of any great love, but as (1.) pricked in conscience; (2.) to provide for posterity. It was a mercy to him, howsoever, that strangers and heathens should do him this honour: as it was to Luther, that when the pope had excommunicated him, the emperor proscribed him, two kings written against him, &c., the elector of Saxony should nevertheless stick to him; and that the great Turk should send him word, not to be discouraged, for he would become his gracious lord, &c., though "from such a lord," said Luther, "good Lord deliver me." {a}

{a} Man., *loc. com.*

Ver. 27. **Wherefore come ye to me?**] Here was his magnanimity and his modesty both, in expostulating the wrongs they had done unto him. He could not but be sensible of their discourtesies, though he dissembled them. A sheep feels the bite of a dog, as well as a

swine, though she make no such noise. Isaac having now a fit opportunity, gives them the telling of it: and "how forcible are right words"! {#Job 6:25} There is a real confutation of injuries: and we should consult, whether, in such a case, it be best to deal with the wrongdoers, at all, by words. God's way is by works: and he must get an Isaac-like temperance and prudence, that thinks himself able to convince them by reason, and to set them down.

Ver. 28. Let there be now an oath.] See here, saith Chrysostom, {a} how great the power of virtue is, and the might of meekness. For they that lately drove him out from among them, now come to him in courtesy, though a forlorn foreigner; and not only give him satisfaction, but seek his friendship. Thus "when a man's ways please the Lord, he maketh his enemies to be at peace with him". {#Pr 16:7}

{a} *Quanta virtutis potentia, quantum mansuetudinis robur, &c. -Chrysost. Hom. quinta.*

Ver. 29. **Thou art now the blessed of the Lord.**] This they had observed, and therefore did him this honour. So the king of Babylon sent ambassadors and a present to Hezekiah, because he had heard of the miracle of the sun's going back for him. Now, because the sun, which was their god, had honoured him so much, the king of Babylon would honour him too, as Abulensis hath well observed. {a}

{a} Abulens. in #2Ki 20.

Ver. 30. **And he made them a feast.**] Not to mischief them thereat, as Absalom did Amnon, as Alexander did Philotas, as the great Turk doth the nobles whom he intends to strangle; {a} but to show there was no rancour or purpose of revenge.

{a} Turk. Hist.

Ver. 31. **And they rose up betimes, &c,**] The proverb is, *De sero convivium, de mane consilium*. It was the Persians' barbarous manner, in the midst of their cups, to advise of their weightiest affairs, as Pererius here noteth: *Ardua negotia, praesertim in quibus iuramentum intervenit, ieiuno stomacho suscipi peragique debent*, saith Piscator. Weighty businesses are best despatched fasting.

Ver. 32. **We have found water.**] As crosses, so mercies, seldom come single, but by troops; as she said, when her son Gad was born, "A company cometh". {#Ge 30:11}

Ver. 33. **Is Beersheba to this day.**] So it was before; but the name was almost worn out, the well being stopped up. Isaac therefore newly names it, and so preserves it for a monument of God's mercy to his father, and to himself.

Ver. 34. **And Esau was forty years old.**] In an apish imitation of his father, who married not till that age; keeping under his body, and bringing it into subjection, as Paul, {#1Co 9:27} being inured by good education, to hard labour, prayer, and pious meditation. But Esau did not so, a pleasure monger; he was a profane person, and, as the Hebrews say, a filthy whore master. So much also the apostle seems to intimate, when he sets them together, and saith, "Let there be no fornicator, or profane person, as Esau". {#Heb 12:16}

He took to wife.] Not consulting his parents, or craving their consent. This was *abdicationis praeludium; Deus quem destruit, dementat.*

Ver. 35. **Which were a grief.**] Because idolatresses, {#Re 2:2} and untractable; because given up by God. {#Ho 4:17 Ro 1:28}

Chapter 27

Ver. 1. **Isaac was old, and his eyes were dim.**] Old age is of itself a disease, and the sink of all diseases. This Solomon sweetly sets forth {#Ec 12:1-7} by a continued allegory, *Ubi quot lumina imo flumina orationis exerit* saith one. In general, he calls it "the evil day, the years that have no pleasure in them." In particular, the senses all fail; the hands tremble; the legs buckle; the teeth cannot do their office, as being either lost or loosened; "the silver cord," that is, the marrow of their backs, is consumed; "the golden ewer," that is, the brainpan, broke; "the pitcher at the well," that is, the veins at the liver; "the wheel at the cistern," that is, the head, which draws the power of life from the heart; all these worn weak, and wanting to their office. So that sleep faileth; "desire faileth"; {a} neither spring nor summer (signified by the almond tree and grasshopper) shall affect with pleasure; "the daughters of music shall be brought low," as they were in old Barzillai; "the sun, moon, and stars are darkened," for any delight they take in their sweet shine; yea, "the clouds return after rain"; a continual succession of miseries, like April weather, as one shower is unburdened, another is brewed, and the sky is still overcast with clouds. Lo, such is old age. And is this a fit present for

God? wilt thou give him the dregs, the bottom, the very last sands, thy dotage, which thyself and friends are weary of? "Offer it now to thy prince, will he be pleased with thee"? {#Mal 1:8} The Circassians, a kind of mongrel Christians, as they baptize not their children till the eighth year, so they enter not into the Church, the gentlemen specially, till the sixtieth year, but hear divine service standing outside the temple; that is to any, till through age they grow unable to continue their rapines and robberies, to which sin that nation is exceedingly addicted: so dividing their time between sin and devotion; dedicating their youth to rapine, and their old age to repentance. {b} But God will not be so put off. He is "a great King," and stands upon his seniority. {#Mal 1:14} In the Levitical law, there were three sorts of firstfruits:

1. Of the ears of corn, offered about the Passover;
2. Of the loaves, offered about Pentecost;
3. About the end of the year in Autumn.

Now of the first two God had a part, but not of the last: to teach us, that he will accept of the services of our youth or middle-age: but for old age, *vix aut ne vix quidem*. Besides Abraham in the Old Testament, and Nicodemus in the New, I know not whether we read of any old man ever brought home to God.

{a} Sept., η καρπιας, quum et appetitum et Venerem irritat.

{b} Brerewood's *Enquiries*, p. 135.

Ver. 2. I am old, I know not the day of my death.] No more doth any, though never so young. There be as many young skulls as old, in Golgotha. But, young men, we say, may die; old men must die. To the old, death is *pro ianuis*; to the young, *in insidiis*. *Senex, quasi semi-nex*. Old men have *pedem in cymba Charontis*, one foot in the grave already. Our decrepit age both expects death, and solicits it: it goes grovelling, as groaning for the grave. Whence Terence {a} calls an old man *Silicernium*; and the Greeks γηροντα, πασα το εις γην οραν, of looking toward the ground, whither he is tending; or, as others will have it, of loving earth and earthly things; which old folk greedily grasp at, because they fear they shall not have to suffice them while alive, and to bring them honestly home, as they say, when they are dead; as Plutarch gives the reason, {b}

{a} *Vel quod curvus silices cernat; vel quod mox silentibus umbris cernendus sit.* -Ter, in Adolph.

{b} Τους θριψαντας, και τους θαψαντας.

Ver. 3. **Take me some venison.**] It is some blemish to holy Isaac, that he so favoured and loved Esau, and that because he did eat of his venison, or because venison was in his mouth. {#Ge 25:28} "All things are lawful for me, but I will not be brought under of any thing". {#1Co 6:12} It is a shame to a saint, to be a slave to his appetite, that it should be said of him, as it was of Epicurus, *Dum palato quid sit optimum iudicat, coeli palatium suspexit.* {a}

{a} Ennius

Ver. 4. **That my soul may bless thee before I die.**] The words of dying men are living oracles. It was the patriarch's care, and must be ours, to leave a blessing behind us; to seek the salvation of our children while we live, and to say something to the same purpose when we die, that may stick by them. So when we are laid in our graves, our stock remains, goes forward, and shall do till the day of doom.

Ver. 5. **Esau went to the field to hunt, &c.**] But before he returned, the blessing was otherwise bestowed. "The hope of the hypocrite shall perish". {#Job 8:13} How many lie languishing at hope's hospital, as he at the pool of Bethesda, and no help comes! They repair to the creatures, as to a lottery, with heads full of hopes, but return with hearts full of blanks. Or, if they draw nigh to God, they think they take hold of him; but it is but as the child that catcheth at the shadow or the wall, which he thinks he holds fast in his hand; but it vanisheth. The common hope is ill bottomed. "Hope unfailable," {#Ro 5:5} is founded upon "faith unfeigned". {#1Ti 1:5} *Deo confisi nunquam confusi.* He sneaketh sweetest comfort "to the heart, in the wilderness". {#Ho 2:14}

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

Ver. 7. **That I may eat, and bless thee.**] Being cheered up by thy good cheer and wine, I may be the fitter instrument of the Spirit of God. So the prophet called for a minstrel. {#2Ki 3:14,15} Plato called wine and music *μαλακτικα*, the mollifying medicines of human miseries. Cheerfulness is called for in all services.

Ver. 8. **How therefore, my son, obey my voice.**] Which yet he ought not to have done, because she commanded him that which was evil: and they that do thus, are *peremptores, potius quam parentes*; rather parricides than parents, as saith St Bernard.

Ver. 9. **Savoury meat for thy father, &c.**] She knew his diet, and could fit his tooth. The wife is to take care to please (μεριμνα) her husband; to use her wits, and busy her thoughts how to give him content in diet, and other things of the world, as the apostle hath it. {#1Co 7:34} It was devilish policy in Agrippina, the mother of Nero—and it came home to her—to temper the poison that she gave her husband Claudius the emperor, in the meat he most delighted in, {a} and then to make a jest of it. Let us be sure to bring God such service as he loveth. He will eat, not only our "honey," but our "honeycomb"; he will drink, not only our "wine," but our "milk"; {#So 5:1} take in good part unperfect performances, so the heart be upright. But displeasing service is a double dishonour. The fat of rams was rejected with infinite disdain, where the hands are full of blood, the heart of sin. {#Isa 1:11,15} The philosopher {b} could complain of his countrymen, that when they went to offer sacrifice to health, they did then banquet most riotously against health.

{a} *Dixit Nero boletos θεων βρωμα ειναι, quod Claudius boleto in numerum Deorum relatus esset.* -Dio.

{b} Diog. Laert.

Ver. 10. **And thou shalt bring it to thy father.**] Though this action, in the general intendment, was good, yet the execution of it wanted not particular error. Her course had been, rather, to have reminded her husband of God's promise to Jacob, and gently to have exhorted him to do nothing against it; and then to have entreated the Lord, to bend his mind to the obedience of his divine will, though to the crossing of his own. But the saint's righteousness, while here, is mixed; as light and darkness, dimness at least, in a painted glass, dyed with some obscure and dim colour: it is transparent, and giveth good, but not clear and pure light.

Ver. 11. **Esau my brother is a hairy man.**] This Rebekah thought not of. *Plus vident oculi, quam oculus.* Two is better than one; but woe be to him that is alone. We want much of our strength, in the want of a faithful friend, who might be our monitor. Whence David so bemoans the loss of his Jonathan; and St Paul counted it a special mercy to him, that Epaphroditus recovered. {#Php 2:25-27} This the

heathen persecutors knew, and therefore banished the Christians, and confined them to isles and mines, where they could not have access one to another. {a} Dr Taylor rejoiced that ever he came into prison, there to be acquainted with that angel of God—so he calls him—John Bradford. While Ridley and Latimer lived, they kept up Cranmer from entertaining counsels of revolt. It was not for nothing, surely, that our Saviour sent forth his disciples by two and two. He knew, by experience, that Satan is readiest to assault when none is by to assist. Aaron may be for a mouth to Moses, Moses for a God to Aaron. {#Ex 4:16}

{a} Cyprian, *Epist.*

Ver. 12. **My father peradventure will feel me.**] Our heavenly Father will certainly feel us, and better feel us; and we shall feel him too, in his fatherly corrections, before he bless us. Suffer we must, or ere we reign: no coming to the crown, but by the cross. Christ himself was "perfected by sufferings"; {#Heb 2:10,5:9} and we must be "conformed to his image". {#Ro 8:29} When Ignatius came to the wild beasts, Now, saith he, I begin to be a Christian. *Qui non eat Crucianus, non est Christianus,* saith Luther, on the 29th of Genesis: and in another place, I have no stronger argument, saith he, against the Pope's kingdom, than this, that he reigneth without the cross.

And I shall seem to him as a deceiver.] So shall all complimenting hypocrites to God, that pretend his service to their wicked or worldly ends and aims. They think, belike, to deceive him; {a} but therein they are fairly deceived, for he searcheth the hearts; and bring a curse, instead of a blessing, upon themselves and their posterity. "The hypocrite in heart heaps up wrath". {#Job 36:13} *Nemo enim magis; ram meretur;* saith a father, {b} *quam amicum simulans inimicus*. Where shall we read of a hypocrite received to mercy?

{a} *Sapiens nummularius Deus est: nummum fictum non recipiet.* -Bern,

{b} Bern.

Ver. 13. **Upon me be thy curse, my son.**] A bold speech: but she respected the promise by faith; she relied on that oracle, {#Ge 25:23} which Isaac might misinterpret, understanding it not of the persons of his sons, but of their posterity. *Bernardus non vidit omnia.* Isaac

was not more blind in his eyes than in his affection to his firstborn; and that might mislead him. But Rebekah saw further than he, and therefore made this bold adventure, not without some mixture of infirmity, to procure Jacob the blessing, against her husband's will and intention. A wife is not to perform such blind obedience to her husband as Plutarch ^{a} prescribeth, when he layeth it as a law of wedlock on the wife to acknowledge and worship the same gods, and none else, but those whom her husband honours and reposes for gods. Be men pleased or displeased, God must not be displeased.

^{a} Plut. *Moral.*, 318.

Ver. 14. And he went, and fetched.] Herein he was over obsequious to his mother. It was an act of faith in her to seek to transfer the patriarchal blessing upon Jacob: it was likewise an act of faith in him to seek to get that blessing. *Sed fides utriusque impegit in via;* But they took not a right course for the compassing of it.

Ver. 15. And Rebekah took goodly raiment.] The priestly garments, some think, proper to Esau had he kept his birthright; but kept, not by Esau or his wives, but by the mother of the family. The Hebrew calleth them *Vestes desiderabiles*, garments of desires; goodly, sweet, precious; yet far inferior to that rich and royal robe of Christ's righteousness, that garment of our Older Brother, wherewith arrayed we obtain the blessing. We read of Solomen's bravery; of Herod's cloth of silver; of Alcisthenes the Sybarite's cloak, sold to the Carthaginians by Dionysius for one hundred and twenty talents; of Demetrius's robe of estate, which, for the exceeding costliness of it, no prince that came after him would ever put on. ^{a} But all these were but rags to the robe of righteousness, that fine white linen, and shining. ^{#Re 19:14}

^{a} *Propter invidiosam impendii magnificentiam.* — *Athenaeus.*

Ver. 16. And she put the skins of the kids.] This by some is excused, as if it were only *dolus bonus*, to keep her husband from wrong doing; as, when the physician deceives his patient, that he may heal him. But howsoever what she did may be extenuated, it can hardly be justified, albeit God ordered it to his own purpose.

Ver. 17. And she gave.] ^{See Trapp on "Ge 27:14"}

Ver. 19. I am Esau thy firstborn, &c.] Here he utters three lies in a breath: besides his ascribing to God that he did, ^{#Ge 27:20} so taking

that reverend name in vain. This was his sin, and he smarted for it to his dying day: for he had scarcely a merry hour after this; but God followed him with one sorrow upon another, to teach him and us what an "evil and bitter thing sin is," {#Jer 2:19} and how it ensnares and ensnarls us. Aristotle could say, that a lie is in itself evil and wicked. {a} The Hebrews call it *Aven*, a great iniquity. And the Scripture reckons it among monstrous sins, {#Re 21:8} and condemns it to hell, -whether it be the officious, merry, or pernicious lie. Indeed, every lie is pernicious to ourselves or others, or both; because flatly forbidden of God, and because it is against the order of nature, and for that "no lie is of the truth," as St John hath it, {#1Jo 2:21} but of the devil, who began, and still upholds his kingdom by lies. {#Joh 8:44} Contrarily, God is truth, and his children are all such as will not lie, {#Isa 63:8 Re 14:5} at least, not get a haunt and a habit of lying, which David calls "a way of lying": "Remove from me the way of lying," saith he, {#Ps 119:29} that I make not a trade or common practice of it. We find that {#Isa 21:2} he very roundly telleth two or three lies together, as Jacob here did; and all deliberate. So that tale he told Achish of invading the south of Judah, when he had been upon the Geshurites and Gerarites. {#Isa 27:8-11} I know not how it can be excused. But this was not David's "way," his common course; pity it should. Honest heathens condemned lying; the Persians punished it severely in their children. {b} Homer censures it in Dolon, Ulysses, and others, {c} *Clitarchi historici*, saith Quintilian, *ingenium probatur, fides infamatur*. Nepos reporteth of Epaminondas, {d} that he so loved truth that he would not once lie, no, not in jest. A shame to many Christians, who think the officious and sporting lie to be nothing. Whereas {#Ga 1:10} we must not speak the truth to please men, much less lie. And for saving ourselves, we must rather die then lie; else Peter had not sinned in denying his Master. As for profiting others, we may not lie, though it were to save a soul. {#Ro 3:7} We may as well commit fornication with the Moabites, to draw them to our religion, or steal from rich men to give to the poor, as lie to do another man a good turn. See **#Job 13:7-9**.

{a} Arist. *Ethic.*, lib. iv. cap. 7.

{b} Xenoph., *Cyrop.*, lib. i.

{c} Ἰσκει ψευδεῖα πολλὰ λεγεῖν ἐπιμοισιν ὁμοία.—Hom.

{d} Cor. Nepos *in Vita Epam.*

Ver. 20. **How is it that thou hast found it so quickly?]** A man may very well ask our common Protestants this question concerning the faith they so much boast of, but came by it too quickly to be fight. They were never yet in the furnace of mortification, -felt the spirit of bondage, the terrors of God in their consciences. Their faith is like Jonah's gourd, that grew up in a night; or a bullet in a mould, that is made in a moment. Let ours be like the water of Bethlehem, much longed for, and hardly come by, &c. {#2Sa 23:15}

Ver. 21. **That I may feel thee, my son.]** Here Isaac used all his senses, and yet is cozened. "There is neither wisdom nor counsel against the Lord". {#Pr 21:30} *Mihi hominum prudentia similis videtur talparum labori, non sine dexteritate sub terra fodientium, sed ad lumen Solis coecutientium.* {a}

{a} Gasp. Ens.

Ver. 22. **The voice is Jacob's voice.]** Jacob must name himself Esau, with the voice of Jacob. It is hard, if our tongues do not betray us, in spite of our clothes, as it did the wife of Jeroboam.

Ver. 23. **So he blessed him.]** {See Trapp on "Ge 27:25"}

Ver. 24. **Art thou my very son Esau? And he said, I am.]** Thus one sin entertained fetcheth in another; a lie especially, which, being a tinkerly, blushful sin, is either denied by the liar, who is ashamed to be taken with it, or else covered by another and another lie, as we see here in Jacob, who, being once over shoes, will be over boots too, but he will persuade his father that he is his very son Esau.

Ver. 25. **Bring it near to me.]** *Divinum consilium dum devitatur, impletur: humana sapientia, dum reluctatur, comprehenditur,* saith Gregory. Here Isaac doth unwilling and unwitting justice.

Ver. 26. **Come near now, and kiss me, my son.]** Kissing is a symbol of sweetest love: and those that "love out of a pure heart fervently," {#1Pe 1:22} do therefore kiss, as desiring to transfuse, if it might be, the souls of either into other, and to become one with the party so beloved, and, in the best sense, kissed.

Ver. 27. **As the smell of a field.]** Compare #So 2:13,4:12-14. Aristotle {a} writes of a parcel of ground in Sicily that sendeth such a strong smell of fragrant flowers to all the fields and pasturages thereabouts, that no hound can hunt there, the scent is so confounded by the sweet smell of those flowers. Labour we so to resent heavenly sweetnesses, so to savour the things above, that we may have no

mind to hunt after earthly vanities, &c. Alexander's body is said to be of such an exact constitution, that it gave a sweet scent where it went. Christ, the true body, smells so sweet to all heavenly eagles, that, being now lifted up, he draws them after him. {#Mt 24:28 Joh 12:32}

{a} Arist. *Lib. de Mirab. Auscult.*

Ver. 28. **God give thee of the dew.**] For that country was dry and thirsty. They had rain, say some, but twice a year; the former in seedtime, and the latter rain in May. The blessings here bestowed are plenty, victory, domestical preeminency, and outward prosperity. Esau likewise hath the like, but not with a *God give thee*. But beyond all these, "some better thing" was provided and promised. *Erant enim speculum, et pignus coelestium*. The Church of Rome borrows her mark from the market plenty, or cheapness, &c.; she vaunts of her temporal felicity, and makes a catalogue of the strange victories which the Catholics have had. *Immo vix unquam fuerunt Haeretici superiores, quando iusto proelio dimicatum est*, saith Bellarmine. {a} Upon one of the Easter holidays, saith George Marsh, martyr, Master Sherburn and Master More sent for me, persuading me much to leave mine opinions, saying, all the bringers up and favourers of that religion had ill luck, and were either put to death, or in prison, and in danger of life. {b} Again, the favourers of the religion now used, had wondrous good luck and prosperity in all things. These wizards, these "disputers of this world," as the apostle calls them, {#1Co 1:20} either knew not, or believed not, that the Church is the *heir of the Cross*, *Ecclesia haeres Crucis*, as an ancient speaketh; that opposition is, as Calvin wrote to the French king, *Evangelii genius* ; - the bad genius that dogs the gospel; that truth breeds hatred, {c} as the fair nymphs did the ill favoured fawns and satyrs, and seldom goes without a scratched face. Some halcyons the Church hath here, as in Constantine's time (*Repugnante contra temetipsam tua faelicitate*, saith Salvian, in his first book to the Catholic Church); but grace she shall be sure of here, "with persecution"; and glory hereafter without interruption. As for outward things, *aut aderunt sane, aut non oberunt*; either she shall have them, or be as well without them. God shall be her cornucopia; her All-sufficient; her "shield and exceeding great reward." *Sine Deo, omnis copia est egestas*.

{a} Bell., tom. ii. lib. iv. cap. ult.

{b} *Act. and Mon.*, fol. 1421.

{c} *Veritas odium parit.* -Ter.

Ver. 29. Let thy mother's sons bow down to thee.] That is, thy brethren; which are therefore denominated from the mother, *quod certior est a matre progenies, quam a patre*, saith an interpreter. {a} But this blessing is pronounced in a higher style than ordinary: therefore sentences are doubled, and that kind of speech is here used which, with us, is either poetical, or not far from it.

{a} Castalio in *Annotat.*, ad locum.

Ver. 30. Esau his brother came in.] All too late. Detained he was by the devil, say the Hebrews, who not seldom makes a fool of hunters, and leads them about. A sweet providence of God there was in it, certainly, that he should come in as soon as Isaac had done and Jacob was gone, and no sooner. Like as there was in that which Master Fox {a} reports of Luther, that on a time, as he was sitting in a certain place upon his stool, a great stone there was in the vault, over his head; which being stayed miraculously so long as he was sitting, as soon as he was up, immediately fell upon the place where he sat, able to have crushed him in pieces. A warrant once came down, under seal, for the execution of the Lady Elizabeth: Stephen Gardiner was the engineer, and thought he had been sure of his prey, but God pulled the morsel out of his mouth; for one Master Bridges, mistrusting false play, presently made haste to the queen, who renounced and reversed it. {b} Another time, while Sir Henry Benningfield, her keeper, was at court, one Basset, a gentleman and a great favourite of Stephen Gardiner's, came, with twenty men well appointed, to Woodstock to have murdered her. But by God's great providence, Sir Henry had left so strict a charge behind him, that no living soul might have access unto the princess, upon what occasion soever, till his return, that they could not be admitted, whereby their bloody enterprise was utterly disappointed. "The Lord knoweth how to deliver his". {#2Pe 2:9} "He keepeth all their bones, not one of them is broken". {#Ps 34:20}

{a} *Act. and Mon.*, fol. 793.

{b} *England's Elizabeth*, by Heywood.

Ver. 31. **And he also had made savoury meat.**] Esau's works here are better than Jacob's. Election is not of works, but of grace. {#Ro 9:11} *Quis te discernit?* saith the apostle. {#1Co 4:7} Grevinchovius, the Arminian, saucily answers, *Ego meipsum dicerno*. And surely, had the cause of our election been either by our faith, or good works foreseen, as the Papists and Arminians would have it, St Paul might have spared his question, or soon received a ready answer.

Ver. 32. **Thy firstborn Esau.**] But have you forgot that you sold your first birthright to your brother Jacob, who now hath outwitted you?

Ver. 33. **And Isaac trembled very exceedingly.**] The fear of God reined him in that he durst not reverse the blessing, though haply he had a mind to it; nay, he stablished it to Jacob here, and more advisedly in the next chapter. *Noli peccare: nam Deus videt, Angeli astant, diabolus accusabit, conscientia testabitur, infernus cruciabit*. A reverend and religious man had this written before his eyes, in his study, saith M. Gataker.

Ver. 34. **He cried with a great and exceeding bitter cry.**] Not for his sin, in selling the birthright; but for his loss, in missing the blessing: {a} though having sold the birthright, he had no right to the blessing. This is the guise of the ungodly. He cries, *Perii; not Peccavi*. If he "howl upon his bed," {#Ho 7:14} it is for corn and oil, as a dog tied up howls for his dinner: it never troubles him, that a good God is offended, which to an honest heart is the prime cause of greatest sorrow.

{a} *Non dolet de peccato venditionis, sed de damno perditionis.* -Par.

Ver. 35. **Thy brother came with subtilty.**] Junius observes, that Isaac here, to please his son, committeth some oversight, in transferring the fault upon Jacob. He might have seen how God chastised his seeking to cross the oracle, in the sin of Rebekah and Jacob, who beguiled him. But our minds are as ill set as our eyes, -neither of them apt to turn inwards.

Ver. 36. **Is he not rightly named Jacob?**] He cavils and quarrels at his brother's guile; at his father's store, Hast thou but one blessing? &c.; but not a word we hear of his own profaneness. How apt are men to mistake the cause of their sufferings, and to blame anything sooner than their own untowardness!

Ver. 37. **I have made him thy Lord.]** *{See Trapp on "Ge 27:29"}* This Isaac did, as he was the minister and prophet of God.

Ver. 38. **Esau lifted up his voice, and wept.]** Yet, "found no place for repentance". *{#Heb 12:17}* That is, he could not, by his tears, prevail with his father to reverse the blessing. See the fruit of God's holy fear. Moses' rod was not so famous for being turned into a serpent, for even the magicians did as much, as for devouring the magicians' rods: so the true fear of God is most eminent and effectual when set in emulation or opposition to other fears or carnal aims and affections.

Ver. 39. **Answered and said unto him.]** *Dixit, non benedixit; quia potius fuit praedictio futurae conditionis, quam benedictio,* saith Pareus. And whereas we read, "Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven"; Castalio renders it thus: *Tua quidem sedes a terrae pinguitudine, et a supero coeli rore aberit.* For *Mishmanne*, saith he, signifieth *ab pinguitudine, sive sine pinguitudine*: as it doth also, **#Ps 109:24**, "My flesh faileth from fatness," that is, for lack of fatness, or, without fatness." *{a}* So the sense he sets upon this text is, Thou shalt dwell far from the fatness of the earth, in a barren country, &c. For Isaac could not give Esau what he had given Jacob afore: and this was what Esau so grieved at, and threatened his brother for. Or if he could, what cause had Esau so to take on? why should it trouble me, that another partakes of the sunlight with me, when I have never the less? &c. *Objection.* But the apostle saith, "Isaac blessed Jacob and Esau". *{#Heb 11:20}* *Solution.* It was a blessing, no doubt, that Edom should shake off Israel's yoke; as it follows, **#Ge 27:40**, and happened, **#2Ki 8:20**.

{a} *Sic dicimus Ab re, απο τροπον, απο πατριδος: et composite, Amens, abesse, απογινεσθαι.*

Ver. 40. **When thou shalt have the dominion.]** *Cum planxeris,* saith Junius; when thou hast for some time undergone hard, troublesome, and lamentable servitude, the grief whereof thou dost greatly groan under; as in David's time, *{#2Sa 8:14}* who "cast his shoe over them". *{#Ps 60:8}* The Sodomites, those worst of men, were the first that we find in Scripture brought in bondage to others. *{#Ge 14:4}* When the Danes and other foreigners domineered in this kingdom, was it not a lamentable time? were not men's dearest lives sold as cheap as sparrows were among the Jews, five for two farthings? Did

we but live a while in Turkey, Persia, yea, or but in France, saith one, a dram of that liberty we yet enjoy, would be as precious as a drop of cold water would have been to the rich man in hell, when he was so grievously tormented with those flames. Take we heed, lest for the abuse of this sweet mercy, God send in the Midianites to thresh out our grain, the Assyrians to drink up our milk, to make a spoil of our cattle, {#Jer 49:32} and to cause us to eat the bread of our souls in the peril of our lives, as our fathers did in Queen Mary's days.

Ver. 41. **And Esau hated Jacob, &c.]** Because God said, "Jacob have I loved." And, as all hatred is bloody, he resolves to be his death. "The righteous is abomination to the wicked," saith Solomon. {#Pr 29:27} Moab was irked because of Israel, or, did fret and vex at them, {#Nu 22:3,4} who yet passed by them in peace. But the old Serpent had set his limbs in them, transfused his venom into them: hence that deadly hatred that is and will be betwixt the godly and the wicked. Pliny speaks of the scorpion, that there is not one minute wherein he doth not put forth the sting: so doth that serpentine seed, acted by Satan. The panther so hates man, that he flies upon the very picture of a man, and tears it to pieces. So doth Satan and his imps upon the image of God, in whomsoever they find it. They "satanically hate me," saith David {#Ps 35:19} of his enemies. And seest thou thy persecutor full of rage? saith Bernard; know thou, that he is spurred on by the devil that rides him, {a} that acts and agitates him. {#Eph 2:2}

And Esau said in his heart.] *Effutiverat etiam minaces voces;* he had also bolted out some suspicious speeches, as our gunpowder traitors did whereby he was prevented.

The days of mourning for my father.] No matter for his mother: yet God saith, "Ye shall fear every man his mother and his father". {#Le 19:3} The mother is first mentioned, because usually most slighted. Luther thinks, he threateneth his father also, in these words; as if he should say, I will be avenged, by being the death of my brother, though it be to the breaking of my father's heart. {b} A bloody speech of a vindictive spirit, whom nothing would satisfy, but to be a double parricide.

I will slay my brother.] But threatened men live long: for even Isaac, who died soonest, lived above forty years beyond this. "My times are in thy hand," saith David. {#Ps 31:15}

{a} *Scito quia ab ascensore suo daemone perurgetur. -Bern.*

{b} *Vindicabo me afferendo Patri luctum caede fratris. -Luth.*

Ver. 42. And these words of Esau, &c.] For he could not hold, as Absalom did, who, intending to murder Amnon, spake neither good nor evil to him. These still revenges are most dangerous, as a dog that barks not. That Esau vented himself in words, was a great mercy of God to Jacob. He thought nothing, good man, but followed his calling, not knowing his danger. But his provident mother heard about it, and took course to prevent it. So doth the sweet fatherly providence of God take care and course for the safety of his servants, when they are either ignorant or secure. Masses were said in Rome for the good success of the Powder Plot; but no prayers in England for our deliverance: and yet we were delivered. A sevenfold psalmody they had framed here, which secretly passed from hand to hand, with tunes set, to be sung for the cheering up of their wicked hearts, with an expectation, as they called it, of their day of Jubilee.

{a} The matter consisteth of railing upon King Edward, Queen Elizabeth, and King James; of petition, imprecation, prophecy, and praise. This Psalter is hard to be had: for they are taken up by the Papists as other books are, that discover their shame. But Mendoza, that liar (*conveniunt rebus nomina saepe suis*), sounded the triumph before the victory. That blind letter of theirs brought all to light, by the mere mercy of "the Father of lights," who was pleased to put a divine sentence into the mouth of the king. *Sorex suo perit indicio. Hunc tibi pugionem mittit Senatus, dixit ille: detexit facinus fatuus, et non implevit.* So here. See the like, #1Sa 19:2 Ac 9:24,23:16.

And she sent and called Jacob.] Why did she not call both her sons together, and make them friends, by causing the younger to resign up his blessing to the elder? Because she preferred heaven before earth, and eternity before any the world's amity or felicity whatsoever. The devil would fain compound with us when he cannot conquer us; as Pharaoh would let some go, not all; or if all, yet not far. *Religiosum oportet esse, sed non religantem.* He cannot abide this strictness, &c. But we must be resolute for God and heaven.

Better flee with Jacob, yea, die a thousand deaths, than, with the loss of God's blessing, to accord with Esau.

{a} *Spec. Bell. Sacri.*

Ver. 43. **Flee thou to Laban.**] Flee then we may, when in danger of life; so it be with the wings of a dove, not with the pinions of a dragon. God must be trusted, not tempted. Means must be neither trusted nor neglected.

Ver. 44. **Tarry with him a few days.**] Heb., *unos dies. Sed facti sunt viginti anni.* She reckoned upon a few days; but it proved to be twenty whole years: and she never saw Jacob again, as the Hebrew doctors gather. Thus man purposeth, God disposeth. Some think she sent Deborah her nurse to fetch him home, who died on the return.

{#Ge 35:8}

Ver. 45. **And he forget, &c.**] While wrongs are remembered, they are not remitted. He forgives not, that forgets not. When an inconsiderate fellow had stricken Cato in the bath, and afterwards cried him mercy, he replied, I remember not that thou didst strike me. {a} Our Henry VI is said to have been of that happy memory, that he never forgot anything but injuries. Esau was none such: he was of that sort whom they call *πικροχολοι*, soon angry, but not soon pleased. His anger was like "coals of juniper," {#Ps 120:4} which burn extremely, last long (a whole twelve month about, as some write), and though they seem extinct, revive again:—

“*Flamma redardescit, quae modo nullas fuit.*”—Ovid.

{a} Sen., *De Ira.*, lib. i.

Ver. 46. **I am weary of my life, &c.**] A wise woman, saith an interpreter, not willing to grieve her husband, she conceals from him Esau's malicious hatred of Jacob, and pretends another cause of sending him away, to take him a fit wife. Let women learn not to exasperate their husbands with quick words or froward deeds; but study their quiet. Livia, wife to Augustus, {a} being asked how she could so absolutely rule her husband, answered, By not prying into his actions, and dissembling his affections, &c.

{a} Dio in *Aug.*

Chapter 28

Ver. 1. **Isaac called Jacob, and blessed him.**] He doth not rate him, or rail at him. Anger must have an end. The prodigal's father met him and kissed him, when one would have thought he should rather have kicked him and killed him. *Pro peccato magno, paululum supplicii satis est patri* .{ a }

{a} Terent.

Ver. 2. **Arise, go to Padanaram.**] Jacob was no sooner blest, but banished. So our Saviour was no sooner out of the water of baptism, and had heard, "This is my beloved Son," &c., but he was presently in the fire of temptation, and heard, "If thou be the Son," &c. {#Mt 3:1-4:11} When Hezekiah had set all in good order, {#2Ch 31} then up came Sennacherib with an army. {#2Ch 32:1} God puts his people to it; and often, after sweetest feelings.

Ver. 3. **And God Almighty bless thee.**] Here Isaac establishes the blessing to Jacob, lest haply he should think, that the blessing so got, would be of no force to him. God passeth by the evil of our actions, and blesseth the good.

Ver. 4. **And give thee the blessing of Abraham.**] Here he is made "heir of the blessing," as are also all true Christians. {#1Pe 3:9} Caesar, when he was sad, said to himself, *Cogita te esse Caesarem* :so, think thou art an heir of heaven, and be sad if thou canst.

Ver. 5. **Isaac sent away Jacob.**] With his staff only, {#Ge 32:10} and to "serve for a wife". {#Ho 12:12} It was otherwise, when a wife was provided for Isaac. But Jacob went as privately as he could; "he fled into Syria," probably, that his brother Esau might not know of his journey, and wait him a shrewd turn by the way. Theodoret saith, it was that the divine providence might be the better declared toward him, no better attended or accommodated.

Ver. 6. **When Esau saw, &c.**] But he was ever too late (Οψινοος), and therefore what he did was to little purpose. An overlate sight is good neither in piety nor policy. They will find it so that are *semper victuri* ,{ a } and never can find time to begin till they are shut out of heaven for their trifling. How many have we known taken away in their offers and essays; before they had prepared their hearts to cleave to God!

{a} Seneca.

Ver. 7. **And was gone to Padanaram.]** Which was distant from Beersheba almost five hundred miles. This was the father of the that family of travellers; and his affliction is our instruction. {#Ro 15:4 1Co 10:11}

Ver. 8. **Pleased not Isaac his father.]** Whether himself or they pleased God or not, was no part of his care. God is not in all the wicked man's thoughts. {#Ps 10:4} What he strives for is, to be well esteemed of by others, to have the good will and good word of his neighbours and friends, such especially as he hopes for benefit by. Thus Julian counterfeited zeal, till he had got the empire: afterwards, of Julian, he became Idolian, as Nazianzen saith he was commonly called, because he set open again the idols' temples, which had been shut up by Constantine, and restored them to the heathens.

Ver. 9. **Then went Esau unto Ishmael.]** *Stulta haec fuit κακοζηλια, et hypocrisis* , saith Pareus rightly. Apes will be imitating men: spiders have their webs, and wasps their honeycombs. Hypocrites will needs do something, that they may seem to be somebody: but, for want of an inward principle, they do nothing well: they amend one error with another, as Esau here; and as Herod prevents perjury by murder. Thus, while they shun the sands, they rush upon the rocks, and while they keep off the shallows, they fall into the whirlpool. {a} *Sed nemo ira perplexus tenetur inter duo vitia, quin exitus pateat absque tertio* , saith an ancient.

{a} *Incidit in Scyllam, cupiens vitare Charybdim.*

Ver. 10. **And Jacob went out from Beersheba.]** A long journey, but nothing so long as Christ took, from heaven to earth, to serve for a wife, his Church; who yet is more coy than Rachel, and can hardly be spoken with, though he stand clapping and calling, "Open to me, my sister, my spouse." *Stupenda dignatio* , saith one; a wonderful condescending.

Ver. 11. **And he lighted upon a certain place.]** Little thinking to have found heaven there. Let this comfort travellers, and friends that part with them. Jacob never lay better than when he lay outdoors; nor yet slept sweeter than when he laid his head upon a stone. {a} He was a rich man's son, and yet inured to take harsh situation.

{a} *Male cubans suaviter dormit, et foeliciter somniat.*

Ver. 12. **Behold a ladder.**] *Scala est, piorum in hoc mundo peregrinatio* , saith Pareus, after Junius. But besides this interpretation, our Saviour offereth us another, {#Joh 1:51} applying it to himself, the true ladder of life, *per quem solum in coelum ascendere possimus* . He that will go up any other way must, as the emperor once said, erect a ladder and go up alone. He touched heaven, in respect of his Deity; earth, in respect of his humanity; and joined earth to heaven, by reconciling man to God. Gregory speaks elegantly of Christ, γεφυρωσας, that he joined heaven and earth together, as with a bridge; being the only true *Pontifex* , or *bridge-maker*. Heaven is now open and obvious, to them that acknowledge him their sole Mediator, and lay hold, by the hand of faith, on his merits, as the rungs of this heavenly ladder: these only ascend; that is, their consciences are drawn out of the depths of despair, and put into heaven, as it were, by pardon, and peace with God, rest sweetly in his bosom, calling him, Abba, Father, and have the holy angels ascending to report their needs, and descending, as messengers of mercies. We must also ascend, saith St Bernard, by those two feet, as it were, -meditation and prayer: yea, there must be continual ascensions in our hearts, as that martyr {a} said: and as Jacob saw the angels ascending, and descending, and none standing still; so must we be active, and abundant in God's work, "as knowing that our labour is not in vain in the Lord": {#1Co 15:58} and that, *non proficere est deficere* ,{b} not to go forward is to go backward.

{a} M. Philpot.

{b} Bern.

Ver. 13. **I am the Lord God of Abraham, &c.]** What an honour is this to Abraham, that God was not ashamed to be called his and his son's God! Eusebius the historian, was called Eusebius Pamphili, for the love that was between him and the martyr Pamphilus, as St Jerome testifieth. "Friend to Sir Philip Sidney," is engraven upon a nobleman's {a} tomb in this kingdom, as one of his titles. Behold the goodness of God, stooping so low as to style himself "the God of Abraham"; and Abraham again, "the friend of God."

{a} The old Lord Brook.

Ver. 14, 15. **And thy seed shall be as the dust.]** Against his fourfold cross, here is a fourfold comfort, as Pererius well observeth, a

plaster as broad as the sore, and sovereign for it. (1.) Against the loss of his friends, "I will be with thee": (2.) Of his country; "I will give thee this land": (3.) Against his poverty; "Thou shalt spread abroad, to the east, west," &c. (4.) His solitariness and aloneness; angels shall attend thee, and "thy seed shall be as the dust," &c. And "who can count the dust of Jacob?" {#Nu 23:10} saith Balaam, that spellman of the devil, as one calls him. Whereunto we may add that which surpasseth and comprehendeth all the rest; "In thee, and thy seed, shall all the families of the earth be blessed." Now whatsoever God spake here with Jacob, he spake with us, as well as with him, saith Hosea. {#Ho 12:4}

Ver. 15. {See Trapp on "Ge 28:14"}

Ver. 16. **And I knew it not,**] viz., That God is graciously present in one place, as well as in another. Our ignorance and unbelief is freely to be confessed and acknowledged. Thus David; {#Ps 73:22} Agur. {#Pr 30:2} Pray for me, saith Father Latimer to his friend; pray for me, I say: for I am sometimes so fearful, that I would creep into a mouse hole. {a} And in a certain sermon; {b} I myself, saith he, have used, in mine earnest matters, to say, "Yea, by St Mary"; which indeed is naught.

{a} In his letter to Ridley, *Act. and Mon.*, 1565.

{b} *Sermon in 3d Sunday in Advent.*

Ver. 17. **How dreadful is this place!**] The place of God's public worship is a place of angels and archangels, saith Chrysostom; {a} it is the kingdom of God; it is very heaven. What wonder, then, though Jacob be afraid, albeit he saw nothing but visions of love and mercy? "In thy fear will I worship toward thy holy temple," saith David. {#Ps 5:7} The very Turk, when he comes into his temple, lays by all his state, and hath none to attend him all the while. *Omnino opertet nos, orationis tempore, curiam intrare coelestem*, saith St Bernard, {b} *in qua Rex regum stellato sedet solio*, & c. *Quanta ergo cum reverentia, quanto timore, quanta illuc humilitate accedere debet e palude sua procedens et repens vilis ranuncula?* Our addresses must be made unto God with the greatest reverence that is possible.

{a} Τοπος Ἀγγελων και Ἀρχαγγελων, Βασιλεια, Θεου, αυτος ο ουρανος.

{b} Bern., *De Divers.*, 25.

Ver. 18. **And set it up for a pillar.**] The better to perpetuate the memory of that mercy he had there received; and that it might be a witness against him, if hereafter he failed of fulfilling his vow. It is not amiss, in making holy vows, to take some friend to witness, that, in case we be not careful to fulfil them, may mind us, and admonish us of our duty in that behalf. Jacob, that was here so free, when the matter was fresh, to promise God a chapel at Bethel, was afterwards backward enough; and stood in need that God should pull him by the ear, once and again, with a "Go up to Bethel," and punish him for his delays, in the rape of his daughter, cruelty of his sons, &c.

{#Ge 35:1}

Ver. 19. **Bethel,**] i.e., The house of God; yet afterwards for the calf worship there set up by Jeroboam, it became Bethaven. {#Ho 4:15} See the note there. God grant that *Anglia*, once called *Regnum Dei*, never become *Thronus Satanae*, the place "where Satan's seat is". {#Re 2:13} And let all true hearted Englishmen with one mind and one mouth say, Amen and Amen.

Ver. 20. **And Jacob vowed a vow.**] The first holy vow that ever we read of: whence Jacob also is called the father of vows; which, out of this text, may be thus described. A vow is nothing else but a religious promise made to God in prayer, and grounded upon the promise of God; whereby we tie ourselves, by way of thankfulness, to do something that is lawful, and within our power; with condition of obtaining some further favour at the hands of God. Thus Jacob vows to God only: he is the sole object of fear, therefore also of vows. See them set together, **#Ps 76:11**. Next, he prays when he vows. Ευχη ετ προσευχη: a vow and a prayer are of near and necessary affinity. See **#Ps 61:8** **Jud 11:30,31**. That was a blasphemous vow of Pope Julius, that said, he would have his will, *al despito di Dio*. {a} And not unlike of Solyman the great Turk, in a speech to his soldiers: So help me great Mohammed, I vow, in despite of Christ and John, in short time to set up mine ensigns with the Moon, in the middle of the market place in Rhodes. {b} Jacob, as he vowed only by the fear of his father Isaac, so he presented his vow in a holy prayer, not in a hellish execration. I add, that it is a promise grounded upon God's promise; so was Jacob's here, in all points, as is to be seen if compared with **#Ge 28:15**. Next, I say, that by this vow we bind ourselves, &c. Not as casting any new snare upon ourselves thereby; but rather a new provocation to the payment

of an old debt. For what can Jacob vow to God that he owes him not beforehand, without any such obligation? This he doth, too, by way of thankfulness; as doth likewise David in **#Ps 116:8,9**, and otherwhere. And that which he voweth is lawful and possible: not as theirs was, that vowed Paul's death, {#Ac 23:14} or as Julian the apostate's, who, going against the Persians, made this vow; that if he sped well, he would offer the blood of Christians. Or as that Constable of France, who covenanted with God, that if he had the victory at St Quintin's, he would attack Geneva. {c} These men thought they had made a great good bargain with God; but did not his hot wrath kindle against them? So Gerald Earl of Desmond's Irishmen were justly consumed with famine and sword, which had barbarously vowed to forswear God, before they would forsake him. {d} Lastly, all this that Jacob doth, is on condition of some further favour: "If God will be with me, and will preserve me, and provide for me," &c. All which he doubts not of, as having a promise; but yet helps forward his faith by this holy vow; then shall God have the utmost, both in inward and outward worship: for God shall be his God; and he will build him a house, and pay him tithes, &c.

And will give me bread to eat.] "Having food and raiment," saith the apostle, "let us therewith be content." Nature is content with little; {e} grace with less. *Insaniae damnandi sunt, qui tam multa, tam anxie congerunt, quum sit tam paucis opus*, saith Ludovicus Vives. Ολιγοδεης ο σπουδαιος, saith Clem. Alex. *Cibus et potus sunt divitiae Christianorum*, saith Jerome. Bread and water, with the gospel, are good cheer, saith Greenham. *Cui cum paupertate bene convenit, pauper non est*. {f} The disciples are bid pray for bread, not biscuit: they dined, on a Sabbath day, with grain rubbed in their hands, with broiled fish, &c. Luther made many a meal of a herring; {g} Junius, of an egg. One told a philosopher, If you will be content to please Dionysius, you need not feed upon green herbs. He replied, And if you be content to feed upon green herbs, you need not please Dionysius.

{a} Act. and Mon.

{b} Turk. Hist.

{c} Act. and Mon., 1914.

{d} Camd. Elisabeth., fol. 258. A.D. 1583.

{e} *Vir bonis paucis indiget.*

{f} Seneca.

{g} Melch. Adam.

Chapter 29

Ver. 1. **Then Jacob went on his journey.**] Heb., Lifted up his feet: *indefessi cursoris instar* ; as it were a generous and manly horse, refreshed with his wait by the way, he went lightly on his long journey. "The joy of the Lord was" Jacob's "strength": {#Ne 8:10} it became as oil; wherewith his soul being supplied, he was made more lithe, nimble, and fit for action. He that is once soaked in this oil, and bathed, with Jacob, in this bath at Bethel, will cheerfully do or suffer aught for God's sake. *Tua praesentia, Domine, Laurentio ipsam craticulam dulcem fecit* , saith one. {a} *Gaudebat Crispina cum tenebatur; cum audiebatur; cum damnabatur; cum ducebatur* , saith Austin. So did many of the Marian martyrs, as were easy to instance. Bernard gives the reasons: The cross is oiled, {b} saith he; and, by the grace of the Spirit helping our infirmities, it is made, not only light, but sweet; and not only not troublous and terrible, but desirable and delectable. From the delectable orchard of the Leonine prison: so that Italian martyr Algerius dated his letter. {c} Another Dutch martyr, feeling the flame to come to his beard, Ah, said he, what a small pain is this, to be compared to the glory to come! {d} Let us pluck up our feet, pass from strength to strength, and take long and lusty strides toward heaven. It is but a little afore us; and a ready heart rids the way apace.

{a} Aug. in *Psalm cxxxvii.*

{b} *Cruce enim inuncta est, & c. Crucem multi abominantur, crucem videntes, sed non videntes unctionem.*
— Bern.

{c} *Act. and Mon.,* fol. 857.

{d} *Ibid.,* fol. 813.

Ver. 2. **Three flocks of sheep lying by it.**] Semblably Christ, the chief Shepherd, "feeds" and "leads his flock to the lively fountains of waters"; {#Re 7:16,17 Ps 23:2} commanding his under shepherds, the ministers, to roll away the stone, by opening the promises, that his sheep may drink "water with joy out of those wells of salvation".

{#Isa 12:3}

Ver. 3. **And they put the stone again upon the well's mouth.**] To keep the waters clean and filth free. The Turks had procured some traitor in Scodra, where Scanderbeg ruled, to poison the town well. {a} The Pope hath endeavoured the like, by pouring out his deadly poison "upon the rivers and fountains of water" (the Scriptures) "that they might become blood". {#Re 16:4} Witness that heathenish decree of the Council of Trent; equalising, if not preferring, the Apocrypha to the canonical Scripture; the vulgar translation to the original; traditions to Holy Writ; and affirming that the Holy Ghost himself is not to be heard, though he bring never so plain Scripture for himself; *nisi accedat meretricis purpuratae effrons interpretatio* , saith a learned doctor, unless the Pope may interpret it. {b} Horrible blasphemy! Had not God's servants need to see to the cleansing of this well, and the keeping it free from the tramlings and defilements of this foul beast? The Council of Constance comes in with a *Non-obstante* against Christ's institution, withholding the cup from the sacrament. {c} Before that the gospel was corrected, amended, and expounded, say the Canonists, there were many things permitted (as priests' marriage); which now, since the time is come that all things are made perfect, are clearly abolished and taken away. When the Hussites denied to admit any doctrine that could not be proved by the Holy Scriptures, the Council of Basil answered them, by Cardinal Cusanus, that the Scriptures were not of the essence of the Church, but of the well being of it only; that the Word of God was so much the better taught the people, by how much it had less of the Scriptures in it; that the Scripture was to be interpreted according to the current rite of the Church; {d} *qua mutante sententiam, mutetur et Dei iudicium* . Can any hear this, and his ears not tingle? This was then the Pope's express: for in Popish councils, the bishops and others have no more to do, but simply, *inclinato capite* , to say *Placet* to that which in the Pope's name is propounded to them: as nothing was resolved by the Trent fathers, but all in Rome: whence grew that blasphemous proverb, which I abhor to relate. {e} This council was that sea, upon which the second angel poured out his vial, {#Re 16:3} and it became as the blood of a dead man; and every living soul died in that sea. *Cavete* .

{a} *Turk. Hist.*

{b} D. Prid., *Lect. de Testibus* .

{c} *Licit Christus, post coenam, instituerit, et suis discipulis administraverit*, & c.—Caranza, *Sum. Concil.*, sess. 13; *Bee Hive of Rome*, p. 12.

{d} *Tanto dignius verbum Dei tradi, quanto remotius ab omni Scriptura: eam explicandam iuxta currentem Ecclesiae ritum*, &c.—Revius, *De Vit. Pontif.*, p. 235.

{e} *Hist. of Coun. of Trent*, 497.

Ver. 4. And Jacob said.] These petty passages are recorded, when the acts of mighty monarchs are unmentioned; to show God's dear respect to his poor servants. The lion and eagle were not offered in sacrifice as the lamb and dove were. Mr Fox being asked, whether he knew such an honest poor man, answered, I remember him well: I tell you, I forget lords and ladies, to remember such. So doth God.

Ver. 5. {See Trapp on "Ge 29:4"}

Ver. 6. And, behold, Rachel his daughter.] Note, that our least and ordinary actions are ordered and directed by God; as Nathanael's being under the fig tree, {#Joh 1:48} &c. Birds flying seem to fly at liberty, yet are guided by an overruling hand of Heaven: so are our thoughts, affections, actions. *Sic curat Deus universos, quasi singulos; sic singulos, quasi solos*, saith Augustine, Rachel, by a divine providence, meets Jacob at the well: so doth the Church (that shepherdess, #So 1:7,8) meet Christ in his ordinances. {#Ps 23:2,3}

Ver. 7. Neither is it time, &c.] Time is a precious commodity, and must be thriftily husbanded. The common complaint is, We want time: but the truth is, we do not so much want, as waste it, as the heathen observed: {a} which they that do, are wastefullest prodigals: for, of all other possessions, two may be had together; but two moments of time cannot be possessed together. This made the philosopher so parsimonious of time: *Nullus mihi per otium exit dies* -I cannot afford to cast away a day; *pattem noctium studii vindico* -part of the night I take for my studies. So did Charles the Great; and after him, Charles the Fifth, who, when at any time in the field against the enemy, spent what hours he could spare in the study of the mathematics. He had, for that purpose, as his instructor, Turrianus of Cremona ever with him. As if he had been of Cato's mind, {b} that great men must be able to give good account, *non minus otii, quam negotii*; no less of their leisure, than of their labour. His constant custom was, saith Cicero, {c} to call to mind, at evening, what thing soever he had seen, read, or done, that day. King Alfred, that reigned here (*Anno Dom. 872*), is said to have cast the natural day into three parts: eight hours he spent in praying, study,

and writing; eight in the service of his body; eight in the affairs of state. Which spaces (having then no other engine for it) he measured by a great wax light, divided into so many parts; receiving notice by the keeper thereof, as the various hours passed in the burning. {d}

“ *Qui nescit quo vita modo volat, audiat horas:
Quam sit vita brevis, nos docet ille sonus .* ”

{a} *Non parum habemus temporis, sed multum perdimus. -Senec. Epist.*

{b} Cato in *Orig.*

{c} Cic. *De Senect.*

{d} Dan. *Chron.*, fol. 13.

Ver. 8. **We cannot, until all the flocks.]** As we are not, by the example of these shepherds, to enterprise things above our strength, {#Ps 131:1} so neither to be discouraged by every difficulty; but to lend, and borrow help one of another; each man "pleasing his neighbour for his good, and serving him in love, to edification". {#Ro 14:1,2}

“ *Divisae his operae, sed mens fuit unica, pavit
Ore Lutherus oves, flore Melancthon apes .* ”

Ver. 9. **For she kept them.]** Leah might be left at home, for the tenderness of her eyes. A man is to see that all under his roof have a fit employment; as the master gave each servant his task, his talent, {#Mt 25:15} according to his various abilities, *secundum peritiam et potentiam* . And everyone hath some excellency or other in him, can we but find and improve it. God hath dispensed his gifts diversely, for the common benefit. And as, in the same pasture, the ox can find fodder, the hound a hare, the stork a lizard, the fair maid flowers: so there is none so worthless, but something may be made of him; some good extracted out of the unlikeliest. Yea, wisdom is such an elixir, as by contaction (if there be any disposition of goodness in the same metal) it will render it of the property.

Ver. 10. **Went near, and rolled the stone, &c.]** If he did this alone, as the text seemeth to say, it was very strange. He might put forth his strength, to gratify Rachel, and to insinuate himself into her love.

Ver. 11. **Lifted up his voice, and wept.]** For joy, that he had so happily lighted upon his kinswoman. It argued also his great affection, and passion of mind, for her sake; love is ecstatical; *nec iuris se sinit esse sui. Animus est ubi amat, non ubi animat.* {a} He

kisseth Rachel, as if he would have transfused his soul into her: and wept aloud; not as those vain lovers, who *ut flerent, oculos erudiere suos* :nor as the Brasileans, {b} whose faculty is such, that tears are for a present salutation, and as soon gone, as if they had said, How do you? but as Joseph wept over Benjamin; the prodigal's father over him, &c.

{a} Ovid. *Amor.*, lib. ii.

{b} Magni. in *Geogr.*

Ver. 12. **That he was her father's brother.**] And therefore made so bold with her, upon no further acquaintance. His kisses were not unchaste, but modest; such as were common among kindred. And yet here care must be taken that Satan corrupt not our courtesy, or more intimate acquaintance, with never so near an alliance. Flies may settle upon the sweetest perfumes, and putrify them. St Paul saw cause to exhort Timothy (that mortified young man) to exhort the younger women, "as sisters with all purity"; {#1Ti 5:2} because, through the subtilty of Satan, and the deceit of his own heart, even whilst he was exhorting them to chastity, some unchaste motions might steal upon him. A great deal of caution doth no hurt. {a}

{a} *Abuadans cautela non nocet.*

Ver. 13. **He ran to meet him, and embraced him.**] All in hypocrisy, as the Hebrews hold. There be many Labans: hot at first, cold at last; friendly in the beginning, froward in the end. A free friend at first, a kind friend to the last, is *rara avis in terris* ." Trust not in a friend, put not confidence in a brother," &c. {#Mic 7:5} Look rather unto the Lord, as the Church doth there: he is the only one dependable, as they say, and will never fail us; when the world, as Laban, will show itself at parting, if not before.

He told Laban all these things.] Why and how he came so poorly to him, whereas Abram's servant, coming upon a like errand, came far better attended and appointed; which was the thing that Laban likely looked after when he ran out to meet Jacob.

Ver. 14. **Surely thou art my bone, &c.**] Good words cost nothing; and the veriest countrymen are commonly freer of them than of real courtesies. Pertinax the emperor was surnamed *Χρηστολογος*, *quid blandus esset, magis quam benignus* . But that of Nero was

abominable, who, the very day before he killed his mother, most lovingly embraced her, kissed her eyes and hands, and, accompanying her when she departed, used these sweet words: All happiness attend you, my good mother; for in you I live, and by you I reign. *{a}* "As a potsherd covered with silver dross, so are burning lips and a wicked heart". *{#Pr 26:23}*

{a} Μητηρ ερρωσο μοι, και υγιανε, εν γαρ σοι και εγω ζω, και δια σου Βασιλευω.—*Dio in Ner.*

Ver. 15. **Shouldst thou therefore serve me.**] He pretends love and equity to his covetous aims and reaches. Candid he would needs seem (according to his name) *{a}* and considerate. But as blackmoors have their teeth only white, so is Laban's kindness from the teeth outward. He was as a whited wall or painted sepulchre, or an Egyptian temple—fair and specious without, but within, some cat, rat, or calf there idolised and adored. Hypocrites, whatever they pretend, have a hawk's eye to praise or profit: they must be gainers by their piety or humanity, which must be another Diana, to bring gain to the craftsman. The eagle, when she soareth highest, hath an eye ever to the prey.

{a} Laban, *est candidus.*

Ver. 16. **The name of the elder was Leah,**] i.e., Weak and wearish, by her natural constitution *{a}* No marvel, therefore, though she were weak-sighted, as **#Ge 29:17.**

{a} *Debilis, nec bene habita, quasi lassa ex debilitate constitutionis.*

Ver. 17. **Leah was tender-eyed.**] Purlblind or squint, as one *{a}* interprets it. Now, a froward look and squint eyes, saith the historian, *{b}* are the certain notes of a nature to be suspected. The Jerusalem Targum tells us, that her eyes were tender with weeping and praying. Mary Magdalene is famous for her tears; and Christ was never so near her as when she could not see him for weeping. After which she spent (as some report) thirty years in Gallia Narbonensi, in weeping for her sins.

But Rachel was beautiful, &c.] Plato calls beauty the principality of nature; Aristotle, a greater commendation than all epistles. *{See Trapp on "Ge 24:16"}*

{a} Mercer.

{b} *Turk. Hist.*, fol. 483.

{c} Heidfeld.

Ver. 18. **I will serve thee seven years.**] He had nothing to endow her with; he would therefore earn her with his hard labour: which, as it shows Laban's churlishness to suffer it, and his baseness to make a prize and a prey of his two daughters, so it sets forth Jacob's meekness, poverty, patience, and hard condition here, mentioned many years after by the prophet Hosea. {#Ho 12:12} He was a man of many sorrows; and from him therefore the Church hath her denomination: neither were the faithful ever since called Abrahamites but Israelites.

Ver. 19. **It is better that I give her to thee.**] Indeed, he *sold* her to him for seven years' service. This was Laban, or Nabal, choose you which. Their names were not more like than their conditions. Laban's daughters and Nabal's wife were alike handled by their unkind parents. "He hath sold us," said they, "and hath also quite devoured our money". {#Ge 31:15} And, He hath married me, might Abigail have said, to the money, and not to the man; and though he named me his joy, yet he hath caused me much sorrow. How many a child is so cast away by the covetous parents! It was better with Laban's two daughters; but no thanks to their father.

Ver. 20. **And they seemed unto him but a few days.**] And yet lovers' hours are full of eternity. But love facilitated the service, and made the time seem short. {a} Should anything seem hard or heavy to us, so we may have heaven at length? The affliction is but light and momentary; the glory massive, and for all eternity. Hold out, Faith and Patience. Love is a passion, and seen most in suffering; "much water cannot quench it". {#So 8:7} Nay, like fire, it devours all delays and difficulties, spending and exhaling itself, as it were, in continual wishes to be at home, to be with Christ, which is "far, far the better," (πολλω μαλλον, κρεισσον, #Php 1:23). Oh, let the eternal weight of the crown weigh down with us the light and momentary weight of the cross.

{a} *Nox longa quibus mentitur amica, diesque longa videtur opus debentibus, et piger annus pupillis.*

Ver. 21. **Give me my wife, for my days, &c.**] Jacob had served out his time, and now demands his due. David also is said to have "served the will of God, for his own age"; {#Ac 13:36} and John Baptist

to have "fulfilled his course". {#Ac 13:25} "Moses also was faithful in all God's house, as a servant". {#Heb 3:2} Yet these could not call for heaven as their wages, because they were (as the best are, at their best) but "unprofitable servants," {#Lu 17:10} and did not, in any measure, what their duty was to do. We have not a bit of bread of our own earning; and are therefore taught to pray, "Give us this day our daily bread": we get our living by begging. Our best plea is, *Domine, non sum dignus, nihi—lominus tamen sum indigens* :Lord, I am not worthy, but I am needy, as Pomeran said. Then will God, of his free grace, supply all our necessities, and "afterwards receive us to glory." He will bring us into the bride chamber of heaven, and there will he give us his loves. He will let out himself into us, to our infinite delight. Of all natural delights, that of marriage is the greatest, because there is the greatest communication of one creature to another; and according to the degrees of communication are the degrees of delight. Think the same in the mystical marriage.

Ver. 22. **And made a feast.**] Never more seasonable, surely, than at the recovery of the lost rib. The wedding day is called, "The day of the rejoicing of a man's heart". {#So 3:11} Our Saviour graced such a feast with his presence and first miracle: he supplied them with wine to glad their hearts; not with a little, for health's sake only, but with a great quantity, for sober delight and honest affluence. It is noted as an absurd thing in Samson's wife, that "she wept all the days of the feast". {#Jud 14:17} A feast, then, there was at Samson's wedding, and of seven days' continuance. And so there was at Jacob's, as may be gathered out of #Ge 29:27. "Fulfil her week," saith Laban; to wit, of banquet or bride-ale, as we call it: only that of Chrysostom comes here in fitly, *De nuptiis Iacobi legimus; de choreis et tripudiis non legimus* :of Jacob's wedding feast we read; but of dancing and dalliance, of tracing and tripping on the toe, we read not. *In maxima libertate, minima licentia* , saith Salvian. Merry we may be, at such a time, but in the Lord: eat and drink we may, but "before the Lord". {#De 12:7} The old world may be a warning to us: they "fed without fear"; {#Jude 1:12} and therefore perished without favour. Let such look to it, as "live in pleasure, and are wanton"; {#Jas 5:5} that eat to excess, and drink to drunkenness, accounting nothing mirth, but madness; no bread sweet, but stolen; no such pleasure, as to have the devil their playfellow; so "nourishing their hearts as in a day of slaughter,"

or belly-cheer, {#Jas 5:5} and swallowing down those murdering morsels now, that they must digest in hell. {a}

{a} *Multi apud homines manducant, quod apud inferos digerunt. -Aug.*

Ver. 23. **He took Leah his daughter.**] The elder, for the younger; by a like fraud, as Rebekah his mother had not long before, in a cunning disguise, substituted him, the younger son, for the elder. God pays us often in our own coin, {a} and measures to us again the self-same measure that we have meted to others. {#Mt 7:2} Herod mocked the wise men, and is mocked of them. {#Mt 2:16} And how oft do we see those that would beguile others, punished with illusion? God usually retaliates, and proportions jealousy to jealousy, provocation to provocation, {#De 32:21} number to number, {#Isa 65:11,12} choice to choice, {#Isa 66:3,4} device to device, {#Mic 2:1,3} frowardness to frowardness, {#Ps 18:26} contrariety to contrariety. {#Le 26:21} Even the righteous shall be recompensed in the earth, {#Pr 11:31} as was Jacob.

{a} *Plerumque Deus servat legem talionis .*

Ver. 24. **Zilpah his maid.**] Who, very likely, was of the conspiracy.

Ver. 25. **In the morning, behold, it was Leah.**] A foul disappointment: but so the world ever serves us. The Hebrews have taken up this passage for a proverb, when a man's hopes are deceived in a wife, or anything else, wherein he looked for content and comfort.

Ver. 26. **It must not be so done in our country.**] A sorry excuse; but better, he thought, than none at all. A subtle fox he was, and far too hard for honest Jacob, who was "simple to evil," but of a large reach for heaven. "The children of this world are wise in their generation"; and so is the fox in his: but God will take them in their own craft, as wild beasts in a snare, "made and taken to be destroyed". {#1Co 3:19,20} {a} Let us take heed how we deal with them, and make our bargains as wise as we can. *Crebro nobis, sicut Ciceroni* ,{ b} *vafer ille Siculus insusurret Epicharmi cantilenam illam suam* , Νυφε και μεμνησο απινειν. "We have not received the spirit of this world"; {#1Co 2:12} we cannot skill of the devil's depths: but we have received a better thing; "the Spirit which searcheth all, yea, the deep things of God". {#1Co 2:10}

{a} Ο δρασσομενος. *Manu capere et firmiter tenere .*

{b} Cic. *ad Attic.*

Ver. 27. **We will give thee this also.**] See here the guise of wicked and deceitful men: when one fetch has been born in their minds, they devise another; and make no end of overreaching; there never wanting (as the proverb hath it) a new knack in a knave's cap. They will search the devil's skull, but they will find out one slippery trick or another, to cheat and go beyond those they deal with. But let them look to it; "God is the avenger of all such," {#1Th 4:6} whose, not heads only, but "bellies prepare deceit". {#Job 15:35}

Ver. 28. **And Jacob did so.**] A mirror of patience; which, in Jacob here, had line and rope, "her perfect work"; showing him to be "perfect and entire, wanting nothing". {#Jas 1:3,4} Godly people can bear wrongs best of any: compel them to go a mile, they will be content, if it may do good, to go twain; {#Mt 5:41} yea, as far as the shoes of "the preparation of the gospel of peace" {#Eph 6:15} will carry them.

Ver. 29. **Bilhah his handmaid.**] Who afterward played false play with her master and husband, and incestuously lay with Reuben.

Ver. 30. **And he went in also unto Rachel.**] Which incestuous fact cannot ordinarily be justified, nor may at all be imitated. Wicked Julia, soliciting Caracalla to incestuous marriage with her, when he answered, *Vellem si liceret*, replied impudently (and is therefore, by very heathens, condemned extremely), *Si libet, licet: an nescis te Imperatorem esse, leges dare non accipere ?*& c. Herod, for marrying his brother's wife, was reprov'd, and punished.

Ver. 31. **When the Lord saw that Leah was hated.**] That is, less loved and respected. So God hated Esau; and accounts the neglects of wife or husband, no better than hatred. {#Eph 5:25}

But Rachel was barren.] God commonly crosseth men's preposterous affections, that he may draw all love to himself. Jonah loseth his gourd, and we our dearest delights, by overloving them.

Ver. 32. **Therefore my husband will love me.**] This was her greatest care (and is every good wife's)—to "please her husband," {#1Co 7:14} and to win his love.

Ver. 33. **And she conceived again.**] God usually heapeth his favours upon those whom others slight, and look aloof on.

Ver. 34. **And she conceived again.**] So, what she wanted in beauty, she had in fecundity or fruitfulness: and this redounded to God's greater glory, by Leah's thankfulness; who might say—

“ *Si mihi difficilis formam natura negavit,
Laude Dei, formae, damna rependo, meae.* ”
- *Sappho, apud Ovid.*

Ver. 35. **Now will I praise the Lord.**] So she had done before, at the birth of her other children: but now she would do it anew, upon the receipt of a new mercy: according to that, "Sing unto the Lord a new song." {#Isa 42:10} A good woman she seems to have been; and the better, because not so well beloved of her husband; which she could not but see to be just upon her, for her consenting (with her father) to the sin of deceiving Jacob. #Ge 30:1

Chapter 30

Ver. 1. **Give me children, or else I die.**] She was sick of the fret; and could not live, unless Jacob could cure her. "Envy is the rottenness of the bones," {#Pr 14:30} and ever devours itself first; as the worm doth the nut out of which it groweth.

Ver. 2. **And Jacob's anger was kindled.**] He that will be angry, and not sin, must not be angry, but for sin. Reprove thy wife, thou mayest; chide her, thou mayest not, unless the offence be against God, as here, and #Job 2:10. And here a man may carry a severe rebuke in his countenance, as God doth, #Ps 80:16, though he say nothing: he may chide with his looks only.

Am I in God's stead?] Who carrieth this key under his own girdle; as is aforenoted. "Lo, children are a heritage that cometh of the Lord," as David {#Ps 127:3} once sang for Solomon, who had the experience of it: for of so many wives, he had but one son, that we read of; and he was none of the wisest. {#Ec 2:19} This Solomon foresaw, and bewailed, as one unhappy bird, in his nest of vanities.

Ver. 3. **Behold my maid Bilhah.**] Given her by her father on purpose, it may seem; that in case she proved barren, she might be built up by her. So Stratonice, the wife of King Dejotarus, being barren, gave secretly her maid Electra unto her husband; by whom she had an heir to the crown, as Plutarch relateth.

Ver. 4. **And Jacob went in unto her.**] Merely to please his wife, he yielded to that which he could not but disallow as evil. Heed must be taken that the hen crow not, that the wife rule not. This *γυναικοκρατεία* was a part of Jacob's punishment.

Ver. 5. **And bare Jacob a son.**] Whom Rachel might adopt, and dandle "on her knees," as #Ge 30:3.

Ver. 6. **God hath judged me, &c.**] A vile profanation of God's holy name, under an opinion and pretence of piety. So they that, brow-beating their brethren, better than themselves, said, "Let the Lord be glorified"; {#Isa 66:5} and it grew to a proverb, *In nomine Domini incipit omne malum*. The conspirators in Edward VI's time endorsed their letters with "Glory be to God on high, on earth peace," &c. {a} A fair glove drawn upon a foul hand.

{a} *Act. and Mon.*

Ver. 8. **With great wrestlings.**] Heb., With wrestlings of God; that is, with excellent and most earnest wrestlings and endeavours; by storms of sighs, and showers of tears. {a} Stupidity is the low extreme, like the dull earth. Despair is as much too high, as it were in the element of fire, which scorches up the spirit. The middle region of air and water, sighs and tears, is the best.

{a} *Magno desiderio, precibus, suspiriis luctata est adversus sororem.— Pareus, in loc.*

Ver. 9. **Left bearing,**] viz., Till she began again, #Ge 30:17.

Ver. 10. **Bare Jacob a son.**] Here Jacob was too indulgent both to his wives and to himself.

Ver. 11. **A troop cometh.**] Or, as some render it, Good luck cometh; compare #Isa 65:11. Theodoret saith Leah speaks thus, as one that had been profanely bred; and could not so suddenly forget her old language.

Ver. 13. **For the daughters will call me blessed.**] This phrase the Virgin Mary maketh use of, {#Lu 1:48} as she doth also of various other Scripture phrases, in that holy song of hers: which showeth that she was very well versed in the Book of God.

Ver. 14. **And found mandrakes.**] Some render it, lovely flowers; others, violets; others, lilies; others again, cherries of Jury; the Greek, and most interpreters, mandrakes, or mandrake apples. It is a plant very amiable, according to the name, {a} both for sweetness of

smell, {#So 7:13} the loveliness of the flower resembling a man; and for the peculiar virtue it hath, to cause sleep, affection, and conception.

{a} 717א'ם— *Vide Drus. in fine Com. Ruth.*

Ver. 15. **Therefore he shall lie with thee, &c.]** Thus he is bought and sold by his emulous wives: which was no small affliction to him, and a punishment of his polygamy.

Ver. 16. **Thou must come in unto me.]** These contentions, saith an interpreter, {a} were not merely carnal, but partly also for desire of God's ordinary blessing in propagation; and chiefly, for the increase of the Church, and obtaining the promised Seed for salvation.

{a} Ainsw.

Ver. 17. **God hearkened unto Leah.]** She prayed then, and invited God to her marriage bed. This was praiseworthy in her, howsoever.

Ver. 18. **God hath given me my hire.]** Wherein she was much mistaken, as having not her "senses exercised to discern good and evil." Here she rejoiceth in that for which she should have repented; and was in the common error of measuring and judging of things by the success; {a} as if God were not many times angry with men, though they outwardly prosper. Thus Dionysius, after the spoils of an idol temple, finding the winds favourable, Lo, said he, how the gods approve of sacrilege!

{a} *Foelix scelus virtus vocatur.* — *Cicero, De Divin.*, lib. ii.

Ver. 20. **God hath endued me with a good dowry.]** That is, as it proves, though children are *dulcis acerbitas*, saith one; certain cares, but uncertain comforts, saith another; {a} yet all men desire them: how much more should we covet grace, and those things that accompany salvation! These having gotten, we may safely and surely say, "God hath endued me with a good dowry."

{a} Φροντιδες μεγαλα, ελπιδες αδηλοι.—*Plutar., De Proliis Amore.*

Ver. 21. **And called her name Dinah.]** Philo in his "Antiquities" saith (but we need not believe him) that this Dinah was afterwards married to Job, and brought him many children.

Ver. 22. **And God remembered Rachel.]** She began to think that God had forgotten her, because she was so long suspended, and her prayers not answered. This is a common fault. David bewails it in

himself. {#Ps 77} Basil grew so weary of the Arian persecution, that once he cried out, *An Ecclesias suas prorsus dereliquit Dominus? an novissima hora est?* &c. So the Church of old: "Where is thy zeal and thy strength, Lord? the sounding of thy heart and of thy mercies toward us? are they restrained?". {#Isa 63:15} Here we must check and chide ourselves, for once questioning God's kind remembrance of us, whom he cannot forget, and learn and labour not to "waken our well beloved, until he please". {#So 3:5} He "waits to be gracious," {#Isa 30:19} and, when it is fit, will come "leaping over the mountains of Bether," {#So 2:17} all lets and impediments.

Ver. 23. **God hath taken away my reproach.**] That is, her barrenness, -with which she was often upbraided, -when now she was sufficiently humbled; besides that her children, as the rest of those women that were long barren, are noted to have been the best, and most gracious; as Isaac, Jacob, Joseph, Samuel, the Baptist, &c. A child of many prayers cannot lightly miscarry, as he {a} told Monica.

{a} Ambrose.

Ver. 24. **The Lord shall add to me another son.**] A sweet and sure way of argumentation. God, that hath thus and thus done me good, will not be wanting to me in anything that may be conducive to mine eternal comfort; but "will perfect that which concerneth me". {#Ps 138:8} *Qui ad vituli hortatur esum, quid tandem mihi negaturus est?*

{a}

{a} Bernard.

Ver. 25. **Unto mine own place.**] The Promised Land, which he reckoned his own. The promises are good surehold.

Ver. 26. **Let me go.**] Here Jacob was too hasty; as Moses was, in doing justice before his time, and therefore fled for it. {#Ex 2:11-14}

Ver. 27. **I pray thee, if I have found favour, &c.**] This miserable muckworm, so he may advance his own ends, abased himself to his servants, colloquing or anything, to curry favour, and compass commodity. But he that is swallowed up of the earth (as Korah was), his ears stopped, his heart stuffed, and all passages for God's Spirit obstructed by it, shall have earth enough when he dies: his mouth shall be filled with a spadeful of mould, and his never-enough quit with fire-enough, in the bottom of hell. Such another courteous

caitiff as this in the text was that Plautianus, a rich Roman, of great authority with Severus the Emperor. *Omnia enim petebat ab omnibus, et cupiebat omnia*, saith the historian {b} Herein only he differed from Laban, when he married his daughter to Antonius the son of Severus, he gave her as much portion as would have sufficed for fifty queens. {a}

{a} Dio in *Vita Severi*.

{b} *Is tantum filiae suae dedit, quantum reginis quinquaginta satis esset.*— Dio in *Vita Severi*.

Ver. 28. **Appoint me thy wages.**] Heb., Expressly name, or nominate plainly.

And I will give it.] *Pollicitis dives quilibet esse potest* .

Ver. 29. **Thou knowest how I have served thee,**] *sc.*, With all my might, and to thy singular advantage: if therefore I stay longer, reason requireth that there should be some respect had to my benefit also, since he that "provideth not for his own is worse than an infidel". {#1Ti 5:8}

Ver. 30. **The Lord hath blessed thee since my coming.**] Heb., At my foot. Hence grew that proverb used in Africa, *Homo boni pedis* ; a man whose coming is prosperous; -applicable to the ministers of the gospel, whose "feet are beautiful," {#Isa 52:7 Ro 10:15} and prosperous, if they faithfully feed the flock.

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

Ver. 32. **And of such shall be my hire.**] As white and black sheep were most set by in Mesopotamia, so were the variously coloured in Palestine, Jacob's country; whence the shepherds there are called *Nochudim* , {#Am 1:1} that is, keepers of spotted cattle. This might be a reason why Jacob desires to be paid in such; and, perhaps, had learned that skill there which he used in the following verses.

Ver. 33. **So shall my righteousness, &c.**] A good conscience fears no judge; no, not God himself, in some particulars. {as #Ps 7:3,4} That which Jacob did here was of God. {#Ge 31:10} It was also a plain bargain between them, and Laban was handled in his kind. Besides, the means Jacob used was not fraudulent, but natural; not depending on man's skill, but God's blessing: and all to recover out of the

wretch's hands that which was but due to him for his hard service, and for his wives' dowry.

Ver. 34. **Behold, I would it might be.**] He was glad to have him on the hip for a bad bargain, but is fairly deceived himself. God will see to his servants, that they shall not lose all: though the world think it neither sin nor pity to defraud them of their due.

Ver. 36. **And he set three days' journey.**] Hoping so to disappoint Jacob of having anything, and to make his own party good with him. For, naturally, the cattle would bring forth others like themselves; and so Jacob's part should be little enough. *Sed et hic fallitur sordidus impostor*, saith Pareus. Laban was utterly out in his count, and crossed in his design.

Ver. 37. **And of the hazel.**] Or nut tree, Heb. Luz, which was the ancient name of the city of Bethel; {#Ge 28:19} so called, as it seemeth, of nut trees growing there.

Ver. 38. **And he set the rods which he had pilled.**] This was done, partly by the force of the fantasy, which is much affected with objects of the sight; or some other cogitation in the time of conception: partly and chiefly by the blessing of God: for, he that shall now try the same conclusion, shall find himself frustrated.

Ver. 39. **Ring-straked.**] With a round streak, or ring, about their legs, as if they were gartered.

Ver. 40. **And set the faces of the flocks, &c.**] That by the sight of the speckled cattle they might bring forth lambs like them that were in their eye.

Ver. 41. **The stronger cattle.**] Heb., Bound together, i.e., lusty and well set.

Ver. 42. **So the feebler were Laban's.**] So elsewhere God promiseth that his people "shall rob those that robbed them, and spoil those that spoiled them". {#Eze 39:10}

Ver. 43. **And the man increased exceedingly.**] So shall all those do, if it be for their eternal good, that depend upon God for success and blessing upon their hard and honest labours. As for others, that will needs care and carve for themselves, being troubled about many things, but neglecting that "one thing necessary," the Lord either gives the souls of such over to suffer shipwreck, or else strips them of all their lading and tacklings, breaking their estates all to pieces, and making them glad to go to heaven upon a broken plank.

Chapter 31

Ver. 1. **And he heard the words of Laban's sons.**] These were chips off the old block, as they say; as like the father, as if spit out of his mouth. Avarice made them think, as Sejanus did, *Quicquid non acquiritur, damnum*; {a} all lost, that fell beside their own lips. As a ship may be overladen with gold and silver, even unto sinking, and yet have compass and sides enough to hold ten times more: so, covetous men, though they have enough to sink them, yet have they never enough to satisfy them.

Hath he gotten all this glory.] That is, All this wealth, which easily gets glory; and goes therefore joined with it. {#Pr 3:16 8:18} This *regina pecunia* doth all, and hath all here below, saith Solomon. {#Ec 10:19} Money beareth the mastery, and is the monarch of this world. None so admired, or so soon admitted, as he that is well heeled. The Chaldee word for money, {b} signifies to do some great work. It was commonly said in Greece, that not Philip but his money took their cities. {c} And a certain Grecian coming to Rome, where the honour of a lord was offered unto him, answered—

Ουκ εθελω δομναι, ου θαρ εχω δομναι.

Allin had a cardinal's hat there bestowed upon him by the Pope: but because his hat had so thin lining—he wanted wealth, I mean, to support his state—he was commonly called, The starveling cardinal; and nobody cared for him. {d}

{a} Tacitus.

{b} וּכְרָדָה, from דָּרָד strong, and וּכְ to prepare.

{c} Ου Φιλίππος, αλλα το Φιλίππου χρυσιον. — *Plut. in Emyl.*

{d} Manl., *loc. com.*, p. 441.

Ver. 2. **And Jacob beheld the countenance of Laban.**] He said little, for shame, but thought the more, and could not so conceal his discontent, but that it appeared in his lowering looks. That which he had parted with in his riches, was, as it were, raked out of his belly; {#Job 20:15} he had as beloved have parted with his very heart blood. And this was plain to Jacob by his countenance, which had been friendly, smooth, and smiling; but now was cloudy, sad, spiteful. The young men were hot, and could not hold or hide what was in their

heart, but blurted it out, and spoke their minds freely. This old fox held his tongue, but could not keep his countenance.

“En, quam difficile est animum non prodere vultu.”

Ver. 3. **Return unto the land of thy fathers.**] Laban’s frowns were a grief to Jacob; the Lord calls upon him therefore to look homeward. Let the world’s affronts, and the change of men’s countenances, drive us to him who changeth not, and mind us of heaven, where is a perpetual serenity and sweetness.

Ver. 4. **And Jacob sent and called Rachel, &c.**] He consults with his wives; so should we in matters of weight, of remove especially. They are our "companions," the wives "of our covenant," {#Mat 2:14} not our vassals or footstools; and must therefore be both of our court and counsel.

Ver. 5. **I see your father’s countenance, &c.**] This is the world’s wages. All Jacob’s good service is now forgotten. Do an unthankful person nineteen kindnesses, unless you add the twentieth, all is lost {a} *Perraro grati homines reperiuntur* , saith Cicero. {b} *Nemo beneficium in Calendarium scribit* , saith Seneca. And the poet Ausonius not unfitly—

“Sunt homines humeris quos siquis gestat ad urbem
Ausoniam, domiti quae caput orbis erat:
Nec tamen ad portam placide deponat eosdem,
Gratia praeteriti nulla laboris erit”

{a} Παλαια μιν ευδει χαρις αμνημονες δε βροτοι.—Pindar.

{b} Orat. pro Planc.

Ver. 6. **With all my power I have served.**] The word translated power signifieth that natural moisture of the body that maketh it lively and lusty, vigorous and valorous to do service. So it is used, #Ge 49:3 Ps 22:15. Now if Jacob served Laban with all his might, should not we the Lord, a far better Master? Baruch "repaired earnestly". {#Ne 3:20} Caleb "fulfilled after God". {#Nu 14:24} Nehemiah traded every talent with which divine providence had trusted him: he worketh, warreth, watcheth, commandeth, encourageth, threateneth, punisheth, &c. "David danced with all his might," {#2Sa 6:14} and did all the wills of God to his dying day; painfully serving out his time to the last. Happy is he that can say, in a spiritual sense, as it was

said of Moses, that, after a long profession of religion, he remits not of his zeal; "his sight is not waxed dim, nor his natural" heat or "force abated"; {#De 34:7} that he is "not slothful in business, but fervent in spirit, serving the Lord". {#Ro 12:11}

Ver. 7. **Changed my wages ten times.**] And ever for the worse. The matter mended, with poor Jacob, as sour ale doth in summer. Laban, the churl, the richer he grew by him, the harder he was to him: like children with mouthfuls and handfuls, who will yet rather spoil all, then part with any. It is the love, not the lack of money, that makes men churls.

Ver. 8. **Ring-straked.**] {See Trapp on "Ge 30:39"}

Ver. 9. **Thus God hath taken away, &c.**] He is the true proprietary, and gives and takes away these outward things at pleasure; as Hannah hath it. {#Isa 2:7} And, "promotion cometh neither from the east nor west," saith David; "nor yet from the south," {#Ps 75:6} where the warm sunshine is: much less from the north (for, *Ab Aquilone nihil boni*); "but God is the judge; he puts down" Laban "and sets up" Jacob; {#Ps 75:7} he spoiled the Egyptians, and enriched the Israelites with their jewels; {#Ex 12:36} which yet proved a snare to them, perhaps, in the matter of the golden calf; as riches always do, when sent to men by God's providence only, and not out of his favour, as here to Jacob, and by virtue of the promise.

Ver. 10-12. **I saw in a dream, &c.**] Of divine dreams, such as this was, {See Trapp on "Ge 20:3"}

Ver. 11. {See Trapp on "Ge 31:10"}

Ver. 12. **I have seen all that Laban doeth.**] And am resolved to fleece him for thy hire. Gain ill got will burn men's fingers, and burn through their purses. Yea, the greater wealth, the greater spoil awaits such misers; as a tree with thick and large boughs, every man desires to lop it. {See Trapp on "Ge 31:10"}

Ver. 13. **I am the God of Bethel, &c.**] Here God pulls Jacob by the ear, as it were, and reminds him of his vow which he had well nigh forgotten. But the Lord looked for a performance, and afterward punished him for his slackness. Most men's practice proclaims, that having escaped the danger, they would willingly deceive the saint. {a} And of those that vow against sin, how many have we, who, when temptations, like strong Philistines, are upon them, break all bonds of God, whereby foul breaches are made into their consciences, such as nothing can cure, but the blood of that great

votary, that Nazarite, Christ Jesus. Vows are solemn services; and they have much to answer for that care not either to make or keep them; that dally and play with them, as children do with nuts and beads. When the cardinals meet to choose a pope, they make a vow, Whosoever is chosen, he shall swear to such articles as they make. And Sleidan ^{b} saith, The pope is no sooner chosen, but he breaks them all, and checks their insolences; as if they went about to limit his power, to whom all power is given, both in heaven and earth. Is not this pretty collusion? But "God is the avenger of all such."

^{a} *Sciapato il morbo, fraudato il Santo.*

^{b} *Sleid., Comm.*

Ver. 14. **Is there yet any portion,**] q.d., We have all we are like to have. In setting forth their father's ill usage of them, they offend not in some respect—viz., in that they speak the truth. Only herein they were to blame, that they speak the truth with more passion, and with less respect to their father than was fit.

Ver. 15. **Are we not counted of him strangers?**] Well might that father ^{a} say, Αεινος και παντολμος πης φιλοχρηματιος ερωσ. "The love of money is the root of all evil," as the apostle hath it. ^{#1Ti 6:10} This kyte-footed corruption, wheresoever it seizeth and domineereth, it blasteth and banisheth all nobleness of spirit, natural affection, humanity, reason, discretion, manliness, mutual entertainment, intercourse of kindness and love: so that, for any fair dealing, a man had as good converse with a cannibal, as with a truly covetous captive. Well might the apostle set "covetousness" and "want of natural affection" together, as signs of a reprobate sense. ^{#Ro 1:29,31} Laban sells his own daughters here, and devours also their price. And the covetous Pharisees taught children to starve their parents, to offer to the altar; that is, to their paunches and purses. ^{#Mt 15:4-6}

^{a} *Isidor., Pelus., lib. iii. ep. 24.*

Ver. 16. **For all the riches, &c.]** Here they speak the truth; but offend, (1.) In that they utter it passionately, and with perturbation of spirit; (2.) In that they seem somewhat to obscure God's blessing; as though it were but their due, as daughters. In dealing with those that have done us wrong, it is hard not to offend, either in the matter or manner of our expressions.

Now then, whatsoever God hath said, &c.] Thus they prefer a husband to a father. So did Michal, though there was no great store of religion in her. And so nature had taught that "daughter of women" to do, **#Da 11:17**. Antiochus the Great gave Cleopatra, his daughter, to Ptolemy Epiphanes, thinking to use her as an instrument to destroy him. But she, contrary to his expectation, clave to her husband.

Ver. 17. **Then Jacob rose up.]** Taking his time, when Laban was from home, shearing his sheep.

Ver. 18. **To go to Isaac.]** But was long in going; about ten years.

Ver. 19. **Rachel had stolen the images.]** She was somewhat tackt ^{a} with her father's superstition, though somewhat reclaimed. "Little children, keep yourselves from idols". ^{#1Jo 5:21} Nothing so natural to us as image worship. Nothing so retained by us, when once entertained. After all that airing in the wilderness, Micah's mother smells of Egypt, and hath her molten and graven gods. ^{#Jud 17:3} Rachel also had her idols a long time after this. ^{#Ge 35:2,4} The devil is εἰδωλοχαρής, saith Synesius; and so he would have us. Fence we therefore ourselves and ours against this abomination: the itch of it, once got, is hardly ever cured and clawed off.

^{a} *Touched.*

Ver. 20. **And Jacob stole away.]** God's saints are put upon the use of such means sometimes, for their own safety, as render them contemptible to worldly men; all whose contumelies they can bravely bear, so long as their consciences clear and cheer them: yea, they can rejoice and say, It is a mercy they know no worse by me. It is a great work of nature to keep the filth of the body, when it is in man, from being unsavoury to others. But it is a greater work of God to keep the filth of the soul, that is so unsavoury to him, from the knowledge of those that wait all occasions to blaze and blaspheme us.

Ver. 21. **He passed over the river.]** Euphrates; and so declined the ordinary way, that Laban might not overtake him; which yet he did. So God would have it, that he might have the greater glory of Jacob's deliverance.

Ver. 22. **That Jacob was fled.]** Here was verified that saying of Eliphaz, **#Job 5:12,13**.

Ver. 23. **And he took his brethren.]** The wicked may band themselves, and bend their strength against the saints; but they are bounded by God. He lets them have the ball on their foot many times, till they come to the very goal, and yet then makes them miss the game. He lets out their tether, and then pulls them back again to their task.

Ver. 24. **Take heed thou speak not good or bad.]** That is, that thou seek not, either by flattery or force, by allurement or affrightment, to bring him back. They write of the asp, that he never wanders alone, without his companion with him. So the flattering promises of the Church's adversaries go ever accompanied with cruel menaces, their rising tongues with their terrifying saws. *{#Heb 11:37}* "None of them shall want their mate"; as the Scripture speaks of those birds of prey and desolation. *{#Isa 34:16}*

Ver. 25. **Jacob had pitched his tent.]** Seeing Laban so near, he set himself in as good order as he could, fearing the worst, saith Musculus. But God was better to him than his fears. He spake for him; and so he can, and doth oft for us, in the hearts of our enemies. See **#Isa 41:9**. Charles V—than *{a}* whom, all Christendom had not a more prudent prince, nor the Church of Christ almost a sorer enemy, -when he had in his hand Luther dead, and Melancthon, Pomeran, and certain other preachers of the gospel alive, he not only determined not anything extremely against them, or violated their graves; but also, entreating them gently, sent them away, not so much as once forbidding them to publish openly the doctrine that they professed.

{a} *Act. and Mon., fol. 1784.*

Ver. 26. **As captives taken with the sword.]** No such matter; but that the old churl must have somewhat to say: for Jacob had their goodwills to go with him: and besides, they were now his more than Laban's. Jacob had them in marriage, and not in bondage: he carried them not as his captives, but companions.

Ver. 27. **That I might have sent thee away with mirth.]** A likely matter! but it is the hypocrite's best now, to say the best. He durst do no other; for God had overawed him, and put his hook into his nostrils. Hypocrites are likened to "bulrushes," *{#Isa 58:5}* which are green and smooth; and he is curious to a miracle, that can find a knot in them; but within is nothing but a useless and spongy pith.

Compared they are also to "vipers," {#Mt 3:7} that are painted, as it were, without, but poisonous within: they have their teeth also buried in their gums, saith Pliny, so that one would think them to be harmless beasts, and that they could not bite. So hypocrites seem most innocent. Who would have thought otherwise of Laban, that had not known him, considering his dispute here with Jacob, his protests, afterwards, of deep and dear love to his daughters, and lastly, his attestation and taking God to witness for their good usage, and his heap of stones to witness (together with his heap of words to small purpose), calling it first Jegar-sahadutha, as a witness betwixt man and man; and then Mizpeh, as a watch-tower or witness between God and man? Who could take Laban for less now, than a loving father, yea, and an honest man? But, as the historian {a} saith of another, so may we of him; *Palam compositus pudor; intus summa adipiscendi libido*. All this was but blanched hypocrisy, and coloured covetousness, as St Paul calls it. {#1Th 2:5}

“*Astutam vapido servat sub pectore vulpem.*” — Pers.

{a} Tacit., *De Sejano*.

Ver. 28. **Thou hast now done foolishly.**] And yet he had done no more than God bade him do. Wretched men dare reprehend that which they do not comprehend. But if a wise man speak evil of thee, or to thee, endure him; if a fool, pardon him. Shake off reproaches and hard censures, as Paul did the viper; yea, in a holy scorn, laugh at them, as the wild ass doth at the horse and his rider. "Diotrephes prates against us," saith St John. {#3Jo 1:10} In the Greek (φλυαζει) it is, "*trifles* against us with malicious words." Although his words were malicious, and he a great man, yet all was but trifles to a clear conscience.

Ver. 29. **It is in the power of my hand.**] It was, he might have said, till God forbade him: though indeed it never was (as our Saviour told Pilate, upon a like bravado, #Joh 19:10,11), further than "given him from above." "To God belong the issues of death," {#Ps 68:20} whatever tyrants dream they can do. *Rideo, dicebat Caligula, Consulibus, quod uno nutu meo iugulare vos possim, et uxori tam bana cervix, simul ac iussero, demetur*. And Caesar told Metellus, that he could as easily take away his life, as bid it to be done. But what saith our Saviour? "Fear not them that kill the body"; {#Mt 10:28}

to wit, by divine permission. He saith not, them that can kill the body, have power to do it at their own pleasure: for that is a royalty belongs to God only.

But the God of your father spake unto me, &c.] Hypocrites forbear sin, as dogs do their meat; not because they hate the carrion, but fear the club. These are as wicked, in their fearful abstaining from sin, as in their furious committing of it. *Lupus venit ad ovile: quaerit invadere, iugulare devorare vigilant pastores, latrant canes.* —*Lupus venit fremens, redit tremens: lupus est tamen, et fremens et tremens*, saith Augustine. {a}

{a} Aug., *De Verb. Apost.*, ser. 21.

Ver. 30. Why hast thou stolen my gods?] Goodly gods that could not save themselves from the thief! See #**Jer 10:5,11,15**. But Jacob, a just man, is here made a thief of. The best must look to be blasted; "as deceivers, and yet true". {#2Co 6:8} Wicked men's "throats are open sepulchres," {#Ps 5:9} wherein the good names of God's innocent ones too oft lie buried: their breath, as fire, shall devour them, saith the prophet. {#Isa 33:11} Joseph suffered as a dishonest person; Elisha, as a troubler of the state; Jeremiah, as a traitor; Luther, as the trumpet of rebellion. {a} Nay, in one of his Epistles to Spalatinus, *Prorsus Satan est Lutherus*, saith he; *sed Christus vivit et regnat, Amen*. He adds his *Amen* to it; so little was he moved at it. He had learned, and so must we, to pass through "good and evil report," with Paul. {#2Co 6:8} Epiphanius saith, somewhere, that the Jews give out that St Paul turned Christian for spite, because he could not obtain the high priest's daughter in marriage. We are made "the filth of the world, the sweepings of all things," {περιψημματα; #1Co 4:13} saith St Paul of himself and his companions; who yet were the very "glory of Jesus Christ". {#2Co 8:23} Phagius reports the story of an Egyptian who said, The Christians were a company of most filthy lecherous people. And for the keeping of the Sabbath, he saith, they had a disease upon them, and were therefore fain to rest the seventh day.

{a} *Tuba rebellionis.*

Ver. 31. Because I was afraid.] Note the patriarch's simplicity and veracity, without cunning or colouring. Truth is like our first parents;

most beautiful when naked. It was sin covered them; and so this, for the most part.

Ver. 32. **Let him not live.**] This was a rash sentence. Hasty speech may work much woe. How sorry would Jacob have been if Laban had found the images under Rachel, and taken him at his word! What a snare befell Jephthah by his rash speaking! It is a proverb among the Arabians, *Cave ne feriat lingua tua collum tuum*. {a} "He is a perfect man that offends not in word," saith St James; for "the tongue is an unruly evil". {#Jas 3:2,8} Sooner may a man teach a camel to dance upon a rope, than bridle his tongue from evil speaking. Pareus {b} reckons up five virtues of the tongue that perfect a man: but Peraldus {c} recounts twenty-four various vices of it, that, if not restrained, will work his ruth (distress) and ruin. It should seem by that of our Saviour {#Mt 12:37} that a man's most and worst sins are his words. And St Paul, making the anatomy of a natural man, stands more upon the organ of speaking than on all the other members: {#Ro 3:9-18} Let therefore thy words be few, true, and ponderous. An open mouth is a purgatory to the master. Carry a pair of balances betwixt thy lips. *Nescit poenitenda loqui, qui proferenda prius suo tradidit examini*, saith Cassiodone. {d} Jacob might have learned of the heathen Romans, to speak warily in passing sentence on, or giving testimony of, another. *Romani semper Videri in sententiis, in testimoniis Arbitrari, dicebant*, saith Cicero.

{a} Scal., *Prov. Arab.*, cent. i. prov. 75.

{b} *Veracitas, constantia, docilitas, taciturnitas, urbanitas*. — Pareus on James iii. 5.

{c} Perald., tom. i., p. 264.

{d} Cassiod., lib. x., ep. 4.

Ver. 33. **And Laban went into Jacob's tent.**] Hypocrites are suspicious of others better than themselves, and impudently inquisitive: *Curiosi ad cognoscendam vitam alienam, desidiosi ad corrigendam suam*; as Augustine hath it. Those that are most inquisitive about other men's manners, are most careless of their own.

Ver. 34. **Put them in the camel's furniture, and sat upon them.**] Presumptuous sinners deal as homely with the dear mercies of Almighty God, pleading and pretending them to their wicked courses; and so kicking against his heart; which are therefore fast closed against them.

Ver. 35. **For the custom of women is upon me.**] A subtle, but sinful excuse, to shift a shame. Women's wits, we say, are best at a pinch: but they must take heed they be not as C. Curio the Roman, *ingeniose nequam*, wittily wicked, {a} Wit will not bear out sin.

{a} Velleius, lib. ii. c. xlviij.

Ver. 36. **And Jacob was wroth, and chode.**] An angry expostulation; but not without some error, in the heat of altercation. "Be angry, and sin not," {#Eph 4:26} is, saith one, the easiest charge, under the hardest condition, that can be. It is difficult to kindle and keep quick the fire of zeal, which is the best kind of anger, without all smoke of sin.

Ver. 37. **Set it here before my brethren.**] See the confidence of a clear conscience! Happy is he that can be acquitted by himself in private; in public by others; in both by God. *Lucrum in arca, saepe facit damnum in conscientia*. But all such as conceive with guile, by that time they have reckoned their months aright, though they grow never so big, shall bring forth nothing but wind and vanity. Yea, they that "sow the wind, shall reap the whirlwind". {#Ho 8:7} Let that thou hast be well gotten, and thou needest not care whom thou lookest in the face; thou shalt not be ashamed to "speak with thine enemies in the gate". {#Ps 127:5}

Ver. 38. **The rams of thy flock have I not eaten.**] A lively picture of a careful pastor. {#2Co 11:9} He fats not himself, but feeds the flock; he seeks not theirs, neither fleece nor flesh, but them and their welfare. He takes not to him "the instruments of a foolish shepherd"; {#Zec 11:15} that is, *forcipes et mulctram*, that he may carry away *lac et lanam*; but feeds the flock of God, and takes care of the cure, as Peter bids; "not for filthy lucre, but of a ready mind," &c. {#1Pe 5:2} About the year of Christ 1260, the people and clergy of England, the Pope's ass, as it was called, opposed themselves to the legate's exactions. And when Rustandus, the legate, alleged that all churches were the Pope's, Leonard, a learned man of those times, answered, *Tuitione, non fruitione; defensione, non dissipatione*. {a}

{a} Jac. Revius, *De Vitis Pontif.*, p. 178.

Ver. 39. **Of my hand didst thou require it.**] Which was against all right and reason; {#Ex 22:10,13} but that weighed little with this covetous cormorant. God "smites his fists" at such "dishonest gain," as Balak

did at Balaam, in token of extreme indignation. {#Eze 22:13} And lest Laban, or any like, should object, that these were but great words; -The Lord would not do it; They would deal well enough with the Lord for that matter; -he adds, in the next verse, "Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee? I the Lord have spoken it, and I will do it". {#Ge 31:14}

Ver. 40. **Thus I was; in the day, &c.**] Nonresidents do none of all this, those idol, and idle shepherds: they cry out, as he, *Pan curet oves, oviumque magistros*; {a} being herein not only worse than this good shepherd in the text, but also than Ulysses' swineherd, in Homer, who would not lie from his charge, {b}

{a} Virg.

{b} Ουδε σωβοτη Ηνδανεν αυτοθι κοιτος υων απο κοιμηθηναι.—*Odys.*, xiv. 525.

Ver. 41. **I served thee fourteen years, &c.**] If all this, to be son-in-law to Laban; what should not we do, or suffer gladly, to be the sons of God?

Ver. 42. **The fear of Isaac.**] God, the proper object of fear; whence he is absolutely called "The fear". {#Ps 76:11} "Bring presents to fear"; that is, to him, to whom all dread is due. The Chaldee Paraphrast rendereth Teraphim, {#Ge 31:32} Laban's fear. It was an atheistical speech of Statius, *Primus in orbe deos fecit Timor*. But it was a true saying of Varro, as Calvin cites his words, They that first brought in images of the gods, increased men's error, but took away their fear.

{a}

{a} *Qui primi deorum simulachra induxerunt, errorem auxerunt, metum dempserunt.* -*Var.*

Ver. 43. **These daughters are my daughters, &c.**] All this is a flaunt, or rather a flattery. Now he seeks to curry favour, where he could not exercise cruelty; smoothing over the matter, as if he meant them no harm; when he was merely bridled, and could not do them that harm that he desired. This is still the guise of hypocrites, and false brethren; they would be taken for friends, and seek to build up themselves upon better men's ruins: as here Laban would render Jacob suspicious to his daughters, as one that would hereafter deal hardly with them, if not bound by him, in a covenant, to his good abearance toward them.

Ver. 44. **Now therefore come thou, &c.**] "A fool is full of words," saith Solomon. Which odious custom of his is expressed, μμητικως,

in his vain tautologies: "A man cannot tell what shall be; and what shall be after him, who can tell?". {#Ec 10:14} Laban likewise talks a great deal here; and is up with the more, and down with the less, as they say. A covenant he will have, a pillar he will have, and a heap he will have; and that heap shall be a witness, and that pillar a witness, and God a witness, and a Judge too, &c., -there is no end of his discourse; as if, Domnio-like, he cared not so much what, as how much, he spake. {a} The basest things are ever most plentiful. History and experience tell us, that some kind of mouse breedeth an hundred and twenty young ones in one nest whereas the lion and elephant bears but one at once. So the least worth yields the most words.

{a} *Qui non quid, sed quantum dicat, ponderare consuevit.* -Hieron. in Apol. ad Domnion.

Ver. 45. **A stone.**] Or stones, as #Ge 31:46.

Ver.46. **And Jacob said unto his brethren.**] As well Laban's company as his own, #Ge 31:51.

Ver. 47. {See Trapp on "Ge 31:44"}

Ver. 48. {See Trapp on "Ge 31:44"}

Ver. 49. {See Trapp on "Ge 31:44"}

Ver. 50. {See Trapp on "Ge 31:44"}

Ver. 51. {See Trapp on "Ge 31:44"}

Ver. 52. {See Trapp on "Ge 31:44"}

Ver. 53. **And Jacob swear by the Fear of his father.**] The Chaldee Paraphrast sometimes useth the word fear, or terror, for God, for the reason above given. {#Ge 31:42} Hence Jacob, coming from Syria, and being to swear to a Syrian, swears here by "the Fear of his father Isaac." Where note, that he riseth up no higher than his father, whereas Laban, the idolater, pretends antiquity, appeals to the gods of Abraham, of Nahor, and of their father Terah, who served strange gods. {#Jos 24:2} Papists boast much of antiquity, as once the Gibeonites did of old shoes and mouldy bread. A gentleman being importuned by a Popish questionist, to tell where our religion was before Luther; answered, That our religion was always in the Bible, where your religion never was. Mine antiquity is Jesus Christ, saith Ignatius, and we with him. {a}

{a} Εμοι αρχαια εστιν Ιησους ο Χριστος—*Ignat.*

Ver. 54. **Called his brethren to eat bread.**] And so overcame evil with good; which is the noblest of all victories. God cannot but love in us this imitation of his mercy; and that love is never fruitless.

Ver. 55. **Laban rose up.**] Laban leaves him, Esau meets him, and both with a kiss. "When a man's ways please the Lord, he maketh even his enemies to be at peace with him". {#Pr 16:7}

Chapter 32

Ver. 1. **Angels of God met him.**] Sensibly and visibly, as servants meet their masters, as the guard their prince. Oh, the dignity and safety of the saints! who are in five respects, say some, above the angels. (1.) Our nature is more highly advanced in Christ. (2.) The righteousness whereby we come to glory is more excellent than theirs; which, though perfect in its kind, is but the righteousness of mere creatures, such as God may find fault with, {#Job 4:18} such as may need mercy; therefore the cherubims are said to stand upon the mercy seat, and to be made of the matter thereof. (3.) The sonship of the saints is founded in a higher right than theirs—viz., in the Sonship of the second Person in Trinity. (4.) They are members of Christ, and so in nearer union than any creature. (5.) They are the spouse, the bride; angels only servants of the Bridegroom, and "ministering spirits, sent out (as here) to minister for them that shall be heirs of salvation". {#Heb 1:14} They meet us still, as they did Jacob: they minister many blessings to us, yet will not be seen to receive any thanks of us: they stand at our right hands, {#Lu 1:11} as ready to relieve us as the devils to mischief us. {#Zec 3:1} If Satan, for terror, show himself like the great "leviathan"; or, for fraud, like a "crooked" and "piercing serpent"; or, for violence and fury, like "the dragon in the seas"; yet the Lord will smite him by his angels, as with his "great, and sore, and strong sword". {#Isa 27:1} Angels are in heaven as in their watch tower {whence they are called watchers, #Da 4:13}, to keep the world, the saints especially, their chief charge, in whose behalf, they "stand ever before the face of God," {#Mt 18:10} waiting and wishing to be sent upon any design or expedition, for the service and safety of the saints. They are like masters or tutors, to whom the great King of heaven commits his children: these they bear in their bosoms, as the nurse doth her babe, or as the servants of the house do their young master, glad to do them any good office; ready to secure them from that roaring lion, that rangeth up and down,

seeking to devour them. The philosopher told his friends, when they came into his little and low cottage, Εντευθεν ουκ απεισι θεοι, The gods are here with me. The true Christian may say, though he dwell never so meanly, God and his holy angels are ever with him, &c.

Ver. 2. **This is God's host.**] So called, for their number, order, obedience, strength, &c. God hath a complete host of horse and foot. Angels, and heavenly bodies, are his horse, as it were; "horses and chariots of fire"; {#2Ki 6:17} yea, both horse and foot: for there are whole "legions" of them. {#Mt 26:53} Now a legion is judged to be six thousand foot, and seven hundred horse. Daniel tells us, there be millions of angels, {#Da 7:10} yea, "an innumerable company," saith the author to the Hebrews. {#Heb 12:22} The Greek poet could say, There were thirty thousands of them here upon earth, keepers of mortal men, and observers of their works: {a} some think they are meant in the parable, by the ninety and nine sheep; as if they were ninety and nine times as many as mankind in number. All these, how many soever, pitch camp round about the godly, {#Ps 34:7} make a lane for them, as they did here for Jacob at Mahanaim (which signifies a double camp), fight in battle array against their enemies, {#Da 10:20} and convey them at death, as they did Lazarus, through their enemies' country, the air, into Abraham's bosom. {#Lu 16:22} So that all God's children may call death, as Jacob did this place, Mahanaim; because there the angels meet them. And as the palsied man, in the gospel, was let down with his bed through the tiling before Jesus, {#Lu 5:19} so is every good soul taken up in a heavenly couch (or coach, rather) through the roof of his house, and carried into Christ's presence, by the blessed angels.

{a} Τρις γαρ μυριοι εισις επι χθονι πουλυβοτειρη Δαιμονες αθανατοι, φυλακες μεροπων ανθρωπων.—

Hesiod.

Ver. 3. **And Jacob sent messengers.**] Means, he knew, was to be used by him, though well assured of safeguard. God must be trusted, not tempted: means must be used, but not trusted. Jacob was "as one that fled from a lion, and a bear met him". {#Am 5:19} Laban, as a lion, had some shamefacedness, saith a Rabbi: {a} Esau, as a bear, had none. Jacob therefore prays, and sends, and submits, and presents him; and all to pacify him. He that meets with a bear, will not strive with him for the wall, but be glad to escape by him.

{a} Pirkei R. Eliez., cap. 37.

Ver. 4. Unto my lord Esau; Thy servant Jacob, &c.] This was not baseness of spirit, much less a renouncing of his birthright and blessing; but a necessary submission for a time, such as was that of David to Saul, {#Isa 24:7,9} till the prophecy of his superiority should be fulfilled. That was baseness in the Samaritans, that in writing to Antiochus Epiphanes, that great king of Syria, because he tormented the Jews, to excuse themselves that they were no Jews they stiled him, Antiochus the mighty God: {a} the Scripture styles him "a vile person". {#Da 11:21} So was that also in Teridates, king of the Parthians, who, with bended knee and hands held up, worshipped Nero, and thus bespake that monster of mankind: To thee I come as to my god; and thee I adore as I do the sun: what thou decreest of me, I will be and do; for thou art to me both fate and fortune &c. {b} And what shall we think of those superstitious Sicilians, who, when they were excommunicated by Pope Martin IV, laid themselves prostrate at his feet, and cried; -O Lamb of God that takest away the sins of the world, grant us thy peace. The Venetians also, being excommunicated by Pope Clemens V, {c} could not be absolved till such time as their ambassador Dandalus had not only fallen at the Pope's feet, but lain also under his table as a dog with an iron chain about his neck, feeding on such scraps as were cast unto him. {d} Had this dog dealt by the Pope as the Earl of Wiltshire's spaniel did, he had served him but right. This earl, with Doctor Cranmer, and others, being sent ambassador to Rome about King Henry's divorce; when he should have kissed the Pope's foot, his spaniel, as though he had been of purpose appointed thereunto, went and caught the Pope by the great toe, which the spaniel haply mistook for some kind of repast. {e} But this by the way only. What hard servitude kings and emperors were forced to undergo in former times, and how basely to avile {f} themselves to the beast of Rome, is better known than that it need to be here related. Henry II of England, Henry IV of France, and Henry, the fourth Emperor of Germany, for instance. This last came, in the midst of a sore winter, upon his bare feet, to the gates of the Castle of Canusium, and stood there fasting from morning to night for three days together, waiting for the Pope's judicial sentence, and craving his pardon: which yet he could not obtain by his own or others' tears, or by the intercession of any saint, save only of a certain harlot, with whom the Pope was then taking

his carnal pleasure. {g} The good emperor mistook who thought that the Pope could be pacified by fasting and prayer. This god required another kind of sacrifice than these. And here that of Solomon was fulfilled, "I have seen servants upon horses, and princes walking as servants upon the earth". {#Ec 10:7}

{a} Josephus.

{b} Ηλθον προς σε τον εμον θεον, προσκυνησων σε, ως και τον Μιθραν, και εσομαι τουτο οτι αν συ επικλωσης συ γαρ μοι και μοιρα ει και τυχη.—*Dio in Vita Neronis*.

{c} Jac. Rev., *De Vitis Pontif.*, p. 198.

{d} *Unde ei Canis cognomentum apud suos.* -*Ibid*.

{e} *Act. and Mon.*, fol. 1690.

{f} *Abase*.

{g} Brightm., *Upon the Revel.*, fol. 449.

Ver. 5. And I have oxen, and asses, &c.] This Jacob mentioneth in his message, that Esau might not think that he sought to him for any need; but only for his favour. And this was something, to a man of Esau's make; for such like not to hear of, or be haunted with, their poor kindred. {#Lu 15:30} "This thy son," saith he, that felt no want: he saith not, This my brother: he would not own him, because in poverty. {a}

{a} "Αφίλον το δυστοχες. *Et cum fortuna statque caditque fides*.

Ver. 6. And four hundred men with him.] Four hundred cut-throats, as appears, #Ge 32:8. And here, good Jacob is brought again into the briars. When he was well rid of his father-in-law, he thought all safe; and his joy was completed by the sight of that army of angels. Presently upon this, he is so damped and terrified with this sad message of Esau's approach and hostile intentions, that he knows not what course to take to. Out of heaven he is thrust suddenly, as it were, into hell, saith Pareus. {a} This is the godly man's case while here. *Fluctus fluctum trudit*: one trouble follows in the neck of another. {b} Ripen we apace, and so get to heaven, if we would be out of the gunshot, The ark was transportative, till settled in Solomon's Temple; so, till we come to heaven, shall we be tossed up and down and turmoiled: "within" will be "fears, without fightings," {#2Co 7:5} while we are *in hoc exilio, in hoc ergastulo, in hac peregrinatione, in hac valle lachrymarum*, as Bernard hath it; in this exile, in this purgatory, in this pilgrimage, in this vale of tears.

{a} *Ex coelo repente quasi in infernum detruditur.*

{b} Πονος πονω πονον φερει

Ver. 7. Then Jacob was greatly afraid.] This was his weakness, and may be ours in like case, as looking to the present peril, and "forgetting the consolation," as the apostle speaketh, **#Heb 12:5**, that he might have drawn from the promise of God, and presence of angels. Faith quelleth and killeth distrustful fears: but Satan, in a distress, hides from us that which should support us, and greatens that that may appal us. But what saith the Spanish proverb? The lion is not so fierce as he is painted; nor danger, usually, so great as it is represented. Some hold that Esau was here wronged, by being presumed an enemy, when he was a friend. *Pessimus in dubiis augur Timor.*

Ver. 8. If Esau come, &c.] It is a point of prudence, if we cannot keep all, to save what we can.

Ver 9. The Lord which saidst unto me.] Promises must be prayed over. God loves to be burdened with, and to be importuned in, his own words; to be sued upon his own bond. Prayer is a putting the promises into suit. And it is no arrogancy nor presumption, to burden God, as it were, with his promise; and of duty to claim and challenge his aid, help, and assistance, in all perils, said Robert Glover, martyr, in a letter to his wife. {a} Such prayers will be nigh the Lord day and night, {#1Ki 8:59} he can as little deny them, as deny himself.

{a} *Act. and Mon., fol. 1553.*

Ver. 10. I am not worthy of the least, &c.] In prayer, we must avile ourselves before God to the utmost; confessing our extreme both indigency and indignity of better. "I am dust and ashes," saith Abraham. "I am a worm, and no man," saith David. "I am more brutish than any man," saith Agur. "I am a man, a sinner" (ανηρ αμαρτωλος **#Lu 5:8**), saith Peter. "I am not worthy to be called thy son," saith the prodigal. *Pharisaeus non vulnera, sed munera ostendit.* The proud Pharisee sets forth not his wants, but his worth: "God, I thank thee," &c. But if David were so humbled before Saul that he called himself "a flea," {#1Sa 26:20} what should we do to God? Unworthy we should acknowledge ourselves of the least mercies we enjoy, with Jacob; and yet not rest satisfied with the greatest things

in the world, for our portion, as Luther. *Valde protestatas sum me nolle sic a Deo satiari*: he deeply protested that God should not put him off with these poor things below. {a}

For with my staff I passed over this Jordan.] *Paupertatem baculinam commemorat*. Jacob, though now grown great, forgets not his former meanness, but cries out with that noble captain, ‘Εξ οἴων, εἰς οἴα: From how small, to how great an estate am I raised! {b} So did Agathocles, who, of a potter’s son, became King of Sicily; yet, would ever be served in earthen vessels. And in the year of Christ 1011, one Willigis, bishop of Ments, being son to a wheelwright, caused wheels, and such like things, to be hanged on the walls, up and down his palace, with these words written over them, in capital letters; *Willigis, Willigis, recole unde veneris*. {c} Excellent was that counsel that Placilla, the Empress, gave her husband Theodosius: Remember, O husbaud, what lately you were, and what now you are: so shall you govern well the empire, and give God his due praise for so great an advancement. {d}

{a} Melch. Adam. in *Vita. Luth.*

{b} Iphicrates.

{c} Siffridus. Buchole.

{d} *Hist. Trip.*

Ver. 11. And the mother with the children.] It seems to be a metaphor taken from birds, when fowlers take away the young and the dams together; which God forbade, #**De 22:6**. See the like also of the ewe and the lamb, not to be slain in one day, #**Le 22:28**. But, *Homo homini lupus*, nay, *daemon*. The Indians would say that it had been better for them that their country had been given to the devils of hell, than to the Spaniards, such hath been their cruelty towards those poor creatures; and that, if Spaniards went to heaven, they would never come there. Three poor women were burnt at the Isle of Guernsey for religion; together with the infant child falling out of the mother’s womb, and cruelly cast back into the flames. {a} Another sweet child of eight or nine years old, coming to Bonner’s house, to see if he might speak with his father, a prisoner in the Lollard’s Tower, was, for some bold answer that he gave the bishop’s chaplain, so cruelly whipped, that he died within four days after. {b} At Merindol in France, besides other execrable outrages and

butcheries there done by Minerius, one of the Pope's captains, the paps of many women were cut off, which gave suck to their children; which, looking for suck at their mother's breasts, being dead before, died also for hunger. {c} Was not this, to "kill the mother with the children?" And was not that a barbarous act of Pope Honorius III, in the year of grace 1224, to cause four hundred Scots to be hanged up, and their children castrated! and all for the death of Adam, bishop of Caithness, who was burned in his own kitchen, by his own citizens, for that he had excommunicated some of them for non-payment of tithes. {d}

{a} *Act. and Mon.*, fol. 1392.

{b} *Ibid.*, fol. 1864.

{c} *Ibid.*, fol. 868.

{d} Jac. Revius, *De Vitis Pontiff.* p. 163.

Ver. 12. And thou saidst, I will surely do thee good.] So Jacob interprets that promise, "I will be with thee": {#Ge 28:15} which, indeed, hath in it whatsoever heart can wish, or need require. This promise was so sweet to the patriarch, that he repeats and ruminates it, rolling it as sugar in his mouth, and hiding it under his tongue. God "spake it once, he heard it twice"; as David, {#Ps 62:11} in another case. "He sucks, and is satisfied with these breasts of consolation"; he presseseth and oppresseseth them—such a metaphor there is in that text, {#Isa 66:11} -as a rich man doth the poor man, till he hath gotten out of him all that he hath. A fly can make little of a flower; but a bee will not off till he hath the sweet thyme out of it. The promises are precious spices, which, being beaten to the smell, by the preaching of the Word, yield a heavenly and supernatural scent in the souls of God's people. Oh! it is a sweet time with them, when Christ "brings them into his banqueting house" of the Holy Scriptures, and there "stays them with flagons" of divine consolations, and bolsters them up "with apples" of heavenly doctrines. When these, by the Spirit, are applied to the love sick soul, then is Christ's left hand under their head, and his right hand—which "teacheth him terrible things"—doth {#Ps 14:5} embrace them. All in Christ, is for their support and succour: his love also is displayed over them, as a banner. And this doth so fully satisfy their souls, and transport them with joy, that now they are content to wait God's leisure for deliverance; and

would not have their "Beloved wakened, until he please." See all this, #So 2:4-7.

Ver. 13. **And took of that which came to his hand, &c.]** Or, that was in his power. Such as he had, he sent. Silver and gold he had none; cattle he had, and of these he made no spare: for he knew that "a gift" (such a rich gift, especially) "maketh room for a man, and bringeth him before great ones". {#Pr 18:16} And here Jacob, for our instruction, takes a right course, observes a right method; which is, to pray, and use means; to use means, and pray. *Ora et labora*, was the Emperor's symbol; and, *Admota manu invocanda est Minerva*, the heathen's proverb. "Why criest thou unto me?" saith God to Moses; {#Ex 14:15} "speak unto the children of Israel, that they go forward." There was a fault: Moses craved help, but was not forward in the course whereby to make way for God's help. So, "get thee up," saith God to praying Joshua; "wherefore liest thou thus upon thy face?" Israel hath sinned, and thou must go search, &c. {#Jos 7:10,11} So, he that would have knowledge, must not only beg for it, but "dig for it," saith Solomon, out of his own experience. {#Pr 2:3-5}

Ver. 14. **Two hundred she-goats, &c.]** A very great present for a private person to send. Five hundred and fifty beasts, of sundry sorts, for store. He spares no cost, that he may buy his peace, and enjoy his birthright. Heaven, he knew (whereof Canaan was a type and pledge), would pay for all. Get but a patriarch's eye to see heaven afar off, and we shall be soon ready to buy it at any rate. The pearl of price cannot be a dear bargain, though we part with all to purchase it. Moses was forty years old, and therefore no baby, when "he preferred the reproach of Christ," the worst thing about him, "before the treasures of Egypt". {#Heb 11:26} Egypt was a country rich, fruitful, and learned. Thence Solomon had his chief horses; {#2Ch 9:28} thence the harlot had her fine linens. {#Pr 7:16} Moses might, in likelihood, have been king of Egypt, yea, and of Ethiopia too, as some think: but he had a better prize in his hand, and therefore slights all the world's flitting and flattering felicities. When Basil was tempted with money and preferment, he answered, *pecuniam da quae permaneat, ac continuo daret, gloriam quae semper floreat*. This the world cannot do; nay, it cannot keep off diseases, death, &c. *Non domus et fundus, &c.* When Michael Paleologus, Emperor of Constantinople, sent to Nugas the Scythian prince, for a present, certain royal robes and rich ornaments, he set light by them, asking,

Whether they could drive away calamities, sickness, death? ^{a} No, no: this, nothing can do, but the favour of God and interest in Christ. Wherefore should I die, being so rich? was the foolish question of that rich and wretched cardinal, Henry Beaufort, bishop of Winchester, and Chancellor of England, in the reign of Henry VI. Fie, quoth he, will not death be hired? will money do nothing? ^{b} No, saith Solomon: "Treasures of wickedness profit nothing; but righteousness delivereth from death". ^{#Pr 10:2} Many are loath to die, because they have treasures in the world; as those ten men had in the field. ^{#Jer 41:8} The Irish ask, -What! such men mean to die? But such men must die; nor can their riches reprieve them. Oh! happy is he that, with Jacob, lays hold on the heavenly inheritance, though with the loss of earthly possessions; that cares not to part with his cattle, so he may have his crown; with his swine, so he may have his Saviour. ^{#Mt 8:34} This is the wise merchant, this is the true tradesman, that traffics for heaven; looking upon the world as a great dunghill, with Paul, *σκυβαλα*, dog's dung. ^{#Php 3:8}

^{a} *Numquid calamitates, morbos, aut mortem depellere possunt? -Pachymer. Hist., lib. v.*

^{b} *Act, and Mon., fol. 925.*

Ver. 16. **Every drove by themselves.**] That Esau, having occasion of viewing the present, questioning the servants, and hearing Jacob's submission, might be somewhat mollified, and his anger abated. "Be wise as serpents". ^{#Mt 10:16}

"Ut fragilis glacies, occidit ira mora."

Ver. 17. **Whose art thou? &c.**] Short questions, such as great ones used to ask ^{a} ^{See Trapp on "Ge 33:12"}

^{a} *Imperatoria usus est brevitate.*

Ver. 18. **They be thy servant Jacob's.**] "A soft answer turneth away wrath": ^{#Pr 15:1} ^{a} "but grievous words stir up anger." And it is easier to stir strife than stint it. Still, rain softens the hard earth: and though nothing be more violent than the winds, *Iidem tamen imbribus sopiuntur*, saith Pliny.

"Lenis alit flammas, grandior aura necat."

How daintily did Gideon disarm the angry Ephraimites {#Jud 8:1} by a mild answer!

It is a present sent, &c.] For, "a gift in secret pacifieth anger". {#Pr 21:14} This proverb, in an abbreviature, after that manner, the Jews wrote upon their alms box. {b}

And, behold, also he is behind us.] He sends not only, but comes after us himself, to salute thee, and offer his service unto thee. Thus, by all means, he seeks to assuage the wrath of that rough man.

{a} *Frangitur ira gravis, quando est responsio suavis.*

{b} *Godw., Heb. Antiq. ex Buxtorf.*

Ver. 20. Behold, thy servant Jacob is behind us.] This he requires them all to insist on, lest Esau should think he meant, meanwhile, to escape some other way.

Ver. 21. And himself lodged that night.] But lay upon thorns, and had little rest.

“Εἰς ἐστὶ δούλος οἰκίας, ὁ δερποτής”

The master is the greatest servant in the house, and hath most business. This verse did so please Luther, that he translated it in certain Dutch rhymes. {a}

{a} *Jo. Manlii, loc. com.*

Ver. 22. And his eleven sons.] Together with his only daughter Dinah: but females are not so much observed in Scripture.

Ver. 23. Sent them over the brook.] Which he would not have done had he not been, upon his prayer, well confirmed and settled in his mind concerning the Lord's protection.

Ver. 24. And Jacob was left alone.] Purposely, for secret prayer: so the Church gets her into "the clefts of the rocks"; {#So 2:14} Isaac, into the fields; Daniel, to the river's side; Christ, into the mount; Peter, up to the roof, or house top; that they might pour out their prayers and solace themselves with God in secret. This a hypocrite may seem to do, either of custom or vain glory: as the Pharisee went up to the temple to pray solitarily, as well as the publican; the temple being then, in regard of ceremonial holiness, the place as well of

private as public prayer. "But will the hypocrite delight in God? will he pray always?". {#Job 27:10}

There wrestled a man with him.] In a proper combat, by might and slight; to the raising of dust, and causing of sweat; as the word importeth. This strife was not only corporeal, but spiritual; as well by the force of his faith, as strength of body. "He prevailed," saith the prophet, {#Ho 12:4} by prayers and tears. Our Saviour also prayed himself into "an agony"; {#Lu 22:44} and we are bidden to "strive in prayer," even to an agony. {#Ro 15:30, συναγωνισασθαι} Nehemiah prayed himself pale. {#Ne 2:2} Daniel prayed himself "sick". {#Da 8:27} Hannah prayed, striving with such an unusual motion of her lips, that old Eli, looking upon her, thought her drunk. {#1Sa 1:13} Elijah puts his head betwixt his knees, as straining every string of his heart in prayer: {#1Ki 18:42} "he prayed, and prayed," saith St James; and, by his prayer, he had what he would of God. Whereupon also he infers (as a result) that "the effectual prayer of a righteous man avails much," if it be "fervent" {#Jas 5:16,17, ενεργουμενη} or working; if it be such as sets all the faculties awork, and all the graces awork, then it speeds. Every sound is not music; so neither is every uttering petitions to God a prayer. It is not the labour of the lips, but the travail of the heart. Common beggary is the easiest and poorest trade: but this beggary, as it is the richest, so the hardest. A man can with more ease hear two hours together than pray half an hour, if he "pray in the Holy Ghost," as St Jude hath it. {#Jude 1:20} He must strive with his own indevotion, with Satan's temptations, with the world's distraction: he must wrestle with God, and wring the blessing out of his hands, as the woman of Canaan did: he must "stir up himself to take hold of God," {#Isa 64:7} as the Shunamite did of Elisha, {#2Ki 4:30} as the Church did of her spouse, {#So 3:4} and "not let him go" till he bless us. This is to wrestle; this is to threaten heaven, as Gorgonia did, thus to be modestly impudent and invincible, as her brother speaks of her; in beseeching God, to besiege him, and get the better of him. as Jacob; whose wrestling was by "weeping," and his "prevailing" by praying. Ver. 25. **And when he saw that he prevailed not.]** He, that is, "the angel" (Christ) "that redeemed Jacob from all evil," {#Ge 48:16} and here held him up with the one hand as he strove against him with the other; and yielded himself overcome by the patriarch's prayers and

tears. *Deus ipse, qui nullis contra se viribus superari potest, precibus vincitur*, saith Jerome.

He touched the hollow of his thigh.] That, if he would needs have the blessing, he might have somewhat with it, ^{a} that might keep him humble, not ascribing the victory to his own strength. Pride is a weed that will grow out of any ground (like misletoe that will grow upon any tree); but, for most part, from the best. Like air in all bodies, it will have a being in every soul, and creeps into every action, either in the beginning, proceeding, or conclusion. Now therefore it is God's care to cure his people of this dangerous disease, as he did Jacob here, and afterwards Paul; ^{#2Co 12:7} who, if he had not been buffeted, "had been exalted," and carried higher in conceit than ever he was in his ecstasy.

^{a} *Victoria non fit sine vulnere: luxat nobis femur: immittit stimulum carni, & c.*

Ver. 26. **Let me go, &c.**] Pugna suum finem, cum rogat hostis, habet. Jacob, though lamed, and hard laid at, will not let Christ go without a blessing: to teach us, as our Saviour did, by the parable of the importunate widow, ^{#Lu 18:1-8} to persevere in prayer, and to devour all discouragements. Jacob holds with his hands, when his joints were out of joint. The woman of Canaan will not be put off, either with silence or sad answers. The importunate widow teacheth us to press God so far, till we put him to the blush, yea, leave a blot in his face (as the word there used signifies, *ὑποπιαζῆ*, **#Lu 18:5**), unless we be masters of our request. Latimer so plied the throne of grace with his, Once again, once again, restore the gospel to England, that he would have no nay at God's hands. ^{a} He many times continued kneeling and knocking so long together, that he was not able to rise without help. His knees were grown hard like camels' knees, as Eusebius reports of James, the Lord's brother. Paul "prayed thrice," ^{#2Co 12:8} that is, often, till he had his desire. Nay, Paulus Aemilius, the Roman general, began to fight against Perses, king of Macedonia, when, as he had sacrificed to his god Hercules and it proved not to his mind, he slew twenty various sacrifices one after another; and would not stop till in the one and twentieth he had descried certain arguments of victory. ^{b} Surely his superstition shames our indevotion, his importunity our faint heartedness and

shortness of spirit. Surely, as painfulness of speaking shows a sick body, so doth irksomeness of praying a sick soul.

{a} Act. and Mon.

{b} Sabellicus.

Ver. 27. **What is thy name?**] As if the angel should say, Thou art such a fellow as I never met withal. Titles of honour are not worthy of thee. Kneel thou down "Jacob," rise up "ISRAEL": Thou art a conqueror, if ever any were. *Factus et teipso fortior, et Creatore tuo superior. O quam hic honos non est omnium!* {a}

{a} Bucholz.

Ver. 28. **No more Jacob, but Israel.**] That is, not only, or not so much Jacob as Israel. Both these names he had given him, of striving and struggling. All God's Israel are wrestlers by calling, {#Eph 6:12} and, "as good soldiers of Jesus Christ," must "suffer hardness". {#2Ti 2:3} Nothing is to be "seen in the Shulamite, but as the appearance of two armies," {#So 6:13} maintaining civil broils within her. {a} The spirit would always get the better of the flesh, were it upon equal terms: but when the flesh shall get the hill, as it were, of temptation, and shall have the wind to drive the smoke upon the eyes of the combatant, and so to blind him, -upon such a disadvantage, he is overcome. For it is "not flesh and blood only" that "we wrestle against,"—whether we take the apostle's meaning, for the weakness of our nature or the corruption of it, -"but against principalities, against powers," &c.; against many, mighty, malicious adversaries; "spiritual wickednesses in high places," that are above us, and hang over our necks. Wherefore, we have more than need to "take unto us the whole armour of God," and to strengthen ourselves with every piece of it: whether those of defence, as "the girdle of truth, the breastplate of righteousness, the shoes of peace" and patience, "the shield of faith, the helmet of hope"; or those of offence, as, "the sword of the spirit," and the darts of prayer. {#Eph 6:14} At no place must we lie open; for our enemy is a serpent. If he can but bite the heel, he will transfuse his venom to the heart and head. God's "Spirit" in us "sets up a standard". {#Isa 59:19} The apostle sounds the alarm, Arm, arm. {#Eph 6:10-17} The Holy Scripture is our armoury, like "Solomon's tower, where hang a thousand shields, and all the weapons of strong men". {#So 4:4} God himself is the '

Αγωνοθεπης, that both ordaineth and ordereth our temptations with his own hand, as he dealt with Jacob. And the Lord Christ stands over us, as he did once over Stephen, {#Ac 7:55} with a crown upon his head and another in his hand, with this inscription, *Vincenti dabo*, "To him that overcometh will I give," &c. {#Re 2:7,11,17,26 3:5,12,21} Fight but with his arms and with his armour, and we are sure to overcome before we fight; for he hath made all our foes our footstool, and hath "caused us to triumph". {#2Co 2:14} Let therefore the assaults of our already vanquished enemies not weaken, but waken us: let their faint oppositions and spruntings before death encourage us, or rather enrage us, to do them to death: we are sure to be "more than conquerors," {#Ro 8:37} and to have *Victoriam Halleluatieam*, as the Britons, fighting for their religion, had once against the Saxons and Picts in this kingdom. {b}

{a} *Nunquam bella bonis, nunquam discrimina desunt.*

{b} Dr. Ussher, *De Britan. Eccles. Primord.* u. 332.

Ver. 29. **And he blessed him there.**] That was a better thing to Jacob than to answer his curious request of knowing the angel's name. So when the disciples asked our Saviour, {#Ac 1:6} "Wilt thou at this time restore again the kingdom to Israel?" "It is not for you to know the times," saith he, "but ye shall receive the Holy Ghost"; that is better for you, &c. {#Ac 1:8} God sometimes doth not only "grant a man's prayer," but "fulfil his counsel." {#Ps 20:4} This if he do not, because we sometimes ask we know not what, yet some better thing we shall be sure of. "I will strengthen the house of Judah, and they shall be as if I had not cast them off I and I will hear them." {#Zec 10:6}

Ver. 30. **I have seen God face to face.**] Christ would not tell Jacob his name, to lift up his mind above what he saw of him, and to insinuate that his name was "Wonderful," his essence incomprehensible. {#Jud 13:17,18} And whereas Jacob said here, he had "seen God face to face": he means only, *praesens praesentem*, as Moses spake with God "mouth to mouth". {#Nu 12:8} He saw not God's majesty and essence; for he is a God "that hides himself," {#Isa 8:17} and "dwells in the light unapproachable". {#1Ti 6:16} But he saw him more apparently and manifestly than ever he had done before. We can see but his "back parts" {#Ex 33:23} and live; we need see no more, that we may live. God that fills all, saith Nazianzen, though he lighten the mind, yet flies before the beams thereof; still leaving it,

as it is able, in sight to follow him; draws it by degrees to higher things; but ever interposeth between it and his incomparable essence, as many veils as were over the tabernacle. Some created shape, some glimpse of glory, Jacob saw; whereby God was pleased, for the present, to testify his more immediate presence; but not himself.

Ver. 31. **He halted upon his thigh.**] Yet had the blessing. So God's people are promised a hundredfold here, with persecution; that is tied, as a rag, to the profession of Christianity. Christ, our Captain, had a bloody victory of it. Paul "bare in his body the marks," or scars, "of the Lord Jesus"; {#Ga 6:17} and glories in these "infirmities," {#2Co 12:9,10} as he calls them. These are God's gems and precious ornaments, said Munster to his friends, pointing them to his sores and ulcers, wherewith God decketh his children, that he may draw them to himself. This he said a little before his death. At death, saith Piscator, God wrestles with his people, laying hold on their consciences by the menaces of the law. {a} They again resist this assault by laying hold upon God, by the faith of the gospel, well assured that Christ hath freed them from the curse of the law, by being made a curse for them on the cross. God yields himself overcome by this re-encounter; but yet toucheth their thigh, takes away their life. Howbeit, this hindereth not the sun of life eternal to arise upon them as they pass over Penuel.

{a} Joh. Manlii, *loc. com.*, 127.

Ver. 32. **Therefore the children, &c.**] This custom, Josephus saith, continued till his time. A ceremony indifferent in itself, and good by institution (in remembrance of that famous conquest), might become evil by abuse, if it turned into superstition.

Chapter 33

Ver. 1. **He divided the children.**] Carnal fear oft expels man's wisdom, and leaves him shiftless. But Jacob, after he had prayed and prevailed, was not so moped as not to know what to do in that great danger: he masters his fears, and makes use of two the likeliest means: (1.) The marshalling of his wives and children in best manner, for the saving of the last, at least; (2.) The marching before them himself, and doing low obeisance. So Esther, when she had prayed, resolved to venture to the king, whatever came of it. And our

Saviour, though before fearful, yet, after he had prayed in the garden, goes forth and meets his enemies in the face, asking them, "Whom seek ye?". {#Joh 18:4} Great is the power of prayer to steel the heart against whatsoever amazements.

Ver. 2. **He put the handmaids, &c.]** Of children and friends, some may be better beloved than others: and whereas all cannot be saved or helped, the dearest may be chiefly cared for.

Ver. 3. **And he passed over before them.]** As a good captain and shepherd, ready to be sacrificed for the safety of his charge. So the Captain of our salvation, the Arch-shepherd, Christ. So should the under-shepherds, the captains, as ministers are called, fight in the front, and bear the brunt of the battle, "not loving their lives unto the death, so they may finish their course with joy," {#Ac 20:24} *de scuto magis quam de vita solliciti*, as Epaminondas. The diamond in the priests' breastplate showed what should be their hardness and hardiness, for the people's welfare.

Ver. 4. **And kissed him.]** The word kissed hath a prick over every letter in the original: to note, say the Hebrew doctors, that this was a false and hypocritical kiss, a Judas-kiss. {#Hebrew Text Note} Καταφιλειν ου εστι φιλειν, saith Philo: *Amos non semper est in osculo*. But our interpreters are agreed that this kiss was a sign that his heart was changed from his former hatred, {a} and that those extraordinary pricks do denote the wonder of God's work therein; which is further confirmed in that they both wept, which could not easily be counterfeit, though they were in Ishmael, that notable hypocrite, {#Jer 41:6} and in the emperor Andronicus, who, when he had injuriously caused many of the nobility to be put to death, pretended himself sorry for them, and that with tears plentifully running down his aged cheeks, as if he had been the most sorrowful man alive. So the Egyptian crocodile, having killed some living beast, lieth upon the dead body, and washeth the head thereof with her warm tears, which she afterward devoureth, with the dead body. {b} We judge more charitably of Esau here. And yet we cannot be of their mind, that herehence conclude his true conversion and salvation. We must take heed we neither make censure's whip nor charity's cloak too long: we may offend in both, and incur the curse, as well by "calling evil good," as "good evil". {#Isa 5:20} Latomus of Lovain wrote, that there was no other a faith in Abraham than in Cicero. Another wrote a long defence and commendation of Cicero, and makes him a very

good Christian, and true penitentiary, because he saith, somewhere, *Reprehendo peccata mea, quid Pompeio confusus, eiusque partes secutus fuerim*. I believe neither of them. {c}

{a} *Qui probabilius loquuntur, aiunt eo ipso notari animi Esauici conversionem. -Am.*

{b} *Turk. Hist.*, fol. 50, 175.

{c} Joh. Manlii, *loc. com.*, 496, 483.

Ver. 5. **The children which God hath graciously given.**] Sept., *Εχαριτατο*. For children are God's gifts, as David taught Solomon. {#Ps 127:3} It is well observed, that good Jacob before a bad man, speaks religiously, "God of his grace," &c.; and Esau, as bad as he was, makes no jest of it. There is no surer sign of a profane heart, than to jeer at good expressions; than which, nothing now-a-days is more familiar. Carnal spirits cannot hear savoury words, but they turn them off with a scorn, as Pilate did our Saviour, speaking of the truth, with that scornful profane question, "What is truth?" Shall these scoffers be counted Christians? Could any that heard Elijah mocking the service and servants of Baal, believe that Baal was God in his esteem? Shall not Esau rise up in judgment against such profane persons? And shall not Jacob disclaim all such profligate professors for having any relation to him, that dare not speak religiously, for fear of some Esau in company? that are ashamed to seem what they are, with Zedekiah, lest they that are fallen to the Chaldeans should mock them?

Ver. 7. **After came Joseph near, &c.**] *Iussus accedere Joseph*, saith Junius; for he was but a little one of six years old, therefore he did nothing, but as his mother bade him; and, because he went before her, he is first named.

Ver. 8. **What meanest thou by all this drove? &c.**] He met it, but had not yet accepted of it: either that he might take occasion at their meeting, more mannerly to refuse the present; or, that he might show his brotherly affection frankly and freely, not purchased or procured by any gift or present. *Utrumque liberale et civile est, oblata munera modeste recusare, proesertim si grandia sint, et eadem ab instante humaniter acceptare.* {a}

{a} Piscator.

Ver. 9. **I have enough, my brother.**] Here is no mention of God: God is not in all the wicked man's thoughts: he contents himself

with a natural use of the creature, as brute beasts do. The godly taketh all as from God, and findeth no such sweetness, as in tasting how good the Lord is, in the creature. *Tam Dei meminisse, opus est, quam respirare*, saith one. But profane Esaus will neither have God in their heads, {#Ps 10:4} nor hearts, {#Ps 14:1} nor ways, {#Tit 1:16} nor words. {#Ps 12:4} They stand in a posture of distance, nay, of defiance to God.

Ver. 10. **As though I had seen the face of God.**] I cannot but see God, and his goodness, in thy so unexpected kindness. "The Lord hath done great things for me, whereof I am glad," {#Ps 126:3} and think my present well bestowed.

Ver. 11. **I have enough.**] Heb., I have all. Esau had much, but Jacob had all, because he had the God of all. *Habet omnia qui habet habentem omnia*, saith Augustine. Esau's "enough," in the original, is not the same with Jacob's. {a} There are two manner of enoughts. Godliness only hath contentedness. {#1Ti 6:6}

{a} ילבר, יל-לכ

Ver. 12. **Let us take our journey.**] The Hebrews note, that Esau speaks in few, Jacob more fully: because it is the guise of proud stately persons to speak briefly, and hardly to bring forth half their words. "The poor speaketh supplications," saith Solomon; "but the rich answereth roughly". {#Pr 18:23}

Ver. 13. **If men should over-drive.**] A pattern of a good pastor, ever to have an eye to the weak ones; and so to regard all in his flock, as he overdrive not any. "Who hath despised the day of small things?" {#Zec 4:10} Weak ones are to be received, "but not to doubtful disputations." {#Ro 14:1} Novices are not to be put upon the austerities of religion. {#Mt 9:15} Christ preached "as they were able to hear." {#Mr 4:33} Peter was specially charged to look to the "lambs." {#Joh 21:15} Christ "bears them in his bosom, and gently leads those that are with young." {#Isa 40:11}

Ver. 14. **Until I come unto my lord, unto Seir.**] Which yet he never meant, say some: it was but an officious lie, saith Tostatus. Others think that he did go to Seir, though it he not recorded. It is like he purposed to go, but was otherwise warned by God; as the wise men were, {#Mt 2:12} or necessarily hindered, as St Paul was in many of his intended journeys.

Ver. 15. **Let me find grace.**] That is, Condescend unto me, and leave none.

Ver. 16. **On his way unto Seir.**] Whither God had sent him beforehand to plant, out of Jacob's way. He was grown rich, desired liberty, and saw that his wives were offensive to the old couple; therefore he moved his dwelling to mount Seir, and left better room for Jacob; who, perhaps, had intelligence thereof from his mother, by Deborah, and so was the rather willing to return.

Ver. 17. **Built him an house, and made booths.**] So did his posterity, at their going out of Egypt, {#Ex 12:37} and, for a perpetual memorial thereof, were appointed to keep a yearly feast of booths or tabernacles, {#Le 23:34} made of green boughs of trees, in praise of God, who had now vouchsafed them better houses. And here one would wonder, saith a divine, {a} that all along, during the reign of David and Solomon, who gave a pattern of, and built the temple, and all those succeeding reformers, there should something be omitted about this feast of tabernacles, till their return from Babylon: yet so it was. {#Ne 8:16,17} This feast was kept, as it is thought, by Solomon, {#2Ch 7:8} and by these same Jews, {#Ezr 3:4} yet not in this manner. Now {#Ne 8:14} they had learned, by sad experience, to keep it aright, in dwelling in booths, by having been lately strangers out of their own land: to signify which, and profess themselves strangers—as this "Syrian ready to perish their father" {#De 26:5} was, now at Succoth—was the intent of that feast, and that rite of it, dwelling in booths. This is intimated, "They did read also out of the law," &c., {#Ne 8:17,18} which, till then, they had not done.

{a} T. Goodwin.

Ver. 18. **Came to Shalem.**] Or, Came safe and sound to Shechem, as the Chaldee interprets it.

Ver. 19. **For an hundred pieces of money.**] Heb., Lambs, -as {a} we call angels, Jacobuses, -because stamped with the image of a lamb. So #Jos 24:32, marg.; #Job 42:11.

{a} Sic pecunia, a pecude.

Ver. 20. **And he erected there an altar.**] (1.) As a memorial of the promises, and a symbol of God's presence; (2.) As an external profession of his piety; (3.) That he might set up God in his family, and season all his worldly affairs with a relish of religion.

Chapter 34

Ver. 1. **Went out to see the daughters of the land.**] Who went abroad at this time, with timbrels, to play, say the Hebrews; kept a solemn feast, saith Josephus. Hence Dinah's desire to see them. But what saith St Bernard? *Si tu otiose spectas, otiose non spectaris: tu curiose spectas, sed curiosius spectaris.* Dinah's wanton gadding, and gazing on others, gave occasion to the adulterer to look and lust after her. See the fruit of her needless getting abroad to see fashions and novelties. The name of a virgin, in the original tongues, *{a}* is derived from the house hiding; shadow; locked treasure; apple of the eye: to teach them to refrain ill company, and idle gadding. Young women are taught "to be keepers at home". *{#Tit 2:5}* As when they come abroad among men, they must be, if not veiled, as at Venice, yet clothed, and in their right minds, as that demoniac in **#Lu 8:35**. And this not only in winter, that they take no cold; but in the summer, that others take no heat from them, -which may rather burn them, than warm them, -as Shechem here did.

{a} תלוּחַב; of תב a house; הַמלע; of מלע to hide; אַתילט; of ללט to shadow. Παρθενος; of παραθειναι, to lay up. Κορη, a virgin, and the apple of the eye.

Ver. 2. **Saw her, he look her, and lay with her.**] *Ut vidit, periit.* By those windows of the eyes and ears, sin and death often enter: through them the devil throws balls of wild fire into the soul, and sets all into a combustion. *Visus, colloquium, contactus, osculum, concubitus,* do too oft one succeed another. *{a}* See to the five senses, if ye would keep out the enemy. Shut up the five windows, if ye would have the house, the heart, full of light, saith the Arabian proverb. Joseph's mistress cast her eyes upon him; but when she laid hands on him, she was the more inflamed, and set agog, as it were. The viewing, touching, or familiar talking with a woman, either without necessary occasion, or then, without prayer for holy affection, is dangerous, saith a grave divine. *{b}* Thou mayest not look intently upon what thou mayest not love. Democritus the philosopher pulled out his eyes, that he might not look upon forbidden beauties. This was no part of his wisdom: but it shall be ours, by mortification, to pluck the wanton eye out of old Adam, and to set it sober into the new man: to get that *oculum irretortum*, that well-ordered eye, that Job had; *{#Job 31:1}* that Joseph had; that

Gregory Nazianzen had, who could σοφρονιζειν τους οφθαλμους, tutor his eyes; that Charles V, Emperor of Germany, had, who would shut the casements, when at any time he saw fair women afar off, or heard that such were to pass by his window {c} It is not safe to pry into the beauty of a fair woman. Circe {d} often used allusively. may enchant us, the cockatrice slay us with her sight. "Let her not take thee with her eyelids," saith Solomon; {#Pr 6:25} as larks, while they gaze in a glass, are taken in a hunter's net. {See Trapp on "Ge 6:2"} {See Trapp on "Ge 26:7"}

{a} *Mars videt hanc, visamque cupit, potiturque cupita.* -Ovid.

{b} *Time Well Spent*, by Ezek. Culverwel, p. 53.

{c} *Saepe clausit fenestram, ne inspiceret formosiores foeminas, &c.* -Par., *Hist. Profan.*, p. 908.

{d} In Greek and Latin mythology the name of an enchantress who dwelt in the island of Aea, and transformed all who drank of her cup into swine.

Ver. 3. And his soul clave unto Dinah.] He kicked her not out of doors, as Amnon did Tamar, far sweeter to him in the ambition, than in the fruition; but to make amends, as they call it, by marriage, he seeks to go by the old rule in that case, *Et dote, et ducat*. Howbeit, marriage, God's ordinance, is not to be entered into through the devil's portal.

Ver. 4: Get me this damsel to wife.] This is praise worthy in Shechem, as bad as he was, that he correcteth his base-born love, or lust rather, by seeking to make her his wife; not without consent of parents on both sides; which, in the Church of Rome, is oftentimes not regarded. Children are a principal part of their parents' possessions, as Job's children were accounted by Satan; yea, a piece of themselves. "Have mercy upon me," that is, "upon my daughter". {#Mt 15:22} Fit it is, therefore, that they should by the parents be disposed of in marriage.

Ver. 5. And Jacob heard.] To his very great grief and regret: for she was his only daughter; a damsel of not more than fifteen years of age. The Hebrews say she was afterwards given to Job in marriage; but that is not likely; for she is reckoned among those that went down to Egypt. {#Ge 46:15}

And Jacob held his peace.] He felt God's hand upon his back; he therefore lays his own hand upon his mouth. And herein he did better in "ruling his own spirit," than his sons did, that "took the

city." {#Pr 16:32} "He sitteth alone, and is silent," {#La 3:28} saith the prophet of the afflicted person. So was Aaron; {#Le 10:3} so was David; {#Ps 39:9} so was the Lord Christ, as a sheep dumb before the shearer. The Romans placed the image of their goddess Angeronia upon the altar of Volupia, with her mouth shut, and sealed up; to signify, saith Macrobius, {a} that they that bridle their grief, and say nothing, shall, by their patience, soon attain to greatest pleasure. Patience in the soul, as the town clerk at Ephesus, {#Ac 19:35,36} sends away mutinous thoughts, as he did the many headed multitude; it quiets the boiling spirit, as Christ becalmed the raging sea, with "Peace," and "Be still"; it makes a David dumb—a dumb show, but a very good one; it says, *Cedamus: leve fit, quod bene fertur onus.*

{a} Macrob., lib. i., in *Som. Scip.*

Ver. 6. **And Hamor the father of Shechem,**] Unruly youth put their aged parents, many times, to much travail and trouble; as Samson, Shechem, Paris, &c. Green wood is ever shrinking and warping; whereas the well-seasoned holds a constant firmness.

Ver. 7. **The men were grieved, and very wroth.**] A pair of unruly passions, when combined, especially: they ride one upon the back of another, as kine do in a strait passage; and will make an Alexander kill his best friends, such as he would afterwards have revived, with the best and warmest blood in his own heart.

“Qui non moderabitur irae,
Infectum velit esse, dolor quod suaserit, et mens.”
- Horat.

Because he had wrought folly in Israel.] That is, in the Church, where fornication should "not be once named," much less committed. {#Eph 5:3} Sin is odious anywhere; most of all among saints. A thistle is unseemly in a garden, filthiness in a vestal, baseness in a prince. And yet, by the malice of Satan, there are, many times, more scandals in the Church than else where: such incest at Corinth, {#1Co 5:1} as not among heathens; such folly in Jacob's family, as not at Shechem, or Seir. "Sodom, thy sister, hath not done, she nor her daughters, as thou hast done, thou and thy daughters." {#Eze 16:48} This is lamentable!

Ver. 8. **And Hamor communed with them.**] A fond father seeks to satisfy the lust of a loose son, whom he should severely have punished; such parents are *peremptores potius quam parentes*, saith Bernard; like apes, that kill their young with culling them. They show their love as little, as if, by clapping their hands on their children's mouths, to keep the cold wind from them, they should strangle them to death. A fair hand, here, maketh a foul wound; when correction would be a kind of cure. *Severitas tamen non sit tetra, sed tetrica*, saith Sidonius. {a} For, as a cur by trying waxeth fiercer, and as new wine breaketh weak vessels; so too much severity overthroweth, and quite spillesh a tender mind.

{a} Sidonius, lib. iv. epist. 9.

Ver. 9. **And make ye marriages with us.**] The world thinks we may do as they; and what need we be so scrupulous and straitlaced? But saints must "walk accurately" {a} {#Eph 5:15} by line, and by rule; not as unwise, but as wise; having their feet where other men's heads are: for "the way of the wise is on high," saith Solomon; he goes a higher way to work than others; he may not buckle and stoop to their base courses. Singular things are conferred upon him; singular things are expected from him. An Israelite dare not yoke himself with any Sichemish heifer, that bears not the yoke of Jesus Christ. Those that "stood with the Lamb," had "not defiled themselves with women," &c. {#Re 14:4} *Nec aliunde noscibiles*, saith Tertullian of those primitive Christians, *quam de emendatione vitiorum pristinorum*. {b} They were distinguished from all others by their holy behaviour.

{a} Ακριβως, παρα το εις ακρον βαινειν.

{b} Tertul., *Ad Scapulam*.

Ver. 10. **And ye shall dwell with us, &c.**] Thus the world tempts the saints, by offer of profits, pleasures, and preferments. *Sed surdo cantilenam*. For they answer the world, as here, "We, cannot do this thing"; {#Ge 34:14} or, as the children of Israel bespake the king of Edom, "Let us pass, I pray thee, through thy country: we will not pass through the fields of profit, or vineyards of pleasure, &c.; we will go by the king's highway," chalked unto us in the Holy Scriptures: we will not turn to the right hand, or to the left, for any allurement or affrightment of thine, "until we have passed thy borders". {#Nu 20:17}

Ver. 11, 12. **Ask me never so much dowry.**] Heb., Multiply ye upon me, vehemently. Unbridled affection spares for no cost, so it may be satisfied. Judah parted with his signet, bracelets, and staff to the harlot. {#Ge 38:18} Herod, that old fornicator, bids the dancing damsel ask what she will, to the half of his kingdom. {#Mt 16:7} One there was that would not buy repentance so dear as the harlot demanded. {a} But those miscreants in Micah will give anything for a dispensation to live in sin; they offer "thousands of rams, and ten thousands of rivers of oil; yea, the sons of their body, for the sins of their souls." {#Mic 6:7}

{a} Demosth.

Ver. 12. {See Trapp on "Ge 34:11"}

Ver. 13. **Deceitfully, and said, Because he had, &c.**] Therefore they thought they had reason to do as they did. Satan doth so bemist men, many times, that they think they have reason to be mad, and that there is some sense in sinning; when as, indeed, our only wisdom is to keep God's laws; {#De 4:6} all which are founded upon so good reason, that, had God never made them, yet it had been best for us to have practised them.

Ver. 14. **That were a reproach unto us.**] And yet the world reproached them with nothing more than with their circumcision; as it is to be seen in Horace, Juvenal, Tacitus. Appion scoffs at it, and is answered by Josephus. But, as he were a fool that would be mocked out of his inheritance; so he, much more, that would be mocked out of his religion. "Ye have shamed the counsel of the poor," saith David, "because the Lord is his refuge"; because he runs to God by prayer. But to show how little he regarded their reproaches, he falls presently a-praying, "Oh that the salvation of Israel," &c. {#Ps 14:6,7} So Nazareth was a reproach cast upon Christ; and he glories in it: {#Ac 22:8} "I am Jesus of Nazareth, whom thou persecutest." He saith not; I am the Son of God, heir of all things, King of the Church, &c.; but, "I am Jesus of Nazareth." "If this be to be vile," said David, "I will be yet more vile." {#2Sa 6:22}

Ver. 15. **That every male of you be circumcised.**] Lo, herein was their deceit. How often is religion pretended, made a stale and stalking-horse to worldly and wicked aims and respects! A horrible profanation: as when Naboth was put to death at a fast; Henry VII, Emperor, poisoned in the sacramental bread, by a monk. Herod

pretends to worship Christ; intends to worry him, &c. "From such stand off," saith St Paul; {#1Ti 6:5} or, if ye come near them, "set a mark upon them". {#Ro 16:17,18} *Foenum habet in cornu.*

Ver. 16. **Then will we give our daughters.**] Whether Jacob were present at this whole conference, it is not certain. It is probable that he was not. For surely, he would either have dissuaded them from thus doing; or, if he had consented, he would have said something more to the Shechemites, for their better assurance. It is a maxim in Maehiavel; *Fidem tamdiu servandam esse, quamdiu expediat.* But Jacob had not known this depth of the devil: his sons better could skill of it. They seem to be somewhat akin to those Thracians, of whom it was anciently said, *Eos foedera nescire;* that they knew no covenants: or the Turks at this day, whose covenants, grounded upon the law of nations, be they with never so strong capitulations concluded, or solemnity of oath confirmed, have, with them, no longer force, than standeth with their own profit; serving, indeed, but as snares to entangle other princes in. {a} There is no faith, say they, to be kept with dogs; that is, with Christians. {b} And this, perhaps, they have learned of those pseudo-Christians, the Papists, who dealt so perfidiously with them at the great battle of Varna; where Amurath, the great Turk, seeing the great slaughter of his men, in spite of the oath given him by king Ladislaus, dispensed with by the Pope's legate, and beholding the picture of the crucifix in the displayed ensigns of the voluntary Christians, he plucked the writing out of his bosom, wherein the late league was comprised, and holding it up in his hand, with his eyes cast up to heaven, said, Behold, thou crucified Christ, this is the league thy Christians, in thy Name, made with me, which they have, without cause, violated: Now, if thou be a God, as they say thou art, and as we dream, revenge the wrong now done to thy Name, and me; and show thy power upon thy perjurious people, who, in their deeds, deny thee their God. {c} And it happened out accordingly: for God hates foul and faithless dealing. {#Zec 5:4 Ro 1:31} *Periurii poena divina exitium; humana, dedecus.* This was one of the laws of the twelve tables in Rome. {d}

{a} *Turk. Hist.*

{b} *Ibid.*, 755.

{c} *Ibid.*, 297.

{d} *Heu miser, etsi quis primo periuria celat, Sera tamen tacitus poena venit pedibus-Tibull.*

Ver. 17. **But if ye will not hearken.**] How often have men found treason in trust, and murder under show of marriage! as in **#1Sa 18:17,25 Da 11:17**, and in the massacre of Paris.

Ver. 18. **And their words.**] See the force of love, and hope of profit!

Ver. 19. **And the young man deferred not, &c.**] Heb., *Neque distulit puer*; The lad deferred not. He is called a lad or a child, that is, a fool; because he was carried, not by right reason, but blind affection, "walking in the ways of his heart and sight of his eyes". {#Ec 11:9} And the word {a} used to signify "youth," {#Ec 11:10} signifieth darkness; to note, that youth is the dark age, hot, and headlong, indeliberate and slippery, such as had need to "cleans their ways, by cleaving to the Word," saith David; {#Ps 119:9} where the word for "cleansing," properly signifies the cleansing of glass, which, as it is slick and slippery, so, though it be very clean, yet it will gather filth, even in the sunbeams, and of itself: which noteth the great corruption of this age.

{a} Ηρθος, of αιθω. Ατζηος, of ζεω.

Ver. 20. **And Hamor and Shechem, &c.**] These great men easily persuaded and prevailed with the people to have what they would. Great need have we to pray for good governors. When Crispus believed, who was the chief ruler of the synagogue, many Corinthians believed also. {#Ac 18:8} Paul was loath to lose the deputy; because his conversion would draw on many others, is on the contrary, Jeroboam caused Israel to sin; and generally, as the kings were good or evil, so were the people; in which, as in a beast, the whole body follows the head.

Ver. 21. **These men are peaceable, &c.**] Nothing more ordinary, with politicians, than to cover private ends and respects, with pretence of public good: as Jeroboam told the people, it was too much trouble for them to go up to Jerusalem to worship; they should take a shorter cut to Dan and Bethel. So Jehu, in all his reformatiōns, had a hawk's eye to a kingdom; his main end was, to settle the crown upon his own head. The Turkish Janizaries, desirous to be rid of their Sultan Osman, pretended, and persuaded the people, that he was Jaour, that is, an infidel; and that he endeavoured to betray the Turkish Empire to Christian dogs, May 18, 1622. {a}

{a} Parei, *Hist. Profan. Medal.*, 1176.

Ver. 22. **If every male among us be circumcised.**] {See Trapp on "Ge 34:26"}

Ver. 23. **Shall not their cattle, &c.**] Profit persuades mightily with the multitude. They all look to their own way; "Every one for his gain from his quarter". {#Isa 56:11} "Who will show us any good?" is *Vox populi*. {#Ps 4:6} And who begs not attention, or inoculates not his faithful endeavour into his friend's creed and belief, with a tale of gain!

Ver. 24. **And every male was circumcised.**] Many have lost their blood, and suffered so much trouble for their lusts, as, had it been for religion, they had been martyrs. But the cause, and not the punishment, makes the martyr. Samson and the Philistines died together; *sed diverse fine at fate. Multum interest, saith Augustine, et qualia quis, et qualis quisque patiatur.*

Ver. 25. **On the third day.**] Which is the worst day to those that are wounded; the critical day, as the surgeons call it. Wicked men are witty, to take their opportunity to act villany.

Ver. 26. **And they slew Hamor and Shechem.**] This is commended in apocryphal Judith {#RAPC Jdt 9:2} for zeal; which the canonical Scripture condemneth for self-will; and Jacob, on his death bed, cursed it for cruelty, and blessed himself from their assembly. {#Ge 49:6,7} *Quest.* But why doth he not more sharply reprove it here? *Ans.* *First,* he considered God's just judgment on the Shechemites; who, without the knowledge and faith of God, had profaned the sacrament of circumcision. A sin that God suffers not to pass without a sensible check, {#1Co 11:29,30} in his dearest children; how much less in strangers and enemies? The Donatists, that cast the holy elements of the Lord's Supper to dogs, were devoured of dogs. He that came without his wedding garment, was taken from the table to the tormentor. *Secondly,* Jacob gave place, for present, to his sons' rage and fury. Discretion in the choice of seasons for reprovng, is no less necessary than zeal and faithfulness in reprovng. Good physicians use not to evacuate the body, in the extremities of heat and cold. Good mariners do not hoise up sail in every wind.

Ver. 27. **Because they had defiled their sister.**] So it was just in God, though unjust in the instruments; who were therefore cursed by Jacob; {#Ge 49:7} but yet not rejected by God. His election is of free grace, and not of foreseen faith or works.

Ver. 28. **They took their sheet, &c.]** One only sinned; all suffered. "A little leaven leaveneth the whole lump". {#1Co 5:2,6} All the Corinthians were tacked with, and taxed for, the incestuous man's offence, because they bewailed it not, repressed it not He knew what he did, that prayed for pardon of his other men's sins.

Ver. 29. **And all their wealth,**] Or, Power: for in a man's wealth is his power; yea, it is his "tower of strength," {#Pr 18:11} and so much he is valued at, as he is able to disburse. {See Trapp on "Ge 31:1"}

And spoiled even all that was in the house.] So dealt Minerius at Merindol; Charles V, at Magdeburg; the bloody Papists, at the Parisian massacre. But when the Lord came to "make inquisition for blood, he remembered them." {#Ps 9:12} He drew articles of inquiry against them, as strict, and as critical, as ever the Spanish Inquisition; and dealt with them accordingly. Cambyses lighting off his horse, after he had been showing great cruelty to them of Athens, his sword flew out of the scabbard, and slew him. {a} If these brethren in iniquity sped better, they may thank a good God, whose terror fell upon the adjacent cities. For they did enough to undo, not themselves only, but their father, and his whole family. It was good counsel to such, that Tertullian gives to bloody Scapula; *Si nobis non parcis, tibi parce: si non tibi, Carthagini:* See thou undo not thyself and thy city by thy cruelty to Christians.

{a} Justin.

Ver. 30. **Are have troubled me.]** In mind and estate, {a} and many such trouble houses and trouble towns there are abroad. All places are full of them, and so is hell too. There God will trouble them another while, as he did Achan, {#Jos 7:25} when he will show mercy to such Jacobs in whose families that is committed that they abhor.

I being few in, number.] So the saints were ever a little flock, a poor few to the many; jewels, nothing so much in bulk as lumber; strangers, few, in respect of home dwellers; sons of God, few, to common subjects. When Christ "came to his own, his own received him not." {#Joh 1:12} He wondered at one good Nathanael, and set a "Behold" upon him, as a rare bird. {#Joh 1:47}

{a} *Cum in animo tum in rationibus.* -Jun.

Ver. 31. **Should he deal with our sister as with an harlot?**] Why, no: but should you therefore speak so boldly to your father, and deal so cruelly with your confederates; whom you first cheated into a covenant, and then basely butchered, when not able to help themselves? But anger is outrageous, and forethinks not what will follow hereafter, or becomes a man for present. Bridle it therefore.

Chapter 35

Ver. 1. **Arise, go up to Bethel.**] This is not the first time that God tells him of that vow, and calls for performance. See #Ge 31:13. It is with us, as with children—Eaten bread is soon forgotten: deliverances, commonly, are but nine days' wonderment at most; and it is ten to one, that any leper returns to give praise to God. If anything arouse and raise up our hearts to thankful remembrance of former mercy, it must be the sense of some present misery, as here. Jacob was in a great strait and fright: his sons had troubled him; the country was ready to rise upon him, and root him out: God also was justly displeased with him for his forgotten vow; yet chides him not, now that he was in heaviness; but takes his opportunity, for we are best when at worst, and gently minds him of what was his duty, and would be for his safety. Numa is said to have put so much confidence in his gods, that when he was sacrificing and news came that the enemy was at hand, he laughed, and said, *At ego rein divinam facio.* {a} Those Philistines were even ambitious of destruction, and ran to meet their ruin, that gathered themselves against Israel, while they were sacrificing and serving the Lord in their meet at Mizpeh. {#Isa 7:7} The Church, in her worship, is "terrible as an army with banners"; {#So 6:10} "a cup of trembling to all the people round about"; "a burdensome stone for all people"; "a torch of fire in a sheaf." {#Zec 12:2,3,6} He is a mad man that will meddle with her while she is upon good terms with Christ, her Champion. {#Isa 37:22} Balaam knew this, and therefore gave that villanous counsel. All Germany was in arms against that handful of Hussites in Bohemia, yet could not suppress them. {b} Geneva, a small people, surrounded with enemies, and barred from aid of neighbours, yet faithful with God, hath been hitherto strangely upheld. At the siege of Mountabone in France, the people of God, using daily humiliation, as their service would permit, did sing a Psalm after, and immediately before, their sallying forth. With which practice the

enemy coming acquainted, ever, upon the singing of the Psalm, upon which they expected a sally, they would so quake and tremble, crying, They come, they come, as though the wrath of God had been breaking out upon them. {c}

{a} Εγω δε ηρω—*Plut*

{b} *Germani nondum, viso hoste, Danico terrore percussi diffugerunt. -Pareus.*

{c} *Spec. Belli Sacri, 282.*

Ver. 2. Then Jacob said unto his household.] So Gideon began his reformation at his father's house. David also would walk wisely in the midst of his house; and this he calls "a perfect way," a sign of sincerity. {#Ps 101:2} This Psalm Bishop Ridley read over often to his family, hiring them to learn it by heart; and taking care that they might be a spectacle to all others of virtue and honesty.

Put away the strange gods.] Strange it was that such idols should be suffered among them. Calvin thinks that Jacob winked at Rachel's superstition, of a blind love to her; as Solomon gratified his mistresses of Moab. I should think rather that they were the idols of Shechem, brought into the house either by Jacob's sons and servants, or by the captive women.

Be clean, and change your garments.] God is to be approached unto with the best preparation we can make. Heathens saw that God is not to be drawn nigh unto, hand over head, but preparation to be made at home. {a} We wash us every day; but, when to dine with great ones, we wash us with balls, and put on our best.

{a} Ουκ εκ παροδου προσκυνειν, αλλ' οικοθεν παρεσκευασμενοι.—*Plut.* Heathens had their *caena pura* before their solemn sacrifices.—*Godw., Antiq.*

Ver. 3. And was with me in the way, &c.] *Deducendo, reducendo, fraenumque socero, fratri, finitimisque Shecemi inieciendo, ne me ullo pacto laederent,* saith Junius. All this called for thankfulness. Prayer and thanks should be like the double motion of the lungs. The air that is sucked in by prayer should be breathed out again by praises. God had heard Jacob; now he should hear of him.

Ver. 4. And they gave unto Jacob.] Now they were in danger of destruction, they would do anything. So those false Israelites, when God "slew them, then they sought him." {#Ps 78:34} So many, when

they are deadly sick, are wondrous good; as William Rufus, who vowed, upon his recovery, to see all vacancies furnished. {a} In the sweating sickness, so long as the ferventness of the plague lasted, there was crying, *Peccavi, peccavi*: the ministers were sought for in every corner—You must come to nay lord, you must come to my lady, &c. {b} The walnut tree is most fruitful when most beaten. Fish thrive best in cold and salt waters. The most plentiful summer follows upon the hardest winter. David was never so tender as when hunted like a partridge; nor Jonah so watchful, prayerful, as in the whale's belly. {c} When men suffer for their sin, {#La 3:39,41} hands and hearts and all are lift up to heaven, that before were as "without God in the world," and thought they could do well enough without him. A lethargy is commonly cured by a fever; worms killed with aloes; so are crawling lusts by bitter afflictions. Israel under the cross, will "defile" the idols that they had deified; {#Isa 30:22} and after that they were captives in Babylon, they could never be drawn to that sin, whatever they suffered for their refusal, as under Antiochus. I end, with St Ambrose: *Beata anima, quae est instar domus Iacobi, in qua nulla simulachra, nulla effigies vanitatis*: Blessed is that soul, that, like Jacob's house, hath no idol in it.

{a} Daniel's *Chro.*, fol. 58.

{b} Dike, *Of Deceitf.*, p. 217.

{c} *Vigilabat in ceto, qui stertebat in navi.*

Ver. 5. The terror of God was upon the cities.] The Hebrews tell us, that they pursued Jacob, and were beaten back by him: whereupon he saith, {#Ge 48:22} that he took that country "out of the hand of the Amorites, with his sword and with his bow." God might send a panic terror upon them as they were fighting against Jacob, and so bridle them from further attempts. The Syrians heard a noise of chariots and horses in the air, {#2Ki 7:7} made by angels, likely; or whether it were but their own fancy, as #Jud 9:36, and as the Burgundians took a field of standing corn for an army of fighting men, and fled for their lives. Theodosius, the Emperor, overcame the Persians and Saracens by means of a panic terror smitten into them by God; so that they ran into the river Euphrates, and above a hundred thousand of them perished in the waters. {a}

{a} Alsted, *Chronol.*, p. 300.

Ver. 6. **So Jacob came to Luz.**] Which was thirty miles from Shechem: a long journey for such a large family, who went it with hearts full of heaviness, for, "without were fightings, within fears": but this was their comfort, they went to see the face of God at Bethel. As they that "passed through the valley of Baca," though they took many a weary step, yet went "from strength to strength," because they were to "appear before God in Zion." {#Ps 84:6,7} Popish pilgrims, though used hardly and put to much expense and inconvenience, yet satisfy themselves in this, I have that I came for, viz., the sight of a dumb idol, as Calvin notes. What, then, should not we suffer to see God in his ordinances? "They shall bring your brethren as an offering to the Lord, upon horses, in chariots, and in litters," saith the prophet: {#Isa 66:20} that is, though sick, weakly, and unfit for travel; yet, rather in litters, than not at all.

Ver. 7. **Because there God appeared.**] Heb., *Revelavissent Dii*. Not the angels, but the sacred Trinity. {See Trapp on "Ge 1:1"}

Ver. 8. **But Deborah, Rebekah's nurse, died.**] A grave matron she was; of great use while she lived, and much missed when she died. This is not every man's case. Some have their souls, as swine, for no other use, than, as salt, to keep their bodies from putrefaction. {a} And when they die, they are no more missed than the sweepings of the house, or parings of the nails.

{a} *Suillo pecori anima pro sale.*

Ver. 9. **And God appeared, &c.**] A sweet allayment of his late heaviness for Deborah, and a gracious preparative to the ensuing loss of Rachel. The joy of the Lord is the Christian man's strength. {#Ne 8:10} One sight of him is enough to carry one through all conditions with comfort. As a man that hath his bones filled with marrow, and that hath abundance of good blood and fresh spirits in his body, he can endure to go with less clothes than another, because he is well lined within; so it is with a heart that hath a great deal of fat and marrow, communion with God, and feeling of his favour; he will go through troubles, in the fail of outward comforts. And as the lily is fresh, and looks fair, though among thorns; so will he, amidst miseries.

Ver. 10. **And God said unto him, &c.**] It is usual with God to revive and renew the promises with fresh supplies of comforts upon the hearts of his faithful servants, for the further confirmation of

their faith and hope. Thus he seals to us at every sacrament, besides those sweet supplies of the Spirit of promise, {επιχορηγια, #Php 1:19} whereby we are daily sealed to the day of redemption, as the merchant's goods are signed with his seal. {#Eph 1:13,4:30}

Ver. 11. **I am God Almighty.**] This is hardly persuaded; and yet it is the ground of all true comfort and spiritual security. We are apt to measure things according to our own model, as to think God so powerful as our understanding can reach, &c. But, for a finite creature to believe the infinite all-sufficiency of God, he is not able to do it thoroughly without supernatural grace; nor can he be soundly comforted till he comes to comprehend it. Of his will to do us good we doubt not, till, in some measure, we doubt of his power to help.

Ver. 13. **And God went up from him.**] Not by local ascension; for he is everywhere; but in respect of that visible sign of his glory, which he now withdrew from over, or from upon Jacob. For the righteous are as God's chariot, say the Hebrews on this text. Compare #So 6:12.

Where he talked with him.] Prayer is a free and familiar conference or intercourse with God; a parling with his Majesty, as St Paul calls it; {εντροχις, #1Ti 2:1} a standing upon interrogatories with him; especially when Satan, sin, and conscience accuse. It was a part of the Persian kings' silly glory, to keep their greatest subjects from coming near them without special licence. {#Es 4:11} To God we have free access upon all occasions, and are bid to "come boldly." {#Heb 4:16} If Seneca could say, *Audacter Deum roges, nihil illum de alieno rogaturus*; how much more may the faithful Christian, since all is his, God and all! {#1Co 3:22} Moses and Luther could have what they would of God. *Fiat voluntas mea*, saith Luther; and then he adds, *Mea voluntas, Domine, quia tua*: Let my will be done; but no otherwise mine, than as thine, Lord.

Ver. 14. **And Jacob set up a pillar.**] Or, Had set up a pillar, had poured a drink offering, &c., -to wit, #Ge 28:18,19. And now he either repeats it in the presence, and for the edification of his family; or else he repairs the pillar now ruined, and new consecrates it, by the old name Bethel.

Ver. 16. **She had hard labour.**] Woman, of all creatures, bringeth forth with most pain and peril, as the philosopher {a} observeth, and

experience confirmeth. Her only way is to send for Lady Faith, the best midwife; *{#ITi 2:15}* and thereby to repose upon him whose "voice causeth the hinds to calve," *{#Ps 29:9}* which yet, of all brute creatures, bring forth with greatest trouble, "bowing themselves," bruising their young, and "casting out their sorrows." *{#Job 39:3,4}*

{a} Arist., *De Anima.*, lib. vii.

Ver. 17. **Thou shalt have this son also.**] So she had "children," according to her desire; but this last, to her cost, for a chastisement of her strong affections, which drew on strong afflictions; as hard knots must have hard wedges. They that would needs have a penny for their pains, had no joy of their penny: when the end of the day came, *{#Mt 20:13}* when they were to go into another world, they saw that their penny was no such good silver; that preferment, profit, credit, were but empty things, and could not satisfy. It is best to be moderate in our desires after these outward things; and not so set upon it as to indent with God for such, and so much: this may be dangerous.

Ver. 18. **As her soul was in departing,**] viz., To God that gave it. It is a spiritual, immortal substance, distinct from the body; and can subsist of itself; *{a}* as the mariner can, when the ship is broken.

For she died.] In our birth, we rent our mothers, to death sometimes, whom before we had burdened; so far nature witnessing our viperous generation, because of sin, which we bring into the world.

But his father called him Benjamin.] Lest the former name should be a daily reminder of his loss. Let men make their burdens as light as they can, and not increase their worldly sorrow by sight of sad objects. It will come, as we say of foul weather, soon enough; we need not send for it. What should dropsy men do eating salt meats?

{a} *Epicharmium est illud; concretum fuit et discretum est, rediitque unde venerat, terra deorsum, spiritus sursum.*

Ver. 19. **And Rachel died.**] We forfeit many favours, by over loving them. Our jealous God will not endure us to idolise any creature. Let them that have wives, or any other thing they hold most dear to themselves, be as if they had none. So love, as to think of loss. *{a}*

Let all outward things hang loose, as an upper garment that we can throw off at pleasure. {#1Co 7:29}

{a} *Iudaei vitrum ex quo sponsus et sponsa biberunt, confringunt; ut memores sint sponsi fragilitatis humanae.*

Ver. 20. **And Jacob set a pillar upon her grave.]** To testify his love, and continue her remembrance. Dead friends may be lawfully thus honoured with monuments; *modo vitetur luxus et superstitio.* .

Ver. 21. **Beyond the tower of Edar.]** Or, Of the flock. This tower was built, it seems, for the safety and service of shepherds. There it was, probably, that those shepherds, #Lu 2:8, watched their flocks. There also, Helena, mother to Constantine the Great, did afterwards build a temple, for a memorial of the angels that there appeared to those shepherds, carolling Christ into the world.

Ver. 22. **Reuben went and lay with Bilhah.]** A foul fault, in so good a family: but so it sometimes falls out, by the malice of Satan, for the discrediting of religion. Such ugly incest was committed at Corinth, as was hardly {a} "heard of among heathen, that a man should have his father's wife." {#1Co 5:1} Some such there were among the kings of Egypt; but not many. Ethelbald, king of West Saxons, with great infamy marrying his father's widow Judith, enjoyed his kingdom but two years and a half. {b} But how hateful is that Spanish incest, by Papal dispensation! King Philip of Spain might call the Archduke Albert, both brother, cousin, nephew, and son: for all this was he unto him, either by blood or affinity; being uncle to himself, first cousin to his father, husband to his sister, and father to his wife. {c} Abhorred filth!

And Israel heard it.] And held his peace, because he saw God in it, chastising him for his polygamy. The punishment is sometimes so like the sin, that a man may boldly say, Such a sin was the mother of such a misery. And here is a pause in the Hebrew, to show Jacob's great amazement at this sad tidings. *Dolores ingentes stupent.* He was even "dumb, and opened not his mouth, because God was in it."

{#Ps 39:9}

{a} *Seleucus, Syriae rex, tradidit filio Antiocho novercam Stratonicen, cuius amore ille decumbebat.*
-Appian, in Syriacis.

{b} Dan., Chron., p. 12.

{c} Sandys's Relation of West. Religion.

Ver. 23. **Reuben, Jacob's firstborn.**] Who, though by his sin he fell from his birthright, yet is here reckoned as a patriarch, and afterwards, upon his repentance, not a little honoured. {#Ex 28:21,29 Re 21:12} God is not off and on with his elect; their frowardness interrupts not the course of his goodness.

Ver. 29. **And Isaac gave up the ghost.**] Twelve years after Joseph was sold, and forty years after he first became blind. Three special friends Jacob buries, in this chapter. Crosses come thick: be patient.

Chapter 36

Ver. 1. **Who is Edom.**] The name and note of his profaneness. A stigmatical Belialist. It were a happiness to the wicked, if they might be forgotten. {#Ec 8:10}

Ver. 4. **Eliphaz.**] Job's friend, say some: a good man; but much mistaken in Job, whom he so sharply censures.

Ver. 6. **From the face of his brother Jacob.**] Or, Before the coming of his brother Jacob; by a special providence of God, to make room for the right heir. It is he that "determineth the bounds of our habitations." {#Ac 17:26} It was he that espied out this land for his peculiar people; and that kept the room empty all the time of the Babylonish captivity, till the return of the natives; though it were a pleasant country, left destitute of inhabitants, and surrounded with many warlike nations. Piscator renders this text, *propter Iacobum*, and expounds it, Because he knew that the land of Canaan should be Jacob's, according to God's promise made to him in his father's blessing of him. But I doubt whether Esau would yield to him for any such reason.

Ver. 7. **For their riches were more, &c.**] And besides, mount Seir was more fit for a hunter. A good ease it was to Jacob, who had little joy in his neighbourhood. "God will not take the ungodly by the hand"; {#Job 8:20, marg.} no more will his people. When they are forced to be in ill company, they cry, "Oh that I had the wings of a dove! that I might flee away": {#Ps 55:6} or if that "Oh" will not set them at liberty, they take up that "Woe," to express their misery; "Woe is me, that I sojourn in Meshech!" &c. {#Ps 120:5} It was once the prayer of a good gentlewoman, when she came to die, being in much trouble of conscience: O Lord, let me not go to hell, where the wicked are; for, Lord, thou knowest I never loved their company here. {a}

{a} *Moses's Choice*, by M. Bur., p. 330.

Ver. 11. **And the sons of Eliphaz.**] See here the fulfilling of God's predictions and promises, even to an Esau. Will he be wanting to his obedient people?

Ver. 20. **These are the sons of Seir.**] Esau was by marriage allied to this Seir: for he married his niece Aholibamah: {#Ge 36:2} yet the children of Esau chased away the Horims of Seir, and dwelt in their stead in mount Seir. {#De 2:12} Wicked men are void of natural affection, in their pursuit of profit or preferment; Abimelech, Absalom, Athaliah, for instance; and that Amida, son of Muleasses, king of Tunis, who rose up against his father, and possessing himself of his kingdom, slew his captains, polluted his wives, took the castle of Tunis; and, after all, put out his father's and brethren's eyes, like as Muleasses himself, before, had dealt with his own brethren. {a}

{a} *Turk. Hist.*, fol. 745, 747, 642.

Ver. 24. That found the mules.] By breeding different kinds together, contrary to #Le 19:19. Neither did the world, till then, want any perfect kind of creature; for the mule and the ass differ not, but only in degree. The Greeks call mules half-asses. {a} See here, saith one, {b} the busy curiosity of some men's natures, given to new and strange inventions. So he that taught a parrot in Rome to repeat the Creed, every article in order, and by itself, distinctly. {c} Another, that painted the whole story of our Saviour's passion, both for persons and things, upon the nails of his own fingers. Had not he little to do, that learned to write a fair hand with his feet? Heidfeld saith he saw it with wonderment. And he {d} as little, that enclosed Homer's Iliads written in a nut? which Cicero tells us he saw with his eyes. These were laborious toys, *quae nec ignorantibus nocent, nec scientibus iuvant*, as Seneca saith {e} of sophistry. Hard they are to come by; but of no use or worth: like an olive, or date stone; hard to crack the one, or cleave the other: but nothing, or nothing worth aught, when cracked or cloven, within either, {f} This same foolish wittiness Alexander wittily scoffed, when he gave a fellow only a bushel of peas, for his pains of throwing, every time, a pea upon a needle's point, standing a pretty way off.

{a} Ημιονους.

{b} Bp. Babington.

{c} *Fuit olim psittacus Romae aureis centum comparatus, &c.*—C. Rhodig., lib. ii. cap. 32.

{d} Maiolus, *in Canic.*, coloq. 23.

{e} *Sphinx Phil.*, p. 785.

{f} Plin., lib. vii. cap. 12.

Ver. 31. Before there reigned any king, &c.] *Sicut herba tectorum praecocem habet vigorem, sed citius arescit. Exoriuntur impii, sed exuruntur.* They are set up on high, but "on slippery places"; {#Ps 73:18} advanced, as Haman, but to be brought down again with a vengeance. This observation the Hebrews make upon this text: While Edom reigns and flourishes, Israel groanes under the servitude of Egypt. Pomp and prosperity, then, is no sure note of the true Church.

Ver. 40. Duke Timnah, duke Alvah.] We had a Duke d'Alva lately in the Netherlands, governor there for the Spaniard, infamous for his inhumanity. For he roasted some to death, starved others, and that even after quarter; saying, though he promised to give them their lives, he did not promise to find them meat. {a} This was a right Romish Edomite. The Hebrews think the Romans came of the Idumeans. Sure I am, if they be not of the natural descent, they are of the spiritual, or unnatural; and so like, as by the one we may see the face, favour, and affection of the other.

{a} Grimston, *Hist. of Netherlands.*

Ver. 43. These be the dukes of Edom.] As the principality of Edom began with dukes, and rose to kings; so it returneth to dukes again, after the death of Hadad, in Moses's time. {#1Ch 1:51} It is likely, saith an interpreter, that, upon the unkind dealing of that Hadad, in denying to let Israel pass through his land, the Lord removed the dignity of kings from that commonwealth, and let it be ruled by dukes again; whereof eleven are here by name rehearsed. So sensible is God, and so severe, in punishing the least unkindness done to his people. Julius Pflugius, complaining to the Emperor, by whom he had been employed, of great wrong done him by the Duke of Saxony, received this answer: Have a little patience; *tua causa erit mea causa.* So saith God to his abused. "He reproveth," yea, deposes "even kings for their sakes"; {#Ps 105:14} and accounts that the whole "world is not worthy of them!" {#Heb 11:38} nay, not worth one

of them, how mean soever regard of outwards; as Chrysostom expounds it.

Chapter 37

Ver. 1. **In the land of his father's sojournings (Marg.).**] The dukes of Edom had habitations in the land of their possessions. {#Ge 36:43} But Jacob, with his father Isaac, were pilgrims in the land of Canaan; content to dwell in tents here, that they might dwell with God for ever. Justin Martyr saith of the Christians of his time: They dwell in their own countries but as strangers; have fight to all, as citizens; but suffer hardship, as foreigners, &c. {a}

{a} Πατριδας οικουσιν ιδιας, αλλ' ως παροικοι, &c.—*Epist. ad Diognetum.*

Ver. 2. **These are the generations.**] That is, Events, begotten of time, after he came to live with his father Isaac, who also wept for Joseph, {#Ge 37:35} as Junius.

With the sons of Bilhah, &c.] It is thought that these sons of the handmaids, for the baseness of their birth, were more modest than the rest; and that Joseph therefore, out of his humility, sorted himself with them. Probable it is, they were more unruly than the rest, and ill conditioned, -as such are, commonly, -whereof Joseph made complaint, and was therefore hated. *Veritas odium parit.* Truth is a good mistress; but he that follows her too close at heels, may hap to have his teeth struck out. *An expectas ut Quintillanus ametur?* said he. Those that are wakened out of sleep are usually unquiet, ready to brawl with their best friends. So here.

Ver. 3. **Because he was the son of his old age.**] The Chaldee Paraphrast renders it morally, Because he was a wise son, *in quo ante canos sapientia:* such a one as Macarius was, of whom Nicephorus saith, that, for his prudence and gravity while he was yet but a youth, he was surnamed παιδαριογερων, the old stripling. Josephus saith, he was very like his mother Rachel; and therefore his father so loved him. But Chrysostom saith, better, that it was for his virtuous life, and godly disposition. Goodness is lovely in any; much more in an own child. John was the best beloved disciple, because best conditioned. But otherwise, *Cavete,* saith Ambrose, *ne quos natura coniunxit, paterna gratia dividat.* Parents' partiality may breed heart-burings. {#Eph 6:4}

Ver. 4. **They hated him.**] 1. There is a *passion* of hatred: this is a kind of averseness, and rising of the heart against a man, when one seeth him; so that he cannot away with him, nor speak to him, nor look courteously or peaceably upon him; but one's countenance falls whea he sees him, and he oven turns away, and, by his good will, would have nothing to do with him. 2. There is a *habit* of hatred: when the soul is so soured with this leaven, so settled in this alienation and estrangement, that it grows to wish, and desire, and seek his hurt. And this is one difference between hatred and envy: whom men hate, they will harm; but sometimes men's gifts are envied, against whom no hurt is intended.

Ver. 5. **And Joseph dreamed.**] Of divine dreams to be regarded as oracles, {See Trapp on "Ge 20:3"}

They hated him yet the more.] So the Jews did Jesus, for his parables; especially when he spake of his exaltation.

Ver. 6. **Hear, I pray you, this dream.**] Thus he bespeaketh them, not out of a vain glorious boasting, but out of youthful simplicity, and because himself wondered at it. God also had a holy hand in it.

Ver. 7. **We were binding sheaves.**] This was fulfilled, when they came to him for grain into Egypt. Here Joseph dreams of his advancement, but not of his imprisonment: so do many professors, which therefore prove apostates.

Ver. 8. **Shalt thou indeed reign over us?**] They rightly interpreted the dream, yet stubbornly resist the revealed will of God. This leaves sin without a cloak, {#Joh 15:22} as it did in the Pharisees. They rightly interpreted that place in Micah, {#Mt 2:1-10} and yet, when Christ, to whom all their own signs did so well agree, came amongst them, they would by no means receive him; nay, they sent a message after him, saying, "We will not have this man to reign over us."

Ver. 9. **Behold, the sun, and the moon.**] The father of the family should be as the sun, full of heavenly light, and illightening all about him: The mother, as the moon, shining out in her husband's absence, and veiling to him, when he is in place. The children, as stars of light, or rather, as a heaven full of stars, as one saith well of Joseph: *Fuit Iosephi vita coelum quoddam lucidissimis virtutum stellis exornatum.* The people of God are called, "the host of heaven," {#Da 8:10} and are bid to shine as lamps, or rather, *φωστῆρες*, as those great lights of heaven. {#Php 2:15}

Ver. 10. **And his father rebuked him.**] Either as not yet understanding the mystery, or dissembling it. It is wisdom, at some time, and in some place, to pretend a dislike of another man's fact (so far as we may with truth), for the preventing of envy. This, some think, was Jacob's drift here. And therefore he draws an argument, *ab impossibili et absurdo*; Shall thy dead mother rise and reverence thee? A likely matter: and yet, as light as Jacob made of it, to unload Joseph of the envy, he laid it to heart. {#Ge 37:11}

Ver. 11. **And his brethren envied him.**] Envy is a filthy fruit of the flesh {#Ga 5:21} and the devil; who is called, the envious man; {#Mt 13:19,25} and such wisdom is said to be "devilish." {#Jas 3:15} The Pharisees, envying our Saviour, did the devil's work. {#Joh 8:41} So did Cain, the devil's patriarch, when he laid his cruel club on the innocent head of his brother Abel. And Saul, when, seized upon by the evil spirit more than a melancholy humour, he envied David, and sought his death. For, this vice, as it makes the heart to boil with hellish venom, so it blisters out at the tongue, as here; "They could not speak peaceably to Joseph," but scoff, and consult his ruin. It sits, also, looking out at the windows of the eyes; and, as a basilisk, blasteth the object. {a} Hence, *invidere*; to see with an evil eye, and naughty mind: and our English saith, to *overlook a thing*; that is, to bewitch it. This very looking upon other precellencies, whereby we are over shined, so as to lust to have that light put out, that our candle might shine above it—this is every man's sin—though it act nothing, yet it is abominable. {#Jas 4:5} As, on the other side, to rejoice in the good parts of others, though it eclipseth our light, and this from the heart; this is indeed more than to excel others in any excellency, if this be wanting. For this, it is good to get the heart fraught with mercy, meekness of wisdom, fear of God, -whose providence cuts us out our various conditions and proportions, -zeal for his glory, as Moses; humility, charity ("Love envieth not," #1Co 13:4); and to take heed of strife. {#Ro 13:13} "Envy and strife" go coupled; they are brought in there by the brace, as it were twisted together. Likewise, of pride and vain-glory; {#Php 2:3} covetousness; {#Pr 28:22} contention about words; {#1Ti 6:4} self-love, ignorance, &c.; all which make the soul sick of the fret, {#Ps 37:8 73:3} and to pierce itself through with many sorrows. For, this sin killeth the silly one, {#Job 5:2} if it kill no other. Envy and murder {b} go coupled. {#Ro 1:29 Ga 5:21} A hectic it is to itself, however; the same that rust is to iron,

blasting to corn, or a moth to the cloth it breeds in. It drinketh the most part of its own venom, gnaws on its own heart, is consumed in its own fire, as Nadab and Abihu were; and, like the snake in the fable, licks off its own tongue, as envying teeth to the file in the forge. Socrates called it, the saw of the soul. {c} David compares it to fire in billets of juniper, which burns vehemently, and continues, they say, more years than one. *Simul peccat et plectitur: expedita iustitia*, saith Petrarch. Other sins have some pleasure; this hath none, but torment. It is a very hell above ground, and paves a way to the unpardonable sin, as in Saul, and the Pharisees.

{a} *Nescio quis teneros, &c.; fascino*, Βασκαινω, i.e., τοις φαεσι κτεινειν.

{b} φθονου και φονου. φθονος, of φθινω, to consume.

{c} *Serram animae*.

Ver. 12. **In Shechem.**] Sixty miles from Hebron, where Jacob now dwelt.

Ver. 13. **And he said to him, Here am I.**] "Children obey your parents,"— *quorum divina est dignitas*, saith Chrysostom: our parents are Θεοι εφεστιοι, saith another; and Philo, for this maketh the fifth commandment a part of the first table, "for this is right." {#Eph 6:1} Blind nature saw it to be so. For it is not fit, saith the philosopher, to cross the gods, a man's own father, and his tutor or teacher. {a}

{a} Μη καλον κρινειν εναντια τοις Θεοις, πατρι, και Δαδασκαλω.—*Aristot., Rhetor.*

Ver. 14. **Well with thy brethren, and well with the flocks.**] His first care is for the welfare of his children. Many a Laban is more solicitous of his flock than of his family. It were better being Herod's swine than his son, said Augustus. Hawks and hounds are better tended and tutored in some great houses than children. Or if they be taught manners, and handsome behaviour, that is all that is cared for. But piety must be principally planted, where God's blessing upon posterity is expected: the promise whereof is therefore specially annexed to the second commandment. {a}

{a} Macrob.

Ver. 15. **What seekest thou?**] This was not the angel Gabriel, as the Hebrews will have it; but some courteous passenger, that thus offereth himself to wandering Joseph, and sets him in his way again.

At Athens there were public curses appointed against such as showed not those their error that were out of the way. ^{a} See the like, **#De 27:18**. "Brethren," saith St James, "if any of you do err from the truth, and one convert him, let him know that he saves a soul from death"; ^{#Jas 5:19,20} yea, he pulls him out of the fire of hell, saith Jude ^{b} ^{#Jude 1:23} for they that err from God's commandments are cursed. ^{#Ps 119:21}

^{a} Dion. Lamb., in *Corn. Nep.*

^{b} *Ex igne gehennali -Pareus.*

Ver. 16. **I seek my brethren.**] He stayed not at Shechem, whither his father sent him; but missing them there, he seeks farther, till he found them. This is true obedience, whether to God or man, when we look not so much to the letter of the law, as to the mind of the lawmaker; *apices iuris non sunt ius.*

Ver. 17. **And found them in Dothan.**] That is, In *Defection*. So found our Saviour his lost sheep, in utter defection, both of doctrine and manners: some four, or fewer, "that looked for the consolation of Israel."

Ver. 18. **They conspired against him.**] So did the husbandmen against Christ: "This is the heir," say they, &c. ^{#Lu 20:14} The word is by one rendered, They craftily conspired. The Greek hath it, malignantly: craft and cruelty go usually together in the Church's adversaries. The devil lends them his seven heads to plot, and his ten horns to push poor Joseph, that dreads no danger.

Ver. 19. **Behold, this dreamer.**] This captain dreamer, or, this architect of dreams. A lewd scoff, and, by it, a cruel calumny. Envy, so it may gall, or kill, cares not how true or false it be, that, it allegeth: it usually aggravates the matter beyond truth, to do mischief, as here. Their hearts were so big, swollen with spite and spleen, that they could not call him by his name, but "this dreamer." So the Pharisees called our Saviour, "this fellow." ^{#Lu 23:2} And "the Jews sought him at the feast, and said, Where is he?"—εκεινος—^{#Joh 7:11} They could not find in their hearts to say, Where is Jesus? as Saul asked not for David, but for "the son of Jesse," by way of contempt. Christ tells his disciples that men shall, in hatred of them, cast out their names for evil, for his sake. ^{#Lu 6:22} Their persons should be proscribed, and their names expunged, as unworthy to breathe in the common air. That like as we give names to newly born

babes; so when we cannot afford to mention a man's name, it shows we wish him out of the world: *{a}* *Nomine Christianorum deleto, qui Remp. exercebant.* So those bloody tyrants of the primitive times sounded the triumph beforehand, and engraved the victory they never got, upon pillars of marble. *Ubicunque invenitur nomen Calvini, deleatur,* saith the *Index Expurgatorius.* After Stephen Brune the martyr's death, his adversaries commanded it to be cried, that none should make any more mention of him, under pain of heresy. *{b}* So in Queen Mary's days, one Tooly, hanged for felony, for defying the Pope, was, after his death, suspended and excommunicated; and strict charge given, that no man should eat or drink with him; or if any met him by the way, he should not bid him good morrow, or call him by his name. *{c}* It was not for nothing, surely, that our Saviour, in token of hearty reconciliation, requires men to greet their enemies, and to call them friendly by their names. *{#Mt 5:47}*

{a} *Sic apud Latinos dicebantur capitis diminutionem pati, qui ex albo a censoribus expungebantur.*

{b} *Act. and Mon., fol. 820.*

{c} *Ibidem, fol. 1439.*

Ver. 20. And we will say.] So they consult, to cover their murder with a lie. One sin admitted makes way for another. He that hath fallen down one rung of hell's ladder, knows not where he shall stop, till he break his neck at the bottom.

Ver. 21. And he delivered him out of their hands.] Josephus relates his arguments, whereby he prevailed with them: as (1.) That God would surely see them; (2.) Their father would extremely grieve at it; (3.) That Joseph was but a child, and their brother; (4.) That they would bring upon themselves the guilt of innocent blood, &c. It was happy they hearkened to him. God would have it so: and he will ever have one Reuben or another, to deliver his. It is not in vain for some one to stand for God and his people against many adverreties. When the Pharisees had destined our Saviour to death, *{#Joh 7:1}* Nicodemus, though he had none in the council to second him, spoke in his behalf, *{#Joh 7:51}* and for that time frustrated their bloody intention. See the like, **#Jer 26:24.**

Ver. 22. Shed no blood.] Every drop of it hath a tongue to cry for vengeance. Well might King James say, that if God did allow him to kill a man, he would think God did not love him. David, God's

darling, falling into that crimson sin, carried the bruise of that fall with him to his grave. Woe to those Italians that blaspheme oftener than swear; and murder more than revile or slander! {a}

{a} Sandys's *Relation of West. Relig.*, sec. 13.

Ver. 23. **They stripe Joseph out of his coat.**] For, (1) It an eyesore to them; (2.) There with they would colour their cruelty. And this while they were doing, Joseph used many entreaties for himself, but they would not hear him. {#Ge 42:21} Reuben also pleaded hard for the child, but all to no purpose. {#Ge 37:22} Their tender mercies were cruelties.

Ver. 24. **They cast him into a pit.**] Where they meant he should pine and perish with hunger, which is a more cruel death than to die by the sword. {#La 4:9} Thus died Drusus by the command of Tiberius; food being denied him, he had eaten the stuffings of his bed. {a} I have heard of a certain bishop, saith Melancthon, who, having cast ten men into a dungeon for their religion's sake, kept them there so long without all manner of food, that they devoured one another. {b}

{a} *Druso adeo alimenta subducta, ut tomentum a culcitra tentaverit mandere.*-Tacit.

{b} Joh. Manlii, *loc. com.*, 124.

Ver. 25. **And they sat down to eat.**] To weep for their wickedness, they should have sat down rather. But the devil had drawn a hard hoof over their hearts, that either they felt no remorse of what they had done, for present; or else they sought to ease themselves of it by eating and merry making. "They drank wine in bowls; but no man was sorry for the affliction of *Joseph*." {#Am 6:6} Nay, perhaps they had so tired themselves with making away their brother, that they were even spent again, and stood in need of some refreshing. The good providence of God was in it howsoever, that they should there sit down, till the merchants came by from Gilead, which was a market for merchants. {#Jer 8:22 22:6} "All things co-operate for good to them that love God." {#Ro 8:28}

Ver. 26. **What profit is it? &c.**] *Cui bono* said that old judge in Rome. {a} This is a song that most men will listen to. As the Jassians in Strabo, delighted with the music of an excellent harper, ran all away, when once they heard the market bell ring, save a deaf old man, that could take little delight in the harper's ditties. But it were

to be wished, that whenever we are tempted to sin, we would ask ourselves this question, What profit is it? &c.

{a} Cic., *Orat. pro. C. Rabir.*

Ver. 27. For he is our brother, and our flesh.] This consideration should be, as the angel's call to Abraham, to stay our hand from striking another; (1.) That he is our brother, in respect of God; for "have we not all one father? hath not one God created us?" {#Mal 2:10} (2.) That he is "our flesh," in regard of our first parents. {#Ac 17:26 Isa 58:7}

Ver. 28. For twenty pieces of silver.] A goodly price! not all out the price of a slave. {#Ex 21:32} Here "they sold the just one for silver, and the poor for a pair of shoes." {#Am 2:6} The Hebrews tell us, that of these twenty shekels, every of the ten brethren had two, to buy shoes for their feet {a}

And they brought Joseph into Egypt.] Little knowing what a prize they had in their hand, even the jewel of the world, and him that should one day be lord of Egypt. The saints, for their worth, are called "princes in all lands"; {#Ps 45:16} kings in righteousness, {b} though somewhat obscure ones, -as Melchisedec. {#Heb 7} They are called "God's portion"; {#De 32:9} "the dearly beloved of his soul"; {#Jer 12:7} "a royal diadem in the hands of Jehovah." {#Isa 62:3} This the cock on the dunghill, the Midianitish muckworms take no notice of. They could see no comeliness in Christ, though the fairest of ten thousand; nothing more than a despicable man. "How can this man give us his flesh to eat?" {#Joh 6:52} God had hid him ("in whom all the treasures of" worth and "wisdom were hid," #Col 2:3) under the carpenter's son: this pearl was covered with a shellfish; so are all God's precious people, for most part, objects in the world's eye; their glory is within; "their life is hid": they are great heirs, but as yet in their non-age; kings, but in a strange country; heads destined to the diadem; but this "the world knows not." {#1Jo 3:1} Let it suffice us that God, and all that can spiritually discern, know it; and so shall others: as Joseph's brethren did him, in his bravery. For "when Christ, our life, appear, we shall appear with him in glory." {#Col 3:4}

{a} Pirke R. Eliez, cap. 38.

{b} "Many righteous," are "many kings." Compare #Mt 13:17 with #Lu 10:24.

Ver. 29. **He rent his clothes.**] In token of extreme passion. A custom in use also among some heathens.

Ver. 30. **The child is not; and I, &c.**] In an old manuscript, I met with these words thus pathetically rendered:—

“Heu quid agam! periit puer ille, puer puer ille.”

Reuben was the oldest, and therefore thought he should be most blamed. Besides, he had not forgot how highly his father had been lately offended with him, for his detestable incest.

Ver. 31. **And dipped the coat in the blood.**] That Jacob might think his son Joseph was dead; and so make no further inquiry after him.

Ver. 32. **Know now whether it be thy son's coat.**] One Philip, bishop of Beauvieu, in France, in the time of our Richard I, being a martial man, and much annoying our borders, was by King Richard in a skirmish happily taken, and put in prison. The bishop hereupon complained to the Pope, who wrote in the behalf of his son, as an ecclesiastical person, &c. The king sent to the Pope the armour he was taken in, with these words engraven thereon, "Know whether this be thy son's coat, or not." Which the Pope viewing, swore it was rather the coat of a son of Mars, than a son of the Church; and so bade the king use his pleasure. {a}

{a} Heyl., *Geog.*, p. 108.

Ver. 33. **It is my son's coat, &c.**] The Lord may well say as much of hypocrites: Their outward form of godliness is the garb of my sons and daughters; but some evil spirit hath devoured them, who use it only in hypocrisy. They are fair professors, but foul sinners. And when the filthy stoner goes damned to hell, what shall become of the zealous professor? As the churl said to the Bishop of Cullen, praying in the church like a bishop; but as he was a duke, going guarded like a tyrant: Whither thinkest thou the bishop shall go, when the duke shall be damned?

Ver. 34. **Mourned for his son many days.**] *Puerilitas est periculorum pelagus.* Few live to be old, for one evil beast or another that devours them: as for one apple that hangs till it falls, many are cudgelled down or gathered off the tree. We should learn to bury children and friends, while yet alive; by acting their death to ourselves aforehand.

Ver. 35. **And all his sons, &c.**] Oh, faces hatched with impudence! Oh, hearts hewn out of a rock! Could they cause his woe, and then comfort him? Miserable comforters were they all; such as the usurer is to the young novice, or the crocodile that weeps over the dead body that it is devouring. These were the evil beasts that devoured Joseph. {a}

But he refused to be comforted.] Wherein he showed his fatherly love, but not his son-like subjection to God's good providence: without the which, no evil beast could have set tooth in Joseph; whom he was sure also to receive safe and whole again at the resurrection: which was a great comfort to those afflicted Jews, {#Da 12:2} and those mangled martyrs. {#Heb 11:34}

Thus his father wept for him.] Jacob's father Isaac, saith Junius; which might very well be; for he lived twelve years after this, and likely loved Joseph best, for his great towardsness.

{a} *Nullae infestae hominibus bestiae, ut sunt sibi ferales plerique Christiani. -Am. Marcell., lib. ii. cap. 2.*

A sad thing that a heathen should see cause to say so.

Ver. 36. **And the Midianites.**] Little knew Joseph what God was in doing. Have patience, till he have brought both ends together.

Chapter 38

Ver. 1. **And it came to pass at that time.**] Before the rape of Dinah, the sale of Joseph, and soon after their return from Mesopotamia.

Judah went down from his brethren.] A green youth of thirteen or fourteen years of age, left his company, where he might have had better counsel. There is a special tie to perseverance in the communion of saints. They that "forsake the assembling of themselves together," axe in a fair way for apostasy. {#Heb 10:25}

To a certain Adullamite.] There is a double danger of evil company. (1.) Infection of sin, -at least, defection from grace. (2.) Infliction of punishment. {#Re 18:4}

Ver. 2. **And Judah saw there, &c.**] He saw, took, went in, all in haste: *Patre inconsulto, forte etiam invite*; his father neither willing nor witting. Hence, for a punishment, was so little mercy showed to

his sons. These hasty headlong matches seldom succeed well. It is not amiss to marry, but good to be wary. Young men are blamed of folly for following "the sight of their eyes" and "lust of their hearts." {#Ec 11:10} *Sed Leo cassibus irretitus dicet, Si praescivissem.*

Ver. 3. **And she conceived, &c.]** St Jerome tells us of a certain drunken nurse, that was got with child by her nursling, a boy of ten years old. {a} This he relates as monstrous, and takes God to witness that he knew it to be so.

{a} Bruson., lib. iv. cap. 9.

Ver. 4. **She called.]** Shush named her two latter children; the one it is like by the licence, the other by the absence of her husband.

Ver. 5. **He was at Chezib.]** Called also Achzib. {#Mic 1:14} It hath its name from lying.

Ver. 6. **And Judah took a wife for Er.]** When he was but fourteen years of age, as appears by the Chronicle, seven years after the selling of Joseph. And here it is well observed, {a} that though Judah took a wife without his father's consent, yet he will not have Er to do so.

{a} Musculus.

Ver. 7. **Wicked in the sight of the Lord.]** A Sodomite, say the Hebrews; but this is hard to say. {a} As an evildoer, he was soon cut off. {#Ps 37:9} God would not have such to be his son Christ's progenitor. Too wicked he was to live: you may know him to be the son of a Canaanitess. *Partus sequitur ventrem.*

{a} In Heb., *videtur esse allusio seu inversio nominis.* ער erat ער: q.d., *Er erat vigil perversus.*

Ver. 8. **And Judah said unto Onan.]** At fourteen years of age likewise. For, from the birth of Judah to their going down to Egypt, were but forty-three years. And yet before that, Pharez had Hezron and Hamul, {#Ge 46:12} being married about the fourteenth year of his age; which was, doubtless, too soon. Childhood is counted and called the flower of age. {#ICo 7:36} And so long the apostle would have marriage forborne. While the flower of the plant sprouteth, the seed is green, unfit to be sown. Either it comes not up, or soon withereth. Too early marriages is one cause of our too short lives. Pursuit of sexual pleasure is death's best harbinger, saith one.

Ver. 9. **When he went in unto his brother's wife.**] God, for the respect he bears to his own institution of marriage, is pleased to bear with, cover, and not impute many frailties, follies, vanities, wickednesses that are found between man and wife. Howbeit, there is required of such a holy care and conscience, to preserve between themselves, by a conjugal chastity, the marriage bed undefiled; taking heed of an intemperate or intempestive use of it: which by divines, {a} both ancient and modern, is deemed no better than plain adultery before God. *Qui cum uxore sua, quasi eum aliena, concumbit, adulter est,* saith that heathen. {b} Onan's sin here was self-pollution, aggravated much by his envy that moved him to it, expressed in these words, "lest he should give seed to his deceased brother." And the more sinful was this sin of his in spilling his seed; because it should have served for the propagation of the Messiah; therefore the Lord slew him: as also, because he was not warned by his brother's punishment. {c}

{a} *Intemperans in coniugio, uxoris suae adulter est. -Aug. In uxorem alienam omnis amor turpis est, in suam vero nimius. -Hieron.*

{b} Seneca.

{c} *Hebraei inquirunt perinde ut homicidam, reum esse qui temere semen profundit. -Mercer., in loc.*

Ver. 10. **Wherefore he slew him.**] God oft punisheth the abuse of the marriage bed, either with untimely death—it was well said of one, {a} that Venus provides not for those that are already born, but for those that shall be born—or else with no children, misshapen children, idiots, or prodigiously wicked children, &c. *Cavete* let this consideration be as the angel standing with a drawn sword over Balaam's shoulders.

{a} Cuffe's *Differ. of Ages*, 106.

Ver. 11. **Lest peradventure he die also, &c.**] Judah lays the fault all on her, whereas it was in his sons. Sarah, on the other side, blamed herself only for barrenness. {#Ge 16:2} "Judge not, that ye be not judged": but "if we judge ourselves, we shall not be judged." In judging of the cause of our crosses, we are oft as far out as she was, that laid the death of her child to the presence of the good prophet.

Ver. 12. **The daughter of Shuah, &c.**] This was just in God upon Judah, for his fraudulent dealing with Tamar; whom he neither

married to his son Shelah, nor suffered to be married to another. Sin is oft punished in kind.

Ver. 13. **To shear his sheep.**] And so to put by his sorrow, as Jonathan did his anger, by going into the field to shoot. At sheep shearings they had feasts. {#*Isa* 25:8,11}

Ver. 14. **Covered her with a veil.**] As they that do evil shun the light. She was going about a deed of darkness.

For she saw that Shelah was grown.] She ran into this foul sin, partly for revenge, and partly for issue. But this excuseth her not: for the revenge she took was private; and she should have sought a godly seed by lawful wedlock, and not by abominable incest. Discontent is the mother of much mischief; as it was in Judas, Haman, &c.

Ver. 15. **He thought her to be an harlot.**] Because she sat in an open place: first, *In bivio*, saith Junius, where there is liberty of looking every way; the guise and garb of harlots. {#*Pr* 7:12,9:14 *Eze* 16:24,25} Next, she sat covered: whores were not altogether so shameless then as now: they shun not to be seen with bold and bare faces, breasts, and wrists. {a} Such a sight may soon inflame a Judah; nay, occasion a Job to break his covenant. {#*Job* 31:1} The ivy bush showeth there is wine within: which, though no evil follow upon it; yet the party shall be damned, saith Jerome, because she offered poison to others, though none would drink it. See #**Isa 3:16**.

Because she had covered her face.] Some read, Because she had coloured or painted her face. But that he knew her not by her voice one would wonder. Surely, he was so set upon the satisfying of his lust that he minded nothing else. Lust is blind; "and if the blind lead the blind," &c.

{a} #**Ho** 2:2 -"Let her take away her fornication from her face, and her adultery from between her breasts";
laid out, and painted, or patched.

Ver. 16. **Let me come in unto thee.**] This is recorded, (1.) To cut the comb of those proud Jews, that glory so much of their pedigree, and name of Judah. How could they say, "We be not born of fornication?" {#*Joh* 8:41} (2.) To mind us that there is no Church to be found on earth without blot and blemish. (3.) That we may consider and admire the utter abasement of our Lord Christ, who would be

born, not only of holy, but of impure parentage. And this, to show, 1. That he borrowed no grace or glory from his progenitors, and as he needed not to be ennobled, so neither was he disparaged by them; 2. That by his purity and passion all our sins are expiated and done away; like as the sun cleareth whatsoever filth is found in the air or on the earth. Three women only are mentioned in his genealogy; Rahab the harlot, Bathsheba the adulteress, and this incestuous Tamar; {#Mt 1:3,5,6} to show his readiness to receive the most notorious offenders, that come unto him with bleeding and believing hearts.

{#ITi 1:15}

Ver. 17. **Wilt thou give me.**] The love of money breeds noisome lusts. {#ITi 6:9} Harlots are *sordida poscinumia*, as Plautus hath it.

Ver. 18. **And he gave it her, and came in unto her.**] He gave her whatsoever she desired; as the manner of such men is: and although he committed incest ignorantly, yet not through ignorance, but through heat of lust, which is brutish and boisterous, burning as an oven: whence the Greeks have named it: and Plato compares it to a headstrong horse. {a}

{a} Ἐπιθυμία ἀπο τοῦ θυμεν *ardere. Plato appetitum assimilat equo, qui sit, σκολιός, κρατερῶχος,*

Βραχυτραχηλός, μελαγχρῶς, κωφός, μαντιγί μογίς υτεικῶν.

Ver. 20. **By the hand of his friend.**] His broker. Fie upon such Adullamites! Such coal carriers as this, saith one, be good to scour a hot oven with. Such another was Jonadab to Amnon. How much better that heathen, that answered, *Amicus tibi sum, sed usque ad aras.*

Ver. 21. **Where is the harlot?**] The holy whore, as the Hebrew word importeth; such as committed that filthiness, under a pretence of holiness. Such, among the heathens, were the lewd worshippers of Priapus (this is thought to be Baalpeor); and Venus at Cyprus; where the maids, in honour of their goddess, prostituted their chastity to all that would, once a year. So in their Lupercals and Bacchanals at Rome, *in quibus discurrebatur ad publicos concubitus*, for like reason. Of such unclean persons, even by God's house, we read in #2Ki 23:7, and of such as "sacrificed with harlots" in #Ho 4:14, who brought their hire for a vow; called therefore, the price of a salt bitch (dog). {#De 23:17,18} *Vah propudium!*

Ver. 22. **There was no harlot in this place.**] Few places can say so. Every house in Egypt had a dead corpse in it; and too many houses

here have such, as, "living in pleasure, are dead while they live." {#171 5:6} {a} Of this sort was that *Arlet*, a skinner's daughter in Normandy, whose nimbleness in her dance made Duke Robert enamoured, &c. On her he begat our William the Conqueror. {b} In spite to whom, and disgrace to his mother, the English called all whores, *harlets*. But who can read without detestation, that in Rome a Jewess may not be admitted into the stews, unless she will be first baptized? as Espencaeus, an honest Papist, complains. {c}

{a} *Sane, hercle, homo voluptati obsequens fuit dum vixit. -Terent.*

{b} Heyl., *Geog.*, p. 96.

{c} Espencae., *De Continentia*, lib. iii. cap. 4.

Ver. 23. **Lest we be shamed.**] His care was more to shun shame, than sin. How much better that heathen! *Satis nobis persuasum esse debet, &c.*; this we should be fully persuaded of, saith he, that although we could conceal the matter from all, both gods and men, yet we should do nothing covetously, nothing unjustly, nothing against chastity, or common honesty. {a} Though I were sure, saith another philosopher, {b} that all men would be ignorant of what evil I do, and that all the gods would forgive it me; yet, for the filthiness that is in sin, I would not commit it. Plato condemns the poets for saying, that it were no matter though men did commit sin, so they could hide it. {c} *Si non caste, saltem caute.* How much better the Christian poet! *Turpe quid acturus, te, sine teste, time.* "Wherefore hast thou despised the commandment of the Lord, to do evil in his sight," though none else saw thee? said God to David. {#2Sa 12:9} And David, in his sorrowful confession, saith as much to God upon the matter; "Against thee, thee only, have I sinned"; viz., in respect of the secrecy of my sin; therefore it is added, "and done this evil in thy sight." {#Ps 51:4}

Behold, I sent this kid, &c.] He comforts himself in the loss of his pledge, that yet he had been as good as his word: but not a word we hear of sorrow for his sin; which, if he can but keep secret, he rests secure. This is a piece of natural atheism; and it is general. {d}

{a} *Nihil tamen avare, nihil iniuste, nihil libidinose, nihil incontinenter esse faciendum. -Cicero Offic.*

{b} *Si scirem homines ignoraturos, et Deos ignoscituros, tamen propter peccati turpitudinem peccare non vellem. -Sen.*

{c} Ως λυσitteλει το αδικειν εαν λανθανη.—Auson.

{d} *Quasi dicat, Ego steti promissis, hoc mihi sufficit.*

Ver. 24. Bring her forth, and let her be burnt.] He was willing to be rid of her, for fear of losing his son Shelah, and therefore passeth a precipitate and savage sentence, to burn a great-bellied woman; which the very heathens condemned as a cruelty, in Claudius. {a} Howbeit there are that take these to be his words, not as a judge in the cause, but as an accuser. {b} "Bring her forth," sc., into the gates, before the judges; and let her be burnt if found guilty, according to the custom of the country. We read not of any that were, by God's law, to be burnt with fire, but the high priest's daughter only, for adultery. {#Le 21:9} Hence the Hebrews say, that this Tamar was Melchizedek the high priest's daughter. But it is more likely she was a Canaanitish proselyte. Let us beware of that sin, for which so peculiar a plague was appointed, and by very heathens executed. See **#Jer 29:22,23.**

{a} Dio, lib. lvii.

{b} *Verba Iudae de vivicomburio Thamaræ, non sunt Iudicis, sed Accusatoris. -Alsted.*

Ver. 25. By the man, whose these are, &c.] So his secret sin comes to light. All will out at length, though never so studiously concealed. {#Mt 10:26} "That which hath wings shall tell the matter." {#Ec 10:20} It was a quill, a piece of a wing, that discovered the Gun Powder Plot. {a}

Discern, I pray thee, whose are these.] So, when we come to God, though he seem never so angry and ill set against us, can we but present unto him ourselves his own; our prayer, Mediator, arguments, all his; and then say, as she here to Judah, "Whose are these?" he cannot deny himself.

{a} *Ut taceant homines iumenta loquentur. — Juven.*

Ver. 26. She hath been more righteous than I.] A free confession, joined with confusion of his sin; for he knew her no more. This was, to "confess and forsake sin," as Solomon hath it. {#Pr 28:13} Not like that of Saul; "I have sinned, yet honour me before the people": {#1Sa 15:30} or that of those in the wilderness; "We have sinned; we will go up": they might as well have said, We have sinned, we will sin. {#De 1:41} The worser sort of Papists will say, When we have sinned, we

must confess; and when we have confessed, we must sin again, that we may also confess again, and make work for new indulgences and jubilees; making account of confessing, as drunkards do of vomiting. {a} But true confession goes along with hatred, care, apology.

{a} Sandys's *Relation of West. Relig.*, sec. 8.

Ver. 27. **Behold, twins were in her womb.**] Betokening two peoples pertaining to Christ. The Jews first put forth their hand, as it were, willing to be justified by their works, and to regenerate themselves. For this, they were bound with a scarlet thread—condemned by the law: wherefore, pulling back their hand, they fell from God. Then came forth Pharez, the breach-maker, that is, the violent and valiant Gentiles; who took the first birthright and kingdom by force: who when they are fully born, then shall the Jews come forth again. {#Ro 11:11,25,26} And that this is not far off, hear what a worthy divine, {a} yet living, saith: In #Da 12:11 we have a prophecy of the final restoration of the Jews, and the time is expressed, which is 1290 years after the ceasing of the daily sacrifice, and the setting up of the abomination of desolation, which is conceived to be in Julian's time; who did essay to rebuild the Temple of the Jews, which was an abomination to God; who therefore destroyed it by fire out of the earth, tearing up the very foundation thereof, to the nethermost stone. This was *Anno Dom.* 360, to which if you add 1290 years, it will pitch this calculation upon the year 1650. Before this, Babylon must down, &c.

{a} Mr Case's *God's Wait. to be Grac.*, p. 58.

Chapter 39

Ver. 1. **And Potiphar, an officer of Pharaoh's.**] See here a sweet providence, that Joseph should fall into such hands. Potiphar was provost-marshal, keeper of the king's prisoners. And what could Joseph have wished better than this, that, since he must be a prisoner, he should be put into that prison, where he might, by interpreting the butler's dream, come to so great preferment? Chrysostom, in his nineteenth Homily on the Ephesians, saith: We must not once doubt of the divine providence, though we presently perceive not the causes and reasons of many passages. And this he

sweetly sets forth by apt similitudes drawn from the works of carpenters, painters, bees, ants, spiders, swallows, &c. Surely, as a man, by a chain made up of various links, some of gold, others of silver, some of brass, iron, or tin, may be drawn out of a pit: so the Lord by the concurrence of several subordinate things, which have no manner of dependence, or natural coincidency among themselves, hath oftentimes wrought and brought about the deliverance and exaltation of his children, that it might appear to be the work of his own hand. {a}

{a} See M. Reynold on *Psalm cx. 5.*

Ver. 2. And the Lord was with Joseph, and he, &c.] "The Lord" also "is with you, while ye be with him": {#2Ch 15:2} and so long you may promise yourselves prosperity; that of Gaius, howsoever, -that your souls shall prosper; and for most part also, your outward estates. If it fall out otherwise, it is because God will have godliness admired for itself. If ungodly men prosper, it is that ease may slay them, {#Pr 1:32} and "that they may perish for ever." {#Ps 37:20} *Moritur Zacharias Papa, rebus pro Ecclesiae salute et Apostolicae sedis dignitate, non tam pie quam prospere gestis,* saith Sigonius. This was little to his commendation, -that he was not so pious as he was prosperous.

Ver. 3. And his master saw.] Though he knew not God, yet he acknowledged that God was the giver of prosperity, and that piety pleaseth him. This ran into his senses, but wrought not kindly upon his heart.

Ver. 4. And Joseph found grace in his sight.] This also was of God, who fashioneth men's opinions, and therefore Paul, though he went to carry alms (and such are commonly welcome), yet prays that his "service might be accepted of the saints." {#Ro 15:31}

And he served him.] As his page or chamberlain; afterwards he became his steward. He that is faithful in a little shall be master of more.

Ver. 5. The Lord blessed the Egyptian's house.] There is nothing lost by any love men show to the saints. "God is not unfaithful to forget" it, nor unmindful to reward it. {#Heb 6:10}

Ver. 6. And he knew not aught he had, &c.] Some expound this of Joseph, that he took nothing for all his pains, but the food he ate; did

not feather his own nest, as many in his place would have done; nor embezzle his master's goods committed to his trust. But without doubt the other is the better sense: Potiphar took what was provided for him, and cared for no more. This is few men's happiness; for usually the master is the greatest servant in the house.

And Joseph was a goodly person.] But nothing so goodly on the outside as on the inside. {a} His brethren had stript him of his coat, but could not disrobe him of his graces. Still he retained his piety and fear of God, his integrity and faithfulness toward his master, his chastity and modesty toward his mistress, his spiritual prudence and watchfulness over himself. How stoutly did he resist the devil, despise the world, subdue the flesh! Many "archers shot at him, but his bow abode in strength, and the arms of his hands were made firm by the hands of the mighty God of Jacob." {#Ge 49:23,24} Of bodily beauty, {See Trapp on "Ge 6:2"}

{a} *Pulchrior in luce cordis quam facie corporis.*

Ver. 7. After these things.] After he had been ten or eleven years in that house. So long he was safe: yet at length set upon. Learn we always to stand upon our guard; to do, as it is reported of the bird Onocrotalus, that she is so well practised to expect the hawk to grapple with her, that even, when she shutteth her eyes, she sleepeth with her beak exalted, as if she would contend with her adversary. {a} A man is to expect, if he live out his days, to be urged to all sins, to the breach of every branch of the ten commandments, and to be put to it in respect of every article of our creed.

His master's wife cast her eyes upon Joseph.] She looked and lusted. {b} {See Trapp on "Ge 34:2"}

And she said, Lie with me.] An impudent harlotry, that could so barely and basely solicit. Such a frontless *propudium* was that in the #Pr 7:13,18. Such were those insatiate empresses, Messalina, wife to Claudius; and Barbara, wife to Sigismund, emperor of Germany, *faemina immensae libidinis et procacitatis inverecundae, quae saepius viros peteret quam peteretur. Vitam omnem censuit inanem, quae non coitu, luxu, ac libidine contereretur.* {c} And such were those brazen faced courtezans that Franciscus Junius, that learned

man, met with; and for their sakes abhorred the company of all women ever after, as himself recordeth in his own life.

{a} *The Divine Cosmographer*, p. 94.

{b} *Non dicit Moses, "Vidit"; "Aspexit," &c. Hic fuit aspectus impudicus.* -Pareus.

{c} Pareus, in *Medul. Hist. Profanae*, p. 786. *Haec stultas vocabat virgines pro Christi nomine passas, quod voluptatum gaudia non gustassent.*

Ver. 8. But he refused.] So would but a few have done of his years (he was now about twenty-seven), and that might have committed this sweet sin, as they wickedly call it, with so much security and secrecy, &c. The fear of God is both a virtue, and a keeper of other virtues. It is the bond of perfections, as Paul saith of charity. It is the ribbon or string that ties together all those precious pearls, the graces, as Peter saith of humility. {a} It is, as Basil saith of the same grace, *caeterarum virtutum* θησαυροφυλακτιον, the storehouse of other virtues; and, as Chrysostom, the mother, and root, and nurse, and foundation, and ligament of all good things in us. {b}

Behold, my master wotteth not, &c.] *Beneficium postulat officium.* To argue from bounty to duty, is but right reason: but to argue, as most do, from God's liberality to liberty in sin, is the devil's logic. Joseph will not deal so basely with his master, though an Egyptian. To render good for evil is divine; good for good is human; evil for evil is brutish; but evil for good is devilish. "Should we again break thy commandments," saith holy Ezra, {#Ezr 9:14} after so many mercies and deliverances? There is so much unthankfulness and disingenuity in such an entertainment of mercy, that heaven and earth, he thinks, would be ashamed of it. Every blessing is a binder, and each new deliverance a new tie to obedience. The "goodness of God should lead us to repentance," saith Paul. {#Ro 2:4} And this Peter picks out of Paul's Epistles, as one of the choicest sentences, and urged it upon those to whom he wrote. {#2Pe 3:15}

{a} εγκομβωσασθε. {#1Pe 5:5}

{b} Μητηρ, και ριζα, και τραφος, και υπδθερις, και συνδεριμδς των αγαθων.—*Chrysost.*

Ver. 9. Neither hath he kept back anything from me but thee.] As the beams of the sun shining upon fire doth discourage the burning of that, so should the shining of God's mercies or man's favours on us quench and quell lust and licentiousness in us.

Because thou art his wife.] *In primitiva ecclesia Christiani animo animaque inter se miscebantur, et omnia, praeter uxores, indiscreta habebant,* saith Tertullian. Community of wives is a monster in religion. {a}

How then can I do this great wickedness? &c.] So he calls it; not a trick of youth, a light offence, a peccadillo; but "wickedness," and "great wickedness." Abhorred be that religion of Rome that licenseth it; nothing better herein than that of the Turks, whose Koran tells us, that God did not give men lusts and appetites to be frustrated, but enjoyed; as made for the enjoyment of man, and not for his torment, wherein his Creator delights not. {b}

And sin against God.] Who makes the marriage covenant, and keepeth the bonds. {#Pr 2:17} Thus David, {#Ps 51:4} "Against thee, thee only, have I sinned," &c. The trespass was against Uriah, but the transgression against God, who only can remove the guilt, remit the punishment. And here, though the iron entered into Joseph's soul, sin could not; because it was fraught with: God's fear. He had "set God at his right hand," with David, {#Ps 16:8} and "therefore was not moved" by the importunate impudency of his wanton mistress. Satan knocked oft at that door, but there was none within to answer or open. He struck fire, but upon wet tinder. Joseph in Egypt, like a pearl in a puddle, keeps his virtue still, wherever he comes.

{a} *Ensis, equus, mulier: caetera κοινὰ φύλων.*

{b} Blunt's *Voyage into the Levant*, 82.

Ver. 10. And it came to pass, as she spake, &c.] A violent temptation valiantly withstood and vanquished; and that by the force of the fear of God, that powerful grace where it may bear sway. Alexander, Scipio, Pompey, tempted with the exquisiteness and variety of choicest beauties, forbore that villany; not for conscience' sake, or fear of God, whom they knew not, but lest thereby they should stop the current of their victories, and obscure the glory of their remarkable valour. But what saith Cyprian? As it is the greatest pleasure to have overcome pleasure, so there is no such victory as that that is gotten over a man's lusts. This none but a Joseph fearing God can do. For "the fear of the Lord is pure," saith David: {#Ps 19:9} it

"is to hate evil," not forbear it only, saith Solomon; and he instanceth in inward evils, as pride, arrogancy, &c., so unchaste thoughts, lustful vipers, and hankerings after strange flesh. These the fear of God purgeth upon and represseth; not suffering a man to sin, though he could do it so closely and covertly that the world should be never the wiser. Lo, this is chastity: and it differs herein from continency, which is the best we can say for those heathens aforementioned. The continent person refrains the outward act of uncleanness, either for love of praise or fear of punishment, but not without grief; for inwardly he is scalded with boiling lust. Whereas the chaste man, like St Paul's virgin, {#1Co 7:34} is "holy both in body and in spirit"; and this with delight, out of fear of God and love of virtue. Now, if upon such a ground we can refuse proffered pleasures and preferments, resolving rather to lie in the dust with Joseph than to rise by wicked principles, the trial is as sound as if we had endured the tortures of the rack. {#Heb 11:35}

As she spake to Joseph day by day.] Satan will not be said with a little, nor sit down by a light repulse. A man must give him a peremptory denial (*απαρνησασθω*) again and again, as our Saviour did; and yet the tempter departed not, but for a season. He is called Beelzebub, that is, the Master Fly, because he is impudent as a fly, and soon returns to the bait from which he was beaten. He will be egging us again and again to the same sin, and try every way to overturn us. Many times he tempts by extremes, as he did Mr John Knox, on his deathbed; first, to despair, by setting before him his sins; and, when foiled there, afterwards to presumption, and challenging of heaven as his due, for his many good works, and zeal in the Scottish Reformation. {a} So he dealt here by Joseph. He first set upon him on the left hand, when he sold him for a slave; and when this prevailed not, he sets here a Delilah to tickle him on the right side, and to tie him with the green withes of youthful pleasures. *Sed pari successu:* but he lost his labour. Joseph was *semper idem*; famous for all the four cardinal virtues, if ever any were. See here in this one temptation, his fortitude; justice; temperance; and prudence, in that he shuns the occasion; for he would not only not lie with her, but not "*be with her*," saith the text: and that a man is indeed, that he is in a temptation; which is but a tap to give vent to corruption.

To lie by her, or to be with her.] "Keep thee far from an evil matter," saith Moses. {#Ex 23:7} "Come not nigh the door of" the harlot's "house," saith Solomon. {#Pr 5:8} "Flee fornication," saith Paul. {#1Co 6:18} And "Flee youthful lusts." {#2Ti 2:22} Not abstain from them only, but "flee" them, as ye would do a flying serpent. These are God's commandments: and they are to be "kept as the sight of the eye." {#Pr 7:2} The Nazarite might not only not drink wine, but not taste a raisin or the husk of a grape. {#Nu 6:3,4} The good Christian is taught to "abstain from all appearance of evil"; {#1Th 5:22} and to "hate the very garment that is spotted by the flesh." The devil counts a fit occasion half a conquest; for he knows that corrupt nature hath a πανσπερμια, a seed plot of all sin: which being drawn forth and watered by the breath of ill company, or some other occasion, is soon set awork, to the producing of death. Satan cheats us, when he persuades us that it is no conquest, except we beat away the temptation, yet keep the occasion by us. God will not remove the temptation till we remove the occasion. And in such case to pray, "Lead us not into temptation, but deliver us from evil," is to thrust our finger into the fire, and then pray it may not be burnt. A bird while aloft is safe; but she comes not near the snare without danger. Solomon thought himself wise enough to convert his wives, and not be corrupted by them. But "it came to pass, when Solomon was old, that his wives turned away his heart after other gods," &c. {#1Ki 11:4} He that can shun or remove the occasion, of his own proper motion, as Joseph did, he is the man; this is grace; here is a victory.

{a} Mr Perkins.

Ver. 11. To do his business.] To look up his bills of account, saith the Chaldee. Idleness is the devil's opportunity, the hour of temptation. But let a man be never so busy about his lawful employments, he is to expect assaults. As he is not idle, so neither is Satan: but walks about, and spreads his snares for us in all places, and businesses; speaking a good word also in temptations that come from the flesh, which are therefore called "his messengers," {#2Co 12:7} and by giving place to them, we "give place to the devil." {#Eph 4:27}

And there was none of the men of the house there within.] Josephus saith that they were all gone forth to a feast; and she only left at home, as feigning herself sick. Sick she was, as likewise

Amnon, with the lust of concupiscence, which the apostle calls *παθος*, a disease, {#1Th 4:5} such as those which the physicians say are *corruptio totius substantiae*; the body and soul are both tainted and rotted by it. Other diseases consume only the matter of the body, but this, the holiness and honour of the body. {a} Other sicknesses sanctify us, but this profanes us, and lets the devil into our hearts. Behemoth lieth in the fens; {#Job 40:21} that is, the devil in sensual hearts; as Gul. Paris. applieth it. And when the waters of the sanctuary flowed, the miry places could not be healed. {#Eze 47:11}

{a} *Quod sanitas in corpore, sanctitas in corde. -Bern.*

Ver. 12. **And she caught him by his garment.**] By wanton touches and dalliance, mental adultery is oft committed. He that "toucheth his neighbour's wife, shall not be innocent," saith Solomon. {#Pr 6:29} This is the offensive "right hand," that must be "cut off." {#Mt 5:30} The harlot "caught the silly simple, and kissed him; and with an impudent face said unto him; —" {#Pr 7:13} "till a dart struck through his liver": {#Pr 7:23} *cogit amare iecur.*

And he left his garment in her hand.] This second time is Joseph stript of his garment; before, in the violence of envy, now of lust; before, of necessity, now of choice; before, to deceive his father, now his master. Infamy and other misery he was sure to suffer, but that must not drive from duty. {#2Co 6:8} The Church "comes from the wilderness," that is, through troubles and afflictions, "leaning on her beloved"; {#So 8:5} choosing rather to suffer than to sin. The good heart goes in a right line to God, and will not fetch a compass, but strikes through all troubles and hazards to get to him. It will not break the hedge of ally commandment, to avoid any piece of foul way. The primitive Christians chose rather to be thrown to lions without, than left to lusts within: *Ad leonem mayis quam lenonem*, saith Tertullian. I had rather go to hell pure from sin, saith Anselm, than to heaven polluted with that filth. {a} I will rather leap into a bonfire, saith another of the fathers, than wilfully commit wickedness against God. {b} Of the mouse of Armenia they write, that she will rather die than be defiled with any filth. Insomuch as if her hole be besmeared with dirt, she will rather choose to be taken than to be polluted. Such are, or ought to be, the servants of God; "unspotted of the world," {#Jas 1:27} "undefiled in the way." {#Ps 119:1}

{a} *Malem purus a peccato et innocens gehennam intrare, & c.*

{b} *Potius in ardentem rogam insiliero quam ullum peccatum in Deum commiserio. -Pintus, in Dan.*

Ver. 13. **And it came to pass, &c.]** Incontinency is a breeder. It never goes alone, as some say the asp doth not, but hath many vices; impudency, subtlety, treacherous cruelty, &c., that come of it, and accompany it; crying out, and calling to one another, as they once did; "Now Moab to the spoil." {#2Ki 3:23}

Ver. 14. **See, he hath brought in an Hebrew.]** So she calls him, by way of contempt; as they called our Saviour Nazarene, and his followers Galileans. The Arians called the true Christians Ambrosians Athanasians, Homousians, &c. {a} And at this day, the most honourable name of Christian is in Italy and at Rome a name of reproach; and usually abused, to signify a fool, or a dolt. {b}

{a} Sir Humphrey Lynde.

{b} W. Fulke, *Rhem. Test. on Acts xi.*, sec. iv.

Ver. 15. **And it came to pass, &c.]** How many innocents, in all ages, have perished by false accusation! Here, this vermin accuseth her husband of foolishness, her servant of filthiness; which she first affirmeth, secondly confirmeth, by producing his garment, left in her hands. That "accuser of the brethren" {#Re 12:10} set her on; as he did the malicious heathens, to traduce and denigrate those pure primitive Christians (purer than snow, whiter than milk; ruddier than rubies; their polishing was of sapphire, #La 4:7), as so many murderers, man-eaters, adulterers, church-robbers traitors, &c. {a} Which last, Lipsius calls *Unicum crimen eorum, qui crimine vacabant*. So the Waldenses were spitefully accused of Manicheeism, and Catharism; and thereupon a Croisado *crusade* was published against them, as common enemies. {b} So, a little afore the massacre of Paris, it was given out by the French Papists, that the Protestants in their conventicles plotted treason, acted villany, &c. {c} And after the massacre, there was a coin stamped, in the fore-part whereof, together with the king's picture, was this inscription; *Virtus in rebelles*: and on the other side, *Pietas excitavit iustitiam*. Those that kill a dog, make the world believe he was mad first: so the enemies of the Church ever first traduced her to the world, and then persecuted her; {d} first "pulled off her veil," and then "wounded her." {#So 5:7}

{a} Tertullian.

{b} Arch. Ussher., *De Christ. Eccles. Success. et Statu.* p. 236.

{c} Camden's *Elisab.*, fol. 163.

{d} *Qui son chien vult tuer, la rage luy met sus.*—A French Proverb.

Ver. 16. {See Trapp on "Ge 39:12"} {See Trapp on "Ge 39:15"}

Ver. 17. **And she spake unto him, &c.]** Here "the adulteress hunteth for the precious life." {#Pr 6:26} Her lust, as Amnon's, turneth into extreme hatred. This is just the custom of a courtezan:—

“Aut te ardentem amat, aut te capitaliter odit.”

- Mantuan.

Heathens tell us the like of their Hippolytus; that when Phaedra, his stepmother, could not win him to her will this way, she accused him to his father Theseus, as if he had attempted her chastity: whereupon he was forced to flee his country. Likewise of Bellerophon, a young prince, with whose beauty Sthenobaea, queen of Argives, being taken, solicited him to lie with her; which when he refused, she accused him to her husband, that he would have ravished her. {a} This he believing, sent him with letters to Iobates, king of Lycia, to make him away; Iobates put him upon many desperate services, to have despatched him. But finding him a valiant and victorious man, he afterwards bestowed his daughter on him, with part of his kingdom. Which when Sthenobaea heard of, she hanged herself for woe. {b} So perhaps did this housewife in the text, when she saw Joseph so highly advanced by Pharaoh. The death, howsoever, was too good for her.

{a} Ovid, *Metam.*

{b} Homer, *Iliad*, lib. vi.

Ver. 18. {See Trapp on "Ge 39:15"}

Ver. 19. **His wrath was kindled.]** Heb., *Exarsit nasus eius.* Good cause he had, if all had been true that his wife told him. {#Pr 6:34,35} It is well known how the rape of Lucrece was punished upon the Tarquins. Valentinian, the Emperor, defiled the wife of his subject Maximus. Maximus afterwards slew Valentinian, succeeded him in the empire, ravished his wife, and forced her to marry him. She, to be revenged, sent for Gensericus, who seized upon all Italy, &c. {a}

But Potiphar was too light of belief; and should have examined the matter ere he had condemned the man. Credulity is a note of folly.

{#Pr 14:15}

{a} *Eudoxiam Valentiniani uxorem vi compressam, turpibus nuptiis sibi copulat.*

Ver. 20. **And Joseph's master took him.**] It was a providence that he had not presently slain him upon that false accusation. The devil is first a liar, and then a murderer; {#Joh 8:44} but he is limited by God. Joseph is imprisoned in the round tower, where "they hurt his feet with fetters; the iron entered into his soul." {#Ps 105:18, marg.} He, meanwhile, either pleads not, or is not heard. Doubtless he denied the fact; but durst not accuse the offender. His innocency might afterwards appear, and thereupon the chief keeper show him favour. {#Ge 39:21} But his master should have been better advised. If he lived till Joseph was advanced, he had as good cause to fear his power, as ever Joseph's brethren had. Cardinal Wolsey was first schoolmaster of Magdalen School in Oxford; after that, beneficed by Marquess Dorset, whose children he had there taught; where he had not long been, but one Sir James Paulet, upon some displeasure, set him by the heels: which affront was afterwards neither forgotten nor forgiven. For when the schoolmaster became Lord Chancellor of England, he sent for him; and after a sharp reproof, imprisoned him: {a} a good precedent for men in authority which work their own wiles without wit; not to punish out of humour, &c. *Discite iustitiam moniti, &c.* Despise not any man's lowness; we know not his destiny.

{a} *Negotiations of Card. Wols., p. 2.*

Ver. 21. **But the Lord was with Joseph.**] A prison keeps not God from his; witness the apostles and martyrs, whose prisons, by God's presence, became palaces; the fiery furnace, a gallery of pleasure; the stocks, a music school. {#Ac 16:25} Bradford, after he was put in prison, had better health than before; and found great favour with his keeper, who suffered him to go whither he would, upon his promise to return by such an hour to his prison again. {a}

{a} *Act. and Mon., fol. 1489, 1457.*

Ver. 22. **And the keeper of the prison.**] Here Joseph experimented that of St Peter. {#1Pe 2:20}

Ver. 23. **Looked not to anything.**] {See Trapp on "Ge 40:6"} {See Trapp on "Ps 1:3"}

Chapter 40

Ver. 1. **Had offended their lord the king of Egypt.**] What their offence was is not expressed. The Hebrews say, Pharaoh found a fly in his cup, and a little gravel in his bread, and therefore imprisoned these two great officers. But this had been to kill a fly, as one said, upon a man's forehead with a great beetle. Some think they attempted the chastity of Pharaoh's daughters. Such a thing as this made Augustus so angry against Ovid. But most likely it was for some conspiracy; such as was that of Bigthan and Teresh. {#Es 2:21} The present government is, for most part, always grievous; {a} to some discontented great ones especially, who know not when they are well, but are ready to drive a good prince out of the world, and then would dig him up again, if they could; as the swain said of Dionysius. {b} But what said Alphonsus, that renowned king, to this, in a speech to the Pope's ambassador? He professed that he did not so much wonder at his courtiers' ingratitude to him, who had raised sundry of them from mean to great estates, as at his own to God, whom by every sin we seek to depose, nay, to murder: for, *Peccatum est Deicidium* . { #Ro 1:30 1Jo 3:15}

{a} Αει το παρον βαρυ.—*Thucyd.*

{b} *Dionysium refodio.*

Ver. 2. **And Pharaoh was wroth, &c.]** That had been enough to have broke their hearts: as a frown from Augustus did Cornelius Gallus; and another from Queen Elizabeth did Lord Chancellor Hatton. {a}

“ *Ut mala nulla feram, nisi nudam Caesaris iram
Nuda parum nobis Caesaris ira mali est?* ”

saith Ovid. And again,

“ *Omne trahit secum, Caesaris ira, malum.* ”

{a} *Carmd., Elis., fol. 406.*

Ver. 3. **And he put them in ward, &c.]** See the slippery estate of courtiers: today in favour, tomorrow in disgrace; as Haman; Sejanus, whom the same senators conducted to the prison, who had accompanied him to the senate. They which sacrificed unto him, as to their god, which kneeled down to adore him, now scoffed at him, seeing him dragged from the temple to the jail, from supreme honour to extreme ignominy. His greatest friends were most passionate against him, &c., they would not once look at him; as men look not after sundials, longer than the sun shines upon them.

{a}

The place where Joseph was bound.] Here was a "wheel within a wheel," {#Eze 1:16} a sweet providence; that these obnoxious officers should be sent to Joseph's prison.

{a} Tacit.

Ver. 4. **And the captain of the guard, &c.]** This was Potiphar probably: who by this time saw his own error, and Joseph's innocency; yet kept him still in prison, perhaps to save his wife's honesty. Truth is the daughter of Time; {a} it will not always lie hid. *Splendet cure obscuratur; vincit cum opprimitur; Hinc, ut Pacis templum in media urbe extruxerunt olim Romani, ita Veritatis statuam in suis urbibus olim coluerunt Aegyptii.* {b}

{a} The word Αληθεια is from α and ληθειν

{b} Caseus, in *Ethic*

Ver. 5. **And they dreamed, &c.]** Of dreams natural and supernatural. {See *Trapp on "Ge 20:3"*}

Ver. 6. **And, behold, they were sad.]** Or, Angry; and yet knew not how to help themselves. But carnal men digest their passions, as horses do their choler, by chewing on the bit. Pope Boniface being kept prisoner by Cardinal Columnus, tore his own flesh with his own teeth, and died raving. {a} Bajazet, the great Turk, could not be pacified in three days, after he was taken by Tamerlane; but, as a desperate man, still sought after death, and called for it. {b} *Vivere noluit, mori nesciit;* as it is said of that bishop of Salisbury, {c} prisoner in King Stephen's days.

{a} Revius.

{b} *Turk. Hist.*, fol. 220.

{c} Roger, Bishop of Salisbury.

Ver. 7. **And he asked Pharaoh's officers, &c.]** *Vincula qui sensit, didicit succurrere vincitis.* Joseph's tender heart soon yearned toward them, upon the sight of their sadness: and, unasked, he offers himself to them; as our Saviour did to the widow of Nain, and to those two doubting disciples, #Lu 24:17. Cyprian's compassion is remarkable: *Cum singulis pectus meum copulo, maeroris et funeris pondera luctuosa participo: cum plangentibus plunge, cum deflentibus defleo, &c.* I weep with those that weep, and am like affected, as if like afflicted.

Ver. 8. **And there is no interpreter.]** The superstitious Egyptians did curiously observe their dreams; and commonly repaired to the soothsayers for an interpretation. {#Ge 41:8} Joseph calls these idolaters from their superstitions vanities to the living God; as Isaiah did those of his time, {#Isa 8:19,20} and Daniel those of his. {#Da 2:28,5:18} He had consulted with God by prayer, and with the Scripture, which revealed sufficient direction to him, {#Eze 31:1-12} and so soon despatched the interpretation of Nebuchadnezzar's dream. {#Da 4:10} So Joseph here; he suffered "troubles as an evildoer, even unto bonds: but the word of God is not bound." {#2Ti 2:9}

Ver. 9. **Behold, a vine was before me.]** God, of his infinite grace and wisdom, gives men such signs as excellently answer and agree to the thing thereby signified; those two sacraments of the New Testament, for instance; which the Greek fathers (in the apostle's sense, #Heb 9:24) call *σημεία*, *signs* and *symbols* of better things, signified and sealed up thereby to the believer. The Lord, saith venerable Beza, knowing well the vanity of our natures, prone to idolatry, hath appointed us two sacraments only; and those consisting also of most simple signs and rites. For signs, he gave us water, bread, and wine. The rites are no more than to sprinkle, eat, drink (things of most common use); and a very little of these too, that men may not too much doat on the elements, or external acts in the sacrament, but be wholly raised up to the mystery, and by faith mount up to Christ thereby set forth and exhibited—fetching him down, as it were, that we may feed on him. Hence the outward sign is no further used than may serve to mind us of the inward grace. {a} The minister also stirs up the people to look higher than to what they

see, with *Sursum corda*; Lift up your hearts. A thing in use among the primitive Christians. {b}

{a} *Nempe ne miseri mortales in istorum misteriorum usu in rebus terrestribus haereant, et obstupescant.*
-Bez. Confess.

{b} *Sacerdos parat fratrum mentes, dicendo, Sursum corda.* -Cyprian.

Ver. 10. **It was as though it budded.**] As though; for dreams are but the empty bubbles of the mind, children and tales of fancy, &c.

Ver. 11. **And pressed them into Pharaoh's cup.**] That he might have his wine fresh and new.

“Dulcius ex ipso fonte bibuntur aquae.”

Ver. 12. **The three branches are three days.**] That is, They signify three days. So #Ge 41:26. "The seven kine are seven years." So, "this is my body": that is, This signifieth my body, saith Zuinglius, after Augustine and Ambrose. Or, This is the sign and figure of my body, saith Calvin, after Augustine and Tertullian; whatsoever Bellarmine and Hunnius {a} prate to the contrary. It is an ordinary metonymy, whereby the name of a thing signified is given to the sign, for the analogy that is between them, and for the certainty of signification. Homer and Virgil have the like. {b} As for those Christians that eat their God, let my soul be with the philosophers, rather than with them, saith Averroes, the learned Arabian. When it was objected to Nicolas Shetterden, martyr, by Archdeacon Harpsfield, that the words of Christ, when he said, *Hoc est corpus meum*, did change the substance, without any other interpretation, or spiritual meaning, he answered: Then like when Christ said, "This cup is my blood," the substance of the cup was changed into his blood, without any other meaning; and so the *cup* was changed, and not the wine. Harpsfield hereupon was forced to confess that Christ's testament was broken, and his institution changed from that he left it; but he said, they had power so to do. {c}

{a} Hun., *De Sacram.*, cap. 14.

{b} Hom. (Iliad, iii. 280) *victimis quibus faedera sanciebantur* ὄρκια, i.e., *faedera vocat.* -Virgil, "*fallere dextram*" dixit, i.e., *fidem et iusiurandum, quod datis dextris concipitur.*

{c} *Act. and Mon.*, fol 1515.

Ver. 13. **Yet within three days.**] Joseph foresaw the time of the butler's deliverance; he knew not the time of his own. In good hope

he was, that now he should have been delivered, upon the restoration of the butler, and his intercession for him; but he was fain to stay two years longer; "till the time that God's word came: the word of the Lord tried him"; {#Psa 105:19} by trying, as in a fire, his faith and patience in afflictions.

Ver. 14. **But think on me, &c.**] Liberty is sweet, and should be sought by all lawful means. {#1Co 7:21} The Jews censure Joseph for requesting this favour of the butler; and say, he was therefore two years longer imprisoned. But this is a hard saying. Possible it is, that Joseph might trust too much to this man, and be too hasty to set God this time, and no other; and so might be justly crossed of his expectation. It is hard and happy so to use the means as not to trust to them; and so to wait God's good leisure, as not to "limit the Holy One of Israel." We trust a skilful workman to go his own way to work, and to take his own time. Shall we not do as much for God! He oft goes a way by himself, and gives a blessing to those times and means whereof we despair.

Ver. 15. **For indeed I was stolen away.**] Joseph inveighs not against his brethren that he may clear himself; but hideth their infamy with the mantle of charity, which is large enough to cover a multitude of sins. It is a fault to speak of other men's faults, unless it be in an ordinance. Infamy soon spreads. {a}

Out of the land of the Hebrews.] So he by faith calls the land of Canaan; which yet was detained from them, till the sins of the Amorites were become full. But God's promises are good freehold. Jacob disposeth of this land on his deathbed; though not the least master of it.

And here also have I done nothing, &c.] We may not betray our innocency by a base silence, but make seasonable apology; as did Daniel, {#Da 6:12} Paul, {#Ac 24:12,13} Justin Martyr, Tertullian, and other the primitive apologists. Francis, king of France, to excuse his cruelty exercised upon his Protestant subjects to the German princes, whose friendship he sought after, set forth a declaration to this purpose: that he punished only Anabaptists, that preferred their private revelations before the Word of God, and set at nought all civil government. {b} Which brand set upon the true religion, and all the professors thereof, Calvin not enduring, though he were then a

young divine, twenty-five years old, yet he compiled and set forth that admirable work of his, called, "The Institution of Christian Religion." In commendation whereof, one {c} writes boldly—

“ *Praeter Apostolicas post Christi tempora chartas
Huic peperere libro saecula nulla parem.* ”

{a} Βλαβαὶ ποδοκκείς.—*Sophocl.*

{b} Scult., *Annal.*, p. 454.

{c} Paul. Melissus.

Ver. 16. When the chief baker saw.] So when hypocrites hear good to be spoken, in the word, to God's children, they also listen, and fasten upon the comforts, as pertaining to them: they "receive the word with joy": {#Mt 13:20} they laugh, as men use to do in some merry dream; they catch at the deserts as children, and conclude with Haman, that they are the men whom the king means to honour. But when they must practise duty, or bear the cross, they depart "sad"; {#Mr 10:22} and Christ may keep his heaven to himself, if it be had on no other conditions.

Ver. 17. And the birds did eat them.] He seeth not that he did anything, but suffereth only. He heareth therefore an displeasing interpretation, saith Pareus.

Ver. 18. And Joseph answered, &c.] It is probable he used some preface to this sad destiny he reads him; as Philo brings him in saying, I would thou hadst not dreamed such a dream: {a} or as Daniel prefaced to Nebuchadnezzar; "My lord, the dream be to them that hate thee, and the interpretation to thine enemies." {#Da 4:19} If ministers, God's interpreters, must be mannerly in the form, yet in the matter of their message they must be resolute. {a} Not only toothless, but bitter truths must be told, however they be taken. "If I yet please men, I should not be the servant of Christ." {#Ga 1:10}

{a} *Utinam tale somnium non vidisses.*

Ver. 19. And shall hang thee on a tree, &c.] This was cold comfort to the baker: so shall the last judgment be to the ungodly; when the saints, as the butler, shall lift up their heads with joy. But what a sweet providence of God was this, that the butler should first relate his dream, and receive his interpretation, as good as he could wish! Had the baker begun, the butler would have been disheartened, and

hindered, perhaps, from declaring his dream. And then, where had Joseph's hopes been of deliverance by the butler? How could he have had that opportunity of setting forth his innocence, and requesting the butler's favour, and good word to Pharaoh for his freedom? ^{a} See how all things work together for good to them that love God.

The birds shall eat thy flesh.] Those that were hanged among the Jews were taken down. ^{#De 21:23} Not so among the Gentiles. A sore judgment of God threatened, in a special manner, against those that despise parents ^{b} ^{#Pr 30:17} and fulfilled in Absalom. *Abslon Marte furens, pensilis arbore obit.* Gretser, the Jesuit, to show his wit, calls that tree, a cross; and makes it a manifest figure of the cross of Christ. *Sed o mirum et delirum figurativae crueis fabrum!* Our Lord indeed died upon the cross, and that with a curse. But that Absalom should, in that behalf, be a type of him, is a new Jesuitical invention. Some say, that in honour of Christ crucified, Constantine the Great abolished that kind of death throughout the empire.

^{a} Piscator.

^{b} *Effossos oculos voret atro gutture corvus.* -*Catull., De Cruce., lib. i. cap. 6.*

Ver. 20. **Which was Pharaoh's birthday.]** An ancient and commendable custom, to keep banquets on birthdays; in honour of God, our Sospitator, for his mercy in our creation, education, preservation, &c.

Ver. 22. **But he hanged the chief baker.]** God's menaces, as well as promises, will have their accomplishment. Vengeance is "in readiness" for the rebellious. ^{#2Co 10:6} Every whit as ready in God's hand, as in the minister's mouth.

Ver. 23. **Yet did not the chief butler.]** Too many such butlers, that forget poor Joseph! What cares Nabal though David die at his door, so he may eat the fat and drink the sweet, &c.? The heathens' picture of their graces, young and fresh, two looking towards you, and one from you, bids check to all ungrateful persons.

Chapter 41

Ver. 1. **At the end of two full years.]** After the butler was restored; by whose intercession Joseph hoped to have been presently delivered, but was fairly deceived. So are all such sure to be, as

depend upon living men (never true to them that trust in them) or deceased saints to intercede for them to God. *Deus O. M. pro ineffabili sua clementia dignetur; et in Tosterum Divo Kiliano intercessore, Amplitudinem tuam contra fidei et Ecclesiae hostes tueri fortiter, et fovere suaviter,* saith Eckius, in a certain Espistle {a} to a Popish bishop. Such a prayer begs nothing but a denial, with a curse to boot.

{a} *Epist. dedicat. ad Episcop. Herbiopolens.*

Ver. 2. **There came up out of the river]** Nile; which, by overflowing, fatteneth the plain of Egypt, filling it with fruits; and so fitly deciphering the seven years of plenty. {a} So far as this river watereth, there is a black mould so fruitful, that they do but throw in the seed, and have four rich harvests in less than four months, say travellers. {b}

{a} Mercer.

{b} Blunt's *Voyage*, p. 37.

Ver. 3. **Seven other kine came up out of the river.]** These, by their leanness, portended drought and dearth, though they came up out of Nile also. This river, when it overflows unto twelve cubits' height only, causeth famine; when to thirteen scarcity; when to fourteen, cheerfulness; when to fifteen, affluence; when to sixteen, abundance, as Pliny tells us. The greatest increase ever known, was of eighteen cubits, under Claudius (we read of a general famine in his days, #Ac 11:28, mentioned also by Suetonius and Josephus); {a} the smallest of five cubits, in the history of the Pharsalian wars. Such a thing might happen now, to cause this sore famine. Or the river, for their sins, might be dried up, as God threatens them. {#Eze 29:3,9 Isa 19:5,6} And as it happened in the reign of Cleopatra, that prodigiously prodigal queen, the river overflowed not for two years together, saith Seneca: as at another time it overflowed not for nine years together, saith Callimachus; and after him Ovid. {b} How easy is it for God to starve us all, by denying us a few harvests! In case of famine, let us inquire the supernatural cause; as David did, {#2Sa 21:1} when he knew the natural cause to be the drought.

{a} Suet., in *Claudio. Joseph., Antiq.*, lib. xx. cap. 2. Luc., lib. v. cap. 9.

{b} Sen., *Nat. Quaest.*, lib. iv. cap. 2.

Ver. 4. **Did eat up the seven, &c.]** In famine is not only outward want, but a greedy dog-like appetite within (Βουλμια, *appetitus caninus*), that an ordinary meal sufficeth not, {#Isa 9:20} but men are ready to eat one another: as they did at Potidea, in the Peloponnesian war; at Utica, when it was besieged by Hamilcar the father of Hannibal; at Jerusalem, when it was beleaguered by Vespasian; at Tunis, in the African war, when the soldiers were tithed, that is, every tenth man was cut in pieces and devoured. Such a famine there was at Rome in the days of Honorius the Emperor, that they were ready to eat one another; and this voice was heard in the place of public meeting, *Pone precium humanae carni*. At Antioch in Syria, many of the Christians, in the holy war, through famine, devoured the dead bodies of their recently slain enemies. At the siege of Scodra, they were well-nigh put to this extremity, when horses were dainty meat; yea, they were glad to eat dogs, cats, rats, and the skins of beasts sod. It exceedeth all credit, to tell at what exceeding great price a little mouse was sold, or puddings made of dogs' guts. {a} And if our relations deceived us not, such things as these we heard of lately, to have happened in Germany. *Alterius perditio, tua cautio*. Seest thou another man perish? see to thyself.

{a} Thucyd.; Polyb.; Joseph.; Manlii., *loc. com.* 278; Alsted., *Chronol.*, p. 300; *Turk. Hist.*, fol. 18, 426.

Ver. 5. **And dreamed the second time.]** Divine dreams use to be repeated, and to take deep impression, as this did. {#Ge 41:8} "Pharaoh's spirit was troubled"; Heb., *behammered*.

Ver. 6. **Blasted with the east wind.]** Which is, *Ventus urens et exsiccans*, saith Pliny: The property of this wind is to burn and blast the fruits. {#Eze 17:10 19:12 Ho 13:15}

Ver. 7. **Behold, it was a dream.]** That is, It was but a dream, and no more; yet a divine dream: whereof, {See Trapp on "Ge 20:3"}

Ver. 8. **All the magicians.]** Or, Natural philosophers, that studied the secrets of nature, and could give a ready reason of everything. Magus is a Persian word, and hath affinity with the Hebrew מַגִּישׁ, a contemplative person; σφοδρως θεωρητικος: Such as was Aristotle among the heathens, and Augustine among Christians—the greatest and accuratest of men, after the apostles, in contemplation and

argumentation, as many are of opinion. The Grecians were so delighted with his learned labours, that they have translated him wholly into their tongue. {a} As for the deep theorems of natural philosophy, they make one learned indeed, but seldom better, oftentimes worse, nearly atheists; as these wise men of Egypt, elsewhere called enchanters, wizards. {#Ex 7:11} Of these were "Jannes and Jambres" that "resisted Moses"; {#2Ti 3:8} learned they were, and lewd, as were those philosophers. {#Ro 1:18-32}

But there was none that could interpret.] Because God had smitten them with a spirit of dizziness, and made the "wisdom of the wise to perish"; {#Isa 29:14} for else, it had been easy for them to have seen plenty in the fat kine, and penury in the lean, &c. But God had reserved that honour to Joseph, as a step or stirrup to further preferment.

{a} *Planudes eum transtulit anis aliquot ante Constantinopolim captum.* Manl., loc. com., p. 684.

Ver. 9. **I do remember my faults this day.]** *Oratio vere aulica*, saith Pareus, -a right courtier's speech. He so relates the history of his imprisonment, that he takes all the blame thereof to himself; gives Pharaoh the full commendation of his justice and clemency. As for Joseph, he mentions him to the king, lest, if any else should have done it before him, he should have been disgraced for his silence; but somewhat slenderly, and more for self-respects, than of any good affection to the innocent prisoner; whom he calls a young man, a bondman, and Hebrew; in whose behalf he neither adviseth, nor entreateth that he may be sent for. So very little is it that Joseph oweth to this patron! And such, for most part, are court commendations. There you have αναβολην και μεταβολην; as one said of old, delays and changes good store: every man seeking and serving his own aims and ends; but little minding the good of others, further than subservient to their own.

Ver. 10. **Pharaoh was wroth with his servants, &c.]** It is wisdom in a man to confess his faults before the prince whom he hath offended; and to commend his clemency in pardoning them: as Cicero did Caesar's; {a} as Mephibosheth did David's, &c. The Lord Cobham, the Lord Gray, Sir Griffin Markham, being condemned for treason, about the beginning of King James, *anno* 1603, and brought forth to execution, as they were upon the scaffold, the sheriff

notified the king's pardon, his Majesty's warrant for the stay of the execution: at which unexpected clemency, besides the great shouts of the people, the condemned wished that they might sacrifice their lives to redeem their fault, and to repurchase so merciful a prince's love. {b}

{a} *Orat. pro M. Marcello, et O. Ligario, & c.*

{b} Bp. Carleton's *Thankful Remembrance of God's Mercies*, p. 181.

Ver. 11. **Each man according to the interpretation.]** That is, no vain dream, but significant, and deserving an interpreter.

Ver. 12. **And he interpreted to us our dreams.]** And well you requited him! But better late than never, {a} though a ready despatch doubleth the benefit. Howbeit God had an overruling hand in it, for Joseph's greatest good: he turneth the world's ingratitude to the salvation of his servants.

{a} *Praestat sero quam nunquam.*

Ver. 13. **As he interpreted to us, so it was.]** Similiarly: as Christ foretold the two thieves with whom he suffered, so it happened; the one went to heaven, the other to hell. And so it shall fare with all men at the last day, according to **#Isa 3:10,11**.

Ver. 14. **And they brought him hastily.]** Heb., They made him run: who haply knew not what this haste and hurry meant, but was betwixt hope and fear till he came to the king. It is God that "bringeth low, and lifteth up; that raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set him among princes," &c. {#*Isa 2:7,8*} In the year of grace 1622, the Turkish Janizaries, who have learned that damnable art of making and unmaking their king at pleasure, drew Mustapha, whom they had formerly deposed, out of prison: and when he begged for his life they assured him of the empire; and carrying him forth upon their shoulders, cried with a loud voice "This is Mustapha, Sultan of the Turks; God save Mustapha, &c.," with which sudden change the man was so affected that he fell into a swoon for joy, and they had much ado to keep life in him. {a} Our Henry IV was crowned the very same day, that the year before he had been banished the realm

{b}

And changed his raiment, and came in unto Pharaoh.] And should not we get on our best when we are to come before God? Should we accost him in the nasty tattered rags of the old Adam; and not spruce up ourselves with the best of our preparation?

{a} *Mustapha, subita illa mutatione qua ex carcere ad summam dignitatem et potentiam evectus erat, ita commotus fuit, ut animi deliquium pateretur, & c.—Parei. Medul., p. 1165.*

{b} Dan., *Hist. of Engl.*, p. 48.

Ver. 15. I have dreamed a dream, and there is none, &c.] So men send not for the minister till given up by the physician. Then they cry out with him in the gospel: "Sir, if thou canst do anything, help us," &c. {#Mr 9:22} Whereunto what can we reply, but as that king of Israel did to the woman that cried to him for help, in the famine of Samaria; "If the Lord help thee not, whence shall I help thee? out of the barn floor, or out of the winepress?" {#2Ki 6:27} Did not I forewarn you, saying, "touch not the unclean thing," &c., and ye would not hear? "Therefore is this thing come upon you." {#Ge 42:21 2Co 6:17}

And I have heard say, &c.] Pharaoh despiseth not wisdom, how meanly soever habited. *Saepe sub attrita latitat sapientia veste: Paupertas est philosophiae vernacula,* saith he in Apuleius: and Eumolpus in Petronius, being asked why he went so poorly apparelled, answered, "The study of wisdom never made any man wealthy." {a} And afterward he addeth, "However it comes to pass, poverty is the sister of piety, {b} and virtue is forsaken of fortune." *Nudus opum, sed cui coelum terraeque paterent,* saith Silius of Archimedes, that great mathematician. And Aelian observes, that the best of the Greeks, Aristides, Phocion, Pelopidas, Epaminondas, Socrates, were very poor men: Lactantius, that Christian Cicero, as Jerome calls him, {c} was so needy that he wanted necessaries. All that Calvin left behind him, books and all, came scarcely to three hundred French crowns, as Beza his colleague witnesseth.

{a} *Amor ingenii neminem unquam divitem fecit. -Petron.*

{b} *Nescio quomodo bonae mentis soror est paupertas. -Ibid.*

{c} *Lactantius quasi quidam fluvius Tullianae eloquentiae. -Jerome.*

Ver. 16. It is not in me: God shall give Pharaoh, &c.] This is the voice of all that have true worth in them: they are humble upon the knowledge of their perfections; they vilify and nullify themselves

before God and men: like true balm, that put into water, sinks to the bottom; or like a vessel cast into the sea, which the more it fills, the deeper it sinks. And this is the bottom and bosom of humility, and very next degree to exaltation, as here.

Ver. 17. **And Pharaoh said unto Joseph.**] Here begins Joseph's rise. Being in prison, he struck not fire, though he had a good brain: but waited till it came down from heaven to him, first in the butler's dream, and now in Pharaoh's. Had he ravenously roamed after preferment, and ravished it, as in his mistress's offer he might have done, it would have shunned him, &c.

Ver. 18. {See Trapp on "Ge 41:2"} {See Trapp on "Ge 41:3"} {See Trapp on "Ge 41:4"}

Ver. 19. {See Trapp on "Ge 41:2"} {See Trapp on "Ge 41:3"} {See Trapp on "Ge 41:4"}

Ver. 20. {See Trapp on "Ge 41:2"} {See Trapp on "Ge 41:3"} {See Trapp on "Ge 41:4"}

Ver. 21. {See Trapp on "Ge 41:2"} {See Trapp on "Ge 41:3"} {See Trapp on "Ge 41:4"}

Ver. 25. **The dream of Pharaoh is one.**] One in signification, but diverse in respect of vision. Why it was doubled, {#Ge 41:32} Repetitions in Scripture are not tautologies, but serve to set forth to us the necessity, excellency, or difficulty of the thing so reinforced. "To write" to the Philippians "the same things," to St Paul, "it is not grievous, and for them it is safe." {#Php 3:1} *Nunquam satis dicitur, quod nunquam satis discitur.* {a} Away then with those nice novelists that can abide to hear nothing but what is new minted. Ministers meet with many that are slow of heart and dull of hearing; these must have "precept upon precept, line upon line," &c.; many also of brawny breasts and horny heart strings; that, as ducklings stoop and dive at any little stone thrown by a man at them, yet shrink not at the heaven's great thunder, &c. Here a minister must beat and inculcate; turn himself into all fashions of spirit and speech, to win and work upon his hearers. He must so long pursue and stand upon one and the same point, saith Austin, till, by the gesture and countenance of his auditors, he perceives they understand and assent to it. {b} "Hear this, all ye people; give ear, all ye inhabitants of the world," saith the Psalmist; "both low and high, rich and poor, together." {#Ps 49:1,2} *Quid dignum tanto feret hle promissor hiatu,* {c} will some proud spirit say? what so great matter is there delivered in this Psalm, that so much attention is called for? Is it not an ordinary argument, such as we have heard of a hundred times—viz., the happy and secure estate of the saints, though in trouble, and the miserable and slippery condition of the wicked, though they prosper in the world? True,

saith the Holy Ghost; this is the subject of this Psalm; and this, how common a theme soever, is the great wisdom, and the dark saying, that I will here open unto you, and that calls for your utmost attention.

{a} *Seneca. Occidit miseros crambe repetita magistros. -Juven.*

{b} *Aug., De Doct. Christ, and, in Psalm. x.*

{c} *Horat.*

Ver. 26. Seven good kine are.] {See Trapp "Ge 40:12"}

Ver. 32. The dream was doubled.] {See Trapp on "Ge 41:25"}

Ver. 33. Now therefore let Pharaoh, &c.] This was good counsel, and it proved best to the counsellor. The Jews injuriously charge him with ambitious self-seeking: so they did Noah, as is above noted, with hard-heartedness and incompassionateness to the old world. These made the worst of things, and so condemned the generation of God's children. How much better had it been to have followed that golden rule of Epictetus! Take every man by that name whereby he may best be held; {a} as Virgil dealt by Ennius, Cyprian by Tertullian, Jerome by Origen, Augustine by Tichonius. If an action had a hundred various faces, we should always cast our sight upon the fairest; and make the best of everything. What Joseph did here, he did doubtless by divine direction. {b}

{a} *Ea quemque ansaprehendamus qua commode teneri queat. -Epictet.*

{b} *Fran. de Sales, cap. 28.*

Ver. 34. And take up the fifth part of the land.] For so much money as it is worth. The Egyptians might well spare it, and the king might as well buy it, since he should sell it again for very good profit. Neither would Joseph advise, nor Pharaoh be advised, to take his subjects' goods by violence. When Samuel tells the people that their king, whom they called for, would take their fields and vineyards, the best of them, and give them to his servants, &c., *loquitur non tam de iure quam de more*, he speaks not of the right of kings, as if all were theirs, and no man had anything of his own, but of the manner, and illimited power that some kings take over their subjects' goods; as in Turkey, Persia, &c. Let it be the voice of a Nero, whensoever he put any one in office, *Scis quid mihi opus sit, et hoc agamus, nequis quicquam habeat:* {a} of a Seleucus, to proclaim that the king's pleasure is the only law; {b} as if it were not

enough to be above men, but above mankind: as those princes would be, saith our English chronicler, {c} that would have their will to be law. Melancthon tells us of a certain prince in those parts, that extorted money from his miserable subjects, by knocking out their teeth. First he knocked out one tooth, {d} threatening to do so by the rest, unless they brought him in such a sum, by such a time, as he demanded. The same author elsewhere {d} relates, that he was at a sermon on the birthday of our Saviour. The preacher took his text out of #Lu 2:1, "There went out a decree from Caesar Augustus, that all the world should be taxed." And whereas the audience expected that the preacher should have discoursed of Christ's nativity, of the hypostatical union, &c., he spent his whole hour (the weather being extremely cold) in this subject, that obedience must be yielded to the higher powers; that they must have as much money given them as they call for; with a great deal of such like stuff, little to the purpose, but much to the pleasure of some princes then and there present. Such court parasites many times do much mischief in a state; as well by seducing good princes, *qui essent alii, si essent apud alios*, as by stickling against them, when the world doth not favour them. When Edward II, surnamed Carnarvan, was pursued by his Queen and son, the Bishop of Hereford being to preach before her at Oxford, and to deliver the cause of her proceeding, took for his text, "My head acheth, my head acheth"; {#2Ki 4:19} and concluded most undivinely, that an aching and sick head of a kingdom, was, of necessity, to be taken off, and no otherwise cured. {f}

{a} Sueton., in *Nerone*.

{b} Δικαιον ειναι το προς βασιλευος οριζομενον.—*Appian*.

{c} Dan., *Hist. of Eng.*, fol. 144.

{d} *Primo unum dentem evellebat, minitans*, & c.—*Manl.*, *loc. com.*, 636.

{e} *Eram aliquando in die Natali, in cuiusdam concione*, & c. *Erant παρεργα quibus gratificabatur et assentiebatur quorundam auribus*, & c.—*Ibid.* 479.

{f} Dan., *Hist. of Engl.*, fol. 216.

Ver. 35. **And let them gather all the food.]** This text warranteth providence in laying up for a rainy day. Solomon sends us to school to the ant to learn this lesson. {#Pr 6:6} And it is well observed, that our Saviour had a purse for common store for himself and those about him. Neither was this a penny pouch, but a bag so big as needed a bearer. God would have us to be good husbands, and see that

Condu be *fortior promo*, our comings in more than our layings out. "Parents" must "lay up for their children," {#2Co 12:14} yea, "leave inheritance to children's children," {#Pr 13:22} playing the good husbands abroad and at home. {#Pr 27:26,27}

Ver. 36. **For store.**] He not only foretelleth Egypt's misery, but showeth the means to mitigate it. This is the right method, and must be made use of.

Ver. 37. **And the thing was good in the eyes of Pharaoh.**] The devil, no doubt, by the magicians and politicians of those times, did his utmost to hinder the king's purpose of preferring Joseph; as he did here for Cromwell, that great reformer, whom King Henry VIII, of a smith's son, made Earl of Essex. {a} But "there is neither counsel nor wisdom against the Lord." {#Pr 21:30}

{a} *Act. and Mon.*, 1070.

Ver. 38. **And Pharaoh said unto his servants.**] He would resolve nothing without the advice of his Council. He was not like the Persian monarchs, who gave their peers no freedom nor liberty of advice; {a} nor that wilful King James of Scotland, that reigned in our Edward IV's time, that would seldom ask counsel, but never follow any: so wedded he was to his own opinion, saith the historian, that he could not endure any man's advice, how good soever, that he fancied not. {b} Pharaoh heard what his servants could say to it; who all at length consented when the ill-affected saw it was no profit to dissent.

Can we find such a man as this?] Hence some collect that Joseph preached many more things to the king, of God, his power, providence, goodness, &c., than are here recorded; and was therefore so admired, and advanced to the office of teaching his senators wisdom. "To bind his princes to his soul, and make wise his elders," {#Ps 105:22} as the original hath it.

Ver. 39. **Forasmuch as God hath showed thee all this.**] Pharaoh at first took him for no other than a cunning soothsayer and conjecturer of dreams. Now he finds better worth in him, a spirit of wisdom and discretion: he took him to be a man spiritually rational, and rationally spiritual; one that seemed to see the insides of nature and grace, and the world and heaven, by those perfect anatomies he had made of them all. Briefly, such a heart so well headed, nor such a

head better hearted, he had never met with. Wherefore he resolves to set him at the head of the state; there being not anything that makes a man so good a patriot, as true religion; which admits not of that distinction between a good man and a good citizen.

{a} Val. Max., lib. ix. cap. 5.

{b} Dan., *Hist. of England*, contin. by Trussel, 207.

Ver. 40. **Thou shalt be over my house, &c.]** Pharaoh prefers him, because he found good parts in him. They that bestow places of charge in church or commonwealth upon undeserving persons, for by-consideration, shall have Pharaoh to rise up in judgment against them. In King Edward VI's minority, dignity waited upon desert, saith the historian, which caused it again to be waited upon by respect {a} Order also was taken that no man should have any benefice from the king, but first he should preach before him. Tamerlane never bestowed his preferments upon such as ambitiously sought them; as deeming them, in so doing, unworthy thereof: but upon such as whose modesty or desert he thought worthy of those his great favours {b}

{a} *The Life of King Edward VI*, by Sir Jo. Heywood, pp. 6, 115.

{b} *Turk. Hist.*, fol. 227.

Ver. 41. **See, I have set thee over all, &c.]** So Antoninus, the emperor, made Pertinax, {a} a lowly man, but well qualified, consul, which many murmured at. But he was afterwards became emperor; and finding the public treasure woefully wasted by his predecessor Commodus, he restored it by his good husbandry, which many prominent men laughed at; *caeteri, quibus virtus luxuria potior erat, laudabamus*, saith the historian.

{a} *Pertinax ob res praeclare gestas consul est factus: ceteri causa multi indignati sunt, & c.—Dio, in Vita Pertinacis.*

Ver. 42. **And Pharaoh took off his ring.]** Pliny therefore is mistaken, who thinks the use of rings came not up before the Trojan war. How happy had he been, that was so great a book devourer, {a} had he lit upon the Bible. He was insighted in all the secrets of nature, as appears by his works, which is *non minus varium quam ipsa return natura*, saith Erasmus: he never read anything but he excerpted it; neither in his library only, but in his couch: and while

he was on horseback, he either wrote or dictated somewhat to be written. {b} When he saw his nephew walk out some hours without studying, he said to him, *Poteras has horas non perdere*. He lived in the days of Vespasian, and was a great dealer under him. What pity it was that neither by Jews nor Christians he came to the knowledge of the Scriptures, where he might have met with many antiquities, as this of the use of the ring, an ornament of honour, not elsewhere to be read of. But God had "hid these things from the wise and prudent, because it so seemed good in his sight." {#Mt 11:25,26}

And put a gold chain about his neck.] Behold, saith a learned interpreter, {c} one hour hath changed his fetters into a chain of gold, his rags into robes, his stocks into a chariot, his jail into a palace; Potiphar's captive to his master's lord; the noise of his chains into *Abrech*. God commonly exalts his people to the contrary good to that evil he had cast them into; as Joseph here, of a slave to be a ruler; Christ judged, to be Judge of all. So Gaius, so soon as he came to the empire, the first thing he did was to prefer Agrippa, who had suffered imprisonment for wishing him emperor: he made him king of Judea (this was that Herod that was eaten with worms, #Ac 12:23), and gave him a chain of gold, as heavy as the chain of iron that was upon him in prison.

{a} *Helluo librorum.*

{b} *Nihil unquam legit, quin exciperet: nec in Bibliotheca tantum, sed in lectica; sed equitans quoque vel scribebat vel scribendum aliquod dictabat. -Textor Officina.*

{c} D. Hall.

Ver. 43. **Bow the knee.]** Or, Tender father, because he was young in years, but old in wisdom, *μειρακτογῆρων*, as Micarius was called. Not the ancient are wise, but the wise ancient.

Ver. 44. **I am Pharaoh.]** Of a root (*עֲרַפ*) that signifieth to *make bare*, because, say some, he was to be bared—that is, sifted and manifested by Joseph.

Without thee shall no man lift up his hand.] And yet the Egyptians, in Seneca's time, however, were a proud peremptory people, apt to cast contempt and contumely upon their governors, were they never so upright and unblamable. {a} Joseph had said,

Without me, God shall answer Pharaoh; and now he heareth,
Without thee shall no man, &c.

{a} *Aegyptus loquax et ingeniosa in contumeliam praefectorum provincia: in qua qui vitaverit culpam, non effugit infamiam. -Seneca.*

Ver. 45. **Zaphnath-paaneah.**] That is, saith Jerome, the Saviour of the world. A high style; so the Greeks, when Flaminius, who had freed them from bondage, came among them, called him Saviour, Saviour, with such a courage, that the birds that flew over their heads, amazed at the noise, fell to the ground. Hunniades, having overthrown Mesites, the Turks' general, at his return into the camp a wonderful number of the poor captives came, and falling at his feet and kissing them, gave God thanks for their deliverance by him. Some called him father, some the defender of his country; the soldiers, their invincible general; the captives, their saviour; the women, their protector; the young men and children, their tender father. He again, with tears standing in his eyes, courteously embraced them, rejoicing at the public good; and himself giving most hearty thanks unto God, commanded the like to be done in all the churches of that province. {a}

The daughter of Potipherah priest of On.] Called Aven, #Eze 30:17, that is, "wickedness," because there they sacrificed to the sun; whence it was called Heliopolis. The chief ruler here under Pharaoh was Priest of the Sun: belike, priests were no small men in those days among the Eygyptians. Among the Ethiopians, their neighbours, the priests of Jupiter were grown to that height of insolency, and had so bewitched the people with their superstitions, that they would sometimes take upon them to depose and kill their kings. This had been often done there; till at length, when they attempted the same upon Erganes, king of that country, he slew them all, and took away their priesthood. {b} Oh that God would once put into the hearts of Christian kings to deal so by that high priest of Rome, who hath so long usurped authority to depose and abuse them at his pleasure!

{a} *Turk. Hist., fol. 269.*

{b} *Nulla detrectante, donec ad Erganem regem perventum est, qui omnes occidit et saterdotium sustulit. -Alex. ab Alexandro.*

Ver. 46. **And Joseph was thirty years old.**] This is mentioned, to show what wonderful graces he had attained at those years; what rare endowments both of piety and policy. Julius Caesar beholding the picture of Alexander in Hercules's temple at Gades, wept, that he had done no worthy act at those years, wherein Alexander had conquered the whole world. Behold, Joseph, at thirty, showed more wisdom and virtue than either of them; as Parerius, on this text, well observeth: and hath for his thirteen years' service and imprisonment, fourscore years' liberty, prosperity, and honour. God is a liberal paymaster.

Ver. 47. **By handfuls.**] *Manipulatim*. Every grain of corn yields a handful of increase. {a} Thus God "filled their hearts with food and gladness"; {#Ac 14:17} and so "left not himself without witness" amongst those infidels.

{a} *Ex uno grano integer manipulus colligebatur.*

Ver. 48. **And laid up the food in the cities.**] He provided storehouses for every city; so they needed not to travel far. It is our happiness that we have the Word, that bread of life, brought homo to us. Yet some are so wretched, that unless God will set up a pulpit at the ale house door, they will not come to hear him. They will run to hell as fast as they can; and if God cannot catch them they care not, they will not return.

Ver. 49. **And Joseph gathered corn.**] Against the future famine; mentioned also by Justin, lib. xxxvi., out of Trogus Pompeius. It happened, as Orosius computeth it, in the year before Rome was built, 1048. Ussher dates this about 1715 BC.

Ver. 50. **Asenath the daughter of Potipherah.**] This was not Potiphar, Joseph's master. Joseph would not marry the daughter of such a housewife. *Partus fere sequitur ventrem. Ingenlum ipsum atque indoles (veluti conclusio sequitur inferiorem partem) plerumque matrissat.*

But what a jest is that of Jonathan the Chaldee Paraphrast, *Asenath quam pepererat Dina Sichemo, &c.* Asenath was Sichem's daughter by Dinah, but adopted and bred up by the wife of Potiphar! *Audi hoc et ride*, saith Drusius.

Ver. 51. **Manasseh: For God, said he, hath, &c.**] He writes God's mercies to himself upon the names of his two children; that might be

as so many monitors to thankfulness and obedience. The stork is said to leave one of her young ones where she hatches, as it were, out of some instinct of gratitude. Doves, at every grain they pick, look upward, as giving thanks.

And all my father's house.] Even that toil and those indignities that were offered me in my father's house, so Jnnius; the grief whereof his preferment allayed and mitigated.

Ver. 52. {See Trapp on "Ge 41:51"} This Ephraim was afterwards, by Jacob, set before his older brother.

Ver. 53. **And the seven years of plenteousness, &c.]** All earthly felicities will determine; they are called "a sea of glass mingled with fire"; {#Re 15:2} that is, with affliction. Henry VI, that had been the most potent monarch for dominions that ever England had, was, when deposed, not the master of a molehill nor owner of his own liberty; so various are the changes and chances of this mortal life. {a}

{a} Dan., *Hist. of England*, contin. by Trussel, 189.

Ver. 54. **According as Joseph had said.]** Joseph foresaw and foretold the famine, but caused it not: so God's prescience, &c.

In all the land of Egypt.] Such a revenue is thrift and parsimony, *Optimum vectigal parsimonia*. -Cic.

Ver. 55. **Cried to Pharaoh.]** Though they knew he had deputed Joseph: so #1Ki 6:27. Ισοθει ημεν; We should be as gods, if we had not businesses, cares, and fears, above any of our subjects, {a} said Augustus to his wife Livia.

{a} ει μη και πραγματα, και φροντιδας, και φοβους, υπερ παντας τους ιδιοτευοντας, ειχομεν—Dio.

Ver. 56. **Sold.]** Heb., Brake, shivered, parcelled it out.

Ver. 57. **All countries came to Joseph, &c.]** Foreigners also should be relieved so much as may be. King Edward VI sent five thousand pounds to relieve Protestants beyond the seas. {a} Geneva received our fugitives for religion in Queen Mary's time: and Strasburg, the poor banished Lorrainers, that were well nigh famished, being forced to feed on hips and haws, &c.

{a} *Hi frondibus et gramine vescebantur*. -*Scultet., Annal.*, p. 315.

Chapter 42

Ver. 1. **Now when Jacob saw that there was corn.**] A sale of corn. Heb., A breaking: so called, either because corn breaks famine; or, because it is broken and ground to make bread of; or, for that they made their bread in thin cakes and so broke it. Or lastly, because he that selleth it breaks the heap and gives part to the buyer.

Why look ye one upon another?] As hopeless and helpless; or, as at your wits' ends, and not knowing whither to turn you. Youth is one while witless, another while shiftless. Let days speak, and multitude of years teach wisdom. {#Job 32:7} As at feasts, so at other meetings, old men should be vowels, young men mutes; or at most, but semivowels. {a}

{a} *Convivium sit simile Alphabeto, & c.*

Ver. 2. **Get you down thither,**] Here the divine decree of Israel's sojourning and suffering in Egypt begins to be fulfilled, by a wonderful providence. The ruinous of Joseph's barns invites Jacob, first to send, and then to go thither himself for relief. Shall not the fulness that is in Christ {#Joh 1:16} incite and entice us to come to him; as bees to a meadow full of flowers; as merchants to the Indies full of spices and othex riches; as the Queen of Sheba to Solomon full of wisdom; as Jacob's sons to Egypt full of corn, in that extreme famine; that we may return full fraught with treasures of truth and grace? "It pleased God, that in him should all fulness dwell." {#Col 1:19} And his fulnees is not only repletive, but diffusive; a fuiness of plenty and abundance, but of bounty also and redundance. He was "anointed with the oil of gladness," not only "above," but for "his fellows." {#Heb 1:9}

That we may live, and not die.] Saints have their share in common calamities. Jacob tasted of the famine, as well as his neighbors the Canaanites; so had Abraham and Isaac done before him. Both the good figs and bad figs were carried captive; {#Jer 24:5} the corn as well as the weeds is cut down at harvest, &c.

Ver. 3. **And Joseph's ten brethren went.**] Forty or fifty miles an end: Austin saith three hundred. Should we think much to go a few steps, say it be miles, to get food for our souls? Beware of that famine. {#Am 8:11,12} The seven churches of Asia, Bohemia, the

Palatinate, and many other parts of Germany, are under it already. So is the large region of Nubia in Africa, which had from the apostles' time, as it is thought, professed the Christian faith, but now embraced Mohammedanism through lack of ministers. For, as Alvarez ^{a} hath recorded, at his being in the king of Habasaia's court, there were ambassadors out of Nubia to entreat him for a supply of ministers, to instruct their nation, and repair Christianity, gone to ruin among them; but were rejected. Oh, fearful!

^{a} Alvar., *Hist. Aethiopic.*, cap. 137.

Ver. 4. **But Benjamin Jacob sent not.**] Because best beloved; as last born, and likeliest to live longest; and the least, and least able to shift for himself; and all that was left of his dearest Rachel; his only darling that had been always at hand, and in the father's eye.

Ver. 5. **And the sons of Israel came.**] God could have fed them by a miracle, as he did Elijah by the ravens; and Israel in the wilderness, where he rained them down manna, and set the flint abroad; ^{a} and Merlin, hid in a hay mow in the massacre of Paris, by a hen that came thither, and laid an egg by him every morning. ^{b} But he worketh ordinarily by means, and will have them used, but not trusted to.

^{a} *Dedit eis pluviam escatitem, et petram aquatitem. -Tertul.*

^{b} *Dike's Mich. and the Drag.*

Ver. 6. **And Joseph was the governor.**] Of the Hebrew word here used, is made in Arabic the title Sultan, given at this day to the great Turk by his subjects; among whom the Arabic is now the learned language. Their Koran is written in it, and prohibited to be translated; which both preserves the tongue, they say, and conceals religion.

And Joseph's brethren came, and bowed.] This those mockers little thought ever to have done to that dreamer. But the will of the Lord, that shall stand.

Ver. 7. **Spake roughly unto them.**] To bring them the sooner to a sight of their sin. God also, for like purpose, writes bitter things against his people, stands afar off, hides his love, as Joseph, out of increasement of love; fights against them with his own hand, as he threw his brethren into prison; -than the which there is no greater

affliction, saith Luther; and all to show them their sin, and to bring them home to himself by repentance. {a}

{a} *Nihil est tentatio vel universi mundi et totius inferni in unum conflata, ad eam qua Deus contrarius homini penitur. -Luther.*

Ver. 8. **But they knew not him.**] As being now altered in stature, voice, visage, his present pomp, and haply also, by his former imprisonment and affliction. We read of a young man, that being condemned to die, was turned gray-headed in one night, through forethought and fear of death, and was thereupon spared.

Ver. 9. **And Joseph remembered the dreams.**] Event is the best interpreter of divine oracles The disciples understood not many things at first that our Saviour said to them; as that. **#Joh 2:22 12:16** So John Baptist's preaching wrought not for some years after it was delivered, and then it did. {#Joh 10:41,42} The spouse either heard not, or heeded not that speech of her beloved, "Open unto me, my sister, my spouse," till some while after he was gone. {#So 5:2-6}

Ye are spies.] This, Joseph speaks not, *assertive*, but *tentative*; not seriously, but by a covert counsel; not as himself thought, but as the Egyptians suspected; or not absolutely, but conditionally; "ye are spies," unless you prove what ye have spoken. {a}

{a} *Exploratores deputo homini merito mendacii vestri. -Aug.*

Ver. 10. **Nay, my lord.**] The world is well changed since they said one to another, "Behold, this dreamer cometh." Then they could not find in their hearts to call him brother; now they call him "lord." God, when he pleaseth, can change the note of our worst enemies to us. There is a promise, that "they shall bow down to thee with their faces toward the earth, and lick up the dust of thy feet." {#Isa 49:23}

Ver. 11. **We are all one man's sons.**] Therefore no spies; for what one man would hazard all his sons at once upon so dangerous a design?

We are true men.] Heb., *Recti*. The Popish doctors reject those ancient authors that are alleged against them, with *Non sunt Recti in Curia*. Bellarmine saith, To Irenaeus, Tertullian, Eusebius, and Luther, I answer, *Omnes manifesti haeretici sunt*; when anything in the decrees likes not the Pope, he sets *Palea* upon it, &c. {a}

{a} *De Christo*, lib. i. cap. 4.

Ver. 12. **Nay, but to see the nakedness.**] That is, the weakness, and where we may be best invaded; as **#Nu 13:19**. By this wile he gets out of them that which he much longed to hear of; his father and brother Benjamin's health and welfare. {#Ge 42:9}

Ver. 13. **And one is not.**] They tell Joseph that Joseph is not. When God holds men's eyes, they see not the truth that lies before them; "Who is blind as my servant?" {#Isa 42:19}

Ver. 14. **That is it that I spake unto you.**] He lays it hard to them still: as who should say, The longer I hear you, the worse I like you; ere while ye said, ye were ten brethren of you: now you acknowledge two more: liars had need to have good memories, &c. {a} Be we as jealous of Satan, and as watchful against his wiles, when he comes to set out the nakedness of our souls; that where the hedge is lowest, this beast may leap over; watch him, I say, and "learn out his haunts," for we have heard and felt that he is very subtle; as Saul said of David, **#1Sa 23:22**.

{a} *Mendacem oportet esse memorem.*

Ver. 15. **By the life of Pharaoh.**] Joseph, that he might seem enough an Egyptian, swears heathenishly; Egyptians, partly of flattery, and partly of superstition, used to swear by the life, or, as the Greek here hath it, by the health of their king. The Spaniards, in the pride of their monarchy, are grown also now to swear by the life of their king. {a} The Hebrews write, to this day, that he which falsely swears by the king's head, in a money matter, shall be put to death; as Pererius upon this text tells us. This grew, doubtless, of that cursed custom of deifying their kings; as Antiochus surnamed Θεός; and Caligula would be styled *Dominus Deus*: as at this day the Pope's parasites call him *Dominum Deum nostrum papam*. To be sworn by, is an honour peculiar to God. {#Isa 65:16 Jer 4:2} That of Paul {#1Co 15:31} is not an oath, but an obtestation; or, a taking of his afflictions for Christ to witness. That of the spouse {#So 3:5} is not an oath, but an adjuration: for he chargeth his church's enemies not to trouble her; and if they do, roes and hinds shall testify against them; which would not do so had they but reason. This of Joseph, likewise, is by some said to be not an oath, but an earnest asseveration: {b} as who should say, As true as Pharaoh liveth; or, So Pharaoh live. Be it what

it will, Joseph cannot altogether be excused for conforming himself to the Egyptians. The place had somewhat tainted him; and he might well take up that of the prophet Isaiah, "Woe is me! for I am a man of unclean lips"; and why? "for I dwell amidst a people of unclean lips." {#Isa 6:5} Courts and great places are ill air for zeal to breathe in: it is hard for such not to remit somewhat of their former fervour, and contract filth of sin, which is as catching as the plague. As sheep among thorns lose part of their fleece; so do the saints part of their goodness among the wicked.

{a} Sandys's *Relation of West. Relig.*

{b} *Non est forma iuramenti, sed asseverationis seriae, et obtestationis domesticae.*

Ver. 16. **By the life of Pharaoh surely, &c.]** See how easily sin entereth twice, where it had once entered. "Be not overcome of evil." {#Ro 12:21} Some swear, and find it not; they would be sorry their excrements should pass from them, and they feel it not. Oh, cross this ill custom; and though ye cannot so soon turn the stream, yet swim against it. It is the devil that saith unto thee, as those Jews did to Pilate; "Do as thou hast ever done." {#Mr 15:8} God also will answer such, when they plead for their swearing, that they have got a custom, and cannot leave it; as the judge did that thief that desired him to spare him, for stealing had been his custom from his youth. The judge replied, it was also his custom to give judgment against such malefactors, therefore he must be condemned, {a} "Swear neither by heaven, nor by earth, lest ye fall into condemnation," saith St James {#Jas 5:12} to the converted Jews. This they had learned of the Pharisees, to whom it was familiar to swear by creatures. {#Mt 5:34} And though now converted, they could not leave it: but they must, or be damned for it, choose them which, as the apostle there assures them. {b} And whereas such kind of oaths are now grown a piece of gallantry, and such as cannot swear them are thought to want the tropes and figures befitting a gentleman, God will deal with such as that judge did with one that pleaded for his life that he might not be hanged, because he was a gentleman; he told him, that therefore he should have the gallows made higher for him: so shall these have a deeper damnation, because better bred, and should have kept a better watch; as that martyr told the swearing Bishop Bonner.

{c}

{a} Barker, *On the Commandments*.

{b} *Ἦος κακοηθες a iudaismo conversis tenaciter ahdaerebat. -Pareus, in Jac., v. 12.*

{c} "You keep a good watch, my lord."—*Act, and Mon.*

Ver. 17. And he put them all together into ward three days.] Not into close prison, but into some chamber, or private room, where they might have opportunity of reflecting upon themselves, and repenting. {a} I have heard of a grave divine, lately living, that did much good upon many that came to him to crave alms, by shutting them up in a room by themselves, having first taken great pains with them by way of direction what to do to be saved, joining in prayer, setting them in a course of better living, and then providing for them fit services. {b}

{a} *In conclave aliquod, ubi custodiebantur. -Pisc.*

{b} Dr Chetwind, Dean of Brist.

Ver. 18. And Joseph said unto them the third day.] So God, "after two days, will receive his; in the third day he will raise them up, and they shall live in his sight." {#Ho 6:2} "The rod of the wicked shall not rest on the lot of the righteous, lest they put forth their hands to folly"; {#Ps 125:3} lest their "spirits fail" before him. For others he cares not so much, as for the choice spirits of his faithful people. When we beat ordinary spices, we care not for every dust, but let some fly out, and fall on the ground; but if Bezoar stone, or some such precious stuff, every little is looked to. So here.

For I fear God.] *Deum illum,* saith Junias, that true God, the proper object of fear; and therefore you need not doubt of fair dealing. {See Trapp on "Ge 20:11"} Learn here, that confession of our faith is to be made as oft as thereby God may be glorified and our brethren edified.

Ver. 19. Let one of your brethren be bound.] By binding Simeon, he brought down Benjamin to himself. So doth God, by chastening our bodies, save our souls.

Ver. 20. But bring your youngest brother unto me.] So saith God to all his worshippers, See that you bring your hearts with you, whatever you leave behind you. And as David sent to Abner, "Thou shalt not see my face, except thou bring Michal, Saul's daughter": {#2Sa 3:13} so here. The poor widow's heart's being put to her mite,

gave it weight above the greater but heartless largesses of the Pharisees.

Ver. 21. **We are verily guilty, &c.**] See here the force of conscience and fruit of affliction to bring old sins to a new reckoning. Conscience, though for a while still, and seemingly asleep, yet is faithful in recording, and fearful in accusing. It writes bitter things, and will article against the sinner in the evil day. Therefore, as Bishop Latimer took special heed to the placing of his words, in his examination before Bonner, when he heard the pen walking in the chimney behind the cloth, and describing whatsoever he said; {a} so should we; since conscience is not only God's spy, but notary: and albeit it doth not always execute the acts of accusing, yet hath always the habit of it. And that we shall know when trouble overtakes us; then shall we feel those darts of the Almighty, dagging at the heart, and those arrows of his, drinking up the spirit. Daniel chose rather to be cast into the den of lions than to carry about a lion in his bosom—an enraged conscience.

{a} *Act. and Mon.*

Ver. 22. **Spake not I unto you, &c.**] Fellows in sin oft fall out, and then all comes to light. Mohammed the great Turk had, with great rewards, procured two Turks to undertake to kill Scanderbeg. These traitors came to Seanderbeg, making such a show of the detestation, both of Mohammed's tyrannical government and vain superstition, that they were, both of Scanderbeg and others, reputed to be indeed the men they desired to be accounted: and so, after they had learned the principles of the Christian religion, were, by their own desire, baptized. But so it happened by God's good providence, that these false traitors, expecting nothing but opportunity to perform their devilish device upon some occasion, fell at variance between themselves, and in their heat let some such words fall, as being taken up by some there present, drew them both into suspicion. And thereupon, being straitly examined, it was at last by them confessed that they were sent for such a purpose; for which they were both presently executed, as they had well deserved. {a} Evil men are as glass that is soldered together; as soon as the solder is melted, the glass falls in pieces, and all is discovered.

{a} *Turk. Hist.*, fol. 400.

Ver. 23. **Understood them.**] Heb., Heard them. See #1Co 14:2, marg. So #Isa 36:11. So a hearing heart is put for "an understanding heart," {#IKi 3:9} which many of our common hearers want; and therefore hear to no purpose. {#Isa 6:9}

Ver. 24. **And wept; and returned, &c.**] The better any one is, the more inclined to weeping; as David, than Jonathan. {#ISa 20:41}

“Nam faciles motus mens generosa capit.”

Paulus non tam atramento quam lachrymis chartas inficiebat, saith Lorinus.

And took from them Simeon, and bound him.] He is thought to have been the chief doer in the sale of Joseph; and is therefore singled out for punishment. Judas Iscariot is said to come of his tribe. Of a turbulent and restless spirit Joseph knew him to be; and therefore detained him, saith Musculus, lest he should have hindered the motion of bringing down Benjamin.

Ver. 25. **Then Joseph commanded to fill their sacks.**] This was the revenge he took upon them for their many misusages. So Joshua marched all night, and fought all day for the Gibeonites that had deceived him. So Elisha set bread and water before the Syrians that came to surprise him. So St Paul bids, "If thine enemy hunger, feed him," &c. Injuries are more bravely overcome with benefits than recompensed with the pertinacy of a mutual hatred, said a very heathen. {a}

{a} *Speciosius aliquanto iniuriae beneficiis vincuntur, quam mutui odii pertinacia pensantur. -Val. Vax., lib. iv. cap. 2.*

Ver. 26. **And they laded their asses.**] Which are beasts fit to bear burdens; and have their names in Greek of their usefulness. {a}

{a} ονος from ονημι. *Asinum oneramus quia est asinus, &c.*

Ver. 27. **To give his ass provender in the inn.**] Their inns then were not so well furnished as ours are; but they were forced to carry their provender, which was a trouble.

Ver. 28. **My money is restored.**] Joseph had stolen this benefit upon them, which they misinterpret, their own misgiving hearts telling them that God's just hand was in it for their harm. Conscience, being

now awakened, meets them at every turn, till they were soundly humbled, and had made their peace. Better a sore than a seared conscience; as, better a tormentful strangury than a senseless lethargy. Bee masters tell us that those are the best hives that make the greatest noise.

Ver. 29. **And they came to Jacob.**] Who had looked many a long look for them, no doubt, and was now glad to see their faces and full sacks. But this joy lasted but a little while; for no sooner had he heard them speak, but he was thunderstruck, as it were: so little stability is there in any worldly felicity. The saints have all here their back burdens of afflictions; yet some have more than others; as Jacob, who was seldom without: God not only gave him a draught of them, but made him a diet drink. Look how your refiners of sugar, taking sugar out of the same chest, some thereof they melt but once; other, again and again: not that it hath more dross in it, but because they would have it more refined: so is it here.

Ver. 30. See #Ge 42:9,11,13,19, &c.

Ver. 31. See #Ge 42:9,11,13,19, &c

Ver. 32. See #Ge 42:9,11,13,19, &c

Ver. 33. See #Ge 42:9,11,13,19, &c

Ver. 34. See #Ge 42:9,11,13,19, &c

Ver. 35. **And it came to pass as they emptied.**] Calvin's note on this text is, that Joseph was misunderstood, and ill-advised; for that intending to help his father, by sending back his money, he grieved and frightened him. But this might be Jacob's fault more than Joseph's. We many times mistake God himself, through self-guiltiness, as if he meant to kill us with kindness, which is a great unthankfulness. See my "Love Tokens," p. 32.

Ver. 36. **Simeon is not.**] That is, As good he were not; for ye have left him prisoner, and unless ye return the sooner with Benjamin, which I cannot yield to, is like to be put to death as a spy. See here the pangs and passions of a parent, and how love descends!

Ver. 37. **Slay my two sons.**] A simple and sinful offer. Reuben was the oldest, but not the wisest. Age is no just measure of wisdom. Howbeit, of him we may learn, in our parents' fear, to be hardy and hearty; in our brethren's distress, to be eager and earnest.

Ver. 38. **Then shall ye bring down my gray hairs, &c.**] To the state of the dead; not to hell, or *Limbus Patrum*. Many of the ancients erroneously held that men's souls were not judged till the last day;

nor rewarded or punished, but reserved in some secret receptacles unto the general judgment. Bellarmine would hence prove Purgatory. {a} Luther also seems to approve of that figment of the fathers; for in his notes upon this text, he will have "Sheol" here translated "the grave," to be an underground receptacle of all souls, where they rest and sleep till the coming of Christ. But gray hairs descend not farther than the grave. And Luther somewhere entreats his readers, that if they find anything in his books that smelleth of the old cask, they should consider he was not only a man, but some time had been a poor monk, &c.

{a} Bell., *De Purg.*, lib. i.

Chapter 43

Ver. 1. **And the famine was sore in the land.**] In the Promised Land. Hold out faith and patience. *Os quod in sorte tua cecidit, rodas*: Bear thy cross, and be content. {a}

{a} Drus., in *Adag.*

Ver. 2. **Buy us a little food.**] They had learned to live with a little, which is a great skill; nature is content with a little, grace with less. Epicurus himself was wont to say, if he might have but *aquam et offam*, a draught of water, and a morsel of meat, he could live happily. {a}

{a} *Paratum se esse cum love de faelicitate contendere, si aquam haberet et offam. -Aelian.*

Ver. 3. **Ye shall not see my face, &c.**] No acceptance without Benjamin, that son of sorrow: so, neither with God, without sound repentance. This is the rainbow, which if God sees shining in our hearts, he will never drown our souls.

Ver. 4. **And buy thee food,**] q.d., Thou art as much concerned as any of us, and more; because thou art master of the family.

Ver. 6. **And Israel said, &c.**] Here he begins to outwrestle his fears, by resting upon God; and is therefore called Israel.

Ver. 7. **Could we certainly know, &c.**] Inferences many times axe made upon what we say or do, such as we never thought of, *Arbitror nonnullos in quibusdam locis librorum meorum opinatuos, me sensisse quod non sensi, aut non sensisse quod sensi*, saith Augustine. {a} And it fell out accordingly. For, as Baronius

witnesseth, after St Austin's death, there arose up divisions, who, out of his writings, wrested and misconstrued, brought in many errors; which they endeavoured to maintain by the name and authority of St Augustine. {b} And the like may be said of Luther.

{a} Aug., lib. i., *De Trin.*, cap. 3, *ad finem*.

{b} *Qui ex eius scriptis male perceptis complures invexerunt errores.* -*Annal*, tom. vi., ad Ann. 450.

Ver. 8. **Send the lad.**] A large lad, that was thirty years old, and had ten children. But he is so called, because the youngest son of them, and the father's darling.

Ver. 9. **I will be surety for him.**] Herein he was a type of Christ, that came of him, who is both our surety to God, for the discharge of our debt and duty, and God's surety to us, for the performance of his promises. {#Heb 7:22}

Ver. 10. **For except we had lingered, &c.**] In the words of God there is not any hyperbole to be found. In the words of men, related by the Scripture, if we meet with such kind of expressions as this and that in #Joh 21:25, it nothing derogates from the authority of the Scripture, as Pareus here noteth.

Ver. 11. **If it must be so now, &c.**] Perplexity is blind and untractable. Let the mind but settle, and it will soon yield to a reasonable motion, if seasonable, especially, as this of Judah was: for, besides the weightiness of his words, necessity now spake for him, that most powerful orator.

Take of the best fruits.] *De laudatissimis rebus*, saith Juulus. Of the verse or melody, saith the original; {a} that is, of the most praiseworthy fruits; such as deserve to be commended in verse, and sung of, to the praise of God the giver.

A little balm, and a little honey.] Great men regard not the worth of the gift, but the will of the giver. If I had had more, I would have given more, said that Greek to Augustus, {b} and it was accepted. The poor Persian that met Artaxerxes with a handful of water, out of the river Cyprus, went away well rewarded. So did the gardener that presented the Duke of Burgundy with a rape root; which, when the master of his house observed, he presented his lord with a brave small saddle horse, looking for like liberality, but was disappointed.

{a} *Ex carmine, vel melodia, vel modulatione, vel denique Psalmo.* -Isa. lxxv. 8.

{b} *Ει πλεον ειχρον, πλεον εδιδου.*—*Aelian.*

Ver. 12. And take double money.] *Invaluerat enim fames,* {#Ge 43:1} ideoque annonae pretium auctum erat, saith Junius. It went hard with the inhabitants of Samaria, when an ass's head was worth four pounds.

Peradventure it was an oversight.] Which called for restitution; we must buy and sell by that standard, {#Mt 7:12} "Whatever ye would that men should do unto you, do ye the same to them." Now no man would be cheated. Woe be to him that cries *Caveat emptor*; He that cannot lie, cannot live, {a} &c. "God is the avenger of all such." {#1Th 4:6}

{a} *Qui nescit dissimulare, nescit vivere.*

Ver. 13. Take also your brother.] Since there is no other remedy. But if I could otherwise do, he should never go. God doeth us good sometimes against our wills, and crosseth us with a blessing. The heathens could pray thus—

“Great God, the good thou hast to give,
Whether we will't or no,
Let's still receive: no mischief thrive
To work our overthrow.”

Ver. 14. And God Almighty give you mercy.] Heb., Give you bowels, the seat of mercy. Here God not only grants Jacob's prayer, but fulfils his counsel, gives him the very particular he prays for. {#Ge 43:30} Joseph's "bowels yearned upon Benjamin."

If I be bereaved, I am bereaved.] This is like that of Esther, committing herself and her attempt to God, "If I perish, I perish"; {#Es 4:16} and like that of those saints in the Acts, "The will of the Lord be done"; which is, saith one, *Vox vere Christianorum*. Jacob prays for Benjamin's safety, but will be content his own will be crossed, so that God's will may be accomplished. This is the right way of praying; this is to "draw near with a true heart." {#Heb 10:22} Hypocrites seek God only out of self-love; which is as little pleasing to him, as if a woman should strive to content her husband, not out of love to him, but to another.

Ver. 15. **Double money in their hand.**] Both that they met with in their sacks' mouths, and new money to buy more.

Ver. 16. **Slay, and make ready.**] Heb., *Slay a slaughter* of beasts, as at feasts is usual. *Quaere nunc cur subito moriamur?* saith Seneca; *quia mortibus vivimus*; What wonder we die suddenly, that live by the death of others?

Shall dine with me at noon.] After serious business despatched in the morning. Aristotle disposed of the morning in studying philosophy; of the afternoon in eloquence, or whatever else he made his recreation.

Ver. 17. **And the man did as Joseph bade.**] Things then go well within doors, when the hands take counsel of the head, the servants of their master, and are active to execute.

Ver. 18. **And the men were afraid.**] Where no fear was; but that an ill conscience haunted them, and so "the sound of a shaken leaf" {#Le 26:36} put them into a fright. As every body hath its shadow, so hath every sin its fear; and fear torment. {#1Jo 4:18}

Ver. 19. **And they came near.**] {See Trapp on "Ge 43:20"}

Ver. 20. **O sir, we came indeed, &c.**] We must not lie wretchlessly under suspicion of dishonesty; but carefully clear ourselves, as there is opportunity.

Ver. 21. **Every man's money.**] This made their hearts even ready to go out of their mouths, as the Heb. hath it. {#Ge 42:35}

Ver. 22. **We cannot tell.**]

Ver. 23. **Peace be to you, fear not.**] "The feeble minded" must be "comforted"; {#1Th 5:14} not crushed, or cashiered, as the wounded deer is by the whole herd. David, in the spirit of prophecy, pronounceth a bitter curse upon those that "persecuted him whom God hath smitten, and talked to the grief of those whom he had wounded." {#Ps 69:26} Joseph's steward had learned better things of his master.

Ver. 24. **Washed their feet.**] {See Trapp on "Ge 18:4"}

Ver. 25. **And they made ready the present.**] For, "a man's gift makes room for him, and bringeth him before great men." {#Pr 18:16} So it doth also before God, who looks for "a present," {#Ps 72:10} and loves to hear from us. "Praise waiteth for thee, O God, in Sion, and unto thee shall the vow be performed." {#Ps 65:1}

Ver. 26. **And bowed themselves to him.**] In their father's name, as well as their own. {#Ge 43:28} And here Joseph's dream {#Ge 37:9} was accomplished.

Ver. 27. **And he asked them of their welfare.**] Heb., Of their peace; which is a comprehensive, voluminous mercy.

Ver. 28. {See Trapp on "Ge 43:26"}

Ver. 29. **God be gracious unto thee, my son.**] Governors should temper clemency with severity, so as to be at once loved and feared. Mercy is the brightest star in the sphere of majesty. Queen Elizabeth, next to the Bible, took special delight in Seneca's tract, "De Clementia."

Ver. 30. **And Joseph made haste, &c.**] He hid his affection, as a wise and valiant man, till he had once more beaten vehemently upon their guilty consciences; and so brought them to a more sound and serious sight of their sin, that they might repent and make sure work for their souls.

Ver. 31. **Set on bread.**] Which the Latins call *panis* of *παν*, either because all covet it, or because whatever else the cheer be, men always set on bread. {a}

{a} Isidor., lib. xx.

Ver. 32. **Because the Egyptians might not eat, &c.**] Such was their pride and superstition. Such was the hatred between the Jews and Samaritans: as is little less at this day between Papists and Protestants. If a Protestant give thanks at his food, though this chaseth not a Catholic from his dinner, which were to his loss, yet he must forbear to say Amen to it. As on the other side, some Roman Catholics will not say grace, though it be at their own table, when a Protestant is present; thinking it better to leave God unserved, than that a Protestant join in serving him. {a} They hold us no better than dogs, worse than Turks or Jews, damned heretics, cursed captives, unworthy to live on God's ground, fit for nothing but fire and fagot. Certain it is, that whosoever in this new faith and service hath ended this life, is in hell most certainly, saith Bristow, in his 36th Motive. It cannot be that a Lutheran so dying can escape the damnation of hell, saith Coster the Jesuit; if I lie, let me be damned with Lucifer. {b} Are not God's Hebrews an utter abomination now to these Romish Egyptians?

{a} Sandys's *Relation of West. Relig.*, sec. 32.

{b} Coster, *Resp. ad Enchirid. Osiand.*, propos. 8.

Ver 33. And they sat before him, &c.] He marshalled them in their right rank and degree; and this amazed them. He made them an absolute feast, such as Varro describes with these conditions; *Si belli convenient homines, si temporis sit habita ratio, si locus sit non ingratus, si non negligens apparatus.* {a} This feast is of that sort in use among the Romans, that were called *χαριστια*, to which were invited none but kinsfolks, to continue love and seek reconciliation where had been any breach. {b}

{a} *In Veter. Fragm.*

{b} *Val. Max.*, lib. ii. cap. 1.

Ver. 34. And he took and sent messes.] So did Cyrus in Xenophon, to such as he favoured.

But Benjamin's mess, &c.] Love will creep where it cannot go; and good blood will never belie itself. Ambrose makes it a type and token of St Paul's excellent parts and gifts above the rest of the apostles, &c.

Chapter 44

Ver. 1. And he commanded the steward.] *Peccata extrinsecus radere, et non intrinsecus eradicare, fictio est,* saith Bernard. Humiliation for sin must be sound and soaking, or else it is to no purpose. Hypocrites "hang down their heads as a bulrush," {#Isa 58:5} while some storm of trouble is upon them; but in a fair sunshine day, they lift up their heads as upright as ever. Something they do about sin, but nothing against it. As artificial jugglers seem to wound, but do not; or as players seem to thrust themselves through their bodies, but the sword passeth only through their clothes. This Joseph well knew; and therefore, that his brethren might make sure work, and have their hearts leavened and soured (as David's was, #Ps 73:21) with the greatness of godly sorrow; that they might mourn as men do in the death of their dearest friends; {#Zec 12:10} that their sorrow might be "according to God" (*η κατα Θεον λυπη*, #2Co 7:10), deep and daily, like that sorrow, #2Sa 13:36; that waters of Marah might flow from their eyes, and their hearts fall asunder in their bosoms like drops of water; he puts them to one more grievous fright and

agony before he makes himself known unto them. And this was a high point of heavenly wisdom in him. For had he presently entertained and embraced them as his brethren, they would sooner have gloried of their wickedness than repented of it. Neither would a little repentance serve for a sin so ingrained, and such a long time lain in. Their hearts were woefully hardened by the deceitfulness of sin, their consciences festered: and had it been fit for him to break their bones before they were set; and lap up their sores before they were searched? "Repent ye," saith St Peter to those that had crucified Christ, and were now "pricked in their hearts." {#Ac 2:37,38} He saith not, "Be of good cheer, your sins are forgiven," now that you feel some remorse for them; but, Stay a while upon the work of repentance, and be thorough in it; leave not circumcising your hearts, till you find them as sore as the Shechemites felt their bodies the third day. And this the apostle said to such as already felt the nails wherewith they had crucified Christ sticking fast in their own hearts and piercing them with horror. Take we heed of laying cordials upon full and foul stomachs: "the feeble minded" only are to be "comforted," such as are in danger to be swallowed up with grief. But some men's stains are so inveterate, that they will hardly be got out till the cloth be almost rubbed to pieces.

Put every man's money in his sack's mouth.] Should they not have been content that their sacks were filled with corn, though there had not been money in the mouth of them? And should not we also rest satisfied with our many mercies? &c.

Ver. 2. **He did according to the word.**] *Servus est nomen officii.* A servant is not αυτοματος, one that moveth absolutely of himself, saith Aristotle; but the master's instrument, and ολωσ εκεινου, wholly his. Such was this servant of Joseph; and such should we all be to God.

Ver. 3. **The men were sent away.**] This was no small courtesy to them, that were so willing of their way.

Ver. 4. **Wherefore have ye rewarded evil for good?**] This, blind nature saw to be the sum of all sins. *Ingratum dixeris, omnia dixeris.* Some vices are such as nature smiles upon, though frowned at by divine justice; not so this. Hercules is much condemned by the heathens for killing his schoolmaster Linus; Alexander, for doing the like by his friend Clitus; Nero, by his tutor Seneca: Muleasses, king

of Tunis, is cried out on, for torturing to death the Manifet and Mesnar, by whose means especially he had aspired to the kingdom. {a} Philip, king of Macedonia, caused a soldier of his, that had offered unkindness to one that had kindly entertained him, to be branded in the forehead, with these two words; *Hospes ingratus*. Unthankfulness is a monster in nature, a solecism in manners, a paradox in divinity, a parching wind to dry up the fountain of further favour. Benjamin's five fold mess was no small aggravation to the theft here laid to his charge. {b}

{a} *Turk. Hist.*, fol. 642.

{b} Manlii, *loc. com.*

Ver. 5. And whereby indeed he divineth.] Junius reads it thus— *Et nonne ipse experimento certo didicerit per illum, quales sitis?* q.d., Hath he not by this fact of yours, found out your fraud and false dealing; whereby ye have hitherto sought to delude him? Is it not plain ye are spies and naughty-packs? The Jerusalem Targum seemeth to tax Joseph here for a soothsayer; or, at least, a seeker to such; which God forbade. {#De 18:10} Calvin also thinks he did grievously offend in pretending to be such a one; and did impiously profane the gift of the Spirit in professing himself a magician. But, *pace tanti viri*, this is too heavy a censure, and a forcing of the text, saith Junius. All that Joseph did was to sift his brethren, and to try their affection to Benjamin. And if he took upon him to be a diviner, he did it not seriously; but made use of that conceit the vulgar had of him: like as St Paul made use of that superstitious custom among the Corinthians, of baptizing over the dead, to prove the resurrection. {a}

{a} #1Co 15:29. Scalig. *Not.*

Ver. 6. And he spake.] {See Trapp on "Ge 44:2"} {See Trapp on "Ge 43:17"}

Ver. 7. God forbid that thy servants should do.] Rapine and robbery was ever condemned amongst very heathens, and severely punished. Tamerlane, in his expedition against Bajazet, took such order with his soldiers that none were injured; insomuch, that if a soldier had but taken an apple, or other thing of like value from any man, he died for it. One of his soldiers having taken a little milk from a country woman, and she thereof complaining, he ripped up his stomach; where when he found the milk, he contented the

woman and sent her away, who had otherwise died for her false accusation. {a}

{a} *Turk. Hist.*, fol. 213.

Ver. 8. **Behold, the money.**] Those that from a right principle can find in their hearts to make restitution, may be safely trusted as to wronging others, either by covin or ravin. (agreement or robbery)

Ver. 9. **With whomsoever it be found, &c.**] Innocency is bold, but withal had need to be wise, for fear of further inconvenience. {See *Trapp on "Ge 31:32"*}

Ver. 10. **Shall be my servant,**] i.e., Mine, in my master's name and behalf.

Ver. 12. **And he searched, and began at the eldest.**] The better to avoid suspicion, for he knew well enough where to find the cup. So Jonadab, Amnon's carnal friend but spiritual enemy, could tell David that not all the king's sons, as the report ran, but Amnon only was slain by Absalom. The devil also when he hath conveyed his cups into our sacks, his goods into our houses, -as the Russians use to deal by their enemies, and then accuse them of theft, -his {a} injections into our hearts, if we fancy them never so little, will accuse us to God, and claim both them and us too for his own.

And the cup was found in Benjamin's sack.] *Sacco soluto apparuit argentum,* saith Ambrose. When God comes to turn the bottom of the bag upward, all will out. Sin not, therefore, in hope of secrecy; on the fair day, at the last day, all packs shall be opened.

{a} Heyl., *Geog.*, p. 243.

Ver. 13. **Then they rent their clothes.**] In token of the rending of their hearts for their sins, which now had found them out, and they their sins: for misery is the best art of memory; being like to that helve Elisha cast into the waters, which fetched up the iron in the bottom. Conscience is like a looking glass, which while it lieth all covered with dust, showeth not a man his natural visage: but when it is wiped, then it makes the least blemish appear. Never till now could we hear these men confess. Now, what shall we say unto my lord? what shall we speak? saith Judah, the Confessor—so his name signifieth. Or how shall we clear ourselves? God hath found out the iniquity of thy servants. Not this, that they were now charged with

(for why should they be false to their own innocency?); but their cruelty to Joseph, and other like foul offences; for the which God in his just judgment had now brought them to condign punishment. How could Joseph hold, when he heard all this; and not cry out, as Paul did, in a like case, to his disconsolate Corinthians:

“Though I made you sorry with a letter" (with a cup), "I do not repent, though I did repent: for I perceive that this same epistle" (cup) "hath made you sorry, though it were but for a season. Now I rejoyce, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing... For behold this self-same thing, that ye sorrowed after a godly sort, what carefulness it hath wrought in you, yea, what apology, {a} yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter.” {#2Co 7:8-11}

{a} *Απολογιστον*, Satisfaction, saith the old interpreter. It may be he meant a new life, to make amends thereby to the congregation offended, saith Bradford.—*Serm. of Repent.*, 14.

Ver. 14. **They fell before him on the ground.**] Humble submission, they knew, if anything, would make their peace, and procure their pardon—

“Sic ventos vincit, dumse submittit arundo.”

It is no hoisting up sail in a storm, no standing before a lion, &c. William the Conqueror often pardoned rebels, and received them into favour; as he held submission satisfactory for the greatest offences, and sought not to defeat them, but their enterprises. {a}

{a} *Dan., Hist.*, fol. 51.

Ver. 15. **What deed is this that ye have done?**] As Joseph here, so Christ sometimes impersonates an adversary, when he intends most love.

Wot ye not that such a man as I, &c.] If that be true that some conceive of Joseph, that he, here and at #Ge 44:5, made himself a soothsayer, he was certainly to blame. "The lip of excellency

becometh not a fool," saith Solomon, but "much less do lying lips a prince." {#Pr 17:7, marg.} That is, it is naught when wicked men will be using gracious words, to seem religious. But it is far worse, when good men will use the fashion of the wicked, that they may seem impious.

Ver. 16. **What shall we say, &c.**] An ingenuous and penitent confession, joined with self-loathing and self-judging; teaching us how to confess to God.

“Sit simplex, humilis, confessio, pura, fidelis,
Atque frequens, nuda, et discreta, lubeas, verecunda,
Integra, secreta et lachrymabilis, accelerata,
Fortis, et accusans, et se punire parata.”

These sixteen conditions were composed in these verses by the Schoolmen. And such a confession is the sponge that wipes away all the blots and blurs of our lives. {#1Jo 1:7} Never any confessed his sin in this sort to God, but went away with his pardon. Wot ye what, -quoth King Henry VIII. to the Duke of Suffolk, concerning Stephen Gardiner, when he confessed his Popery, for which he should have been, the morrow after, sent to the Tower, -he hath confessed himself as guilty in this matter, as his man; and hath, with much sorrow and pensiveness, sued for my pardon: and you know what my nature and custom hath been in such matters, evermore to pardon them that will not dissemble, but confess their fault. {a} How much more will God!

{a} *Act. and Mon.*, fol. 1175.

Ver. 17. **But the man in whose hand, &c.**] This was the heat that Joseph shot at in all this interdealing with them, -to try the truth of their love to Benjamin, and whether they would stick to him in his utmost peril God hath like ends in afflicting his children. "The king of Babylon stood at the parting way, at the head of the two ways, to use divination." {#Eze 21:21} So doth God. He knows that the best divining of men is at the parting way; there every dog will show to what master he belongs. God shoots at his servants for trial, as men shoot bullets against armour of proof, not to hurt it, but to praise it.

Ver. 18. **For thou art even as Pharaoh.**] This he saith the better to insinuate; for great men love to hear of their honour, and are tickled

with their great titles. Paulus Jovius, writing of Pompey Colomia, Bishop of Reatino, saith, that when the said bishop, by the means of many great personages, was reconciled again, and brought into favour with the Pope, whom he had formerly offended; and that when they signified so much unto him in a short letter, in whose superscription, Bishop of Reatino, by chance, was left out; he receiving the letter, threw it away, and bade the messenger go seek some other Pompeio, to whom the letter was directed.

Ver. 19. **Have yea father?**] This we read not of till now, as we do of all the rest, in the next following verses.

Ver. 20. {See Trapp on "Ge 44:19"}

Ver. 21. {See Trapp on "Ge 44:19"}

Ver. 22. {See Trapp on "Ge 44:19"}

Ver. 26. **We cannot go down,**] sc., Without breach of our promises, and danger of our lives. Before he had said, "We will not." {#Ge 43:5} Now he mends that expression.

Ver. 30. **Seeing that his life is bound up.**] God loved his Son Jesus infinitely more than Jacob did Benjamin; he exalts his love far above that of any earthly parent; which is but a spark of his flame, a drop of his ocean. And yet be freely parted with him, to certain and shameful death, for our sakes. "God so loved the world, that he gave his only begotten Son," &c. This is a *Sic* without a *Sicut*; there is nothing in nature whereby to resemble it.

Ver. 31. **That he will die.**] For, so great is the love, {a}

“ *Corporibus binis spiritus unus inest.*”

{a} *Propter impensum amorem.*

Ver. 32. **For thy servant became surety.**] So did Christ for us; and therefore he must acquit us of all our sins, ere he could go to his Father. Lo, herein lies the strength of that reason, "He shall convince the world of righteousness, because I go to my Father." {#Joh 16:10}

Ver. 34. **For how shall I go up, &c.**] Here love ascends, as fit it should. Judah, a man wise and well spoken, prefers his father's life before his own liberty. He could not live to see the death of his aged father. A certain citizen of Toledo being condemned to die, his son ceased not with prayers and tears to entreat that he might be put to death instead of his father. This he obtained after much suit, and most gladly died for him. {a} At Gaunt in Flanders, when a father and

his son were condemned to die together, the earl, desirous to make trial whether of the two were more loving, granted that he should live that would cut off the other's head. And after much ado between them, the father, by many arguments, persuaded his son to be his executioner. {b}

{a} B. Fulgos, lib. v.

{b} Philip. Camerar., cent. i. cap. 92.

Chapter 45

Ver. 1. **Then Joseph could not refrain.]** No more can Jesus, in the extreme afflictions of his brethren, {#Isa 42:14} he must cry like a travailing woman; which, though she bite in her pain for a while, cannot long contain. As Croesus's dumb son burst forth into, "Kill not King Croesus." {a} So when the Church is overlaid by Satan or his instruments, his bowels work, he can hold no longer, but cries, "Save my child, Do the young man Absalom no harm." "I was but a little displeased, and they have helped forward the affliction. Therefore thus saith the Lord; I am returned to Jerusalem with mercies," or bowels. {#Zec 1:15,16} Their groans and moans, as every word of Judah's pathetic speech to Joseph, are as so many darts and daggers at his heart; he must take course for their relief and rescue. For he is a very tender-hearted Joseph, said that martyr, {b} and though he speak roughly to his brethren, and handle them hardly, yea, and threaten grievous bondage to his best beloved Benjamin, yet can he not contain himself from weeping with us, and upon us, with falling on our necks, and sweetly kissing us, &c.; -as he sweetly goes on in a letter to his wife, Pray, pray for us, everybody; we be shortly to be despatched hence to our good Christ. Amen, Amen.

Cause every man to go out from me.] That he might weep his fill, and not reveal his brethren's faults to strangers. It is wisdom in plastering the wounds of others, to clap our hand on the place, that the world may be never the wiser. Mercer thinks that Joseph concealed from his very father the hard dealings of his brethren with him; for if he had known, he would likely have set some note upon them for their cruelty, as he did upon Simeon and Levi for their bloody butchering of the Shechemites.

{a} Ανθρώπε, μη κταίνε Χριστόν.—*Herodot.*

{b} Mr Sanders. *Act. and Mon.*, 1564.

Ver. 2. **He wept aloud.**] And so gave vent to his passion, which else would have burst him. As hinds by calving, so men by weeping, "cast out their sorrows." {#Job 39:3}

Ver. 3. **I am Joseph.**] What a word was that! At the hearing thereof, what a strange conflict of contrary passions fell out in the hearts of the patriarchs! Wonder, doubt, reverence, fear, hope, guiltiness, joy, grief, struck them at once. Shall it not be so with the Jews at their glorious conversion, when they shall hear, "I am Jesus of Nazareth, whom ye have persecuted and pierced?" {#Zec 12:10 Re 1:7} {See Trapp on "Ge 38:27"}

Ver. 4. **I am Joseph your brother.**] Therefore you are to expect no hard sentence from a brother's mouth. Christ "is not ashamed," nor will be at the last day, "to call us brethren," He that was willingly judged for me, said that good woman, {a} will surely give no hard sentence against me. We may say boldly to him, as Ruth did to Boaz, "Spread thy skirt over me, for thou art a near kinsman" {#Ru 3:9}

{a} *Pattern of Piety.*

Ver. 5. **Now therefore be not grieved, &c.**] See here a lively image of Christ's love toward his enemies, for whom he prayed and died, "to give them repentance and remission." {#Ac 5:31} This Angel of the Covenant first troubles the waters, and then cures those cripples that step in. This Sun of Righteousness first draws up vapours of godly grief, and then dispels them. "A bruised reed shall he not break, and smoking flax shall he not quench, till he bring forth judgment to victory"; {#Mt 12:20 Isa 42:3} that is, weak grace to perfection.

To preserve life.] *Animantis euiusque vita in fuga est*, saith the philosopher, and must be maintained by means. Hence it is called "the life of our hands," {#Isa 57:10} because upheld by the labour of our hands.

Ver. 6. {See Trapp on "Ge 41:54"}

Ver. 7. **God sent me before you.**] He it is that by a powerful providence orders all the disorders of the world, by a certain counsel, to his own ends, and at length to his own glory. The hands that nailed Christ to the cross were "wicked hands." {#Ac 2:23} And

Judas was sent to "his own place," for being "guide to them that took Jesus." {#Ac 1:16} And yet they did no more than what "God's hand and counsel determined before to be done" {#Ac 4:28} for his glory, and the salvation of his elect. This Pliny derides as a strange doctrine, {a} but Plato hammers at it, when he saith, that God doth always φεωμετρειν. Indeed he doth all, in number, weight, and measure, as the wise man saith. He alters the property of his people's afflictions, and by an almighty alchemy turns dross to gold, &c. As a skilful apothecary, he makes of a poisoness viper a wholesome antidote.

{a} *Irridendum vero curam agere rerum humanarum illud quicquid est summum.* -Plin., lib. ii. cap. 7.

Ver. 8. **It was not you that sent me.**] Joseph makes the best of an ill matter, that they may not be overwhelmed with grief, and so made a prey to the devil. {#2Co 2:11} "After I was made known to myself," saith Ephraim, "I repented." {a} Get thee, saith Mr Bradford, {b} God's law as a glass, to look in; so shalt thou see thy face foul arrayed, and so shameful, saucy, mangy, pocky, and scabbed, that thou canst not but be sorry at the contemplation thereof, &c. Especially if thou look to the tag tied to God's law, the malediction, which is such as cannot but make us to cast our currish tails between our legs, if we believe it. But here, to clear our eyesight, and keep us upright, we must anoint our eyes with Christ's eyesalve. {#Re 3:17,18} We read of a sensible eyesalve made of Christ's spittle and clay. {#Joh 9:6} As it were, of the knowledge of Christ by his word which proceedeth out of his mouth, as also of the knowledge of ourselves; who being made of earth, do savour nothing else but earth. {c} Both of these two knowledges are to be joined and beaten together in a lump; else they help not. For our misery acknowledged, without Christ, breedeth desperation: and Christ, without sense of our vileness, presumption.

{a} *Postquam ostensum fuerit mihi.* -Tremell.

{b} Mr Bradford's *Sermon of Repent.*, pp. 26, 27.

{c} Bright., *in loc.*

Ver. 9. **Come down unto me, tarry not.**] Christ seems to send from heaven, and say unto us in like sort, God hath made me Lord of all; come up unto me, tarry not. Should the king call us to court, upon no other condition than to have and enjoy the pleasures and treasures there to be had, old Jacob never went so willingly into Egypt, as we should gladly accept and embrace such a motion.

Ver. 10 **Thou shalt be near unto me.**] So sweet a comfort to friends, that death itself is called but a departure. This the heathen persecutors knew, and therefore banished the Christian confessors far asunder {a} One man may be by his counsel an angel to another; {#Ezr 10:3} as Bradford was to Dr Taylor in prison. Communion with such is the "being bound up in the bundle of life," {#ISA 25:29} which was the blessing of Abigail upon David. St John trusted to come unto the elect lady, and "speak face to face, that their joy might be full." {#2Jo 1:12} When one desired to see Alexander's treasure, he bid one of his servants show him, not ἀργυριου ταλαντα, but τους φίλους; not his wealth, but his friends. {b} What an honour is that, that Christ should say to us, "Ye are my friends, if ye do whatsoever I command you!" {#Joh 15:14} And should say to his Father, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me!" {#Joh 17:24} What could Joseph say more for his father and brethren?

{a} Cyprian., *Epist.*

{b} Liban. *Prog. Chris.*, i.

Ver. 11. **And there will I nourish thee.**] To requite parents is "good and acceptable before God." {#1Ti 5:4} At Athens, {a} it was death not to be kind to parents and cherish them. The stork nourisheth her old sire and dam with admirable piety, saith Pliny; {b} and is therefore called by the Hebrews *Chasidah*, or Merciful: and by the Latins *Pietatis-cultrix*. The cuckoo, on the other side, is worthily hated, for that she cruelly devoureth her own dam, the hedge sparrow, saith Melancthon. {c} Mice are said to nourish their old ones that cannot shift for themselves, *insigni pietate*, {d} Cornelius, among the Romans, got the name of Scipio, by his kindness to his blind father, to whom he was the staff of his old age; as Macrobius relateth. {e} And Aristotle {f} tells a strange story, how that, when from the hill Etna there ran down a torrent of fire that consumed all the houses thereabouts, in the midst of those fearful flames, God's special care of the godly shined most brightly. For the river of fire parted itself, and made a kind of lane for those who ventured to rescue their aged parents, and pluck them out of the jaws of death. Our Saviour much distasted and detested that damnable doctrine of the Pharisees, teaching children to starve their parents, under pretence of devotion. {#Mt 15:4-6} And what would he have said to the Popish Pharisees, that

say, that a monk may not leave his cloister to relieve his father, but rather let him die for hunger in the streets? Christ upon his cross, though as full of sorrow as heart could hold, commended his mother to be kept by the disciple whom he loved, with Ἰδοῦ ἡ μητῆρ σου. {#Joh 19:27} Agreeable whereunto was that speech of the Samians, "I give thee this woman for a mother," {g} when to the richer of the citizens the mothers of those who died in the wars were given to be maintained by them.

{a} *Athenis capitale fuit, parentibus θρεπτηρια non persolvere -Melanct., Not. in Hesiod.*

{b} *Plin., lib. x. cap. 23.*

{c} *Propriam matrem crudeliter devorat, currucam silicet. -Melancth.*

{d} *Mures genitores suos alunt insigni pietate. -Sphinx Philos., p. 230.*

{e} *Macrob., Satur., lib. i. cap. 6.*

{f} *Ἐνθα το των ευρεβων γενος εξοχος επιμησε το δαιμονοιν—Aristot., De Mundo., cap. 6.*

{g} *Σοι πατην διδομαι την μητρα.*

Ver. 12. That it is my mouth.] I speak not now, as before I did, by an interpreter: I speak Hebrew also. God seems to say the same to us concerning the whole word; those "ten words" especially.

Ver. 13. And ye shall tell my father.] So the Lord Christ bade Mary Magdalene tell his "disciples and *Peter*," because he was most dejected for denying his Master, and in his dumps he must know with the first, "I ascend unto my Father, and your Father; and to my God, and your God." {#Joh 20:17}

Ver. 14. And he fell upon his brother, &c.] God's people are not senseless stoics or flinty Nabals; but have natural affections in them, as others; yea, above others, that have banished good nature, and can weep as little as witches. The enemy hath stopped the wells, and stayed the watercourses, as Holofernes: what should hinder him now from taking the town?

Ver. 15. Kissed all his brethren.] {See Trapp on "Ge 39:11"}

Ver. 6. It pleased Pharaoh well, and his servants.] And therefore his servants, because Pharaoh. For, *Aulici sunt instar speculi*, saith Pareus. Courtiers are their prince's looking glasses; if he laugh, so do they; where he loves, they love, in pretence, at least; for all is but counterfeit. And here, *Potest Augur Augurem videre, et non ridere?* saith Cato, in Cicero. {a} The senate gave public thanks to the gods for all that Nero did, even when he had killed his mother, though they never so much abhorred it. When he sang at any time, though it

were never so ill, for he had a small harsh voice, his courtiers would soothe him up with, *Quam pulcher Caesar, Apollo, Augustus*, εἰς ὡς πῦθιος, μα σε Καίσαρ οὐδεις σε νικᾷ, &c. {b} And because he hated the senate, notwithstanding all their flatteries, Vatinius was greatly in favour with him, for saying, *Odi te Caesar, quod Senator es. Parasiti principum sputa, instar canum lingunt.*

{a} Cic., *De Divinatione*, lib. ii.

{b} Dio, *in Nerone*.

Ver. 17. And Pharaoh said unto Joseph.] Pharaoh is good to Jacob and his house, for Joseph's sake; so is God to us and ours, for Jesus' sake. As any man was intimate with Sejanus, so he found favour with Tiberius. As if any were at odds with him, they lived in continual danger and durance, saith Tacitus; {a} so here.

O miserabilis humana conditio, et sine Christo, vanum omne quod vivimus, saith Jerome.—Epitaph. *Nep.*, tom. i. p. 25.

O the misery of those that be without Christ in the world!

{a} *Ut quisque Seiano intimus, ita ad Caesaris amicitiam validus: contra, quibus infensus esset, metu ac sordibus conflictabantur.*—Tacit.

Ver. 18. Come unto me: and I will give your, &c.] So saith Christ, "Come unto me, and ye shall find rest to your souls," {#Mt 11:28} health to your bones, all the blessings of this life and a better. Say, you meet with some trouble by the way, as haply Jacob had foul weather ere he came down to Egypt. *Non sunt condignae passiones ad praeteritam culpam quae remittitur, ad praesentis consolationes gratium, quae immittitur, ad futuram gloriam, quae promittitur*, saith Bernard, sweetly. What is a drop of vinegar put into an ocean of wine? No country hath more venomous creatures than Egypt, none more antidotes. So godliness, saith one, hath many troubles, and as many helps against trouble.

Ver. 19. Take you wagons out of the land of Egypt.] Christ also will send his wagons for us, his cherubims, and clouds to fetch us up to heaven, at the last day, {#1Th 4:15} as they did Moses and Elias. {#Mt 17:3} This David foresaw, and therefore envied not the pomp and state of those men of God's hand, that are whirled here up and down in wagons and chariots, &c. {#Ps 17:14,15}

Ver. 20. **Also regard not your stuff.**] The same saith God to his; Care not for your lumber and trumpery; suffer with joy the loss of your goods: Come, come away in your affections; I have far better things for you above: the good of all the land of the living is yours, &c. And should we not cheerfully follow the divine call? Many play loath to depart, because they have treasure in the world, as those ten men had in the field. {#Jer 12:8} But all that this world affords is but trash to the truly religious. Alexander, hearing of the riches of the Indies, divided his kingdom of Macedon among his captains and soldiers. And being asked what he had left for himself; he answered, Hope. And should not the hope of heaven make us slight all earthly vanities? *Spes in terrenis, incerti nomen boni: spes in divinis, nomen est certissimi.* #Heb 11:1.

Ver. 21. **And gave them provision for the way.**] So doth God give all his; meat that the world knows not of; joy that the natural heart never tasted of; the white stone; the hidden manna; the continual feast; the foretaste of eternal life, to hold up their hearts till they come home to heaven. On the cares of a good conscience, he goes on feeding, as Samson did on his honeycomb, till he came to his parents; as Joseph's brethren here did on their venison, till they came to their father Jacob.

Ver. 22. **But to Benjamin he gave, &c.**] God gives his best blessings to his Benjamins. "He is the Saviour of all men, but specially of them that believe." {#1Ti 4:10} "The Lord openeth the eyes of the blind, the Lord raiseth them that are bowed down";—these are common favours: but behold a better thing;—"the Lord loveth the righteous." {#Ps 146:8} This is more than all the rest. Outward things God gives to the wicked also, but as Joseph put his cup into their sack to pick a quarrel with them; or at best, as he gave them here change of raiment, to show his general love to them: but three hundred silverlings and five suits none but a Benjamin shall have the honour and favour of. Artabazus, in Xenophon, complained, when Cyrus had given him a cup of gold, and Chrysantas a kiss, in token of his special respect and love, saying, that the cup that he gave him was not so good gold as the kiss that he gave Chrysantas. When David said to Ziba, "All is thine that pertained to Mephibosheth"; Ziba answereth, "I humbly beseech thee that I may find grace in thy sight." {#2Sa 16:4} As who should say, I had rather have the king's favour than the lands. *Valde protestatus sum,* said Luther, *me nolle*

sic ab eo satiari. He would not be put off with lands and large offers. And Moses would not hear of an angel to go along with them. He would have God himself, or none. {#Ex 33:12-17} The blessings that come "out of Sion," are choice, peculiar, even above any that come out of "heaven and earth." {#Ps 134:3}

Ver. 23. **After this manner.**] Not the same that he gave Benjamin, as some sense it; but as followeth in the text.

Ver. 24. **Fall not out by the way.**] Such a charge layeth Christ upon all his, to love one another, and to "keep the unity of the Spirit in the bond of peace." *Si collidimur; frangimur;* If we clash, we are broken; according to the old fable of the two earthen pots swimming in the sea. The daughter of dissension is dissolution, said Nazianzen. And every subdivision in point of religion is a strong weapon in the hand of the contrary party, as he upon the Council of Trent wisely observed. {a} Castor and Pollux, if they appear not together, it presages a storm.

{a} *Hist. of Coun. of Trent*, fol. 49.

Ver. 25. **They came unto Jacob their father.**] Who had looked many a long look for them: and now had far more joy of their return than before. {#Ge 42:29}

Ver. 26. **Joseph is yet alive.**] This was the most joyful news that ever Jacob heard, and the sincerest pleasure that ever he had; which therefore God reserves for his age. How did his good heart, after he had recollected himself, dance *Levaltoes* in his bosom, to hear of Joseph's honour, but especially of his life! What shall ours do, when we see Christ in his kingdom!

Jacob's heart fainted, for he believed them not.] They had told him a tale before; and he that once hath cracked his credit is hardly, after, believed. Besides, he thought the news was too good to be true. *Tarda solet magnis rebus inesse fides.* The joy of heaven is so great, that we must "enter into it"; it cannot enter into us. "Enter into the joy of thy Lord." {#Mt 25:21}

Ver. 27. **When he saw the wagons.**] Such assurance have deeds above words, {a} *Nos non eloquitour magna, sed vivimus*, said those primitive Christians. And no Christian is an ill-lived man, unless he be a pretender only to that religion, saith Athenagoras, in his apology for them. {b} For as one said of David's words in the 119th Psalm, that

they are *verba vivenda non legenda*; so is religion to be credited, by the power and practice of it. Christians should lead convincing lives: and, by their piety and patience, muzzle the malevolent, throttle envy itself. I have read {c} of a woman, who, living in professed doubt of the Godhead, after better illumination and repentance, did often protest that the vicious life of knowing man in that town did conjure up those damnable doubts in her soul. The difference between divinity and other sciences is, that it is not enough to know, but you must do it; as lessons of music must be practised, and a copy not read only, but acted.

The spirit of Jacob their father revived.] How will our spirits exult and triumph when we shall hear the last trump, see the messengers and wagons sent for us! Consider the crowns, sceptres, kingdoms, glories, beauties, angelical entertainments, beatifical visions, sweetest varieties, felicities, eternities, that we are now to be possessed of! Surely, as Aeneas and his company, when they came within view of Italy, after long tossing in the Mediterranean and Aegean seas, joyfully cried out—

“Italiam, Italiam primus conclarnat Achates;
Italiam socii laeto clamore salutant.”—Virg.

And as when Godfrey of Bulloin and his company went to Jerusalem, as soon as they saw the high turrets they gave a mighty shout, that the earth rang. So when we shall see the battlements of the New Jerusalem, what acclamations will it ring of!

{a} *Segnius irritant animos demissa per aurem,*

Quam quae sunt oculis subiecta fidelibus, & c.

{b} Ουδεις Χριστιανος πονηρος, ει με υποκρινηται τον λογον.

{c} Mr Ward's *Serm., The Happiness of Paradise.*

Ver. 28. It is enough; Joseph my son is yet alive.] Jacob rejoiceth more for his life than his honour. "Why is living man sorrowful?" {#La 3:39} Yet he is alive; that is a mercy, amidst all his miseries.

Before I die.] This he speaks after the manner of old men, whose song is, "My breath is corrupt, my days are extinct, the graves are ready for me." {#Job 17:1}

Chapter 46

Ver. 1. **And came to Beersheba.**] A place, (1.) Consecrated to God's worship; (2.) Where he and his fathers had met God, and received many mercies; (3.) That lay in his way from Hebron to Egypt. But say it had been out of his way; yet it had been nothing out of his way to go thither and seek God. A whet is no let; a bait by the way no hindrance; the oiling of the wheel furthers the journey. As it is, Tithe, and be rich; so, Pray, and be prosperous. But say it should be some prejudice; Is it not wisdom to make God's service costly to us? Cannot he make us amends? "give us much more than the hundred talents?" (#2Ch 25:9) Is anything lost by his service? Prayer furthers thrift. The night of Popery will shame many of us; who in their superstitious zeal had this proverb, Mass and meat hindereth no man's thrift. The very heathen offered sacrifices when they took journeys, as Festus witnesseth. {a}

{a} Fest., lib. xiv.

Ver. 2. **Here am I.**] Josephus tells us, {a} he said, Who is there? He seems never seriously to have read the Bible; but only *in transcurso, et quasi aliud agens*. Is not that then a proper excuse for the Church of Rome's sacrilege, in robbing the common people of the Holy Scriptures, that she allows them to read Josephus, where they may find the history of the Old Testament more plainly and plentifully set forth than in the Bible! But Barclay, {b} that made this apology, was of the mind, belike, of Walter Mapes, sometime archdeacon of Oxford, who, relating the gross simony (traffic in sacred things) of the Pope, for confirming the election of Reginald, bastard son to Jocelin, bishop of Sarum into the see of Bath, concludes his narration thus: *Sit tamen domina materque nostra Roma baculus in aqua fractus, et absit credere quae vidimus;* {c} howbeit, far be it from us to believe our own eyes.

{a} *Antiq.*, lib. i.

{b} *Quod vero ad historiam Vet. Test. eam fuse et magis ex vulgi intellectu in Iosepho inveniunt.* -Barcl. Paraen.

{c} Dr Sanderson.

Ver. 3. **Fear not to go down into Egypt.**] Cause of fear he might see sufficient; but God would have him not to look downward on the rushing and roaring streams of miseries that ran so swiftly under him

and his posterity, but steadfastly fasten on his power and providence, who was his God, and the God of his father. He loves to perfect his strength in our weakness; as Elijah would have the sacrifice covered with water, that God's power might the more appear in the fire from heaven.

Ver. 4. **I will go down with thee.**] That was as good security as could be. For if Caesar could say to the fearful ferryman, in a terrible storm, Be of good cheer, thou carriest Caesar, and therefore canst not miscarry; {a} how much more may he presume to be safe that hath God in his company! A child in the dark fears nothing while he hath his father by the hand.

And I will also surely bring thee up again.] So saith God to his dying people when they are to enter into the grave. He will surely bring them back from the jaws of death to the joys of eternal life. Yea, by rotting, he will refine their frail bodies; as the goldsmith melts a picture of gold, or bruised piece of plate that is out of fashion, to make it up better.

And Joseph shall put his hand upon thine eyes.] An ancient and an honourable custom, in use among the Romans also, as Pliny tells us. The eyes are commonly open, lift up to heaven, when men are dying; unless they be such as that pope was, who, breathing out his last, said, Now I shall know whether the soul be immortal, or not. {b} Or that desperate advocate in the court of Rome, mentioned by Bellarmine, who, dying, used these words, *Ego propero ad inferos, neque est, ut aliquid pro me agat Deus.* But Jacob had hope in his death; and Joseph had the honour of closing up those eyes, that shall shortly "see God" again "in the flesh." {#Job 19:26}

{a} *Perge contra tempestatem forti animo: Caesarem fers, et fortunam Caesaris.*

{b} Sic Benedic. IX, Alexander VI, and Leo X.—*Bell., De Arte Moriendi*, lib. ii. cap. 10.

Ver. 5. **And Jacob rose up from Beersheba.**] The word "rose up" is emphatical, and imports that his heart was lightened, and his joints oiled and nimbled, as it were, with the heavenly vision. As when he had seen God at Bethel, he "lift up his feet," and went on his way lustily; {#Ge 29:1} so here, as fast as his old legs would carry him; as Father Latimer said to Ridley, when they were going to the stake. {a} And as it is recorded of good old Rawlins White, martyr; that

whereas before he was wont to go stooping, or rather crooked, through infirmity of age, having a sad countenance and very feeble complexion, and, with it, very soft in speech and gesture; now he went and stretched up himself, not only bolt upright, as he went to the stake, but also bare, with it, a most pleasant and comfortable countenance, not without great courage and audacity, both in speech and behaviour. {b} In like sort, Jacob here, having sought God, and received a gracious promise of his presence and protection, rose up merrily from Beersheba, and doubts not to follow God whithersoever he shall lead him.

{a} *Act. and Mon.*

{b} *Ibidem*, fol. 1415.

Ver. 6. **And they took their cattle, and their goods.**] Though Pharaoh sent to them they should not, yet, not willing to be much chargeable, they brought that they had. It is a happiness so to live with others as not to be much beholden; but rather helpful, than burdensome. He that receives a courtesy, we say, sells his liberty: and "the borrower is servant to the lender." {#Pr 22:7} St Paul glories in this to the liberal Corinthians, that when he was present with them he was "chargeable to no man." {#2Co 11:9} Οὐ κατεναρκησα ουδενος; {a} dunned no man, I was no man's parasite. He was not of those that "served not the Lord Jesus Christ, but their own bellies." {#Ro 16:18} The Duke of Bavaria's house is so pestered with friars and Jesuits that, notwithstanding the greatness of his revenue, he is very poor; as spending all his estate upon these Popish parasites. Such among the Turks are the Dervislars and Imailers, that under pretence of religion, live, like body lice, upon other men's sweat and labours. {b}

{a} *Ναρκη, torpedo piscis, cuius ea est natura ut propius accedentes seque tangentes obstupefaciat. Hinc καταναρκειω obstupeo cum alicuius incommodo. Pasor.*

{b} *Turk. Hist.*, fol. 477, 950. Heyl., *Geog.*, p. 291.

Ver. 7. **His daughters, and his sons' daughters.**] That is, by a synecdoche, *integri*; his niece Serah, and his daughter Dinah, who came down with the rest into Egypt; and therefore was not Job's wife, as the Jews would persuade us.

Ver. 12. **And the sons of Pharez were Hezron.**] Hezron and Hamul, not yet born, are reckoned instead of Er and Onan, who were dead

before the descent into Egypt. See Funccius's Chronolog. Comment., *A.M.* 2273.

Ver. 26. **Which came out of his loins.**] Heb., *e femore eius*. A modest description of generation, by the instrumental and material cause thereof. And because it is said, that so many souls came out of Jacob's body, Augustine ^{a} moves the question here, whether souls also are not begotten, as well as bodies? And when the learned father demurred, and would not presently determine the point, a rash young man, one Vincentius Victor, as Chemnitius relates it, boldly censured the father's unresolv'dness, and vaunted that he would undertake to prove by demonstration that souls are created, *de novo*, by God; for which peremptory rashness the father returned the young man a sober reprehension. But souls are doubtless here put for persons, which the Latins call *capita*.

^{a} *Annon igitur animae propagentur ex traduce; argumenta post triduum demum solvo.*-Melancthon.

Ver. 27. **Threescore and ten.**] St Stephen reckons seventy-five. ^{#Ac 7:14} And so the Greek translateth here, which Stephen seemeth to follow; as doth likewise St Luke for Cainan; ^{#Lu 3:36} that translation being then received, and they not willing to alter it. The Jews say, that these seventy souls were as much as all the seventy nations of the world. And Moses tells them, that whereas their fathers went down into Egypt with seventy souls, now Jehovah had made them "as the stars of heaven for multitude." ^{#De 10:22}

Ver. 28. **And he sent Judah before him.**] "A good man guides his affairs with discretion"; ^{#Ps 112:5} doth all things decently, and in order. It was great "joy" to the apostle to behold the Colossians' "order." ^{#Col 2:5}

Ver. 29. **Presented himself unto him.**] Joseph, a prince, was no whit ashamed of the poor old shepherd his father, before so many his peers, and other courtiers, that accompanied him and loathed such kind of persons. Colonel Edmonds is much commended for his ingenuous reply to a countryman of his, recently come to him, into the Low Countries, out of Scotland. This fellow desiring entertainment of him, told him, my lord his father, and such knights and gentlemen his cousins and kinsmen, were in good health. Quoth Colonel Edmonds, Gentlemen (to his friends by), believe not one word he says; my father is but a poor baker; whom this knave would

make a lord, to curry favour with me, and make you believe I am a great man born. {a} {See Trapp on "Ge 22:10"}

And he fell on his neck, and wept, &c.] For exceeding joy. What then shall be the meeting of saints in heaven! Christ shall say, "Come, ye blessed of my Father." As if he should say, Where have ye been all this while, my dear brethren? It was a part of his joy, when he was on earth, "that we should be with him where he is, to behold his glory." {#Joh 17:24} And this he now prays not, but, "Father I will that they be with me"; as that which he had merited for them. And now, what joy will there be, to see them and suaviate them, for whose sake he shed his most precious blood; through which they may safely sail into the bosom of the Father! Surely, if Plotinus the philosopher could say, Let us make haste to our heavenly country; there is our Father, there are all our friends; {b} how much more triumphantly may Christians say so! If Cicero could say, *O praeclarum diem, cure ad illum animorum concilium caetumque proficiscar!* &c.; Oh, what a brave day will that be, when I shall go to that council and company of happy souls! to my Cato, and other Roman worthies, dead before me; -how {c} much more may Christians exult, to think of that glorious "nightless day" (ανεσπερον ημεραν), as Nazianzen calls it, when they shall be admitted into the congregation house (πανηγυριον) of the firstborn, {#Heb 12:23} as the apostle calls heaven; and joyfully welcomed by Abraham, David, Paul, &c., who shall be no less glad of their, than of their own happiness! Who can conceive the comfort of Jacob and Joseph, -or of those two cousins, Mary and Elizabeth, -at their first meeting? But for the joys of heaven, it is as impossible to comprehend them, as to compass heaven itself with a span, or contain the ocean in a nut shell. They are such, saith Augustine, *ut quicquid homo dixerit, quasi gutta de mari, quasi scintilla de foco.* {d} If the presence of Christ, though but in the womb, made John to spring, and dance a galliard, as the word imports (εσκιρτησεν εν αγαλλιασει, #Lu 1:44); what shall it do when we come to heaven! *Sermo non valet exprimere experimento opus est,* saith Chrysostom. It is more fit to be believed, than possible to be discoursed, saith Prosper. *Nec Christus nec caelum patitur hyperbolen,* saith another. The apostle, after he had spoken of glorification, breaks forth by way of admiration, into these words; "What shall we say to these things?,"

{#Ro 8:31} these "wordless words!" as he phraseth it (αρηρηστα ρηματα, #2Co 12:4); and ever uttereth himself, in a transcendent expression, as #2Co 4:17, where he calleth it "a weight of glory"; such as, if the body were not by the power of God upheld, it were not able to bear. Jacob could hardly hear the news of Joseph, and live: but when once he saw him; "Now let me die," saith he.

{a} Peacham's *Complete Gentleman*, p. 5.

{b} *Fugiendum ad clarissimam patriam: ibi pater; ibi omnia.* -Aug., *De Civit. Dei.*, lib. ix. cap. 16.

{c} *O praeclarum diem, cum ad illud animorum concilium caetumque proficiscar, ad Catonem meum, & c.*
—Cic., *De Sen.*

{d} Aug., *De Triplici Habitu.*, cap. 4.

Ver. 30. Vow let me die.] What would this good old man have said, had he seen Christ in the flesh, which was one of Augustine's three wishes? {a} How merrily would he have sung out his soul, as Simeon did, {#Lu 2:29,30} who had long looked for the consolation of Israel; and having now laid in his heart what he lapt in his arms, cries, "*Nunc dimittis Domine*": I fear no sin, I dread no death (as one Englisheth it): I have lived enough, I have my life: I have longed enough, I have my love: I have seen enough, I have my light: I have served enough, I have my saint: I have sorrowed enough, I have my joy. Sweet babe! let this song serve for a lullaby to thee, and a funeral for me. Oh, sleep in my arms; and let me sleep in thy peace.

Because thou art yet alive.] If this were so great a matter to Jacob, what should it be to us, that Christ was dead, and is alive; yea, that he ever lives to make request for us; and that he stands at the right hand of his Father, when any Stephen of his is stoned, {#Ac 7:56} as ready prest to interpose between them and any harm that may thereby come unto them! If Seneca could say to his Polybius, *Fas tibi non est, salvo Caesare de fortuna tun queri*; how much less cause have we to complain, so long as Christ is alive! Can our hearts die within us, while our head is the Lord of life, yea, "our life," as St Paul calls him? {#Col 3:4}

{a} *Optavit se videre potuisse Romam in flore, Paulum in ore, Christum in corpore.*

Ver. 32. The men are shepherds.] The truly virtuous or valorous are no whit ashamed of their lowly parentage, but rather glory in themselves, that their merit hath advanced them above so many

thousands far better descended. Dr Cox, almoner, and Sir John Cheek, tutor, to King Edward VI, were men of lowly birth, but so well esteemed, saith the historian, {a} for virtue and learning, that they might well be said to be born of themselves. So were Iphicrates, that brave Athenian, the son of a cobbler; Eumenes, one of Alexander's best captains, the son of a carter; Agathocles king of Sicily, of a potter, &c. And these would many times freely discourse of their beginning, and plainly relate their bringing up, and what their parents were.

And they have brought their flocks.] As choosing rather a poor shepherd's life in God's service, than to ruffle it as courtiers, out of the Church. So did Moses afterwards; and David; {#Ps 84:10} and the poor prophet that died so deep in debt; and Micaiah; and those that "wandered about in sheep skins and goat skins," {#Heb 11:37} who haply might have rustled in silks and velvets, if they would have strained their consciences. Origen was contented to be a poor catechist at Alexandria, every day in fear of death, when he might have been with his fellow pupil Plotinus, in great authority and favour, if not a Christian. Luther was offered a cardinalship, to have held his tongue; Galeacius Caracciohs, a great sum of gold, to have returned to his marquesdom in Italy, &c. God takes it kindly when men will go "after him in the wilderness, in a land not sown"; {#Jer 2:2} that is, choose him and his ways in affliction, and with self-denial.

{a} Sir John Heywood in his *Edward VI*

Ver. 33. When Pharaoh shall call you.] At Athens every man gave a yearly account to the magistrate, by what trade, or course of life, he maintained himself; which if he could not do, he was banished. {a} By the law, Mahomet, the great Turk, himself is bound to exercise some manual trade or occupation, for none must be idle: as Solyman the Magnificent's trade was making of arrow heads; Achmat the Last's, horn rings for archers, &c.

{a} *Lex illa Solonis imprimis commendatur, ut quisque quotannis, & c.—Textor., Epist. Peacham.*

Ver. 34. Thy servants' trade hath been, &c.] They were not ashamed of their trade, though low and despicable. *Malo miserandum quam erubescendum,* saith Tertullian. {a} No lawful calling, but hath an honour put upon it by God; unlawful only are

shameful. Ask a poor scavenger what his occupation is, he will answer, I am a scavenger; water bearer, &c. Ask a usurer, gamester, &c., that question; and he will not say, I am a usurer, &c.

That ye may dwell in the land of Goshen.] Which, as it was next to the land of Canaan, so it was most fat, fertile, and fit for their cattle. *Sumen totius regionis*, the like to Egypt, that Campania was to Italy; of which Florus thus writeth: *Nihil mollius caelo, nihil uberius solo, nihil hospitalius mari, &c. Liberi, Cererisque certamen dicitur.* {b}

For every shepherd is an abomination, &c.] An Israelite is still an abomination to an Egyptian, the righteous to the wicked, {#Pr 29:27} and will be to the world's end. And there is no love lost between them. The shepherds of Israel especially, are by profane great ones thought scarce worthy to wait upon their trenchers; the baser sort make songs of them, and the abjects vilify them. Papists make more of hedge priests, than most among us do of powerful preachers: a sad forerunner of the departure of the gospel. If dishonour kept Christ from Nazareth, {#Joh 4:44} much more will it drive him thence when he is come.

{a} Tertul., *De Fug. Persec.*

{b} L. Flor., lib. i. cap. 16.

Chapter 47

Ver. 1. **Then Joseph came and told Pharaoh.]** This was great wisdom in him, to do nothing for his friends, though he were so great a favourite, without the king's privity and approbation. There wanted not those that waited for his halting; envy attends upon honour, {a} and always aimeth at the highest; as the tallest trees are weakest at the tops. Melancthon tells us he once saw a certain ancient piece of coin, having on the one side Zopyrus, on the other Zoilus. It was an emblem of kings' courts, saith he; {b} where calumnies accompany the well-deserving, as they did Daniel, Datames, Hannibal, {c} &c. *Difficillimum inter mortales est gloria invidiam vincere*, saith Sallust. {d} How potent that quick-sighted and sharp-fanged malignity is, we may guess by that question, #Pr 27:4.

{a} *Scipioni obtrectabat Carbo; Alcibiadi Hyperbolus; Homero Zoilus; Ciceroni Clodius. Habuerunt et suos cucullos omnes docti et heroici.*

{b} Manlii, *loc. com.*, p. 414.

{c} Corn. Nepos, in *Vita Datamis et Hannib.*

{d} Sal., in *Catlin.*

Ver. 2. Even five men.] R. Solomon telleth us (but who told him?) which five they were; sc., Reuben, Simeon, Levi, Issachar, and Benjamin.

Ver. 3. What is your occupation?] That they had an occupation Pharaoh took for granted. God made Leviathan to play in the sea; {#Ps 104:26} but none to do so upon earth. Turks and Pagans will rise up in judgment against the idle. {See Trapp on "Ge 46:33"} Periander made a law at Corinth, that whosoever could not prove that he lived by his honest labour, he should suffer as a thief. The apostle bids "him that stole steal no more, but labour with his hands the thing that is good," &c. {#Eph 4:28} Not to labour, then, with hand, or head, or both, is to steal. Every one must bring some honey into the common hive, unless he will be cast out as a drone. {a} "Thou idle and evil servant," saith our Saviour. {#Mt 25:26} To be idle, then, is to be evil; and he shall not but do naughtily that does nothing. God wills that men should earn their bread afore they eat it, {#2Th 3:12} neither may they make religion a mask for idleness. {#Ge 47:11}

{a} *Ignavum fucos pecus, & c.*

Ver. 4. For to sojourn in the land are we come.] And had they returned home again after the death of Joseph, they had taken a right course for themselves. But as God had otherwise decreed it, so they thought it best being there; and, therefore, not without their own fault, they fell into servitude.

Ver. 5. And Pharaoh spake unto Joseph.] Kind he was, and constant, to so good a servant; as Darius likewise was to his Zopyrus, whom he preferred before the taking of twenty Babylons; {a} the King of Poland to his noble servant Zelislaus, to whom he sent a golden hand, instead of that hand he lost in his wars {b}

{a} Herodot., lib. iv.

{b} Cromerus.

Ver. 6. **If thou knowest any men of activity.**] Or ability of body and mind; such as "Jeroboam, a mighty man of valour," {#IKi 11:28} and fit for the work; prudent and diligent, ingenious and industrious, that hath a dexterity and handiness to the business. Such St Paul would have all Christians to be. {#Tit 3:8,14} "Let them that have believed in God," saith he, "be careful to maintain good works," or profess honest trades, "for necessary uses," and that therein they be their crafts masters, and excel others, *Αιεν αριστευειν και υπειροχον εμμεναι αλλων*. This was Cicero's posy from his youth, as himself witnesseth. And Plutarch tells us that all his strife and drift was, all his life long, to leave others behind him, and to be the best at anything he ever undertook. {a} This should he every man's endeavour in his place and station, as that which is "good before God, and profitable unto men," as the apostle there subjoineth. Solomon also assures us that such shall "stand before kings," and not live long in a low place. {#Pr 22:29}

{a} των καλων εργαων προϊστασθαι.—*Homer*. ινα παντων κραστος τυγχανη.—*Plut*.

Ver. 7. **Jacob blessed Pharaoh.**] That is, he prayed God to bless him, both at meeting and parting. To salute is comely: but see that ye be hearty, not frothy; prayerful, not complimentary. We are heirs of blessing, and must therefore be free of it. {#1Pe 3:9}

Ver. 8. **And Pharaoh said unto Jacob.**] This king took not pleasure, as those Persian kings did, in a wild retiredness, or stern austerity, but in a mild affableness, and heart attracting courtesy, He shows not himself strange or stoical, but sweet and sociable. So Atticus seemed in his carriage, *cornraunls infimis, par principibus*. Adrian, the Emperor, would most courteously confer with the lowest. Vespasian was wont, not only to greet the chief senators, but even private persons; inviting them many times to his table; himself again going to their houses, especially if he found them learned and virtuous. {a} Pharaoh might find Jacob both these; and so make very good use of him, as his faithful counsellor. Princes had learned men ever with them, called monitors or remembrancers (*μνημονες*): as Dio had his Plato; Scipio, his Polybius, &c. Abimelech made much of Abraham, and afterwards of Isaac; some think it was for their skill in physic and astronomy. {b} Why might not Pharaoh find and favour the same worth in Jacob, and learn the same wisdom from him, that his senators, by his appointment, did of his son Joseph?

{a} Corn. Nepos. Spartan. Dio.

{b} *Patriarchae praecipue professionis medicae studiosi fuerunt, ut Abraham, Isaac, Iacob: unde regibus grati, quos postea in doctrina Christiana simul instituerunt.* -Melanc.

Ver. 9. The days of the years of my pilgrimage.] All saints here are sojourners, all good people "pilgrims and strangers." {#1Pe 2:11 Heb 11:13,14} Far they are from home, and meet with hard measure; as Israel did in Egypt; as those three worthies in Babylon. {#Da 3:23} Their manners are of another manner: hence the world owns them not. {#Joh 15:19} But God both owns and honours them; he knows their whole way; {#Ps 1:6} "leads them in his hand"; {#Isa 63:13} "guides them with his eye"; {#Ps 32:8} "bears them in his bosom," {#Isa 40:11} when ways are rough and rugged; provides "mansions" {#Joh 14:2,3} for them, where they shall "rest in their beds," {#Isa 57:2} feast "with Abraham, Isaac, and Jacob," {#Mt 8:11} walk arm in arm with angels, {#Zec 3:7} be "gathered to their people," {#Ge 25:8 Heb 12:23} to their God, to their Christ," &c.—Provided that, in the meanwhile, they "set their faces towards Sion, inquiring the way"; {#Jer 50:4,5} that they walk therein "from strength to strength"; {#Ps 84:7} that they take in good part any kindness, as Ruth did; {#Ru 2:10} that they put up any unkindness, as Paul did; {#Ga 4:12} that they make much of any company; {#Ps 119:63} send home by any hand; {#Ne 2:5} "abstain from fleshly lusts"; {#1Pe 2:11} and have "their conversation in heaven"; {#Php 3:20} eating, drinking, and sleeping eternal life; so wishing to be at home, yet waiting the Father's call; sighing out, when moved to be merry, -as the French king did, when prisoner here in England, in the days of King Edward III, -"How can we sing songs in a strange land?" {#Ps 137:4}

Ver. 10. {See Trapp on "Ge 47:7"}

Ver. 11. In the land of Rameses.] That is, in the whole territory where Rameses was afterwards built. {#Ex 1:11}

Ver. 12. And Joseph nourished his father.] For which end he was "sent before" {#Ps 105:17} by God: and for whose sake so many thousands were preserved, that else would have perished. What fools, then, are they that hunt out the saints, their only safeguard! and hate them to whom they owe all the good they have! This is, with the foolish deer, to eat up the leaves that hide them from the hunter.

Ver. 13. The famine was very sore.] Of this famine mention is made by Justin, lib. i., and Orosius, lib. i., cap. 8.

So that the land of Egypt fainted.] *Furebat*, saith Junius. The Egyptians in the fifth year of the famine began to rage, if they could have told at what; and were well-nigh mad. Our Saviour's friends "went out to lay hold of him: for they said, He is beside himself." ^{a} ^{#Mr 3:21} Or, as some render it, he will faint: for, **#Mr 3:20**, "The multitude came so together, that they could not so much as eat bread." These Egyptians, whether they fainted or fretted, it was for want of bread. Joseph had foretold them of this seven years' famine; but saturity and security had so besotted them, that they feared nothing, till they felt it. Fulness bred forgetfulness; and now they are ready to let fly at others, because pinched with that penury that they might have prevented. "The wickedness of a man perverts his way, and his heart frets against the Lord." ^{#Pr 19:3} See it in that furious king, **#2Ki 6:33**.

^{a} οτι εξεστη. So **#Ge 45:26**. εξεστη τη διανοια.—*Sept.*

Ver. 14. And Joseph gathered up all the money.] There is something, then, besides grace, that is better than money: though misers will as easily part with their blood, ^{a} as with their good. Constantinople was lost through the citizens' covetousness. The like is reported of Heidelberg. Worthy they were, in this name, to have been served as the great Caliph of Babylon was by the great Cham of Tartary. He was set in the midst of those infinite treasures which he and his predecessors had most covetously amassed; and bidden to eat of that gold, silver, and precious stones, what he pleased, and make no spare. In which order, the covetous catiff kept for certain days, miserably died for hunger. ^{b} Money is a baser thing than "food and raiment": these if we have, "let us be content." ^{#1Ti 6:8}

^{a} *Chaldaei nummum* ܐܘܢܢܐ, *id est, Sanguinem, appellant.*

^{b} *Turk. Hist.*, fol. 113.

Ver. 15. Why should we die in thy presence?] When it is in thy power to save us alive in this our extreme indigency? *Qui non cum potest, iuvat, occidit*, saith the proverb. And, "Is it lawful on the Sabbath to do good, or to do evil? to save, or to destroy a life?" ^{#Mr 3:4} -intimating that not to save when we may, is to destroy. The Egyptians, therefore, put Joseph to it. Money they had none, but must have answered, if now it had been required of them, as those

inhabitants of Andros did Themistocles. He being sent by the Athenians for tribute money, told them that he came on that errand accompanied with two goddesses; eloquence to persuade, and violence to enforce them. Whereunto the Andraeans made this answer; that they had on their side, also, two goddesses as strong; necessity, *{a}* they had it not, and impossibility, whereby they could not part with that which they possessed not. *{b}*

{a} Ingens telum, necessitas.

{b} Plutarch.

Ver. 16. **Give your cattle.**] *{See Trapp on "Ge 47:17"}*

Ver. 17. **And Joseph gave them bread in exchange,**] An ancient and yet usual way of traffic, with savages and barbarians especially; as in Virginia, &c., where they usually change, as Glaucus did with Diomedes, χρυσέα χαλκείων. *{a}*

{a} Homeri Ilias, lib. vi.

Ver. 18. **We will not hide it from my lord.**] Confess we our pitiful indigence also to God, and he will furnish us with food and seed. Say with learned Pomeran, *Etiamsi non sum dignus, nihilo minus tamen sum indigens.*

Ver. 19. **Buy us and our land for bread.**] It was their own desire, therefore no injury. Nay, it was charity in Joseph, in remitting their services, and taking only their lands: yea, liberality, in reserving the fifth part only to the king; when husbandmen usually till for half the increase. And this the Egyptians thankfully acknowledge, **#Ge 47:25.**

Ver. 20. **So the land became Pharaoh's.**] *Regi acquisivit imperium despoticum.* This the Egyptians would never have yielded unto, but that stark hunger *drove the wolf out of the wood,* as the proverb is. Philo Judaeus reports of a heathenish people who in their wars used only this expression, to put spirit into their soldiers; *estote viri, libertas agitur.* The contention was hot in this land between prince and people for fourscore years together, about liberty and property; and ceased not till the great charter, made to keep the beam right between sovereignty and subjection, was in the maturity of a judicial prince, Edward I, freely ratified. *{a}*

{a} Dan., *Hist. of Engl.*

Ver. 21. **And as for the people, he removed them.**] So to alter tim propriety of their land, and to settle it upon Pharaoh; who with his own money had bought it. See his prudence and policy for his lord and master. So Daniel, though sick, did the king's business with all his might. These were, as the philosopher saith, πεπραγωνοι ολοκληροι; few such now-a-days. Great need we have all to flee to Christ who "dwells with prudence"; {#Pr 8:12} as Agur did, when he found his own foolishness. It was he that made Aholiab wise-hearted.

Ver. 22. **Only the land of the priests bought he not.**] Ministers' maintenance, we see, is of the law of nature. Jezebel provided for her priests; Micah for his Levite. "Do ye not know," saith that great apostle, "that they which minister about holy things, live of the things of the temple? and they which wait at the altar, are partakers with the altar?" {#ICo 9:13} Where, by "holy things," St Ambrose understands the law of the Gentiles by "the altar," the law of the Jews. Before them both, Melchizedek, δεδεκατωκε, tithed Abraham; by the same right, whereby he blessed him. {#Heb 7:6} As after them, the apostle rightly infers, "Even so hath the Lord ordained, that they which preach the gospel should live of the gospel." {#ICo 9:14} But where hath the Lord ordained it? "The workman is worthy of his meat," saith Matthew; {#Mt 10:10} "of his hire," saith Luke: {#Lu 10:7} of both, no doubt; as the labourers in harvest, who have better fare provided than ordinary, and larger wages. See Nehemiah's zeal for church maintenance, #Ne 13:10,14. He knew well that a scant offering makes a cold altar; and that, *ad tenuitatem beneficiorum necessario sequitur ignorantia sacerdotum*; as in Ireland, where, in former time, some of the bishops had no more revenue than the pasture of two milk cows, &c. In the whole province of Connaught the stipend of the incumbent is not above forty shillings; in some places but sixteen shillings. {a} Melancthon {b} complains of his Germany, that the ministers for most part were ready to say with him in Plautus: *Ego non servio libenter: herus meus me non habet libenter, tamen utitur me ut lippls oculis*. Such use Micah made of his Levite; more fit to have made a Gibeonite, to cleave wood, than to divide the word; and yet he maintained him; and doubted not, thereupon, to promise himself God's blessing. He is a niggard to himself, that scants his beneficence to a prophet; {#Mt 10:41} whose very cold water shall not go unrewarded. Many rich refuse to give

anything to the minister's maintenance; {c} because they cannot be tithed. But "be not deceived; God is not mocked," saith the apostle in this very case. "Let him that is taught in the word, communicate unto him that teacheth in all his goods." {#Ga 6:6,7} Such tribes as had more cities in their inheritance were to part with more to the priests: such as had fewer, with less. {#Nu 35:8} The equity of which proportion is still in force. The Jews, {d} at this day, though not in their own country, nor having a Levitical priesthood, yet those who will be reputed religious among them do distribute, in lieu of tithes, the tenth of their increase unto the poor: being persuaded that God doth bless their increase the more; according to that proverb of theirs, Tithe and be rich. But how is both the word and the world now altered among us? All is thought by the most to be well saved that is kept from the minister; whom to deceive is held neither sin nor pity. *Fisco potius apud multos consulitur quam Christo, ac tonsioni potius gregis quam attentioni;* as one complaineth, {e} Covetous patrons care not to sauce their meat with the blood of souls; while by them, *et succus pecori, lac et subducitur agnis,* {f} Besides, they bestow their benefices, *non ubi optima, sed ubi quaestuosissime;* being herein worse than these Egyptians, shall I say? nay, than the traitor Judas. He sold the head, they the members: he the shepherd, they the sheep; he but the body, they the souls; like that Romish strumpet, {#Re 18:13} of whom they have learned it. But let them look to it, lest they ruin their wages of wickedness, with Judas. In the meanwhile, let them give us a just commentary upon that in **#Pr 20:25**, and tell us who hath authority to take that, from a church, shall I say? nay, from God, that hath been once given him? We can tell them a sad story, of five servants of Cardinal Wolsey's, employed by him, *in tot piorum hominum donariis intervertendis,* saith the annalist, {g} and came all to fearful ends. Two of them disagreed; and, challenging the field, one killed the other, and was hanged for it. A third drowned himself in a well. The fourth, from great riches, fell to extreme beggary and was starved with hunger. The last, one Dr Alan, being Archbishop of Dublin, was there cruelly murdered by his enemies. Now, if divine justice so severely and exemplarily pursued and punished these that converted those abused goods of the Church to better uses without question, though they looked not at that, but at the satisfying of their own greedy lusts, what will be the end of such sacrilegious persons as enrich

themselves with that which should be their minister's maintenance? *Sacrum, sacrove commendatum qui clepserit rapseritque, parricida esto*, said the Roman law. {h} It is not only sacrilege, but parricide, to rob the Church.

{a} Panormitan. Heyl., *Geog.*, p. 524.

{b} Manlii, *loc. com.*, 472.

{c} *Perstringit tenaces.* -Pareus.

{d} Godw., *Heb. Antiq.*, 277.

{e} Episc. Winton.

{f} Virgil.

{g} Scultet., *Annal.*, p. 332.

{h} Ex duod. tab.—*Neand. Chron.*

Ver. 23. Lo, seed for you, and ye shall sow.] This was the last of the seven years of famine: they might therefore sow "in hope." {#1Co 9:10} *Spes alit agricolas.*

Ver. 24. Ye shall give the fifth part.] {See Trapp on "Ge 47:19"}

Ver. 25. Let us find grace.] That is, Do us the favour to intercede for us to Pharaoh, that we may be his perpetual farmers, and hold of him. It seems that Pharaoh was no proper name, but common to the kings of Egypt; as Caesar, to the emperors of Rome; a title of honour, as His Majesty amongst us. Otherwise these poor people had been too bold with his name.

Ver. 26. Except the land of the priests only.] {See Trapp on "Ge 47:22"}

Ver. 27. Grew and multiplied exceedingly.] Here that promise in #Ge 46:3 began to be accomplished. God dies not in any man's debt.

Ver. 28. Jacob lived in the land of Egypt seventeen years.] So long he had nourished Joseph; and so long Joseph nourished him; paying his ἀντιθροπηρία to the utmost penny. These were the sweetest days that ever Jacob saw. God reserved his best to the last. "Mark the perfect man, and behold the upright, for," be his beginning and his middle never so troublesome, "the end of that man is peace." {#Ps 37:37} A Goshen he shall have, either here or in heaven.

Ver. 29. Bury me not, I pray thee, in Egypt.] This he requested, partly to testify his faith concerning the Promised Land, heaven, and the resurrection; partly to confirm his family in the same faith; and that they might not be glued to the pleasures of Egypt, but wait for their return to Canaan; and partly also to declare his love to his

ancestors, together with the felicity he took in the communion of saints.

Ver. 30. **Bury me in their burying place.**] That he might keep possession, at least by his dead body, of the Promised Land. There they would be buried, not pompously, but reverently, that they might rise again with Christ. Some of the fathers think that these patriarchs were those that rose corporally with him. {#Mt 27:53}

Ver. 31. **And Israel bowed himself.**] In way of thankfulness to God, framing himself to the lowliest gesture he was able; rearing himself up upon his pillow, "leaning" also "upon" his third leg, "his staff." {#Heb 11:21} *In effaeta senecta, fides non effaeta.*

Chapter 48

Ver. 1. **Behold, thy father is sick.**] And yet it was "Jacob have I loved." So, "Behold, he whom thou lovest is sick." {#Joh 11:3} *Si amatur, quomodo infirmatur?* saith a father. Very well, may we say. The best, before they come to the very gates of death, pass oft through a very strait, long, heavy lane of sickness; and this in mercy, that they may learn more of God and depart with more ease out of the world. Such as must have a member cut off, willingly yield to have it bound, though it be painful; because, when it is mortified and deadened with strait binding, they shall the better endure the cutting of it off: so here, when the body is weakened and wasted with much sickness, that it cannot so bustle, we die more easily. Happy is he, saith a reverend writer, {a} that after due preparation is passed through the gates of death ere he be aware; happy is he that, by the holy use of long sickness, is taught to see the gates of death afar off, and addresseth for a resolute passage. The one dies like Enoch and Elijah; the other like Jacob and Elisha; both blessedly.

{a} Dr Hall, *Contemp.*

Ver. 2. **And Israel strengthened himself.**] *Ipse aspectus viri boni delectat,* saith Seneca; sure it is that the sight of a dear friend reviveth the sick. One man, for comfort and counsel, may be an angel to another; nay, as God himself. Such was Nathan to David; Bishop Ridley to King Edward VI; and that poor priest to Edward III, who, when all the king's friends and favourites forsook him in his last agony, leaving his chamber quite empty, called upon him to remember his Saviour, and to ask mercy for his sins. This none

before him would do, every one putting him still in hope of life, though they knew death was upon him. But now, stirred up by the voice of this priest, he showed all signs of contrition; and, at his last breath, expresses the name of Jesus. {a}

{a} Dan., *Hist. of Engl.*, 255.

Ver. 3. God Almighty appeared unto me at Luz.] The truly thankful keep calendars and catalogues of God's gracious dealings with them, and delight, to their last, to recount and reckon them up; not in the lump only, and by wholesale, as it were, but by particular enumeration upon every good occasion; setting them forth one by one, as here, and ciphering them up, as David's word is. { **דב**7, #Ps 9:1 } We should be like civet boxes, which still retain the scent when the civet is taken out of them. See #Ps 145:1,2 Ex 18:8.

Ver. 4. For an everlasting possession.] This is fully made good to the Israel of God, those heirs of heaven.

Ver. 5. As Reuben and Simeon, they shall be mine.] God hath in like sort adopted us for his dear children; saying, "I will be a Father unto them, and they shall be my sons and my daughters, saith the Lord Almighty." {#2Co 6:18} This St John calls a royalty or prerogative, {εξουσια, #Joh 1:12} such as he elsewhere stands amazed at. {#1Jo 3:1} And well he may; for all God's children are "firstborn," and so "higher than all the kings of the earth." {#Ps 89:27} They "in the fulness of their sufficiency are in straits." {#Job 20:22} Whereas the saints, in the fulness of their straits, are in an all-sufficiency.

Ver. 6. After the name of their brethren.] That is, of Ephraim and Manasseh; as if they were not their brethren, but their sons. Thus Jacob transfers the birthright from Reuben to Joseph. {#1Ch 5:1,2}

Ver. 7. And I buried her there.] He could not carry her to the cave of Machpelah; and he would not bury her at Bethdehem among infidels. This he tells Joseph, to teach him and the rest not to set up their rest anywhere but in the land of Canaan.

Ver. 8. Who are these?] Here Jacob, seeing Joseph's two sons, and now first understanding who they were, breaks off his speech to Joseph, till the two last verses of the chapter, and starts blessing his sons; teaching us to be "ready to every good word and work," {#Tit 3:1} laying hold of every hint that God puts into our hands, accounting it a mercy that we may have opportunity.

Ver. 9. **They are my sons, whom God, &c.**] The Lord Christ in like sort presents us to his heavenly Father with, "Here am I, and the children whom thou hast given me." {#Heb 2:13} Whereunto the Father replies, as Jacob here, Bring them now unto me, and I will bless them.

Ver. 11. **I had not thought to see thy face.**] God delights to outbid the hopes of his people, and to be better to them than their deserts, than their desires, yea, than their faith. {#Isa 54:2,3,12,14} As it is storied of a certain emperor, that he delighted in no undertakings so much as in those that his counsellors and captains held impossible: and he seldom miscarried. So God, #Ex 15:11.

Ver. 12. **From between his knees.**] That is, From between his father's knees, that he might place them right to receive the blessing, presenting them again according to their age. This he did for the best; but "God only wise" had otherwise ordered it. We many times think we do well, when it proves much otherwise. "Lean not therefore to thine own understanding," saith the wise man; {#Pr 3:5} but make out to him that "dwells with prudence." {#Pr 8:12}

Ver. 13. **Both, Ephraim in his right hand.**] The right hand hath the pre-eminence of the left among most people: yet not so among the Turks; their soldiery especially. The right hand they hold uppermost ibr the clergy, and the left for a soldier: because it gives a man possession of his companion's sword. Thus do both orders converse without the depression of either, saith mine author. {a}

{a} Sir Henry Blunt's *Voyage*.

Ver. 14. **Guiding his hands wittingly.**] *Cognoscebat palpando manibus suis*, saith Junius: *Intelligere fecit manus*, saith Patens. An emphatical metaphor; as if he should say, Jacob with his eyes could not distinguish them, but his hands shall therefore do the office of his eyes. Bartolus {a} writes of Dr Gabriel Nele, that by the motion of the lips only, without any utterance, he understood all men; perceived and read in every man's countenance what was his conceit. But that is far more credible, and no less admirable, that Jerome reports of Didymus of Alexandria; that though he had been blind of a little child, yet he was excellently skilled in all the liberal arts, and had written Commentaries upon the Psalms and Gospels, being at this time, saith he, eighty-three years of age. {b}

{a} Bartol., lib. i., *De Ver. Oblig.*

{b} Jerome, in *Catalogo Virorum Illustrium.*

Ver. 15. **God, beforewhom my fathers did walk.**] This is the highest praise that can be given to ancestors; this is the crown of all commendation, to have walked with God as a man walketh with his friend. This is better than a thousand escutcheons.

The God which fed me all my life long.] As a shepherd tends and feeds his sheep. {#Ps 23:1 80:1} Jacob looks beyond all second causes, and sees, as once at Bethel, God on the top of the ladder. {#Ge 28:12-15}

Ver. 16. **The Angel which redeemed me.**] Christ, the Angel of the Covenant, the Mediator of the New Testament, the Redeemer, the Lamb slain from the beginning of the world. "For we were not redeemed with silver and gold, but with the blood of Christ, as of a lamb undefiled." {#1Pe 1:19} Paul by that "freedom" {#Ac 22:28} escaped whipping: we, by this, the pain of eternal torment.

And let my name be named on them.] Lest any should think it to be some prejudice to them that they were born in Egypt, and of an Egyptian mother, he adopts them for his own.

Ver. 17. **And when Joseph saw that, &c.**] So great a prophet and diviner as Joseph was, in this was out in his judgment. He seeth not that man's dignity is "not by works," or nature, but grace and "election." {#Ro 9:7,8,11,12}

Ver. 18. **Not so, my father, &c.**] Here are a couple of holy prophets differing in their judgments; yet not about the substance of the blessing, but the circumstance of it. Wonder not though such things still fall out in the true Church, and the doctors be likewise divided in points less material, and that touch not the foundation. Luther interprets those words of Christ, "This is my body," synecdochically; Calvin, metonymically. Hence the Jesuits straight cry out: The Spirit of God dissents not from itself; but these interpretations dissent one from another, therefore they are not of the Spirit. {a} Now it were easy to stop their foul mouths, by telling them of their own far worse differences. But is it not a doleful thing that we should, with those birds, *agnoscere in nostris vulneribus nostras pennas?* "Brother goeth to law with brother, and that before infidels." {#1Co 6:6} This is the devil's malice, to sow tares, &c. Christ came to destroy his works; yet never were so many possessed as about that time.

{a} See *The Peace of Rome*.

Ver. 19. **And his father refused, and said.**] Here are father and son divided in matter of ceremony, as Bishop Babington observeth. This hath been an ancient quarrel, from the very cradle of the Christian Church. The Jewish converts stood hard for a mixture of Christ and Moses. Their rites they called "the rudiments of the world"; {#Col 2:8} because they held them as needful as the four elements of the world; or as the first letters of the book, to school God's people. Soon after, what a dispute was there among the primitive Christians, even unto blows and bloodshed, about the time of keeping Easter, and other like trifles and niceties! St Augustine complains, that in his time the Church, which the mercy of God would have to be at liberty, was woefully oppressed with many burdens and bondages this way; so that the condition of the Jews was in this respect more tolerable, for that they were held under by legal injunctions, and not by human presumptions. {a} What would this father have said to the following times, under the rise and reign of Antichrist? wherein the formality of God's worship had utterly eaten up the reality of it, as Pharaoh's lean kine did the fatter; and gotten out the very heart of it, as the ivy dealeth by the oak it grows on. Our heroic reformers, Luther, Zuinglius, &c., pruned and pared off these luxuriances for the most part; which caused John Hunt, a Roman Catholic, in his humble appeal to King James, thus to blaspheme:—The God of the Protestants is the most uncivil and ill-mannered God of all those who have borne the name of gods upon the earth; yea, worse than Pan, god of the clowns, which can endure no ceremonies, nor good manners at all. {b} But yet, what a grievous stir was there, about these indifferents, between Luther and Carolostadius, at Wittenberg; between the doctors of Magdeburg and Leipsic, *Anno Dom.* 1549; {c} and between Calvin {d} and his auditors of Geneva, about wafer cakes at the communion; insomuch as he was compelled to depart the city till he had yielded they should be used, though he never liked them, but could have wished it otherwise. Who knows not what jars and heart burnings were here between Ridley and Hooper, two godly bishops, in King Edward VI's time, about cap and surplice. They could never agree till they met in prison; and then misery bred unity; then they could heartily bewail their former dissensions about matters of no more moment. Peter Martyr

commends it to the care of Queen Elizabeth, {e} that church governors endeavour not to carry the gospel into England upon the cart of needless ceremonies. By his advice, among others, in King Edward VI's days, some people contending for one image, some for another, the king took down all those Balaam's blocks. And the very self-same day and hour wherein the Reformation enjoined by Parliament was put in execution at London by burning of idolatrous images, the English put to flight their enemies in Musselburgh field, as Mr Fox hath well observed. {f}

{a} *Queritur Aug. suo tempore Ecclesiam, quam misericordia Dei esse liberam voluit & c.—Pareus, in #Mt 15:2.*

{b} Dr Sheldon's *Mark of the Beast*, ep. ded. Scultet. Annul.

{c} Alsted., *Chron.*, p. 550.

{d} Beza, in *Vita*.

{e} *Epist.* 36, ad Reg. Elizabeth.

{f} *Act. and Mon.*

Ver. 20. **And he set Ephraim before.**] God many times sets the younger before the elder; makes the last to be first, and the first last; to show the freedom of his grace, and that "he seeth not as man seeth." {#1Sa 16:7} The maids were first purified and performed, before Ahasuerus chose one. But Christ first loves, and then purifies his Church, {#Eph 5:25,26} and loves, because he loves. {#De 7:7,8} "And hath mercy on whom he will have mercy." {#Ro 9:18}

Ver. 21. **Behold, I die.**] This was a speech of faith, uttered without the least fear, consternation, or dismayment. As it was no more betwixt God and Moses, but "Go up and die"; so betwixt God and Jacob, but "Behold, I die." Death, he knew, to him should neither be total, but of the body only; nor perpetual of the body, but for a season only. See both these set forth by the apostle, #Ro 8:10,11. The Chaldee Paraphrast on this text hath: Behold, I die; and the word of the Lord, i.e., Christ, shall be your help.

Ver. 22. **I have given thee one portion.**] Joseph had the double portion, as Judah the dignity, from Reuben; who had forfeited both by his incest. And here it appeareth that the right of the firstborn to a double portion was in force and in use before that law; {#De 21:17} as was also the Sabbath, circumcision, and the raising up seed to a deceased brother.

With my sword and with my bow.] That is, With the warlike weapons of my sons, Simeon and Levi, whose victory he ascribeth to himself; not as it was wickedly got by his sons, for so he disavows and detests it, {#Ge 49:5} but as by a miracle from heaven, the Canaanites were held in from revenging that slaughter, and made to fear his force and valour. The Chaldee Paraphrast expounds it metaphorically; I took it with my sword and my bow; *hoc est, oratione et deprecatione mea*, saith he; by my prayer and supplication. Prayers, indeed, are *bornbardae et instrumenta bellica Christianorum*, saith Luther; a Christian's best arms and ammunition. The Jesuits pretend and protest that they have no other weapons or ways to work, but *preces et lachrymas*. Whereas it is too well known that they are the greatest incendiaries and *boutefeux* of Christendom, and their faction a most agile sharp sword, whose blade is sheathed at pleasure in the bowels of every commonwealth; but the handle reacheth to Rome and Spain.

Chapter 49

Ver. 1. **Gather yourselves together.]** This is Jacob's swan-like song, {a} his last bequeath, his farewell to the world; and it is a most heavenly one. The wine of God's Spirit is usually strongest and best at last in the hearts of his people: his motions, quickest when natural motions are slowest; most sensible when the body begins to be senseless most lively when holy men are dying. Look how the sun shines most amiably toward the descent and rivers, the nearer they draw to the sea, the sooner they are met by the tide: so it is with the saints when nigh to death; when grace is changing into glory, they deliver themselves usually to the standers-by most sweetly. So, besides Jacob, did Moses, Joshua, Paul, and he in whose one example is a globe of precepts, our Lord Jesus Christ, in that last heavenly sermon and prayer of his, #Joh 14:1-17:26 Whereunto let me add that faithful martyr, John Diazius, who was cruelly butchered by his own brother Alphonsus Diazius, and that merely for his religion. {See Trapp on "Ge 4:8"} I remember, saith Senarclaeus, his friend and bedfellow, who wrote the history of his death, when he and I were at Newburg, the very night before he was murdered, he prayed before he went to bed more ardently than ordinary, and for a longer time together. After which he spent a good part of the night in discoursing of the great works of God, and exhorting me to the

practice of true piety. And truly I felt myself so inflamed and quickened by his words, that when I heard him discoursing, I thought I heard the Spirit of God speaking unto me. This, and much more, Senarclaeus writes to Bucer, {b} who at that time had employed Diazius to overlook the correct printing of a book of his that was then in the press.

That I may tell you that which shall befall you.] But how knew Moses this last speech of Jacob, being born so long after? Partly by revelation, and partly also by tradition. For the words of dying men are living oracles, and their last speeches are long remembered. And the accomplishment of all these prophecies in their due time, as the following scriptures show, adds much to the authority of Moses's writings, and confirms them to be "faithful and true," as he saith, **#Joh 21:24.**

{a} *Sic ubi fata vocant, udis abiectus in herbis, Ad vada Maeandri concinit albus olor.-Ovid., Epist.*

{b} *Ego vero illius oratione sic incendebar, ut cum eum disseurentem audirem, Spiritus sancti verba me audire existimarem. -Ibid.*

Ver. 2. Hear, ye sons of Jacob; and hearken.] Draw up the ears of your souls to the ears of your bodies, that one sound may pierce both at once. "Let him that hath an ear to hear, hear": not only with that outward gristle that grows upon his head, but with his utmost intention of mind, attention of body, and retention of memory, and of practice also, He that hears the word of God, must hear as ff he did, for so he doth, hear for life and death; he must, as Jacob bids his sons, "hear and hearken."

Ver. 3. My might, and beginning of my strength.] *Nate meae vires...* The word here used signifieth the straining of the body forcibly to effect a thing much desired: such as was that of St Paul, {επεκτεινωμενος, #Php 3:14} and that of Elijah, {#1Ki 18:42} when he prayed and prayed, as St James hath it, that is, with utmost intention of affection (προσευχη προσνυξατο, #Jas 5:17).

The excellency of dignity, and the excellency of power.] That is, saith the Chaldee Paraphrast, *Excellens principatu et sacerdotio.* Both these he forfeited and fell from; so cannot Christians. {#Re 1:6}

Ver. 4. Unstable as water.] Easily drawn to sin, and suddenly down from his dignity. Reuben, for a short sinful pleasure, lost great

privileges and blessings. So do all epicures that lose heaven for a base lust, their souls for their sin. As Ambrose reports of one Theotinus, that having a diseased body, and told by the physician that unless he lived temperately he would lose his eyes; *Vale lumen amicum*, said he; if my eyes will not away with my lusts, they are no eyes for me. So here; men will have their swing in sin, whatever come of it. They may so, and for a time, hear no more of it; as Reuben did not for almost forty years after his incest was committed. But, *quod defertur non statim aufertur*. The heathen historian could see, and say, That, sooner or later, great sins will have great punishments from God. ^{a} *Deus horrenda peccata horrendis poenis immutabiliter vindicat*, saith Pareus on this text.

He went up to my couch.] The fact was so odious to Jacob, that, "abhorring" ^{#Ro 12:9, αποστουγουντες} the very thought of it, he turneth his speech from Reuben to the rest. Hate as hell that which is evil, saith Paul. And, as for "fornication, and all uncleanness, let it not be once named amongst you." ^{#Eph 5:3} Spit it out of your mouths, as the devil's drivell.

^{a} των μεγαλων αδικηματων μεγαλαι εισι και αι τιμωριαι παρα τους Θεους.

Ver. 5. Simeon and Levi are brethren.] *Nobile par fratrum* ^{a} not more in nature than in iniquity. Here Moses blancheth not over the blemishes of his progenitors, but wrote as he was inspired by the impartial Spirit of truth. If it could be said of Suetonius, ^{b} that in writing the lives of the twelve Caesars, he took the same liberty to set down their faults that they took to commit them; how much more truly may this be said of the holy penmen, they spared not themselves, much less their friends. See my "True Treasure," page 21.

Instruments of cruelty are in their habitations.] Or, Are their swords. ^{c} Barbarous and brutish persons they were; skilful to destroy. ^{#Eze 21:31} Such a one was Drusus, the son of Tiberius the Emperor; so set upon bloodshed that the sharpest swords were from him called in Rome, Drusians. ^{d} The Spaniards are said to try the goodness of their swords upon the bodies of the poor Indians: and they suppose, saith Sir Francis Drake, ^{e} that they show the wretches great favour, when they do not, for their pleasure, whip

them with cords; and day by day drop their naked bodies with burning bacon, which is one of their least cruelties.

{a} *Horat. Metaphora et latens Antanaclasis. -Piscat.*

{b} *Ea libertate scripsit Imperatorum vitas, qua ipsi vixerunt.*

{c} *Mekerah מְכֵרָה alii reddunt per Graecam vocem, Machoeroe eorum. Non incommode. -Pareus.*

{d} *ωστερ και τα οξυτατα των ξιφων Δρουσιανα απ αυτου κληθηναι.—Dio.*

{e} *The World Encomp., by Sir Fr. Drake, p. 53.*

Ver. 6. O my soul, come not thou, &c.] Jacob here meaneth that neither should any, neither would he approve of their perfidy, saith an interpreter. And yet Thuanus writes that the Pope caused the massacre of Paris to be painted in his palace. Another of them highly extolled in his consistory the noble act of Clement the monk, that killed the king of France, comparing it with the work of creation, incarnation, &c. Friar Garnet, our chief gunpowder plotter, had his picture set among the rest of their saints, in the Jesuits' Church at Rome. And Cornel. a Lapide, upon Apoc. vii. 3, crowns this traitor with fresh encomiastics. {a}

In their anger they slew a man.] Yea, many innocents; and then cried out, *O rem regiam!* as Valesius did when he had slain three hundred. *O pulchrum spectaculum!* as Hannibal, when he saw a pit full of man's blood. *Quam bonus est odor hostis mortui!* as Charles IX, in the massacre of Paris; where they poisoned the Queen of Navarre; pistoled the Prince of Conde; murdered the most part of the peerless peers of France, their wives and children; with a great sort of the common people, in various parts of the realm, -thirty thousand in one month, three hundred thousand in the space of a year! Mohammed I, Emperor of the Turks, was thought, in his time, to have been the death of eighty thousand men. Selymus II, in revenge of the loss he had received at the battle of Lepanto, would have put to death all the Christians in his dominion, in number infinite. Mithridates, king of Pontus, with one letter, slew eighty thousand citizens of Rome in Asia, that were scattered up and down the country for traffic's sake. It was the cruel manner of Uladus, prince of Wallachia, together with the offenders, to execute the whole family; yea, sometimes the whole kindred. {b} Did not these two brethren in sin do so, and worse?

{a} Jacob Revius, *De Vitis Pont.*, p. 291. Gir. i. *Apol. contra Jesuit.*

{b} *Answ. to Cathol. Supplic.*, by Gab. Powel, 885. Val. Max., lib. ix. *Turk. Hist.*, fol. 363.

Ver. 7. Cursed be their anger.] Of the mischief of rash anger, and means to repress it. {See *Trapp on "Ge 34:7"*} See my "Commonplace of Anger."

I will divide them in Jacob.] A punishment suitable to their sin: they conspired to do mischief, and are therefore divided in Jacob. Of Simeon, Judas Iscariot is said to have come; who tumbled as a stone till he came to his place. Levi had his habitation among the other tribes; and this curse was afterwards turned to a blessing, when they were consecrated as priests, to preserve and present knowledge to their brethren, to "teach Jacob God's judgments, and Israel his laws." {#De 33:9,10}

Ver. 8. Judah, thou art he whom thy brethren.] All this is chiefly verified in Christ, and of him to be understood. In him is beauty, bounty, goodness, greatness, and whatsoever else is praiseworthy. He goeth forth riding on his white horse, "conquering and to conquer." {#Re 6:2} St Paul, his chief herald, proclaims his victory with a world of solemnity and triumph, {#ICo 15:55-57} and calls upon all his brethren to bow down before him, {#Php 2:10} as they do, {#Re 12:10} casting down their crowns at his feet, {#Re 4:10} and setting the crown upon his head, -as the manner was among the Romans, that the saved should crown their saviours, and honour them as their fathers all their lives long, being wholly at their service. {a} It was not without mystery that David did reverence to his son Solomon, when he was newly crowned; what would he have done, think we, to his Lord, as he calls Christ, {#Ps 110:1} had he been there in his royalty?

{a} *Apud Romam siqui servati essent, solebant Servatorem suum coronare. Σεβεται δε τουτον, και παπα ολον τον βιον ο σωθεις ως πατερα και παντα δει τουτω ποιειν ως τω γονει.—Polyb., lib. vi.*

Ver. 9. Judah is a lion's whelp.] Many lionlike Lysimachus came of this tribe, that, as Samson and David, first fought with lions, and then with their enemies; all which were types of that "Lion of the tribe of Judah," #Re 5:5. The devil is a roaring lion, *Leo ορυομενος*, lies in wait {a} for the Church: but Christ, her invincible champion, is ever at hand for her help, {b} who is also *Leo ο ρυομενος*, as St Paul hath it, the Lion of the tribe of Judah, "that

delivereth us from the wrath to come." {#1Th 1:10} And when this lion roareth, all creatures tremble. {#Am 3:8} St Ambrose tells us that when the lion puts forth his voice, many creatures that could outrun him are so astonished at the terror of his roars, that they are not able to stir from the place. And Isidore writeth, that the lion's whelp, for the first three days after it comes into the world, lieth as it were asleep, and is afterwards roused and raised by the old lions' roaring, which makes the very den to shake. Christ, at the last day, shall come with the voice of the archangel, and trump of God, &c. And then shall they "that sleep in the dust of death awake, some to everlasting life, and some to everlasting horror and amazement." {#Da 12:2}

{a} *In insidiis.*

{b} *In subsidiis.*

Ver. 10. **Until Shiloh come.**] Shiloh is by some expounded, the son of his secundines. {a} The Hebrew word implies His son, and, Her son; that is, the son of the Virgin, that came of the line Judah. Secundines are proper to women. He therefore, whom Secundines alone brought forth, without help of man, is Christ alone, the promised seed. Others render Shiloh, Tranquillator, Salvator, the Safe maker, the Peace maker, the Prosperer. {b} This Prince of Peace was born in a time of peace, {c} not long after that Pompey had subdued Judea to the Roman government, and reduced it into a province. Then was the sceptre newly departed from Judah; and Herod, an Edomite, made king of the country.

And unto him shall the gathering of the people be.] As unto the standard bearer, {#So 5:10, marg.} the carcass, {#Mt 24:28} the desire of all nations (#Hag 2:7, with #Heb 12:25). *Totus ipse desideria*, saith the Church. {#So 5:16} And, "When I am lifted up," saith he, "I will draw all men after me." {#Joh 12:32} They follow the Lamb wheresoever he goeth; as the hop and the heliotrope do the sun.

{a} *Usque dum venturae erunt secundinae eius, id est, Iudae, ut masculinum genus in Heb. ostendit.*

{b} *A themate Shalah, unde Shaluah, tranquillitas; unde Lat. Salvere, Salvus, salvare.—Amama.*

{c} *Sub Augusto cuncta atque continua totius generis humani aut pax fuit, aut pactio.—Flor., Hist., lib. iv.*

Ver. 11. **Binding his foal unto the vine.**] Vines shall be so plentiful, that as countrymen tie their asses to briers and shrubs, so shall Judah to the vines, that shall grow thick everywhere. Where Christ is set up

in the power and purity of his ordinances, there is usually a confluence of all inward and outward comforts and contentments. He is the *Cornucopia* of both to his Church and chosen.

Ver. 12. **His eyes shall be red, &c.**] Wine and milk are used to signify plenty of spiritual blessings in heavenly things. {#Isa 55:1 25:6}

Ver. 13. **Zebulun shall dwell, &c.**] It is God that "appoints us the bounds of our habitations." {#Ac 17:26} Be content therefore; and although we have not all things to our minds, yet having God for our portion, let us cry out with David, "The lines are fallen unto me in a fair place," &c. Zebulun is placed by the sea side. Now shoremen are said to be *horridi, immanes, latrociniis dediti, omnium denique pessimi*. Hence the proverb, *Maritimi mores*. And hence, haply, that rash and harsh character, that Scaliger {a} gives of us, *Angli perfidi, inflati, feri, contemptores, stolidi, amentes, inertes, inhospitales, immanes*. His bolt, you see, saith one, {b} is soon shot; and so you may haply guess at the quality of the archer. Be it that our ancestors were such, yet the gospel hath civilised us at least, whatever the more be. Christ left Nazareth, and came and dwelt at Capernaum, which is upon the sea coast, in the borders of Zebulun and Naphtali. Ever since which, "the people which sat in darkness have seen a great light," &c. {#Mt 4:13,16} And when "Gilead abode beyond Jordan," and "came not to the help of the Lord against the mighty," Reuben was busy about his sheep, Dan about his "ships," Asher about "his breaches," &c. Zebulun and Naphtali are much commended for "a people that jeopardated their lives unto the death in the high places of the field," {#Jud 5:16-18} that studied and promoted the public, more than their own particular interests. Oh, it is a brave thing to be of a public spirit, and to study God's ends more than our own. Surely if God saw us to be such, we might have what we would, and God even think himself beholden to us. Shall a heathen say, *Non nobis solum nati sumus?* &c. {c} And again, *Mihi non minoris curae est, qualis resp. post meam mortem futura sit, quam qualis hodie sit?* And shall Christians be all for themselves, looking only to their own things, and not to the things of one another, the common good of all especially? St Chrysostom upon those words "Not seeking mine own profit," &c., {#1Co 10:33} saith, that to seek the public good of the Church, and to prefer the salvation of others before his own safety and commodity, is the most perfect canon of Christianity, the highest pitch of perfection, the very top gallant of religion. {d} And, I could

not but love the man, saith Theodosius the Emperor concerning Ambrose, who, when he died, *Magis de Ecclesiarum statu, quam de suis periculis angebater*; was more troubled for the Church's troubles than for his own dangers. This made the same good emperor say that he knew none that deserved to be called a bishop but Ambrose. {e} He was called "the walls of Italy," whilst he lived: as when he died, Stilico the earl said, that his death did threaten the destruction of that whole country.

At the haven of the sea.] Zebulun and Issachar dwelling so conveniently for the purpose, and being for a haven of ships, as it here followeth, did "call the people" (foreigners) "to the mountain" of God. {#De 33:18,19} So, one of the Sibyls, Augustine {f} hopeth, might belong to the city of God: and so might direct others thither.

{a} Scal., *De Re Poet.*, cap. 16.

{b} Heyl., *Geog.*, p. 468.

{c} Cicero, *Lael.*

{d} τουτο κανων χριστιανισμου του τελειοτατου, τουτο ορος ηκριβωμενος, αυτη η κορυφη η ανωτατη, το τα κοινη συμφεροντα ζητειν.

{e} Αμβροσιον οίδα μονον επισκοπον αξιως καλουμενον.—*Paulin. Nolan., in Vita Amb.*

{f} *De Civit. Dei*, lib. xviii, cap. 23.

Ver. 14. Issachar is a strong ass, &c.] He so commends his strength, that, with it, he condemns his dulness. This Christ can so little abide, that he said even to Judas, "That thou doest, do quickly." God utterly refused an ass in sacrifice. The firstling of an ass must either be redeemed, or have his neck broke. Bellarmine gives the reason, and it is a very good one, *quia tardum et pigrum animal*, because it is a slow sluggish creature, *segnis quasi seignls*, without fire; slow to action, which God, who is himself a pure act *spirit?*, cannot abide.

Ver. 15. And he saw that rest was good.] He submitted to any burdens and hard conditions for a quiet life. This was a low poor spirit; and his posterity were, for the general, very unworthy and vile. For Issachar's lot fell in Galilee. {#Jos 19:18, &c.} Now, doth "any good come out of Galilee?" The best that we read of them was that they "had understanding of the times, to know what Israel ought to do," {#1Ch 12:32} and were therefore in great account with David. But for action, it seems they were heavy-spirited, dull-mettled men;

much like those "potters," mentioned in #1Ch 4:23, "that dwelt among plants and hedges"; the base brood of their degenerated forefathers in Babylon. "He, he, come forth, and flee from the land of the north," said the Lord unto them. {#Zec 2:6} Cyrus also had proclaimed liberty to all that would, to return to Jerusalem. But these dull drones, because they got a poor living by making pots for the king of Babylon, thought themselves well as they were, and chose rather to stay under the hedges of Babylon. These are *res obsoletae*, so Junius renders the text there; things worn out and forgotten; and indeed they deserve to be forgotten.

Ver. 16. **Dan shall judge.**] Here is an allusion to his name in the original; q.d., the Judger shall judge. This is a high honour, to sit in the seat of judicature, and no less a burden: *Fructus honos oneris, fructus honoris onus*. They that are called to this office must neither spare the great for might, nor the mean for misery; as they must have nothing to lose, so nothing to get neither; they must be above all price or sale; and straining out all self-affections, see to it that "justice, justice"—as Moses speaks, #De 16:20, marg.; that is, pure justice, without mud—run down as a mighty torrent.

Ver. 17. **Dan shall be a serpent by the way.**] He shall subtly set upon his enemies, and suddenly surprise them: as they did the men of Laish; and as Samson, of this tribe, did the Philistines. Moses saith, "Dan is a lion's whelp." {#De 33:22} But when his lion's hide would not serve his turn, he could piece it out with his fox skin or serpent's slough; {a} he could, if not outfight his enemies, outwit them: and—

“... dolus, an virtus, quis in hoste requirat?”—Virg.

Of Decebalus, king of Dacians, it is reported, to his singular commendation, that he could, *optime insidias facere, proelium committere, optime uti victoria, et acceptam cladem ferre moderate*. {b} All which were the parts and points of an excellent warrior.

{a} *Leoninae pelli vulpinam assuere*.

{b} *καλωσ μεν νικη χρησασθαι, καλωσ δε και ητταν διαθειναι—Dio, in Vita Domit.*

Ver. 18. **I have waited for thy salvation.**] A sudden and sweet ejaculation; either, as, feeling himself faint and spent with speaking, he desires to be dissolved, and so to be freed from all infirmities; or

else, foreseeing the defection of this tribe to idolatry, and their many miseries thereupon, he darts up this holy desire to God for them, and himself in them. Good Nehemiah is much in these heavenly ejaculation: and the ancient Christians of Egypt were wont to use very short and frequent prayers, saith Augustine; *{a}* lest, in longer, their fervour of affection should suffer diminution. "Why criest thou unto me?" saith God to Moses. *{#Ex 14:15}* This was but a sudden desire darted up.

{a} *Ne per moras evanesceret et hebetaretur oratio. -Aug.*

Ver. 19. Gad, a troop shall overcome him: but.] This is every good Christian's case in the spiritual warfare; he conquers, *{#Joh 16:33}* but comes to it through many conflicts and counter buffs. He "made war upon the saints, and overcame them": *{#Re 13:7}* for a season it may be, according to human conceit howsoever. But "they conquered and overcame him," according to the truth of the thing, "by the blood of the Lamb," *{#Re 12:11}* in whom they do overcome, and "are more than conquerors." *{#Ro 8:37}* This was fulfilled in the tribe of Gad. *{#1Ch 5:18-20}*

Ver. 20. Out of Asher his bread shall be fat.] The "heart of the wheat," as the psalmist hath it. *{#Ps 81:16}* Or, choicest bread corn. Moses expoundeth this; Asher shall "dip his foot in oil." *{#De 33:24}* That is, he shall dwell in "the horn of the son of oil," as the expression is. *{#Isa 5:1, marg.}* Or in a very fruitful corn country, which was a singular blessing, according to his name, which signifieth bliss and happiness.

He shall yield dainties for a king.] Kings use to feed of the finest. *{a}* Yet of Augustus we read, that he was never elaborate in his diet; but content with ordinary and common food. He never drank but thrice at one meal, and lived near fourscore years. Queen Elizabeth of England did seldom eat but one sort of meat, rose ever with an appetite, and lived about seventy years: King Edward VI called her by no other name than his "sweet sister Temperance." Contrarily, Sulla the Roman dictator, by surfeiting and banqueting, at last got a most miserable disease, and died full of lice. Surfeiters either dig their graves with their own teeth (the Grecians called the intemperate, *ασωτους quasi ασωστους*, as wanting health), or else they come to some untimely end, by the just judgment of God; as

those monstrous epicures, Caligula, Heliogabalus, Geta the Emperor, who was served in with dainties by the alphabet. One while he would have *anserem, anatem, aprum*; another time he would have *phasianum, farra, ficus*; sometime again, *pullum, pavonem, perdicem, porcellum, piscem, perham, & c.* This was one of those Caesars who got nothing by their honour, but *ut citius interficerentur.*

{a} *Newlander's Cure*, by Sir Edward Vaughan. Camd., *Elisab. Sabellic. Aenead.*, ii. *Plures pereunt gula quam gladio, lancibus quam lanceis, crapula quam capulo, & c.*—Heidfeld. *Bauson.*, lib. iii. cap. 1.

Ver. 21. **Naphtali is a hind let loose.**] Swift of foot; and which, when it flieth, looketh behind it, saith the Chaldee Paraphrast on **#So 8:14**. This was fulfilled in Barak of this tribe, who "went up on his feet" against Sisera's iron chariots, {#Jud 4:6,10,15,16} which were first a terror, and afterwards a scorn, as Vegetius {a} saith of chariots, armed with scythes and hooks. Origen observes, that in all the victories God gave his people in Canaan, he never used the help of horses. The adversaries, both Egyptians and Canaanites, had chariots and horses: not so Israel. A horse is a warlike creature, full of terror, {#Job 39:19 Pr 21:31} so swift, that the Persians, as Pausanias {b} hath it, dedicates him to their god the sun; as the swiftest creature, to the swiftest god. But what saith David? "A horse is a vain thing for safety." {#Ps 33:17} And to the same purpose, Solomon: "A horse is prepared for the day of battle; but," when all is done, "salvation is of the Lord." {#Pr 21:31} This, Barak, with his friend Deborah, found, and celebrated in that famous song. {#Jud 5}

He giveth goodly words.] In the aforesaid song, Christ also began to utter his words of grace in the land of Naphtali. {#Mt 4:13} And this is the reason, that as, of the children by Leah's side, Judah obtained the first place among those that were sealed, {#Re 7:5} because Christ sprang of him; so, of those on Rachel's side, Naphtali is first named, because there he dwelt at Capernaum where he had hired a house and preached, *ut ubique superemineat Christi praerogativa*, saith a learned interpreter, {c} Compare with this text **#De 33:23**, and then observe, that good words do ingratiate with God and men.

{a} Veget., lib. i. cap. 24.

{b} *ωσπερ ταχιστον τω ταχυρατω θεων.*—Paus.

{c} Medes, in *Apocalyps*.

Ver. 22. **Joseph is a fruitful bough.**] Of the vine, saith the Chaldee Paraphrast. But it may be, Jacob meant it of the Egyptian fig tree, whereof Solinus reporteth that it beareth fruit seven times in the year; pull one fig, and another presently puts forth, saith he. {a}

{a} *Uno anno septies fructus sufficit. Unde pomum decerpseris, alterum sine mora protuberat. -Solin.*

Ver. 23. **The archers have sorely grieved him.**] These were his barbarous brethren, that sold him; his adulterous mistress, that, harlot-like, hunted for his precious life; his injurious master, that, without any desert of his, imprisoned him; the tumultuating Egyptians, that, pined with hunger, perhaps, "spoke of stoning him," as #1Sa 30:6; and the envious courtiers and enchanters, that spoke evil of him before Pharaoh, to bring him out of favour, as the Jerusalemy Targum addeth. All these "arrow masters," as the Hebrew here hath it, set against Joseph, and shot at him as their buttmark; willing to have abused him, but that God's grace, providence, and unchangeable decree (called here Joseph's "bow" and "strength," #Ge 49:24) would not permit them; as those cruel Turks did one John de Chabas, a Frenchman, at the taking of Tripolis in Barbary. They brought him into the town; and when they had cut off his hands and nose, put him alive into the ground, up to the waist, and there, for their pleasure, shot at him with their arrows, and afterwards cut his throat. {a}

{a} *Turk. Hist.*, fol. 756.

Ver. 24. **But his bow abode in strength.**] He "gave not place to them by subjection, no, not for an hour." {#Ga 2:5} "If thou faint in adversity, thy strength is small," saith Solomon. {#Pr 24:10} Joseph did not; but, as it was said of old Rome, *Roma cladibus animosior*; and as of Mithridates, {a} he never wanted courage or counsel, when he was at the worst; so neither did Joseph. *Virtus lecythos habet in malis*. The sound heart stands firm under greatest pressures. {#2Co 1:9,12} Whereas, if a bone be broke, or but the skin rubbed up and raw, the highest load will be troublesome. Hang heavy weights upon rotten boughs, they presently break. But Joseph's were green, and had sap.

By the hands of the mighty God of Jacob.] It was said of Achilles, that he was *Styge armatus*; but Joseph was *Deo forti armatus*, and thence his safety. He used Ifis bow against his adversaries, as David did his sling against Goliath. He slung, saith Bucholcer, *perinde ac si fundae suae tunicis non lapillum, sed Deum ipsum induisset ac implicuisset*, as if he had wrapped up God in his sling.

{a} το φρονημα ην αυτω δει, καν ταις ρυμφοραις.—*Plut.*

Ver. 25. Who shall help thee.] God hath, God shall, -is an ordinary way of arguing; it is a demonstration of Scripture logic, as **#Ps 85:1-4 2Co 1:10**. Every former favour is a pledge of a future.

With blessings of heaven above, &c.] God "shall hear the heaven, the heaven shall hear the earth; and the earth shall hear the corn, wine, and oil": the genealogy of all which is resolved into God. {*#Ho 2:21,22*}

With blessings of the breasts, and of the womb.] Yet rather than "Ephraim shall bring forth children to the murderer," the prophet prays God to give them, as a blessing, as some think, "a miscarrying womb, and dry breasts." {*#Ho 9:13,14*} And our Saviour saith, "Woe be to such as are with child, and give suck in those days" of war and trouble. {*#Mt 24:19*}

Ver. 26. Above the blessings of my progenitors.] Chiefly because Jacob pointed them out the particular tribe whereof, and the very time wherein, Shiloh should come. This mystery was made known to the Church, not all at once, but by degrees. Adam was told "the seed of the woman should break," &c.; but whether Jew or Gentile, he heard not a word. Abraham, the Hebrew, long after was certified that "in his seed all nations should be blessed"; but of what tribe Christ should come, till now, the world never heard. After this, David was made to know that Christ should be a male; but that he should be born of a virgin was not known till Isaiah's time. Thus God crumbles his mercies to mankind; and we have his blessings by retail, saith one, to maintain trading and communion betwixt him and us. So the cloud empties not itself at a sudden burst, but dissolves upon the earth, drop after drop.

Unto the utmost bound of the everlasting hills.] "Spiritual blessings in heavenly things," {#Eph 1:3} whereof those temporals afore promised were but types and pledges. Whence David doubts not to argue from temporals to spirituals. {#Ps 23:5,6} God in the Church's infancy fed them and led them along by earthly to heavenly blessing, speaking unto them as they could hear.

Ver. 27. Benjamin shall ravin as a wolf.] There are that think that this ought to be applied to St Paul the Benjamite; {a} who while he was Saul, not content to consent to St Stephen's death, -though it be all one to hold the sack, and to fill it; to do evil, and to consent unto it, -"he made havoc of the Church," like a ravening wolf; "entering into houses also, and haling men and women to prison." Yea, he lies "breathing out threatenings and slaughter," {#Ac 9:1} panting and windless, as a tired wolf: and, having recovered himself, is marching toward Damascus for more prey, but, met by the chief Shepherd, of a wolf, he is made a lamb, {#Isa 11:6} not once opening his mouth, unless it were to crave direction; "What wilt thou have me to do Lord?" After which time, he never persecuted the saints so fast, as now he pursues and "presses" hard {διωκω, #Php 3:14} "toward the high prize"; and as mad every whit he is thought to be for Christ, as ever he was against him. {#2Co 5:13 Ac 26:11} The Papists, some of them, have censured him for a hot-headed person, and said that there was no great reckoning to be made of his assertions. Is this blasphemy in the first or second table, say you? Porphyry, the philosopher, could say, that it was pity such a man as Paul was cast away upon our religion. And the monarch of Morocco told the English ambassador in King John's time, that he had lately read Paul's Epistles, which he liked so well, that were he now to choose his religion, he would, before any other, embrace Christianity. But every one ought, said he, to die in his own religion: and the leaving of the faith wherein he was born, was the only thing that he disliked in that apostle. {b}

{a} *Sunt qui autumant hanc prophetiam Paulo applicari debere. -Bez., Annot. ad #Ac 8:3.*

{b} *Sandys's Relation of West. Relig. Heyl., Geog., p. 714.*

Ver. 28. Blessed them; every one according, &c.] These hard blessings, to some of them especially, hindered not the covenant. Still they were patriarchs, and heirs of the promises. Afflictions, how sharp soever, show us not to be castaways. If a man should be baited, and used as a dog or a bear, yet so long as he hath human

shape and a reasonable soul, he will not believe he is either dog or bear. Let not crosses cause us to take up hard thoughts of God, or heavy thoughts of ourselves, as if out of his favour; but account it a mercy rather, that we may scape so; and be "judged" here "of the Lord, that we may not be condemned with the world." {#1Co 11:32} Jacob is here said to have blessed all his sons. He rather seemed to curse some of them. And for his well-beloved Benjamin, *Parum auspicata et honorifica videtur haec prophetia*, saith Pareus. But because they were not rejected from being among God's people, -as Ishmael and Esau were, for less faults perhaps, -though they were to undergo great and sore afflictions, they are said to be blessed, yea, and they shall be blessed, as Isaac said to his whining son, Esau.

Ver. 29. **I am to be gathered, &c.**] That is, I am now going to heaven; whereof being so well assured, what wonder though he were so willing to die? "I know that my Redeemer liveth," saith Job; "I know whom I have trusted," saith Paul. And what shall become of my soul when I die, let him see to it, who laid down his life for it, saith Luther. {a} Death may kill me, but cannot hurt me, said another. {b} This assurance of heaven is, as Mr Latimer calls it, the deserts of the feast of a good conscience. There are other dainty dishes in this feast, but this is the banquet.

{a} *Ipse viderit, ubi anima mea mansura sit qui pro ea sic sollicitus fuit, ut vitam pro ea posuerit.* — Luth.

{b} *Occidere potest, laedere non potest.*

Ver. 30. **In the cave that is in the field of Machpelah.**] Mercer thinketh that this cave is here so copiously described by Jacob, lest, after so many years' absence in Egypt, any of them should have forgotten it. As also, lest they should doubt or fear that any one would claim it from them, or not permit them quiet possession thereof.

Ver. 31. **There they buried Abraham and Sarah, &c.**] It is observed by an interpreter, that these here mentioned, and Jacob himself the sixth, buried in one grove, the first letters of all their names are contained in that one name, Israel. Whether these here buried were those that rose with our Saviour Christ, were seen in the holy city, and accompanied him to heaven at his ascension, I have not to say, though some have held it.

Ver. 32. **The purchase of the field, &c.**] {See Trapp on "Ge 49:30"}

Ver. 33. **He gathered up his feet.**] He quietly composed himself, as it were, to sleep in Jesus. He had stretched out himself before, saith Musculus, as well as he could, for reverence to the word of God, which he delivered, &c.

And was gathered unto his people.] To "the general assembly and Church of the firstborn, whose names are written in heaven." {#Heb 12:23} In Jerusalem, records were kept of the names of all the citizens. {#Ps 87:5} So is it in heaven, where Jacob is now a denizen.

Chapter 50

Ver. 1. **And Joseph fell upon his father's face.**] As willing to have wept him alive again, if possible; yet more moderate than his father had been in the supposed death of him by an evil beast devouring him. But of mourning for the dead. {See Trapp on "Ge 23:9"}

Ver. 2. **And Joseph commanded his servants the physicians.**] Physicians, {a} it seems, were formerly of no great esteem; perhaps it was because, through ignorance, they many times officiously killed their patients. We know who it was that cried out upon his death bed, Many physicians have killed the emperor. {b} And it is grown to a proverb, No physician can be his craftsman, till he have been the death of thirty men. {c} The Egyptians, to prevent this mischief, appointed for every ordinary disease, a several physician; enjoining them to study the cure of that only. And till then, the fashion was to lay the sick man at his door, where every passenger was bound to inquire the nature of his disease; that if either himself or any within his knowledge had recovered of the like, he might tell by what means, or stay to make trial of that skill he had upon the patient. {d} Physic is, without question, the ordinance of God. {#Ex 21:19} He styles himself, "Jehovah Rophe," {#Ex 15:26} the Lord the physician. And a physician is more worth than many others, saith the heathen poet. {e} Use them we must, when there is need, {#Mr 2:17 1Ti 4:4} but not idolise them, as #2Ch 16:12.

And the physicians embalmed Israel.] According to the custom of that country; concerning which, he that will see more, may read in Herodotus and Pliny. {f} This custom continued also in after ages, as well among Jews as Gentiles. But the devil turned it, in time, into most vain superstition, both among the Greeks, whom Lucian

frequently jeers for it, and among the Latins; witness that of Ennius, *Tavquinii corpus bona faemina lavit, et unxit*. Joseph embalmed his father's corpse, partly to honour {#2Ch 16:14 21:19} him with this solemnity; and partly to preserve him for so long a journey; but principally to testify his faith of the resurrection, and that incorruption he hoped for at the last day. Some think the apostle hath relation to this, in that #1Co 15:29, and they read it thus; "Why do they then wash—βαπτίζονται, *voce media* — over the dead?" Compare #Ac 9:37.

{a} Θεραπευω, *famulo, curo, remedium morbo adhibeo*.

{b} πολλοι ιατροι κατεκτειναν τον βασιλευα.—*Adrian Imp.*

{c} *Tritum est, nullum medicum esse peritum, nisi triginta homines Orco demiserit.* "Farewell, Physic," was Chaucer's motto.

{d} *Olim exponebatur aeger obvio cuilibet sanandus.*—*Plutarch. Herodot., lib. i.*

{e} Ιατηρ δ ανηρ πολλων ανταξις αλλων.—*Hom.*

{f} *Herodot., Euipe. Plin., lib. xi. cap. 27.*

Ver. 3. And the Egyptians mourned for him seventy days.] Longer than Joseph mourned; they did it through "ignorance," and as men "without hope"; for both which, see #1Th 4:13. Joseph could look through his own loss, and see his father's gain beyond it. Besides, he could say, as Jerome {a} in like case, *Tulisti, Domine, patrem, quem ipse dederas: Non coutristor quid recepisti; ago gratias, quod dedisti.* And if epicures could comfort themselves in their greatest dejections, *ex praeteritarum voluptatum recordatione;* {b} how much more could Joseph now; not only by calling to mind this last seventeen years' enjoyment of his dear father, beyond all hope and expectation; but chiefly, that happy change his father had made, from darkness to light, from death to life, from sorrow to solace; from a factious world, to a heavenly habitation, where he drinks of that torrent of pleasure, without let or loathing.

{a} Jerome, *ad Julian.*

{b} Cic., *De Finib., lib. ii.*

Ver. 4. Speak, I pray you, in the ears of Pharaoh.] He spake not to the king himself, but set others to work. Not because he was fallen out of favour, for he had the happiness to be favourite to five kings, {a} Onus, Amasis, Chebron, Amenophes, and Mephris, in the eleventh year of whose reign he died, -but because he was now a

mourner; and such were not wont to come before kings, {#Es 4:2} though none but such as mourn are suffered to come before God. {#Mt 5:4}

{a} Pareus.

Ver. 5. In my grave which I have digged for me.] A usual thing of old. {#2Ch 16:14 Mt 27:60} {See Trapp on "Ge 23:9"} Quintillus Plautianus, an ancient senator of Rome, in the days of Severus the Emperor, being wrongfully accused and condemned to die, desired before his death to see those things that he had long since laid by for his burial; {a} which when he saw to be little worth with long lying, *Quid hoc rei est? inquit; itane cunctati sumus?* What a thing is this? said he. Have we made no more haste to die than so? {b}

{a} *Postulavit, ut ea quae ad sepulturam suam comparaverat, &c.*

{b} *τι τουτο εβραδυνουμεν.—Dio.*

Ver. 6. As he made thee swear.] Oaths must be religiously kept, even those that are private, betwixt friend and friend. For, although whatsoever is more than yea and nay, in our ordinary communication, is evil, {#Mt 5:37} yet a private oath, as betwixt Boaz and Ruth, so it be sparingly and warily used, is not unlawful. For in serious and weighty affairs, if it be lawful in private to admit God as a judge, why may he not as well be called to witness and to avenge? But this only in case of necessity, when yea and nay will not be taken.

Ver. 7. And with him went up all the servants.] That is, most of them, as #Mt 3:5. In doing the patriarch this honour, they stand renowned for thankful men; and such, saith one, are worth their weight in gold. "Blessed be he of the Lord, who leaveth not off his kindness to the living and to the dead." {#Ru 2:20} But how base was Bonner, that railed so bitterly against his patron Cromwell, whose creature he had been, after his death; calling him the rankest heretic that ever lived, and that it had been good he had been despatched long ago! {a} And Cardinal Pool played the unworthy man, in having an intent to take up King Henry VIII's body at Windsor, and to have burned it. {b} This the Papists did to Paulus Phagius, a learned German, that died at Cambridge, being sent for over by King Edward VI. And although they never heard him speak—for he died soon after his coming into the realm, having not time either to

dispute or preach here—yet they unburied him, and burnt his bones.
{c} Of all birds, we most hate and detest crows; and of all beasts, those called jackals, a kind of foxes in Barbary: because the one digs up the graves and devours the flesh; the other picks out the eyes of the dead. {d}

{a} *Act. and Mon.*, 1089.

{b} *Ibid.*, 1905.

{c} *Ibid.*, 1789.

{d} Featly's *Transubstantion Exploded*, 219.

Ver. 8. **Only their little ones.**] And some to look to them.

Ver. 9. **A very great company.**] This was for the honour of Jacob at his death, whose greatest care had been to honour God in his whole life.

Ver. 10. **And he made a mourning for his father.**] Not seventy days, as those infidels did, #Ge 50:3. But why mourned he at all, since God had signified his will? So far forth as something concurs with God's will that is grievous to us, we may mourn moderately without offence.

Ver. 11. **Abelmizraim, which is beyond Jordan.**] A gracious providence of God, as Piscator well observeth, that for the confirmation of the Israelites' faith, when they were to pass over Jordan, and afterwards, there should be a standing monument there of the transportation of Jacob's body out of Egypt into Canaan, for burial's sake. Thus, "all things work together for good to God's beloved." {#Ro 8:28}

Ver. 15. **Joseph will peradventure hate us.**] An ill conscience, we are sure, still haunts them as a hell-hag, and fills them with unquestionable conviction and horror. Better be langold *tied* to a lion than to an unquiet conscience. {See Trapp on "Ge 4:14"} {See Trapp on "Ge 42:21"} Such take no more rest than one upon a rack or bed of thorns. There were not many to kill Cain besides his father and his mother, and yet he cries, "Every one that finds me," &c.

Ver. 16. **Thy father did command, &c.**] It is a just question, whether there were ever a true word of all this. For Jacob, probably, never knew how ill they had used Joseph, as is above said. But if this had been his command howsoever, as they pretend, would not Jacob have spoken himself for them to Joseph before he died? "Fear

of man" causeth lying, {#Zep 3:13} and so "brings a snare to the soul."
{#Pr 29:25}

Ver. 17. **Forgive, I pray thee now.**] In this case a man is bound, not only to let fall all wrath and desire of revenge, but to make a solemn profession of hearty forgiveness. {#Lu 17:4} If the wrongdoer say, "I repent," you must say, "I forgive," as ever you hope to be forgiven of God. Our Saviour {#Lu 11:4} seems to make our forgiving our trespassers the intervenient cause—that which they call, *sine qua non* -of God's forgiving us. Mark this, lest we be constrained to do, as Latimer reports of some in his days, that being not willing to forgive their enemies, would not say their *pater noster*, lest they should therein curse themselves, but instead thereof, took their lady psalter in hand, because they were persuaded that, by that they might obtain forgiveness of favour *ex gratis* without the putting of so hard a condition as forgiveness of their enemies.

For they did unto thee evil.] Joseph had long ago seen their sorrow; never, till now, heard their confession, and is abundantly satisfied. Think the same of God. Do but confess, and he must forgive, upon his faithfulness. {#1Jo 1:9} In the courts of men, it is the safest plea, saith Quintilian, to cry, *Non feci*; not so here. "Take away the iniquity of thy servant," saith David and to prove himself so, he adds, "For I have done foolishly." {#2Sa 24:10} Acknowledge the debt, and God will forthwith cross the book.

Forgive the trespass of the servants of the God, &c.] Nothing should more persuade to unity than religion. {#Eph 4:3-5} Others may cleave together, as the clay in Nebuchadnezzar's image, but the saints only incorporate into each other.

Ver. 18. **Behold, we be thy servants.**] Oh that God might hear such words fall from us, prostrate at his feet! How soon would he take us up and embrace us! *Deus redire nos sibi, non perire, desiderat*, saith Chrysologus; φοβειθαι βουλευεται ου φονευσαι, saith Basil; *suffundere sanguinem quam effundere*, saith Tertullian. I agnized my sin, and the amends was soon made, saith David. {#Ps 32:5}

Ver. 19. **Am I in the place of God?**] q.d., Can I hurt you when God intends good to you? Is it for me to cross his decree?

Ver. 20. **But God meant it unto good.**] God altereth the property, as of his people's sufferings, which in themselves are the fruit of sin

and a piece of the curse, so of their misdoings, which also he turns to the best unto them and others; according to that sweetest text, **#Ro 8:28**.

Ver. 21. **I will nourish you.**] To requite your kindness, that consulted to starve me in the waterless pit. This was a noble way of revenging; this was heroical, and fit for Christian imitation. "If thine enemy hunger, feed him." *{#Ro 12:20}*

Ver. 22. **And Joseph lived an hundred and ten years.**] Fourscore of these he lived in great wealth, and all of them, perhaps, in very good health; as Pliny *{a}* reports of one Xenophilus, that he lived a hundred and five years without sickness, which yet was a rare thing, and few men's happiness.

{a} Plin., lib. vii. cap. 5.

Ver. 23. **Brought up upon Joseph's knees.**] Who with great joy danced and dandled them. So God is said to do his people, *{#De 33:3}* as some understand it. *{a}*

{a} *Pedibus suis inservit. Metaph. a parentibus qui filiolos suos quos charos habent, sic tractant. -Cartw.,*

Hist. Christi. Sic Shindler. Buxtorf.

Ver. 24. **And Joseph said unto his brethren, I die.**] A sad saying to them, poor souls. For now began their misery and slavery in Egypt. When Epaminondas died, his whole country died with him; the Thebans were never after known by their victories, but by their overthrows. When Augustus died, the sun seemed to the Romans to fall from heaven: such an alteration presently followed in that state. When Louis XII departed this world, saith Budaeus, *{a}* he that erewhile seemed to touch heaven with his finger, lay grovelling, as if he had been thunderstruck. All Israel's prosperity died with Josiah; and so did their liberty and worldly felicity with Joseph. His nephews, the Ephraimites, attempted, before the time, their own deliverance, not long after Joseph's death, even while their father Ephraim was yet alive, but with ill success, to his great grief and regret. *{#1Ch 7:22 Ps 78:9}* Hasty work seldom ends well: how this of mine will do, I know not, made up, as it might be, in little more than four month's space, amidst manifold fears and distractions, at spare hours; and bearing date from mine enlargement, July the 11th, *Anno Dom.* 1643, that happy day that saw me both a prisoner and a free man, by the good hand of my God upon me; to whom be glory and

praise for ever. As for this my book, made ^{b} purposely to testify my thankfulness to God, mine Almighty Deliverer, and to those whom he was pleased to use as instruments of my much endeared liberty; such as it is, Εχετε, κτηνατε; as he said of his rhetoric: and, if I shall cast in my verdict,

“ *Cum relego, scripsisse pudet, quia plurima cerno,
Me quoque, qui scripsi iudice, digna lini.*” ^{c}

^{a} *Qui prius digito coelum attingere videbantur, nunc humi de repente serpere sideratos esse diceres. -Bud.*

^{b} See mine Epist. Dedicat. set before my Com. *on the Four Evangel.*

^{c} Ovid., *De Pont.*, eleg. i. 6.

Exodus

Chapter 1

Ver. 1. **Now these are.**] Heb., And these are, &c. For this book is a continuation of the former history, and this verse a repetition of what was before recorded in **#Ge 46:8**, The whole law, say the Schoolmen, is but one copulative. The whole Scripture but *Cor et anima Dei*, saith a father, {a} the heart and soul of God, uttered "by the mouth of the holy prophets, which have been since the world began." {#Lu 1:70}

{a} Illyric. Clavit.

Ver. 5. **And all the souls.**] That is, persons; for souls are not begotten, but infused, being *divinae particulae aerae*. {#Ec 12:7} Aristotle himself saw and acknowledged as much. {a}

Were seventy souls.] More worth than the seventy nations of the whole world, say the Jews: God reckons of men by their righteousness.

{a} λειπεται, τον νουν μονον θυραθεν επειστεναι και θειον ειναι.—*De Gene. Ar.*, lib. ii. cap. 9.

Ver. 6. And all that generation,] *Ea enim lege nati sumus ut moriamur*: God also maketh haste to have the number of his elect fulfilled; and, therefore, despatcheth away the generations.

Ver. 7. **Increased abundantly.**] Heb., Spawned, and bred swiftly, as fishes. *Trogus author a firmat in Aegypto septenos uno utero simul gigni*. Egypt is a fruitful country: it is ordinary there, saith Trogus, to have seven children at a birth. Solinus gives the reason, *quod faetifero potu Nilus, non tantum terrarum, sed etiam hominum faecundat arva*; - the river Nile, whereof they drink, makes men as well as fields fruitful. But this increase of the Israelites was also by the extraordinary blessing of God, that they might "become a mighty and populous nation." {#De 26:5}

Ver. 8. **A new king.**] Called Busiris, a most savage tyrant, as heathen histories report him.

Who knew not.] Nothing sooner perisheth than the remembrance of a good turn. The Egyptians are renowned in histories for a thankful

people; but it ill appeared in their dealing here with Joseph; who, had he now been alive, might well have said to them, as Themistocles once did to his Athenians, Are ye weary of receiving so many benefits by one man? ^{a} But herein was fulfilled that of the wise man, **#Ec 9:15**.

^{a} Diod. Sicul., lib. ii.

Ver. 9. More and mightier.] He speaks as if he had looked through a multiplying glass. ^{See Trapp on "Ge 31:1"}

Ver. 10. Come on, let us deal wisely.] So as the world's wizards use to do: but God taketh—δρασσομενος—these foxes in their own craft. ^{#1Co 3:19} Your labouring men have the most and lustiest children. Every "oppressor" is a fool. ^{#Pr 28:16}

Lest, when there falleth out any war.] It may seem—by **#1Ch 7:21,22**, compared with **#Ps 77:9**—that the Ephraimites, weary of the Egyptian bondage, and too hasty to enjoy the Promised Land, invaded the Philistines and plundered them; but were pursued and slain by the men of Gath, to the great grief of their father Ephraim, and to the further exasperating of the Egyptians against all the children of Israel; which might occasion also this cruel edict and proceeding against them. It is a singular skill to bear bondage or any other burden wisely and moderately. They that break prison before God's time, get nothing but more irons laid upon them.

Ver. 11. To afflict them.] Because they would not "serve God with gladness of heart." ^{#De 28:47,48} For now they began to go awhoring after the idols of Egypt. ^{#Eze 23:8 20:5,7,8}

And they built for Pharaoh treasure cities.] They built also those famous pyramids, as some think, ^{a} of which it is reported, that for the great height of them, a man cannot shoot an arrow so high as the midst of the lower tower, whereon the spire stands. ^{b}

^{a} Bucholcer.

^{b} *Turk. Hist.*, fol. 544.

Ver. 12. The more they multiplied.] As the ground is most fruitful that is most harrowed; and as the walnut tree bears best when most beaten. Fish thrive better in cold and salt waters, than in warm and fresh.

And they were grieved.] Or, irked, as Moab likewise was because of Israel: they did fret and vex at them. {#Nu 22:3,4} Yet they were allied, and passed by them in peace: no other reason but the old enmity, #Ge 3:15, and that utter antipathy, #Pr 29:27.

Ver. 13. **To serve with rigour.]** Heb. (פּוֹרֵץ), With fierceness: {a} so thinking to cow out their spirits, and to exanimate them. So deals the Turk with the Christians.

{a} *Quidam cam ferocia voce latina conferunt.*

Ver. 14. **Bitter with hard bondage.]** Did we but live a while, saith one, {a} in Turkey, Persia, yea, or but in France, a dram of that liberty we yet enjoy would be as precious to us as a drop of cold water would have been to the rich man in hell, when he was so grievously tormented in those flames.

{a} Mercer.

Ver. 15. **To the Hebrew midwives.]** In Egypt and Greece the midwives of old had their schools; and some of them were great writers. I know not whether the priests were then so officious to them as many are now among the Papists; who say they therefore study *Albertus Magnus de secrelis mulierum*, that they may advise the midwives: but I doubt it is for a worse purpose; to gratify and greaten those abominable lusts wherewith they are scalded.

{εξέκαυθησαν, #Ro 1:27}

Ver. 16. **Then ye shall kill him.]** No greater argument of an ill cause than a bloody persecution. George Tankerfield, the martyr, was in King Edward's days a very Papist, till the time Queen Mary came in; and then, perceiving the great cruelty used on the Pope's side, was brought into a misdoubt of their doing, and began, as he said, in his heart to abhor them. {a} So did Julius Palmer, a martyr in Queen Mary's days, who had been a stiff Papist all King Edward VI's days, and was therefore expelled out of Magdalen College, whereof he had been Fellow; till beholding the martyrdom of the three bishops burnt in Oxford, he said to his friends, "Oh, raging cruelty! Oh, tyranny tragical, and more than barbarous!" and so became a zealous Protestant.

{a} *Act. and Mon., fol. 1535.*

Ver. 17. **And did not as the king, &c.]** Wherein they did no more, though out of a better principle, than nature itself dictateth. Antigona saith thus in Sophocles, *Magis obtemperandum est Diis apud quos diutius manendum erit, quam hominibus quibuscum admodum brevi tempore vivendum est.* {See Trapp on "Ac 4:19"} "We must rather obey God than men."

Ver. 18. **Why have ye done this thing?]** They might well have answered, as she did in Euripides, *Obediemus Atridis honesta mandantibus: Sin vero inhonesta mandabut, non obediemus.* If you command things honest we will obey you; not else. Or as that brave woman upon the rack, *Non ideo negare vole, ne peream: sed ideo mentiri nolo, ne peccem.* {a}

{a} Jerome.

Ver. 19. **For they are lively.]** By that "voice of the Lord which maketh the hinds to calve." {#Ps 29:9} Lady Faith was their midwife: and she hath delivered the graves of their dead; {#Heb 11:35} how much more wombs of their quick children! But we need the less wonder at the matter here reported, if that were true which Varro writeth of the Illyrian women; who, being at harvest work in the field, when they were near their time, would but step aside, and return again, bringing a child with them, as if they had found it behind the hedge.

{a}

{a} Var., *De Agric.*, lib. ii. cap. 10.

Ver. 20. **Dealt well with the midwives.]** God is a liberal paymaster: and his retributions are more than bountiful. "Be ye therefore steadfast and unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." {#1Co 15:58}

And the people multiplied.] *Sic divinum consilium dum devitatur, impletur: humana sapientia, dum reluctatur, comprehenditur;* as Gregory hath it. {a} "There are many devices in the heart of a man: but the counsel of the Lord, that shall stand." {#Pr 19:21} Among the Romans, the more children any man had, the more he was freed from public burdens. And of Adrian the Emperor it is storied, that when those that had many children were accused of any crime, he

mitigated their punishment according to the number of their children. {b} But these poor Israelites were otherwise used.

{a} Greg., *Moral*.

{b} Dio, in *Adriano*.

Ver. 21. Because the midwives feared God.] There is no necessity of granting that the midwives told the king a lie. {see #Ex 1:19} But if they did, St Austin saith well, *Non remunerata fuit iis fallacia, sed benevolentia; benignitas mentis, non iniquitas mentientis*. Their lie was not rewarded, but their kind heartedness.

That he made them houses,] i.e., He gave them posterity. Thus he built David a house. {#2Sa 7:18,19} And thus Rachel and Leah are said to have "built the house of Israel." {#Ru 4:11} The parents are, as it were, the foundation of the house; the children as so many lively stones in the building. Hence the Hebrews call a son *Ben*, of *Banah* to build, *quid sit edificium et structura parentum, quoad generationem et educationem*.

Ver. 22. And Pharaoh charged.] *Imperio non tam duro quam diro*. This was a most bloody edict: therefore, when God came to make inquisition for blood, he gave them blood again to drink, for they were worthy. The like he did to Nero— *qui orientem fidem primus Romae cruentavit* -to {a} Julian, Valens, Valerian, Attilas, Girzerichus, Charles IX of France, and many other bloody persecutors. {See Trapp on "Re 16:6"}

{a} Tertullian.

Chapter 2

Ver. 1. And took to wife.] His own aunt. {#Ex 6:20 Nu 26:59} The law against incest {#Le 18:12} was not yet given, nor the state of Israel settled. But what excuse can there be for that abominable incest of the house of Austria by Papal dispensation? King Philip of Spain was uncle to himself, first cousin to his father, husband to his sister, and father to his wife! {a} And what shall we say of our modern sectaries, whose practising of incest is now avowed publicly in print? They shame not to affirm that those marriages are most lawful that are between persons nearest in blood, brother and sister, father and daughter, mother and son, uncle and niece. The prohibition of

degrees in Leviticus is to be understood, say they, of fornication, not of marriage {b} Tamar did not doubt to be her brother Amnon's wife, but detested the act of fornication, &c. Lo, here, what noonday devils do now, in this unhappy time, walk with open face among us! {c}

{a} *Spec. Europ.*

{b} See Mr Bayly's *Dissuasion*, part 2, and Mr Edwards's *Gangr.*, part 3.

{c} Little Nonsuch, pp. 5-7.

Ver. 2. A goodly child.] "Fair to God" {a} {#Ac 7:20} See the note there. Art thou fair? be not like an Egyptian temple, where some beast is worshipped. Art thou foul? let thy soul be like a rich pearl in a rude shell.

{a} Ασταιας το Θεω.

Ver. 3. And she laid it in the flags.] This she did by the force of her faith; {#Heb 11:23} casting the child upon God, and "against hope believing in hope."

Ver. 4. And his sister.] By a singular instinct of the Holy Spirit, as appears by the event. "The steps of a good man are ordered by the Lord." {#Ps 37:23} "He keepeth the feet of his saints." {#1Sa 2:9}

Ver. 5. And the daughter of Pharaoh.] She was brought hither at this time by a special providence, to do that which she little dreamed of. So when Heidelberg was taken by the Imperialists, the copy of Ursinus's Catechism enlarged by Pareus was among many other papers carried away by a plundering soldier; but happily dropped in the streets, and found the next day by a young student, who, knowing his master's hand, restored it to his son Philip Pareus, who afterwards published that golden book, to the great glory of God, who had so graciously preserved it. {a}

{a} *Vita David Parei, per Philippum filium.*

Ver. 6. One of the Hebrews' children.] So called of Heber. {See Trapp on "Ge 13:14"}

Ver. 7. A nurse of the Hebrew women.] God's providence excludeth not man's prudence. Here is a concurrence of both, for the preservation of the child.

Ver. 8. The child's mother.] None to her: as David said of Goliath's sword, "None to that."

Ver. 9. **And I will give thee thy wages.**] The nurse expects not her pay from the child, but from the parents. Ministers, in case their people prove unkind or unthankful, must look up.

Ver. 10. **She called his name Moses.**] He was also by the Egyptians called MOneves, as Diodorus Siculus relateth; and Monies, as Aben Ezra. Musaeus calleth him υδρογενης, Water sprung, because "drawn," as David was afterwards, "out of many waters." {#Ps 18:16} Clement of Alexandra saith, that at his circumcision, Moses was called Melchi; others say Joachim: but that is as uncertain as that he was the same with Mercurius Trismegistus.

Ver. 11. **When Moses was grown.**] In stature and authority, being "mighty in words and deeds," {#Ac 7:22} being a great orator, a great warrior. {See Trapp on "Heb 11:24"} He was, as Pliny saith of Cato Censorius, *optimus Orator, optimus Imperator, optimus Senator, omniumque bonarum artium magister*, a man every way accomplished.

That he went out unto his brethren.] Associating himself to them, though afflicted, and refusing the pleasures and "treasures of Egypt: for he had respect to the recompense of reward"—he {απεβλεπε, #Heb 11:26} cast an eye, he stole a look from glory, when he was on his journey, and so got fresh encouragement.

Ver. 12. **He slew the Egyptian.**] This deed of his was heroic and extraordinary, and therefore not to be imitated by every Birchet, who, by this example of Moses and that other of Ehud, persuaded himself it was lawful to kill such as oppose the truth of the gospel: whereupon he wounded Hawkins, slew his keeper, and thought he had a calling to kill a great personage in this kingdom, whom he took to be God's enemy. The like madness is reported of the Monasterian Anabaptists. {a}

{a} Camden's *Elisab.*, fol. 174. Mr Bayly's *Dissuas.*, part 2.

Ver. 13. **Behold, two men of the Hebrews strove.**] What pity was it that brethren should strive, and one Hebrew smite another, as if blows enough were not dealt them by the Egyptians! Still Satan is thus busy, and Christians are thus malicious. Thus we have seen doves beat, and sheep butt one another. Jonathan and Rab. Solomon boldly say that these two striving Hebrews were Dathan and

Abiram; and that the other Hebrew smitten by the Egyptian {#Ex 2:11} was the husband of Salomith the daughter of Dabri!

Ver. 14. **And he said.**] Yea, "he thrust Moses away." {#Ac 7:27} Doing wickedly "with both hands earnestly." {#Mic 7:3} This act of his is imputed to the whole people, who therefore were deprived of Moses for forty years. So true is that of the wise man, "One sinner destroyeth much good." {#Ec 9:18}

Ver. 15. **But Moses fled.**] God, by forty years' exile, fitted Moses for further light and advancement. Much he had learned in Egypt, {#Ac 7:22} but more in Midian. Mr Ascham was a good schoolmaster to Queen Elizabeth, but affliction was a better. Men commonly beat and bruise their links before they light them, to make them burn the brighter. Moses had neither been so illuminate a doctor, nor so excellent a ruler, if not first humbled, as here.

Ver. 16. **Now the priest.**] Or, Prince. The old Egyptians chose their kings from among the priests. Samuel was both a priest and a judge in Israel. The Emperor of Rome had for one of his titles *Pontifex Maximus*, the high priest. Among the Turks, the judges at this day are ever ecclesiastical persons, whereby both orders joined give reputation to one another, and maintenance. {a}

And they came and drew water.] They were not so delicately bred as our dainty dames are now-a-days, but did *earn* before they eat.

{a} Blunt's *Voyage*, p. 89.

Ver. 17. **And drove them away.**] From the water that they had drawn, and so had most right unto. *Sic cedit viribus aequum*. Might oft overcomes right. See here what we owe to good laws well executed; no man else should enjoy so much as his own water.

Ver. 18. **To Reuel their father.**] Indeed, their grandfather. {#Nu 10:29} Old men are usually about home, and can do little else but see to things, and advise.

Ver. 19. **Delivered us out of the hand,**] Moses, if he may not in Egypt, will be doing justice in Midian. Christ went about doing good. The place is the better wherever a good man cometh: his trade, saith one, is a compound of charity and justice.

Ver. 20. **Call him, that he may eat bread.**] If the watering of a sheep were thus rewarded, how shall God recompense a cup of cold water given to those of his little flock?

Ver. 21. **Zipporah his daughter.**] A peevish piece; a cold armful. {a} He had better, haply, have been married to a quartan ague. *Sulla felix si non hobuisset uxorem*, & c. It is not ill to marry, but good to be wary, lest we make shipwreck in the haven.

{a} ψυχρον παρακαλισμα.—*Lycophron*.

Ver. 22. **I have been a stranger.**] So we are all, while here. Our own place is paradise; haste to it.

Ver. 23. **Sighed by reason of the bondage.**] They had changed their masters, but not their miseries; *αι το παρον βαρυ*, but seldom comes a better. Job's "stroke was heavier than his groaning." {#Job 23:2}

Ver. 24. **God heard their groaning.**] Yea, their breathing. {#La 3:56} Men's very misery cries to God, as Hagar's did.

Ver. 25. **Had respect.**] Heb., Knew them. He knew their souls in adversity. {#Ps 31:7}

Chapter 3

Ver. 1. **To the backside of the desert,**] Here it was that Moses wrote the book of Genesis, and that of Job too, as some conceive, {a} for the comfort of his poor oppressed countrymen in Egypt, that they might lean upon, and live by faith in, the promises made to the fathers.

{a} Alsted., *Chron*.

Ver. 2. **And the Angel of the Lord.**] Christ, that Angel of the Covenant, and of the great council.

And the bush was not consumed.] No more is the Church, whereof this is an excellent emblem, by the fire of tribulation, {#Isa 43:2} because of "the goodwill of him that dwelt in the bush." {#De 33:16}

Ver. 3. **I will now turn aside, and see.**] Moses came out of curiosity, but was called by God: so do many to the ordinances for novelty, as the Jews did to John Baptist; or for some other minister respect; to catch, it may be, and are caught, as those in **#Joh 7:46**. Or as Austin, who coming to Ambrose to have his ears tickled, had his heart touched. It is good to hear, howsoever. Come, said Latimer, to the public meetings, though thou comest to sleep; it may be, God

may take thee napping. Absence is without hope. What a deal lost Thomas by being but once absent!

This great vision.] Great indeed. There was a flame of fire, else how was the bush burning? There was light, else how did Moses see it? There was no heat, else how was not the bush consumed? Yet in every of God's afflicted, saith one, you may see this great vision. The voice of the Lord in his affliction, as in this fire, divideth the heat from the light, so that he is not consumed by the heat—nay, rather his infirmities and carnal concupiscences are consumed thereby—but only illuminated by the light. *{See Trapp on "Ex 2:15"}*

Ver. 4. **And when the Lord saw, &c.]** God "meeteth him that rejoiceth and worketh righteousness." *{#Isa 64:5}* *Acti; agimus.* The miller cannot command a wind; yet he will spread his sails, be in the way to have it, if it come. As our liberty, in external acts, is still some—as to come to church, to hear, to repeat, &c.—so must our endeavours be answerable.

Ver. 5. **Draw not nigh.]** Be not rash, but reverent. Heathens could say, *Non loquendum de Deo sine lumine.* God will be sanctified of all that draw nigh unto him. *{#Le 10:2}*

Put off thy shoes.] Of sensuality and other sins. *Quid pedes,* saith Erasmus, *nisi affectus? Quid pedes calceamentorum onere liberi nisi animus nullis terrenis cupiditatibus oneratus?* Affections are the feet of the soul; keep them unclogged.

Ver. 6. **Hid his face.]** So did the seraphims, with a double scarf, as it were. *{#Isa 6:2}* Let a man but see God, and his plumes will soon fall.

For he was afraid.] Yea, he "trembled, and durst not behold." *{#Ac 7:32}* This was his first meeting with God: when better acquainted, he grew more bold.

Ver. 7. **For I know their sorrows.]** That is a sweet support to a sinking soul, that God knows all, and bears a part. "Your heavenly Father knows," &c. *{#Mt 6:32}* That is enough.

Ver. 8. **I am come down.]** *Humanitus dictum,* as in **#Ge 11:7 18:21.** *{See Trapp on "Ge 11:7"} {See Trapp on "Ge 18:21"}*

Milk and honey.] Plenty and dainties; all things both for necessity and delight.

Ver. 9. **The oppression wherewith.**] We are oft more beholden to our enemies' insolency than to any innocency of our own. {#De 32:27}

Ver. 10. **That thou mayest bring forth.**] Which, though as unlikely to be done as to remove a rock with his shoulder, yet, setting upon it in God's strength, he effecteth it. *Tantum velis, et Deus tibi praeoccurrent.* {a} Howbeit, let a man do what he can naturally, and God will meet him graciously; -there is no truth in such an assertion.

{a} Chrysostom.

Ver. 11. **Who am I?**] Worth is modest: the proud man asketh, Who am I not? *παντα ποιειν εδωαμτω, Curi Maioris sepulchro inscriptum refert Arrianus.* Worth with modesty is *καλον καλωσ*; nothing is so amiable.

Ver. 12. **This shall be a token unto thee.**] So he had a double sign, for his fuller and further confirmation: that of the burning bush, for the present; this of serving God at Horeb, for the future.

Ver. 13. **What is his name?**] God is above all name, all notion. When Manoah inquired after his name, "It is wonderful," said he: that is, I am called as I am called, but such is thy weakness that it surpasseth thy conception. {a} *Afri vocant Deum ignotum Amon, id est, Hens tu, quis es?* {b}

{a} Bede. Victorinus.

{b} Plutarch, *De Isid. et Osiride.*

Ver. 14. **I AM THAT I AM.**] Heb., I will be that I will be. The Septuagint render it *Εγω ειμι ο ων, I am He that is.* Agreeably hereunto, Plato calleth God *το ον* and *το ον οντως*. This name of God is fully opened in **#Re 16:5**. It imports two of God's incommunicable attributes: (1.) His eternity, when he saith, *I will be*; (2.) His immutability, when he saith, *That I will be*. As Pilate said, "What I have written, I have written"; I will not alter it. But how far out was Paulus Burgensis in denying *Ehich* to be any of God's names? {a} Whether *Aph-hu* {#2Ki 2:14} be one, is far more questionable.

{a} Weems.

Ver. 15. **Unto all generations.**] The Jews, to countenance their conceit of the ineffability of the name of Jehovah, did corrupt this

text: and for This is my name, *Legnolam*, for ever, they read, This is my name, *Legnalam*, to be concealed. {a}

{a} Galatinus.

Ver. 16. **The God of Abraham, &c.]** His friends, with whom he had all things common. This was a greater honour done to these patriarchs than if God had written their names in the visible heavens, to be read of all men.

Ver. 17. **I have said, I will bring you up.]** And now I am come to do it. This is some part of the import of "I am that I am," "the same yesterday, today, and for ever." {#Heb 13:8} *Ero qui eram*, I will be the same to you in my performances that I was to your fathers in my prraises.

A land flowing with milk.] *Sumen totius orbis*, as one calleth it, where the hard rocks did sweat out oil and honey. {#De 32:13} See **#Ex 3:8**.

Ver. 18. **Hath met with us.]** Of his own accord, and without our seeking. *Nolentem praevenit Deus ut velit, volentem subsequitur ne frustra velit.* {a} "I am found of those that sought me not." {#Isa 65:1}

{a} Aug., *Enchir.*, cap. 32.

Ver. 19. **Will not let you go.]** A sturdy rebel he was; but God tamed him, and took him down by those ten plagues, comprised in these four verses—

“Fit cruor ex undis, conspurcant omnia ranae;

Dat pulvis cimices, postea musca venit.

Dein pestis, post ulcera, grando, locusta, tenebrae:

Tandem prototocos ultima plaga necat.”

Ver. 20. **And after that he will let you go.]** When he dare hold you no longer; when I have sufficiently tamed him and taught him, as Gideon "taught the men of Succoth with thorns and briers of the wilderness." {#Jud 8:16}

Ver. 21. **I will give this people favour.]** It is God that fashioneth men's spirits, and speaketh oftentimes for them in the hearts of their greatest enemies.

Ver. 22. **Ye shall spoil the Egyptians.]** By a special dispensation, which none could grant but the law maker. So **#Eze 39:10**. These

jewels did afterwards become a snare to the Israelites in the matter of the golden calf.

Chapter 4

Ver. 1. **They will not believe me.**] They had formerly refused him, "and thrust him away." {#Ex 2:14 Ac 7:27} And so they might again, if he had not somewhat to show for his extraordinary calling. {a} In the year 434, the Jews of Crete were shamefully seduced by a pseudo-Moses, who promised to divide the sea for them to bring them back to their own country. {b} Those that will not receive the love of the truth, are justly given up to the efficacy of error. {#2Th 2:10,11}

{a} *Quaeque repulsa gravis. -Hor.*

{b} *Funccius, in Comm. Chron.*

Ver. 2. **A rod.**] Heb., *Matte*, in answer to *Maze*, What is that? an elegant antonomasia in the original. This is ordinary in both Testaments; the penmen whereof, many of them, were, as Cicero saith of Demetrius Phalereus, *oratores parum vehementes, dulces tamen*, soft, but sweet orators.

Ver. 3. **And it became a serpent.**] So doth the word to those that cast away the care of it; it stings them with unquestionable conviction and horror. With this rod Moses should guide the Israelites, sting the Egyptians. {#Isa 14:29 Jer 8:17}

And Moses fled from before it,] First fly from sin as from a serpent, saith one. But if thou hast taken this serpent into thy hand, rest not, till, like Moses's serpent, it be turned into a rod again to scourge thy soul. Be either innocent or penitent.

Ver. 4. **Take it by the tail.**] Which was dreadful to be done, because of the antipathy and likely danger; but faith fortifies the heart against the fear of the creature, and carries a man through the difficulty of duty.

Ver. 5. **That they may believe.**] Miracles are sufficient testimonies of an extraordinary calling from God, provided that they be true miracles (not such as #De 13:1-3), to confirm a calling that is agreeable to God's holy word, as here.

Ver. 6. **Put now thine hand.**] Here was sign upon sign, as #Ex 3:12. So low stoops the Most High to our meanness. And doth he not the

same favour for us by the often administration of the Lord's supper?
Doth he not seal again and again, &c.?

Was leprous as snow.] Let us but lay our hands upon our hearts, thrust them into our bosoms to rifle there, and we shall be sure to take them out leprous, all of a tetter. *{tetter: A general term for any pustular herpetiform eruption of the skin, as eczema, herpes, impetigo, ringworm, etc.}*

Ver. 7. As his other flesh.] To show him that God, by small means, could bring about great matters, and that in a moment. See **#Isa 66:7,8**. Which yet was ill applied by Cardinal Pool to this revolting nation in Queen Mary's days.

Ver. 8. The voice of the first sign.] God's signs have a voice, and words. *{#Ps 105:27}* They speak not only to our eyes, but ears; as those many prodigies did before the last desolation of Jerusalem; as the terrible tempest at Rome in 1516, -the same year that Luther began to stir, -that so struck the church where Pope Leo was creating his cardinals, that it removed the child Jesus out of the lap of his mother, and the keys out of St Peter's hand. So the two suns seen in London at the coming in of King Philip on Feb. 15, 1553: the new star in Cassiopeia in 1572: the prodigious comet *{a}* in 1618, &c.

{a} Ουδεις κωμητης οστις ου κακον φερει.

Ver. 9. Shall become blood.] In the year 874, in Brixia in Italy, it rained blood for three days and three nights. In 1505, there appeared in Germany, upon the garments of men and women various prints and tokens of the nails, of the sponge, of the spear, of the Lord's coat, and of bloody crosses. Maximilian, the Emperor, had, and showed the same to Francis Mirandula, who thereupon wrote his "Staurestichon," and therein thus—

“Non ignota cane, Caesar monstravit, et ipsi

Vidimus; innumeros prompsit Germania testes.” *{a}*

In the third year of Queen Mary, William Pikes being at liberty after imprisonment, and going into his garden, took with him a Bible: where sitting and reading, there suddenly fell down upon his book four drops of fresh blood, and he knew not from whence it came. Whereat he being sore astonished, and wiping out one of the drops with his finger, called his wife and said, In the virtue of God, wife,

what meaneth this? Will the Lord have four sacrifices? I see well enough the Lord will have blood; his will be done, and give me grace to abide the trial, &c.

{a} Baleus Centur., 8. Func., *Chronol. Act. and Mon.*, fol. 769, 1853.

Ver. 10. **I am not eloquent.**] Heb., A man of words, a master of speech—ηγουμενος λογου—as Paul was. {#Ac 14:12} He had not that first, second, and third of an orator, -elocution, or pronunciation. And yet God made choice of him rather than of eloquent Aaron to pray. {#Ex 17:12} Not gifts but graces prevail in prayer.

Slow of speech.] Of a letsom delivery; wordbound.

Ver. 11. **Who hath made man's mouth?**] There is no mouth into which God cannot put fit words. Balaam's ass was enabled by God to convince his master. Whereas by a man, never so full and fluent, he cannot bring forth his conceptions, without the obstetrication of God's assistance. {#Pr 16:1}

Ver. 12. **I will be with thy mouth.**] {See Trapp on "Mt 10:19"}

Ver. 13. **By the hand of him whom thou wilt.**] Or, shouldst send: by that excellent speaker the Messiah, *cuius dicere est facere*. Thus when God had answered all Moses's objections, he frowardly denies to go notwithstanding, and bids him send by his son, as one that was better fitted for the service. That which made Moses so unwilling, was, whatever he pretended, the fear of his life: which rub when God had once removed, he went on his journey. {#Ex 4:19,20}

Ver. 14. **And the anger of the Lord.**] And no wonder: *Patientia laesa fit furor*: Where God commandeth, there to ask a reason is presumption; but to oppose reason, is a kind of rebellion.

I know that he can speak well.] The gift of utterance is a high favour, a piece of a Christian's riches. {#1Co 1:5} {See Trapp on "1Co 1:5"} Aaron, as Cicero saith of Aristotle, had *aureum flumen orationis*, a golden gift of speech.

Ver. 15. **Will teach you.**] {See Trapp on "Ex 4:11"} {See Trapp on "Ex 4:12"}

Ver. 16. **And he shall be thy spokesman.**] God hath made me ill-favoured in this world, and without grace in the sight of men, said Tindal to Frith, {a} speechless and rude, dull and slow witted: your part shall be to supply that which lacketh in me: remembering, that

as lowliness of heart shall make you high with God, even so meekness of words shall make you sink into the hearts of men.

Instead of God.] To dictate unto him my mind and counsel. Such a god to every Christian is his sanctified conscience.

{a} *Act. and Mon.*, fol. 988.

Ver. 17. **Wherewith thou shalt do signs.]** God, of his freewill, joining his operation thereunto; as likewise he doth to the outward signs in the two sacraments: and hence their energy, which else would be none.

Ver. 18. **Whether they be yet alive.]** Which if they be, though in a low condition, both they and I shall see cause to be thankful. {#La 3:39

Ec 9:4}

Ver. 19. **For all the men are dead.]** Here the Lord lays his finger upon the sore. This was that pad in the straw, the thing that made Moses hang off as he did; however he pretended the people's incredulity, his own inability, and this and that, neither did he altogether dissemble: but self-love needs not be taught to tell her tale.

Ver. 20. **Upon an ass.]** This may argue his poverty, as #Zec 9:9. Especially if he had but one ass for the whole family.

Ver. 21. **But I will harden his heart.]** With a judiciary penal hardness. And thus God is in this book eight times said to have hardened Pharaoh's heart: thrice it is said that he hardened his own heart, and five times his heart is said to have been hardened—viz., by the devil, through the just judgment of God.

Ver. 22. **Even my firstborn.]** And so "higher than the kings of the earth." {#Ps 89:27}

Ver. 23. **Let my son go.]** God commanding Pharaoh to let go his people, and yet hardening his heart that he would not let them go, is not contrary to himself. For by so commanding him, he requireth his obedience; and by so hardening him, he punisheth his disobedience.

Ver. 24. **And sought to kill him.]** To do justice upon him, according to #Ge 17:14, and as upon one that was an unfit man to take care of the Church, having no better ordered his own house. {#1Ti 3:5} God passeth not by the sins of his best children without a sensible check, especially if scandalous and committed against conscience. He hath much ado to forbear killing us in such cases: he is even ready to

have a blow at us, and cries like a travailing woman, who bites in her pain while she can, to be delivered of his judgments. {#Isa 42:14}

Ver. 25. **Surely a bloody husband.**] A peevish wife, whose frowardness is either *tollenda* or *toleranda*, cured or carried patiently, *ne coniugium fiat coniurgium*. She was not so hot, but Moses was as meek.

Ver. 26. **A bloody husband thou art.**] This peal she rings oft in his ears, and so taught him patience.

“Coniugium humanae divina Academia vitae.”

Certain it is that we are a bloody spouse to Christ: the Church is Aceldama, a field of blood.

Ver. 27. **And the Lord said unto Aaron.**] To this religious family rather than to any other, God appeareth: which mercy is remembered, #1Sa 2:27.

Met him in the mount of God.] His wife either had left him, or was sent back by him to her father. God supplies that comfort by the coming of Aaron.

Ver. 28. **And Moses told Aaron.**] So clouds, when full, pour down, and the spouts run, and the eaves shed, and the presses overflow. Aromatical trees sweat out their precious oils: and as ambergris is nothing so sweet in itself as when compounded with other things; so good men are great gainers by communicating with each other.

Ver. 29. **And Moses and Aaron.**] So Zerubbabel and Jehoshua; Paul and Barnabas; the other disciples "by two and two"; {#Mr 6:7} the two faithful witnesses; {#Re 11:3} both for more authority, and for mutual help and comfort.

Ver. 30. **And did the signs.**] Moses did; or Aaron, by his command and appointment.

Ver. 31. **They bowed their heads.**] An ordinary gesture among the Jews then: as at this day, the reverence they show is in standing up, and the gesture of adoration in the bowing forward of their bodies: for, kneeling they use none, neither stir they their bonnets in their synagogues to any man, but remain still covered. {a}

Chapter 5

Ver. 1. **That they may hold a feast.**] "That they may serve me." {#Ex 4:23} "Let us keep the feast," {εορταζομεν, #1Co 5:8} which is the same with "Let us serve God acceptably." {#Heb 12:28} It is a feast, and better, for a good soul to converse with God. {#Ps 63:5 Isa 25:6}

Ver. 2. **Who is the Lord?**] God's attributes either show what he is, or who he is. To the question of Moses—What he is?—God gave a short answer, "I am." To this second by Pharaoh, Who he is?—God made a large reply, till Pharaoh was compelled to answer himself, "The Lord is righteous."

Ver. 3. **Three days' journey,**] viz., to mount Horeb. They made it three months' journey ere they came there. {#Ex 13:17,18} God leads his people oft not the nearest, but the safest way to their journey's end.

Ver 4. **Let the people from their works.**] Moses talks of sacrifice; Pharaoh of work. Anything seems due work to a carnal mind, saving God's service; nothing superfluous but religious duties. {a} Seneca saith the Jews cast away a seventh part of their time upon a weekly Sabbath. "To what end is this loss?" said Judas.

{a} Aug., *De Civit. Dei*.

Ver. 5. **The people of the land now are many.**] *Et nihil agendo male agere discent.* Iphicrates never suffered his soldiers to be out of employment; but, if out of military services, he set them to dig or lop trees or carry burdens, &c., to keep them from rebelling or worse doing. {a}

{a} η ορυττειν, η ταφρευειν, η δενδρα κοπτειν, &c.—*Polym. Stratag.*, lib. iii.

Ver. 6. **And Pharaoh commanded.**] He raged the more for the message of dismissal: so, wholesome admonitions make ill men worse. Corruptions increase and get bigger by the law. {#Ro 7:8}

Ver. 7. **Ye shall no more give the people straw.**] *Speculum tyrannidis semper augetentis atque invalescentis.* "The matter mends with us," said those martyrs in prison, "as sour ale doth in summer." {a}

{a} *Act. and Mon.*

Ver. 8. **For they be idle.**] I heard a great man once say, saith Luther, *Necesse est otiosos esse homilies qui ista negotia religionis curant.*

They must needs be idle fellows that are so much taken up about the business of religion. {See Trapp on "Ex 5:4"}

Ver. 9. **And not regard vain words.**] Vain lying words. So this profane prince calleth and counteth the word of God. "What is truth?" saith Pilate, scoffingly.

Ver. 10. **I will not give you straw.**] Cold comfort! Things commonly go backward with the saints before they come forward, as the corn groweth downward ere it grow upward. Hold out faith and patience; deliverance is at next door by. *Cum duplicantur lateres, venit Moyses*. When things are at worst, they will mend.

Ver. 11. **Yet not aught.**] Such hard service puts Satan his slaves to, and yet they rejoice in their bondage.

Ver. 12. **So the people were scattered.**] So are most people now-a-days busied about trash and trifles, neglecting the one thing necessary. In the enthronisation of the Pope before he puts on his triple crown, a wad of straw is set on fire before him, and one appointed to say, *Sic transit gloria round*, the glory of this world is but a blaze of straw or stubble, soon extinct. They that highly esteem it rejoice in a thing of nought, feed upon ashes, &c. {#Am 6:13}

Ver. 13. **And the taskmasters.**] Who were Egyptians, as the officers under them were Israelities, and beaten. {#Ex 5:14}

Ver. 14. **Were beaten.**] It is the misery of those that are trusted with authority that their inferiors' faults are beaten upon their backs.

Ver. 15. **Came and cried unto Pharaoh.**] They did not rail upon him to his face, as the Janizaries did {a} in an uproar upon Bajazet II, their prince, saying that they would by and by teach him, as a drunkard, a beast, and a rascal, to use his great place and calling with more sobriety and discretion. Neither did they go behind his back and call him, as Sanders did Queen Elizabeth, his natural sovereign, *Lupam Anglicanam*, the English wolf, or as Rhiston calleth her, *leoenam, omnes Athalias, Macchas, Iezabeles, Herodiades, &c., superantem*, a lioness worse than any Athalia, Maacha, Jezabel. A foul-mouthed Jesuit made this false anagram of her, *Elizabeth, Jezabel*. T is omitted; the presage of the gallows—whereon this anagrammatist was afterwards justly executed. Aretine, by a longer custom of libellous and contumelious speaking against princes, had got such a habit, that at last he came to diminish and disesteem God himself. {b}

{a} *Turk. Hist.*, fol. 444.

{b} *Rivetti Jesuita Vapulans*, p. 263. Fuller's *Holy State*, fol. 317.

Ver. 16. **But the fault is in thine own people.]** *Effugiunt corvi, vexat censura columbas.* As a man is friended, so is his matter ended. And where the hedge is low, a man may lightly make large leaps. Or, as the Frenchman saith, *Qui son chien vult tuer, la rage luy met sus*, He that hath a mind to kill a dog, gives out that he is mad. It was fault enough in God's Israel, that they would not be miserable.

Ver. 17. **Ye are idle.]** {See Trapp on "Ex 5:4"} {See Trapp on "Ex 5:8"}

Ver. 18. **Yet shall ye deliver the tale of bricks.]** Or be miserably beaten, if but one be missing. The Spaniards, besides other intolerable burdens and bondages that they lay upon the poor Indians, suppose they show the wretches great favour when they do not, for their pleasure, whip them with cords, and day by day drop their naked bodies with burning bacon. {a} Regimen without righteousness turns into tyranny.

{a} Sir Francis Drake's *World Encompas.*, p. 53.

Ver. 19. **In evil case.]** For their evil courses. {#Eze 23:8 20:5,7,8 Jos 24:14} It is written as a heavy curse of God, {#Le 26:17} "If ye still trespass against me, I will set princes over you that shall hate you": Mischievous, odious princes; odious to God, malignant to the people.

Ver. 20. **And they met Moses.]** How ready are we to mistake the grounds of our afflictions, and to cast them upon false causes! The Sareptan told the prophet that he had killed her son. {#1Ki 17:18}

Ver. 21. **The Lord look upon you.]** Thus we have seen dogs in a chase bark at their best friends.

Ver. 22. **And Moses returned unto the Lord.]** He turned aside, as it were to speak with a friend, and to disburden himself in God's bosom. This is the saints' privilege. {See Trapp on "Mt 11:25"}

Ver. 23. **Neither hast thou delivered.]** Here Moses himself was too short spirited. He considered not, belike, that God's promises do many times bear a long date, neither is it fit to set him a time, or to awaken him whom our soul loveth, until he please. Do but "wait," saith the Lord. {#Hab 2:3} You shall be delivered, you shall be delivered, you shall be delivered; you shall, you shall. So much that text in effect soundeth and assureth.

Chapter 6

Ver. 1. **Then the Lord said unto Moses.**] Pardoning the faults of his prayer, God grants him a gracious answer. So he dealt with David, "For I said in my haste, I am cut off from before thine eyes: nevertheless thou heartiest the voice of my supplication when I cried unto thee." {#Ps 31:22}

Ver. 2. **I am Jehovah.**] ΑΥΤΑΥΤΟΣ (Scaliger's {a} word); that *do Press* {b} (Gregory's word); that have being of myself, give being to all things else, and in special to my promises, to "perform with my hand" what I have "spoken with my mouth"; {#1Ki 8:15} only God expects that men put his promises in suit by their prayers, as here, and burden him with them, as that martyr said.

{a} Scalig., *De Subtilit.*

{b} Sic.—? *Peresse; qui est per se.*

Ver. 3. **By the name of God Almighty.**] {See Trapp on "Ge 17:1"} The sense is this, saith Cameron, {a} *Quantum illis sufficiebat tantum indulsit, non indulsit quod erat summum.* He gave them enough, but not the main.

But by my name JEHOVAH.] That is, by the import of this his name, the full performance of his promises. God was known to the patriarchs by this name Jehovah, *quoad esse De,* but not *quoad esse rei.*

{a} Camer., *De Eccles.*

Ver. 4. **To give them the land of Canaan.**] And a better thing with it, the kingdom of heaven. {#Heb 11:10,16}

Ver. 5. **I have also heard the groaning.**] He heareth "the young ravens that cry" {#Ps 147:9} unto him but by implication only, and with a hoarse voice unfit to move pity (whence also they have their name in the Hebrew—*בְּרַעַע*). How much more his own covenanters!

Ver. 6. **And I will bring you out.**] A great deliverance; but nothing to that which Christ hath wrought for us from the tyranny of sin and terror of hell.

Ver. 7. **And I will be to you a God.**] This is the top of any man's happiness, to have God for his God. What can such a man want? {#Ps 23:1} As he in Plutarch said of the Egyptians, that though they had no music nor vines among them, yet they had gods. {a}

{a} Plut., Συμπος.

Ver. 8. **And I will bring you.**] *{See Trapp on "Ex 5:4"}*

Ver. 9. **But they hearkened not.**] The ear, which tastes words as the mouth doth meat, was so filled with choler, that they could relish no comfort. It is ill sowing in a storm, giving physic in a fever fit. The easiest medicines or waters are troublesome to sore eyes: so here. *Quicquid recipitur, recipitur ad modum recipientis.*

Ver. 10. **And the Lord.**] Whose "soul was now grieved for the misery of Israel," as **#Jud 10:16**. *{See Trapp on "Jud 10:16"}*

Ver. 11. **Go in, speak unto Pharaoh.**] "Whether he will hear, or whether he will forbear." *{#Eze 2:5}* Speak when God bids us, though it may seem to little purpose: we have lost many a worse labour. The man of God "must be patient"—*ανεξικακον*, tolerant—"to all," yea, to "those that oppose," proving "if at any time God will give them repentance," &c. *{#2Ti 2:25}*

Ver. 13. **And the Lord spake unto Moses.**] Notwithstanding his former equivocation, and the people's peevishness. Men's wickedness cannot interrupt the course of God's goodness.

Ver. 14. **These be the heads.**] This is a digression, to show the descent of Moses and Aaron. Digressions in divine discourses are not always and absolutely unlawful. God's Spirit sometimes draws aside the doctrine, to satisfy some soul which the preacher knows not: and sparingly used, it quickeneth attention.

Ver. 15. **The son of a Canaanitish woman,**] Whom it was not lawful for him to marry; but he was a headlong and headstrong, bold and fierce fellow; *{#Ge 34:25 49:7}* bound by Joseph *{#Ge 42:24}* as one that had been most forward to sell him to the Midianitish merchants. Simeon also is left out in Moses's blessing. *{#De 33}*

Ver. 16. **Of the sons of Levi.**] Upon this family he insists, and therefore hastens to it. Speak ever to the purpose.

Ver. 20. **Jochebed his father's sister.**] See **#Ex 2:1**.

Ver. 21. **Korah.**] That ringleader of rebels, **#Nu 16:1**. Moses and he were first cousins.

Ver. 23. **Elisheba.**] Or, Elizabeth, a prince's sister. *{#Nu 2:3}* Our English Elizabeth was by a French duchess said to be the most glorious and most happy woman that ever swayed sceptre.

Ver. 24. **And the sons of Korah.**] There were of his sons, that died not, {#Nu 16:11} departing, as it seems, from their father's tents, as all were counselled. {#Nu 16:24-26} Of them came Samuel the prophet, Heman the music master, and other the sons of Korah so oft mentioned in the titles of Psalms.

Ver. 25. **These are the heads of the fathers of the Levites.**] And particularly of Moses, concerning whose original, heathen writers, but especially Tacitus—whom therefore Tertullian calleth, *mendsdorum loquacissimum*, a loud and lewd liar—telleth many untruths. This "the Scripture foresaw," as #Ga 3:8.

Ver. 26, 27. **These are that Aaron and Moses: And again, These are that Moses and Aaron.**] That famous couple. This is better than "This is that Dathan," {#Nu 26:9} and "This is that Ahaz." {#2Ch 28:22} They are stigmatised with a mark of infamy: these are eternised for good, to all posterity.

Ver. 27. **These are that Moses and Aaron.**] Before it was Aaron and Moses. It made no matter which was first set: they had their several precellencies; but were so well agreed, that there was no striving for the pre-eminence. {See Trapp on "Ex 6:26"}

Ver. 29. **That the Lord spake unto Moses.**] Here, after the digression, as touching his own genealogy, Moses returns to the story left off at #Ex 6:13, as Rab. Solomon noteth.

Ver. 30. **Of uncircumcised.**] See #Ex 6:12".

Chapter 7

Ver. 1. **And the Lord said unto Moses.**] In answer to his last exception, which yet he had answered before. {#Ex 4:16} God bears with our infirmities.

A god to Pharaoh.] Armed with mine authority; a vice-god.

Shall be thy prophet,] i.e., Thy spokesman, and interpreter. Aben-Ezra saith that Aaron, as he was Moses's eldest brother, so he prophesied to the people before Moses showed himself; and hence he is sometimes set before Moses.

Ver. 2. **Thou shalt speak.**] God's word must be spoken, however it be taken.

Ver. 3. **And I will harden.**] *{See Trapp on "Ex 4:21"}* The Dutch have a proverb, *Quem Deus excaecaturus est, huic primum oculos claudit.* When God will blind a man, he first closeth up his eyes.

Ver. 4. **And Pharaoh shall not hearken.**] This judgment God layeth upon many of our hearers at this day of whom, after much painstaking, we may well complain, as the herdsman did in the poet:

“Heu mihi! quam pingui macer est mihi taurus in arvo.”

Ver. 5. **And the Egyptians shall know.**] To their cost, when the Lord's hand, that is lifted up in threatening, shall fall down in punishing. "Lord," saith the prophet, "when thy hand is lifted up, they will not see, but they shall see," &c. *{#Isa 26:11}* God will unseal their heavy eyes with scorching plagues, and rouse them with horror enough.

Ver. 6. **Did as the Lord commanded them.**] *Mallem obedire, quam miracula facere,* saith Luther. Their obedience yielded them more comfort than their working of wonders.

Ver. 7. **Fourscore years old.**] And so might say to his countrymen and others, as old Augustus did to his mutinous soldiers, *Audite senem iuvenes, quem iuvenem senes audierunt.*

Ver. 9. **Show a miracle for you.**] A persuading wonder, an admirable work, above the power of nature, as being a kind of creation, and such as requires omnipotency. But Pharaoh's heart was such a nether millstone, as neither miracle, nor ministry, nor misery, nor mercy could possibly mollify. At the burning of Bainham the martyr, when his arms and legs were half consumed, he cried out to the bystanders and said, O ye Papists, behold you look for miracles! here now you may see a miracle: for in this fire I feel no more pain than if I were in a bed of down, or of roses. *{a}* Thus he: *sed surdis fabulam.*

{a} *Act. and Mon., fol. 940.*

Ver. 10. **And it became a serpent.**] Or a dragon, in token of desolation, if they disobeyed; and that their country should become a den of dragons. *{#Isa 13:22}*

Ver. 11. **The wise men and the sorcerers.**] Magic is either pure and natural, or impure and diabolical, which implieth a compact with the devil; either overt or covert. The chief of these jugglers here were

Jannes and Jambres, {#2Ti 3:8} whose names are also mentioned in the Talmud; *Tract. de Oblat.*, cap. 9. Numenius also, the Pythagorean philosopher, speaketh of them.

Ver. 12. **And they became serpents.**] Not really such, but in appearance only. The devil's miracles are mere impostures, phantasms, delusions. And this was the first plague that God inflicted upon Pharaoh.

Swallowed up their rods.] That is, their dragons. So hath Christ, who is life essential, swallowed up death in victory. {#1Co 15:55}

Ver. 13. **And he hardened Pharaoh's heart.**] Not by bare prescience, or permission only, but by withdrawing his grace, directing the tyrant's actions to his own glory, irritating his corruptions by oracles and miracles, and delivering him up to Satan to be further hardened.

Ver. 14. **Pharaoh's heart is hardened.**] Heb., Heavy; clogged with corruption, and held down by the devil: as, on the contrary, Jehoshaphat's "heart was light, and lifted up in the ways of the Lord." {#2Ch 17:6} So were Dr Taylor's and George Roper's, the martyrs: the former fetched a frisk, the latter a great leap, when they came to the stake. {a}

{a} Ibid., fol. 1386, 1629.

Ver. 15. **In the morning.**] It was in the night then that God appeared to Moses. But afterwards "mouth to mouth," "apparently," by special privilege, {#Nu 12:6,8 Ex 33:11} "as a man speaketh with his friend."

Ver. 16. **Hitherto thou wouldest not hear.**] Indeed, he could not hear; as little as those Jews could believe Christ's miracles, #**Joh 12:37**. "Therefore they could not believe," saith the text, "because that Isaiah had said, He hath blinded their eyes, and hardened their hearts," &c.

Ver. 17. **In this thou shalt know,**] q.d., I shall really answer thee to that stomachful question of thine. {#Ex 5:2} {See Trapp on "Ex 5:2"}

Ver. 18. **Shall loathe to drink of the river.**] Nile. God will confute them in their confidences. The Egyptians used to brag of their river, and in mockery to tell the Grecians that if God should forget to rain, they might chance to perish for it. The rain, they thought, was of God, but not the river. He therefore threateneth to dry it up, and here to bereave them of all comfortable use of it. {#Eze 29:3,9 Isa 19:5,6}

Ver. 19, **Upon their ponds.**] Fish ponds are in Hebrew called *Berechoth*, Blessings. But how soon can God "curse our blessings," {#Mat 2:2} and destroy us, "after that he hath done us good!" {#Jos 24:20}

Ver. 20. **Were turned into blood.**] To show them, as in a mirror, their blood guiltiness. These bloody and deceitful men had "blood to drink, for they were worthy." {#Re 16:6} {See Trapp on "Re 16:6"}

Ver. 21. **And the fish.**] That was their common food. {#Nu 11:5} The flesh of many beasts, they, through superstition, would not eat of, as one well noteth from #Ex 8:26.

Ver. 22. **Did so with their enchantments.**] With their secret sleights and jugglings, they seemed to do so. See #Ex 7:12, for Pharaoh's hardening.

Ver. 23. **Neither did he set his heart.**] But to his "iron sinews" he added "brows of brass." {#Isa 48:4} To his natural and hereditary hardness, adventitious and habitual.

Ver. 24. **Digged round about.**] If by drawing the waters they might purify them. But "they looked not to the Maker thereof"; they "returned not to him that smote them." {#Isa 22:11,9:13}

Ver. 25. **And seven days were fulfilled.**] So long the plague continued; that they might be sensible of it; and not do as the dog, who getting out of the water, shakes his ears, and there is an end. Surely if these Egyptians had believed the prediction of this plague, they would have done as Pliny saith camels do— *Implentur cameli, cum bibendi est occasio et in praeteritum et in futurum*. They would have drunk for hereafter also. {a}

{a} Plin., lib. viii. cap. 18.

Chapter 8

Ver. 1. **That they may serve me.**] *Eventus platarum est alius per accidens, ut simulata emendatio Pharaonis; alius per se, ut dimissio populi.* {a}

{a} Alsted.

Ver. 2. **Behold, I will smite.**] God usually, not always, warns before he wounds. *Ideoque minatur, ut non puniat;* and therefore threateneth, that he may not punish his creature.

Ver. 3. **And the river shall bring forth frogs.**] Instead of fishes. Thus the first and this second plague are about the water; the third

and fourth about the earth; the five next about the air; and the last about man.

Ver. 4. **And the frogs shall come up.**] Neither walls nor weapons could keep off the frogs from Pharaoh and his people. As neither could Hatto, archbishop of Mentz, be possibly rid of that army of mice that God sent out against him for his cruelty to some of his poor subjects till they had devoured him. {a}

{a} *A muribus in Rheno confectus periit (anno 923).*

Ver. 5. **And the Lord spake unto Moses.**] By secret inspiration; for it was in Pharaoh's presence.

Ver. 6. **And the frogs came up.**] With their hateful hearing of "Brekekekex coax, coax." {a}

{a} *Aristoph., in Ranis.*

Ver. 7. **And the magicians did so.**] {See *Trapp on "Ex 7:22"*}

Ver. 8. **Intreat the Lord.**] In extremity a hypocrite will cry for help, as a pig under the knife, as a prisoner at the bar, as a drowning man will catch at that twig which erst standing on the bank he despised. Joab in distress runs to the horns of the altar. "Lord, in trouble have they visited thee, they poured forth a charm when thy chastening was upon them," saith the prophet of those hypocrites that yet "brought forth" no better than "wind." {#*Isa 26:16,18*} But "will the hypocrite pray always?." {#*Job 27:10*} "Did they at all fast unto me, even to me?." {#*Zec 7:5*}

I will let the people.] For the present, it may be, he purposed so to do. Good thoughts make but a thoroughfare of carnal hearts: they cannot settle there. "Thy goodness is as the morning dew," &c. {#*Ho 6:4*}

Ver. 9. **Glory over me.**] Or, Jeer me, andreject me, as thou hast done heretofore: but when thou hast so done, thou must be beholden to me for my prayers, or thou art like to lie under the plague, for aught that thy wizards can do to relieve and release thee.

In the river only.] For a memento, that thou flinch not, nor forget thy promise. *Quo teneam vultus, &c.* {a}

{a} *Horat.*

Ver. 10. **To morrow.**] *Cras vat corvina.* "Today, if ye will hear his voice." Now is the day of grace, &c.; procrastination is perilous. Hannibal, when he could have taken Rome, would not: when he would, could not. So, εἰς αὐριον τα σπουδαια, said that fool. Let serious matters alone till tomorrow; but he was slain that night. {a}

“ *Nemo tam divos habuit faventes,
Crastinum ut possit sibi policeri.* ”

{a} Plutarch.

Ver. 11. **In the river only.**] {See Trapp on "Ex 8:9"}

Ver. 12. **And Moses cried unto the Lord.**] Not for Pharaoh's conversion; for he knew he was past cure; but for his deliverance from the present plague, that the power of God might be the more manifested, and the tyrant's conscience the more convinced.

Ver. 13. **According to the word.**] *Iste vir potuit apud Deum quod voluit.* Moses might do what he would with God, as one said of Luther.

Ver. 14. **And the land stank.**] As once this land also did by those unclean frogs that came out of the Pope's mouth. {#Re 16:3} But England is now no more a babe, said King Henry VIII, in his protestation against the Pope: {a} there is no man here but now he knows that they do foolishly that give gold for lead, &c. Surely, except God take away our right wits, not only the Pope's authority shall be driven out for ever, but his name also shall shortly be forgotten in England, &c. Thus he, and much more to like purpose. God hath promised to take away the unclean spirit out of the land. {#Zec 13:2} *Fiat, fiat.* Surely the society of ungodly men, whether Papists or atheists, is unsavoury and tedious, like the slime and filth that is congealed, when frogs and toads and other vermin join together.

{a} *Act. and Mon.*, fol. 990.

Ver. 15. **But when Pharaoh saw that there was respite.**] Heb., A breathing, or respiration. So fulfilling that of the prophet Isaiah, #Isa 26:10. In like sort William Rufus, being dangerously sick at Gloucester, in the sixth year of his reign, vowed, upon his recovery, to see all vacancies in the Church furnished: which he did, but with so much ado, as showed, that having escaped the danger, he would

gladly have deceived the saint; {a} like the man in Erasmus's *Naufragium*, who in a storm promised the Virgin a picture of wax as big as St Christopher: but when he came to shore would not give a tallow candle! Thus, in the sweating sickness ministers were sent for, and large promises made of amendment: but no sooner were they recovered, but they returned to their old courses, as Mr Bradford complaineth: whence Pliny, in one of his epistles to one who desired rules from him how to order his life aright, I will, saith he, give you one rule, that shall be instead of a thousand, *Ut tales esse perseveremus sani, quales nos futuros esse profiteamur infirmi*: That we go on to be such when well, as we promised to be when sick. Men roar when upon the rack: but once got off, they think they may do as they wish.

{a} Daniel's *Hist.*, fol. 58. *Sciaputo il morbo, fraudato il santo.*

Ver. 16. **Stretch out thy rod.**] Here is no warning given; which shows great wrath. Impenitency makes God "weary of repenting." {#Jer 15:6} Absolute in his threatenings, if any; resolute in his executions, as #De 29:19,20.

Ver. 17. **All the dust of the land became lice.**] Or, gnats. *Quid cniphe villus?* saith Philo; what so base and vile a creature as a louse, a gnat? And yet by this poor vermin God so plagued all Egypt, that fainting under it, they were forced to cry out, "This is the very finger of God." *Ciniphes sunt muscae minutissimae, aculeis permolestae*, saith Rupert. Others say, that here are meant *pediculi inguinales*, crab lice; *Honos set auribus*.

Ver. 18. **But they could not.**] Though they endeavoured it, as did the juggler of Antwerp, who, being required by the English merchants there to play his feats and show his cunning, after much sweating and toil, when he saw that nothing could go forward, but that all his enchantments were void, was compelled openly to confess that there was some man there at supper which disturbed and hindered all his doings. This was Mr Tindal the martyr, who, hearing of this juggler, had desired certain of the merchants that he might be present to see him play, {a} &c.

{a} *Act. and Mon.*, fol. 985.

Ver. 19. **This is the finger of God.**] An act of omnipotency, as **#Lu 11:20 Ps 8:3**. "The heavens are the work of God's fingers." *Deus disponit membra pulicis et culicis*, saith Augustine.

And he hearkened not to them.] Neither to Moses, nor to his own magicians, being akin to the catadupes that dwell at the fall of his river Nile, and are deaf.

Ver. 20. **Rise up early in the morning.**] Sanctificat, sanat, ditat quoque surgere mane. Early rising is good for health, wealth, and godliness. David "prevented the dawning of the morning," &c. *{#Ps 119:147}*; Christ "rose up a great while before day." *{#Mr 1:35}* *{See Trapp on "Mr 1:35"}*

Ver. 21. **Shall be full of swarms of flies.**] Of all the ten plagues this was the most troublesome; for that they never suffered men to rest: so worldly cares; *nocte ac die non dabunt requiem*, as those tyrants in **#Jer 16**.

Ver. 22. **And I will sever.**] Heb., Marvellously separate, by setting upon them my *signum salutare*. *{#Eze 9:4}* So that the worst that are "shall return and discern betwixt the righteous and the wicked." *{#Mat 3:18}* See **#Ex 33:16**.

In the midst of the earth.] Not in heaven only, whereunto Aristotle and other atheists would confine his providence. *{a}* Lysippus made Alexander's picture with this poesy:—

“*Iupiter asserui terram mihi, tu asserere coelum.*”

{a} *Docuit Aristoteles Providentiam Dei ad coelum Lunae usque protendi, non ultra.*

Ver. 23. **And I will put a division.**] Heb., A redemption; so **#Lu 1:68**. Aristotle reporteth that, when from the hill Etna there ran down a torrent of fire that consumed all the houses thereabouts, in the midst of those fearful flames the river of fire parted itself, and made a kind of lane for those who ventured to rescue their aged parents. This extorted from him an acknowledgment of God's good providence for the godly here on earth. *{a}*

{a} *Ενθα το των ευσεβων μενος εξοχος επιτησε το δαμμονιον. Arist., De Mundo., cap. 6.*

Ver. 24. **A grievous swarm of flies,**] i.e., Numerous and pernicious; yet not so bad as those many noisome thoughts that swarm daily in

men's hearts. There is that Leviathan; there are also creeping things innumerable. And these many times mar and corrupt our prayers, so as that they stink in the nostrils of God.

Ver. 25. **Sacrifice to your God in the land.**] Persecutors, when they cannot conquer, would compound.

Ver. 26. **Will they not stone us?**] Superstition is cruel; witness the Popish Inquisition to Lithgow, who, in ten hours, received seventy various torments. And the massacre of Paris, wherein they poisoned the Queen of Navarre, murdered the most part of the peerless nobility in France, their wives and children, with a great sort of the common people, a hundred thousand in one year in various parts of the realm; some say three hundred thousand! The bloody and barbarous persecutions of the religious abroad in Bohemia, the Valtoline, Piedmont, and Netherlands; the Marian dog-days here at home; are better known than I need to mention them.

Ver. 27. **As he shall command us.**] Manner as well as matter, circumstance as well as substance, to be heeded in God's service; else there may be *malum opus in bona materia*, as one saith, -an evil work in a good matter.

Ver. 28. **Only ye shall not go very far.**] So loath was he to lose his hold. So is the devil. {a} The Pope made large offers to Queen Elizabeth, as also to our king, when in Spain.

Intreat for me.] So Simon Magus, in a fright, begs Peter's prayers. So Maximinus, the persecuting emperor, sent to the Church for prayers, when God had laid upon him a grievous disease. So #Ezr 6:10, "Pray for the king's life, and for his sons."

{a} Euseb.

Ver. 29. **Deal deceitfully any more.**] Some are so slippery, there is no believing of them. Egesippus saith of Pilate, that he was *vir nequam, et parvifaciens mendacium*, a naughty man, and one that made no conscience of a lie. No more did Pharaoh.

Ver. 30. **Intreated the Lord.**] {See Trapp on "Ex 8:12"}

Ver. 31. **There remained not one.**] Prayer makes clean work; it can do wonders in heaven and earth. Say thou with David, "Cleanse thou me from secret faults," {#Ps 19:12} those that are of daily and hourly incursion. Prayer will scour the coast, clear the conscience of dead works. {#Ac 8:22}

Ver. 32. **And Pharaoh hardened.]** All blows and pressures were so far from mollifying him, that he hardened and emmarbled more and more.

Chapter 9

Ver. 1. **Let my people go.]** The very same message to a word, as before often. Austin persuades God's messengers so long to insist upon the same point, beating and repeating of it in the same words, till they perceive by the gesture and countenance of the hearers that they understand and embrace it. {a} Chrysostom at Antioch preached many sermons against swearing; and told the people, that seemed to be weary of that subject, that till they stopped their swearing, he would never stop preaching against that sin; ου μονον ταυτα αλλα και περι ταυτων, said Socrates.

{a} *De Doctrina Christiana.*

Ver. 2. **And wilt hold them still.]** Being wedded to thy will, which will prove thy hell. {a}

{a} *Voluntas tua infernus tuus. -Bern.*

Ver. 3. **Is upon thy cattle.]** Both those *ad esum* and those *ad usum*. Men sin, these suffer, and therefore groan. {#Ro 8:22}

Ver. 4. **And there shall nothing die.]** It is fair weather oft with the saints when it is foulest with the wicked. God hideth his in the hollow of his hand, {#Ps 91} till the indignation be overpast. {#Isa 26:20} He gives the like charge of them as David did of Absalom. {#2Sa 18:5}

Ver. 6. **And all the cattle.]** That is, A great sort of them, not all. {a} {#Ex 9:19,25} And this was the fifth of those ten plagues, a number of perfection; to note that God therein did most perfectly administer and execute his judgments.

{a} *Non universaliter, sed communiter.*

Ver. 7. **And the heart of Pharaoh was hardened.]** Like a smith's anvil, he grew harder for hammering. There was little need to say to Pharaoh, as the smith did to the Landgrave of Thuring, *Durescite, durescite, O in felix Lantgravi.* {a} He hardened fast enough.

{a} Pet. Nicol. Gelstronp.

Ver. 8. **Sprinkle it toward the heaven.**] In token that this plague should, in a special manner, be inflicted from heaven. The Philistines, by their golden emerods, acknowledged that the emerods in their flesh were from God. Hippocrates called the pestilence to $\theta\epsilon\iota\omicron\nu$, the *divine disease*, as we call the spots thereof God's *marks*. The falling sickness was anciently called *morbus sacer* as an immediate hand of God. And what can we conceive less of the sweating sickness, with which no stranger in England was touched? And yet the English were chased therewith, not only in England, but in other countries abroad; which made them, like tyrants, both feared and avoided wherever they came. {a}

{a} *Life of King Edward VI*, by Sir John Heywood, p. 127.

Ver. 9. **A boil breaking forth.**] This Moses threateneth to all disobedient persons {#De 28:27} Job's boils were rather probational than penal. So were Munster's ulcers (medicinal they were, howsoever), which he showed to his friend, and said, *Hae sunt gemmae et pretiosa ornamenta Dei, quibus Deus amicos suos ornat, ut eos ad se attrahat*. These be those gems and jewels wherewith God adorneth his best friends, that he may bring them nearer to himself.

{a}

{a} Manlii, *loc. com.* p. 127.

Ver. 10. **And they took ashes of the furnace.**] Whereby, being cast up towards heaven, was sent up, as it were, a complaint to God against the oppression of the Israelites in the furnace of the brick kilns, -see #De 4:20, -which came down with a vengeance upon man and beast.

Ver. 11. **For the boil was upon the magicians.**] Who were convicted, but not converted. {#Ex 8:19} They stood still to withstand Moses: as Balaam, against the light of his own conscience, was resolved to curse, howsoever; and therefore went not aside as at other times to speak with God, but set his face toward the wilderness; like a headstrong horse that gets the bit in his teeth, and runs away with his rider.

Ver. 12. **And the Lord hardened.**] See #Ex 9:7 4:21, &c.

Ver. 13. **Let my people go.**] See #Ex 9:1.

Ver. 14. **All my plagues upon thine heart.**] Heart plagues are the worst plagues of all. A hard heart is in some respects worse than hell: since one of the greatest sins is greater in evil, than any of the greatest punishments.

Ver. 15. **For now I will stretch out.**] His former preservation was but a reservation: and he hath hitherto escaped with his life; not for any love that God bare to him, but "to show his power on him." Wicked men may have common mercies and deliverances, but "the Lord loveth the righteous." {#Ps 146:8}

Ver. 16. **Have I raised thee up.**] Heb., I have constituted and set thee up as a butt mark: that I may let fly at thee and follow thee close with plague upon plague, till I have beaten the very breath out of thy body. See #Pr 16:4 Ro 9:17.

Ver. 17. **As yet exaltest thou thgself?**] q.d., No amendment yet? A sore sign of a vessel of wrath fitted to destruction. It is ill with the body when physic will either not enter or not stay with us.

Ver. 18. **Such as hath not been in Egypt.**] Dio maketh mention of a shower of blood and of water, that fell in Egypt a little before it was subjected by Augustus, *in quae loca ne stilla quidem aquae ante ceciderat*, saith he; where never any drop of water, much less of blood, ever fell before. {a}

{a} Dio, *in Aug.*

Ver. 19. **Send therefore now.**] Here "(mercy rejoiceth against judgment," {#Jas 2:13} if by any means he might be wrought upon. *Sed Rhinoceros interimi potest, capi non potest*. It was past time of day to do Pharaoh good.

Ver. 20. **He that feared the word of the Lord.**] As few will do till they feel his hand. But they that tremble not in hearing shall be crushed to pieces in feeling, said that martyr. {a}

{a} Bradford.

Ver. 21. **And he that regarded not.**] This was, doubtless, the greater number; *Qualis Rex, talis grex*. This was a just presage and desert of ruin, not to be warned.

Ver. 22. **Stretch forth thine hand,**] i.e., Thy rod in thine hand. {#Ex 9:23}

Ver. 23. **And the fire ran along upon the ground.**] Such "hailstones and coals of fire" we also read of in #Ps 18:13-15 Isa

30:30,31; and in the Roman history, when Marcus Antonius the philosopher fought with the Quades, and by the prayers of the thundering legion—κεραυνοβολος, as they were afterwards called—of the Christians, rain was obtained to the refreshing of the Roman army, *ingens grando compluraque fulmina in hostes ceciderunt: Itaque licebat videre in eodem loco aquam ignemque simul de coelo cadere, atque ob eam causam, Romanos valere ac bibere. Quados exuri et penitus interire.* i.e., A huge hail and many lightening bolts fell upon the enemy; fire and water fell at once from heaven; the Romans drank of the water and were relieved; the Quades were burnt by the fire, and perished. {a}

{a} Dio, in *Vita M. Ant. Phil.*

Ver. 24e. **So there was hail, and fire mingled.**] A strange mixture; a miracle within a miracle, saith Rub. Solomon. Fire and water made a peace betwixt themselves, that they might obey the will of their Creator.

Ver. 25. **And break every tree of the field.**] Here was *strages et clades horrenda*; yet Pharaoh's heart is not broken, but remains obdurate. *Perdidistis fructum afflictionis*, was a heavy charge. {a} Ducklings stoop and dive at any little stone thrown by a man at them; yet shrink not at the heaven's great thunder.

{a} August.

Ver. 26. **Only in the land of Goshen.**] {See Trapp on "Ex 8:23"} Dio reports further of the fire forementioned, {#Ex 8:23} that that fire from heaven either fell not at all upon the Romans; or, if it did, it was presently quenched: neither did the waters help the Quades, but inflamed them, as if it had been oil, so that they called for water to cool them, when the rain fell upon them; and wounded their own bodies to quench the fire with their blood. {a}

{a} Dio, *ubi supra*.

Ver. 27. **The Lord is righteous.**] {See Trapp on "Ex 5:2"}

Ver. 28. **I will let you go.**] But though he speak thus fair, believe him not: "for there are seven abominations in his heart." {#Pr 26:25} No sooner was Pharaoh off the rack, but he bites in his confession, and retracts his promise.

Ver. 29. **I will spread abroad my hands,**] viz., In prayer; holding up and out the palms of the hand, as those do that expect to receive an alms, in a having manner: so did Solomon, #2Ch 6:13 Ps 143:6 **Ezr 9:5.**

That the earth is the Lord's.] {See Trapp on "Ex 9:14"}

Ver. 30. **That ye will not yet fear.**] Howbeit I will pray for you, and you shall feel the fruit of it. Thus God is good to "the just and the unjust." {#Mt 5:45}

Ver. 31, 32. **And the flax and the barley.**] We need not wonder that in Egypt their barley harvest was so long before their wheat harvest; since, from the overflow of the Nile, and the difference of the climate, it must, needs be otherwise with them than with other countries.

Ver. 32. {See Trapp on "Ex 9:31"}

Ver. 33. **Went out of the city.**] For privacy sake.

Spread abroad his hands.] {See Trapp on "Ex 9:29"}

Ver. 34. **But sinned yet more.**] As iron is very soft and malleable while in the fire, but soon after returns to its former hardness: so here.

Ver. 35. **And the heart of Pharaoh was hardened.**] Judicially; and penally, after that he had first hardened his own heart. {#Ex 9:34}

Chapter 10

Ver. 1. **For I have hardened his heart.**] As he that brings in a light blinds an owl; or as he that pours on water kindles the lime whereupon it is poured: so the Lord by publishing his commands, and by doing his miracles, hardened the heart of Pharaoh; who, for his wilful rebellion, was justly forsaken of God, and delivered up to his own heart which is somewhat worse than to be delivered up to the devil.

Ver. 2. **And that thou mayest tell.**] The memory of God's *magnalia*, his great works, must be transmitted to posterity—

“ Ut nati natorum et qui nascentur ab illis, ”

that later ages may hear and fear this great God. See #1Sa 4:8.

Ver 3. **How long wilt thou refuse?**] God thinks long of the time that men misspend and waste in wicked courses. {#Jer 4:14,13:27} It is a savoury saying of Bernard, *Totum vitae meae tempus perdidit, quia perdit vixi*: the time of my looseness I have utterly lost.

Ver. 4. **Else, if thou refuse.**] Men should look up with David, and see the punishing angel over their heads with a drawn sword, and submit. And if not, Balaam's ass shall condemn them for their desperate lewdness: for he fell down before the angel.

I will bring the locusts.] God hath treasuries of plagues for the obstinate; neither can he be, as the poet feared of his Jupiter, {a} possibly exhausted.

{a} *Si quoties peccent homines, & c.*

Ver. 5. **And they shall cover.**] For "they go forth by heaps," {#Pr 30:27} and huge multitudes. {#Jud 6:5}

And shall eat every tree.] See #Joe 1:7, Plin., lib. xi. cap.

29.

Ver. 6. **And he turned himself.**] No man may turn himself to go out of the great Turk's presence, but must go backward till he be out of the room. {a} Dissension falling out between Queen Elizabeth and the Earl of Essex about a fit man for the government of Ireland, he uncivilly turned his back, as it were in contempt with a scornful look: she, waxing impatient, gave him a cuff on the ear, bidding him come again when she sent for him, {b} &c. But Moses may not be imagined to have so turned himself.

{a} *Turk. Hist.*

{b} Camden's *Elis.*, fol. 494.

Ver. 7. **And Pharaoh's servants said unto him.**] They were convinced and mollified, though he was not. "Whom he will God hardeneth." {#Ro 9:18}

How long shall this man be a snare unto us?] He was not the "snare," but their own sin. {#Pr 29:6} Howbeit he must bear the blame. As if some fond people should accuse the herald or the trumpet as the cause of their war: or, as if some ignorant peasant, when he sees

his fowls bathing in his pond, should cry out of them as the causes of foul weather.

Ver. 8. **And Moses and Aaron were brought, &c.]** Something the tyrant would seem to yield to his counsellors, and not to deal by them as the Persian monarchs, who were wont to advise with their peers: but if any of them delivered that which was contrary to the king's mind, *flagris caedebantur*; they were whipped: which is a punishment also usually inflicted at this day by the great Turk, even upon the greatest Bashaws of the court, upon the least displeasure.

{a}

{a} Keckerman. *Turk. Hist.*

Ver. 9. **For we must hold a feast.]** {See *Trapp on "Ex 5:1"*}

Ver. 10. **Let the Lord be so with you.]** In cursing them, he unwittingly blessed them. {#*Ex 12:30,31 13:21,22*} Cursing men are cursed men. But God's people fare the better for being cursed. "Let them curse, but do thou bless," {#*Ps 109:28*} is not more a prayer than a prophecy.

Ver. 11. **Not so,]** q.d., I will watch you for that what should children do sacrificing? Them I will retain, as pledges of your return.

Ver. 12. **Even all that the hail hath left.]** How easily can God straiten, yea, starve us all, if he but send forth his foraging armies!

{#*Joe 1:6*}

Ver. 13. **An east wind.]** The proper and ordinary office whereof is to purge the air.

Ver. 14. **And the locusts went up.]** As a formidable army. See a graphical description of a like plague threatened in #**Joe 2:4-11**.

Ver. 15. **So that the land was darkened.]** So many of them flying together, as a cloud. The like was seen in Poland and Silesia in 1575 and 1542. {a}

{a} Bucholc., *Chronol.*

Ver. 16. **I have sinned against the Lord.]** A fair confession, but forced and extorted. Thus the toad, if beaten on the belly, will vomit up his venom, and the malefactor on the rack will utter all. But as water heated, if taken off the fire will soon return to its natural coldness, yea, become colder after heating than before; {a} so hypocrites' heats are not kindly, from the Spirit, but violent, from the

outward fire of God's judgments: therefore when that is out, these are gone.

{a} Aristot., *Meteor.*, i. 12.

Ver. 17. **Now therefore forgive.**] Moses must forgive his sin: God is not in all his thoughts. David cries, *Peccavi*; Pharaoh, *Perii*: David, "Against thee, thee only, have I sinned"; Pharaoh cries to Moses to pardon his sin. Man may forgive the trespass, but God only the transgression.

Ver. 18. **And he went out.**] The wisdom from above is "gentle, easy to be intreated," ready to every good work. {#Jas 3:17} The devils are called *Shegnirim*, rough and rugged.

Ver. 19. **A mighty strong west wind.**] Rupertus calls the winds *mundi scopas*, the besoms wherewith God sweeps his great house of this world. Like as his spiritual house—the hearts of his people—he sweeps off all foul lusts, those hellish locusts, with that rushing mighty wind spoken of in #Ac 2:2.

Ver. 20. **But the Lord hardened.**] {See Trapp on "Ex 10:1"}

Ver. 21. **Stretch out thine hand.**] Here was no warning. See #Ex 8:16. As good, the more unexpected, is the more welcome; so evil, the more sudden, the more terrible.

Ver. 22. **Thick darkness.**] It was thick indeed, that might be felt: {a} so thick and foggy were the vapours that caused it.

{a} ψηλαφητον ακοτος.—*Sept.*

Ver. 23. **They saw not one another.**] That they might know the worth of light, by the want of it. One being asked whether light was pleasant, answered, τυφλου το ερωτημα, That is a blind man's question. Little do we prize this excellent creature.

Ver. 24. **Called unto Moses,**] viz., When the darkness was over: though some think that, even during the darkness, Pharaoh—such was his madness—raged against God, and menaced Moses.

Ver. 25. **Thou must give us also sacrifices.**] God gave Noah of every clean beast seven, for sacrifice likely, but of every unclean two only. {#Ge 7:2}

Ver. 26. **Not a hoof.**] God's law must be kept as the apple of our eye. {#Pr 7:2} A dispensatory conscience is an evil conscience. Repentance makes clean work: as the flood drowned all, even Noah's friends also.

Ver. 28. **Get thee from me.**] Evermore when God's messengers are abandoned, destruction is at next door by. "I know that the Lord hath a purpose to destroy thee." {#2Ch 25:16 36:16}

Ver. 29. **Thou hast spoken well,**] q.d., When I see thee next, do thy pleasure by me. {a} This was an act of faith in him, whereby he "feared not the wrath of the king." {#Heb 11:27} So when Valens, the Arian Emperor, threatened Basil with bonds and banishment, *Pueris illa terriculamenta proponat*, said he; Let him threaten boys with those tortures. The emperor may take away my life, but not my faith; my head, but not my crown.

{a} εἰθε γενοιτο μοι τουτο.

Chapter 11

Ver. 1. **One plague more upon Pharaoh.**] Who, after the hardness of his impenitent heart, treasured up to himself wrath. {#Ro 2:5} God strikes still "upon the thick bosses of his buckler." {#Job 15:26} When men are no whit better by afflictions, and worse with admonitions, God finds it time to strike home.

Ver. 2. **Borrow of his neighbour.**] This was an extraordinary command, and may not be made a precedent but in the same case, and upon the same warrant. The Lawgiver only can dispense with his own law. Ordinarily it is "the wicked" that "borroweth, and payeth not again." {#Ps 37:21}

Ver. 3. **Was very great in the land of Egypt.**] Great he was both in gifts and authority; so that for his sake the Israelites might have what they would of the Egyptians. It was not here as once at Rome, *Calamitas nostra Magnus est. Sic Mimus olim de Pompeio, plaudente populo Romano tam eleganti soloecismo.*

Ver. 4. **And Moses said,**] *sc.*, Before he went out of Pharaoh's presence: for afterwards he saw his face no more. {#Ex 10:29}

Ver. 5. **That sitteth upon his throne.**] As co-partner in the kingdom. Our Henry II crowned his eldest son Henry while he was yet alive. But this young king, through discontent, fell into a fever, whereof he died before his father; who cast him away first by his indulgence, and after by his rigour, not suffering him to be what himself had made him. Mr Knox, in his "History of Scotland," reporteth of one Sir John Hamilton, murdered by the king's means, that he appeared to him in a vision with a naked sword drawn, and struck off both his

arms with these words, Take this before thou receive a final payment for all thine impieties; and within twenty-four hours two of the king's sons died.

That is behind the mill.] The hand mill which they drove before them. {#Jud 16:21 Isa 47:2 Mt 24:41}

Ver. 6. **A great cry.]** Because in every house there shall be a dead corpse, and so a *Conclamatum est*. They had made Israel cry: and God usually retaliates spoil to spoil, {#Eze 39:10} number to number, {#Isa 65:11,12} choice to choice, {#Isa 66:3,4} cry to cry, {#Jas 5:1,4} &c.

Ver. 7. **Shall not a dog move his tongue.]** And yet how many dead dogs do now-a-days bark and snarl {a} at the Israel of God! Which, nevertheless, is not without God, {#2Sa 16:9,10} who will one day make iniquity to stop her mouth, {#Job 5:16} Why should this dead dog curse? said Abishai.

{a} *Canina facundia.*

Ver. 8. **In a great anger.]** Heb., In heat of anger; wherewith in the cause of God he was blessedly blown up. Meekness here had been but mopishness.

Ver. 9. **That my wonders.]** {See Trapp on "Ro 9:17"}

Ver. 10. **Did all these wonders.]** But all was worse than spilt upon him: he was even set in sin, and resolved never to remove. God had a hand in it.

Chapter 12

Ver. 1. **And the Lord spake]** Befoere the slaughter of the firstborn, yea, before that plague was threatened. See Mr Torshel's design for harmonising the Bible.

Ver. 2. **This month.]** Called Abib in #Ex 13:4; with us called March or April; when the day lengthening, and the sun ascending, each thing begins to revive. To show, saith one, that by the true Passover, Christ Jesus, not only is our time and all other things sanctified, but also that we should in recent remembrance of that benefit of our redemption, all our days and years be thankful to our gracious Redeemer, and that by his death, true life and reviving came unto mankind.

It shall be the first month,] viz., In respect of sacred, not civil affairs, as Junius here proveth out of Josephus. {a} The jubilees began in September. {#Le 25:8 Ex 23:16} The creation of the world began then, as some will have it: but Luther and others think it was in the spring rather.

{a} *Antiq.*, lib. i. cap. 4.

Ver. 3. **In the tenth day.**] The paschal lamb was taken up the tenth day, but not sacrificed till the fourteenth, that they might "so kill the passover" as first to "sanctify themselves and prepare their brethren." {#2Ch 35:6} For which cause also it was a received tradition among the Jews, that during those four days the lamb was tied to their bedposts. {a}

{a} Hospin., *De Orig. Fest.*, cap. 5.

Ver. 4. **Shall make your count,**] *sc.*, Of communicants; that the whole may be eaten up, and every one have enough. Spiritual blessing may be divided in *solidum*: one may have as much as another, and all alike. The Gentiles also are called to fruition and feeding on the Lamb.

Ver. 5. **Without blemish.**] Christ, that immaculate Lamb of God, was hereby typified, {#1Pe 1:19} {See Trapp on "1Pe 1:19"}

From the sheep, or from the goats.] A lamb; to show Christ's innocency, meekness, patience, profitableness. Or a kid; to show that he was a sinner; (1.) By imputation, for "the Lord made our sins to meet upon him"; {#Isa 53:6} (2.) By reputation, for "he made his grave with the wicked." {#Isa 53:9}

Ver. 6. **Until the fourteenth day.**] {See Trapp on "Ex 12:3"}

In the evening.] Christ came in the evening of the world; {#Heb 1:2} in "the last hour" (εσχατη ωρα, #1Jo 2:11); when all lay buried in darkness; in the eventide of our sin and death.

Ver. 7. **And strike it on the two sideposts.**] Not on the threshold. We may not "tread under foot the Son of God, or count the blood of the covenant an unholy thing," {#Heb 10:29} but get "our hearts sprinkled" therewith by the hyssop branch of faith "from an evil conscience, that we may serve the living God." {#Heb 9:14}

Ver. 8. **In that night.**] By candle light. So must we feed upon Christ, *lumine supernaturali*. "By his knowledge doth God's righteous servant justify many." {#Isa 53:11}

Roast with fire.] Not raw: we may not grossly conceive of Christ, nor rashly receive him. Not boiled, but roast: to show that Christ was roasted in the fire of his Father's wrath: *et sicut tostis cibariis non adhibentur alia, ut in elixis fieri consuevit: ira solum Christum debemus apprehendere fide*, saith an interpreter. {a}

And unleavened bread,] { See Trapp on "1Co 5:7" } { See Trapp on "1Co 5:8" }

And with bitter herbs.] To teach that, "looking upon Christ whom they have pierced," men must be "in bitterness," {#Zec 12:10} and feel what "an evil and bitter thing sin is," {#Jer 2:19} being ready to suffer hardship with Christ, though he should feed us to the full with bitter herbs, and "make us drunken with wormwood." {#La 3:15}

{a} Alsted.

[Ver. 9. **His head with his legs.**] To let us see our need of whole Christ, and our most perfect communion with him.

Ver. 10. **And ye shall let nothing of it remain.**] We may not presume to sin in hope of pardon. Christ will not stand us for a sinning stock.

Ver. 11. **With your loins girded.**] As pressed and intent to the service. So we should be at all times, but especially when to depart out of the Egypt of this life, and to take heaven by force. Then, if ever, we should *hoc agere*, "gird up the loins of our minds," &c. {#1Pe 1:13}

And ye shall eat it in haste.] As not doubting of deliverance, and waiting a call out of life.

It is the Lord's Passover.] A sacramental expression, like that of our Saviour, "*This is my body*". {#Mt 26:26} { See Trapp on "Mt 26:26" } The sacraments of the Old Testament were both sacraments and types: but those of the New, are sacraments only.

Ver. 12. **And I will smite all the firstborn.**] This crosseth not that in **#Eze 18:20**, "The son shall not bear the iniquity of his father"; for God never punisheth the innocent, because all are guilty before him. These Egyptians had slain Israel, God's firstborn. And it is the observation of Theodoret, that when God smote Pharaoh's firstborn, he drew blood of the arm for the cure of the head: which, because it mended not thereupon, came also to confusion.

And against all the gods of Egypt.] As he did here upon the Popish idols in the beginning of the Reformation, by detecting their vanity, and laying their honour in the dust.

Ver. 13. **I will pass over you.**] Or, overlook you. So he dealeth oft by his, who should therefore keep a passover for our safety.

Ver 14. **By an ordinance for ever.**] Till "Christ our passover" should be "sacrificed for us"; **{#1Co 5:7}** and then the Christian passover was to succeed.

Ver. 15. **Ye shall put away leaven.**] All unsoundness in point of faith, and insincerity in point of practice. **{See Trapp on "1Co 5:7"}** The Jews, at this day, on the night before their passover, search and sweep every mouse hole for crumbs of leaven with wax candles. If they find none, they purposely fling down some, that they might not seem to have prayed and laboured in vain.

Ver. 16. **A holy convocation.**] This same word, in the Hebrew, signifieth the Holy Scripture; to teach us, saith one, that the Scriptures ought to be read in the congregation and holy assemblies.

{#Ne 8:9}

Ver. 17. **In this selfsame day.**] Heb., In the body, or strength, of this day: so the midday is called. Art thou delivered, helped? write up the time and place.

Ver. 18. **Until the one and twentieth day.**] As Augustine said of the feast of pentecost, might these of the passover, may we of the Gun Powder Plot; *Gaudet produci haec solemnitas*. It were well if this holiday were a double day.

Ver. 19. **No leaven found.**] **{See Trapp on "Ex 12:15"}**

Shall be cut off.] For a small fault, as it may seem to some: but the less the matter the greater is the contempt in denying to do it. Keep therefore God's commandment as the sight of thine eye. Look to those *minutula legis*, that ye may live.

Ver. 20. **Ye shall eat nothing leavened.**] Watch carefully against corruption in life and doctrine: be punctual in your preparation to and participation of the Christian passover.

Ver. 21. **All the elders of Israel.**] The masters of families, who in this family service were to kill and eat, and set before the rest of the household, as priests at home; and to show them the meaning of that mystery.

Ver. 22. **A bunch of hyssop.**] A herb of a purging property. See #1Co 6:11.

The blood that is in the bason.] The remembrance of Christ's bloody passion must be kept fresh in our hearts. {a}

Strike the lintel.] Profess Christ crucified; honour him by a holy conversation; mind trim in your outgoings and incomings.

None of you shall go out.] Be not "of those that withdraw to perdition, but of them that believe to the salvation of the soul." {#Heb 10:39} Mingle no more with the Egyptians.

{a} *Tam recens mihi nunc Christus, ac si hac hora fudisset sanguinem. -Luth.*

Ver. 23. **Will not suffer the destroyer.**] Angels delight to be executioners of God's judgments, and saviours of his people.

Ver. 24. **For ever.**] {See Trapp on "Ex 12:15"}

Ver. 25. **Ye shall keep this service.**] Yet with some variation of circumstance.

Ver. 26. **When your children.**] Children are to be carefully catechised and informed. {#Eph 6:4} {See Trapp on "Eph 6:4"} Luther scorned not to profess himself *discipulura catechism*, a catechism scholar.

Ver. 27. **Bowed the head.**] In token of submission to the command, and thankfulness for such a salvation.

Ver. 28. **Went away, and did, &c.**] They that will not timeously obey God's sweet precepts, shall one day have no other command to obey but that bitter, *Ite maledicti*, "Go, ye cursed," &c.

Ver. 29. **From the firstborn of Pharaoh.**] See #Ex 12:12.

Ver. 30. **For there was not a house.**] Neither is there a house amongst us, hardly, where not one but many are "dead in trespasses

and sins." Our land even stinks again with such, as Egypt did with the frogs.

Ver. 31. **And he called for Moses.**] That is, He sent them to be packing. See #Ex 10:29.

Ver. 32. **Bless me also.**] So Maximinus, the persecutor, being sorely diseased, sent to beg the prayers of the Church. "In their month you shall find" these wild asses. {#Jer 2:24}

Ver. 33. **We be all dead men.**] *Quis autem vult mori? prorsus nemo.* Everything makes much of life, from the highest angel to the lowest worm. {a}

{a} Ζωον φιλοζωον ο ανθρωπος.—*Aristot.*

Ver. 34. **Took their dough, &c., upon their shoulders.**] Not upon their camels, which, saith Aben Erza, were laden with the precious things borrowed of the Egyptians. Rab. Solomon saith, it was to show their cheerfulness in obeying the command of God. See a better reason afterwards, in #Ex 12:39.

Ver. 35. **And they borrowed.**] For their use at that solemn feast they were to keep in the wilderness. The Egyptians denied them nothing; as willing to be rid of them upon any terms. {a}

{a} *Pons aureus fugienti hosti extruendus*

Ver. 36. **Spoiled the Egyptians.**] {See Trapp on "Ex 8:2"}

Ver. 37. **About six hundred thousand.**] So that promise to Abraham was fulfilled, in #Ge 15:14; and that to Jacob, in #Ge 46:3.

Ver. 38. **And a mixed multitude.**] Of strangers, that "took hold of the skirts of these Jews, and said, We will go with you," {#Zec 8:23} but afterwards turned tippet, {#Nu 11:4} lusted greatly and greedily, and made Israel to sin. Coals touched will either burn or sully us.

Ver. 39. **And they baked unleavened cakes.**] A memorial of which sweet mercy they kept on foot by that yearly feast of unleavened cakes. {#De 16:3}

Ver. 40. **Was four hundred and thirty years,**] sc., From the time that Abraham began to sojourn in the land of Canaan, and to pass into Egypt. {#Ge 12:10} See #Ga 3:17, {See Trapp on "Gal 3:17"}

Ver. 41. **Even the selfsame day.**] God, saith one, had well nigh forfeited his bond; but ere the sun went down he payed the debt. His premises are good surehold. At midnight the firstborn were slain, because then exactly the four hundred and thirty years were expired.

Ver. 42. **This is that night.**] That, with an accent. God expects our returns should be answerable to our receipts. God's blessings are binders; and of all things he can least abide to be forgotten.

Ver. 43. **There shall no stranger, &c.**] Strangers are excluded; to show that the faithful only have fellowship with Christ; *contra quam Lutherani ineptiunt*, saith one.

Ver. 44. **When thou hast circumcised him.**] And so adinitted him into the fellowship of the faithful. A man must live before he can be nourished; bred before he can be fed.

Ver. 45. **A foreigner.**] Unless a proselyte.

Ver. 46. **In one house.**] To teach them unity; which, indeed, is not anywhere found but in the Church. "My dove is but ore." {#So 6:9}

Ver. 47. **Shall keep it.**] Or perish for their neglect. *Aut faciendum, aut patiendum*; either men must do it, or die for it.

Ver. 48. **No uncircumcised person shall eat thereof.**] The Chaldee hath it, No profane person. So God saith, "No stranger uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary." {#Eze 44:9}

Ver. 49. **And unto the stranger.**] The proselyte, who is *Peregrinus iustitiae, non solum peregrinus portae*, as the Rabbins distinguish,

Ver. 50. **So did they.**] Very submissive they were at first; but it lasted not long, as the story showeth and the psalmist oft complaineth.

Ver. 51. **The selfsame day.**] See on #Ex 12:41 God is very precise and punctual. We have a saying much like ourselves, A day breaks no square. But it is not so with God.

Chapter 13

Ver. 1. **And the Lord spake.**] God hath a saying to such as he hath saved: and what it is, see #Ex 13:2.

Ver. 2. **It is mine.**] By right of redemption also. He that is saved is "not his own"; {#1Co 6:19} but his that saved him. *Servati sumus ut serviamus*. {#Lu 1:74} God hath sworn we shall do so, {#Lu 1:73} or else never come to his kingdom. {#Ps 95:11}

Ver. 3. **Remember.**] Heb., To remember, indefinitely; q.d., Remember perpetually, and commemorate.

Ver. 4. **In the month Abib.**] The flowery month, as Micarius calls it.

{See Trapp on "Ex 12:2"}

Ver. 5. **A land flowing with milk and honey.**] Where fulness may breed forgetfulness, saturity, security.

Ver. 6. **Seven days.**] Figuring our whole life.

Ver. 7. {See Trapp on "Ex 12:19"} {See Trapp on "Ex 12:20"}

Ver. 8. **And thou shalt show.**] {See Trapp on "Ex 12:26"}

Ver. 9. **And for a memorial**] {See Trapp on "Mt 23:5"}

Ver. 10. **From year to year.**] The Chaldee hath it, From time to time. We have the Lord's Supper, that sweet ordinance wherein Christ "kisseth us with the kisses of his lips," and giveth us a privy seal of his love, much oftener: yet not so oft as the primitive Christians, who had it weekly: whence it was called *Panis hebdomadarias*. Yea, Basil tells us, that they ate the Lord's Supper three or four times a week—viz., on Wednesdays, Fridays, and Lord's-days: but that was a time of persecution.

Ver. 11. **Land of the Canaanites.**] A general name to all those seven accursed nations.

Ver. 12. **The males shall be the Lord's.**] This God did, that with the firstborn son, commonly best beloved, he might draw all the love to himself.

Ver. 13. **And every firstling of an ass.**] This God would not have paid him in kind, *eo quod asinus tardum et pigrum animal*, as Bellarmine gives the reason. The zealous God hates dulness. *Tardis mentibus virtus non facile committitur.* {a}

{a} *Tusc. Quaest.*, lib. v.

Ver. 14. **That thou shalt say unto him.**] *Plantas tenellas frequentius adaguaré proderit*, young plants must be often watered.

{a}

{a} *Primas. Greg. Mag.*

Ver. 15. **Would hardly let us go.**] Heb., Was hard to send us away, He had as leave have been knocked on the head almost as have done it. It was morely extorted, as sour juice is wrung out of a crab apple. It was an honest prayer of an ancient, *Domine duc me quo non volo*.

Ver. 16. **Frontlets.**] Phylacteries. See on #Mt 23:5,6. The right use of them was memorative: the superstitious use, preservative against the power of sin.

Ver. 17. **That God led them not.**] He carefully chose their way out of Egypt; not the nearer, but the safer. He tempts not above what we are able: but so orders the matter, that evils are not ready for us till we for them.

Ver. 18. **God led the people about.**] Philo writeth, that it was not much above three days' journey from Egypt to Canaan the other way: *Sed Dei voluntas est summa necessitas.* {a}

{a} Tertul.

Ver. 19. **And Moses took the bones of Joseph.**] And with those, as it is likely, the bones of the other patriarchs too. {#Ac 7:16}

Ver. 20. **From Succoth.**] Their first rendezvous. {#Ex 12:37}

Ver. 21. **And the Lord, &c.**] See #Ps 105:39 Isa 4:5,6. God protects, directs, and every way suits the necessities of his people.

Ver. 22. **He took not away.**] This is reckoned, as well it might, for a great mercy, by those holy Levites in #Ne 9:19. The Romans' *Vibilia* was but an imaginary deity; and her help in this kind a mere fancy.

Chapter 14

Ver. 1. **And the Lord spake.**] It was of God, then, that the people fell into such straits: that where human help failed, divine might come in. {a}

{a} *Necesse est adesse divinum, ubi humanum cessat auxilium.* -Philo Jud.

Ver. 2. **That they turn,**] i.e., Return. In passing the Red Sea, the Israelites made a semicircle. Compare #Ex 13:20 Nu 33:8. God must be followed, though he lead us through a maze or labyrinth.

Ver. 3. **They are entangled.**] Perplexed; intricated; they know not what to do, or which way to turn. Enemies watch opportunities, but oft miss of their meaning.

Ver. 4. **And I will be honoured.**] By subduing this sturdy rebel, and bringing "his violent dealing upon his own pate." {#Ps 7:16} When the prophet cried to Jeroboam's altar, it clave presently asunder. {#1Ki 13:2,3} But the mighty "hammer" of "God's word," {#Jer 23:29} with ten miracles, gave ten mighty strokes at Pharaoh's heart, and yet could find no entrance. God will therefore now take another course with him.

Ver. 5. **That the people fled,**] i.e., Ran quite away, without any resolution ever to return. This troubled the tyrant. Crowns have their cares. Little David likes his hook the better ever since he saw the court.

Ver. 6. **Made ready his chariot.**] To meet his destruction.

Ver. 7. **Six hundred chosen chariots.**] They fought of old out of chariots armed with scythes and hooks; which at first were a terror, and after a scorn. {a}

{a} Veget., lib. i. cap. 24.

Ver. 8. **With a high hand.**] Bravely; boldly; in battle array, not as runaways; in all comely equipage.

Ver. 9. **But the Egyptians pursued.**] And God made fair way before them, till they came into the Red Sea.

Ver. 10. **And they were sore afraid.**] Because sorely distressed. They saw no way to escape, unless they could have gone up to heaven: which because they could not, heaven came down to them, though unworthy, that God might get him a name. {#Isa 63:12,14} The Israelites herein were far more happy than those ancient Britons, who, being greatly distressed by their northern enemies in the time of Valentinian III, implored the aid of Aetius, the Roman prefect of Gaul, using these words: "To Aetius, thrice consul, the sighs of the Britons": and after thus they complain, "The barbarous enemy beats us to the sea; the sea beats us back to the enemy: between these two kinds of deaths, we are either murdered or drowned." {a} But their implorations prevailed not. Neither found they any other remedy than what the Prince of Orange showed to his soldiers at the battle of Newport; when they had the sea on one side and the Spaniards on the other. If, saith he, you will live, you must either eat up these Spaniards, or drink up this sea. {b}

{a} Daniel's *Chronicle*.

{b} *Hist. of Netherl.*

Ver. 11. **Because there were no graves.**] Thus "they provoked him at the sea, at the Red Sea; nevertheless he saved them for his name's sake." {#Psa 106:7,8}

Ver. 12. **Is not this the word?**] *Invalidum omne natura querulum.*
{a} Weak spirits are ever quarrelling and contending.

{a} Seneca.

Ver. 13. **Stand still, and see the salvation.**] Thus God "heard their cry at the Red Sea," {#Ne 9:9} though it were not the cry of faith, but of fright and perturbation. So he "heard the voice of the lad." {#Ge 21:17}

Ver. 14. **Ye shall hold your peace,**] i.e., Ye shall neither say nor do.

Ver. 15. **Wherefore criest thou unto me?**] so., With inward groanings, without any audible voice. *Moses egit vocis silentio, ut corde clamaret.* And God was readier to answer than he to ask.

Speak unto the children of Israel,] q.d., There is something more to be done than to pray. *Ora et labora.* {a} We must not only crave God's help, but be forward in the course whereby to make way for God's help.

That they go forward.] Though upon a manifest danger. This is an act of strong faith, pure obedience.

{a} August.

Ver. 16. **But lift thou up thy rod.**] This rod God makes use of, fo: the greater manifestation of his own power, and the gracing of his servant Moses.

Ver. 17. **I will harden.**] See on #Ex 9:35.

Ver. 18. **When I have gotten me honour.**] Made me "a name as at this day." {#Ne 9:10} For this he was famous in far countries. Jethro, the first proselyte to the Jewish Church, was hereby converted, say the Rabbins. And the Philistines cry, "Woe unto us! these are the gods that smote the Egyptians with all the plagues in the wilderness." {#Isa 4:8}

Ver. 19. **And the Angel of God.**] Christ, the Angel of God's presence. See #Ex 13:21 23:23.

Went behind them.] So "the glory of the Lord" was "their rearward." {#Isa 58:8} He will be to his both van and rear. {#Isa 52:12}

Ver. 20. **A cloud and darkness to them.**] {See Trapp on "Heb 12:2"}

Ver. 21. **And Moses stretched out his hand.**] Of that pseudo-Moses that cozened many credulous Jews of Crete into the midst of the sea, anno 434, see Funceius's Chron. at that year.

And the waters were divided.] So was that torrent of fire, if Aristotle {a} may be believed, that ran from Etna, consuming the country, and yet parted itself; making a kind of a lane for those that ventured to rescue their aged parents.

{a} *De Mundo*, cap. 6.

Ver. 22. **Were a wall unto them.]** Every main affliction is our Red Sea, saith one, which, while it threatens to swallow, preserves us.

Ver. 23. **And the Egyptians pursued.]** God permitting it, and making fair weather before them, they also blustering, and "breathing out threatenings," saying, "I will pursue, I will overtake, I will divide the spoil," &c., till anon "they sank as lead in the mighty waters." {#Ex 15:9,10}

Ver. 24. **In the morning watch.]** God "watcheth upon the evil to bring it" upon his enemies then when he may do them a greatest mischief. {#Da 9:14} He picketh his times for vengeance: "Now will I rise, saith the Lord; now will I be exalted; now will I lift up myself." {#Isa 33:10}

The Lord looked unto the host.] He set his eyes upon them; as Paul did upon Elymus the sorcerer; with highest offence, and utmost indignation. After which lightning follows that terrible thunderclap, wherewith he troubled them and took off their wheels. See **#Ps 77:18,19,18:15**.

Ver. 26. **That the waters may come again.]** By wind that God sent. {#Ex 15:10} "The winds blow, the waters flow." {#Ps 147:18}

Ver. 27. **Returned to his strength.]** For by being divided, it had been weakened. *Si collidimur, frangimur.* The daughter of dissension is dissolution.

Ver. 28. **There remained not so much as one of them.]** No more doth there of our subdued iniquities. {#Mic 7:10} *Peccata non redeunt.* We shall see them no more, any otherwise than these Israelites did their enemies, dead upon the shore.

Ver. 29. **But the children of Israel walked upon dry land.]** This is applied as a type of Christ, {#1Co 10:2} to show that Christ is present with his people, to save them in all troubles and afflictions, {#Isa 43:2} and from all their spiritual enemies and sins, both by justification and sanctification, {#Mic 7:19} through faith in him, {#Heb 11:29} and will in the end give them songs of victory and triumph. {#Ex 15:1 Re 15:3}

Ver. 30, 31. **Thus the Lord.**] A mercy never enough memorised. What, then, is our redemption from sin, death, and hell

Ver. 31. {See Trapp on "Ex 14:30"}

Chapter 15

Ver. 1. **Then sang Moses.**] Presently upon the deliverance, while their hearts were hot, and the mercy fresh. No part of the thank offering might be kept unspent till the third day. Benefits soon grow stale, and putrify, as fish.

Ver. 2. **I will prepare him a habitation.**] Or, I will adorn him i I will give him ornaments and trimmings. Such God accounts our poor praises.

Ver. 3. **The Lord is a man of war.**] Yea, he alone is a whole army of men, van and rear both. {#Isa 52:12} He sends the sword; {#Eze 14:17} musters the men; {#Isa 13:4} orders the ammunitiion; {#Jer 50:25} gives the victory: whence he is here stiled by the Chaldee, The Lord and Victor of wars.

Ver. 4. **In the Red Sea.**] So called, haply, from that red man, Esau or Edom, who usurped the dominion of that sea, now called *Sinus Arabicus*.

Ver. 5. **As a stone.**] So shall Rome. {#Re 15:5,18:21 Mic 7:19} The Jews, saith Montanus, took those things they abominated as filthy and unclean, and threw them into the sea. {a}

{a} Ex lib. Misna. cap. de Phase.

Ver. 6. **Hath dashed in pieces.**] "It is a fearful thing to fall into the" punishing "hands of the living God." {#Heb 10:31} For "who knoweth the power of his anger?" {#Ps 90:11}

Ver. 7. **That rose up against thee.**] Because against thine. There is a league, offensive and defensive, betwixt God and his people.

Ver. 8. **And with the blast.**] In celebrating God's favours, we must be punctual and particular.

Ver. 9. **The enemy said, I will.**] They made account all was their own, but were soon confuted, as were likewise Sisera and Sennacherib. Where the beginning of a business is confidence, the end is confusion.

Ver. 10. **Thou didst blow, &c.**] Here it was that the arm of the Lord put on strength to cut Rahab, and wound the dragon. {#Isa 51:9}

Ver. 11. **Who is like unto thee?**] One of the most stately descriptions of God that is found in Holy Writ. God is to be magnified: we must make room for him. This chapter #Ex 15 and #Jud 5 are rightly called by one, "monumental chapters."

Ver. 12. **The earth swallowed them,**] That is, the sea, which compasseth the earth about as a girdle: God having set the solid earth upon the liquid waters. See #Jon 2:6 Ps 24:2.

Ver. 13. **Unto thy holy habitation.**] Canaan, where God chose to dwell. This he is said already to have done, because he would certainly do it. God's promises are his performances, and every former mercy a pledge of a future.

Ver. 14. **So, now shall take hold.**] So it did. {#Isa 4:8}

Ver. 15. **Then the dukes of Edom.**] See #De 2:4.

The mighty men.] See it fulfilled, #Nu 22:3.

Shall melt.] So they did. {#Jos 2:9-11}

Ver. 16. **Till thy people pass over.**] Over Jordan; as now they have done over the Red Sea, into Canaan.

Ver. 17. **Of thine inheritance.**] Provided and purchased by thee for thy firstborn, Israel.

Ver. 18. **The Lord shall reign.**] *Gaudeo quod Christus Dominus est; alioqui totus desperassem,* writes Miconius to Calvin, upon the view of the Church's enemies. The Lord Christ reigneth: or else I had been out of all hope of better.

Ver. 19. **For the horse of Pharaoh.**] A good soul is altogether unsatisfiable in sanctifying God's name, and setting forth his goodness. Should I do nothing else all the days of my life, said that martyr, yea, as long as the days of heaven shall last, but kneel on my knees and repeat David's Psalms; yet should I fall infinitely short of what I owe to God. {a}

{a} Act. and Mon.

Ver. 20. **And Miriam.**] Souls have no sexes: and if souls follow the temperament of their bodies, as philosophy saith they do, women's bodies consist of rarer rooms, of a more exact composition than men's do.

Ver. 21. **Sing ye to the Lord.**] This seems to have been the burden of the song: as #Ps 134:1.

Ver. 22. **And found no water.**] Thirst and bitterness was their first bad omen on their journey.

Ver. 23. **They could not drink.**] Water they now had, but what the better? God can give us blessings, but with such a tang, that we shall have no great joy of them.

Ver. 24. **Murmured against Moses.**] He must bear the blame of all. Public persons are sure to have an ill life of it. *Qui vitaverit culpam, non effugit infamiam.* {a}

{a} Seneca.

Ver. 25. **Showed him a tree.**] A type of Christ's sweet cross, and easy yoke, that sweeteneth and facilitateth all our light afflictions. The Jewish doctors tell us that this tree was bitter, and give us this note; It is the manner of the blessed God to sweeten that which is bitter by that which is bitter. {a}

{a} In Tanct. sive *Ilmedenu*.

Ver. 26. **And said, If thou, &c.**] This God premiseth as a preface to the law, to be shortly after given in Sinai.

I am the Lord that healeth thee.] Both on the inside, by "forgiving all thine iniquities," and on the outside, by "healing all thy diseases." {#Ps 103:3} I am Jehovah the physician. And *Omnipotentii medico nullus insanabilis occurrit morbus.* {a} To an almighty physician no disease is incurable.

{a} Isidor.

Ver. 27. **And they came to Elim.**] The heathens slandered the Jews, that they found these fountains by the means of certain asses that guided them. Whence they are called *Asinari* by Melon and Appion of Alexandria; who affirmed that for this cause the Jews worshipped the golden head of an ass, &c. {a}

{a} Corn. Tacit., *Annul.*, lib. xii.

Chapter 16

Ver. 1. **Unto the wilderness of Sin.**] So called because it bordered upon the city of Sin, whereof see #Eze 30:15,16 20:35,36. Or, of the many brambles that grew therein.

Ver. 2. **And the whole congregation.**] The most part of the people. *Diaconos paucitas honorabiles fecit,* saith Jerome: *sic et veros Israelitas.*

Ver. 3. **To kill this whole assembly.**] Thus discontent will say anything: neither careth it how true the charge be, but how stinging and stabbing.

Ver. 4. **I will rain bread from heaven.**] Not hell from heaven, as once he did upon Sodom. "If thine enemy hunger, feed him," as God here doth.

Ver. 5. **On the sixth dug they shall prepare.**] The Jews' preparation for the Sabbath began at three o'clock in the afternoon. The best and wealthiest of them, even those that had many servants, did with their own hands further the preparation. So that sometimes the masters themselves would chop herbs, sweep the house, cleave wood, kindle the fire, &c. {a}

{a} Buxtorf., *Synagog.*

Ver. 6. **That the Lord.**] And not we without his authority: so that in murmuring against us, ye have set your mouths against heaven. *Caveant μεμψυχοιροι:* "Grudge not: behold, the Judge standeth before the door." {#Jas 5:9}

Ver. 7. **Ye shall see the glory of the Lord.**] Shining in that wonderful work of his, the bread from heaven. Compare #Nu 14:21 Joh 11:40.

Ver. 8. **In the evening flesh to eat, &c.**] Never was prince so served in his greatest pomp, as these rebellious Israelites. How good shall we find him then to those that please him!

Ver. 9. **For he hath heard your murmurings.**] Now then "what will you do, since God riseth up and since he visiteth, what will ye answer?" {#Job 31:14}

Ver. 10. **Toward the wilderness.**] Where the cloud was in the forefront of their armies.

Ver. 11. **And the Lord spake,**] i.e., He had before spoken.

Ver. 12. **And in the morning.**] They have their flesh at even, and bread in the morning. God will be waited on, and give the

consummation of his blessings at his leisure. The cloud empties not itself at a sudden burst, but dissolves upon the earth drop after drop.

Ver. 13. **The dew lay round,**] i.e., The manna that came down in the dew; as Christ the bread of life doth in the ministry of the word. See **#De 32:2**. Josephus writeth, that as Moses was lifting up his hands in prayer, there fell upon them a dew from heaven, and crusted. This when he had tasted, it proved very sweet; and the nature of this manna, saith he, was such, that he who had it would desire no other meat.

Ver. 14. **The dew that lay.**] And covered the manna: whence that promise of hidden manna in **#Re 2:17**.

Ver. 15. **It is manna,**] i.e., What shall I call? *Herba Anonymus non inveniendo nomen, invenit,* saith Pliny; ^{a} so manna. Others interpret manna, a portion, an admirable gift, or meat prepared.

^{a} Lib. xxvi. cap. 14.

Ver. 16. **Every man according to his eating.**] Thus they were inured *in diem vivere*, as Quintilian saith the birds do, to depend upon God for their daily bread.

Ver. 17. **Some more, some less.**] *Secundum proportionem arithmetica, sed non secundum proportionem geometricam.* As a man had more or less mouths in his family to feed.

Ver. 18. **He that gathered much.**] ^{See Trapp on "2Co 8:15"}

Ver. 19. **Let no man leave of it, &c.**] It was to be gathered in the morning, and not kept till the morrow. "I made haste and delayed not," saith David. ^{#Ps 119:60}

Ver. 20. **Left of it until, &c.**] Either through distrust or curiosity.

Ver. 21. **It melted.**] Or, Putrified, faded, dissolved. Some Papists derive their Mass from this root: and well it may; *nam per eam omnis pietas linquefacta est et dissoluta,* saith Rivet: for it is the utter bane of all good, as being a mass or heap of abominations.

Ver. 22. **And told Moses.**] As fearing that the people had not done so well, as indeed they did: or, as desirous of further direction.

Ver. 23. **Lay up for you, &c.**] This is no plea for the Popish keeping of their bready god in a pyx; for here was a command so to do, lest the Sabbath should be profaned: but for the other there is none.

Ver. 24. **Till the morning.**] The Sabbath morning, wherein it putrified not, but continued sound and savoury by the special hand of God; that they might keep the Sabbath, as it appears here they did

before the law given at Sinai. Papists press the sanctification of the Sabbath as a mere human institution in religious worship. Our anti-Sabbatarians took this text for an anticipation only, and made little account of the fourth commandment, which Spalato had taught them was done away, &c.

Ver. 25. **Eat that to day.**] So shall those that labour in the Lord rest and feast in heaven. Thus the Rabbis moralise it.

Ver. 26. {See Trapp on "Ex 16:30"}

Ver. 27. **And it came to pass.**] {See Trapp on "Ex 16:20"} Some unruly beasts, masterless monsters, will be breaking over the hedge: but the law will hamper them.

Ver. 28. **How long refuse ye.**] The rulers are disgraced for the people's unruliness.

To keep my commandments?] For in breaking that one of the Sabbath they had broken all: the whole law is but one copulative. See #Jas 2:10.

Ver. 29. **Hath given you the Sabbath.**] And a great gift it was. {#Ne 9:14} Were it not for the weekly Sabbath we should all run wild.

Abide ye every man in his place.] Sabbath, coming from *Shabath*, to cease or rest, hath some affinity with *Jashabh*, to sit still, and with *Shabach*, to worship and give praise; to show that this rest must be sanctified: for else it is but *asinorum sabbatum*, as one saith, the Sabbath of the ox and ass; for these also must rest.

Ver. 30. **So the people rested.**] According to their custom, though probably intermitted for a season in Egypt, during their hard servitude. *Sed rationem reddat qui potest*, aith a learned doctor; {a} *are, ante legem promulgatam, in die septimo cessavit manna, nisi quia, ad exemplum Domini, ab ipsius mundi primordi invaluisset sabbati observatio*. This ceasing of manna on the seventh day shows that the Sabbath was kept from the beginning.

{a} Dr Prideaux.

Ver. 31. **And the taste of it.**] It had not all manner of good tastes, according to every man's appetite, {#Nu 11:8} else why should the people lust and murmur as there they did? {#Ex 16:4,5}

Ver. 32. **Fill an omer.**] Monuments and memorials of God's great mercies are to be set up, lest, as it fares with children, eaten bread be soon forgotten.

Ver. 33. **Take a pot.**] A golden pot. {#Heb 9:4} Strabo {a} writeth, that the Metapontini, after a plentiful harvest which had much enriched them, dedicated to Apollo at Delphi χρυσου θερως, a harvest of gold.

{a} Geog.

Ver. 34. **To be kept.**] For the use of succeeding ages in the most holy places. So Christ, glorified in his humanity, abides for ever.

{#Heb 7:24}

Ver. 35. **Until they came.**] So, till we come to heaven shall we have need of ordinances.

Ver. 36. **Of an ephah.**] Or, Of a bushel: a plentiful allowance. {See Trapp on "Joh 2:7"}

Chapter 17

Ver. 1. **After their journeys,**] i.e., After they had first been at Dophkah, and at Alush. {#Nu 33:12-14}

There was no water.] Bread they had from heaven, but wanted water. Our condition here is a condition of singular indigency: we are ever wanting somewhat or other.

Ver. 2. **The people did chide with Moses.**] As they did before for bread. And as thirst is the more eager appetite, so they are more eager and earnest for water than they were for bread.

Wherefore do ye tempt the Lord?] viz., Whether he be amongst you and be able by miracle to relieve you.

Ver. 3. **Murmured against Moses.**] Magistrates have many times a weary life with the mutinous multitude. Seneca observeth of Egypt, -it proved true of this people newly come out of Egypt, -that it was *loquax et ingeniosa in contumeliam praefectorum provincia: in qua, qui vitaverit culpam, non effugit infamiam;* That it was a province apt to prate against their governors, and to cast a slur upon them, though never so well deserving.

Ver. 4. **Ready to stone me.**] Well might he ask with our Saviour, "For which of my good works do ye stone me?" {#Joh 10:32} But the belly hath no ears.

Ver. 5. **Take with thee of the elders.**] As witnesses of this great work of God; which the people for their unbelief might not behold. God puts up with their rebellion, and satisfies their thirst: but yet intimates his just displeasure, by denying them this privilege of seeing the rock smitten.

Ver. 6. **Upon the rock.**] If God had not stood upon the rock, in vain had Moses struck it. Means must be used, but God only depended upon for success. It is he alone that sets the rock abroaeh.

Thou shalt smite the rock.] Herein a type of Christ "stricken, smitten of God, and afflicted." {#Isa 53:4 1Co 10:4}

And there shall come water out of it.] Not fire—that had not been so miraculous—but water. This "cleaving the" hard "rock," {#Ps 78:15} this "turning of the flint into a fountain," {#Ps 114:8} was a work of Omnipotency, and is therefore much celebrated. {#De 8:15 Ps 105:41 Ne 9:15} Dioseorides tells us of the stone *Galactites, quod succum emittat lacteum*, that it yields a kind of moisture like milk: which, if it "be true, is very strange.

That the people may drink.] And so be cooled and comforted in their weariness and wanderings. "Ho, every one that thirsteth," &c. {#Isa 55:1}

Ver. 7. **Is the Lord among us?**] As if that could not be, and they athirst. But he is most present when he afflicts. "He knows our souls in adversity." {#Ps 31:7}

Ver. 8. **Then came Amalek.**] Not having the fear of God before his eyes, {#De 25:18} but carried on by the ancient enmity: for Amalek was Esau's grandchild.

Ver. 9. **I will stand on the top.**] Where the people might see him with that ensign in his hand, and be encouraged. Xerxes used to pitch his tent on high, and stand looking on his army when in fight, for their encouragement.

Ver. 10. **Aaron, and Hur.**] This Hur, saith Josephus, was husband to Miriam, and Moses's deputy. {#Ex 24:14}

Went up to the top of a hill.] To pray together. In the congregation where the saints are praying, there the arrow, shield, and spear are broken. {#Ps 76:3} From thence shalt thou help us, said the people to David; {#2Sa 18:3} that is, thy prayers shall prevail with God for our assistance. *Non tam praeliando quam precando.* The king of Sweden, as soon as he set foot in Germany, fell down to prayer, and he proved very victorious.

Ver. 11. **When Moses held up his hand.]** The push of Moses's prayers did more than the pikes of all Israel besides. *Moses orat et vincit, cessat et vincitur;* saith one. Great is the power of prayers. Henricus Anceps, the Emperor of Germany, slew and put to flight a huge army of the Hungarians, his soldiers all crying out with a loud voice, *Kyrie eleison; Kyrie eleison!*—i.e., Lord, have mercy upon us; Lord, have mercy upon us! This was done before the city of Mersburg. {a}

{a} Bucholz., *Chronol.*

Ver. 12. **But Moses's hands were heavy.]** It is a praise proper to God, that "his hand is stretched out still": as for men, even the best, though "the spirit" in them be "willing, yet the flesh is weak," {#Mt 26:41} and will not suffer any long intention.

And Aaron and Hur stayed up his hands.] Neither did they only raise up their hands, but their minds with his. There are that here observe, that upon the fortieth day after their coming out of Egypt, Moses, Aaron, and Hur went up into the mount, where Moses's hands are thus supported, while Amalek is discomfited; and that Moses the prophet, Hur the prince, and Aaron the priest, all put together, were a type of Christ; who on the fortieth day after his resurrection ascended into the mount of heaven; where, as our prophet, priest, and prince, he holds up the hands of his intercession for his Church militant, while she fights with spiritual Amalek, sin, Satan, Antichrist, world, flesh, &c.

Ver. 13. **And Joshua discomfited.]** How should he do otherwise when he fought with such weapons Prayers are the *bombardae et instrumenta bellica Christianorum,* saith Luther i the great guns and warlike weapons of the saints. The Romans in a great distress were driven to take the weapons out of the temples of their gods, and overcame.

Ver. 14. **In a book.**] Or, In the book that thou art now in writing, viz., the Pentateuch, the most ancient book that is extant.

I will utterly put out, &c.] The portion of wicked men is to be "forgotten in the city where they had so done." {#Ec 8:10} Their memory dies with them: or, if it be preserved, it stinks in keeping, and remains as a curse and perpetual disgrace.

Ver. 15. **And Moses built an altar.**] As a lasting monument of God's great mercy in that first victory. The Romans had a custom, that the conqueror in his triumphant chariot rode to the capitol, and offered a white ox to Jupiter. {a}

{a} Liv., lib. vi. decad. 3.

Ver. 16. **Because the Lord, &c.**] Heb., The hand upon the throne of the Lord. God's hand is laid upon his own throne, as swearing to root out Amalek. Or Amalek's hand is lifted up against God's throne—that is, the Church; called God's throne of glory, {#Jer 3:17} and crown of glory; {#Isa 62:3} therefore he will have perpetual war with him. *Tua causa erit mea causa*, said the Emperor Charles V to Julius Pflugius, who, being his agent, had received wrong by the Duke of Saxony. So saith God to all that belong to him.

Chapter 18

Ver. 1. **Heard of all.**] And thereby was converted, say the Rabbis, being the first proselyte to the Jewish Church that we read of in the Scripture.

Ver. 2. **After he had sent her back.**] Because she was troublesome with her peevishness, and a hindrance to the good work in hand. {#Ex 4:25,26} *Sulla felix fuisset ni uxorem duxisset; Adrianus ni imperitasset;* Moses, both.

Ver. 3. **In a strange land.**] {See Trapp on "Ex 2:22"}

Ver. 4. **Eliezer.**] Or, Lazarus. We should write God's mercies upon the names of our children, or some other ways perpetuate the memory of them.

Ver. 5. **At the mount of God.**] Horeb; whither they were removed from Rephidim, though the remove be not mentioned.

Ver. 6. **And he said.**] That is, Sent him word. So God's messages to us are to be received as his own immediate words; "He that heareth you, heareth me."

Ver. 7. **And did obeisance.**] Sir Thomas More, Lord Chancellor, would, in Westminster Hall, beg his father's blessing on his knees.

Ver. 8. **All that the Lord had done.**] It is not enough to relate God's mercies to us in the lump, and by wholesale; but we must instance the particulars both to God and men.

That had come upon them.] Heb., Had found them; yet not without a providence. {#Job 5:6} God cuts us out our various conditions: it is his hand that finds us when we suffer aught.

Ver. 9. **And Jethro rejoiced.**] So must all Sion's sons. {#Isa 66:10}

Ver. 10. **And Jethro said, &c.**] Cheerfulness makes thankfulness. {#Lu 1:46 Jas 5:13}

Ver. 11. **Now I know.**] {See Trapp on "Ex 18:1"} So the people knew that Jehovah was God. {#1Ki 18:37} See **#2Ch 33:13**.

He was above them.] God sits in the heavens, {#Ps 2:4} where he sees that their day is coming; {#Ps 37:13} and meanwhile scorneth these scorers; {#Pr 3:34} frights them, as he did those Syrians; {#2Ki 7:6} overawes them, as he did Laban; diverts them, as he did Saul, Sennacherib, &c., or otherwise defeats them, as he did Benhadad, disclosing their counsels, blasting their designs, &c.

Ver. 12. **Before God,**] i.e., As in his presence, with reverence and godly fear. "To feed without fear" is a foul fault. {#Jude 1:12} See my "Commonplace of Abstinence."

Ver. 13. **And the people stood by Moses.**] Being haply, as the French are said to be, very litigious; and thereunto abusing Moses's lenity: whereas had they been soundly whipped, -as among Mohammedans they are, that go to law for light matters, -there would have been but few and short suits amongst them. Sure it is, that if men's hearts were not bigger than their suits, there would not be half so many.

Ver. 14. **What is this thing?**] A man by good counsel may become an angel; nay, a god to another. Alexander, being requested by some ambassadors to show them his treasures, showed them his faithful counsellors.

Ver. 15. *To inquire of God.*] For a divine sentence is in the mouth of the Judge: therefore also the place of judicature is called the holy place. {#Ec 8:10} Let those that go to law inquire of God, and rest in his will.

Ver. 16. **When they have a matter.**] In our ordinary suits there is, for the most part, more malice than matter. The late Judge Dier, if there came any such trifling controversies to be tried before him, would usually say, that either the parties are wilful, or their neighbours without charity; because their suits were not quietly compromised.

Ver. 17. **Is not good.**] We commonly say, He that receives a courtesy, sells his liberty. But so did not Jethro.

Ver. 18. **Thou wilt surely wear away.**] Heb., Fading, thou wilt fade; as a leaf that wanteth moisture. Melancthon was wont to say, that none laboured so hard as travailing women, magistrates, and ministers. *Politici et Ecelesiastici labores maximi sunt*, saith Luther. *Atterunt enim corpus, et tanquam ex imis medullis exhauriunt succum.*

Ver. 19. **I will give thee counsel.**] A Midianite counsels Moses: God hereby teacheth him humility.

Ver. 20. **And thou shalt teach them ordinances.**] This alone will be work enough for thee, if done as it ought to be.

And shalt show them the way wherein they must walk.] The Chaldee Paraphrast hath it thus, And shalt show them the prayer which they shall pray in their synagogues.

Ver. 21. **Out of all the people.**] Magistrates must be drained from the dregs, sifted from the bran of the ordinary sort of people.

Able men.] Able and active; strong and stouthearted; wealthy also, and well grounded. See Jethro's Justice of Peace, -a sermon by Mr Sam. Ward.

Ver. 22. **So shall it be easier, &c.**] How thankless is their labour that do wilfully overspend themselves in their ordinary vocations!

Ver. 23. **To their place.**] To the Promised Land, or to their own homes, well apaid, and with good content.

Ver. 24. **So Moses hearkened.**] Of a meek man it is said that a child shall lead him: *{#Isa 11:6}* how much more so grave a counsellor as Jethro! Augustus, *ταϊς παρρησιαϊς των φιλων υπερεχαιρε*, was overjoyed with the plain dealings of his friends and counsellors; as of Mecaenas. *{a}*

{a} Dio, in Augusto.

Ver. 25. **And Moses chose.**] Not without the people's consent. {#De 1:13,14}

Ver. 27. **Into his own land.**] An honest man's heart is the place where his calling is: such a one when he is abroad is like a fish in the air; whereinto if it leap for recreation or necessity, yet it soon returns to its own element.

Chapter 19

Ver. 1. **Into the wilderness of Sinai.**] A place where were many bushes and briars. Here they received the law, which, like briars and brambles, pricketh and pierceth the consciences of evil men. And this happened four hundred and thirty years after the promise made to Abraham; not to disannul the promise, {#Ga 3:17} but to advance it; and, that guilt being discovered, and "every mouth stopped," {#Ro 3:19} we might acknowledge the riches of free grace and mercy.

Ver. 2. **For they were departed.**] {See Trapp on "Ex 18:5"}

Ver. 3. **And Moses went up.**] {See Trapp on "Ex 3:12"}

Ver. 4. **On eagles' wings.**] The eagle beats her young ones out of their sluggish nest, that they may learn to fly: there was somewhat to do to bring Israel out of Egypt. The eagle carries her young upon her wings—and not between her talons, as other birds do—openly, safely, speedily: so did God his Israel, being choice and chary of them all the way; securing them also from their enemies, who could do them as little harm as any can do the eagle's young, which cannot be shot but through the body of the old one. {a} Some by eagles here understand Moses and Aaron, who are so called, say they, *propter acumen intelligentiae et altitudinem vitae*, for the sharpness of their understanding and the loftiness of their lives. {See Trapp on "De 32:11"}

{a} Munster, in Schol. in #De 32:11, ex R. Solomon.

Ver. 5. **If ye will obey my voice indeed.**] As I am good to you in deed, and not in pretence or profession only. Nathanael was "an Israelite indeed." {#Joh 1:47} And Caleb fulfilled after God, or fully followed him; so did not Solomon. {#IKi 11:6}

Ver. 6. **A kingdom of priests.**] A holy state, such as shall be all satiated with fatness. {#Jer 31:14} {See Trapp on "1Pe 2:9"} {See Trapp on "Re 1:6"}

Ver. 7. **Laid before their faces.**] Or, Plainly proposed the mind of God. So did Paul. {παράθεμενος, #Ac 17:3} So must ministers.

Ver. 8. **All that the Lord hath spoken.]** *Sed, quid dignum tanto feret hic promissor hiatu!* How easily over estimate we our own abilities! *Pollicitis dives quilibet esse potest.* Words are good cheap.

Ver. 9. **And believe thee.]** Without suspicion of an imposture; such as was that of Mohammed.

Ver. 10. **Sanctify them to day and to morrow.]** Men must come before God with the best preparation they can get. He will be sanctified in all them that draw nigh unto him. This the blind heathens saw, and therefore said, *Ουκ εκ παροδου προσκυνειν αλλ οικοθεν παρασκευασμενοι*, worship not God by the by, but with all possible preparation. {a} Hence they had their *caena pura* before their solemn sacrifices. {b} *Numa nihil rerum sacrarum cives voluit neglectim agere. Hinc solenne illud, Hoc agite.* The ministers likewise in the primitive Church prepared the people's minds by saying *Sursum corda*, Lift up your hearts; and the deacons used to call upon the people in these words, *Oremus, attendamus*: Let us pray, let us attend. {c}

{a} Plutarch.

{b} Bucholcer.

{c} Cyprian., *De Oratione*. Chrysost. Basil.

Ver. 11. **Against the third day.]** That is, three days hence, on the day of Pentecost.

Ver. 12. **That ye go not up into the mount.]** God loves at once familiarity and fear, saith a learned divine; {a} familiarity with him in our conversation, and fear of him in his commands. He loves to be acquainted with men in the walks of their obedience, yet he takes state upon him in his ordinances, and will be trembled at in his word and judgments.

{a} Dr Hall.

Ver. 13. **They shall come up to the mount,]** i.e., To the bottom of the mount, to the foot thereof. {#Ex 19:17} {See Trapp on "Heb 12:20"} "The way of life is above to the wise," saith Solomon. {#Pr 15:24} As Moses was with God in the mount, when the people were below in the valley.

Ver. 14. **And they washed their clothes.]** In token of washing their hearts, and "cleansing themselves from all filthiness of flesh and spirit." The Gentiles also washed, that they might go to sacrifice: and the primitive Christians before prayer. {a}

{a} Plaut., in *Alul.*, act. iii. scen. 6. Tertul., *De Orat.*, cap. 11.

Ver. 15. **Be ready against the third day.**] If the word of a command expected such readiness, what shall the word of promise? &c.

Come not at your wives.] For the legal uncleanness that was in it, {#Le 15:18 Isa 21:4} figuring the filth of original sin.

Ver. 16. **There were thunders and lightnings.**] The law was delivered in this terrible manner; partly to procure reverence to the doctrine of it, and partly to set forth the nature and office of it; which is to terrify and thunder struck offenders.

Ver. 17. **To meet with God.**] Who "came with ten thousands of his saints," as Moses, that climbed up that hill, and alone saw it, says. {#De 33:2} And if he thus gave the law, how shall he require it at the last day

Ver. 18. **The Lord descended upon it in fire.**] This fire wherein the law was given, is still in it, and will never out. {#De 33:2}

Ver. 19. **Moses spake.**] Yet not without horror. {#Heb 12:21}

Ver. 20. **And Moses went up.**] As a mediator between God and his people. {#Ga 3:19 Ac 7:38} A mediator Moses was, not of redemption, as Christ that "Mediator of the new covenant" and "surety of a better testament," {#Heb 7:22 9:15} but of receiving the law, and delivering it to the people, for which end here he went up.

Ver. 21. **And many of them perish.**] As the men of Bethshemesh did for prying into the ark. {#Isa 6:19} *Arcana Dei, sunt Arca Dei:* God's secrets are his ark. *Eorum quae scire nec datur, nec fas est, docta est ignorantia; scientiae appetentia, insaniae species.* {a} Not to know what is not fit to know, is a learned ignorance; to desire to know in that case is a kind of madness. He that curiously searcheth into God's majesty, shall be oppressed of his glory.

{a} Calvin.

Ver. 22. **And let the priests.**] The firstborn of the family, which before the Levitical law had the priesthood.

Sanctify themselves.] With a singular care, above that of the rest of the people. Much is required of ministers.

Ver. 23. **The people cannot come up,**] *i.e., Siquid ego aut capio, aut apio,* they cannot: that which I know not teach thou me.

Ver. 24. **Away, get thee down.]** *Abundans cautela non nocet.* It is fit that men should know and keep their distance.

Thou, and Aaron with thee.] These only, who were types of Christ's princely and priestly office, might come up unto the Lord.

Chapter 20

Ver. 1. **God spake all, &c.]** All the ten are of divine authority. Papists disannulling the second, that yet they may retain the number of ten words, so loath are heretics to have their asses' ears seen, divide the last, which yet is called "the commandment," not the commandments. {#Ro 7:7} Vasques, not able to answer our argument, saith that the second commandment belonged to the Jews only. {See Trapp (for summary of Law) on "Ex 20:17"}

Ver. 2. **Which have brought thee.]** God's blessings are binders; and every deliverance a tie to obedience. {See Trapp (for summary of Law) on "Ex 20:17"}

Ver. 3. **Thou shalt have.]** This "thou" reacheth every man. Xenophon saith of Cyrus, that when he gave anything in command, he never said, Let some one do this; but, Do thou this. {a}

No other gods before me.] But "know" and "serve" me alone "with a perfect heart, and with a willing mind." {#1Ch 28:9} *Hoc primo praecepto reliquorum omnium observantia praecipitur;* saith Luther. In this first commandment the keeping of all the other nine is commanded. {See Trapp (for summary of Law) on "Ex 20:17"}

{a} Hoc tu facias.—Xenophon's *Cyropaed.*

Ver. 4. **Thou shalt not make unto thee, / i.e.,** For religious use; for civil they may be made. {#Mt 22:20} Howbeit the Turks will not endure any image, no not upon their coins, because of this second commandment. The Papists by their sacrilegious practices, have taken away this commandment out of their vulgar catechism. This is a great stumbling block to the Jews, and a let to their conversion: for ever since their return from Babylon, they do infinitely abhor idolatry. And for their coming to Christian sermons, they say, that as long as they shall see the preacher direct his speech and prayer to that little wooden crucifix that stands on the pulpit by him, to call it his Lord and Saviour to kneel to it, to embrace it, to kiss it, to weep

upon it, as is the fashion of Italy, this is preaching sufficient for them, and persuades them more with the very sight of it, to hate Christian religion, than any reason that the world can allege to love it. {a} *{See Trapp (for summary of Law) on "Ex 20:17"}*

{a} *Specul. Europ.*

Ver. 5. Thou shalt not bow down.] Images came first from Babylon. For Ninus having made an image of his father Belus, all that came to see it were pardoned for their former offences: whence in time that image came to be worshipped, through the instigation of the devil, who is, saith Synesius, εἰδωλοχαρης; one that rejoiceth in images.

Am a jealous God.] Be the gods of the heathens good fellows, saith one: the true God is a jealous God, and will not share his glory with another, nor be served by any but in his own way. They that wit-wanton it with God, may look to case worse than that citizen in King Edward IV's days did; who was executed in Cheapside as a traitor, for saying he would make his son heir of the crown: though he only meant his own house, having a crown for the sign. {a}

Visiting the iniquity.] This second commandment is the first with punishment: because men do commonly punish such as worship God in spirit and in truth. As therefore one fire, so one fear should drive out another i the fear of God, the fear of men. *{See Trapp (for summary of Law) on "Ex 20:17"}*

{a} *Speed's Chro.*

Ver. 6. Unto thousands.] Of succeeding generations. Personal goodness is profitable to posterity. And this promise, though made to all, yet is more specially annexed to this second commandment; to teach, saith one, that parents should chiefly labour to plant piety in their families, as they would have God's blessing entailed upon their issue. *{See Trapp (for summary of Law) on "Ex 20:17"}*

Ver. 7. The Name of the Lord.] That "holy and reverend" Name; *{#Ps 111:9}* that *Nomen Maiestativum*, as Tertullian callth it; "dreadful among the heathen." *{#Mat 1:14}* The very Turks at this day chastise the Christians that live amongst them for their oaths and blasphemies darted up against God and Christ. The Jews also are much offended

thereat, and it should be no small grief to us to hear it. When one of Darius's eunuchs saw Alexander the Great setting his feet upon a low table that had been highly esteemed by his master, he wept. Being asked the reason by Alexander, he said, it was to see the thing that his master so highly esteemed, to be now contemned, and made his footstool. {a} {See Trapp (for summary of Law) on "Ex 20:17"}

{a} Diod. Sic., lib. xvii.

Ver. 8. Remember the Sabbath day.] He saith not, The seventh day from the creation, but the day of religious rest; such is now our Christian Sabbath, called a "Sabbath day" by our Saviour, {#Mt 24:20} who is "Lord of this Sabbath," called therefore the Lord's day, {#Re 1:10} as one of our sacraments is called "the Lord's supper," {#1Co 11:20} and "the table of the Lord," {#1Co 10:21} because instituted by him. Pope Sylvester presumed to alter the Christian Sabbath, decreeing that Thursday should be kept through the whole year; because on that day Christ ascended, and on that instituted the blessed sacrament of his body and blood. {a} And generally Papists press the sanctification of the Sabbath as a mere human institution in religious worship; an ordinance of the Church; and do in their celebration more solemnly observe the festivals of the saints, than the Lord's Sabbaths, making it as Bacchus's orgies, &c., that, according to what their practice is, it may more fitly be styled, *Dies daemoniacus quam Dominicus*, the devil's day than God's.

To keep it holy.] Let every one of us keep the Sabbath spiritually, saith Ignatius, -μελετη {β} νομου χαιρων ου σωματος ανεσει, -rejoicing in the meditation of Christ's law, more than in the rest of our bodies. The ox and ass must rest; we must consecrate a rest: as God on the seventh day rested not from his works of preservation.

{#Joh 5:17} {See Trapp (for summary of Law) on "Ex 20:17"}

{a} Hospin, *De Fest. Christ.*

{b} *Epist. 3, ad Magnesian.*

Ver. 9. Six shalt thou labour.] God hath reserved but one day in seven, as he reserved the tree of knowledge of good and evil; {#Ge 2:2,3} yet wretched men must needs clip the Lord's coin. In many places God's Sabbaths are made the voider and dunghill for all refuse businesses. The Sabbath of the Lord, the sanctified day of his

rest, saith one, is shamelessly troubled and disquieted. The world is now grown perfectly profane, saith another, and can play on the Lord's day without concern. {a} {See Trapp (for summary of Law) on "Ex 20:17"}

{a} Bishop King, *On John*, lect. vii.

Ver. 10. But the seventh day.] Or, A seventh day. Not only Hebrews, but also Greeks and Barbarians, did rest from work on the seventh day: witness Josephus, Clemens Alexand., and Eusebius. That which they tell us of the river Sabbatius, its resting, and not running on that day, I look upon as fabulous.

Thou shalt not do any work.] Only works of piety, of charity, and of necessity may be done on the Sabbath day. He that but gathered sticks was paid home with stones. The first blow given the German Churches was upon the Sabbath day, which they carelessly observed. Prague was lost upon that day. {a}

Thou, nor thy son, &c.] Every mother's child. The baser sort of people in Sweden do always break the Sabbath, saying, that it is for gentlemen to keep that day. {b}

Thy man servant.] There is an old law of the Saxon king Ina, If a villain work on Sunday by his lord's command, he shall be free. {c} {See Trapp (for summary of Law) on "Ex 20:17"}

{a} Dike, *Of Confession of Sin*, p. 276.

{b} *David's Desire*, by R. Abbot.

{c} Sir H. Spelman, in *Concil.*

Ver. 11. For in six days.] God took six days to make the world in, to the end that we might be in a muse when we think of it; and think on his works in that order that he made them.

And rested the seventh day.] Not as tired out—for he made all without either tool or toil; his *Fiat* only did the deed—but to give us example, as **#Joh 13:15**.

Wherefore the Lord blessed, &c.] How God esteemeth the strict observation of the Sabbath day, may appear by the exact delivery of it. For he hath fenced it about, like mount Sinai, with marks and

bounds, that profaneness might not approach it: (1.) By his watchword, "Remember"; (2.) By his bounty, "Six days," &c.; (3.) By his sovereignty, "It is the Sabbath of the Lord thy God"; (4.) By the latitude, "Thou, nor thy son," &c.; (5.) By his own example, "And he rested the seventh day"; (6.) By his benediction, as here, "He blessed it," and ordained it to be a means of much blessing to those that observe it. Add hereunto, that God hath placed this command in the midst of the Decalogue, betwixt the two tables; as much conducing to the keeping of both. It stands like the *sensus communis*, between the inward and outward senses, being serviceable to both. {a}

And hallowed it.] *Diem septimam opifex, ut mundi natalem, sibi SACRAVIT.* {See Trapp (for summary of Law) on "Ex 20:17"}

{a} Bodin., *Theat. Naturae.*

Ver. 12. Honour thy father, &c.] Philo well! observeth, that this fifth commandment, which therefore he maketh a branch of the first table, and so divides the tables equally, is a mixed commandment, *εντολη μικτη*; and differs somewhat from the rest of those in the second table. They consider man as our neighbour, in nature like us: this, as God's deputy, by him set over us, and in his name, and by his authority, performing offices about us.

That thy days may be long.] A good child lengtheneth his father's days; therefore God promiseth to lengthen his. Ill children, as they bring their parents' "gray hairs with sorrow to the grave"; so they are many times cut off in the midst of their days, as Abimelech was: God rendering upon him the evil that he did to his father. {#Jud 9:56} Besides the punishment they have in their posterity, to whom they have been *peremptores potius quam parentes.* {a} One complained, that never father had so undutiful a child as he had: yes, said his son, with less grace than truth, my grandfather had. {See Trapp (for summary of Law) on "Ex 20:17"}

{a} Bernard.

Ver. 13. Thou shalt not kill.] A crying sin. {#Ge 4:8-12 23,24} For the which God makes inquisition, {#Ps 9:12} and strangely brings it to light. It was a saying of King James, that if God did allow him to kill

a man, he would think God did not love him. {See Trapp (for summary of Law) on "Ex 20:17"}

Ver. 14. **Thou shalt not commit adultery.**] Adultery only is named; because bestiality, sodomy, and other unclcannesses, though more heinous, yet they do not directly fight against the purity of posterity and human society, which the law mainly respects. {See Trapp (for summary of Law) on "Ex 20:17"}

Ver. 15. **Thou shalt not steal,**] i.e., Not rob or wrong another, either by force or fraud {a} {#1Th 4:6} {See Trapp on "1Th 4:6"} Basil chargeth the devil as a thief of the truth, in that he had decked his crows with her feathers. And it was of the devil surely that she had learned her answer, who, being charged by her mistress for stealing her linens, and other things which she found in her trunk, said, that she stole them not: and when she was asked, How came they to be laid and locked up there? did not you do this? No, said she, it was not I, but sin that dwelleth in me. {b} {See Trapp (for summary of Law) on "Ex 20:17"}

{a} επιβολη και επιβουλη.—Naz.

{b} *Light for Smoke*, p. 85.

Ver. 16. **Thou shalt not bear false witness.**] Neither bear it, nor hear it; raise, nor receive wrong reports of another; {#De 19:16} make a lie, nor love it when it is made. {#Re 22:15} The truth must be spoken, and that in love. Doeg had a false tongue, though he spoke nothing but truth against David. {#Ps 120:3} {See Trapp (for summary of Law) on "Ex 20:17"}

Ver. 17. **Thou shalt not covet.**] {See Trapp on "Ro 7:7"} {See Trapp on "Heb 13:5"} One observeth that the word *Concupisco*, here used, is inceptive; to show that the very first motion is sin, though no consent be yielded.

Thy neighbour's house.] House is here first set, as that which holds and harbours all the rest. Neither will a wise man take a wife before he hath a house. Birds will not couple till their nest be ready.

To these ten words, written by God himself in the day of the assembly, divines have reduced those other laws, moral, judicial, and ceremonial, written by Moses. {#Ex 34:27,28 De 10:4} And herein Alstedius, that excellent methodist, hath, in his "Harmonia Mosaica," as in all those brief but pithy notes upon the Pentateuch, done the Church of Christ singular good service; whom therefore—for a preface to that which follows in the opening of this and the

three next books, and for the use of my English reader—I have abridged, translated and the same here inserted.

SECTION I.

Of reducing all the Moral Laws to the Decalogue.

To the first commandment belong laws that concern faith, hope, and love to God.

First, Faith: as, that there is but one God, and three Persons, Jehovah Elohim; that he will send them a Prophet greater than Moses; {#De 18:15} that he is to be honoured with our confidence, patience, and inward worship,

Next, Hope: of favour, grace, and glory.

Thirdly, Love to God with the whole heart; filial fear, humble prayer, holy vows, constant care to avoid idolising the creature, seeking to the devil, tempting of God, listening to seducers, &c.

To the second commandment belong laws made against gross idolatry, will worship, &c., and for right worship.

To the third pertain laws for prayer, thanksgiving, oaths, lots, blasphemies, worthy walking, &c.

To the fourth, all laws of sanctifying the Sabbath.

To the fifth, of honouring and reverencing parents, princes, elders, &c., and of punishing rebellious children.

To the sixth may be reduced all laws concerning murder, revenge, rancour, smiting, fighting, cursing the deaf, laying a block before the blind, &c.

To the seventh, all that is said against fornication, adultery, sodomy, incest, wearing the apparel of the other sex.

To the eighth, laws against robbery, rapine, usury, sacrilege, detaining wages or pledges, removing landmarks, accepting of persons, taking of gifts, false weights, &c.

To the ninth belong laws against backbiting, tale bearing, false witnessing, judging, not admonishing, &c.

To the tenth no laws are referred: because it is wholly spiritual, and hath no visible violations.

SECTION II.

Of reducing Judicial Laws to the Decalogue.

To the first commandment: It was death, (1.) To deny obedience to the priest, who was a type of Christ; (2.) To persuade apostasy from the true God; (3.) To seek to witches and wizards.

It was likewise unlawful to make a covenant with the Canaanites, whom God had cursed: to make mixtures of divers kinds of creatures, &c.: whereby they are taught sincerity in religion and conversation.

To the second commandment: God commanded to abolish images, pictures, idolatrous temples, altars, groves, &c., and forbade them, upon pain of death, to bow to sun, moon, or any other strange gods; because Moses's polity could not consist of true worshippers and professed idolaters.

To the third commandment: There were two kinds of blasphemy or cursing of God; whether it were mediate or immediate, direct or indirect; one proceeding of infirmity and impatience, the other of malice and obstinacy. This latter was to be punished with stoning:

that former with some corporeal punishment; as beating, boring the tongue, &c.

To the fourth commandment: The wilful profanation of the Sabbath was punished with death. Tithes, offerings, firstfruits, firstlings, and the like, were commanded by God, as part of the priests' maintenance, due to them by the very law of nature. And the same custom is at this day commendably kept up, there not being a more equal and easy way of maintaining the ministers of the Church, and so of upholding the Church's ministry.

To the fifth commandment: Wrong done to a parent, whether by striking or cursing, is parricide, and to be punished with death: so is wrong offered to the chief magistrate; this is treason. Parents had power to command and correct their children, yea, in some cases, to sell them to their brethren the Israelites, and to sue out a writ of execution against them, if uncounselable and incorrigible.

The privilege of primogeniture made for the honour of the family, and prefigured Christ.

The chief magistrate is both ordained and ordered by God. {#De 17:15} Inferior magistrates must neither be strangers, nor eunuchs, nor bastards, nor Ammonites, nor Moabites. {#De 23:1-3} But they must be men of courage, fearing God, &c.

To the sixth commandment: Four sorts of capital punishments were in use among God's people; viz., stoning, burning, beheading, and strangling. Execution was done either by the whole people, or else some deputed thereunto.

Man slaughter was committed either by man or beast. If by a man, either it was voluntary, and that was punished with death: or involuntary, and in that case they had their cities of refuge: these prefigured Christ, our sole sanctuary of safety. But if by a beast, the beast was stoned, as also the master of the beast, if done by his default.

Blows that caused loss of limbs were punished with the like loss; or if not, with a reasonable recompense.

Violence offered to a woman pregnant with child, so as she lost her fruit, was death: but if she were not pregnant, it was only a money fine.

God straitly charged them to abstain from the use of beasts' blood; that they might learn to abstain much more from shedding man's blood.

Lepers were to live apart, lest the sound should be infected: and to intimate the contagiousness of sin. **#Ex 20:17**

A Jewish servant, if he should not go free at the year of jubilee, was to be bored in the ear with an awl, and to live and die with his master.

Hereto also pertain their laws for war: as, that newly married men, timorous persons, and ploughmen should be excused; that a soldier should be twenty years of age at least; that the general should desire passage through his brother's country; that he should send forth spies; offer peace; lead on his soldiers; use stratagems; spare fruit trees; equally divide the spoil; reserve a part thereof for God; see that the camp be kept clean from sin, &c.

To the seventh commandment: Adultery was death: and, in the high priest's daughter, fornication was burning; because he was a special type of Christ, and therefore his family should be without blame or blemish.

Sodomy and bestiality were likewise death: so was the deflouring of an espoused virgin, and a rape. The priest might not marry any but a virgin. The price of a harlot might not be brought into the sanctuary. Polygamy and divorce were permitted only, and not commanded.

Marrying with the brother's widow was peculiar to the Old Testament.

They were to marry within their own tribes; because our Lord was to spring of the tribe of Judah.

He that defiled a virgin, was both to marry her, and to endow her, so that he had her parents' consent thereunto.

The prohibited degrees both of consanguinity and affinity are moral, and grounded upon very good reason. {#Le 16 Le 20}

To the eighth commandment: Kidnapping, sacrilege, and compound theft were punished with death. Usury is condemned by the law of God.

The law for things borrowed, deposited, intrusted, lent, or found, is grounded upon this rule. He that marreth another man's goods robbeth him.

God would not have any poor—that is, sturdy beggars—amongst his people.

To the ninth commandment: Hereunto belong the laws for ecclesiastical and civil judgments.

SECTION III.

Of the Signification of the Ceremonial Laws; and first, for Holy Places.

These laws concern either holy places, times, things, or persons.

The general law for holy places was, that in that place only that God should choose, holy services should be performed. And this signified, (1.) That through Christ alone we must go to God in every divine duty; (2.) That the time shall come when we shall enjoy the immediate presence of God in heaven.

The special law was, as touching the tabernacle, a lively type of Christ, and of the Church, and of each Christian.

Now in the tabernacle are considerable, (1.) The causes, and (2.) The parts thereof. The causes that concurred to the making of it up, are,

1. The matter; which was various, voluntary, and sufficient. This figured that freewill offering wherewith every man ought to honour God, by trading with his talent, and by doing what he is able for the maintenance of the ministry, and relief of the needy.
2. The form: and so the tabernacle was to be made according to the pattern received in the mount. To teach us, that God will be served according to his own prescript only, and not after man's inventions.
3. The efficient, was every skilful workman, and by name Bezaleel and Aholiab. These latter figured out the Church's chieftains and master builders; as those former, all gifted ministers.

These were the causes of the tabernacle: the parts thereof, as well containing as contained, follow. These all were so framed as that they might easily be set up or taken down, and so transported from place to place: whereby was signified, that while we are in this tabernacle of the body—which shall be taken down by death, and set up again by the resurrection—we are absent from the Lord; and that the whole Church not only is a stranger upon earth, but also moveth from one place to another, as God disposeth it.

The covering of the tabernacle set forth that the Church and her members do ever sit safe under God's protection.

The court made up of various pillars, signified that the Church, in regard of the ministry therein, is the pillar of truth; and that the offices and abilities of the several members ought to be as props to the whole body.

The holy instruments and implements served to set forth all the precious gifts and ordinances of the Church; such as are the word, sacraments, faith, holiness, &c.

The taches, whereby the curtains were knit together, signified that the various members of the Church militant and triumphant are but one tabernacle.

The covering of the tabernacle was twofold, inward and outward; whereby was signified the internal and external estate of the Church.

The glorious gate signified the hearts of God's people made glorious by faith, whereby we entertain Christ.

The tabernacle fitly knit together by its joints, and rightly erected, signified the Church of Christ fitly compacted by that which every joint supplieth, and making increase with the increase of God. *{#Eph 4:16 Col 2:19}*

The veil signified the flesh of Christ, whereby his deity was covered, and a way paved for us to heaven.

The veil was filled with cherubims: to show how serviceable the angels are to Christ and his people.

The Holy of Holies shadowed out the third heaven, into the which Christ only entered and we by him.

The ark of the covenant covered with gold, figured Christ, in whom the Godhead dwelleth bodily; and in whom are hid all the treasures of wisdom, &c.

The testimony laid up in the ark signified Christ, the end of the law; which also hath its testimony from him.

The golden censer signified that all our services must be perfumed, and perfected by Christ, before they can be accepted.

The golden pot of manna in the side of the ark was a sacrament of that eternal life that is laid up for us in Christ. {#Col 3:3}

Aaron's rod blossoming was a sign of God's fatherly affection, whereby it comes to pass that we bloom and flourish under the cross.

The sanctuary, or tabernacle of the congregation, was the way into the Holy of Holies; and signified the Church militant, through which we enter into heaven.

The brazen altar for burnt offerings shadowed out the humanity of Christ, which is sanctified by his deity, and supported under all his sufferings for us.

The altar of incense signified that Christ appeareth for us before his Father, and maketh all our services accepted by the sacrifice of himself, once offered for sin.

The table furnished with so many loaves as there were tribes in Israel, signified that God keeps a constant table in his Church for all believers.

The golden candlestick with its seven lamps, figured the glorious light of the gospel, whereby "God hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." {#2Co 4:6}

The laver wherein the priests washed themselves before they ministered in the tabernacle, signified that we cannot draw nigh to God in his services without due preparation.

The outer court signified the visible Church, wherein hypocrites also partake of external privileges.

Lo, these are the things typed out by the tabernacle: and they cannot be better understood than by God's own interpretation of them, when he saith, "Let them make me a sanctuary, that may dwell in the midst of them." {#Ex 25:8} For in those words, as learned Junius

observeth, is contained an explication of all the above said ceremonies.

SECTION IV.

Treating of Holy Times.

Concerning holy times, the law is either general or special.

The general law is, partly concerning the most strict rest from all servile works; and partly concerning the sacrifices which were on those holy days to be offered. The former figured that rest where unto God in his due time will bring us.

The latter served not only to exercise the Jews, prone to excess, with the hard yoke of great expense; but also, by the great charge they were at, to shadow out the great worth of Christ, far beyond all worldly treasures.

The special law concerned, (1.) Holy days; (2.) Holy years. Holy days were either daily portion, or solemn. And these latter were partly the new moons, partly the Sabbaths, and partly the feasts; which feasts were either more solemn, as the passover, pentecost, and feast of tabernacles; or less solemn, as the feast of trumpets, and the feast of atonement.

Holy years were, (1.) The Sabbatical or seventh year; or, (2.) The jubilee or fiftieth year. The explication of all these is as followeth:—
1. The continual sacrifice was offered twice every day, that the people might, every morning and evening, be admonished of their sin guiltiness: and, with it, might be exercised in the remembrance and belief of the continual sacrifice of Christ for their sin. It signified also our daily service, or continual sacrifice of praise and holiness, offered up to God in the name of Christ.

2. The new moon sacrifice served to set forth that all our time, and actions done therein, are sanctified unto us by Christ.

3. The Sabbath was a memorial of the creation: it was also a type partly of Christ's resting in the grave, and partly of our rest in Christ; the beginning whereof we have here, the perfection of it in heaven. And whereas special order was taken that no fire should be kindled on that day; it was to signify that Christ's rest, and ours in him, was, and should be, free from the fire of affliction.
4. The holy feasts were, in general, appointed for these ends and uses, (1.) To distinguish the people of God from other nations; (2.) To keep afoot the remembrance of benefits already received; (3.) To be a type and figure of benefits yet further to be conferred upon them by Christ; (4.) To unite God's people in holy worships; (5.) To preserve purity in holy worships prescribed by God.
5. The passover of those that were clean, celebrated in the beginning of the year, figured out the time, manner, and fruit of Christ's passion. The passover kept by those that had been unclean, signified that Christ profiteth not sinners as long as they persist in their uncleanness; and so it figured out the time of repentance.
6. At the feast of pentecost there was a day of waving and of offering the firstfruits. The former signified that the handful of our fruits—that is, our faith and good works—are not accepted of God, unless they be waved by Christ our High Priest. The latter, that God's blessings are to be joyfully and thankfully received and remembered.
7. The feast of tabernacles, besides that it brought to mind the Israelites' wandering in the wilderness, did notably set forth the Church's pilgrimage in this present world; which yet is so to be thought on, as that, with greatest spiritual joy, we remember and celebrate our redemption by Christ's death.
8. The feast of trumpets signified that continual cause of cheerfulness and thankfulness that the saints should have by Christ's death.
9. The feast of atonement signified that the sins of God's people in their holy meetings and daily services should be expiated by

Christ. Moreover, atonement was also made for the most holy place and for the sanctuary. That signified that the visible heaven also was defiled by our sin, and need he purged by Christ's blood. This, that the Catholic Church is, by the same blood of Christ, made alone acceptable to God. By the application that was made for several persons was set forth the applicatory force of faith. Furthermore, that application and expiation was made by a live and a slain goat. Upon the live goat, called the scapegoat, were put the offences of the children of Israel, and the goat thus ceremonially laden, was let go into the wilderness: the other goat was set apart for a whole burnt-offering. The former ceremony signified that the Son of God came down from heaven into the wilderness of this world, that he might take away the sins of the world. The latter shadowed out the blood of Christ, which alone cleanseth us from all sin.

10. The seventh-year Sabbath had both an ecclesiastical and a civil use. For, (1.) It did set forth and commend to the people the spiritual Sabbath, which beginneth in the expiation wrought by Christ; (2.) It distinguished this nation from others; (3.) It exercised the people in confidence of God's providence; (4.) It much conduced to the fruitfulness of the fields, which, if exhausted with continual tillage, would have grown barren, and so an evil report would have passed of the Holy Land.
11. The years of jubilee had their ecclesiastical, political, and chronological use. For, (1.) They signified the jubilee of grace and glory; both which Christ doth both proclaim and confer upon his people; (2.) They were a great help to the poor; (3.) They preserved the distinction of tribes; (4.) They served to distinguish the times thenceforth, from the division of the land, in the year of the world 2559 (1445 BC), to the destruction of Jerusalem; (5.) They figured the rest that the land should have by the just judgments of God for the sins of the people.

SECTION V.

Treating of Holy Things.

Holy things were either common, as oil; or proper: and these again were either principal, or less principal. The principal things were sacrifices; the requisites whereof were three—viz., fire, salt, and fat. The kinds of sacrifices were six—viz., (1.) A whole burnt-offering; (2.) An oblation or meatoffering; (3.) A peace-offering; (4.) A sacrifice for sin of ignorance or error; (5.) A sacrifice for wilful I wickedness; (6.) A sacrifice of consecration. The less principal things pertained either to all in general, as first-fruits, tenths, vows, &c.; or to the priest peculiarly, as incense, holy water, trumpets. The application of these is thus:—

1. Oil is said to be a most holy thing, because use was made of it in the consecration of the tabernacles, priests, and people. It figured out the oil of gladness—that is, the gifts of the Holy Ghost which Christ received without measure, and after that, by him, all the parts of the Church, both pastors and all Christians; for all and only such are anointed with the oil of gladness. Now this oil was so made up of most precious things, and the confection thereof by none to be imitated, as might best set forth that reprobates are not consecrated with the anointing of God's children.
2. The fire that came down from heaven, and was to be continually kept alive, signified four things:—(1.) The fire of God's wrath kindled and kept in by our sins; (2.) The fire of God's favour, whereby our sins are consumed in Christ; (3) The fire of the Holy Spirit's operation upon all believers, but especially upon the apostles and their successors; (4.) Lastly, the fire of tribulation, which causeth us to aspire towards heaven.
3. The salt of the covenant was a symbol of incorruption—that is, of perpetual continuance in the covenant of God. And so it signified that every faithful Christian is so confirmed in the covenant of God by faith, that, by the salt of affliction, he is preserved against temptations and assaults of all sorts.
4. The fat of the sacrifices was holy to God alone: and hereby was signified that we ought to consecrate our choicest things to God;

that so we may obtain the fatness and sweetness both of grace and gloW laid up for us in Christ.

5. A right common to all sacrifices offered up of living creatures, was the sprinkling of the blood by the priest upon the altar. Hereby was signified the blood of Christ, who is at once our priest, altar, and sacrifice. Those great drops of his blood, I say, are hereby signified, wherewith believers' hearts, which also are so many altars, are sprinkled.
6. The whole burnt sacrifice was an offering whereby the sacrificer testified that he gave himself up wholly to Christ; and that he believed that Christ was his with all his benefits; as also that he was all a-light with the flame of the fire of charity.
7. In the meat-offering it was not lawful to offer leaven, or anything that leaveneth, as honey: whereby was signified that corruption, at once in doctrine, life, and discipline, is to be put far away, if we 'would offer up ourselves to God.
8. In peace-offerings, leavened bread also was made use of: that, together with our cheerful praising of God, we may remember our afflictions, the property whereof is to leaven the heart. {#Ps 73:21}
9. The waving of some part of the sacrifice in meat-offerings and peace-offerings, signified the continual motion of our lips in prayers and praises.
10. The sacrifice for errors and infirmities, signified that all our sins are mortal, and cannot be pardoned but through Christ alone..
11. The sacrifice of consecration showed the difference between the Levitical priests and Christ—viz., that they had need to offer for their own sins; but he for the sins of his people only.

And these are the ceremonial sacrifices: all which signified the sacrifice of Christ, and the sacrifices of Christians; such as are all their moral works proceeding from faith—viz., a contrite spirit,

alms, prayer, &c. And lastly, that offering up of the Gentiles mentioned by the apostle in **#Ro 15:16**.

Furthermore, in all sacrifices, clean things only were to be offered: whereby was signified the purity of Christ and of all his members. Like as the offering of doves signified that dove-like simplicity of Christ and his people: which simplicity proceedeth from the Holy Ghost, who is also represented by the dove.

12. Firstfruits were holy to God: and thereby all a man's substance also was made holy. This signified, (1.) That the holiness of Christ was the holiness of the whole Church; (2.) That the children of believing parents are holy.
13. Tithes, by divine ceremonial right, belonged to the priests for their maintenance: but by moral right they were holy to God; who by this means required to be acknowledged the Owner and Giver of all good things. In the New Testament, tithes, though they be not of necessity, yet are they of perpetual equity, as to the maintenance of the ministry.
14. The tenth of the tithes, which the Levites out of their tithes offered to the high priest, signified the prerogative of Christi in whom we are all tithed.
15. The ceremonial vow, and the redemption thereof, was part of the worship of God: yet without opinion of satisfaction and merit: this then makes nothing at all for those that now-a-days impose upon the people laws of vows, and redemption of vows, with an opinion of necessity, satisfaction, and merit. Vows are a service pleasing to God, so they be made and used freely; as exercises of piety, and as helps thereunto. The same may be said of things devoted.
16. Novals were the fruits of trees, which for the three first years being accounted as uncircumcised, were in the fourth year offered up to the Lord; to teach us that all our food is uncircumcised unto us by reason of sin, but is circumcised by faith in Christ; being received with praying and thanksgiving.

17. The holy perfume figured the grace of the Holy Ghost, wherewith the services of the saints are sanctified.
18. The holy water of atonement was a figure of that blessed fountain of Christ's blood, ever running for the washing away of the filth of sin.
19. The burning of the sacrifices signified Christ burnt in the fire of his Father's wrath for our sins: but the burning of the garbage and excrements shadowed out the crucifying of the old man. Lastly, those things that were not to be burnt noted the victory of Christ and of our faith.
20. The two trumpets of silver were used by the priest for causes ecclesiastical and civil. As to the former, they blew to call an assembly, and to rejoice spiritually; and this they did without an alarm. As to the latter, they sounded to go forward, or to go forth to battle; and this was done with an alarm. By all which was signified the glorious instancy and efficacy of God's faithful ministers in reprovng sin, in preaching the glad tidings of salvation, and in stirring up men to the spiritual warfare.

SECTION VI.

Of Holy Persons.

Holy persons are considered either in general or more particularly.

That which is to be taken notice of in the general is, that God would not approve of any work but what was done by a sacred person. To teach us that good works please not God, unless the man that doeth them be first justified.

More particularly, holy persons were either those that served at the altar, or other holy ones. Those that served at the altar were the high priest, the rest of the priests, and the Levites. Those other holy ones were the Nazarites, and clean persons. Let us view them severally.

1. The office of the priest was to offer sacrifice, and to pray for the people: hereby was signified the merit and intercession of Jesus Christ.
2. The consecration of the priests, and their freedom from all bodily blemish, signified the holiness of Christ, both habitual and actual.
3. The holy garments, and their stately bravery, signified the beauty and bravery of Christ and his Church. *{#Ps 45}*
4. The anointing of the high priest signified the anointing and appointing of Christ to his office of Mediator.
5. The holy abstinence of the priests signified the actual holiness of Christ.
6. The high priest was a lively type of Jesus Christ, as the apostle excellently sets forth in his Epistle to the Hebrews. The other priests represented our dignity in Christ, and our duty toward him. *{#1Pe 2:5 Re 1:5,6}* The high priest shadowed out both the person and the office of Christ. His person, as he was a man like unto other men, and yet superior to them in office and ornaments: which ornaments did thus represent the threefold office of Christ. The bells and pomegranates hanging at the hem of his garment, signified the prophetic office of Christ. The plate of gold, whereupon was engraven HOLINESS TO THE LORD, signified his priestly office. The bonnet, mitre, upon the high priest's head, typified his kingly office. Other ornaments, common to the high priest with the rest of the priests, signified partly the gifts of grace, and partly the Christian armour, which the apostle describeth *{#Eph 6:11-17}* as consisting in the girdle of truth, the breastplate of righteousness, &c.
7. Those twelve precious stones in the breastplate were a type of the old and new Church; that consisting of twelve tribes, and this collected by twelve apostles. Those two precious stones in the shoulderpiece, figured likewise those two Churches, as they have the two Testaments. Those two precious stones in the breastplate

of judgment, the Urim and Thummim, were a type of Christ, who is our only light and perfection.

8. There was but one high priest: there is but "One Mediator between God and men, the man Christ Jesus." {#1Ti 2:5}
9. The priests only did partake of the sacrifices; so Christians only have communion with Christ.
10. Aaron bore the names of the children of Israel before the Lord. So doth Christ his Church, and all the members thereof; for whom he continually appears in heaven.
11. The binding of woven work strengthened the robe that it might not be rent. This signified the righteousness and strength of Christ for the salvation of his people, and subversion of his enemies.
12. When Aaron entered into the holy places, his bells gave a sound. Hereby was signified Christ's intercession for us, the Spirit's making request in us, and the duty and property of all faithful pastors.
13. The high priest might not marry any but a virgin from among his own people. This figured that the Church was to be presented unto Christ as a pure virgin.
14. The high priest was forbidden to lament or to rend his garments: so Christ after his resurrection obtained glory and joy, without any mixture of grief or ignominy.
15. The priests and Levites that served at the tabernacle figured the ecclesiastical hierarchy, as it admits of divers orders and degrees.
16. The Nazarite's vow was to separate himself unto the Lord by a special holiness. Hereby was signified the purity of Christ, and withal his country of Nazareth, by an illusion of name.

17. Those that were legally unclean, either by meats, or carcasses of men, or leprosy, were first separated, and then cleansed. In like sort, all our sins, of what size soever, do separate us from God, and some of them from his Church also; being all expiated in and by Christ alone.
18. The uncleanness of childbearing women set forth the filth of natural corruption.
19. The casting of lepers out of the camp was a figure of excommunication.
20. The house and all the goods of lepers were unclean, and therefore either burnt or destroyed: to teach us to abolish all instruments of idolatry.
21. Lepers, after they were cleansed, showed themselves to the priest, who was to pronounce them clean. This was a type of church absolution.
22. The leper being cleansed, was to offer two little birds; whereof the one was killed, the other was let go free. Hereby was figured the death of Christ, and the power of his Godhead in his resurrection and ascension.
23. Unclean meats were a part of the Jewish pedagogy, and signified that there is a mixture of clean and unclean persons in the Church. It further figured that distinction of Jews from Gentiles—which distinction is now taken away by Christ. {#Ac 10} Hitherto Alstedius. Now let us proceed, and go on where we left, in explaining the text.

Ver. 18. **They removed, &c.,**] viz., From the hill foot, where they stood and trembled. {#De 4:11} They feared and fled. Man is ζῶον φιλοζῶον, {a} a creature that would fain live.

{a} Aristot.

Ver. 19. **Speak thou with us.**] See here what a mercy it is to have the mind of God made known by men like ourselves; that may say unto us, as Elihu did to Job, "Behold, I am according to thy wish in

God's stead: I also am cut out of the clay. Behold, my terror shall not make thee afraid, neither shall my hand be heavy upon thee." {#Job 33:6,7}

Ver. 20. **Fear not.**] And yet fear. Fear not this glorious appearance so much: but let it bring your cogitations to his future fearful appearance.

Ver. 21. **Stood afar off.**] Yea, God, tendering their infirmity, gave them leave to go home to their tents. {#De 5:30,31}

Ver. 22. **From heaven.**] For wheresoever God is, heaven is: as where the king is, there is the court.

Ver. 23. **Ye shall not male with me gods.**] Say we of such petty deities as that heathen did, *Contemno minutulos istos deos, modo Iovem (Iehovam) mihi propitium habeam.* I slight them all.

Ver. 24. **An altar of earth.**] In opposition to the costly shrines and services of those dunghill deities. God cares not for outward pomp: Popery is all for it, and scoffs at our simplicity. The God of the Protestants, saith a blasphemous popeling, is the most uncivil and unmannered God of all those that have borne the names of gods upon earth; yea, worse than Pan, the god of the clowns, which can endure no ceremonies, nor good manners at all. {a}

{a} John Hunt, in his *Appeal to King James*, cap. 6.

Ver. 25. **Thou hast polluted.**] Not polished it. So in preaching. {#1Co 2:4,5} *Epistolae ornamentum est ornamentis carere:* Plainness commends an epistle. {a} *Nimio mundo studentes, ab immundo propius absunt.* {b} Some mar all by over doing it.

{a} Politian.

{b} Colerus.

Ver. 26. **That thy nakedness.**] We blush when taken naked, as if the blood would run forth to cover us. What beasts, then, were those priests of Priapus, and those base Bacchanalists, that ran up and down naked!

Chapter 21

Ver. 1. **Now these are the judgments,**] i.e., The judicial laws, fitly annexed to the Decalogue, whereof the civil magistrate is the lord-keeper. It was written upon the sword of Charles the Great, *Decem praeceptorum custos Carolus.*

Ver. 2. **In the seventh year.**] No longer might they serve, because they were God's servants; {#Le 25:42} whose privilege, see in **#Isa 65:13,14** Christ's "freemen." {#1Co 7:22}

Ver. 3. **If he came in by himself,**] Without a second-self, a yoke fellow, standing on even ground with himself, though drawing on the left side.

Ver. 4. **Have given him a wife,**] viz., One of his heathen handmaids, whom to part with was no great punishment, because an unlawful couple.

Ver. 5. **I love my master.**] A little better than he in Plautus, that said, *Ego non servio libenter; herus meus me non habet libenter, tamen utitur me ut lippis oculis.*

Ver. 6. **And he shall serve him.**] Being υπερετης και οργανον και ολως εκεινου, as Aristotle hath it; the master's instrument, underling, and wholly his. He doeth his own, and not his master's will, that doeth no more than himself will: this is a holiday servant, as they say.

Ver. 7. **She shall not go out.**] But upon better terms. He that was to come "in the form of a servant," {#Php 2:7} see what care he takes of poor servants' welfare. Lawyers seldom speak but for great men, or when they may have great gifts. Christ is not of that humour.

Ver. 8. **He hath dealt deceitfully with her.**] By not answering her expectation. This God tolerated for the hardness of their hearts, but approved not.

Ver. 9. **After the manner of daughters.**] Not put her off, as they say they do their daughters in Hungary, without a portion, only with a new coat at their wedding: much less set her to sale, as the Thracians did their young brides; *quae non moribus nubebant, sed praemiis.*

{a}

{a} Solin, cap. 15.

Ver. 10. **Her duty of marriage.**] See **#1Co 7:5**, {See Trapp on "1Co 7:5"}

Ver. 11. **And if he do not these three unto her.**] *Picus est imago ingrati mariti, quia sub autumnum eiecit coniugem, ne cogatur per hyemem nutrire: postea sub vernum tempus eam ad se blande revocat, ac in consortium recipit.* {a}

{a} Melancthon.

Ver. 12. **Shall be surely put to death.**] {See Trapp on "Ge 9:6"}

Ver. 13. **But God deliver him.**] Who is the Lord of our lives, and to whom we have frequently forfeited them; so that it is his mercy that we are not consumed; {#La 3:22} that we are not cut off from the land of the living.

Ver. 14, **Thou shalt take him, &c.**] "A man that doeth violence to the blood of any person shall flee to the pit; let none stay him"; -where {#Pr 28:17} the word *Adam*, rendered *man*, hath in the original a little *d*, to show that a murderer is not worthy to be called a man; -he is to be drawn from the altar to the slaughter. {*Hebrew Text Note*}

Ver. 15. **He that smiteth.**] By the law of God, of nature, and of nations, such a man should die. And herein, I think, our laws are defective: albeit, I am not of Carolostadius's mind, who, if Melancthon misreport him not, held that these judicial laws set down by Moses should be still of force, and these only, in Christian commonwealths, and all other civil and municipal laws abolished. Our English Alfred I cannot but commend for his piety, in that he began his common laws with the ten commandments. {*a*}

{*a*} Lombard.

Ver. 16. **He that stealeth a man.**] Akin to these are they that steal other men's books, and father them, setting them out in their own names. Diagoras was so served by a plagiary, which, when he saw, and that the thief was not presently struck with a thunderbolt, he, out of stomach, turned atheist. Thus, of late, Fabricius stole Tremelius's Syriac translation. Villavincencius stole Hyperius's treatise, "De Ratione Studii Theologici." And Possevinus stole Dr James's "Cyprianus Redivivus."

Ver. 17. **And he that curseth.**] {*See Trapp on "Ex 21:15"*} {*See Trapp on "Mt 15:4"*}
{*a*}

{*a*} *Immane verbum est ultio. -Seneca.*

Ver. 18. **If men strive together.**] This is counted manhood, when indeed it is doghood rather: heathens condemned it; {*a*} and yet Navarrus, a Popish casuist, *Caedem recte admitti putat, ut alapa vitetur, et ad honorem recuperandum.*

{*a*} *Qui ulciscitur, excusatus peccat. -Ibid.*

Ver. 19. **Upon his staff.**] See #2Sa 3:29 Zec 8:4.

Ver. 20. **He shall be surely punished.**] At the discretion of the magistrate, who is the "revenger to execute wrath upon him that doeth evil." {#Ro 13:4}

Ver. 21. **For he is his money.**] And therefore he hath power over his flesh. {#Col 3:22} Yet "hide not thine eyes from thine own flesh," saith the prophet. {#Isa 58:7}

Ver. 22. **And yet no mischief follow,**] i.e., No life be lost. There is a time, then, when the embryo is not alive; therefore the soul is not begotten, but infused after a time by God. *Infundendo creatur, et creando infunditur,* saith Augustine, who at first doubted, till overcome by Jerome's arguments.

Ver. 23. **And if any mischief follow.**] Either by death or maim, either of mother or child.

Ver. 24. **Eye for eye.**] How the Pharisees had wrested that text. {See Trapp on "Mt 5:39"} This kind of law, in use among heathens also, Aristotle calls *το αντιπεπονθος* and was given against private revenge.

Ver. 26. **And if a man smite the eye of his servant.**] Think the same, saith Aben Ezra, of the other principal members, which the Jews call *capita membrorum*: these are the ten fingers, the ten toes, the two ears, the nose, and the yard.

Ver. 28. **Then the ox shall be surely stoned.**] God requiring man's blood even of beasts. {#Ge 9:5} {See Trapp on "Ge 9:5"}

Ver. 29. **That he hath killed a man, &c.**] Since the fall, all creatures are armed against us; as that sword which Hector gave Ajax: which so long as he used against men, his enemies, served for help and defence: but after he began to abuse it to the hurt of hurtless beasts, it turned into his own bowels.

Ver. 30. **Sum of money.**] Taxed upon him by the next of kin, or, if he be unreasonable, by the judge. {#Ex 21:22}

Ver. 31. **A son or a daughter.**] A little one, and in his minority, as *Puerilitas est periculorum pelagus.*

Ver. 32. **Thirty shekels.**] This same was that "goodly price" that our Lord Christ was valued at by the vile Jews. {#Zec 11:12,13 Mt 26:15}

Ver. 33. **And an ox or an ass.**] We can hardly open the deep pit of God's bottomless, boundless mercy, but some silly beast will be falling thereinto; "stumbling at the word, being disobedient, whereunto also they were appointed." {#1Pe 2:8}

Ver. 34. **The owner of the pit shall make it good.**] Think the same of other cattle also, good vel ad usum, vel ad esum, as horse, ass, sheep, &c.: *a parte, tolum intelligendum*, saith Augustine here; by a part it is to be understood the whole.

Ver. 36. **Ox for ox.**] These were those "right judgments, true laws, good statutes, and commandments." {#Ne 9:13}

Chapter 22

Ver. 1. **If a man shall steal, &c.**] The Persians at this day punish theft and manslaughter so severely, that in an age a man shall hardly hear either of the one or the other. The Turk's justice will rather cut off two innocent men than let one thief escape. {a}

{a} *The Preacher's Travels*, by J. Cartwright.

Ver. 2. **If a thief be found.**] So, if an adulteress be taken, -as she was in #Joh 8:4, -επαυτοφωρω, in the very act.

lllVer. 3. **If the sun be risen.**] Chaldee hath it, If the eye of witnesses: if he can raise the town, and call in aid.

Ver. 4. **He shall restore double.**] In Solomon's time it was sevenfold. {#Pr 6:31}

Ver. 5. **To be eaten.**] By unadvised turning in of his cattle, through mistake or neglect.

Ver. 6. **Or the field.**] The stubble.

Ver. 7. **Or stuff.**] Heb., Vessels, instruments, ornaments, apparel, furniture, weapons, &c.

Ver. 8. **To see whether,**] sc., By putting him to his oath. {#Ex 22:11} Some think that a private oath may be in such a case as this lawfully taken for the satisfaction of another, if he will not otherwise be satisfied.

Ver. 9. **Before the judges.**] Heb., The gods: so judges are called, if good especially. {#Ps 82:6} And the seat of judicature is called the holy place. {#Ec 8:10}

Ver. 10. **Or any beast, to keep.**] As Jacob kept Laban's cattle. {#Ge 31:39}

Ver. 11. **An oath of the Lord.**] Who is called in as a witness and as an avenger. How hateful, then, is that Popish proverb and practice, *Mercatorum est, non regum, stare iuramentis*.

Ver. 12. **If it be stolen,** / *sc.*, Through his carelessness. Poor Jacob had hard law. {#Ge 31:39}

Ver. 13. **Let him bring it.**] A leg, or a limb of it, as #Am 3:12.

Ver. 14. **And if a man borrow.**] God hath so ordered human condition, that one man must be beholden to another.

Ver. 15. **It came for his hire,**] q.d., He shall pay the hire only, and no more, though the owner be not by when it miscarrieth.

Ver. 16. **Entice a maid.**] Heb., persuade with her by fair words, which make fools fain.

Ver. 17. **He shall pay.**] No fine is laid upon her, because she had nothing of her own; and she had lost her honour in losing her virginity. {#1Th 4:4} {See Trapp on "1Th 4:4"}

Ver. 18. **A witch.**] An enchantress, sorceress, whose help was sometimes sought in enticing young maids to folly. {a} The wizzard also is here meant, but the woman witch mentioned; both because women are more inclinable to that sin; and also because the weaker sex is not to be spared for this fault. {b}

{a} Vatab.

{b} Junius.

Ver. 19. **Be put to death.**] Heb., Put him to die. Gr., Kill him with death; as God threateneth to do Jezebel's children. {#Re 2:23}

Ver. 20. **He shall be utterly destroyed.**] As an execrable and accursed creature.

Ver. 21. **Theft shalt not vex a stranger.**] The right of strangers is so holy, saith one, that there was never nation so barbarous that would violate the same. When Stephen Gardner had in his power the renowned divine Peter Martyr, then teaching at Oxford, he would not keep him to punish him; but when he should go his way, gave him wherewith to bear his charges. {a}

{a} *Act. and Mon.*, fol. 1783.

Ver. 22. **Or fatherless child.**] With God "the fatherless findeth mercy." {#Ho 14:3} Widows and orphans are God's clients, taken into his protection.

Ver. 23. **And they cry at all unto me.**] A vine whose root is uncovered thrives not: so a widow, whose covering of eyes is taken away, joys not. In Hebrew she is called *Almanach*, from *Alam*, to

be dumb; because she hath none to speak for her, {a} But if she call and cry to God, he will speak for her in the hearts of her oppressors.

{a} Mercer, in *Proverb*.

Ver. 24. **Your wives shall be widows.**] God delights to punish cruelty in kind, as he did in Agag. {#*ISa* 15:33}

Ver. 25. **Thou shalt not be to him as a usurer.**] Heb., As an exacting creditor, *Qui nullum diem gratis occidere creditori permittit*. The usurer's money is to necessity, like cold water to a hot ague, that for a time refresheth, but prolongeth the disease.

Lay upon him usury.] Heb., Biting usury. Usurer's are men eaters. {#*Ps* 14:4} Like pickrels in a pond, or sharks in the sea, that devour the lesser fishes. These ostriches can digest any metal, especially money. Aristotle in one page condemneth the usurer and the dicer; {a} and yet some Christians blush at neither.

{a} Arist., *Ethic*, lib. iv. cap. 1.

Ver. 26, 27. **Thy neighbour's raiment.**] Meant only of his bedclothes, *tegumentum nocturnum*; without which he cannot comfortably rest in the night.

Ver. 27. {See Trapp on "*Ex* 22:26"}

Ver. 28. **Thou shalt not revile the gods.**] Blaspheme dignities. {#*Jude* 1:8} This is blasphemy is the second table.

Ver. 29. **Theft shalt not delay.**] True obedience is prompt and present, ready and speedy, without demurs and consults. "Wings, and wind in their wings." {#*Zec* 5:9}

Ver. 30. **On the eighth day.**] When a Sabbath had once gone over it, say the Hebrews.

Ver. 31. **Holy men.**] Heb., Men of holiness, which should run through our whole lives, as the woof doth through the web.

Chapter 23

Ver. 1. **Thou shalt not raise.**] Neither raise nor receive it; neither be the tale bearer nor talehearer: the one carries the devil in his tongue, the other in his ear. Not only those that "make a lie," but those that "love" it when it is made to their hands, are shut out of heaven. {#*Re* 22:15} Solomon makes it an ill sign of a graceless man to be apt to believe scandalous reports of godly persons. {#*Pr* 17:4}

Ver. 2. **Thou shalt not follow a multitude.**] The way to hell is broad and well beaten. *Per viam publicam ne ingredi*, was one of Pythagoras's precepts. Do not as the most do, lest thou be undone for ever. *Argumentum turpissimum est turba*, saith Seneca. To live "according to the course of the world" is to be acted by the devil.

{#Eph 2:2}

Ver. 3. **Neither shalt thou countenance.**] Spare not the great for their might, nor the mean for their misery.

Ver. 4. **Ox or his ass going astray.**] How much more his soul. {See Trapp on "Jas 5:20"} {See Trapp on "Jude 1:22"} {See Trapp on "Jude 1:23"}

Ver. 5. **Thou shalt surely help with him.**] So the Spirit helps with us; or lifts over against us. {ουναντιλαμβανεται, #Ro 8:26} He looks *ut acti agamus*.

Ver. 6. **The judgment of thy poor.**] I have seen, saith one, {a} the king of Persia many times to alight from his horse, only to do justice to a poor body. Causes are to be heard, and not persons: the Athenian judges passed sentence in the dark.

{a} *The Preacher's Travels*, by J. Cartwright.

Ver. 7. **Keep thee far from a false matter.**] Stand aloof off; keep at a distance. See #Isa 33:15. A public man should be above all price or sale: and every man should carefully keep himself from the occasions of sin. A good man dare not come near the train, though he be far off the blow.

Ver. 8. **And thou shalt take no gift.**] Rain is good, and ground is good; yet *Ex eorum coniunctione fit lutum*, saith Stapleton. So giving is kind, and taking is courteous, yet the mixing of them makes the smooth paths of justice foul and uneven.

Ver. 9. **Thou shalt not oppress, &c.**] {See Trapp on "Ex 22:21"}

Ver. 10. **Thou shalt sow thy land.**] Here the wise man's counsel would be remembered, *Laudato ingentia rura, exiguum colito*. To be called a good husbandman, was of old a high praise.

Ver. 11. **But the seventh year.**] That they might learn to live by faith, and be at good leisure to wait upon God. {#De 31:10-12} Let every one of us keep a spiritual Sabbath, saith Ignatius, {a} Μελετη νομου χαιρων, ου σωματος ανεσει, Better apaid of the meditation of the law, than of the relaxation and rest from labour.

{a} Ep. iii. *ad Magnes*.

Ver. 12. **Six days.**] *{See Trapp on "Ex 20:8"}*

Ver. 13. **Be circumspect.**] Or wary; keep you close to the rule, and up to your principles. *{See Trapp on "Eph 5:15"}*

Of the name of other gods, *J sc.*, Without dislike. The primitive Christians would not call their days of the week, *Dies Martis, Mercurii, &c.*, as Mercurius Trismegistus had named them; but the first, second, third, &c., day of the week, *Deastrorum nomina ne nota quidem esse voluerunt inter Christi cultores*, saith one. They desired that Christians should spit out of their mouths those dunghill deities with utmost contempt; as David did. *{#Ps 16:4}*

Ver. 14. **Three times.**] See **#De 16:16**. The Hebrew hath it *three feet*, because the most went up to those three feasts every year afoot, saith Aben Ezra.

Ver. 15. **Thou shalt keep the feast.**] Let us also keep the feast, or holy day. *{#1Co 5:8}* *{See Trapp on "1Co 5:8"}*

Ver. 16. **And the feast of harvest.**] Pentecost, when their wheat harvest came in.

In the end of the year.] See the reason of this law in **#De 11:12**. It was "a land which the Lord cared for: the eyes of the Lord were always upon it from the beginning of the year even unto the end of the year."

Ver. 17. **All thy males.**] The females are not required to appear, because they were weak, and not so fit for travel. They were also the housekeepers, and sanctified in their husbands. Howbeit many of them came up to these feasts, as Hannah, *{#1Sa 2:19}* and the Virgin Mary. *{#Lu 2:41}* And this was well accepted as a freewill offering.

Ver. 18. **Of my sacrifice.**] Especially of the passover. See **#Ex 34:25 Le 2:1-3**.

Ver. 19. **The first of the firstfruits.**] The best of the best is not to be held too good for God. His "soul hath desired the first ripe fruits." *{#Mic 7:1}*

Thou shalt not see the a kid.] Hereby seemeth to be forbidden either cruelty, or curiosity to please the palate. See my

"Commonplace of Abstinence." The Jews at this day, in reference to this law, may not eat flesh and cheese or milk meats together.

Ver. 20. **Behold, I send an Angel,**] i.e., Christ. Immediately after God had given the law, -by the rule and threats whereof God the Father in his government was to proceed, saith a divine, -and {a} after they had transgressed it, {#Ex 33:2-4} he could not go along with them, for he should destroy them: but his Angel, that is, his Son, he would send with them; who also would destroy them, if they turned not, nor repented according to the rules of his law, the gospel.

{a} Mr Thomas Goodwin.

Ver. 21. **My name is in him,**] i.e., He is of the same nature with myself. See #**Php 2:6 Heb 1:3**. {See Trapp on "Php 2:6"} {See Trapp on "Heb 1:3"}

Ver. 22. **An enemy unto thine enemies.**] There is a covenant offensive and defensive betwixt God and his people. *Tua causa erit mea causa*, said that emperor to his wronged friend: so saith God to his.

Ver. 23. **For mine angel.**] Heb., Malachi; which is by transposition of letters Michael, as some Rabbis have observed.

Ver. 24. **Thou shalt utterly overthrow them.**] As Henry VIII began here to do in demolishing the monasteries, and saying, *Corvorum nidos esse penitus disturbandos ne iterum ad habitandum convolent*. This Saunders relates and discusses. {a}

{a} *Schism. Angl.*, lib. i.

Ver. 25. **Bless thy bread.**] God's blessing is the staff of bread, and strength of water. {See Trapp on "Mt 4:4"}

Ver. 26. **The number of thy days.**] Thou shalt die, as Abraham did, with a good hoary head; be *satur dierum*, as Job; fall as a full ripe apple into the hands of God, the gatherer.

Ver. 27. **My fear before thee.**] Strike a panic fear into the hearts of thine enemies, so that they shall flee at the noise of a driven leaf; they shall be made & *corde suo fugitivi*, as Tertullian hath it.

Ver. 28. **Hornets before thee.**] Understand it either literally, as in #**Jos 24:12**; or figuratively, of the stinging terrors of their self-condemning consciences.

Ver. 29. **In one year.**] God's time is best: and to prescribe to him is to set the sun by our dial. His help seems long, because we are short. Wait upon him, who waits to show us mercy. {#Isa 30:18}

Ver. 30. **By little and little]** God crumbles his mercies to us; we have his blessings by retail. So the cloud empties not itself at a sudden burst, but dissolves upon the earth drop after drop.

Ver. 31. **The sea of the Philistines,**] i.e., The Mediterranean.

Ver. 32. **No covenant with them.]** Because devoted to destruction; and they will be drawing thee to idolatry, as it also happened in **#Jud 1 Jud 2.**

Ver. 33. **A snare.]** See **#De 7:16 Jos 23:13 Jud 2:3.**

Chapter 24

Ver. 1. **Worship ye afar off.]** Thus under the law; but now by grace we draw nigh with boldness, and "have access with confidence by the faith of Christ." {#Eph 3:12} {See Trapp on "Eph 3:12"}

Ver. 2. **But they shall not come nigh.]** But half-way only. {#Ex 24:2} {See Trapp on "Ex 19:12"}

Ver. 3. **And told the people,**] So he became a Mediator {#Ga 3:19} — *non redemptionis sed relationis.*

Will we do.] God's people are "willing." {#Ps 110:3} But "weak through the flesh." {#Ro 8:3} {See Trapp on "Heb 13:18"}

Ver. 4. **An altar.]** Representing God on the one party, as the twelve pillars did the people on the other party. So here was a formal covenant.

Ver. 5. **Young men.]** The firstborn of the families. {#Ex 13:2}

Ver. 6. **Half of the blood.]** Having mingled it first with water {#Heb 9:19} See **#1Jo 5:6,** {See Trapp on "1Jo 5:6"}

Ver. 7. **Will we do, and be obedient.]** Christ will enjoy his spouse's love by a willing contract, not by a ravishment.

Ver. 8. **On the people.]** The representative people, the elders: or, as others will, the twelve pillars. {See Trapp on "Ex 24:4"}

Ver. 9. **And seventy of the elders.]** {See Trapp on "Ex 24:2"}

Ver. 10. **And they saw the God of Israel.]** A glimpse of his glory. {See Trapp on "1Ti 6:16"}

As it were a paved work of sapphire stone.] To show that God had now changed their condition, their bricks, made in their bondage, to *sapphire.* Compare **#Isa 54:11.**

Ver. 11. **He laid not his hand,**] i.e., They came off without hurt; which is reckoned as a great mercy: since no man, ordinarily, can see God and live: besides the infinite distance that is betwixt God and the greatest nobles.

And did eat and drink,] i.e., They were much cheered, and made merry in the Lord. Others sense it thus:—Though they had seen God, yet they turned again to temporal pleasures; they soon after ate and drank at that idolatrous feast of the golden calf, and rose up to play. It is set as an aggravation of Solomon's sin, that he departed from God "that appeared unto him twice." {#1Ki 11:9}

Ver. 12. **Tables of stone.**] To show, (1.) The stony hardness of the people's hearts; (2.) The lastingness of the law.

Ver. 13. **And Moses went up.**] Joshua stayed the while in some convenient place.

Ver. 14. **And Hur.**] {See Trapp on "Ex 17:10"}

Ver. 15. **And Moses went up into the mount.**] But he went not yet into the cloud, as #Ex 24:18, till the seventh day, that he might, by degrees, be heavenlised, and edged with an earnest expectation of beholding God's glory, and understanding his will. This was heaven beforehand.

Ver. 16. **Six days.**] The people had but three days of preparation to receive the law; Moses hath six. Singular holiness is required of ministers: the measures of the sanctuary were double to the ordinary, as the shekel, cubit, &c. Ministers had need wish, as Elisha did, a doubled and trebled spirit, that they may save themselves and those that hear them. {#1Ti 4:16}

Ver. 17. **Was like devouring fire.**] So it is still; {#Heb 12:29} which so terrifieth the sinners in Zion, that they run away with these words in their mouths, "Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?" {#Isa 33:14}

Ver. 18. **Forty days.**] All which time he never ate nor drank, {#De 9:9} and so better merited the surname of Nesteutes, *the faster*; than that proud prelate John, Bishop of Constantinople.

Chapter 25

Ver. 1. **And the Lord spake unto Moses.**] Gave him the ceremonial law also—as before he had done the moral and judicial—which was their gospel.

Ver. 2. **That giveth it willingly.**] *Virtus nolentium nulla est;* God strains upon no man. If ye consent and obey, &c. If there be a willing mind, God accepteth, &c. {#2Co 8:11,12}

“ *Si desint vires, tamen est laudanda voluntas:
Hac ego contentos auguror esse Deos.* ”—Ovid.

Ver. 3. **Gold, and silver, and brass.**] No mention of iron. Compare #1Ki 6:7 8:51.

Ver. 4. **And blue, and purple, and scarlet,**] i.e., Wool dyed with these colours; {#Heb 9:19} to teach the Church that both themselves and their actions should be washed and dyed in the blood of Christ.

Ver. 5. **Shittim wood.**] A kind of cedar that rotteth not.

Ver. 6. **Spices.**] As cinnamon; which in Galen’s time was very rare, and hard to be found but in princes’ storehouses. {a}

{a} Antidit. Gal., lib. i.

Ver. 7. **In the ephod, and in the breastplate.**] Of which see afterwards in #Ex 28.

Ver. 8. **That I may dwell among them.**] "But will God in very deed dwell with men upon earth?" {#2Ch 6:18} What can he do more to make them happy? As he in Plutarch said of the Scythians, that although they had no music nor vines among them, yet, as a better thing, they had gods: and as the philosopher, having little else in his house, yet could say of it, εἰθὰ δε οἱ Θεοὶ εἰσὶν, Here be gods: so may every good man boast of his house and of his heart, This is the habitation of the Most High. {#Heb 3:6 2Co 6:16} As for the public assembly of saints, "This is the house of God, this is the gate of heaven." {#Ge 28:17}

Ver. 9. **According to all that I show thee.**] Nothing was left to man’s invention. Here then is no footing for the Popish pomp.

Ver. 10. **An ark.**] Chest, or cabinet, wherein to keep the two tables of the law, signifying thereby that "Christ is the end of the law," covering the imperfection of our works.

Ver. 11. **A crown of gold.**] To set forth the majesty of Christ’s kingdom, or the eternity of his deity; which, as a crown or circle, had neither beginning nor end.

Ver. 12, 13. **And thou shalt cast four rings, &c.**] These staff rings were to continue upon the ark; the Kohathites’ shoulders felt

wherefore. But "God helped them to bear the ark"; {#1Ch 15:26} and so he doth still his gospel ministers.

Ver. 13 {See Trapp on "Ex 25:12"}

Ver. 14. **That the ark may be borne with them.**] The ark was transportative till settled in Solomon's temple; so, till we come to heaven, shall we be in a continual motion.

Ver. 15. **The staves shall be, &c.**] That they might not touch it; for reverence' sake, it being a visible sign of God himself among them.

Ver. 16. **The testimony.**] Those tables of the testimony, {#Ex 31:18} that testified what God required of them, and would be a testimony against them if disobedient. {#De 31:26}

Ver. 17. **A mercy seat.**] Heb., A covering; or covering up of men's sins; the appeasing of an angry God, {compare #Ge 32:20} by Christ who is our propitiation or mercy seat. {#Ro 3:25 1Jo 2:2}

Two cubits and a half, &c.] Just so big every way as the ark. {#Ex 25:10} Get into covenant with God, saith one, for as the mercy seat was no larger than the ark, so neither is the grace of God than the covenant. And as the ark and mercy seat were not asunder; so God is near to all that call upon him in truth.

Ver. 18. **And thou shalt make two cherubims.**] Golden winged images, made by God's special appointment, and set out of sight. Hence then is no warrant for the use of images in churches. These here were to represent the holy angels attendant upon God, looking intently into the mystery of Christ, as the cherubims did into the propitiatory, {#1Pe 1:12} and joined to the society of saints.

Ver. 19. **Even of the mercy seat.**] Of the matter of it: to show that the very angels have their establishment in and by Christ: and that, if they need mercy, how much more do *we*. Angels also are under Christ as a head of government, of influence, of confirmation, though not of redemption.

Ver. 20. **Toward the mercy seat shall the faces, &c.**] Angels in the Syriac are called ܦܢܝܢܐ, of the face; because they look ever on the face of God, waiting his commands.

Ver. 21. **Above upon the ark.**] The ark covering the law within it, the mercy seat upon it, and over them two cherubims covering one another, did typify Christ covering the curses of the law, in whom is the ground of all mercy; "which things the angels desire to pry into," {#1Pe 1:12} as into the pattern of God's deep wisdoms. {#Eph 3:10}

Ver. 22. **From between the two cherubims.**] Which covered the place from whence the Lord spake, to restrain curiosity.

Ver. 23. **Of shittim wood.**] Which corrupteth not. {#Isa 41:19} Christ's hody could not putrify in the grave.

Ver. 24. **Pure gold.**] Pointing to the glory of Christ's deity, and the majesty of his kingdom.

Ver. 25. **A golden crown.**] To hide the joints, and for ornament. Christ also is said to have many crowns. {#Re 19:12}

Ver. 26. **Four rings of gold.**] {See Trapp on "Ex 25:12"}

Ver. 27. **Over against the border,**] i.e., Close under it, for more convenient carriage.

Ver. 28. **Of shittim wood.**] See #Ex 25:23. A wood much commended for lightness, firmness, fairness, and lastingness.

Ver. 29. **The dishes thereof, &c.**] Haply to hold the loaves and frankincense.

Spoons.] To put the frankincense into those dishes.

Covers and bowls to cover withal.] Or, To pour out with.

Ver. 30. **Show bread.**] {See Trapp on "Mt 12:4"}

Ver. 31. **And thou shalt make a candlestick.**] Called the candlestick of light. {#Ex 35:14} A type of Christ who is $\text{\textit{Αυτοφως}}$, light essential, and "giveth light to every man that cometh into the world."

{#Joh 1:9} {See Trapp on "Joh 1:9"}

Ver. 32. **And six branches shall come out of the sides.**] Denoting the ministers both of the law and gospel; those "lights of the world," {#Mt 5:14} that have their light all from Christ.

Ver. 33. **Three bowls made like unto almonds, &c.**] Signifying the several endowments and ornaments of Christ's faithful ministers.

Ver. 34. **And in the candlestick,**] i.e., In the shaft of the candlestick. See #Ex 25:33.

Ver. 37. **Seven lamps.**] Signifying the manifold graces and diversity of gifts in the Church. {#Zec 4:2}

Ver. 38. **And the tongs.**] All of gold; betokening the purity of doctrine and discipline in the Church.

Ver. 39. **Of a talent of pure gold,**] i.e., Of a hundred and twenty pounds' weight.

Ver. 40. **After their pattern, &c.**] The like also was afterwards given in writing, for the building of the temple. {#1Ch 28:19 Heb 8:5}

Chapter 26

Ver. 1. **Thou shalt make the tabernacle.**] A type, (1.) Of Christ who "dwelt among us, full of grace and truth"; {#Joh 1:14} (2.) Of the Church built by Christ; {#1Co 3:9} (3.) Of every true Christian. {#Eph 2:19-22}

Ver. 2. **Of the curtains.**] Not, Of the tabernacles, as the vulgar interpreter hath it.

Ver. 3. **Shall be coupled together.**] These curtains were coupled with loops; so should Christians by love. "My dove is but one: the daughters saw her and blessed her." {#So 6:9} See #Eph 2:21,22 4:16.

Ver. 4. **Upon the edge of the one curtain.**] The coupling of these two great curtains together, to make one tabernacle, might signify that the saints both in heaven and earth do make but one Church. {#Eph 1:10 3:15}

Ver. 6. **With the taches.**] So is "the unity of the Spirit in the bond of peace." {#Eph 4:3}

Shall be one tabernacle.] See those many ones in #Eph 4:3-5, {See Trapp on "Eph 4:3"} {See Trapp on "Eph 4:4"} {See Trapp on "Eph 4:5"}

Ver. 7. **Of goats' hair.**] The tabernacle was goats' hair without, and gold within. God hid his Son under the carpenter's son. "The king's daughter is all glorious within." {#Ps 45:13} And all her sons are princes in all lands. {#Ps 45:16} Howbeit, they must be content to pass to heaven as Christ their Head did, as concealed men. "Therefore the world knoweth us not, because it knew not him." {#Joh 1:10} "Our life is hid with Christ," {#Col 3:4} as the life of flowers in winter is hid in the root.

Ver. 14. **A covering for the tent.**] Shadowing out God's protecting his people, {#Isa 4:6 25:4 Ps 27:5} as these rams' skins covered the ark from the violence of wind and weather.

Ver. 15. **Standing up.**] As pillars. "Him that overcometh will Christ make a pillar in God's temple." {#Re 3:12}

Ver. 28. **And the middle bar in the midst of the boards.**] The fastening together of these boards thus with bars signified, saith an interpreter, the uniting of all the members together by one and the same Spirit in Christ: "from whom the whole body fitly joined

together, maketh increase of the body, unto the edifying of itself in love." {#Eph 4:16}

Ver. 31. **With cherubims.**] To note the special presence and attendance of the holy angels in the assemblies of the saints. {#Lu 1:11
Joh 1:51}

Ver. 36. **A hanging for the door.**] This shadowed him that said of himself, "I am the door." {#Joh 10:9} The ceremonial law was the Jews' gospel, for it was Christ in figure; and to him it led them.

Ver. 37. **Of shittim wood.**] This, say some, they might bring with them out of Egypt, for necessary uses. Others note that great store of it grew in the desert of Arabia.

Chapter 27

Ver. 1. **Five cubits long.**] Solomon's altar was four times as large as this: to teach that as our peace and prosperity is more than others, so should our service in a due proportion.

Ver. 2. **Horns of it.**] To bind the beasts unto, that were to be slain in sacrifice. {#Ps 118:27} And to signify the power of Christ's priesthood. {#Hab 3:4}

Thou shalt overlay it with brass.] The brass kept the wood; so did the deity of Christ keep his humanity from being consumed by the fire of God's wrath, wherein it was roasted.

Ver. 3. **His shovels, and his basons.**] These several instruments figured the ministry of the word, say some; the sundry callings that Christ hath in his Church, say others, for her edification.

Ver. 4. **A grate.**] Which served for a hearth, and represented Christ bearing the fire of his Father's displeasure.

Ver. 7. **And the staves shall be.**] As ever ready to remove. Here we have no assured settlement.

Ver. 9. **The court of the tabernacle.**] This outer court signified the visible Church, where hypocrites also come to the external worships. Doeg may set his foot as far as David.

Ver. 10. **And the twenty pillars.**] In allusion whereunto, the Church is called the "pillar and stay of truth." {#1Ti 3:15}

Ver. 17. **Their hooks shall be of silver, and their sockets of brass.**] The nearer things were unto God the more precious they were: and *e contra*.

Ver. 20. **Pure oil olive.**] Signifying the precious gifts and graces of the Spirit in godly ministers, whose lips must both preserve knowledge, and present it to the people.

Oil olive beaten.] Signifying, saith one, how with much labour and affliction the light of God's word is to be prepared, and with patience preached and made to shine in his Church. {#2Co 1:4 2:4 11:21,23-25 1Th 2:9}

Chapter 28

Ver. 1. **Take thou unto thee.**] Christ also was "taken from among men," {#Heb 5:1} to mediate and negotiate man's cause with God: and this honour he assumed not to himself, but it was given him from above. {#Heb 5:5}

Ver. 2. **For glory and for beauty.**] *Prodit Aaron a capite ad calcem, os humerosque Deo similis.* The high priest was gloriously apparelled, to strike a religious reverence into the eyes and hearts of the beholders, and to set forth the beauty and bravery of Christ and his Church.

Ver. 3. **That they may make, &c]** *Vides, in sacerdotibus nil plebeium reperiri, nil populare,* saith Ambrose. Nothing in the priests but what was above the ordinary. The very workmen are to be filled with the Spirit of wisdom, to make their attire.

Ver. 4. **An ephod.**] Not that which was common to all priests, {#1Sa 2:18,22:18} but peculiar to the high priest. See #Ex 28:6.

Ver. 5. **And they shall take gold, and blue, &c.]** The cloak of Alcisthenes the Sybarite (sold for one hundred and twenty talents), that parliament robe of Demetrius, king of Macedonia (which no prince after him would put on *propter invidiosam impendii magnificentiam*, for its stately costliness), were but rags to Aaron's raiment. {a}

{a} Athenaeus.

Ver. 6. **The ephod of gold.**] This the high priest only might wear; neither might any imitate it; for that was the fall of Gideon's house. {#Jud 8:26,27}

Ver. 9. **Two onyx stones.**] These signified Christ's perpetual love to his people, and how precious they be to him.

Ver. 12. **And Aaron shall bear their names.]** To set forth Christ's incessant intercession for all God's Israel, even when his back seems turned upon them.

Ver. 14. **Fasten. the wreathen chains.]** These chains wherewith the breastplate and shoulder were tied, signified, saith one, ^{a} the perfect contexture of all heavenly virtues adorning Christ's humanity; as also that true faith whereby we are girded to him.

^{a} Moses Unveiled.

Ver. 15. **The breastplate of judgment.]** So called because the priest was to put it on when he was to inquire and give sentence as from God. ^{#Nu 27:21}

Ver. 17. **Four rows of stones.]** According to the number and order of the twelve tribes encamping about God's tabernacle. In all which rows, a very reverend writer ^{a} hath well observed eight things:— (1.) The shining of the stones; pointing to the purity of Christ and his Church: (2.) Their price; of great value and worth; signifying what a price Christ valued his Church at: (3.) Their place or situation; they are set in the heart, and Aaron must carry them on his heart, signifying that Christ hath as much care of his Church, as if it were enclosed in his heart, -lets out his blood to make room in his heart for them: (4.) Their number; twelve; noting, that with Christ is plentiful redemption: (5.) Their order; they stood in a comely quadrangle; Christ hath stablished a comely order in his Church; and we must keep our ranks: (6.) The figure; the four square; signifying the stability and firmness of the Church; Satan and all deceivers shall not pick one stone out of Christ's heart: (7.) Their use; that Aaron must bear them on his heart; signifying Christ's ardent affection to his, and constant intercession for them: (8.) The quantity; as all the names of Israel were gathered into a narrow compass, so Christ shall "gather together into one all the dispersed sons of God," and present them before God as the most beautiful and precious parts of the world. ^{#Joh 11:52}

^{a} Dr Taylor.

Ver. 30. **The Urim and the Thummim.]** A distinct thing from the stones and chains; made it was not by the artificers, but given by God to Moses, as were the two tables, and by him put into the breastplate. The very names of Urim and Thummim, -lights and

perfections, -lead us to Christ, in whom is all fulness. In imitation of this Urim and Thummim, the high priest among the Egyptians is reported by Aelian to have worn about his neck a sapphire stone, which was called ἀληθεια, truth. {a}

When he goeth in before the Lord, / *sc.*, To consult with God, who answered the priest by "voice." {#Nu 7:89}

{a} *Var, Hist.*, lib. 14. s. 34.

Ver. 31. **The robe of the ephod.**] Which signified the royal robe of Christ's righteousness, reaching down to the feet, large enough to cover all our imperfections.

Ver. 32. **That it be not rent.**] To show that there should be no rents or schisms in the Church. {#1Co 1:10,13 1Ti 1:3}

Ver. 33. **Pomegranates of blue.**] These hanging intermixed with bells, signified the sweet and comfortable effects of Christ's doctrine; {a} by which we come to be clothed with Christ's righteousness, and "from his fulness to receive even grace for grace." {#Joh 1:16}

{a} Mr Jackson.

Ver. 34. **A golden bell and a pomegranate.**] Shadowing out, (1.) The prophetic office of Christ here, and his perpetual intercession in heaven: (2.) The duty of ministers; which is, *Vivere concionibus, concionari moribus*: to live sermons, to be fruitful as well as painful teachers: not like him of whom it was said, that when he was out of the pulpit, it was pity he should ever go into it: and when he was in the pulpit, it was pity he should ever come out of it.

Ver. 35. **And his sound shall be heard.**] *Necesse erat ut Pontifex totus vocalis ingrederetur sanctuarium, ne forte non audito sonitu, morte lueret silentium.* A "dumb dog" is a child of death. {#Isa 56:10} Ministers must be both able and "apt to teach" upon all occasions.

Ver. 36. **HOLINESS TO THE LORD.**] Hence it was not lawful for the high priest, say the Jews, to put off his bonnet to whomsoever he met, were he never so great a man; lest the name and glory of God, whose person he sustained, should seem to submit to any man.

Ver. 37. **Upon the mitre.**] Which had a holy crown with it, {#Ex 29:6} signifying the deity and dignity of Christ.

Ver. 38. **That Aaron may bear the iniquity of the holy things.]** Get the people's pardon. This Christ did indeed for all his. {#1Jo 2:1,2}

Ver. 39. **Embroider the coat.]** See #Re 1:13. Christ is clothed with such a robe, as king and counsellor of his Church.

Ver. 40. **Coats]** (1.) Linen garments for innocency; (2.) Girdles for constancy and stability; (3.) Bonnets for safety from the rage of Satan and his instrument; (4.) Breeches, for comely reverence in God's service.

Ver. 43. **That they bear not the iniquity, and die,]** sc., For not hiding their nakedness. See on #Ex 20:26.

Chapter 29

Ver. 1. **Take one young bullock.]** All sorts of sacrifices—sin offerings, burnt offerings, peace offerings—were to be offered for the priests, because of the special holiness and honour of their calling.

Ver. 2. **And unleavened bread.]** See #1Co 5:7,8. {See Trapp on "1Co 5:7"}
{See Trapp on "1Co 5:8"}

Ver. 4. **Wash them with water.]** A type of Christ's baptism. {#Mt 3:13-17}

Ver. 6. **The holy crown.]** {See Trapp on "Ex 28:40"}

Ver. 7. **The Anointing oil.]** Typing out that abundance of the Holy Spirit poured upon Christ, {#Isa 61:1} and upon Christians. {#1Jo 2:27 Ps 133:2}

Ver. 8. **Coats, &c.]** {See Trapp on "Ex 28:40"}

Ver. 9. **Consecrate.]** Heb., Fill their hands, sc., with sacrifices: they were not to fill their own hands, as Jeroboam's priests did. {#IKi 13:33, margin; #Heb 5:5}

Ver. 10. **Shall put their hands.]** As transferring the guilt of their sins upon Christ. {#Isa 53:6}

Ver. 11. **By the door.]** Pointing to Christ, the door into heaven. {#Heb 10:20 Joh 10:9}

Ver. 12. **The blood of the bullock.]** For "without blood there was no remission of sin." {#Heb 9:22}

Beside the bottom of the altar.] To signify the plenteous redemption wrought by Christ.

Ver. 13. **All the fat that covereth.**] God must have the very best of the best; since Christ offered himself, and the best parts he had.

Ver. 14. **Without the camp.**] *{See Trapp on "Heb 13:12"}* *{See Trapp on "Heb 7:27"}*
{See Trapp on "Heb 7:28"}

Ver. 15. **Thou shalt also take.**] After the sin offering, other offerings: till sin be expiated, no service is accepted.

Ver. 16. **Sprinkle it.**] See **#1Pe 1:2**.

Ver. 17. **Wash the inwards of him.**] This signified that entire holiness, that thorough sanctification. *{#1Th 5:23}*

Ver. 18. **The whole ram.**] See **#Ro 12:1**, *{See Trapp on "Ro 12:1"}*

Ver. 19. **Put their hands.**] Both their hands between the horns of the ram.

Ver. 20. **Upon the tip of the right ear.**] To set the holy obedience required of them in all senses, actions, and motions. *{#Joh 13:5,6,9}*

Ver. 21. **Of the blood, and of the anointing oil.**] Signifying Christ's merit and Spirit.

Ver. 22. **A ram of consecration.**] A thank offering to God for advancing Aaron to the priesthood. See the like in St Paul, **#1Ti 1:12**.

Ver. 23. **Unleavened bread.**] See **#1Co 5:7,8**. *{See Trapp on "1Co 5:7"}* *{See Trapp on "1Co 5:8"}*

Ver. 24. **And shalt wave them.**] As acknowledging God's omnipresence: and that many should come from east, west, north, and south, to partake of the merits and benefits of Christ, our true Sacrifice.

Ver. 25. **It is an offering made by fire.**] Christ in like sort having offered himself for a burnt offering, for a sweet savour before the Lord, ascended up into heaven, and gave gifts unto men.

Ver. 26. **It shall be thy part.**] Because he did for this time extraordinarily execute the priest's of office.

Ver. 27. **The breast of the wave offering, and the shoulder.**] To teach the priests to serve the Lord with all their heart, and with all their strength.

Ver. 28. **A heave offering.**] Signifying the heaving of Christ upon the cross, and the heaving up of our hearts to God for so great benefits.

Ver. 29. **Shall be his sons' after him.**] His garments remained for ever; so doth the robe of Christ's righteousness. {#Isa 61:10}

Ver. 30. **And that son.**] There were garments but for one: there is but one Mediator, the man Christ Jesus.

Ver. 31. **And thou shalt take the ram,**] i.e., The remnant of him.

Ver. 33. **And they shall eat those things.**] Apply Christ's death by faith to their own souls. {#Joh 6:51}

Ver. 34. **Thou shalt burn the remainder.**] The thank offering was not to be kept till the morrow, to teach us to be prompt and present in praising God and applying Christ.

Ver. 35. **Seven days.**] To teach the priests to consecrate their whole lives to God's service.

Ver. 36. **Cleanse the altar.**] Which, as well as the creatures, may be defiled by man's sin. {#Le 16:16}

Ver. 37. **Whatsoever toucheth the altar.**] See #Mt 23:19. {See Trapp on "Mt 23:19"}

Ver. 38. **Day by day continually.**] When this daily sacrifice was intermitted, -as in the days of Antiochus, that little Antichrist, -they counted it an "abomination of desolation." {#Da 12:11 Mt 24:15}

Ver. 39. **Thou shalt offer in the morning.**] These two lambs were types of the Lamb of God, taking away the sins of the world, with a commemoration of whose benefits the day was begun and ended. Wherefore, also, from David's days and forwards, they sang the 22nd Psalm at the morning sacrifice, and the 136th Psalm at the evening.

Ver. 42. **Where I will meet you.**] Hence it was called "the tabernacle of the congregation," because there God met them, and made a covenant with them. See #Ex 40:34.

Ver. 43. **And I will dwell.**] {See Trapp on "2Co 6:16"}

Chapter 30

Ver. 1. **An altar to burn incense upon.**] Shadowing Christ, as perfuming and presenting the prayers of saints, {#Re 8:3 5:8} and obtaining answer thereto "from the four horns of the golden altar which is before God." {#Re 9:13}

Ver. 2. **A cubit shall be the length.**] That in Ezekiel {#Eze 41:22} is much larger, as setting forth the service of God under the gospel.

Ver. 3. **Overlay it with pure gold.**] Shadowing Christ's deity, yielding glory to his humanity.

A crown of gold round about.] To show that devotion is a rich royal virtue, best beseeeming the best princes.

Ver. 6. **Where I will meet with thee.]** To give oracles and answers of mercy. God still "meeteth him that rejoiceth and worketh righteousness." {#Isa 64:5}

Ver. 7. **Shall burn thereon sweet incense.]** *Faciunt et vespae favos.* The heathens had the like custom—

“Verbenasque adole pingues, et mascula thura.”

- Virgil.

Ver. 8. **And when Aaron lighteth the lamps.]** To show that our prayers must be made according to the light and direction of God’s Word, lest we ask we know not what, and worship we know not how.

Ver. 9. **No strange incense.]** So may we not pray, but according to God’s revealed will. {#1Jo 5:14}

Ver. 10. **An atonement upon the horns of it.]** Pardon must be sought for the defects found in prayers; as Nehemiah craved mercy for his reformations.

Ver. 12. **That there be no plague.]** David, in numbering the people, neglected this duty; thence the plague.

Ver. 13. **Half a shekel.]** Towards the making of the tabernacle; and as an amercing himself for his sin, that subjected him to utter destruction. {#Ex 30:15}

Ver. 14. **From twenty years old.]** Such were able to get it, before they gave it.

Ver. 15. **The rich shall not give more.]** They are both of a price, because in spirituals they are equal. {#2Pe 1:1}

Ver. 16. **That it may be a memorial.]** A perpetual poll money, in token of homage and subjection to the Almighty.

Ver. 18. **Between the tabernacle and the altar.]** The laver and altar situated in the same court, signified the same; as the water and blood issuing out of Christ’s side, viz., the necessary concurrence of justification and sanctification in all that shall be saved.

Ver. 19. **For Aaron and his sons.]** Here they were to wash before they prayed for the people. {#Heb 10:22} We must first make our own peace with God before we take upon us to intercede for others. So did David. {#Ps 25:22 51:18,19} So we are advised to do, #La 3:39,40.

Ver. 20. **Wash with water.**] "Wash their hands in innocency," before they "compass God's altar." {#Ps 26:6 Heb 10:22 Isa 52:11}

Ver. 21. **That they die not.**] Come not to an untimely end, as Nadab and Abihu did. {#Le 10:1,2}

Ver. 26. **And thou shalt anoint the tabernacle.**] So to consecrate the same to God's service, and to set forth how joyfully and gladly men should serve the Lord.

Ver. 29. **Whatsoever toucheth them.**] So are all those anointed holy, that by a lively faith touch the Lord Christ.

Ver. 30. **Aaron and his sons.**] Those only that succeeded him in the office of high priest. {#Le 4:3,5,16 16:32}

Ver. 32. **Upon man's flesh.**] A Latine Postiller hence infers, in a hyperbolical sense, that priests are angels, not having human flesh.

Ver. 33. **Whosoever compoundeth any like it.**] Holy things must not be profaned, on pain of death. No people so abuse Scripture to common and ordinary use as the Jews do.

Ver. 36. **And thou shalt beat some of it very small.**] This holy perfume, as in the matter costly, so in the manner it cost much pounding and beating: to show that Church prayer must be accurate and elaborate; it must cost setting on, as we say.

Chapter 31

Ver. 1. **And the Lord spake unto Moses.**] At "sundry times," during those forty days, and not all at once, were these directions delivered to Moses.

Ver. 2. **The son of Hur.**] Of that Hur mentioned in #Ex 17:12 24:14.

Ver. 3. **And I have filled him.**] God gifts whomsoever he calls to any employment.

Ver. 4. **To devise cunning works.**] All skill in lawful callings, whether manual or mental, is of God. {#Isa 28:26}

Ver. 5. **And in cutting of stones.**] Moses might well doubt where he should find fit workmen among those brick makers for Egypt.

Ver. 6. **I have given with him.**] Two is better than one; four eyes see more than two: God usually therefore coupleth his agents. {See Trapp on "Mt 10:2"} {See Trapp on "Mt 10:3"} {See Trapp on "Lu 10:1"}

Ver. 12. **And the Lord spake unto Moses, saying.**] See on #Ex 31:1.

Ver. 13. **Verily my Sabbaths ye shall keep,**] q.d., Though this sanctuary work is to be done, yet it shall be no Sabbath day's work. The good women in the Gospel forbore on the Sabbath to anoint the dead body of our Saviour, "resting according to the commandment."

{#Lu 23:56}

For it is a sign.] And with it an effectual means to convey holiness into the heart.

Ver. 14.: **For it is holy unto you.**] Hence the Hebrews gather, but falsely, that only Israel was charged with the Sabbath day, and not the nations of the world: but the Sabbath was kept before Israel was born.

Ver. 15. **Whosoever doeth any work.**] A certain Indian that had been taught by the English, coming by, and seeing one of the English profaning the Lord's day by felling of a tree, said to him, Do you not know that this is the Lord's day in Massachusetts (one of the English plantations), *much machete man* that is, very wicked man; -why break you God's day? {a}

{a} *New England's Firstfruits.*

Ver. 16. **For a perpetual covenant.**] So the Sabbath is called by way of eminency; as if nothing of God's covenant were kept, if this were not Philo Judaeus saith, The fourth commandment is a famous precept, and profitable to excite all kind of virtue and piety.

Ver. 17. **He rested, and was refreshed.**] This is spoken to our apprehensions, and for our imitation.

Ver. 18. **Written with the finger of God.**] Of the Decalogue, above all other Holy Writ, God seems to say, as Paul, {#Phm 1:19} "Behold, I have written it with mine own hand"; i.e., By mine own power and operation.

Chapter 32

Ver. 1. **Up, make us gods.**] Aaron might make a calf, but the people made it a god, by adoring it.

“Qui fingit sacros auro vel marmore vultus,
Non facit ille Deos; qui rogat, iste facit.”—Martial.

Ver. "2. **Brake off the golden ear-rings.**] Hereby he hoped to break their design; but all in vain for they were "mad upon their idols."

{#Jer 50:38}

Ver. 3. **Brake off the golden ear-rings.**] Which they had got of the Egyptians. {#Ex 12:35} To make use of heathen authors for ostentation, is to make a calf of the treasure gotten out of Egypt.

Ver. 4. **A molten calf.**] In imitation of the Egyptian idol Apis, a pied-bull. A man may pass through Ethiopia unchanged; but he cannot dwell there, and not be discoloured. How oft, alas, have we abused God's mercy; taking his jewels, and making a golden calf of them!

Ver. 5. **A feast to Jehovah.**] Whom these idolators pretended to worship in the golden calf; as did also Jehu, {#2Ki 10:16,29 2Ch 11:15} and as the Papists at this day. But with what face can some of their Rabbis excuse this people from idolatry? or the Jesuits their image worshippers?

Ver. 6. **Rose up to play.**] To dance about the calf. Now, if they were so cheered and strengthened by those baneful bits, those murdering morsels; should not we much more by God's spiritual provisions, to dance as David did, to do his work with all our might

Ver. 7. **For thy people, which thou broughtest.**] God will own them no longer; they are now discovenanted. The saints by gross sins may lose their *ius aptitudinale, non ius haereditarium*, their fitness for God's kingdom; they may sin away all their comfortables.

Ver. 8. **They have turned aside quickly.**] Moses's back was but newly turned, as it were. "I marvel that you are so soon removed," &c. {#Ga 1:6} {See Trapp on "Ga 1:6"} When we have spent all our wind on our people, their hearts will be still apt to be "carried away with every wind of doctrine,"—in our absence especially.

“Mures, fele absente, choreas ducunt.”—Suidas.

Ver. 9. **A stiffnecked people.**] And so they are still to this very day. Jerome {a} complains that in his time they thrice a day curse {a} Christ in their synagogue, and closed up their prayers with *Maledic, Domine, Nazaraeis*. They are thought to advise most of that mischief which the Turk puts in execution against Christians. They counterfeit Christianity in Portugal even to the degree of priesthood, and think they may do it, either for the avoiding of danger, or increasing their substance. There are very few of them that turn Christians in good earnest: *Adeo in cordibus eorum radices fixit*

pertinacitas. {b} So stubborn they are to this day, and stiffnecked, their necks are wholly possessed with an iron sinew.

{a} Jerome, in *Isa.*, lib. xii. cap. 49, tom. 5, et lib. xiv. cap. 42.

{b} Rivet., *Jesuita Vapul.*, 322.

Ver. 10. **Let me alone.**] God is fain to bespeak his own freedom: as if Moses's devotion were stronger than God's indignation. Great is the power of prayer; able, after a sort, to transfuse a dead palsy into the hand of Omnipotency. For, Let me alone, the Chaldee hath, Leave off thy prayer: but Moses would not. If he get but his head above water, the Lord shall hear of David. {#Ps 69:1-3}

Ver. 11. **Lord, why doth thy wrath.**] God offered Moses a great fortune. {#Ex 32:10} He tendering God's glory refused, and makes request for the people. It is the ingenuity of saints to study God's ends more than their own, and drown all self-respects in his glory. Good servants, such as were Bacon and Burleigh to Queen Elizabeth should consult their master's praise, rather than their own profit. "Moses was faithful in all God's house as a servant." {#Heb 3:2,5}

Ver. 12. **Repent of this evil.**] God's repenting is *mutatio rei, non Dei; effectus, non affectus; facti, non consilii;* not a change of his will, but of his work.

Ver. 13. **Remember Abraham.**] Here Moses neither invocateth the patriarchs, nor allegeth their merits, but reminds God of his promise to them, and presseth the performance. In the want of other rhetoric, let Christians in their prayers urge this with repetition. Lord, thou hast promised, thou hast promised. Put the promises into suit, and you have anything. God cannot deny himself.

Ver. 14. **And the Lord repented.**] See #Ex 32:12. Moses here had a hard pull, but he carried it.

Ver. 15. **Written on both their sides.**] See the like in other mystical books. {#Eze 2:10 Re 5:1}

Ver. 16. **The work of God.**] The greater was the people's loss, brought upon them by their sin.

Ver. 17. **And when Joshua.**] Who had waited, in some part of the mount, the return of his master.

Ver. 18. **It is not the voice of them that shout for mastery.**] As Joshua, a man of a warlike spirit, was ready to imagine. *Non est vox clamoris fortitudinis, vel clamandi fortitudinem:* so the original hath it.

Ver. 19. **And Moses's anger waxed hot.**] Meekness in this case had been no better than mopishness. How blessedly blown up was Moses here! So, Cranmer the martyr, though in his own cause so meek and mild, that it was grown to a proverb, "Do my Lord of Canterbury a shrewd turn, and you shall be sure to have him your friend for ever after," yet in the truth's cause, opposed by any man, no general in battle ever showed greater courage and constancy than he, saith our Churchantiquary. {a}

He saw the calf, and the dancing.] One calf about another. It was a custom among Papists, that men should run to the image of St Virus, and there they should dance all day, *usque ad animae deliquium*, till they fainted and fell into a swoon. {b}

{a} *Antiq. Eccl. Brit.*, p. 341

{b} Joh. Maulii, *loc. com.*, 187.

Ver. 20. **And he took the calf.**] We may all wish still as Ferus did, that we had some Moses to take away the evils of our times: *Nam non unum tantum vitulum, sed multos habemus*, We have not one, but many such calves.

Ver. 21. **What did this people unto thee?**] The people sinned by precipitancy; Aaron by popularity.

Ver. 22. **That they are set on mischief.**] The whole world is so. {#1Jo 2:16 5:19} *Quomodo Plautus, "In fermento toto iacet uxor."*

Ver. 23. **We wot not what, &c.**] See the danger of nonresidency.

Ver. 24. **There came out this calf.**] A very poor excuse. Something he would have said, if he had known what. Here he "hid his sin as Adam," {#Job 31:33} being too much his child.

Ver. 25. **Aaron had made them naked.**] As Aaron's engraving instrument writes down his sin: so the confession of other more ingenuous Jews proclaims the Israelites, saying that, No punishment befalleth thee, O Israel, in which there is not an ounce of this calf. {a}

{a} Mos. Gerund.

Ver. 26. **Let him come.**] This word through haste and earnestness Moses omitteth. The Chaldee and Greek version supply it.

Ver. 27. **Slay every man his brother.**] Not all that they met with, for so they might have slain the innocent; but all that were chief in the transgression. In the war against the Waldenses in France, the Pope's

great army took one populous city and put to the sword sixty thousand, among whom were many of their own Catholics. For Arnoldus the Cistercian Abbot, being the Pope's Legate in this great war, commanded the soldiers saying, *Caedite eos: novit enim Dominus qui sunt eius*: Kill them one with another: for the Lord knoweth who are his. {a} This was fine Popish justice.

{a} Caesar Heisterbuchensis, *Hist.*, lib. v. cap. 21.

Ver. 28. **About three thousand.**] Chieftains and ringleaders.

Ver. 29. **Consecrate yourselves.**] Regain that blessing which your father Levi lost. {#Ge 49:5,7}

Ver. 30. **And now I will go up unto the Lord.**] As angry as he was, he could pray for them: as when our children, through their own fault have got some sickness, for all our angry speeches we go to the physician for them.

Ver. 31. **Made them gods of gold.**] Sin must not be confessed in the lump only, and by wholesale, but we must instance the particulars.

Ver. 32. **Blot me, I pray thee.**] God never revealed his love to Moses more than when he thus earnestly prayed for God's people. Joab never pleased David better than when he made intercession for Absalom.

Ver. 33. **Blot out.**] Cut him out of the roll of the living.

Ver. 34. **I will visit.**] I will pay them home for the new and the old.

Ver. 35. **They made.**] {See Trapp on "Ex 32:1"}

Chapter 33

Ver. 1. **Which thou hast brought.**] {See Trapp on "Ex 33:7"}

Ver. 2. **An angel before thee.**] A created angel to conduct thee. But Moses would none of that; he would not be so put off. {#Ex 34:9} Low things satisfy not a high spirit.

Ver. 3. **I will not go up,**] *sc.*, By those visible signs of my gracious presence as heretofore.

Ver. 4. **They mourned.**] As good cause they had: for "woe be unto thee when I depart from thee." {#Ho 9:12}

Ver. 5. **And consume thee.**] God's threatenings are cordial, but conditional. *Minatur Deus ut non puniat.* "Fury is not in me." {#Isa 27:4} He punisheth not "till there be no other remedy," {#2Ch 36:16} as the bee stings not till provoked.

Ver. 6. **Stripped themselves.**] As in a day of restraint.

Ver. 7. **Afar off from the camp.**] In token of God's deep displeasure and departure from them.

Ver. 8. **And looked after Moses.**] To see what success, what acceptance: as David looked up after his prayer to see how it sped. {#Ps 5:3}

Ver. 9. **And the Lord talked with Moses.**] Out of the cloudy pillar: which was a sign of favour. {#Ps 99:7} The Turks honour Moses, and call him the talker with God.

Ver. 10. **Rose up and worshipped.**] Though obnoxious, they would not despair of mercy. See #1Sa 12:20-22.

Ver. 11. **Face to face.**] Friendly and familiarly, as #Nu 12:8. And perhaps in human shape, as he spake with Abraham his friend. #Ge 18:16-33

Ver. 12. **See, thou sayest unto me.**] See, saith one, {a} how Moses here encroacheth upon God. God had done much for him, he must have more. {#Ex 33:13} "Show me now thy way," &c. This God grants him. {#Ex 33:14} This serves not the turn; he must have more yet. {#Ex 33:16} Well, he hath it. {#Ex 33:17} Is he satisfied? No, he must yet have more. {#Ex 33:18} "I beseech thee show me thy glory." It is done. {#Ex 33:19} Is he satisfied yet? No. {#Ex 34:9} God must pardon the sin of his people too; and take them and him for his inheritance: this fruit of his favour he must needs be entreated to add to the rest.

{a} Mr Bur. ?Burroughs.

Ver. 13. **That I may know thee.**] Moses knew more of God than any man; he was but newly come down from the mount, and at the tabernacle door God spake with Moses "face to face, as a man speaketh unto his friend." {#Ex 33:11} The more a man knows of God, the more desirous he is to know him.

Ver. 14. **I will give thee rest.**] Full content of mind, in the sense of my presence and light of my countenance.

Ver. 15. **If thy presence go not with me.**] What is it to have the air without light? What was all Mordecai's honour to him when the king frowned upon him?

Ver. 16. **So shall we be separated.**] Heb., Marvellously separated. The separation of the saints is a wonderful separation. See #De 4:7; also #Isa 20:6, where Judea is for this cause called an "isle."

Ver. 17. **I know thee by name.**] As princes do their favourites, who easily forget others, as Saul did David. {#1Sa 17:55}

Ver. 18. **Show me thy glory.**] None ever knew God's glory; our cockle shell can never comprehend this sea: yet it may be apprehended that it is incomprehensible.

Ver. 19. **I will make all my goodness.**] My glorious goodness. Thus Moses may have what he will of God. "The king is not he that can do anything against you," said Zedekiah to his courtiers. {#Jer 38:5}

Ver. 20. **Thou canst not see my face.**] Otherwise than in his words and works. {#Ro 1:20} As we cannot see the sun *in rota*, in the circle, but in the beams. Some have seen *Mercabah velo harocheb*, as the Hebrews speak, {a} the chariot in which God rode, but not the rider in it: they saw some created image, or glory, whereby he testified his more immediate presence, but not himself.

No man shall see me, and live.] But be oppressed and swallowed up with majesty: as the sight of the eye is dazzled with the sun; or a crystal glass broken with the fire.

{a} Rab. Maimon.

Chapter 34

Ver. 1. **Which thou brakest.**] Not without a tincture of passionate infirmity, as some conceive. He that was the meekest upon earth, saith one, {a} in a sudden indignation abandons that which he would in cold blood have held faster than his life. But Augustine cries out, *O ira Prophetica, et animus non perturbatus, sed illuminatus!*

{a} Dr Hall.

Ver. 2. **In the morning.**] A sign of mercy. {#Ps 90:14 30:5 5:3}

Ver. 3. **Neither let any man be seen.**] {See Trapp on "Ex 19:12"}

Neither let the flocks.] Moses comes alone to God, and leaves the flocks. Jacob ferrieth over all belonging to him on the other side of the river, before he wrestleth with God. Abraham leaveth the servant and asses at the foot of the hill, &c. Men must lay aside all, and prepare, before they draw nigh to God in holy duties.

Ver. 4. **And he hewed two tables.**] Moses hewed them. The first tables were hewn out of the sapphire of the throne of God's glory, say the Jewish doctors.

Ver. 5. **And proclaimed the name of the Lord.**] In answer to Moses's prayer. {#Ex 33:18,19}

Ver. 6. **The Lord, The Lord God. &c.**] These glorious titles and attributes are those back parts of God. {#Ex 33:23} None can see more than these and live: and we need see no more than these that we may live.

Longsuffering.] Heb., Wide of nostrils; not apt to snuff at small matters, but bearing with men's evil manners. This Averroes, the atheist, made use as an argument against the providence of God, and to prove that he meddled with nothing below the moon, because of his slowness to anger.

In goodness and truth.] God's goodness, though great, yet here and elsewhere it goes bounded with his truth.

Ver. 7. **Forgiving iniquity and transgression and sin,**] i.e., All sorts of sin. It is natural to him as here. None like him for this. {#Mic 7:18} It is the comfort of saints, that they have to do with a forgiving God, {#Ne 9:31} that can multiply pardons, as they multiply sins. {#Isa 55:7}

Keeping mercy for thousands.] The Hebrew word here rendered Keeping, is written with a greater letter {a} than ordinary, to note the extraordinary greatness of God's promise to his people and their posterity. {#Ps 25:10} {Hebrew Text Note} God is here said to keep mercy, to forgive sins of all sorts: as if his mercy were kept on purpose for pardoning poor sinners.

Clear the guilty.] This last letter in God's name must still be remembered. So must all the rest: since there is enough in this sweetest text to answer all our objections. It is said of Leonard Lessius, that, a little before his death, he finished his treatise concerning the fifty names or attributes of God: and that he oft affirmed, that he found more spiritual light and delight in that last little work of his—at such time as he was grievously tortured with the stone, whereof also he died—than in all his large Commentaries upon Thomas Aquinas's Sums.

Ver. 8. **And Moses made haste.**] It was time for him. The more any man sees of God, the lower he falls in his own eyes: as he that hath looked intently upon the sun, sees little when he looks down again.

Ver. 9. **Let my lord, I pray thee.**] *{See Trapp on "Ex 33:12"}*

Ver. 10. **Behold, I make a covenant,**] i.e., I re-establish it with this backsliding people. God receiveth returning sinners with much sweetness "He retaineth not his anger for ever, because he delighteth in mercy." His mercy, to us, is greater than his justice, though in themselves they are equal, yea, the same.

I will do marvels.] See this fulfilled and recorded in **#Jos 10:12,13**.

Ver. 11. **Observe thou.**] This is the condition of the covenant on man's part to be performed. With others God makes a single covenant only, that they shall observe that which he commands them: but with his elect he makes a double covenant; to perform both parts, to "work all their works in them," and for them, to "put his fear into their hearts, and to cause them to keep his commandments." *{#Isa 26:12 Jer 32:40}*

Ver. 12. **With the inhabitants.**] They were devoted to destruction, as having filled the land from one end to another with their uncleanness. *{#Ezr 9:11}*

Ver. 13. **Break their images.**] The Popish historians have blurred and blasted those zealous emperors, Zeno and others, that were *Iconomachi* and *Iconoclastai*, as sacrilegious. Berne was the first town that, after the Reformation, was purged of images; which Augustine saith cannot be placed in churches, *Sine praesentissimo idololatrioe periculo*, { a } without extreme danger of idolatry. Epiphanius saith, It is utterly unlawful and abominable to set up images in the churches of Christians. Irenaeus reproveth the Gnostics, for that they carried about the picture of Christ in Pilate's time, after his own proportion: using also, for declaration of their affection toward it, to set garlands upon the head of it.

{a} Aug., in Psalm cxiv.

Ver. 14. **No other god.**] In the Hebrew word *Acher*, rendered *Other*, there is a large R, to show the greatness of the sin of serving any other God. *{Hebrew Text Note}*

Ver. 15. **And one call thee.**] Any one of the idolatrous rout, if he do but hold up his finger to thee, thou wilt easily follow him. *Cereus in vitium flecti.* {a}

{a} Horat.

Ver. 16. **And make thy sons.**] Satan still works upon Adam by Eve. *Omnes haereses ex gyneceis.* It is the guise of heretics to abuse the help of women to spread their poisonous opinions. *Satan per costam, tanquam per scalam ad cor ascendit.* Satan climbs up by the rib to the heart. {a}

{a} Greg.

Ver. 17. **No molten gods.**] As the golden calf was. Goodly gods that are molten! *Olim truncus eram.* {a}

{a} Horat.

Ver. 18. **In the month Abib.**] So called from the new fruits, or ears of corn, then first appearing. See #Ex 12:1 13:4. God here repeateth divers laws. It was a token of reconciliation to the people after their apostasy, in that he treats with them again, after their repentance, about his solemn worships. So, for a testimony of his reconciliation to Peter after his foul fall, he sets him to work in the ministry. {#Joh 21:15} So he commendeth his spouse afresh, after her drowsy decays, every whir as amiable as she was before her fall. {#So 6:5 5:10,11-16}

Ver. 19, 20. See on #Ex 13:12,13.

Ver. 20. {See Trapp on "Ex 34:19"}

Ver. 21. **In earing time and in harvest.**] Though most busy times, you may not make bold with God.

Ver. 22. **And thou shalt observe.**] See #Ex 23:16.

Ver. 23. **Thrice in the year.**] See #Ex 23:14,17.

Ver. 24. **Neither shall any man desire.**] A wonderful providence, since Judea was compassed about with such warlike adversaries, that they should not watch and catch at such opportunities. Pompey besieging Jerusalem, made his strongest batteries on the Sabbath day, whereon he knew the superstitious Jews would not make their defence—and took it. {a}

{a} Dio Cass.

Ver. 25. **Thou shalt not offer.**] See #Ex 23:18,19,

Ver. 26. **In his mother's milk.**] See on #Ex 23:19.

Ver. 27. **I have made a covenant.**] We also have the covenant, the seals, ministers, &c. But, alas! are not these blessings amongst us as the ark was amongst the Philistines, rather as prisoners than as privileges? Rather *in testimonium et ruinam quam in salutem*? Rather for our ruin than reformation?

Ver. 28. **Forty days and forty nights.**] Moses, Elias, and Christ—those three great fathers met glorious in mount Tabor. Abstinence merits not, but prepares the best for good duties.

He wrote.] That is, God wrote, as some will have it. {a}

{a} Weems. Exer.

Ver. 29. **The skin of his face shone.**] God hereby assuring the people that he had inwardly enlightened him for their better instruction.

Ver. 30. **And they were afraid.**] This was another manner of brightness and majesty than that which piercing gaze from the eyes of Augustus and Tamerlane; whose eyes so shone, as that a man could hardly endure to behold them without closing of his own: and many in talking with them, and often beholding of them, became dumb: which caused them oftentimes with a comely modesty to abstain from looking too earnestly upon such as spake unto them, or discoursed with them. {a}

{a} Turk. Hist., fol. 236.

Ver. 31. **And Moses called unto them.**] Having first veiled his face, as in #Ex 34:33.

Ver. 32. **And he gave them in commandment.**] Rabbi Menahem telleth us, that the former ancients of Israel, at the reading of the book of the law, covered their faces and said, "He that heareth from the mouth of the reader is as he that heareth from the mouth of Moses." The Jews at this day, in their synagogues, put on each man his *Taleth* or square vestment, turning it back about their necks, that so they may hear and pray with more attention and reverence. {a}

{a} Leo. Modena.

Ver. 33. **He put a vail on his face.**] And had more glory by his vail than by his face. How far are those spirits from this Christian modesty, which care only to be seen and wish only to dazzle others' eyes with admiration, not caring for unknown riches! This vail signifieth the law's obscurity and our infidelity.

Ver. 34. **But when Moses went in.**] Hypocrites on the contrary show their best to men, their worst to God; God sees both their vail and their face; and I know not whether he hates more their vail of dissimulation or face of wickedness.

Chapter 35

Ver. 1. **And said unto them, These, &c.**] He often goes over the same things, as the knife doth the whetstone. Good things must be repeated, *sicut in acuendo*. It is Moses's own metaphor. {#De 6:7}

Ver. 2. **Six days shall work be done.**] This duty is so oft inculcated, to show the necessity, excellency, difficulty of well doing it.

Ver. 3. **Ye shall kindle no fire,**] *sc.*, For the furtherance of the work of the tabernacle: or, at least, that is not of absolute necessity. It might also signify that in the kingdom of heaven we shall be set free from all the fire and scorching heat of affliction.

Ver. 4-7, &c. Much of this chapter is to be read in the twenty-fifth, and elsewhere. See the notes there.

Ver. 5. {See Trapp on "Ex 35:4"}

Ver. 6. {See Trapp on "Ex 35:4"}

Ver. 7. {See Trapp on "Ex 35:4"}

Ver. 22. **And brought bracelets.**] Glad they had anything of price to dedicate to God and to seal up their thankfulness for this readmittance into his love and favour. {See Trapp on "Mt 9:10"} Nazianzen put this price upon his Athenian learning, wherein he was very famous, that he had something of value to part with for Christ. These in the text, in token of their true repentance, brought their bracelets and other ornaments, as freely for the service of the tabernacle, as erst they had done to the making of the golden calf.

Ver. 32. **And to devise curious works.**] "This also cometh forth from the Lord of hosts, who is wonderful in counsel, and excellent in working." {#Isa 28:29} Pliny {a} makes mention of some famous painters, whose rare pieces were *Oppidorum opibus venditae*: sold for so many towns' wealth. A certain craftsman set a watch clock

upon a ring that Charles V wore upon his finger. ^{b} King Ferdinand sent to Solyman the Turk, for a present, a wonderful globe of silver of most rare and curious device; daily expressing the hourly passing of the time, the motions of the planets, the change and full of the moon; lively expressing the wonderful conversions of the celestial frame. ^{c} To which I may well add that admirable invention of printing, a special blessing of God to mankind.

^{a} Lib. xxiii.

^{b} *Sphinx Philos.*, p. 90.

^{c} *Turk. Hist.*, fol. 713.

Chapter 36

Ver. 2. **And Moses called Bezaleel.**] God qualified them, Moses called them. See **#Ac 13:1-3**. Ministers also must have an outward calling too, ^{#Heb 5:4} and be sent ere they preach. ^{#Ro 10:15} And whereas in **#1Co 14:31** it is said, "Ye may all prophecy," the meaning is, All ye that are prophets, may. "But are all prophets?." ^{#1Co 12:29}

Ver. 7. **And too much.**] Thus in outward ordinances of service, and for the making of "a worldly sanctuary," ^{#Heb 9:1} they could do and over do. So, **#Joh 6:28**, "They said unto him, What shall we do that we may work the works of God?" Men would fain have heaven as a purchase. I would swim through a sea of brimstone, said one, that I might come to heaven at last. But what said our Saviour to those questionists in **#Joh 6:29**? "This is the work of God, that ye believe on him whom he hath sent." And what said Luther? Walk in the heaven of the promise, but in the earth of the law; that in respect of believing, this of working. Many poor souls can think of nothing but working themselves to life. We must do all righteousness, but rest in none but Christ's.

Ver. 8. **And every wise-hearted man.**] Let no man look upon this and the following chapter as an idle repetition; nor say, as one said once, Did we not know that all Scripture was divinely inspired, we should be ready to say, *Quandoque bonus dormitat Homerus*. But know that here is set forth a table, index, or inventory, of what Moses and the workmen did in obedience to God's command, for every particular about the sanctuary. This inventory was taken by Ithamar, at the commandment of Moses, *Et sic in archivum*

Ecclesiae relatum, and so laid up in the charter house of the Church for the use of posterity. See the notes on Exod 36, and consider that saying of an ancient, *Necessarium et utile est etiam quae scripta sunt scribere, ne leve existimetur quod non frequenter arguitur.* {a}

{a} Prosper., *Epist. ad Augustin.*

Chapter 38

Ver. 8. **Looking glasses.**] Or, Brazen-glasses. These devout women that used to assemble by troops at the door of the tabernacle to pray and serve God, -see #Lu 2:37 1Ti 5:5, -frankly gave the instruments whereby they dressed their bodies, to make the instrument whereby, through faith, they might sanctify their souls. Let those who view themselves oft in their looking glasses take his counsel who said, "Art thou fair? be not like an Egyptian temple, varnish without and vermin within. Art thou foul? let thy soul be like a rich pearl in a rude shell." Some such advice as this Pythagoras gave his scholars. St James would have men "look" often "into the perfect law of liberty," that crystal glass, "and continue therein." {#Jas 1:25} David did so, and got much good by it. {#Ps 119:59} I considered my ways: Heb., I viewed my ways on both sides. The curious works of the sanctuary were wrought on both sides, therefore called works with two faces. Common works are wrought only on one side, on the other full of ends and shreds. The prophet here strives to walk curiously, precisely, accurately, to turn his feet to God's testimonies: and hence he is so exact in his self-searching.

Chapter 39

Ver. 43. **And Moses blessed them.**] He highly commended them, praised God for them, and prayed heartily for them, as afterwards David did, "The Lord, that made heaven and earth, bless thee out of Zion."

Chapter 40

Ver. 36. **The children of Israel went.**] The Jews conceive that this cloud that led Israel through the wilderness, levelled mountains, raised valleys, and laid all aflat: that it burnt up bushes, and smoothed rocks, and made all plain, &c. See #Lu 3:5 Isa 4:5

Leviticus

Chapter 1

Ver. 1. **And the Lord called.**] A continuation of the former history, from the rearing of the tabernacle to the numbering of the people; being the history of one month only.

Ver. 2. **Bring an offering.**] Whereby they were led to Christ; as the apostle showeth in that excellent Epistle to the Hebrews, which is a just commentary upon this book.

Ver. 3. **Burnt sacrifice.**] A whole burnt offering, {#Heb 10:6} purporting whole Christ suffering for us, {#Isa 53:12} and our sacrificing our whole selves to him as a "reasonable service." {#Ro 12:1}

Ver. 4. **And he shall put his hand.**] As acknowledging his own guilt, and transferring the same upon Christ, resting upon him with full assurance of faith, handfasting us unto him.

Ver. 5. **And he shall kill the bullock.**] The priest shall kill it: for it was death for any man to offer his own sacrifice. So it is still for any to come to God, otherwise than in and by Christ.

Ver. 6. **And he shall flay the burnt offering.**] To show the grievousness of our Saviour's sufferings; the cruel usage of his suffering saints; {#Mic 3:3 Heb 11:35} and the duty of all that have benefit by him, to flay off the old man with his deceitful lusts, {#Eph 4:22} dealing thereby as the Turk dealt by him that betrayed the Rhodes. He presented unto him his promised wife and portion; but with it told him that he would not have a Christian to be his son-in-law; and therefore caused his baptized skin, as he called it, to be flayed off, and him to be cast into a bed strawed with salt, that he might get a new skin. {a} See #Mr 9:49.

{a} Leunclavius.

Ver. 7. **Fire upon the altar.**] That fire from heaven {#Le 9:24} -which the heathens apishly imitated in their vestal fire—typing either the scorching wrath of God seizing upon Christ, or the ardent love of Christ to his, and their zeal for him.

Ver. 8. **In order upon the wood.**] Showing that ministers must rightly divide, and dispose the word of God, {#2Ti 2:15} and evidently set forth Christ crucified. {#Ga 3:1}

Ver. 9. **Shall he wash.**] Shadowing Christ's perfect purity {#Heb 7:26} and our entire sanctification. {#Eze 26:19 Heb 10:22}

Of a sweet savour unto the Lord.] The burning and broiling of the beasts could yield no sweet savour; but thereto was added wine, oil, and incense, by God's appointment, and then there was a savour of rest in it. Our prayers, as from us, would never please; but as indited by the Spirit, and presented by Christ, they are highly accepted in heaven.

Ver. 10. **A male without blemish.**] But "cursed be the deceiver that hath in his flock a male, and voweth and sacrificeth unto God a corrupt thing." {#Mat 1:14}

Ver. 11. **On the side of the altar northward.**] Not eastward, as the heathen sacrifices: or to note the obscurity of the legal ceremonies.

Ver. 12. **In order.**] {See Trapp on "Le 1:8"}

Ver. 13. **He shall wash.**] {See Trapp on "Le 1:9"}

Ver. 14. **Turtle doves, or young pigeons.**] Old turtles and young pigeons are the best: God must have the very best of the best, as being best worthy.

Ver. 15. **Wring off his head.**] Or, Pinch it with his nail, that the blood might go out, without separating it from the rest of the body. This prefigured the death of Christ without either breaking a bone or dividing the Godhead from the manhood; as also the skill that should be in ministers, to cut or divide aright the word of truth.

Ver. 16. **His crop with his feathers.**] Or, The maw with the filth thereof—that is, the guts which receive the filth sent unto them from the maw—was plucked out, and the blood strained at the side of the altar. This signified those clots of blood wrung from our Saviour before his oblation upon the cross.

Ver. 17. **And he shall cleave it.**] That the inward part might be laid on the fire. See #Ps 51:18,19 Mr 12:33.

Chapter 2

Ver. 1. **Of fine flour.**] No quantity is here prescribed, because it was a freewill offering: only it must be fine, no bran in it: to show the purity of Christ's sacrifice, {#Heb 7:26} and of our services through him, {#Mat 3:11} by means of the oil of his Spirit and incense of his intercession.

Ver. 2. **Shall burn the memorial of it.**] Whereby God was reminded, as it were, of the party offering, and acknowledging all his store to be from God.

Ver. 3. **Shall be Aaron's and his sons'.**] As meat for them. Hence it was called a meat offering; and sent them to Christ, the meat that endureth unto life everlasting. {#Joh 6:27}

Ver. 4. **Unleavened cake of fine flour mingled with oil.**] Sincerity is the mother of serenity; truth, of tranquillity.

Ver. 5. **Baken in a pan.**] Afterwards parted in pieces, and oil poured upon it: signifying the graces of God's Spirit wherewith Christ was fully anointed within and without, {#Ps 45:8} and wherewith we should be tempered and anointed. {#1Jo 2:27 2Co 1:21}

Ver. 6. **And pour oil thereon.**] Jacob was the first we read of that consecrated his offerings with oil. {#Ge 28:18} Probably he had it from his predecessors.

Ver. 7. **Baken in the frying pan.**] So, My heart is frying of a good matter, saith David. {#Ps 45:1}

Ver. 8. **He shall bring it unto the altar.**] God would have all their offerings brought to one altar; both to figure out the one only all sufficient sacrifice of Christ, and to teach all the faithful to consent in one and the same truth of the gospel.

Ver. 9. **A memorial thereof.**] Signifying the perpetual benefit of Christ's death to all believers.

Ver. 10. **Shall be Aaron's and his sons'.**] Ministers' maintenance.

Ver. 11. **Nor any honey.**] Which hath a leavening virtue in it. Sweet sins are to be abandoned there will be bitterness in the end. {#Pr 26:26,27}

Ver. 12. **Ye shall offer them,**] i.e., With the firstfruits ye shall offer both leaven {#Le 23:17} and honey. {#2Ch 31:5} Both which are sometimes taken in the better part. {#Mt 13:33 So 4:11}

Ver. 13. **Shalt thou season with salt.**] Called here the salt of God's covenant; as signifying the covenant of God made with us in Christ, who seasoneth us, and makes all our services savoury. See the note on #Mr 9:49,50.

Ver. 14. **Green ears of corn.**] To signify that God should be served with the firstfruits of our age, the primrose of our childhood.

Ver. 15. **And thou shalt put oil upon it.**] Signifying the graces of God in Christ and his members, and the sweet odour of his oblation for us.

Ver. 16. **The memorial of it,**] i.e., The thing offered for a memorial.

Chapter 3

Ver. 1. **Whether it be a male or female.**] In Christ there is neither male nor female, but all one. {#Ga 3:28} Souls have no sexes. In thank offerings, the female also might pass: to teach that God looks not so much to the worth of the gift as the honesty of the heart that offers it. Leavened bread also in this case was accepted. {#Le 7:13}

Ver. 2. **Upon the altar round about.**] This signified that "plenteous redemption" by "the blood of sprinkling."

Ver. 3. **The fat that covereth the inwards.**] Hearty thanks must be given to God; such as cometh not from the roof of the mouth, but the root of the heart. An airy "God be thanked" profiteth not. "Sing with grace in your hearts," is the best tune to any psalm. The voice which is made in the mouth is nothing so sweet as that which comes from the depth of the breast.

Ver. 4. **With the kidneys.**] Those seats of lust. Earthly members must be mortified by the thankful.

Ver. 5. **Upon the burnt sacrifice.**] Which was first offered, to teach us that sin must be pardoned ere our thank offerings can be accepted. It is, therefore, ordinarily, best to begin our prayers with confession of sin, and petitions for pardon through Christ.

Ver. 6. **Male or female.**] See on #Le 3:1.

Ver. 7. **Shall he offer it before the Lord.**] Yet shall but part of it be burnt.

Ver. 8. **Lay his hand.**] {See Trapp on "Le 1:4"}

Ver. 9. **The whole rump.**] Which in those country sheep is very large: yet not so large as those in America, mentioned by Sir Francis Drake, {a} as large as cattle, and supplying in the stead of horses for burden or travel.

{a} *The World Encompassed.*

Ver. 10. **And the two kidneys.**] The inwards must be consecrated to God. "The hidden man of the heart" is his.

Ver. 11. **It is the food.**] That whereupon God himself seemeth to feed. {#Ps 50:13}

Ver. 17. **That ye neither eat fat nor blood.**] Neither be carnal nor cruel; but let your souls delight in the fatness and sweetness of God's ordinances.

Chapter 4

Ver. 1. **And the Lord spake.**] At another time belike.

Ver. 2. **Shall sin through ignorance.**] Or, infirmity; being suddenly surprised, preoccupied. {#Ga 6:1 Heb 5:2} {See Trapp on "Ga 6:1"} {See Trapp on "Heb 5:2"}

Ver. 3. **A young bullock.**] The same sacrifice that should be offered for the sin of the whole people, {#Le 4:14} to note the heinousness of the priest's sin above others. The sins of teachers are the teachers of sins.

Ver. 4. **Shall lay his hand.**] Confessing his sin, {#Le 5:5} and professing his faith in Christ, the true sin offering. {#2Co 5:21}

Ver. 5. **Shall take of the bullock's blood.**] See #Heb 5:2,3 7:26-28. {See Trapp on "Heb 5:2"} {See Trapp on "Heb 5:3"} {See Trapp on "Heb 7:26"} {See Trapp on "Heb 7:27"} {See Trapp on "Heb 7:28"}

Ver. 6. **Seven times before the Lord.**] Because in this case there was need of much and great purgation.

Ver. 7. **Upon the horns of the altar.**] To signify, saith one, that the preaching of the gospel concerning the blood of Christ, should be published and proclaimed to the four corners of the earth. To show, saith another, that by faith in the blood of Christ, our prayers are acceptable unto God, and our infirmities pardoned and purged.

Ver. 8. **All the fat.**] Because, among other things, it signified hard heartedness and insensibleness of sin and danger. {#Ps 119:70} Dionysius the Heracleot felt not needles thrust into his fat belly, saith the history.

Ver. 9. **With the kidneys.**] See #Le 3:4.

Ver. 11. **And the skin, &c.**] {See Trapp on "Le 1:9"}

Ver. 12. **Shall he carry forth,] #Heb 13:11,12.** {See Trapp on "Heb 13:11"} {See Trapp on "Heb 13:12"}

Ver. 13. **And if the whole congregation.**] Particular congregations, then, may err for a season; though not finally, fundamentally, if they be "the congregation of saints," {#Ps 89:5} and not "the congregation of hypocrites," {#Job 15:34} the Church malignant.

And they have done somewhat.] Either by transgression or disobedience, {#Heb 2:2} omission or commission.

Ver. 14. **When the sin is known.]** Sin may sleep a long time like a sleeping debt, not called for of many years. But, *Nullum tempus occurrit regi*. God may send out a summons for sleepers, and punish our bygone or secret sins.

Ver. 15. **And the elders.]** These, as the representative congregation, took upon them the guilt of their common errors, as those did in #2Ch 29:23.

Ver. 16. **And the priest that is anointed,]** i.e., The high priest; a type of Christ, who was anointed, not with material oil, as they, but with the Spirit, that oil of gladness, both above and for his fellow brethren. {#Ps 45 Heb 1:9} See #1Jo 2:27 2Co 1:21,22. Howbeit his oil shines brightest, and swims aloft above all others.

Ver. 17. **Seven times.]** A number of perfection; to note the most absolute sufficiency of Christ's death to purge and reconcile us to God; and that he is able to save such to the uttermost (εις το παντελες) that come unto God by him. {#Heb 7:25}

Ver. 18. **Upon the horns.]** {See Trapp on "Le 4:7"}

At the bottom of the altar.] To set forth the plenty and sufficiency of grace and merit in Christ's death, for many more than are actually saved by it.

Ver. 19. **And he shall take all his fat.]** Christ offered himself and the best parts he had, suffering in soul and body.

Ver. 20. **As he did with the bullock.]** For even ignorance and infirmities are deadly sins, direct fruits of the flesh, {#Joh 3:6} and such as for which Christ laid down his life, even "for the errors (αγνοηματα) of the people." {#Heb 9:7}

Ver. 21. **Without the camp.]** Pointing to Christ, who carried our sins out of God's sight. See #Heb 13:12. {See Trapp on "Heb 13:12"}

Ver. 22. **When a ruler hath sinned.]** Great men's sins do more hurt, (1.) By imitation; for, *Vita principis censura est, imo Cynosura*; according to these glasses most men dress themselves: (2.) By imputation; for, *plectuntur achivi*; the poor people pay for it; as they did for David's, whether ignorance or infirmity, in omitting that duty enjoined; {#Ex 30:12-15} thence the plague. {#2Sa 24:13-17}

Ver. 23. **Come to his knowledge.]** As David's did, {#2Sa 24:11} who saw such volumes of infirmities, and so many *erratas* in all that he

did, that he once cried out, "Who knoweth the errors of his life? Oh, cleanse me from secret sins." {#Ps 19:12} This he knew was the import of all these Levitical cleansings.

Ver. 24. **Lay his hand.**] {See Trapp on "Le 4:4"}

Ver. 25. **At the bottom.**] See #Le 4:18.

Ver. 26. **All his fat.**] See #Le 4:19. The fat was burnt, saith one, because, among other things, it signified *duricordium*, hard heartedness. {#Ps 119:70}

Ver. 27. **And if any soul sin.**] As there is none that liveth and sinneth not. {#1Ki 8:46} *Triste mortalitatis privilegium est licere aliquando peccare.* {a}

{a} Ephor. *Augusta nimis res est, et nulli mortalium concessa nusquam errare. -Amama.*

Ver. 28. **Come to his knowledge.**] By the check of his own conscience, awakened by the word or rod of God.

Ver. 29. **And slay the sin offering.**] That is, the priest shall: for no man might offer his own sacrifice upon pain of death; as is afore noted.

Ver. 30. **And the priest shall take of the blood thereof with his finger.**] See on #Le 4:18.

Ver. 31. **For a sweet savour.**] {See Trapp on "Le 1:9"} The death of Christ is ever in the sight of his heavenly Father: and hence it was that those typical sacrifices and all our performances are still accepted.

Ver. 32. **And if he bring a lamb.**] This sacrifice hath not wholly the same fat as that of a goat, and therefore is spoken of apart.

Ver. 33. **And he shall lay his hand.**] He that bringeth it shall: see #Le 4:4.

And he shall offer it.] The priest shall.

Ver. 34. **And the priest shall take.**] See upon #Le 4:18.

Ver. 35. **According to the offerings.**] Or, Upon the offerings; or, Besides the burnt offerings daily offered to the Lord.

Chapter 5

Ver. 1. **He shall bear his iniquity,**] *i.e.*, He shall suffer for his sinful silence; because he could, but would not, help the truth in

necessity, but stand as if he were gagged by Satan, -possessed with a dumb devil.

Ver. 2. **And if it be hidden from him.**] Debt is debt, whether a man know of it or not.

Ver. 3. **Then he shall be guilty.**] Guilty he was before, {#Le 5:2} but now shall see himself so, and be ready to say, as #Pr 5:14, "I was almost in all evil in the midst of the congregation and the assembly." "By the law is the knowledge of sin." {#Ro 3:20}

Ver. 4. **To do evil.**] As David did to slay Nabal. {#Isa 25:22}

Or to do good.] As the same David did to do good to Mephibosheth, and yet he was not so good as his oath.

And it be hid from him.] As is usual with your common swearers, who will swear that they swear not. If men had such distempers of body, as their excrements come from them when they knew not of it, it would trouble them; but they swear, and let go much filth, and it is hid from them.

Ver. 5. **He shall confess.**] *Homo agnoscit, Deus ignoscit*, Man confesseth, and God pardoneth. In the courts of men it is the safest plea to say, *Non feci*, quoth Quintilian; "I am not guilty": not so here; but *ego feci, miserere*, "I did it; have mercy upon me."

“ *Per miserere mei tollitur ira Dei.*”

Ver. 6. **For his sin which he hath sinned.**] Bending his thoughts upon that particular sin. It is charged upon Israel, that they "remembered not that they lay in their blood." {#Eze 16:22}

Ver. 7. **Two turtle doves.**] {See Trapp on "Le 1:14"}

Ver. 8. **For the sin offering first.**] For till sin be expiated, no sacrifice or service can be accepted. Therefore "Wash you, cleanse you," and then, "Come, and let us reason." {#Isa 1:16-18}

Ver. 9. **Upon the side of the altar.**] The north side, and not upon the east: (1.) that Israel might not symbolise with the heathens, who worshipped toward the east; (2.) To signify that they had no more under the law than dark "shadows of good things to come," {#Heb 10:1} "until the time of reformation." {#Heb 9:10}

Ver. 10. **According to the manner.**] That is, the forms and rites prescribed. So, {#Am 8:14} "The manner of Beersheba," i.e, the forms

and rites of worshipping in Beersheba, as the Chaldee paraphraseth it.

Ver. 11. **But if he be not able.**] So low doth the Most High stoop to man's meanness, that he will accept of a very small present from him that would bring a better, if it were in the power of his hand. Lycurgus enjoined his Lacedemonians to offer small sacrifices; for God, said he, respecteth more the internal devotion, than the external oblation.

Ver. 12. **Even a memorial.**] This is spoken after the manner of men who have need of remembrancers. God sometimes seems to lose his mercy, and then we must find it for him, as they in **#Isa 63:15**; sometimes to forget, sleep, delay, &c., and then we must in mind, awaken, quicken him. {#Isa 62:7}

Ver. 13. **And it shall be forgiven him.**] See a like promise made to our ministry, **#Jas 5:15**.

Ver. 15. **In the holy things of the Lord.**] Things consecrate to him, by robbing and wronging of God and his priests; be it but through ignorance or error. For to do such a thing presumptuously was death, {#Nu 15:30} and by the laws of the twelve tables in Rome, such were to be punished as parricides. {a}

{a} *Sacrum qui cleperit, rapseritve, parricida esto.*

Ver. 16. **And he shall make amends.**] No remission without restitution. God abhors *holocaustum ex rapina*. And if ye make no restitution, *ye shall cough in hell*, said Father Latimer. {a}

{a} Latimer's *Sermons*.

Ver. 17. **Though he wist it not.**] Ignorance, though invincible and unavoidable, well may excuse *a tanto*, but not *a toto* {#Lu 12:48}

Ver. 18. **Shall make an atonement.**] {See Trapp on "Le 4:20"}

Ver. 19. **It is a trespass offering.**] "The blood of Jesus Christ cleanseth us from all sin." {#1Jo 1:7 Heb 10:10,11}

Chapter 6

Ver. 1. **And the Lord spake unto Moses.**] See on **#Le 4:1**.

Ver. 2. **Against the Lord.**] As David in defiling his neighbour's wife, and afterwards killing him, is said to have "despised the commandment of the Lord, and to have done evil in his sight," {#2Sa

12:9) which also he penitently acknowledgeth. {#Ps 51:4} Sin is properly against none but God, being a transgression of his law. Hence the manslayer was confined to the city of refuge as to a prison, during the life of the high priest; as being, saith one, {a} the chief god on earth. That was a true position of the Pelagians, *Omne peccatum est contemptus Dei*, that every sin is a contempt of God. {#Pr 18:3}

In fellowship.] Heb., In putting of the hand. {b} It is said in Job, {#Job 8:20, marg.} that "God will not take a wicked man by the hand," *i.e.*, he will have no fellowship with him.

{a} Godw., *Heb. Antiq.*, p. 98.

{b} *Dextram coniungere dextrae.*

Ver. 3. And lieth concerning it, and sweareth falsely.] Through inordinate love of money, that "root of all evil"; {a} but such money shall perish with them. {#Zec 5:3}

{a} *Quid non mortalia pectora cogit auri sacra fames?* ηη φιλοχρηματιη μητηρ κακοτητος απασης.

Ver. 4. And is guilty.] Found guilty by a self-condemning conscience; which now, like Samson's wife, conceals not the riddle, but tells all; as she said of our Saviour in **#Joh 4:29**.

Ver. 5. In the day of his trespass offering.] Before he compass God's altar. See **#Mt 5:23**, {See *Trapp on "Mt 5:23"*}

Ver. 6. With thy estimation,] *i.e.* As thou shalt value it. Moses did the priest's office for present. He was likewise a prophet, {#De 18:15} and king in Jeshurun, {#De 33:5} and so became a type of Christ, that true Trismegist, the Priest, Prophet, and Prince. {#Da 9:25}

Ver. 7. Shall make an atonement.] Through the sacrifice of Christ. {#Heb 10:1,4,10,14}

Ver. 9. All night unto the morning.] God must be thought upon in the night season. {#Ps 4:4} David willingly brake his sleep to do it. {#Ps 119:62} "The day is thine, the night also is thine," saith he. {#Ps 74:16}

Ver. 10. Beside the altar.] On the east side farthest from the sanctuary, {#Le 1:16} in reverence of the Divine Majesty.

Ver. 11. Unto a clean place.] Because they came from the Lord's holy house. See the contrary commanded concerning the stones and dust of a leprous house. {#Le 14:40}

Ver. 12. It shall not be put out.] No more should our faith, love, zeal (that flame of God, as Solomon calls it, **#So 8:9**), that should

never go out; the waters should not quench it, nor the ashes cover it.

{#So 8:10 2Ti 1:6}

Ver. 13. **The fire shall ever be burning.**] The Gentiles, by an apish imitation hereof, had their vestal fire, salted meal, and many other sacred rites. Basil chargeth the devil as "a thief of the truth," in that he had decked his crows with her feathers.

Ver. 14. **The law of the meat offering.**] Besides what is set down in #Le 2:1,2. Thus one text explains another; as the diamond is brightened with its own dust.

Ver. 15. **Even the memorial.**] {See Trapp on "Le 2:2"}

Ver. 16. **Shall Aaron and his sons eat.**] See #1Co 9:13,14. {See Trapp on "1Co 9:13"} {See Trapp on "1Co 9:14"}

Ver. 17. **It shall not be baken with leaven.**] Which is, (1.) souring; (2.) swelling; (3.) spreading; (4.) impuring.

Ver. 18. **Shall be holy.**] God "will be sanctified in all that draw near unto him."

“... *Procul hinc, procul este profani.*”

Ver. 20. **When he is anointed,**] i.e., When any high priest: for he only was anointed, {#Ex 29:7} on the head at least.

Ver. 21. **In a pan.**] Figuring out the sufferings of Christ, who was so parched with the fire of afflictions for our sins.

Ver. 22. **Of his sons,**] i.e., The eldest, if he have no deformity or impediment, to make him incapable of the priesthood.

Ver. 23. **It shall not be eaten.**] To teach the high priest to look for salvation out of himself.

Ver. 25. **In the place,**] i.e., At the north side of the altar. And why {See Trapp on "Le 5:9"}

Ver. 26. **Shall eat it.**] Except in that case, #Le 6:30.

Ver. 27. **Shall be holy.**] This taught a holy use of the mystery of our redemption: for the sin offering in special sort figured Christ.

Ver. 28. **But the earthen vessel.**] So contagious a thing is sin, that it defileth the very visible heaven and earth: which therefore must be likewise purged by the last fire, as the earthen pot which held the sin offering was broken, and the brazen scoured and rinsed in water.

Ver. 29. **It is most holy.**] Heb., Holy of holies. The Greek addeth, unto the Lord.

Ver. 30. **And no sin offerlng.]** Here the ordinary gloss makes this observation, *Remissionem dare, Dei solius est, qui per ignem significatur.* That to pardon sin belongs to God alone, who is a consuming fire. The Rhemists {a} tell us of a man that could remove mountains: of which they may as soon persuade us, as that their priests have as full power to pardon sins as Christ had. One of their priests meeting with a man troubled in mind, told him that their religion afforded more comfort to the conscience than ours; and that because it had, and exercised a power to pardon sin, which our ministers neither did nor durst assume to themselves. {b}

{a} *Rhem. Annot. in Job xx. see. 3.*

{b} *Ley's Pattern of Piety, p. 145.*

Chapter 7

Ver. 1. **Of the trespass offering.]** Heb., *Asham, Piaculum, quo peccatum expiatur.* How it differed from the sin offering is hard to determine.

Ver. 2. **In the place.]** {See Trapp on "Le 1:11"}

Ver. 3. **That covereth the inwards.]** "My son, give me thy heart." See #Ps 51:6 Jer 4:14.

Ver. 4. **And the two kidneys.]** {See Trapp on "Le 3:4"}

Ver. 5. **It is a trespass offering.]** And, as in the sin offering, the priest was to have the remainder. They had many a good morsel besides their tithes and lands.

Ver. 7. **As the sin offering is.]** They were distinct then. See #Le 7:1.

Ver. 8. **The priest shall have to himself.]** It is a sign of gasping devotion when men are so straitanded to their ministers, who should have part of all. {#Ga 6:6}

Ver. 9. **And all the meat offering.]** Which seems to be so called, partly because it went as meat unto the priest—the labourer is surely worthy of his meat, -but {#Mt 10:10} principally as leading to Christ, whose "flesh is meat indeed." {#Joh 6:55}

Ver. 10. **Have, one as much as another.]** In their father's house was bread enough. "Put me, I pray thee, into one of the priest's offices, that I may eat a piece of bread." {#ISA 2:36} This the Tirshatha would not suffer those turn-coats to do. {#Ezr 2:63} But how hard put to it was that poor priest that answered young Pareus, asking him an alms,

according to the custom of those times, *Nos pauperi fratres, nos nihil habemus, an piscis, an caro, an panis, an misericordia habemus?* {a}

{a} *Vita Parei per Philipp. filium, primo oper. tomo prae fixa.*

Ver. 11. **Sacrifice of peace offerings.**] Or, pay offering. See #Ps 116:14. "I will pay," or, I will perfect. Fitly; for a vow, till paid, is an imperfect thing.

Ver. 12. **Unleavened cakes.**] There must be sincerity in all our services; for else God will not once look at them.

Ver. 13. **Leavened bread.**] Lo, leavened bread will pass in a peace offering: God for Christ's sake rejects not the services of his saints, though tainted with corruption. *Peccata nobis non nocent, si non placent.* {a} Wine is not thrown away for the dregs, nor gold for the dirt that cleaves unto it.

{a} August.

Ver. 14. **For a heave offering.**] So called, because it was heaved and lifted up before the Lord, in token that they received all from him, and did acknowledge all to be due to him.

Ver. 15. **Eaten the same day.**] Thanks must be returned while mercies are fresh; lest, as fish, they putrify with keeping. Eaten bread is soon forgotten. Hezekiah wrote his song the third day after his recovery. Jehoshaphat gave thanks first upon the ground where he had the victory, calling it Berachah; and three days after again at Jerusalem. {#2Ch 20:25,26} See David's Now, now, now, -"I will pay my VOWS." {#Ps 116:14,15}

Ver. 16. **And on the morrow also.**] This was not allowed in a thank offering. {#Le 7:15} Hereby God would teach them, that he must be worshipped as himself appointeth, and not as they in their reason should think fit.

Ver. 17. **On the third day.**] Foreshadowing the resurrection of Christ on the third day, whereby all legal ceremonies were abolished, and had no use in the Church, but by accident; as he who buildeth a vault, letteth the centrals stand till he put in the keystone, and then pulleth them away.

Ver. 18. **It shall be an abomination.**] Kept beyond the time; and so uneatable, unsacrificeable, profane, stinking.

Ver. 19. **Shall not be eaten.**] Because not fit to represent Christ.

Ver. 20. **Having his uncleanness upon him.**] To the unclean all things are unclean, &c. {#Tit 1:15} {See Trapp on "Tit 1:15"}

Ver. 21. **Cut off from his people.**] Compare #1Co 11:27-29.

Ver. 22. **And the Lord spake unto Moses.**] This is oft repeated to draw attention and get authority. See #1Th 2:13.

Ver. 23. **No manner of fat.**] {See Trapp on "Le 3:12"}

Ver. 24. **Used in any other use.**] Though not in sacrifice. Mud walls may be made up of any refuse matter: not so the walls of a church or palace.

Ver. 25. **Shall be cut off,** / *i.e.*, Shall be liable to God's judgments.

Ver. 26. **Ye shall eat no manner of blood.**] This signified, (1.) That we should learn to honour holy things, and not to make a mock of them by employing them to common use; (2.) That we should be most careful not to shed man's blood for the satisfying of our lust. See #Le 17:11,12 Ge 9:4,5 De 12:13.

Ver. 27. **Whatsoever soul it be.**] One would think this to be but a *peccadillo*: yet how fearfully is it threatened! No sin can be little, because there is no little God to sin against.

Ver. 29. **Unto the Lord.**] Not kill it in the camp, though there they might eat it.

Ver. 30. **His own hands.**] Teaching them that they must live by their own faith. {#Hab 2:5}

May be waved.] Or, Shaken to and fro; which signified the shaking of our lips in giving thanks to God, {#Ho 14:2 Heb 13:15,16} which yet must be fetched lower than the lips, even from the bottom of the heart; the deeper the sweeter. The voice that is made in the mouth is nothing so sweet, as that which comes from the depth of the breast.

Ver. 31,32. **The breast shall be Aaron's and his sons'. And the right shoulder.**] To note that men must give their breasts and shoulders, affections and actions, even their whole selves; first to the Lord, and then to us ministers by the will of God, as those famous Macedonians did in #2Co 8:5; that so they may be *sani in doctrina et sancti in vita*, sound in doctrine, and holy in life.

Ver. 32. See note in previous verse.

Ver. 33. **He among the sons of Aaron.**] The breast belonged to the high priest and his family; but the right shoulder was for the priest that did officiate, or do the office of a priest, for that turn.

Ver. 34. **For the wave-breast, and the heaveshoulder.**] This might further signify, saith one, that Christ Jesus heaved up for us both breast and shoulder—that is, wisdom and strength to all his elect priesthood, whose portion he is. {#1Co 1:30} Or it might note, saith another, that ministers should both take care (figured by the breast) and pains (signified by the shoulder). And therefore the high priest did to that end wear the names of the tribes upon his shoulders and upon his breast.

Ver. 35. **This is the portion of the anointing.**] That is, Of the anointed priests; and that because they were anointed to the office. Here Origen, according to his manner, turns all into allegories and mysteries, and tells us of a threefold sense of Scripture, (1.) Literal; (2.) Moral; (3.) Mystical: comparing them to the gridiron, frying pan, and oven, used in dressing the meat offering. #Le 7:9 But this itch of allegorising dark and difficult texts hath no small danger in it. And I may doubt of Origen, as one doth of Jerome, *Utrum plus boni peritia linguarum, qua excelluit, an mali suis allegoriis, in quibus dominatus fuit, ecclesiae Dei attulerit;* whether he did more harm or good to the Church. {a}

{a} *Allegorias spumam scripturae vocat* Luth., in *Gen.* iii., p. 67. Amama, *Antibarb.*

Chapter 8

Ver. 1. **And the Lord spake.**] {See Trapp on "Le 7:22"} And for the rest of the chapter, read the notes on Exod. 28-30. {See Trapp on "Ex 28:1"}

Ver. 3. **And gather thou all the congregation.**] Ministers are to be ordained in the public assembly, {#Ac 14:22} that the people may show their approbation, profess their purpose of obedience, and pray for God's Spirit to be poured upon them.

Ver. 6. **And Moses brought Aaron.**] They did not intrude themselves. {See Trapp on "Heb 5:4"}

Ver. 8. **He put in the breastplate the Urim, &c.**] Hence, it may be, God appointed the breastplate to be made double, that the Urim and Thummim might be put within, and lie hid on every side. This Urim and Thummim signified, saith one, that in Christ are hidden all the treasures of wisdom and knowledge, {#Col 2:3} and that he hath all secret things most perfectly known and numbered out before him, which he revealeth continually to his Church and chosen, as need

requireth, by such means as himself hath sanctified. {#Ps 25:14 Joh 14:21,26 17:14,17,26}

Ver. 36. No note on this verse

Chapter 9

Ver. 1. **On the eighth day.]** The very next day after the priest's consecration, that no time might be lost. "I made haste and delayed not," &c. {#Ps 119:16} "Then said I, Lo I come: in the volume of the book it is written of me," &c. {#Ps 40:7} Live, live, live, saith one, quickly, much, long: let no water go by, no day be lost, &c. Preach, preach, be instant, quick at work, &c.

“ *Praecipitat tempus, mors atra impendet agenti.*”

Ver. 2. **Take thee a young calf]** In remembrance, and for the remission of Aaron's sin about the golden calf; as some Hebrews are of opinion.

Ver. 3. **Take ye a kid of the goats for a sin offering.]** *Quia gravis odor peccati.* The smell of sin is grievous; it offendeth all God's senses, yea, his very soul. {#Isa 1:12,13, &c.}

Ver. 4. **For today the Lord will appear unto you.]** And he may not find you empty handed, unprepared. {See Trapp on "Ex 19:10"}

Ver. 6. **And the glory of the Lord shall appear unto you.]** So shall it one day to us: yea, we shall be like him, and appear with him in glory; and must therefore purify ourselves, as God is pure. {#1Jo 3:2,3}

Ver. 7. **Make an atonement for thyself]** See #Heb 5:3 7:27,28. {See Trapp on "Heb 5:3"} {See Trapp on "Heb 7:27"} {See Trapp on "Heb 7:28"}

Ver. 8. **Went unto the altar,] i.e.,** The brazen altar; for he had not yet access to the altar of incense. We must slay our corruptions before we present our supplications, wash our hearts from wickedness, and then compass God's altar.

Ver. 22. **Lifted up his hand.]** He put the blessing upon them. A type of Christ. {#Lu 24:50 Ac 3:26 Eph 1:3}

Ver. 24. **They shouted, and fell on their faces.]** The consideration of God's gracious acceptation of us in Christ should make us to lift many a humble, joyful, and thankful heart to God.

Chapter 10

Ver. 1. **And Nadab and Abihu.**] These jolly young priests, overjoyed haply of their new employment and overwarmed with wine, as some gather out of #Le 10:9, over did themselves the very day of their service, {#Le 10:19} and are suddenly surprised by a doleful death. So was that inconsiderate priest of Naples, *Anno Dom.* 1457, of whom Wolphius {a} reports, that when the hill Vesuvius had sent huge flames, and done great spoil, he, to make proof of his piety, read a mass, and would needs go up the hill to find out the cause of such a calamity. But for a reward of his foolhardiness, he perished in the flames, and was never heard of any more.

{a} Wolph., *Memorab. Lect.*, cent. 15.

Ver. 2. **And there went out fire.**] By fire they sinned, and by fire they perished.

“ *Per quod quis peccat, per idem punitur et ipse:
Nestorii lingua vermibus exesa est.* ”—*Evag.*, lib. i.

So Archbishop Arundel’s tongue rotted in his head. The Archbishop of Tours in France made suit for the erection of a court called *Chambre Ardent*, wherein to condemn the Protestants to the fire. He was afterwards stricken with a disease called the fire of God, which began at his feet and so ascended upward, that he caused one member after another to be cut off, and so he died miserably. {a}

{a} *Act. and Mon.*, fol. 1911.

Ver. 3. **This is it that the Lord spake.**] Where? and when? #Le 8:35 Ex 19:22. Or perhaps nowhere written, but at some other time spoken by God. Moses might but set down the short notes of his discourses, as the prophets used to do.

I will be sanctified.] Either actively or passively, *Aut a nobis, aut in nos*, either in us, or upon us; sure it is, that he will be no loser by us. Sanctified he will be, either in the sincerity of men’s conversation, or else in the severity of their condemnation. Singular things are expected of all that draw nigh to God in any duty, but especially in the office of the ministry. Those that stand in the presence of princes must be exact in their carriages. God appointed

both the weights and measures of the sanctuary to be twice as large as those of the commonwealth; to show, that he expects much more of those that serve him there, than he doth of others. The souls of priests must be purer than the sunbeams, saith Chrysostom.

And Aaron held his peace.] He bridled his passions, and submitted to the divine justice. The like did David, {#Ps 39:9} which words were taken up by Duplessis in the loss of his only son. {a}

{a} Dr Hakw., on Psalm ci

Ver. 4. And Moses called Mishael, &c.] Aaron's first cousins were called, to carry these two unhappy brethren out for burial: their brethren the priests might not leave their ministry to do it. Accordingly we read of one Pulvillus, a heathen, that he was about to consecrate a temple to Jupiter, and when news was brought him of the death of his son, he would not desist from his enterprise; but with much composure of mind gave order for decent burial.

Ver. 5. In their coats.] These were not burnt, as neither were their bodies: the fire, being of a celestial and subtile nature, might pierce their inward parts, not touching their outward; as lightning kills by piercing, not by burning. {a}

{a} Tostat.

Ver. 6. And Moses said unto Aaron.] Philo reporteth that the high priest of the Jews, to keep always his soul pure, never saw any mournful object. Tiberius, counterfeiting grief at the funeral of Drusus, had a vail laid betwixt the dead and him, that he might not see the body, because he was, as the rest of the emperors also were, *pontifex maximus*, or the high priest; and therefore a sacred person. Mourning in Aaron might have seemed murmuring; he is therefore forbidden it, and accordingly he forbears. So did Luther when he buried his daughter; he was not seen to shed a tear. {a} No more did Rev. William Whately, late pastor of Banbury, when, after he had preached his own child's funeral upon this text, "The will of the Lord be done," he and his wife laid the child in the grave with their own hands.

Bewail the burning.] It is fit enough, ordinarily, that the body, when sown in corruption, be watered by the tears of those that plant it in the earth.

{a} Manlii, *loc. com.*, p. 215.

Ver. 7. For the anointing oil of the Lord is upon you.] This is every true Christian's case, who should therefore carry himself accordingly. There is a *το πρεπον*, a seemly carriage, belongs to every calling. "You have an unction," &c. {#1Jo 2:20}

Ver. 9. Do not drink wine, nor strong drink.] As some are of opinion Nadab and Abihu had done; which miscarriage of theirs occasioned this precept. {a} The perpetual equity whereof is, that ministers be no wine bibbers or *tipplers* or *drunken sots*. {#1Ti 3:3} Why should it be said as of old, "They have erred because of wine, and have gone out of the way because of strong drink, even the priest and the prophet?" {#Isa 28:7} Drunkenness is a crime in all, but it is a kind of sacrilege in ministers. And if other drunkards deserve double punishments for their misdemeanours, as Aristotle {b} judgeth, first for their drunkenness, and then for the sin committed in and by their drunkenness what do drunken priests? {#Isa 56:12}

{a} *Ex malis moribus bonae leges.*

{b} διπλα τα επιτιμια.—*Arist., Ethic.*, lib. iii. cap. 5.

Ver. 10. And that ye may put difference.] Drunkenness takes away the heart, {#Ho 4:11} besots and infatuates; robs a man of himself, and lays a beast in his place.

Ver. 11. And that ye may teach.] The priest's lips should both preserve knowledge and present it to the people; even all the counsel of God. {#Mat 2:7 Ac 20:27} "To give the knowledge of salvation by the remission of sins." {#Lu 1:77}

Ver. 12. Take the meat offering, J q.d., Think not that God hath cashiered you because he hath corrected you; neither refuse your meat out of a sullen sourness; but fall to your meat offering, and take better heed another time. Only "eat before the Lord." {#De 12:18}

Ver. 13. See #Le 6:26.

Ver. 14. And the wave breast, and heave shoulder.] These were the priests' due: teaching them to set breast and shoulder to God's work: and minding them, that a minister should be both a breast to

love, and a shoulder to support the people in their troubles and burdens.

Ver. 15. **The heave shoulder.**] See on #Ex 29:24.

Ver. 16. **And, behold, it was burnt.**] Passion for their dead friends had so transported the priests, that they knew not well what they did. We use to say, *Res est ingeniosa dolor*: but then it must not be excessive as here, and as #2Sa 18:33.

Ver. 17. **To bear the iniquity.**] This the sinner doth subjectively, the priest typically, the Lord Christ really.

Ver. 18. **Ye should indeed have eaten it.**] Thus, by misreckoning a point, ye have missed the haven, and hazarded yourselves to the rocks of the divine displeasure, against which your brethren so lately split. God is usually most angry when he is about a reformation; as here against Nadab and Abihu: so afterwards against Uzzah, Ananias and Sapphira, &c.

Ver. 19. **Should it have been accepted.**] God loves a cheerful server. {#De 12:7 26:14} Mourners' bread is polluted bread, {#Ho 9:4} and those unkind husbands are blamed for causing their wives, when they should have been cheerful in God's service, to cover the Lord's altar with tears, with weeping and with crying out, so that he regarded not the offering any more. {#Mal 2:13} This Aaron knew, and allegeth for himself.

Ver. 20. **He was content.**] For that time at least. It is not good sowing in a high wind. To choose a fit time to admonish an offender, is a singular skill, and a very great advantage. The mildest medicine is troublesome to an eye that is inflamed.

Chapter 11

Ver. 1. **Unto Moses and to Aaron.**] Magistrate and minister must jointly see that God's laws be duly executed. Queen Elizabeth once in her progress visiting the county of Suffolk, all the justices of peace in that county met her majesty; having every one his minister next to his body; which the queen took special notice of, and thereupon uttered this speech, that she had often demanded of her Privy Council why her county of Suffolk was better governed than any other county, and could never understand the reason thereof, but now she herself perceived the reason. It must needs be so, said she, where Moses and Aaron, the word and the sword, go together.

Ver. 2. **These are the beasts which ye shall eat.**] These, and these only; (1.) That ye may be at mine appointment for your very meat, as who am chief Lord of all; (2.) That there may be a difference betwixt you and all other people; (3.) That ye may be taught to study purity, and know that the very creatures are defiled by man's sin; (4.) That ye may have these things as "a shadow of things to come." {#Col 2:16,17}

Ver. 3. **Whatsoever parteth the hoof, and cheweth the cud.**] To teach them to think upon God's commandments to do them, {#Ps 103:18} cleansing themselves from all filthiness of flesh and spirit. {#2Co 7:1} Moreover clean Christians, typed by those clean beasts, must rightly part the hoof; that is, rightly divide their time; giving a due share thereof to either of their callings.

Ver. 4. **The camel.**] The foolish Jews when they saw Mohammed arising in such power, were immediately ready to cry him up for their Messiah. But when they saw him eat of a camel, saith mine author, {a} they were as blank as when they saw the hoped issue of their late Jewish virgin turned to a daughter.

{a} Dr Hall's *Peacemaker*.

Ver. 5. **And the coney.**] Which hath his name in Hebrew from hiding himself in holes. A weak, but a wise creature. {#Pr 30:26} And wisdom is better than strength. {#Ec 9:15} The hare that trusts to the swiftness of her legs, is at length taken and torn in pieces; when the coney that flees to the rocks, doth easily avoid the dogs that pursue her. See #Isa 40:30,31.

Ver. 6. **Because he cheweth the cud, but divideth not.**] Meditation must end in practice: as lessons of music must be practised, and a copy not read only, but written after.

Ver. 7. **And the swine.**] *Anima sui data pro sale, ne carnes putrescant*, said Cleanthes. The swine hath his soul for salt only; so hath the drunkard.

Ver. 8. **Of their flesh shall ye not eat.**] Not above the quantity of an olive, say the Jew doctors, who will needs be mending *magnificat*, adding to the law.

Ver. 9. **Whatsoever hath fins and scales.**] The fins of the fish are for steering of their motion, the scales for smoothness of passage, for safeguard, for ornament. Those only are clean in the sight of

God, *Qui squamas et loricam habent patientiae, et pinnulas hilaritatis*, saith Bernard. {a}

{a} Sermon I. in *Die oct. And.*

Ver. 10. **Of all that move in the waters.**] And yet swim also in the air. Like to these is the temporary believer: for that seeming to mount up in spiritual joys, yet he withal swimmeth, yea, batheth himself in the waters of sensual delights.

Ver. 11. **They shall be even an abomination.**] To teach us, that nothing is lawful, no not for our common use, unless it be "sanctified by the word of God and prayer." {#1Ti 4:5 Ac 10:35}

Ver. 12. **Whatsoever hath no fins nor scales.**] These are little in motion or action, and so not so wholesome as eels and lampreys, that lie lazily in the mud.

Ver. 13. **The eagle.**] Which yet is counted and called the king of birds, and delights in high flying. That which is highly "esteemed amongst men is abomination before God." {#Lu 16:15}

Ver. 14. **And the vulture, and the kite.**] That feed upon carrion and dead carcasses, and are emblems of greedy gripers and oppressors.

Ver. 15. **Every raven.**] Unnatural to his young, whom God himself heareth and feedeth, {#Ps 147:9} though they cry with a harsh note, and cry to God by implication only; and though the raven be an inauspicate bird, and a sign both of man's punishment and God's curse. {#Isa 34:11}

Ver. 16. **And the owl, and the night hawk.**] Night birds that hate the light, or fly against it, as bats do, are an abomination. Deeds of darkness are out of date, now in the days of the gospel especially.

{#Ro 13:12,13}

Ver. 17. **And the cormorant.**] An unsatisfiable bird, that fitly resembleth the devil, who daily devours souls, and yet enlargeth his desires as hell.

Ver. 18. **And the swan.**] Whose white feathers, but black skin under them, might serve to set forth the hatefulness of hypocrisy.

Ver. 19. **And the stork.**] Which builds high, {#Ps 104:17} but feeds low on fishes, frogs, and snakes; and so might be the rather rejected as unfit for food.

And the lapwing.] Which is worthily made a hieroglyphic of infelicity; because it hath as a coronet upon the head, and yet feeds

upon the worst of excrements. It is pity that the saints, that are brought up in scarlet, should embrace the dunghill; {#La 4:5} that any one that is washed in Christ's blood, should bedabble his robe in the stinking puddle of the world.

And the bat.] Cast away either thy wings or thy teeth, saith one {a} to a neuter, and loathing this batlike nature, be what thou art, either a bird or a beast.

{a} Dr Hall, *Epist. to W. L.*

Ver. 20. **All fowls that creep.]** So all mongrels in religion, that, like the planet Mercury, can be good in conjunction with good, and bad with bad; that have *religionem ephemeram, fidem menstruam.* {a}

{a} Hilar.

Ver. 21. **Which have legs above their feet,] i.e.,** Which have the hinder feet longer, whereby they may leap. Whereas those that have all four feet equal, as #Le 11:23, may not be eaten.

Ver. 22. **The locust, &c.]** All creeping fowls that go upon all four might not be beaten, except *Arbe, Soleam, Chargol,* and *Chargah,* names to us unknown.

Ver. 23. **Which have four feet.]** See on #Le 11:21.

Ver. 24. **Whosoever toucheth the carcass.]** This and the like signified that all, even the least sins, are to be purged through Christ, and carefully cast away.

Ver. 25. **Beareth aught, &c.]** In his clothes, though he do not touch them with his flesh.

Shall wash his clothes.] This was a type of the defiling property of sin: as also of our cleansing by repentance, and faith in Christ's blood.

Ver. 26. **Not cloven footed.]** See on #Le 11:5.

Ver. 27. **Paws.]** As wolves, lions, bears, dogs, cats, apes, &c.

Ver. 28. **Shall wash his clothes.]** As having committed a greater sin than he that toucheth a carcass only. All sin defileth not alike.

Ver. 29. **And the tortoise.]** Which hath its name in Hebrew of a coach or wagon. The thick shell wherewith it is covered is said to be

so hard, that a loaded wagon may go over it and not break it. And such is a hard heart, that cannot repent, or relent never so little.

Ver. 30. **The chameleon.**] A very fearful creature, and therefore easily turning himself into sundry colours. Carnal fear puts men upon unwarrantable shifts. See **#Zep 3:13**.

Ver. 31. **Touch them, when they be dead.**] There is no kind of living creature that is defiled while it is alive, or that defileth while it is alive, save man only, saith Maimony. Others note that there were more remarkable expressions of God's anger upon man's sin in the dead body of a man than of a beast. The one made unclean but till evening: the other seven days.

Ver. 32. **It shall be unclean.**] With a ceremonial uncleanness only, and not moral: howbeit, the disobedience, even in such a small matter, brought a guilt upon the soul, which did defile, while the prohibition was in force; as one well observeth.

Ver. 33. **Ye shall break it.**] So shall reprobates be broken in pieces, like a potter's vessel. {#Ps 2:9, Jer 9:11}

Ver. 34. **Such water.**] Coming out of such an unclean place, or vessel.

Ver. 35. **Whether it be oven, or ranges for pots.**] All this, to teach them how strict they were to be, in avoiding the least pollution of sin.

Ver. 36. **Nevertheless a fountain.**] Because it would cleanse itself, and work out the uncleanness. So will faith.

Ver. 37. **It shall be clean.**] Because of necessity.

Ver. 38. **It shall be unclean.**] And therefore not to be eaten, but given to beasts.

Ver. 39. **Of which ye may.**] Compare **#Ps 49:12**, *pecoribus morticinis*. -Tremel.

Ver. 40. **Shall wash his clothes.**] To teach them to "hate even the garment spotted by the flesh," {#Jude 1:23} all provocations and instruments of sin.

Ver. 41,42. **And every creeping thing.**] Whether it goeth upon the belly, as snakes, worms; or crawls upon all fours, as toads, scorpions; or hath any feet to creep withal, as caterpillars, *Millepedae*, & c.

Ver. 42. {See Trapp on "Le 11:41"}

Ver. 43. **Ye shall not make yourselves.**] Heb., Your souls. See on **#Le 11:32**.

Ver. 44. **Ye shall be holy; for I am holy.**] Great men look to be served like themselves: so the great God.

Ver. 45. **That bringeth you up.**] This is often inculcated. God's blessings are binders; and every new deliverance calls for new obedience.

Ver. 46. **This is the law of the beasts.**] Grounded upon right reason, however it may seem otherwise, as is also every other law of God.

Ver. 47. **To make a difference.**] Ministers also in their discourses should put a difference, and take out "the precious from the vile," {#Jer 15:19} as did Zuinglius; who, when he inveighed most vehemently against sin, would usually come in with this clause, *Probe vir, haec nihil ad te*, This is not intended to thee, thou godly man.

Chapter 12

Ver. 2. **If a woman have conceived seed.**] Or yielded seed, as #Ge 1:11. *Urgendum hoc adversus Anabaptistas; qui, ut suos de humanae Christi naturae origine errores stabiliant, faeminas semen habere praefracte negant.* {a} Hebraeorum magistri, ex eodem loco, {#Ge 1:11,12} colligunt marem edi quoties mulier semen mittere prior coeperit; foeminam, ubi vir. {b}

Then she shall be unclean.] This signified that corruption of man's nature wherein he is conceived, {#Ps 51:5} being condemned as soon as conceived, *Damnatus antequam natus*, {c} and the remedy we have in Christ.

{a} Amama, *Antibarbar*, 575.

{b} Gatak. cont. Pfochen.

{c} Augustine.

Ver. 3. **And in the eighth day.**] {See Trapp on "Ge 17:13"} {See Trapp on "Ge 17:14"}

Ver. 4. **She shall touch no hallowed thing.**] Preparation must go before participation of holy ordinances. {#Hag 2:13}

Ver. 5. **But if she bear a maid child.**] To intimate, it may be, the woman's being first in the transgression. {#1Ti 2:14}

Ver. 6. **And when the days of her purifying.**] The Virgin Mary also observed this law, {#Lu 2:21} not in conscience of any particular sin, which in the conception of our Saviour she was free from; nor in show, to satisfy the law, much less upon hypocrisy; but in conscience of her natural corruption, which by this oblation,

according to the law, she did confess holily and religiously before God and his congregation, as one well observeth.

Ver. 7. **And make an atonement.**] Whereby her faith was confirmed, that by Christ her sin was remitted and the curse removed. {#1Ti 2:15}

Ver. 8. **And if she be not able.**] As the blessed Virgin was not. {#Lu 2:22,24} Who now can despise any one for want, when the mother of our Lord was not rich enough to bring a lamb for her purification? We may be as happy in russet {a}, as in tissue.

{a} A coarse homespun woollen cloth of a reddish-brown, grey or neutral colour, formerly used for the dress of peasants and country folk

Chapter 13

Ver. 1. **And the Lord spake.**] {See Trapp on "Le 7:22"}

Ver. 2. **Like the plague of leprosy.**] Leprosy is both an effect and type of sin; which is such a sickness of the soul, as those are of the body, which physicians say are *corruptio totius substantiae*, universal diseases tending to the issues of death. It dries up and draws out the very vital blood and life of the soul.

Ver. 3. **The plague in the skin of the flesh.**] That is, the white bright spot. {#Le 13:2} Compare #Ex 4:6 Nu 12:10.

Is turned white.] This might note such as have continued long and are aged in any wickedness.

Be deeper than the skin of his flesh.] Compare #Nu 12:12 2Ki 5:14. Such are they whose wickedness is not only acted by their hands, but seated in their hearts and sunk into their spirits: like the spots of the leopard, which no art can cure, no water wash off, because they are not in the skin, but in the flesh and bones, in the sinews and most inner parts. Ingrained diseases are not easily stirred, much less destroyed.

Ver. 4. **Shall shut up him.**] For further trial of truth, that daughter of time. We may not precipitate a censure, but be slow to speak, slow to wrath. The leper must be shut up from week to week, till the thing were certain: so till men's perverseness be made "manifest," {#2Ti 3:9}

we must suspend our censures. Many are like candles whose tallow is mixed with brine; no sooner lighted, but they spit up and down the room.

Ver. 5. **Spread not in the skin.**] So if men mend by admonition, and take up in time; if they refuse not to be reformed, hate not to be healed, as Babylon, {#Jer 51:9}; as Ephraim. {#Ho 7:1} "When I would have healed Ephraim, then the iniquity of Ephraim was discovered," or brake out as a leprosy in his forehead. See #Eze 24:13.

Ver. 6. **It is but a scab.**] Such as may be "the spot of God's children." {#De 32:5} Sin makes wicked men the object of God's hatred, the saints of his pity; as we hate poison in a toad, but we pity it in a man.

And he shall wash his clothes.] The best cannot wash in innocency; he must therefore wash in tears. {#Isa 1:16} God also will set in and wash such with the blood of his Son.

Ver. 7. **But if the scab spread.**] So if sin be gaining and growing still upon the sinner, even after admonition, or is scattered and spread to the infecting of others, it is a very ill sign.

Ver. 8. **The scab spreadeth.**] This signifieth that there was yet more corruption within the body, and the inward parts were not sound. Think the same of the reign of sin in our mortal bodies. {#Ro 6:12,14,20}

Ver. 9. **He shall be brought unto the priest.**] Who was to discern it by the law of leprosy: so must we find out our sins by the moral law. {#Ro 3:20 7:7} "The works of the flesh are manifest." {#Ga 5:19} Neither need we half so much caution or curiosity to be persuaded of our spiritual leprosy, which is too apparent: only those many ceremonies, as one well noteth, may put us in mind how much more exquisite our diligence ought to be in finding and ferreting out our special sins.

Ver. 10. **And there be quick raw flesh.**] It is one of the most remarkable things in all this law, saith a learned divine, that quick or sound flesh in the sore should be judged leprosy, and the man unclean: whereas if the leprosy covered all his flesh, he was pronounced clean. {#Le 13:13} Hereby may be meant, (1.) Such as justify themselves and their wickedness, as Jonah did his anger; whereas he who judged himself, is like him who had the leprosy all over, and might be declared clean: or, (2.) Such who sin against the

light of knowledge, and the quickening, yea, rawness of a galled conscience.

Ver. 11. **It is an old leprosy.**] So habituated sinners, that are crooked and aged with good opinions of themselves, these are seldom or never set straight again.

Ver. 12. **And if a leprosy.**] So called, because so counted at first: but it proves no more than a kind of scurf or scab.

Ver. 13. **He shall pronounce him clean,** / *i.e.*, Not infectiously or incurably unclean.

Ver. 14. **But when raw flesh.**] Because it showed that there were still corrupt and poisoned humours in the body, not easy to be expelled till death.

Ver. 15. **It is a leprosy.**] Properly so called; a fretting soreness or scabbedness. The Greeks call it *Elephas*, or *Elephantiasis*, when the skin grows hard as the elephant's skin. This the Israelites brought, likely, out of Egypt; for it was bred only about the Nile, and is therefore called the botch of Egypt. {#De 28:27}

Ver. 16. **Turn again,**] *viz.*, To be white like the rest of the body: so if a sinner stop or step back, &c.

Ver. 17. **He is clean,** / *i.e.*, He will be so shortly: for why? the venom of the plague is coming forth apace.

Ver. 18. **Was a boil, and is healed.**] Seemed to be healed, as apostates to have escaped the pollutions of the world through the knowledge of Christ, {#2Pe 2:20} and to have known the way of righteousness, {#2Pe 2:21} and yet the latter end is worse with them than the beginning. They become altogether filthy. {#Ps 53:3} Forsakers of the covenant, yea, wicked doers against the covenant. {#Da 11:30,32} These sin not common sins, as Core and his company died not common deaths. {#Jude 1:11}

Ver. 22. **And if it spread much abroad.**] So, if sin reign, there is no pardon: rebel it may, reign must not.

Ver. 23. **But if the bright spot stay.**] Sin, if it reign not, is not imputed; for "we are not under the law, but under grace." {#Ro 6:12,14}

Ver. 25. **A leprosy broken out of the burning.**] Seldom do passions burn, but there is a leprosy breaking out of that burning; such as causeth the climate where such lepers live to be like the torrid zone, too hot for any to live near them.

Ver. 30. **A yellow thin hair.**] Which is a true sign of a scall.

Ver. 34. **He shall wash his clothes.**] {See Trapp on "Le 13:6"}

Ver. 35. **After his cleansing.**] *{See Trapp on "Le 13:18"}*

Ver. 37. **Black hair.**] A sign of soundness. *Quod sanitas in corpore, id sanctitas in corde,* saith Bernard.

Ver. 39. **A freckled spot.**] Or white leprous eruption. This made not a man unclean: no more do mere infirmities make God abhor us.

Ver. 44. **His plague is in his head.**] Such a leper is every ignorant man; how much more the man that is a heretic! whom therefore after the first and second admonition we must reject, *{#Tit 3:10}* yea from such stand off. *{#1Ti 6:5}* Keep aloof as from lepers, their very breath is infectious; and like the dogs of Congo, they bite, though they bark not. *{a}*

{a} Purchas's *Pilg.*

Ver. 45. **His clothes shall be rent.**] To show his sorrow for sin, the cause of his calamity.

And his head bare.] That men might not mistake him; and further to show his humility, whereof this also was a ceremony.

A covering upon his upper lip.] His moustaches that by his breath he might not infect others: and to show that God will not hear a good motion from an ill mouth.

Unclean, unclean.] Say we the same in our humblest acknowledgments; but withal add that of the leper in the Gospel, yet "Lord, if thou wilt, thou canst make me clean." *{#Mt 8:2}*

Ver. 46. **Without the camp.**] And that utterly, if incurable, as Uzzias. A lively type of excommunication, which the apostle describeth in **#2Co 5:11,12**, and our Saviour in **#Mt 18:17**.

Ver. 47. **The garment also.**] A plague not anywhere else read or heard of: being nothing like clothes now-a-days infected with the plague, but far more strange and dangerous; whether it did spread or fret inward, the garment was to be burnt with fire. This signified that all instruments of idolatry, or of any other sin, are to be destroyed and made away. As the law commandeth, "The graven images of their gods shall ye burn with fire." *{#De 7:25,26}* And Jude alludeth to it, when he biddeth us "save some with fear, pulling them out of the fire, hating even the garment spotted by the flesh." *{#Jude 1:23}* See **#Isa 30:22 Ac 19:19**. Justiciaries also shall one day find, that though

to the world-ward they "wash themselves with snow water, and make their hands never so clean; yet God will plunge them in the ditch, and their own clothes shall make them to be abhorred." {#Job 9:30,31}

Ver. 59. **This is the law of the plague.**] A plague ordinary among the Jews, not so among Christians, who should therein see great cause of thankfulness. It is observed to have most infested the Jews upon their revoltings from religion, and that Christians took the infection of it from their country, when they went thither to recover it, out of the hands of the Turks. But what a lewd liar was that Egyptian mentioned by Phagius, who said, that both Jews and Christians were a *foul discharge* of most base and beastly people, followed with a foul disease, that forced them to rest one day in seven. A blister on that foul tongue, may it well be said. From Miriam's example, {#Nu 12:10-15} the Jewish doctors gather that leprosy is a punishment for an evil tongue.

Chapter 14

Ver. 1. **And the Lord spake unto Moses.**] And to Aaron also, though not here mentioned, as he is, #Le 14:33.

Ver. 2. **He shall be brought unto the priest.**] To teach us to go to Jesus Christ the High Priest of our profession, who healeth all our diseases. {#Ps 103:3} He cured the leprosy, to others altogether incurable, by a touch of his hand only. {#Mr 1:41} Yea, "he sent his word and healed them," {#Ps 107:20} and so he doth the souls of sinners that come unto him.

Ver. 3. **If the plague of leprosy be healed.**] As it was in Simon the leper that entertained Christ. Jealousy, frenzy, and heresy are counted incurable diseases: not so leprosy; though the most carried it to their death, as Gehazi, Azariah, &c.

Ver. 4. **Command to take.**] That the leper might show his thankfulness to Jehovah his physician, as he is called. {#Ex 15:26} See #Mt 8:4. Men pray and pay physicians of their bodies, who yet do but *officiose occidere* many times. And shall God have nothing? Must he ask as once, Where are the other nine? Shall we not turn again with Naaman now cleansed, and offer our service, renounce our idols, dedicate all we are and have to the God of Israel?

Two birds.] Or sparrows, whereof two were sold for a farthing: to show how lightly set by Christ is in the world, whose blood nevertheless is more worth than a thousand worlds.

Ver. 5. **Over running water.]** Heb., Living water. Life consists in motion, in action: hence waters that spring and run, are, for their continual motion, called living waters. O Lord, saith Hezekiah, "By these things men live, and in all these things is the life of my spirit."

{#Isa 38:16}

Ver. 6. **That was killed over the running water.]** Pointing at Christ, who "came not by water only, but by water and blood." {#1Jo 5:6} {See Trapp on "1Jo 5:6"} {See Trapp on "1Co 6:11"}

Ver. 7. **And he shall sprinkle.]** This led them to that blood of sprinkling, {#Heb 12:23,24} applied unto them by that hyssop branch of faith, whereby the heart is purified.

And shall let the living bird loose.] This figured, say some, that neither Christ's deity without the shedding of his blood, nor Christ's blood, but for the quickening life of the Godhead personally dwelling in him, could have been available for the purging of sin. Both which himself declareth. {#Joh 6:53,63} And hither belongeth **#2Co 5:19 Ac 20:28**. Moreover it figured, that Christ by his death conquered him that had the power of death, {#Heb 2:15} whilst he fled as a bird to the everlasting mountains, from the jaws of death to the joys of heaven. {#Heb 7:26}

Ver. 8. **Shall wash his clothes, and shave.]** This the leper was to do the first day of his cleansing; to teach men to be thorough in the practice of mortification, at the first conversion: "laying a good foundation for the time to come, that they may lay hold on eternal life." {#1Ti 6:19}

And shall tarry abroad.] Men must not be too hasty at first to catch at comfort; but let humiliation have her perfect work, and our sorrows be suitable to our sins.

Ver. 9. **Even all his hair he shall shave off.]** To show that repentance and mortification is not the work of a day, as he said in another case, {#Ezr 10:13} but of a man's whole life. There must be a daily shaving and paring of lusts and superfluities; which are to the soul as excrements are to the body. Yea, the more a sinner is exercised in mortification, the more he searcheth out his corruptions.

Now he shaveth off the hair not of his head only, but of his beard and eyebrows.

Ver. 10. **He shall take two he lambs.**] That by these sacrifices he might be taught to seek for the cleansing of his soul, together with the healing of his body; that there might be *mens sana in corpore sano*, a cure done on both inside and outside too.

Ver. 11. **At the door of the tabernacle.**] There God is to be found, viz., in the public assemblies, and that we are indeed, saith one, which we are at the door of the tabernacle.

Ver. 12. **And wave them.**] This may note, (1.) Christ's extreme sufferings; (2.) The waving of Christ in the preaching of the gospel; (3.) The motion of the sinner's lips in confession and supplication.

Ver. 13. **It is most holy.**] The way of holiness in and by Christ is an absolute way as ever was devised.

Ver. 14. **Upon the tip of the right ear.**] To signify that all Christ's sanctified ones have a hearing ear, an active hand, a nimble foot to walk in the way that is called holy.

Ver. 15. **Some of the log of oil.**] Christ's comforts must be warily propounded to men, and with good discretion.

Ver. 16. **Seven times.**] This might note the perfection of the joys God hath for his, and our imperfection in believing it, in that it was so many times sprinkled.

Ver. 17. **Upon the tip of the right ear.**] To assure him of comfort, in hearing, doing, persevering.

Ver. 18. **Upon the head.**] Everlasting joy shall be upon the heads of Christ's ransomed ones. {#Isa 35:10}

Ver. 19. **And afterward he shall kill the burnt offering.**] We must be reconciled by Christ, our sin offering, before the sacrificing of ourselves—which is our reasonable service—can be accepted.

Ver. 20. **And the meat offering.**] The meat offering annexed to the burnt offering shows, saith one, {a} either that Christians grow marvellously in this life, after they have full assurance of pardon of sin: or else that Christ will be their eternal food in heaven.

{a} Bifield, on #1Pe 1:22.

Ver. 21. **And if he be poor.**] there is a proviso for poor people: God makes no difference, but accepts of a little where much is to be had.

Ver. 32. **Whose hand is not able to get.**] This is often urged, to show that the best that can be got must not be thought too good for

God: and that if through carelessness or niggardice men do not their utmost, that is a just exception.

Ver. 34. **Plague of leprosy in a house.**] Such is the contagion of sin, that it will infect the very house we dwell in, the garments we wear, even all the creatures we use, so as all things are to us impure; {#Tir 1:13} even the house of God also, {#Le 16:16} and his holy ordinances. The Canaanites had defiled the land from one end to another with their uncleannesses, {#Ezr 9:11} and so infected the air. This law taught men, (1.) Upon all occasions to show their utter detestation of sin, but especially of idolatry; (2.) To take heed of despising admonition, lest they be utterly ruined, "and that without remedy." {#Pr 29:1}

Ver. 35. **As it were a plague.**] He might not flatly say, it was the leprosy, till the priest had so pronounced it.

Ver. 36. **That all that is in the house be not made unclean.**] As it will be when once the priest hath been there and pronounced it unclean. Learn here, saith a good interpreter, to prevent God's last judgment, by sequestering ourselves betimes, from the contagion of sinners.

Chapter 15

Ver. 2. **A running issue.**] An involuntary flux of semin, such as David imprecath upon Joab. {#2Sa 3:29}

Ver. 3. **It is his uncleanness.**] Hereby they were taught the turpitude of sin, of original sin especially, that *peccatum peccans*, as the Schools call it; that sinful sin, as St Paul, {#Ro 7:13} for so filthy it is, that he can call it no worse than by its own name, as wanting a fitter epithet.

Ver. 4. **Every bed.**] Sin is more catching than any plague, and more defiling than any out house; {#Mr 7:23} Paul found it as noisome to his soul as a dead body to his sense, {#Ro 7:24} or as the sanies; {a} of a plague sore to a rich robe. Job abhors himself for it in dust and ashes. {#Job 40:4} And Isaiah looks upon himself as an undone man by reason of it. {#Isa 6:5}

{a} A thin fetid pus mixed with serum or blood, secreted by a wound or ulcer.

Ver. 8. **Spit upon him.**] Noting the pollution that comes to men's souls by those that spit heresies and belch out blasphemies.

Ver. 13. **Bathe his flesh.**] This taught them to run to that open fountain, that kings' bath. {#Zec 13:1 Eze 36:29}

Ver. 15. **And the priest shall offer them.**] This priest and these sacrifices led them to Christ, who bore our sicknesses and expiated our sins. Seest thou then the bloody issue of thy corruptions always running, and gushing out at thine eyes, ears, mouth, flesh? the issue of blood and water opened in Christ's side runs alway for washing it away.

Ver. 16. **Go out from him.**] By nocturnal pollutions, filthy dreams, &c.

Ver. 18. **With seed of copulation.**] Though lawful in itself, as being the ordinance of God. {#Ge 2:24} Sin is like copperas, {a} which will turn wine or milk into ink; or leaven, which turns a very passover into pollution.

{a} A name given from early times to the protosulphates of copper, iron, and zinc (distinguished as blue, green, and white copperas respectively); etymologically it belonged properly to the copper salt; but in English use, when undistinguished by attribute or context, it has always been most commonly, and is now exclusively, applied to green copperas, the proto-sulphate of iron or ferrous sulphate (Fe SO₄), also called green vitriol, used in dyeing, tanning, and making ink.

Ver. 24. **And if any man lie with her.**] Unawares, or secretly. For to do it presumptuously, and upon public notice, it was death. {#Le 20:18 Eze 22:10} And God often punisheth such unclean copulations now-a-days, with monstrous, deformed, or diseased births.

Ver. 25. **Have an issue.**] As she had in #Mr 5:25.

Ver. 31. **That they die not.**] Which is worse than to die in a ditch.

Chapter 16

Ver. 1. **After the death.**] That others might be warned. *Lege historiam, ne fias historia,* saith one.

When they offered before the Lord.] A little strange fire might seem a small matter in the eyes of indifferency: and yet it was such a sin as made all Israel guilty, as appears by the sacrifices offered for that sin, set down in this chapter.

Ver. 2. **that he come not at all times.**] Whensoever he pleaseth, but when I appoint him, *i.e.*, once a year only, {#Ex 30:10} and then also with reverence and godly fear. God, as he loves to be acquainted with men in the walks of their obedience, so he takes state upon him in his ordinances, and will be trembled at in his judgments.

Ver. 3. **For a sin offering,**] *viz.*, For himself and his family. {#Le 6 Le 11} {See Trapp on "Le 14:3"}

Ver. 4. **Therefore shall he wash.**] As we must be always holy, so then most when we present ourselves to the holy eyes of our Creator. We wash our hands every day; but when we are to sit with some great person, we scour them with balls. See **#Le 16:24**.

Ver. 5. **Two kids of the goats.**] Both of them types of Christ: who though he died not for wicked goats, yet he seemed rejected of God, and was reckoned among malefactors. *{#Isa 53:9}*

Ver. 6. **And for his house.**] Whereof a minister must be mainly careful, *{#1Ti 3:4}* lest, as Augustus doing justice on others, he be hit in the teeth with his own disordered family. Aaron had lately smarted in his two eldest.

Ver. 7. **The two goats.**] See on **#Le 16:5**.

Ver. 8. **Shall cast lots.**] To show that nothing was done for us by Christ but what God's hand and his counsel determined. *{#Ac 4:28 1Pe 1:20}* *{See Trapp on "Ac 4:28"}* *{See Trapp on "1Pe 1:20"}*

For the scape-goat.] Which being a piacular or purging oblation, carried the people's curse with it: as did likewise those *Obominales* among the Grecians; who, from this custom of the Hebrews, borrowed their yearly expiation of their cities: the manner whereof, somewhat like unto this. *{See Trapp on "1Co 4:13"}*

Ver. 9. **The goat.**] A type of Christ's mortal humanity, say some, as the scape goat of his immortal deity: or the one of his death, the other of his resurrection. Others are of the opinion that hereby was signified that the deity of Christ dwelling in light inaccessible gave to his humanity sufficient strength for the enduring of those things, which no other creature could have come near, for the full expiating of our sins. So he telleth the Jews first, and afterwards his disciples, "Whither I go ye cannot come." *{#Joh 8:22,13:36}*

Ver. 11. **An atonement for himself.**] That having first made his own peace, he may be in case to atone for the people. This was David's method. *{#Ps 25 Ps 51}*

Ver. 12. **And bring it within the vail.**] So to prepare the way into the holy place. This incense small beaten might prefigure Christ in his agony, praying more earnestly, before he entered with his own blood into the most holy place of heaven.

Ver. 13. **May cover the mercy seat.**] And so be as a screen betwixt the priest and those everlasting burnings: or as a cloud to darken the glory of their shining, for the high priest's safety.

Ver. 14. **Upon the mercy seat eastward.**] This and the following verses signify, saith one, that even heaven itself is defiled unto us by our sins; until it be made clean by the blood and obedience of Christ, who is entered thither, "not by the blood of goats and calves, but by his own blood," and thereby hath "purified the heavenly things themselves." {#Heb 9:12,23}

Ver. 16. **In the midst of their uncleanness.**] Which did cleave to the tabernacle, as the sins of spiritual Babylon are said to be glued (εκολληθησαν) to heaven. {#Re 18:5}

Ver. 17. **And there shall be no man.**] Christ will have no partner, and he needs no assistant. {#Heb 7:25 Isa 63:3}

Ver. 18. **And he shall go out unto the altar.**] This signified, saith one, that every church assembly is acceptable to God, only through the blood of Christ, by the remission of all their sins.

Ver. 19. **From the uncleanness,** / *i.e.*, The defects and imperfections of their holiest performances.

Ver. 20. **Reconciling the holy place.**] Defiled in some sort by the sins of the people, in whose behalf the priests there performed their service.

Ver. 21. **All their transgressions in all their sins,** / *i.e.*, In their several circumstances and aggravations: laying open how many transgressions were wrapped up in their several sins. This was to bring out their sins, as they took the vessels of the temple, {#Ezr 8:34} "by number and by weight."

Ver. 22. **Shall let go the goat.**] The Hebrews say, that he was to throw it down the rock, and so it died. The Grecians had a like custom {a} in their solemn expiations of their cities. They tumbled the persons devoted from some rock into the sea; sacrificing them to Neptune, saying, Be thou a propitiation for us. {b}

{a} *Aemulus Dei diabolus.*

{b} Suidas.

Ver. 23. **Shall leave them there.**] As afterwards the priests did, in some of the holy chambers about the sanctuary. {#Eze 44:16}

Ver. 24. **He shall wash his flesh.**] See what this taught them and us. {#Heb 10:22} That Epistle to the Hebrews is an excellent commentary upon this Book of Leviticus.

Ver. 25. **Upon the altar.**] The brazen altar in the outer court.

Ver. 26. **Shall wash his clothes.**] To show, (1.) That it was for our sins that Christ suffered; (2.) That all that partake of his benefits must wash their hearts from wickedness. {#Jer 4:14 2Co 5:15 7:1}

Ver. 27. **Without the camp.**] See #Heb 13:11,14.

Ver. 28. **He that burneth.**] Whoever he be whom the priests shall appoint to do it.

Ver. 29. **Ye shall afflict your souls.**] With voluntary sorrows for your sins, -as David did, {#Ps 35:13} and Daniel, {#Da 10:3,12} -and so dispose yourselves to obtain pardon and reconciliation. The Lord's supper is with us a day of atonement; at which time both the scape goat was let go, and affliction of soul was called for. This passover must be eaten with sour herbs.

Ver. 30. **That ye may be clean from all your sins.**] And so God may turn your fasting into feasting, as #Zec 8:19. The joyful jubilee was begun and proclaimed in this same tenth day. {#Le 25:8,9}

Ver. 31. **It shall be a Sabbath of rest.**] An exact and careful rest, such as is described in #Isa 58:13, which place of the prophet some understand of this day of atonement, and yearly fast, spoken of in the beginning of that chapter.

Ver. 32. **Whom he shall consecrate,** / *i.e.*, God: or the present high priest, the chief God on earth. See on #Le 6:2.

Ver. 33. **For the holy sanctuary.**] For all the sins of your holy services, it being the manner that either makes or mars an action.

Ver. 34. **For all their sins once a year.**] For whereas in their private sacrifices they durst not confess their capital sins for fear of death, due to them by the law, God graciously provided and instituted this yearly sacrifice of atonement for the sins of the whole people, without particular acknowledgment of any. There are of good note who think, {a} that this anniversary fast, called "the fast" by a specialty, {#Ac 27:9} was instituted in reference unto, and solemn remembrance of, the fall of Adam; which happened, say they, on the tenth day of the world, answering to the first of November. But how strangely are the Jews at this day besotted, if that be true of them that some {b} report, viz., that at this their feast of reconciliation, they use to bribe Satan, that he may not accuse them for their sins; and that this is one thing for which they do yearly afflict their souls, namely, the translation of the Bible out of Hebrew into Greek, by the Septuagint!

{a} Arch. Ussher, *Annales Vet. Test.*, p. 2.

{b} Alex. Ross's *View of Religions*.

Chapter 17

Ver. 2. **This is the thing which the Lord.]** Who must be readily obeyed without evasion, or questioning.

Ver. 3. **What man soever.]** Whether Israelite or proselyte, {#Le 17:8} unless by special dispensation from the lawgiver, as #1Sa 7:9,11:15 2Sa 24:18 1Ki 18:22; and then they were to offer upon altars of earth, or rough stone, that might be soon and easily thrown down.

{#Ex 20:24,25}

Ver. 4. **And bringeth it not unto the door.]** To teach, that in the Church alone, and by Christ alone, that is, by faith in him, acceptable service can be performed to God. Christ is the door of the sheep, {#Joh 10:7,9} by whom we come to the Father, {#Joh 14:6} and may everywhere lift up pure hands, without wrath, without doubting.

Ver. 5. **Unto the priest.]** No man might offer his own sacrifice, though never so good, but must bring it to the priest; and the priest was to offer as well the poor man's lamb, as the rich man's ox.

Ver. 6. **Shall sprinkle the blood.]** See #Le 1:9.

Ver. 7. **Unto devils.]** {a} As they had done in Egypt. {#Eze 23:8 De 32:17} And as both Pagans and Papagans do. {#1Co 10:20 Re 9:20} The Americans in Canada worship the devil; who, when he is offended with them, flings dust in their eyes. At Calecutta, the chief city of Malabar, they worship Satan with flowers on his altars, and sacrifices of cocks. The Brahmins, or priests, wash his image, sitting in a fiery throne with three crowns and four horns, with sweet water every morning. The king of Calecutta eats no meat till it be first offered by his priests to this idol. When a man lies a dying, they show him the picture of the devil, that he may be the better acquainted with him in the other world. The word here rendered devils signifieth rough ones, satyrs. {#Isa 34:14} Satan is a rough, rugged, harsh spirit: and such also are his imps, as Esau, Ismael, &c.

{a} Synesius saith, the devil is εἰδολοχαρής, an idol lover.

Ver. 8. **That offereth a burnt offering.]** They were strictly tied to one place, that they might be kept all in one uniform way of God's worship appointed by himself.

Ver. 9. **Shall be cut off,** / *i.e.*, Destroyed; not excommunicated only, as some do sense it.

Ver. 10. **That eateth any manner of blood.**] *{See Trapp on "Ge 9:4"}*

Ver. 11. **And I have given it to you.**] I have set it apart for a sacred use: therefore you may not make food of that which is a figure of Christ.

Ver. 12. **No soul of you shall eat blood.**] Haply because the Magi or wise men of Chaldea did use to eat blood when they conversed with devils; and, by them, foretold things to come. *{a}*

{a} Maimonides.

Ver. 13. **Which hunteth.**] Though he be as hungry as a hunter. See **#1Sa 14:32-34**.

Ver. 14. **Is the blood,** / *i.e.*, Is in the blood, and goeth out together with it.

Ver. 15. **And every soul that eateth.**] Ignorantly eateth.

Ver. 16. **Shall bear his iniquity,** / *i.e.*, The punishment of it: they are so near akin, that one name serves for both.

Chapter 18

Ver. 1. **And the Lord spake.**] *{See Trapp on "Le 7:22"}*

Ver. 2. **I am the Lord your God.**] Your Maker and Master.

Ver. 3. **After the doings of the land of Egypt.**] Where, and in Canaan, these heinous sins are counted peccadillos; as at this day also they are in Spain, Italy, Turkey, where their catamites are their serious loves; sodomy is hardly held a vice; bestiality was boasted of by Mohammed their prophet.

In their ordinances.] The Egyptians made it lawful, so did the Persians, for brother and sister to couple together in marriage. Of this and the like ordinances it might be rightly said, as once it was of the ceremonial law, that they were statutes that were not good, and judgments whereby they should not live. *{#Eze 20:25}*

Ver. 4. **To walk therein.**] Not to halt therein, nor to take a turn or two, or for a while, as Samson went with his parents till he met with a honeycomb; but *indesinenter ambulabo*, as David saith, *{#Ps 116:9}* "Walk, and not be weary; run, and not faint," as those in **#Isa 40:31**. "So run, that ye may obtain," saith the apostle. *{#1Co 9:24}*

Ver. 5. **He shall live in them.**] As the flame lives in the oil, as the creature by his food, so the spiritual life is maintained by an evangelical keeping of God's commandments. As on the contrary, every motion of the soul out of this way, tends to death; being as the motion of the fish out of his element.

Ver. 6. **None of you shall approach,**] viz., To couple carnally with them. {#Eze 18:6 Isa 8:3} Yea, though it be under a pretext of marriage: for by marriage they seem to justify their incest, which makes it the worse, saith Tostatus, whose reason here I like better than that of Cardinal Campeius, though it sound somewhat like. If comparison should be made, said this carnal cardinal, much greater offence it is for a priest to have a wife than to have and keep at home many harlots. For they that keep harlots, said he, {a} as it is naught that they do, so do they acknowledge their sin; the other persuade themselves they do well, and so persist without repentance or conscience of their fact.

{a} *Act. and Mon.*, fol. 790.

Ver. 7. **She is thy mother.**] And so it is against nature to lie carnally with her. Aristotle {a} tells of a camel that killed his keeper for causing him to cover his dam, and of a horse that cast himself down headlong after he had done the like.

{a} *Hist. Animal.*, lib. ix. cap. 47.

Ver. 8. **It is thy father's nakedness.**] For "the wife hath not power over her own body, but the husband": {#1Co 7:4} and when her chastity is assaulted, she should say, saith Chrysostom, *Non est corpus meum, sed mariti*, My body is not mine, but my husband's.

Ver. 9. **Or born abroad,**] i.e., Base born, which our English laws call natural children. The Hebrews call them brambles, and *Mamzerim*, spots abroad, and *Shatukim*, such as must say nothing when others are praising their parents. The Greeks call bastards, ὑβριδες, because they are their fathers' reproach, and are subject to contempt and contumelies of others.

Ver. 10. **For theirs is thine own nakedness.**] Children are but the father multiplied; the father of another edition.

Ver. 11. **Thou shalt not uncover.**] This verse is added for an exposition of #Le 18:9.

Ver. 12. **She is thy father's near kins woman.**] As near as may be: and therefore nature abhorreth any such copulation.

Ver. 13. {See Trapp on "Le 18:12"}

Ver. 14. **Of thy father's brother.**] The nakedness of whose wife is called his nakedness, because man and wife are one flesh. {#Mt 19:6} {See Trapp on "Mt 19:6"}

Ver. 15. **Son's wife.**] Whether he be dead or alive.

Ver. 16. **Brother's wife.**] Except in that special case. {#De 25:5} This was Herod's sin {#Mt 14:4} and our Henry VIII's; whereupon was the divorce.

Ver. 17. **It is wickedness.**] Wickedness with a witness; and yet avowed for lawful by some odious upstart sectaries, who teach that those marriages are most laudable that are betwixt persons nearest in blood, brother and sister, father and daughter, mother and son, &c. This they shame not to set forth in print. {a}

{a} Hist. Davidis Georg., pp. 28, 29; Little Non-such, pp. 5-7.

Ver. 18. **A wife to her sister,**] *i.e.*, Any two women together: compare #Eze 1:9. Here polygamy is flatly forbidden. In which sin many of the patriarchs lived and died; not through any impiety, the Lord testifying that their hearts were upright, but merely through the mistaking of this text, as it may seem, taking the word "sister," for one so by blood, which was spoken of a sister by nation, as those clauses, "to vex her," and "during her life," do evince.

Ver. 19. **Unto a woman.**] {See Trapp on "Le 15:24"}

Ver. 20. **To defile thyself.**] As David, how did he embroil himself with Bathsheba, and chased away that pure Spirit. {#Ps 51:10-12} *Casta Deus mens est.*

Ver. 21. **Pass through the fire.**] Either to be burnt to death in honour of that abominable idol; or to be consecrated thereto, by passing between two fires, which scorched them. {See Trapp on "Mt 5:22"}

Neither shalt thou profane the name,] *i.e.*, Cause it to be profaned and blasphemed by others, as in #Pr 30:9 1Ti 1:20. {See Trapp on "1Ti 1:20"}

Ver. 22. **Thou shalt not lie with mankind.**] The Sodomites' sin. {#Ge 19:5} {See Trapp on "Ge 19:5"} This, say the Hebrews, was Ishmael's sporting with Isaac: and this, say others, was the sin of Joseph's brethren, the

evil report whereof he brought to his father. A sad report it was surely to our King Henry I, that was brought him concerning his eldest son, William, who, crossing the seas from France to England, was with many other gallants cast away by shipwreck, being *Sodomitica labe infecti fere omnes*, saith Guliel. Parisiensis, almost all of them infected with this abomination of going after strange flesh. {#Jude 1:7,8}

Ver. 23. **Neither shalt thou lie with any beast.**] See what a foul sink of sin man's nature is! Who would think that any such surpassing wickedness—so {a} Aristotle calls bestiality—should ever enter into man's heart? But "there, as in the sea, is that Leviathan," the devil, and there are "creeping things," abominable and ugly lusts, "innumerable." {b}

{a} υπερβαλλουσα τις κακια η θηριστης.

{b} 2. Mag. Mor., cap. 5.

Ver. 24. **The nations are defiled.**] And yet are not the Scriptures defiled, by providing against such filthinesses, no more than the sunbeams are by shining upon a stinking lake.

Ver. 25. **And the land is defiled.**] From one end thereof to the other; {#Ezr 9:11} as the face of the old world was grown so foul, that God was fain to wash it with a flood.

Ver. 26. **Ye shall therefore keep.**] Unless ye be ambitious of a like destruction. {#Lu 13:3}

Ye shall therefore keep my statutes.] Or else, it will be a horrible shame to you to live in my good land, and not to live by my good laws.

Ver. 27. **Which were before you.**] But had not your helps.

Ver. 28. **That the land spue not you out.**] It is wisely said by Herodotus, That the destruction of Troy is a fit example of the rule, that great sins bring great plagues.

Ver. 29. **The souls.**] That is, the persons. The soul is the man.

Ver. 30. **These abominable customs.**] Heb., Statutes of abominations. Their evil customs became as laws: that tyrant of three letters, *Mos*, had made them so.

Chapter 19

Ver. 2. **Ye shall be holy.**] Ritually and really. {See Trapp on "Le 11:44"} {See Trapp on "Mt 5:48"} {See Trapp on "1Pe 1:16"} {See Trapp on "1Jo 3:3"}

Ver. 3. **Ye shall fear every man his mother.**] The mother is set first, because usually most slighted. The days of mourning for my father are at hand, then will I slay my brother Jacob, said that profane profligate. {#Ge 27:41} As for his mother, he makes no reckoning of her, he cared not to grieve her.

And keep my Sabbaths.] To the which the honouring of good governors, who are to see the Sabbath sanctified by all under their roof, doth very much conduce.

Ver. 4. **Turn ye not unto idols.**] Heb., *Elilim; deunculi, deastri*; Petty gods, dunghill deities; of all which we should say, as he did once, *Contemno minutulos istos deos, modo Iovem (Iehovam) mihi propitium habeam*, I care for the favour of no god, but of the great God of gods.

Ver. 5. **At your own will.**] Or, for your favourable acceptance, that God may graciously accept you.

Ver. 6. **It shall be eaten the same day.**] {See Trapp on "Le 7:15"} {See Trapp on "Le 7:17"} {See Trapp on "Le 7:18"} {See Trapp on "Le 7:19"}

Ver. 7. **It is abominable.**] A thing to be rejected (απιβλητον), saith Aquila, who is thought by some to be the same with Onkelos, the Chaldee paraphrast, who lived ninety years after Christ, and translated the Old Testament into Greek.

Ver. 8. **Shall bear his iniquity.**] See on #Le 17:16.

Ver. 9. **And when ye reap.**] See what provision the Lord maketh for his poor, commanding that the fuller cups of the richer sort may overflow into their empty dishes: besides that πτωχοδεκατη, as Jerome calls it, that poor man's tithe appointed in #De 14:28,29 15:11. James V of Scotland was, for his charity, called the poor man's king; much more may God.

Ver. 10. **I am the Lord.**] The chief owner of all thou hast.

Your God.] Whom thou oughtest to honour with thy substance. {#Pr 3:9}

Ver. 11. **Ye shall not steal**] {See Trapp on "Eph 4:28"} {See Trapp on "Eph 4:25"} {See Trapp on "Ex 20:15"} {See Trapp on "Le 6:3"}

Ver. 12. **Neither shalt thou profane the name.]** By presuming rashly and lightly to blurt out this reverend name in an oath, or otherwise. The Grecians, as Suidas observes, when they would swear by Jupiter, out of the mere dread and reverence of his name forbear to mention him, breaking off their oath with a *ὡς τοῦ*, as those that only dare to owe the rest to their thoughts. And Clinias the Pythagorean, out of this regard, would rather undergo a fine of three talents than swear.

Ver. 13. **The wages of him that is hired.]** This is a crying sin, {#Jas 5:3} condemned by the very light of nature. Plato {a} would have him double paid that is not paid in due time.

{a} *De Legibus*, lib. x.

Ver. 14. **Thou shalt not curse the deaf.]** So by analogy, the absent that cannot speak for themselves, or the dead. Of all fowl we most hate and detest the crows; and of all beasts the jackals, a kind of foxes in Barbary; because the one digs up the graves and devours the flesh, the other picks out the eyes of the dead.

But shalt fear thy God.] Who both hears and sees all thy miscarriages, and will reckon with thee for all. *Deo obscura clarent, muta respondent, silentium confitetur*; saith an ancient. Night will convert itself into noon before God, and silence prove a speaking evidence.

Ver. 15. **Thou shalt not respect.]** Spare not the great for their might, nor the mean for their misery. Causes must be heard, and not persons.

Ver. 16. **Up and down as a talebearer.]** Heb., As a pedlar, that first fills his pack with reports and rumours, and then goes peddling up and down, dropping a tale here and another there, to the taking away of the good name, and sometimes of the life of another. Hence it follows here, "Neither shalt thou stand against the life of thy brother." And agreeable hereunto is that of #Eze 22:9, "In thee are men that carry tales to shed blood." Such a wretched pedlar was Doeg: and such is that backbiter spoken of in #Ps 15:3. The word there used doth in the Hebrew properly signify such a one as footeth and trotteth it up and down, prying, and spying, and carrying tales and rumours. {#2Sa 19:21}

Ver. 17. **Thou shalt not hate thy brother.**] Most unkindnesses that fall out among friends grow upon mistakes and misunderstandings. Now, a friendly reasoning the case, or, if need be, a godly reproof, cures both the reprover and the reprovèd; whereas the neglect of this duty breeds dwelling suspicions; suspicions breed a very habit of misinterpretation; this breeds a loathness to come to the light, to show the reasons af our dislike; this loathness begets a very separation in heart, which at length turns to downright hatred in heart. All which might have been better prevented by a seasonable venting our minds in a reproof or admonition.

Thou shalt in any wise rebuke thy neighbour.] Neither is this any argument of hatred, but an office of love. Friends, as bees, are killed with the honey of flattery, but quickened with the vinegar of reproof. The eagle, though she loveth her young ones dearly, yet she pricketh and beateth them out of the nest.

And not suffer sin upon him.] But save him "with fear, pulling him out of the fire." {#Jude 1:23} Out of the fire of hell, as Jerome {a} interprets it, which sin suffered will bring him unto. Others read it thus: Lest thou suffer for his sin; which, by not opposing, thou makest to become thine own. To withstand evil in thy brother, is the best way to do him good, and thyself too. Others render it thus: Thou shalt not lift up his sin over him, as an ensign, by babbling or blazing it abroad to his just grief and disgrace; but clap a plaster of reproof upon the sore, and then, as surgeons use to do, cover it with thy hand, that the world may be never the wiser.

{a} *Ex igne gehennali. -Jer.*

Ver. 18. **Nor bear any grudge.**] Heb., Nor keep. There is nothing that a man is more ready to keep than his wrath. Therefore the Hebrews both here and #Jer 3:5 Ps 103:9, put *servare* for *servare iram*. But we must neither revenge nor remember; we must not throw away the dagger, and keep the sheath, but both forgive and forget.

But thou shalt love thy neighbour.] {See Trapp on "Mt 22:37"} {See Trapp on "Mt 22:38"} {See Trapp on "Mt 22:39"} {See Trapp on "Mt 22:40"} {See Trapp on "Ro 13:9"}

Ver. 19. **Ye shall keep my statutes.**] Even these next following, though they may seem to be but *minutula legis*, not worth keeping.

Thou shalt not let thy cattle.] The doctors of Douay, upon this text, Here all participation, say they, with heretics and schismatics is forbidden. Philip of Spain said he had rather have no subjects, than subjects of a diverse religion. Our King Edward VI told the Popish rebels of Devonshire, who fought for liberty of conscience, as they call it, that rather than he would yield to them, he would spend his own royal person, his crown, treasure, realm, and whole estate; whereof we assure you, said he, of our high honour. {a} But now, alas! what secret and subtle projects and practices are there amongst us of this nation to bring in a universal, boundless, lawless, abominable and intolerable toleration, which—as the London ministers affirm in their "Testimony to the Truth of Jesus Christ," now newly published to the singular praise of their exemplary and seasonable zeal for God will prove a hideous and complexive evil of most dangerous and mischievous consequence, if ever, which God forbid, it shall be consented to by authority. England shall be swallowed up with sects, schisms, divisions, disorders, contentions, and confusions, and become an odious sink and common receptacle of all the prodigious errors, lies, heresies, blasphemies, libertinism, and profanenesses in the world: so that Rome itself shall not be a more odious puddle and cage of all abomination and uncleanness. The godly shall sit down and lament us. The wicked shall rise up and insult over us. All the nations about us shall be amazed at us. All the reformed Churches shall be ashamed to own us. Thus, and much more to this purpose, write those worthy zealots, whose testimonial to the truth, coming by a providence to my hand, even whilst I was writing upon this chapter, I could not but here set my seal to it, and here insert this part of it, the whole being such as deserves to be written in letters of gold upon a table of marble, for the use of all posterity {b}

Neither shall a garment.] Hence the Jews at this day sow not a woollen garment with a linen thread: nor contrariwise. {c}

{a} *Act. and Mon.*, fol. 1189.

{b} *The London Ministers' Testimony, &c., Attested.*

{c} Leo Moden.

Ver. 20. **She shall be scourged.**] Thus still, saith a grave interpreter, the Lord debaseth bond servants, to teach his children to hate the bondage of sin.

Ver. 21. His trespass offering. Whereof see #Le 5.

Ver. 22. **Shall be forgiven,**] *sc.*, By faith in Christ, whom these sacrifices did shadow and set forth.

Ver. 23. **Three years shall it be as uncircumcised.**] And so to be cast away, as the foreskin of the flesh was. The fourth year it was to be separate, to be offered to the Lord in sign of thanksgiving. And then in the fifth year to be eaten. This was to show that the very fruits of the earth are, after a sort, polluted by man's sin, till purged by a new kind of blessing. {#1Ti 4:5} Hereby also God would separate his own people from other nations: and show that they might with a better conscience feed upon the fruits of the earth than others could. There are that set this mystical sense upon the text. Christ, for three years' space, planted the gospel in Judea; but the foreskins were cast away for that time—that is, the gospel was not preached yet to the uncircumcised Gentiles. In the fourth year these fruits were consecrated to God—that is, Christ in the fourth year of his ministry died for the sins of the world, rose again, ascended, and sent down the Holy Ghost, whereby the apostles and others were sanctified, being, as it were, the first fruits of the Promised Land. In the fifth year, the fruits of the gospel, planted by Christ, began to be common, preached to the Gentiles, believed in the world. {#1Ti 3:16}

Ver. 24. **Shall be holy,**] *i.e.*, They shall be given the priests as firstfruits.

Ver. 25. **That it may yield unto you the increase thereof,**] *i.e.*, Abundantly in recompense of those four former years. In doing of God's will there is great reward.

Ver. 26. **Neither shall ye use enchantment.**] Or, observe fortunes, conjecture by signs of good or evil luck, as some render it.

Ver. 27. **Ye shall not round.**] Because the Arabians their neighbours did so, and they should not be conformed to idolaters. {a} Oleaster, a Popish interpreter, understandeth such a shaving here, as their priest use to bear. But shaving is so bald a ceremony, that some priests in France are ashamed of the mark, and few of them have it that can handsomely avoid it.

{a} Herod., *in Thal.*

Ver. 28. **Ye shall not make any cuttings.**] Another heathenish custom, of such as mourned without hope. {a} Plutarch tells of some barbarians that did tear their hair, rend their flesh, slit their ears and nose for the dead. {#Jer 16:6}

{a} Consol., *ad Apol.*

Ver. 29. **Do not prostitute thy daughter.**] As some of the heathens did in honour of their gods. As the papists do at this day, in their stews and brothel houses. {a} Their casuists complain of some harlots there so boldly lascivious, as to solicit others, so as to prostitute themselves to all comers; yea, in some Spanish stews to an unnatural filthiness. But what a shameful thing is that which Espencaeus, a Papist, reports with detestation, that in Rome a Jewish maid might not be admitted into the stews of whoredom, unless she would be first baptized. *Dici nequit,* saith he, {b} *quam incredibili Christianorum tum pudore, tum etiam eorum, qui vere tales sunt, cordollo, ut Iudae filiae scortari non liceat, Dei filiae liceat:* What a shameful and sad thing is this, that a Jewess, unless she turn Christian, &c.

{a} Martin. Vival., *in Candelabro*, Cap. de Confessione.

{b} Espenc., *De Continent.*, lib. iii. cap. 4.

Ver. 30. **Ye shall keep my Sabbaths.**] Twice in this chapter is this commanded, that it may be the better remembered: and that men may know that it is not enough to rest on that day, but that rest must be sanctified by a reverent resorting to the sanctuary, and not profaned by running into whorehouses and tippling houses, as in Germany; where Alfred {a} complains and says, that if the Sabbath day should be named according to many men's observing of it, *Daemoniacus potius quam Dominicus vocaretur.*

And reverence my sanctuary.] Come we must into the places of God's worship, with an inward awe and fear of his presence, and not as into a dancing school as some do. "How fearful is this place," saith Jacob. It is the place of angels and archangels, the kingdom of God, it is heaven itself, saith Chrysostom. {b} Away then with all careless negligence and carnal security.

{a} Alsted., *Encyc.*

{b} Hom. 36, ad 1 Cor. iv.

Ver. 31. **I am the Lord your God.**] What need you then run to the devil for direction? Is it because there is no God in Israel? Every one that consults with Satan, worships him, though he bow not: neither doth that evil spirit desire any other reverence than to be sought unto.

Ver. 32. **Thou shalt rise up.**] *Cognata sunt* γηρας *et* γερας, old age and honour are near akin in the Greek tongue, *ut* ηθος *et* εθος. See #Pr 20:29 La 5:12.

Ver. 33. **And if a stranger.**] {See Trapp on "Ex 22:21"}

Ver. 34. **Shall be unto you as one born among you.**] If he be a proselyte.

Ver. 35. **Mete yard.**] Or line, for measuring of ground.

Ver. 36. **Just balances.**] See #Pr 11:1,16:11 20:10.

Ver. 37. **And do them.**] For they are *verba vivenda, non legenda*. Words not so much to be read as lived.

Chapter 20

Ver. 2. **That giveth any of his seed unto Moloch.**] {See Trapp on "Le 18:21"} Lactantius reports out of "Pescennius Festus," that the Carthaginians being overcome by Agathocles king of Sicily, and fearing lest their slackness in the service of Saturn—who is thought to be the same with Moloch—was the cause, offered unto him for a sacrifice no fewer than four hundred young gentlemen at once.

Ver. 3. **To defile my sanctuary.**] Great sins do greatly pollute. See #Le 18:21.

Ver. 4. **Hide their eyes,** / *i.e.*, Be negligent or ignorant.

Ver. 5. **I will set my face against that man.**] See the reason in #Eze 16:20,21, "Is this of thy whoredoms a small matter, that thou hast slain my children, and delivered them to pass through the fire for them?" This was an enraging sin; such as God is absolute in threatening, and will be as resolute in punishing.

Ver. 6. **And will cut him off.**] *Nemo cum serpente securus ludit, nemo cum diabolo iocatur impune.* {a}

{a} Chrysolog., *Serm.* 155.

Ver. 7. **For I am the Lord your God.**] And God that is holy should be sanctified in righteousness. {#Isa 5:16}

Ver. 8. **I am the Lord which sanctify you.**] *Ut acti agatis*, that ye may trade with your talents, sanctify the Lord God in your hearts and lives, and walk up to your principles.

Ver. 9. **For every one that curseth.**] {See Trapp on "Mt 15:4"} {See Trapp on "Ex 21:17"}

Ver. 10. **Shall surely be put to death.**] Adultery was death long before this law. {#Ge 26:11 38:24} So it was afterwards among the Greeks, Romans, and many other nations. {#Jer 29:22,23}

Ver. 11-14. See on #Le 18.

Ver. 12. See on #Le 18.

Ver. 13. See on #Le 18.

Ver. 14. See on #Le 18.

Ver. 15. **Ye shall slay the beast.**] Though innocent: this shows the heinousness of the sin. See #Le 18:9.

Ver. 16. **And the beast.**] Lest the sight of such a beast should bring that loathsome sin to remembrance.

Ver. 17. **And see her nakedness.**] In the Pope's war against the Albigenses, those ancient French Protestants, when the bishops had taken a great town yielded to them, they commanded the inhabitants, both men and women, to depart stark naked, *Partibus illis, quae honeste nominari non possunt, sanctorum illorum cruciatorum oculis expositis*, saith Rivet, {a} not suffering them to hide from the impure eyes of those pope holy fathers those parts that nature would have covered. David that had faulted in looking lustfully on bathing Bathsheba, prays hard, after he had smarted for it, "Turn away mine eyes from beholding vanity," &c. {#Ps 119:37}

“*Cur aliquid vidi, cur noxia lumina feci?*”—Ovid.

See #Hab 2:15. Of looking comes lusting, especially when they do σκορτεῖν, which is the apostle's word, {#2Co 4:14} so look, as the archer at the mark.

It is a wicked thing.] Heb., An impiety or reproach: *Chesed*, it is called, *per antiphrasin*. That may have a good name, the nature whereof is so ill that it is not to be named.

{a} *Jesuita Vapulans.*, p. 331.

Ver. 18-20. See on **#Le 18**.

Ver. 19. See on **#Le 18**.

Ver. 20. See on **#Le 18**.

Ver. 21. **They shall be childless.**] Either barren or bereft; for this is a sin, saith Job, that roots out all a man's increase. {#Job 31:12} Hence that of Hosea, They shall commit whoredom, *velo iepparedu*, they shall not increase. *Pered* is a mule, which is a beast very libidinous, but begetting nothing. Solomon had many concubines, yet but one son and two daughters. So had our Henry VIII. He had uncovered his brother's nakedness, and was well-nigh childless by her. Afterwards he married many wives, and was blameworthy for women, but left no more children than Solomon did. More happy he was in them than Solomon; for he had Rehoboam, a man neither wise nor fortunate, as they call it: his daughters but obscure, and both of them subjects. But Henry had a peerless prince to his son, viz., Edward VI, and his two daughters were both sovereigns of an imperial crown.

Ver. 22, 23. See on **#Le 18**

Ver. 23. See on **#Lev 18**

Ver. 24. **Separated you.**] With a wonderful separation; such as was that of light from darkness at the creation.

Ver. 25. **Between clean beasts.**] How much more then shall you abstain from those unlawful copulations, whereby men put off all manhood, degenerate into dogs? {#Ro 1:27 De 23:18 2Sa 3:8}

Ver. 26. See **#Le 19:2 20:7**.

Ver. 27. **That both a familiar spirit.**] As Paracelsus had one confined to the pommel of his sword, or else Erastus belies him.

Chapter 21

Ver. 1. **There shall none be defiled for the dead.**] This holy abstinence of the priests in matter of mourning, marriage, &c., figured the transcendent holiness of Christ: the devils could call him that Holy One of God. {#Mr 1:24} It taught also both ministers and people, who are "a kingdom of priests"; (1.) Well to govern their passions, and to be patterns of patience; (2.) Ever to keep such a Sabbath of spirit, that by no dead works, or persons dead in

trespasses and sins, they be hindered in the discharge of their duties of either calling.

Ver. 2. **And for his brother.**] The high priest might not for any of these, {#Le 21:10,11} nor might Eleazar and Ithamar for their dead brethren Nadab and Abihu, {#Le 10:6} because in that case, mourning might have seemed murmuring.

Ver. 3. **And for his sister.**] What! and not for his wife? Yes surely, though she be not mentioned, because she is nearer than either daughter or sister. See #Eze 24:16. He was a priest, but that was an exempt case, an exception from what was ordinarily done.

Ver. 4. **Being a chief man.**] A *vir gregis*; all whose actions were exemplary, and have not an impulsive only, but a compulsive power and property. "Why compellest thou the Gentiles?" {#Ga 2:14} His example was a compulsion.

Ver. 5. **They shall not make baldness, &c.**] So #Le 19:27. Howbeit in humiliation for sin the Lord God of hosts called them all, both priests and people, to weeping and mourning, {#Joe 2:17} yea to baldness and sackcloth. {#Isa 22:12} Here we cannot easily overdo.

Ver. 6. **They shall be holy.**] Heb., Holiness, *i.e.* all holy, even as holiness itself, merely spiritual.

Not profane the name of their God.] Not do anything unworthy the majesty of the ministry: but suffer the dead to bury their dead.

{#Mt 8:22}

Ver. 7. **They shall not take a wife.**] Lest their function be disgraced. That which Hosea was commanded to do against this prohibition {#Ho 1:2} was but visional.

Or profane.] Deflowered, ravished.

Put away from her husband.] Because of evil report.

Ver. 8. **Thou shalt sanctify him.**] *i.e.*, Thou, Moses, shalt command him to be sanctified, as #Ex 19:10.

Ver. 9. **She shall be burnt with fire.**] A peculiar plague, to show the hatefulness of the sin.

Ver. 10. **Shall not uncover his head.**] So neither doth the Mufti among the Turks, nor the Pope of Rome uncover to any man: but this is their pride and stateliness.

Ver. 11. **Nor defile himself.**] But appear impassionate, as it were, and more than a man.

Ver. 12. **For the crown of the anointing.**] Noting thereby that Christ, now risen, is crowned with glory and honour; {#Heb 2:7 Zec 6:12} and so shall we with him. {#Heb 2:9,10 1Co 15:47-49}

Ver. 13. **In her virginity.**] Such is Christ's wife, {#2Co 11:2 Re 14:4 Mt 25:1-13} not giving her love, or his worship to any other.

Ver. 14. **Of his own people.**] A Jewess of any tribe. {#Eze 44:22 2Ch 22:11}

Ver. 15. **Profane his seed.**] Disable them for the priesthood by marrying such a wife as was forbidden him.

Ver. 17. **That hath any blemish.**] Christ was without blemish: so should all the saints be, but especially ministers, of whom it should be said as of Absalom, that from top to toe there was no blemish in him. {#2Sa 14:25}

Ver. 18. **He shall not approach.**] Lest his ministry be slighted for his personal defects and deformities: how much more for his ignorance, envy, indirect aims, uneven walking, injudiciousness, unheavenly mindedness, &c., purported by these bodily imperfections?

Ver. 19. **Or broken handed.**] In the hands, the Hebrews say, there might be seven blemishes.

Ver. 20. **A blemish in his eye.**] By a mixture of the humours there, or otherwise; when that little man {*a*} in the eye, as the Hebrews call the apple thereof, acteth not his part aright.

{*a*} Ishon

Ver. 22. **He shall eat the bread.**] So might not the unclean priests. {#Le 22:3} Our involuntary weaknesses shall not debar us from benefit by Christ.

Ver. 23. **For I the Lord do sanctify them.**] By my presence, and services there performed.

Ver. 24. **And to all the children of Israel.**] Who were to see that these things were thus done.

Chapter 22

Ver. 2. **That they separate.**] Though priests, yet they may not hold themselves privileged above others to commit sin, but are the rather obliged to duty. Why should any Chrysostom have cause to say, *Non arbitror inter sacerdotes multos esse qui salvi fiant*, I do not

think that many of our ministers can be saved, it is well if any? or any Campian to exclaim, *Ministris eorum nihil vilias?*

Ver. 3. **Cut off from my presence.**] Who am omnipresent: *Postea nullus erit.* Where shall the ungodly and the wicked appear? Surely, nowhere.

Ver. 4. **Or hath a running issue.**] *Seminifluus*: especially if it come by contemning that counsel of the wise man. {#Pr 31:3}

Ver. 5. **Or a man.**] Whether a leper, or a dead man.

Ver. 6. **Unless he wash his face with water.**] Whereby he was led to the laver of Christ's blood, which is opposed to legal washings. {#Heb 9:9} Run we to that open fountain, {#Zec 13:1} and be every day washing and cleansing ourselves therein from all filthiness of flesh and spirit. Every Jew had his water pots for daily purification. {#Joh 2:6} We have a far better bath.

Ver. 7. ; **Because it is his food.**] *Animantis cuiusque vita in fuga est,* and must be preserved by food.

Ver. 8. See on #Le 17:15 Ex 22:31.

Ver. 9. **And die therefore.**] It is no dallying with God. Either do it we must, or die for it.

Ver. 10. **There shall no stranger.**] The equity of all this was, that ministers should have a comfortable subsistence for them and theirs; and that the things that are appointed to that purpose should not be converted to other uses. {#1Co 9:13} It is certainly a sad complaint that Luther {a} makes: *Nisi superisset spoliium Aegypti quod rapuimus Papae, omnibus ministris verbi fame pereundum esset, &c.* Were it not for such spoils of Egypt as we have won from the Pope, God's ministers might starve and perish. And if ever it come to that, that they must be maintained by the people's benevolence, a miserable maintenance they are like to have of it. That little that we have now, *diripitur a magistratu,* is got from us by the great ones who rob our churches and schools, as if they meant to make an end of us with hard hunger. Thus he. See #Hag 2:14. All the water in Jordan, and the ceremonies in Leviticus, cannot cleanse a man so long as the polluted thing remains in his hand.

{a} Luther, *in Gen.* xlvii.

Ver. 11. **He shall eat.**] As being a menial servant to the priest.

Ver. 12. **Unto a stranger.**] That is not a priest, or of the family of the priests.

Ver. 13. **And have no child.**] Nor is with child.

Ver. 14. {See Trapp on "Le 22:10"}

Ver. 15. **Profane.**] By suffering the holy things to be eaten of strangers.

Ver. 16. **Or suffer them.**] From my "other men's sins," good Lord deliver me, said one: have we not enough of our own to answer for? See #1Ti 5:22, {See Trapp on "1Ti 5:22"} That cannot be wholesome meat that is sauced with the blood of souls, and spiced with the wrath of God.

Ver. 19. **At your own will.**] Yet observing strictly the law in that case provided, with all the rites appointed. Such will worship is very acceptable.

Ver. 20. **It shall not be acceptable.**] Nay, it shall be abominable. {#Mal 1:7} God requires the best of the best, fine flour without bran, {#Le 2:1, &c.} and curseth that cheat, that having a sound or a fat male in his flock, bringeth to him a corrupt carrion, or a lean starveling, for sacrifice. {#Mal 1:14}

Ver. 21. **It shall be perfect to be accepted.**] Saints also are perfect in God's acceptation, if harmless and blameless.

Ver. 23. **That mayest thou offer.**] Though it have some kind of defect, yet, in free will offerings, it might pass. This was to signify that our imperfect obedience after that we are once in Christ, is accepted by Christ, who is without all blame and blemish.

Ver. 24. **Neither shall you make any offering.**] No, not a freewill offering. Religion loves to lie clean. God will take up with a poor, but it must be a pure sacrifice.

Ver. 25. **Their corruption is in them.**] As not having their hearts purified by faith; and therefore not in case to please God.

Ver. 27. **It shall be seven days.**] As not being man's meat, till then: but legally impure, and in their blood, as were likewise infants.

Ver. 28. **Ye shall not kill it and her young.**] Because it bears a show of cruelty, and of adding affliction to the afflicted. See #Ge 32:11
Ho 10:14.

Ver. 29. **Offer it at your own will.**] God strains upon no man.
Virtus nolentium nulla est.

Ver. 30. **On the same day.**] {See Trapp on "Le 7:15"}

Ver. 31. **I am the Lord.**] Your rightful Lord, and my reward is with me, to give unto every man according to his works.

Ver. 32. **My holy name.**] "Holy, and" therefore "reverend." {#Ps 111:9} Holiness hath honour.

Chapter 23

Ver. 1. **And the Lord spake.**] {See Trapp on "Le 7:22"}

Ver. 2. **To be holy convocations.**] Not bare rests, as Plato said, that the gods, pitying men's labour, appointed their festivals to be a remission of their labour. {a} {See Trapp on "Ex 20:8"} {See Trapp on "Ex 20:9"} {See Trapp on "Ex 20:10"} {See Trapp on "Ex 20:11"}

{a} Αναπαυλας των πονων.—2. *De Legib.*

Ver. 3. **Ye shall do no work therein.**] Save only works of piety, charity, and necessity. These are allowed by our Saviour. {#Mr 2:23-28 3:4} The Jews superstitiously hold, {a} that it is not lawful for a blind man to lean upon a staff on a Sabbath day, as the lame may: that if a flea bite a man on that day, he may take it, but not kill it. That if a thorn prick him in the foot on that day, he may not pull it out. That a tailor may not carry a needle, much less a sword; that a man may not spit, {b} or be taken out of a jakes, as that Jew of Tewkesbury, who said,

“*Sabbata santa colo, de stercore* {c} *surgere nolo.*”

Whereunto the Earl of Gloucester replied,

“*"Sabbata nostra quidem (Solomon) celebrabis ibidem."*”

“(Sir, reverence {d} of the Sabbath keeps me here:
And you, sir, reverence {e} shall our Sabbath there.)”

In all your dwellings.] Where you are to sanctify this rest, and to repair to your synagogues. {#Ac 15:21}

{a} Ranulph., lib. vii. cap. 37.

{b} ?Spit.

{c} A play upon the double meaning of the word *stercus*. See Ainsworth's *Dictionary*.

{d} Ibid.

{e} Ibid.

Ver. 4. **In their seasons,** / *i.e.*, Once a year.

Ver. 5. **In the fourteenth day.**] *{See Trapp on "Ex 12:18"}*

Ver. 6. **Eat unleavened bread.**] To teach us to eat the Christian passover, not with the "old leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." *{#1Co 5:8}*

Ver. 7. **No servile work.**] But that about victuals. *{#Ex 12:26}*

Ver. 8. **But ye shall offer an offering.**] What these offerings must be, see **#Nu 28:18,24.**

Ver. 10. **And shall reap the harvest.**] Barley harvest; for that was first.

Ver. 11. **And he shall wave the sheaf.**] This signified that they and theirs were accepted of God through Christ.

On the morrow after the Sabbath.] Here the Lord's day was prefigured, saith one, therefore prescribed, and instituted of God. This shake day sheaf was a pregnant type of Christ's rising again, the firstfruits from the dead. It was fulfilled in Christ's resurrection, the day after the Sabbath. And because this Sabbath was chiefly meant of the Passover (which was a high Sabbath) it was a double Sabbath wherein Christ rested in the grave. The very next morning was Christ waved before the Lord, when, in the earthquake, he rose from the dead "the firstfruits of them that sleep," and there hence entered the everlasting gates as a King of glory, *{#Ps 24:7}* which psalm is in the Greek called A psalm of David of the first day of the week.

Ver. 12. **A he lamb.**] Prefiguring Christ, by whom those first fruits were sanctified.

Ver. 13. **Two tenth deals.**] This was double to the ordinary proportion, *{#Nu 15:4}* because on such an occasion.

Ver. 14. **And ye shall eat neither bread.**] It was fit that God the giver should have the first.

Ver. 15. **Seven Sabbaths.**] That is, seven weeks. The Sabbath is queen of all the days of the week; and therefore carries the name of the whole week.

Ver. 16. Shall ye number fifty days.] And then keep the feast of Pentecost or of weeks, so called because it was seven weeks after the passover.

Ver. 17. **Out of your habitations.**] That is, Out of the new corn (growing of the same land which God gave them to inherit) not foreign.

The firstfruits,] viz., Of their wheat harvest, as the shake sheaf {#Le 23:10} was of their barley harvest. Thus were they to express their thankfulness to God for those precious fruits of the earth. {#Jas 5:7}

Ver. 18. **Seven lambs.**] Besides which, they had other oblations at the feast of Pentecost. {#Nu 28:27} The service of God was heretofore very costly.

Ver. 20. **Wave them.**] See on #Ex 29:24.

Holy to the Lord.] And wholly to the priest.

Ver. 21. **A holy convocation.**] The feast day of Pentecost, kept in testimony of their thankfulness for the land's fruitfulness, their deliverance from Egypt, {#De 16:10,12} and the receiving of the law at that time of the year. {#Ex 19:11}

Ver. 22. **And when ye reap.**] See #Le 19:9. In these we entertain *Christum convivam*, Christ a guest, saith Jerome.

Ver. 24. **Of blowing of trumpets.**] This feast signified the spiritual joy and gladness of the saints that are redeemed by Christ, all their life long. {#Isa 23:10}

Ver. 25. See on #Le 16:30, &c.

Ver. 26. See on #Le 16:30, &c.

Ver. 27. **Also on the tenth day.**] {See Trapp on "Le 16:31"} Thus they were kept in sorrow five days, before they might keep their feast of joy. {#Le 23:34}

Ver. 34. **The feast of tabernacles.**] It signified, the prophet Zechariah being interpreter, {#Le 14:16-19} that the remembrance of our redemption by Christ should be perpetuated with all spiritual gladness.

Ver. 42. **Ye shall dwell in booths.**] The siege of Jerusalem by the Romans lasted six months. It began at the passover, and ended at this feast of tabernacles. *Ita festum illud fuit finis istius politiae.*

Ver. 43. **That your generations may know.**] For which purpose also they had at this feast the law read unto them. {#Ne 8:18 De 31:10,13}

Chapter 24

Ver. 2. **Beaten for the light.**] Ministers must beat their brains, and bend their utmost endeavours to "give light to them that sit in darkness, and in the shadow of death, and to guide their feet into the way of peace": as that "burning and shining light," the Baptist, did.

{#Lu 1:79}

Ver. 3. **From the evening unto the morning.**] In the morning it went out. {#1Sa 3:3}

Ver. 4. **Upon the pure candlestick.**] Pure, because daily purified by the priests: so must our consciences be from dead works by daily repentance.

Ver. 5. **Twelve cakes.**] {See Trapp on "Mt 12:4"}

Ver. 6. **Six on a row.**] One by another, not one upon another, as they are commonly painted.

Ver. 7. **On the bread.**] Or, Instead of the bread.

Ver. 8. **Every Sabbath.**] So must the bread of life be every Sabbath at least set before the saints.

Ver. 9. **Made by fire.**] The frankincense laid upon them, was.

Ver. 10. **Whose father was an Egyptian.**] His mother taught him to speak, his father to blaspheme.

Strove together.] In the heat of contention, what will not men say or do?

*"... qui non moderabitur irae,
Indictum velit esse, dolor quod suaserit, et mens."*

Ver. 11. **Blasphemed the name, &c.**] Heb., Bored it through; gored it; pierced it; as did those Syrians, slain by the fall of the wall of Aphek; Rabshakeh that dead dog; {#Isa 36:4-6} Julian the apostate, Chosroes the Persian, the raging Turk at the siege of Scodra; {a} that foul mouthed Papist that dared say, The God of the Protestants is worse than Pan, god of clowns, which can endure no ceremonies nor good manners at all. {b} To these add Paul Best, who hath lately published blasphemous verses against the Trinity. See the "London Ministers' Testimonial to the Truth of Jesus Christ."

{a} Turk. Hist., 423.

{b} Sheldon's *Mark of the Beast*, epis. dedic.

Ver. 12. **That the mind.**] God had not yet made a particular law against blasphemy. Solon made no law against parricide, Lycurgus none against ingratitude; because they thought no such offence would be committed.

Ver. 14. **And let all that heard him.**] The Jews at this day abhor the blasphemies of Christians, so openly and ordinarily darted up with hellish mouths against God. The Turks punish their prisoners sorely, when as, through impatience or desperateness, they break out into them. {a}

{a} *Spec. Europ.*

Ver. 15. **Curseth his God.**] This is worse than blaspheming, as implying a deep and desperate malignity. There is a negative cursing of God, concerning which see #**Job 1:5**. {See Trapp on "Job 1:5"}

Ver. 16. **And he that blasphemeth.**] Swearers and blasphemers toss God's name to and fro with such impiety and profaneness, as if their speech could have no grace but in his disgrace: as if Augustus Caesar were dealing with some god Neptune; or the three sons trying their archery at their father's heart, to see who can shoot nearest. {a}

Shall surely be put to death.] Though he be never so much provoked by others, as this blasphemer was; that shall no whit excuse him.

{a} *Lonicer, Theat. Hist.*

Ver. 17. **And he that killeth any man.**] Though in hot blood; Scripture makes no difference between murder and man slaughter. {See Trapp on "Ge 9:6"}

Ver. 19. **As he hath done.**] God loves to retaliate; it is his usual manner of proceeding in punishing.

Chapter 25

Ver. 1. **And the Lord spake unto Moses in Mount Sinai.**] Posthuman, returning from the eastern parts, is, by Sulpitius, {a} brought in thus speaking: I saw the Red Sea, I went up Mount Sinai, the very top whereof, reaching up almost to heaven, cannot be come at.

{a} Sulp., Dial i., cap. 2.

Ver. 2. **Then shall the land keep a Sabbath.**] By their weekly Sabbath they professed that themselves belonged to God, though Seneca jeers them for it, as those that cast away the seventh part of their time. By this seventh year Sabbath, they professed that their land belonged to God, and that they were only his hinds, his tenants, and tithemen. Hence it is called the Lord's land, {#Ho 9:3} and Immanuel's. {#Isa 8:8}

Ver. 3. **Six years.**] Beginning at September, according to the Jews' civil account.

Ver. 4. **A Sabbath of rest unto the land.**] This and the jubilee year shadowed our eternal rest. {#Col 2:16,17 Heb 4:9} (1.) Every seventh day they rested from their labours. (2.) Every seventh year the ground rested. (3.) Every seventh seventh (as some reckon it) was the jubilean Sabbath: at which time all debts were remitted, prisoners released, mortgages restored to the right inheritors. The great and eternal Sabbath comprehends all these. How then should we breathe after it, and even go forth to meet it, as the Jews do their weekly Sabbath, beginning it an hour sooner than the law required? and this they called their Sabbatum, or little Sabbath.

Ver. 5. **Thou shalt not reap,** *J sc.*, All at once, as other years: but now some, and then some, for thy necessary food. {a}

{a} Maimon., in *Jobel*.

Ver. 6. **Shall be meat for you.**] Thus God taught and inured them to depend upon his providence, and to feed on faith, as some read that text. {#Ps 37:3} For though the owner of the field might gather, even on that year, for the maintenance of himself and family, yet he was neither to sow his field, thereby to increase his harvest, nor to hedge his field, or lock up his vineyard, &c.

Ver. 8. **Seven Sabbaths of years.**] See on #Le 25:4.

Ver. 9. **In the day of atonement.**] Here began the jubilee: this feast was founded in a fast. "They that sow in tears, shall reap in joy": neither is there any such comfort as theirs that have soundly soaked themselves in godly sorrow. Pardon of sin is the only foundation of all jubilees: and when God hath pardoned us, our hearts are in fittest frame to pardon others.

Ver. 10. **And proclaim liberty.**] See this expounded by the prophet Isaiah. {#Isa 61:1,2 Lu 4:21} A most joyful jubilee indeed. In the year of

Christ, 1617, the Pope proclaimed a jubilee for the peace of Italy and Austria. The Protestants also of Germany did the like, in honour of God, and for joy of the Reformation begun by Luther in Germany, a just {a} hundred of years before.

{a} *Exactly a hundred years before.*

Ver. 11. **A jubilee shall that fiftieth year be.**] Or, That jubilee shall be unto you the year of fifty years. This first Mosaical jubilee was in 1396 BC.

Ver. 12. **Out of the field.**] {See Trapp on "Le 25:6"}

Ver. 13. **Ye shall return every man unto his possession.**] So shall all saints to the paradise of God, at the sound of the last trumpet.

Ver. 14. **Ye shall not oppress.**] But proceed by that golden rule, "Whatever ye would that men should do to you, even so do ye to them."

Ver. 15. **Years of the fruits.**] The land was not properly sold, but the fruits and revenues thereof.

Ver. 17. **But thou shalt fear thy God.**] And so depart from this evil also. {#Ge 42:18} Joseph said to his brethren, who feared he would roll himself upon them, "This do and live, for I fear God," *q.d.*, I dare do you no hurt, though ye be fallen into my danger. So his grandfather Isaac, seeing that he had done unwilling justice, durst not reverse the blessing, though he had some mind to it, for God had overawed him. {#Ge 27:33} And "ought ye not to have walked in the fear of the Lord?" said good Nehemiah to those merciless griping usurers. {#Ne 5:10}

Ver. 18. **Ye shall do my statutes.**] Ye shall do them, and do them: that is, ye shall do them diligently, {as #Ps 119:4} and then ye shall dwell in the land in safety; yea, ye shall dwell there in safety: that is, ye shall assuredly; take my word for it.

Ver. 20. **And if ye shall say.**] A clear answer to a carnal objection. Usually God conceals the objection in Scripture, and meets it with an answer, which is an act of grace.

Ver. 21. **Command my blessing.**] Now if God send his *mandamus*, who shall gainstand it?

Ver. 22. **Ye shall eat of the old store.**] Leave that care to me, who will cause you to have "all sufficiency in all things, that ye may abound to every good work." {#2Co 9:8,10}

Ver. 23. **The land is mine.**] See #Le 25:2.

Ver. 24. **Ye shall grant a redemption,** / *i.e.*, Yield to it.

Ver. 25. **And if any of his kin.**] Christ is our near kinsman, and so by propinquity, as man, had the right of redemption. {#Ru 2:20 3:9,11,13}

Ver. 28. **And he shall return unto his possession.**] So do all God's Israel to their heavenly inheritance. {#Col 1:12-14 Eph 1:10,11,18 1Pe 1:4}

Ver. 30. **And if it be not redeemed.**] This would make the owners the better husbands, and keep the houses in better repair.

Ver. 31. **They may be redeemed.**] Lands and homestall had need go together.

Ver. 32. **May the Levites redeem at any time.**] They were ever counted privileged persons: and it was but reason. See #Le 25:33,34.

Ver. 33. See previous verse.

Ver. 34. **May not be sold.**] This law lasted but during the paedagogy: for Joses, a Levite, sold his land, and brought the money, and laid it at the apostles' feet. {#Ac 4:36,37}

Ver. 35. **That he may live with thee,** / *i.e.*, Live in good fashion; for a necessitous life is a lifeless life. Thus shall ye say to him that liveth. {#ISa 25:6} So #Joh 4:50, "Thy son liveth."

Ver. 36. **Take thou no usury.**] God dispenseth with no usury, but condemns both *Neshec* the biting, and *Tarbith* the toothless. In Rome at this day, all usurers are excommunicated monthly. The Jews indeed are permitted to strain up their usury to 18 per cent upon the Christian, for among themselves they nowhere use it, which causeth many of the unconscionable Christians to use these Jews underhandly in improving their unlawful rents to the utmost proportion.

Ver. 38. **I am the Lord your God.**] Freely you have received, freely lend. You have had me your benefactor, you shall have me your debtor.

Ver. 39. **Thou shalt not compel him.**] To serve for ever, nor use him basely and hardly meanwhile.

Ver. 41. **And then shall he depart from thee.**] Yea, and though he had been bored through the ear, in token of perpetual servitude. {#Ex 21:2,6}

Ver. 43. **Rule over him with rigour.**] As the Egyptians did over the Israelites. {#Ex 1:13} Thy servant is made of the same earth with thee, and hath right to the same heaven with thee. See #Ga 3:28. The servant paid the half shekel as well as the master. Stand not therefore

on terms of inequality, but know that yourselves also have a Master in heaven. Do therefore to them "that which is right and equal." {#Col 4:1}

Ver. 44. **Both thy bondmen.**] Reprobates might be hereby figured.

Ver. 46. **But over your brethren the children of Israel.**] Tacitus observed of the Jews in his time, that to their own countrymen they were very kind: but toward all others, cursed and cruel.

Chapter 26

Ver. 1. **Ye shall make you no idols.**] {See Trapp on "Ex 20:4"} {See Trapp on "Ex 20:5"} God knew the people's proneness to idolatry.

Ver. 2. **Ye shall keep.**] {See Trapp on "Le 19:30"}

Ver. 3. **If ye walk in my statutes.**] God's promises are with a condition, which is as an oar in a boat, or stern of a ship, and turns the promise another way.

Ver. 4. **Rain in due season.**] The best almanac we should rely upon for seasonable weather is our obedience to God, love to our neighbour, care of ourselves.

Ver. 5. **Dwell in your land safely.**] Confidently, fiducially, as boldly relying upon God's protection.

Ver. 6. **Neither shall the sword.**] To devour and desolate it, to eat flesh and drink blood, without measure or safety. A fire it is that feeds upon the people, {#Isa 9:19} a hungry wolf that snatcheth on both hands. {#Isa 9:20}

Ver. 7. **And ye shall chase your enemies.**] If foreigners invade you, you shall be able to quell and quiet them quickly.

Ver. 8. **And five of you.**] God strengthens or weakens the arm of either party, {#Eze 30:24} strikes a panic terror oft, as into those Aramites that heard a hurry noise in the air, made by the angels likely, and fled.

Ver. 9. **And establish my covenant with you.**] This is more than all the rest. So #Ge 17:20,21, "I have blessed Ishmael; twelve princes shall he beget, but my covenant will I establish with Isaac."

Ver. 10. **Because of the new.**] Which shall sufficiently secure you from want, though the old were spent.

Ver. 11. **I will set my tabernacle.**] The philosopher could comfort himself, that though he had little else to trust to, yet ενθα και οι Θεοι ιεσιν, Here are the gods with me, meaning his household gods. And he in Plutarch said of the Scythians, That though they had no music,

nor vines amongst them, yet they had gods. How much more may the saints glory in God's presence! *Habent omnia qui habent habentem omnia.* {a}

{a} August.

Ver. 12. **And I will walk.**] {See Trapp on "2Co 6:16"}

Ver. 13. **Which brought you forth.**] This they often hear of, not by way of exprobration, {#Jas 1:5} but to incite them to thankful obedience. {#De 8:11 Jos 24} *Servati sumus, ut serviamus.*

Ver. 14. **But if ye will not hearken.**] Here we may observe twice so many threatenings as promises; which serves to set forth the baseness of our natures, that will do more for fear than love.

Ver. 15. **Or if your soul abhor my judgments.**] As, so it may prove; such is the vile canker of your corrupt natures.

Ver. 16. **I will even appoint.**] Put them in commission; send them with such authority as shall be irresistible.

Terror, consumption, and the burning ague,] *i.e.*, Terrible sicknesses of all sorts, such as was the sweating sickness, called *Sudor Anglicus, quia Anglis perpetuum malum.* {a} It reigned {b} here some forty years together, and slew so many, that strangers wondered how this island could be so populous to bear and bury such incredible multitudes. No stranger in England was touched with this disease, and yet the English were chased therewith, not only in England, but in other countries abroad: which made them like tyrants, both feared and avoided, wherever they came. {c}

{a} Sennert., *De Febrib.*, lib. iv. cap. 15.

{b} Coepit anno 1486.

{c} *Life of King Edward VI.*, by Sir John Heywood.

Ver. 17. **They that hate you.**] A heavy curse to any people, to have mischievous, malicious princes set over them: odious to God, malignant to the people.

Ver. 18. **Seven times more.**] God will have the better of us, and good reason: for is it fit that he should cast down the bucklers first? *Illud quidem sic habeto,* said the orator, {a} *nisi sanatus animus sit, quod sine philosophia fieri non potest, finem miseriarum nullum fore,* Be sure of this; if thy mind mend not, there will be no end of thy misery.

{a} *Tusc. Quae.*, Cic. iii.

Ver. 19. **Your heaven as iron.**] Hard hearts make hard times.

“ *En quia iam nobis sint ferrea pectora, reddit*

Coelum etiam nobis durius aere Deus.

Et quia iam nummos gignant pro faenore nummi:

Ante ferax tellus desinit esse ferax.” {a}

{a} Bill. Anthol., lib. ii.

Ver. 20. **Your land shall not yield.**] See this fulfilled. {#Jer 14:1,2, &c., and #Joe 1:12 Jer 8:13} And yet their country was called *Sumen totius orbis*. Cornelius Tacitus yields it to be a fruitful country. So did Rabshakeh long before. {#2Ki 18:32}

Ver. 21. **Contrary unto me.**] Or, Carelessly before me; as our ungirt Christians, profligate professors do.

Seven times more Plagues.] God cannot be exhausted, neither need we fear, as he did of his Jupiter.

“ *Si quoties peccent homines, sua fulmina mittat*

Jupiter, exiguo tempore inermis erit.”

Ver. 22. **I will also send wild beasts.**] As he did. {#Nu 21:6,2Ki 17:25,2:24 Isa 13:21 Jer 5:6}

Ver. 23. **Ye. will not be reformed.**] Or chastised. God will master us; but the wicked refuse to receive corrections: like naughty boys they prove more stubborn or more stupid: they stout it out, and will not stoop. When God's "hand is lifted up they will not see; but they shall see and be ashamed." {#Isa 26:11}

Ver. 24. **Then will I also walk contrary.**] God will be as froward as they for the hearts of them. {#Ps 18:20} He will wry with them; neither may they look to get anything of him by wriggling and wrestling.

Ver. 25. **I will bring a sword.**] God "makes peace and creates evil," i.e., war. called evil *per antonomasiam*. Whencesoever the sword comes, it is "bathed in heaven." {#Isa 34:5}

The quarrel of my covenant.] For breach whereof Jerusalem is long since laid waste, those seven golden candlesticks are broken in pieces. Bohemia lies still a bleeding, which was the seat of the first open and authorised Reformation. And what may we think will become of us all, who, "like men have transgressed the covenant," {#Ho 6:7} or as Junius reads it, not *tanquam homines*, but *tanquam hominis*, &c. We have made no more of breaking covenant, than if therein we had had to do with dust and ashes like ourselves, and not with the great God; who is therefore whetting his sword, and furbishing it for slaughter. *Quod Deus avertat!*

Ver. 26. **And not be satisfied.]** As sick of a bulimy, or dog-like appetite, common in times of famine, such as was that of Samaria, Saguntum, Jerusalem, Sancerra, &c.

Ver. 27. **But walk contrary unto me.]** Or, At all adventures with me.

Ver. 28. **Seven times for your sins.]** God will not cease pursuing till Sheba's head be thrown over the wall. Three times in this chapter God raiseth his note of threatening, and he raiseth it by sevens, and those are discords in music. Such sayings will be heavy songs, and their execution heavy pangs to the wicked. In musical notes there are but eight degrees; and then the same returns again. Philosophers, when they distinguish degrees in qualities, do usually make the eighth degree to be the highest. But in the wrath of God against impenitents here in this chapter, #Le 26:18,21,24,28, there are no fewer than twenty-eight degrees threatened, as is well observed. {a}

{a} Dr Rain.

Ver. 29. **And ye shall eat.]** As they did. {#2Ki 6:29 La 4:19} *Pone pretium humanae corni*, was once heard openly proclaimed at Rome in the reign of Honorius the Emperor. A hard case indeed. Here in England, in Edward II's time, anno 1316, there was so terrible a famine, that horses, dogs, yea, men and children, were stolen for food, and the thieves newly brought into the jail were torn in pieces, and eaten presently half alive, by such as had been longer there. {a}

{a} Alsted, *Chron. Speed's Hist.*

Ver. 30. **Upon the carcasses.]** Or, Stumps and shivers of your idols overturned. {#Jer 16:18 Eze 4:3-7} Thus in Ket's conspiracy, those rebels of Norfolk, that brought with them into the field the pyx under his

canopy in a cart, not without masses, crosses, banners, candlesticks, &c., all which trumpery, together with their breaden god, was tumbled in the dirt, amidst the carcasses of their late idolatrous worshippers. {a}

{a} *Act. and Mon.*, fol. 1190.

Ver. 31. **I will not smell.**] I will show myself implacable, inexorable.

Ver. 32. **Which dwell therein.**] After that you shall be driven out of it.

Ver. 33. **And I will scatter you.**] As chaff. Compare #**Ps 44:11 Zec 7:14**. Therefore "fan you, fan you, O nation, not to be desired before the day pass as the chaff," &c. {#*Zep 2:1,2*} {*See Trapp on "Zep 2:1"*} {*See Trapp on "Zep 2:2"*}

Ver. 34. **Then shall the land rest, and enjoy her Sabbaths.**] Rest from your disquietments, whilst ye sinned upon it; and gat out the heart of it to spend it on your lusts. Compare #**2Ch 36:21**. Where there is not a resting from sin, the Sabbaths are not truly kept.

Ver. 35. {*See Trapp on "Le 26:34"*}

Ver. 36. **I will send a faintness.**] See this explained in #**Job 15:21,22**.

Ver. 37. **And they shall fall.**] Through feebleness or predestination.

Ver. 39. **Shall pine away in their iniquity,** / *i.e.*, saith Diodate, Forsake their hardness of heart, and humble themselves with tears and repentance. But I rather adhere to those who take the words for a dreadful threatening worse than all the rest, viz., that after all their losses, captivities, &c., they that were left should swelter and pine away in their iniquities, as if nothing could awake them.

Ver. 40. A special text touching the rejection and conversion of the Jews.

Ver. 41. **Accept of the punishment of their iniquity.**] Taking all in good part, as less than their deserts; yea, taking God's part against themselves, humbly submitting to his justice, and imploring his mercy.

Ver. 43. **They shall accept,** / *q.d.*, I will give them to do what I require of them. See #**Le 26:41**.

Chapter 27

Ver. 1. **And the Lord spake.**] This is oft premised and prefaced for authority's sake, and that we may learn to resolve all divine doctrines into *Deus dixit*.

Ver. 2. **When a man shall make a singular vow.**] *Votum eximium*, as Vatablus renders it, a personal, particular, voluntary vow; which, drawn by some peculiar reason, a man promiseth to God of his own accord. It is a binding of one's self to God by a holy and religious promise, to do or not to do something lawful, possible, useful for our increase in godliness. As here of persons, afterwards of things: all which might be redeemed, under such exception as the law provideth, by the estimation of the priest for certain shekels of silver, after the shekel of the sanctuary: this was double to the ordinary shekel. The aim and intent of these personal vows was, say some, that the price of their redemption might be employed either for the maintenance of the priests, {#Nu 18:14} or for the repair of the sanctuary. {#2Ki 12:4,5} Neither by such vows do we cast any new snares upon ourselves, but rather a new tie to the payment of an old debt.

Ver. 3. **Fifty shekels of silver.**] This was the greatest rate, because people are then in their prime; and yet no very great one, lest they should think much to vow, or perform to the Lord their God.

Ver. 4. **And if it be a female.**] She is set at a lower valuation than the male, because less able for any laborious or rational employment.

Ver. 5. **From five years old.**] Childhood and youth is vanity. There is a bundle of folly in a child's heart. {#Pr 22:15} The same Greek word *νηπιος*, signifieth a fool, and a child. And the Hebrew word used to signify youth, {#Ec 11:10} signifieth blackness or darkness, to note, that youth is a dark and dangerous age. Few Macariuses to be found, who, for his gravity in youth, was surnamed *παιδαριογερων*, the old young man. {a}

{a} Niceph.

Ver. 6. **From a month old.**] If his parents have made a vow concerning him.

Ver. 7. **And if it be from sixty years.**] The rate of old age is less than of youth, and more than of childhood.

Ver. 8. **But if he be poorer.**] Indulged he shall be, but not exempted. Vows, in things lawful and possible, must be performed, as we can at least. If rashly made, that rashness must be repented of, but the vow, if otherwise lawful, must be kept, without delay or diminution, to the utmost of our power. Men may not play with vows, {#Ec 5:3,4 Ps 76:11} as monkeys with their collars, which they can slip at pleasure. To vow is voluntary, to pay is necessary. And yet what more common in the world than shipmen's vows? As he in Erasmus, {a} who in a storm promised his saint a picture of wax as big as St Christopher, but when he came to shore, would not give a tallow candle.

{a} Erasm. Colloq.

Ver. 9. **Giveth,**] i.e., Consecrateth unto God by his vow; and so, giveth him of his own. {#1Ch 29:14}

Ver. 10. **Then it and the exchange thereof.**] For a punishment of his instability and lightness.

Ver. 11. **Any unclean beast.**] Unless the dog were excepted. {#De 23:18} {See Trapp on "De 23:18"}

Ver. 12. **So shall it be.**] What the priest doeth, God ratifieth.

Ver. 13. **Then he shall add.**] The owner, if he repent of his vow, shall pay for his levity. See #Ec 5:2,4,5.

Ver. 14. **Sanctify his house.**] Consecrate it, or any thing in it, by vow to the Lord. #Le 27:15,13

Ver. 20. **Or if he have sold the field.**] And so, sacrilegiously robbed God.

Ver. 22. **Of his possession,**] i.e., Not his patrimony, but his purchase.

Ver. 26. **No man shall sanctify.**] Because they were due unto the Lord before.

Ver. 28. **Notwithstanding no devoted.**] Hitherto of things consecrate; now of things execrate, whereof see a command, {#De 13:15,17} an example. {#Nu 21:2} These could not be sold, nor redeemed, but must remain with the priest: if it were a beast, then to be put to death.

No devoted thing.] No anathema: so the offerings of the temple were called. {#Lu 21:5}

Ver. 29. **None devoted,** *J sc.*, To destruction: as were the Amalekites; {#1Sa 15:3} Canaanites; {#Nu 21:2} Jerichuntines. {#Jos 6:17}

Ver. 30. **And all the tithe.**] See here in this chapter what a liberal maintenance God allowed the priests: (1.) Various votive oblations, or their redemptions; (2.) All the firstborn, or their redemptions; (3.) Every devoted thing, unless devoted to some particular use; (4.) All the tithes of what kind soever: besides firstfruits, oblations, portions of sacrifices, &c. And I see not, saith a reverend man, {a} but that tithes at least, or some better thing, should be due to the ministers of the gospel by Divine ordinance: and that those that take them from us should give us a better thing, as those here that had a mind to redeem their tithe, were bound by the law to add to the price every fifth penny above the true value.

{a} Mr Wilkinson's *Debt Book*.

Ver. 32. **Passeth under the rod.**] Coloured at the end with red, to mark out the tenth, as they passed out. See #Jer 33:13.

Numbers

Chapter 1

Ver. 1. **In the wilderness of Sinai.**] Here God held his people well nigh a year. Here they received the law, both moral and ceremonial: the moral drove them to the ceremonial, which was then Christ in figure; as it doth now drive us to Christ in truth. The ceremonial law, saith one, was their gospel. We must also pass by Sinai to Sion, unless we like rather to be carnally secured than soundly comforted.

{See Trapp on "Ex 19:1"}

Ver. 2. **Take ye the sum.**] Hence this book is named in the Greek, Numbers.

Ver. 3. **All that are able.**] The people perceiving how many hundred thousand strong they were, might go on with more courage against their enemies. It is an ancient custom in Scotland, in cases of importance, to command the fire cross to be carried; that is, two fire brands to be set in fashion of a cross, and pitched upon the point of a spear, and proclamation is thereupon made, that all men, above sixteen years of age and under sixty, shall come into the field to advance against the common enemy. {a}

{a} Sir John Heywood, in the *Life of King Edward VI.*

Ver. 4. **A man of every tribe.**] These were men of renown. {#Nu 1:16} To "do worthily in Ephrata," is the way to be "famous in Bethlehem." {#Ru 4:11} It is said of a great statesman, in Queen Elizabeth's days, that he was in the number of those few that both lived and died with glory. {a}

{a} Camden's *Elisab.*

Ver. 16. **Princes of the tribes.**] These were those officers over them in Egypt, saith a Hebrew doctor, that had been beaten for them. {#Ex 5:14} Now they are raised to great preferment. *Sic per angusta ad augustum, per spinas ad rosas, per motum ad quietem, per crucem ad coelum contendimus.*

Ver. 17. **Which are expressed by their names.**] And they are all excellent good names and very significant; hereby is testified to posterity that they forgot not the name of their God when they were in the iron furnace, but could say, as #Ps 44:17, "All this is come

upon us, yet have we not forgotten thee; though thou hast sore broken us, in the place of dragons," &c.

Ver. 18. **And they declared their pedigrees.**] Which those that could not do, {#Ezr 2:62} were cut out of the roll, *capite diminuti*, cashiered.

Ver. 19. **So he numbered them.**] {See Trapp on "Ex 30:12"} At every general muster they paid poll money. {#Ex 30:16} Such a taxation was first granted in this kingdom to Edward III; but in the next reign proved of ill consequence; the exactors receiving from the people no less sums of curses than of coin; whereupon, also, followed the first and greatest popular insurrection that ever was seen in this kingdom. {a}

{a} Daniel's Hist.

Ver. 47. **Were not numbered.**] Because, by special privilege exempted from secular and military employments, that they may wholly devote themselves to the service of the sanctuary. Peter, in like sort, must put up his sword; and Timothy "not entangle himself with the affairs of this life, that he may please Him who hath chosen him to be a soldier" of another nature. {#2Ti 2:4} But Timotheus Herulus, that warlike bishop of Alexandria, A.D. 467, was a gallant fellow in his generation. And some of Peter's pretended successors were *virii biliosi et bellicosi*; cast the keys into Tiber, and took up St Paul's sword, {a} and the imperial clothes. So have various of their dear sons done; as Philip, bishop of Beauvieu, in France, who, being taken in battle by our Richard I, in a skirmish, had his armour he was taken in sent to the Pope, with these words engraven thereon, *Vide utrum filii tui tunica sit, vel non*, See whether this be thy son's coat or not.

{a} Theophilus Alexandriae Episcopus, primus inter Christiani nominis episcopos, arma tractavit. -Socrat.

Ver. 53. **Shall pitch round about.**] As the living creatures (the ministers) are between the four and twenty eiders, the congregation of the faithful, and the throne. {#Re 4:4}

Chapter 2

Ver. 1. **And the Lord spake.**] He being the Lord of these hosts of Israel, {#Ex 12:41} gives order for the marshalling of them in such good array, and all comely equipage, as made them as a city that is compact together; both "beautiful as the moon, and terrible as an

army with banners." {#Ps 122:3 So 6:10} This Balaam beheld with admiration. {#Nu 24:5,6}

Ver. 2. **Far off about the tabernacle.**] About it: the emperor's tent is among his soldiers. Xerxes pitched his tent not only among, but above his soldiers, that he might look on them, when in fight, for their encouragement. So the Lord, who, as he "is round about his people": {#Ps 125:2} so they are "round about the Lord." {#Ps 76:12} "A people near unto him." {#Ps 148:14} Yet not so near, but they must know, and keep their just distance; as here they pitched far off, about the tabernacle, a mile off, as is gathered from #**Jos 3:4**. God, though he loves to be acquainted with men in the walks of their obedience, yet he takes state upon him in his ordinances, and will be trembled at in our addresses to his Majesty.

Ver. 3. **And on the east side.**] Judah encamped foremost. It was fit the lion should lead the way. Better an army of harts, with a lion to lead them on, &c. This order in their march showed the principality that should continue in this tribe till Shiloh came. Judah herein also was a type of Christ, who is "the Captain of the Lord's host," {#Jos 5:14} and "of our salvation," {#Heb 2:10} and goeth before his heavenly armies. {#Re 12:7}

Ver. 10. **And on the south side.**] The order proceeded from east to south, and so to the west and north; according to the course of the sun, and climates of the world, saith one. I may add, according to the course and progress of the gospel; which went out of Judea, lying east, into Greece, which lieth south; and from thence passed to the western parts, the Latin Church, and so to us of the north: and because

*“ Vespera nunc venit, nobiscum Christe maneto:
Extingui lucem nec patiare tuam. ”*

Chapter 3

Ver. 1. **Of Aaron and Moses.**] Of Aaron by nature, of Moses by education and instruction. See #**1Co 4:15 Ga 4:12**, {See Trapp on "1Co 4:15"} {See Trapp on "Ga 4:12"} So the Jesuits call themselves padres, and require of their novices blind obedience, which is more than ever Moses did.

Ver. 3. **Which were anointed.**] And so should have walked, as became God's anointed; leaving a sweet smell behind them

everywhere; but they went out in a stench; they fell, as if they had not been anointed with oil. {#2Sa 1:21}

Ver. 4. **And Nadab and Abihu.**] Such a cross had David in his two eldest, Amnon and Absalom. {See Trapp on "Le 10:1"} {See Trapp on "Le 10:2"}

Ver. 9. **They are wholly given unto him.**] Heb. They are given, they are given. So the ministers of the gospel are called "gifts"; {#Eph 4:8,11} honoraries; such as Christ bestowed upon his Church at the day of his coronation, and solemn inauguration into his throne, at his wonderful ascension.

Ver. 10. **And the stranger.**] Though a Levite, yet if not of Aaron's seed. {#Nu 18:3 Heb 5:4} Let this be thought upon by our too bold intruders into the work of the ministry.

Ver. 13. **Because all the firstborn.**] So they were from the beginning: but here is noted a continuance of this ordinance, when it is said that he sanctified the first born to himself, what time he smote every firstborn in Egypt. Now the firstborn are said to be God's by a singular right, {#Ex 13:2} and so they were types, (1.) Of Christ, {#Ro 8:29} to whom therefore we must give the honour of his first birthright; all our sheaves must vail and bow to his sheaf: (2.) Of Christians; those "firstborn whose names are written in heaven," {#Heb 12:23} who are dear to God, as his firstborn, {#Ex 4:22} and so "higher than the kings of the earth," {#Ps 89:27} for they are "kings and priests unto God," {#Re 1:6} to "serve him day and night in his temple." {#Re 7:15}

Chapter 4

Ver. 2. **Of the of Kohath.**] Kohath was not Levi's firstborn, but Gershom: and yet he hath the pre-eminence, and chief charge, as of the ark, tables, candlestick, altars, &c., {#Nu 3:31} perhaps because Moses and Aaron were of that family.

Ver. 3. **To do the work.**] The work of the ministry is not an idle man's occupation, but a labouring even to lassitude; compared therefore to harvest work, and to that of cleaving wood, digging in mine pits, rowing with oars, &c. All the comfort is, that God that helped the Levites to bear the ark of the covenant, {#1Ch 15:26} will not be wanting to his weak, but willing servants, "that labour in the word and doctrine." {#1Ti 5:17}

Ver. 5. **And when the camp setteth forward.**] Which was not till the cloud was taken up from off the tabernacle, by the Lord, {#Nu

10:11,12} who went before them. *Semper memento illud Pythagoricum*, Επον θεω, {a} Let God lead us, and we cannot miscarry.

{a} Boetius.

Ver. 8. **And cover the same.**] It is well observed, that only the ark (representing Christ), and the table with show bread, (representing the Church), had three coverings; all the other holy things had but two, for "a covert from storm and from rain." Thus, "upon all the glory shall be a defence." {#Isa 4:5,6}

Ver. 13. **The ashes from the altar.**] The fire from heaven was also carefully kept alive, {#Le 6:12} though nothing be here said of it.

Ver. 15. **Lest they die.**] As UZZah did. {#1Ch 13:10}

The burden of the sons of Kohath.] Who, as they had the *honos*, so the *onus* See #Nu 4:1.

“*Fructus honos oneris, fructus honoris onus.*”

Ver. 16. **And to the office of Eleazar.**] Called therefore prince of the princes of the Levites. {#Nu 3:32}

Ver. 18. **Cut ye not off,** / *i.e.*, Cause them not, by your default, to be cut off. Heed must be taken, that we neither give offence carelessly, nor take offence causelessly.

Ver. 20. **But they shall not go in to see.**] The men of Bethshemesh paid for their peeping. {#Isa 6:9} Search not into God's secrets: *hic oportet mirari, non rimari* {#De 29:29} Remember that saying of Xenocrates the philosopher: *Nihil interesse, pedesne quisquam, an oculos in aliena domo ponat*, {a} It is as great unmannerliness to pry into another man's house as to press into it.

{a} Plutarch, *De Curiosit.*

Ver. 30. **From thirty years.**] The Greek hath it, from twenty-five years: for then they began to be learners and probationers; and at thirty, they set upon the service. See #Nu 8:24. In their old age they had leave to retire.

Ver. 32. **By name ye shall reckon.**] That all might be ready and forthcoming, when the sanctuary was set up again. Christ "knoweth" and "calleth" all his "by name," {#Joh 10:3} not the meanest of them is missing. {#Joh 17:12}

Ver. 44. **Three thousand and two hundred.**] By this diversity of number among the Levite families, God showeth his wisdom, saith an interpreter, in fitting men for the work, whereunto he hath appointed them, whether it requireth multitude or gifts. "For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit, &c., dividing to every man severally as he will." {#1Co 12:8,12} It is reported, that in Luther's house was found written, *Res et verba Philippus, res sine verbis Lutherus, verba sine re Erasmus*, Melancthon hath both matter and words; Luther hath matter, but wants words; Erasmus hath words, but wants matter. Every one hath his own share: all are not alike gifted.

Ver. 48. **Eight thousand, &c.**] What a poor few were these to the other tribes! God's portion is ever the least.

Chapter 5

Ver. 2. **Put out of the camp.**] To show, that sin unrepented of, throws us out of the communion of faith and saints; shuts us out of the congregation of God in earth and heaven. No fellowship, place, or reward with them. See #Re 21:27. {See Trapp on "Re 21:27"}

Defiled by the dead.] Heb., Defiled by a soul. The Hebrews call a dead corpse Nephesh here, and elsewhere; that is, a soul, to note that it shall live again, and that the soul shall return to it. The heathene also (saith a grave interpreter) called a dead body a soul: possibly from some glimpse of the resurrection.

{a} *Animamque sepulchro condimus -Virg., Aeneid.*

Ver. 3. **Without the camp shall ye put them.**] Evildoers are to be suspended, excommunicated, {#1Co 5:13} which text showeth plainly the truth of this ceremony.

Ver. 6. **Any sin that men commit.**] For what man is he that liveth and sinneth not? I am a man a sinner, {a} saith Peter, {#Lu 5:8} not more a man than a sinner. Our lives are fuller of sin, than the firmament of stars, or the furnace of sparks: we can as little cease to sin, as the hart to pant, pulse to beat, &c. The devil, when he speaks lies, speaks of his own, {#Joh 8:44} so when we do evil, we work of our own, we "walk as men." {#1Co 3:3} Sins are here called human sins, as the Greek hath it.

{a} ανηρ αμαρταλος

Ver. 7. **Then they shall confess their sin.**] So they were bound to do, all their sins. {#Pr 28:13 Job 33:27,28} *Confessio peccati est medicina peccati*, saith Nazianzen; a sin acknowledged is half amended.

And he shall recompense his trespass.] Restitution must be made of goods unjustly detained, or else you shall cough in hell, said Mr Latimer. Our King Henry VII, in his last will and testament, after the disposing of his soul and body, he devised and willed restitution should be made, of all such moneys as had unjustly been levied by his officers. {a} So did Selymus the great Turk give orders at his death for the restoring and recompensing of the great treasure he had taken from the Persian merchants. {b}

{a} Speed's *Hist.*, fol. 995.

{b} *Turk. Hist.*, fol. 767.

Ver. 8. **Unto the Lord, even to the priest.**] The priest is the Lord's receiver. {a} {So #Heb 7:6-9} Tithes are due to the ministers of Christ "that liveth," because due to him, and they are in his stead. {#2Co 5:20}

{a} *Sacerdos est vicarius et quasi haeres.* -Dio.

Ver. 9. **And every offering.**] So liberally doth the Lord provide for his priests. {See *Trapp on "Le 27:30"*} And is not the right of livelihood as equal and due to the ministers of the gospel, whose ministry is far more glorious, {#2Co 3:8,9} even greater than that of John Baptist? {#Mt 11:11}

Ver. 12. **If any man's wife go aside.**] *Ad alterum, vel ad alterius torum; unde dicitur adulterium.* If, as a naughty woman, she want one, when she hath her own. But how naughty are the Lithuanians, who give way to their wives to have their gallants, if Maginus belie them not, and call such *connubii adiutores*, prizing them far above all their acquaintances!

Ver. 13. **And it be hid from the eyes**] As #Pr 30:20. Such a privy whore was Livia, the wife of Augustus Caesar, who, though otherwise very observant of her husband, yet lived in adultery with Eudemus her physician: *qui specie artis frequens secretis*, saith Tæitus; who, under a show of curing her, corrupted her. So do the Jesuits many dames at this day; being, as one saith of them, *Connubi sanctifugae, clam meretricitegae.* The friars are said to

send men whose wives are barren, in pilgrimage to St. Joyce the patroness of fruitfulness, and meanwhile to lie with their wives.

Ver. 14. **And the spirit of jealousy come upon him.**] In the baths at Upper Baden in Helvetia, *cernunt viri uxores tractari, cernunt cum alienis loqui, et quidem solam cum solo*, saith Munster, and yet are not jealous. But the Italians are so jealous, that how many husbands, so many jailers. And the Turks as far exceed the Italians herein, as the Italians do us. Therefore their women go muffled, all but the eyes: nor are they suffered to go to church, or so much as look out at their own windows. {a} In Barbary it is death for any man to see one of the Shereef's concubines: and for them too, if, when they see a man, though but through a casement, they do not suddenly scream out.

{a} Blunt's *Voyage into Levant*.

Ver. 15. **Barley meal.**] Barley, not wheat. She hath done the act of a beast, and her oblation is the meat of a beast, as Sal. Zarchi here noteth.

Ver. 16. **Set her before the Lord.**] Whose the judgment was; that, if guilty, she might be scared from submitting herself to this trial; since God knows all our thefts.

Ver. 17. **Holy water,**] *i.e.*, Water taken out of the holy laver: no warrant for Popish lustral water, and sprinkling of sepulchres: for the ground whereof Cardinal Baronius fairly refers us to Juvenal's sixth Satire. {a}

{a} *Annal. ad Annum 44.*

Ver. 18. **Uncover the woman's head.**] Because she stood now upon her justification, and thereupon laid aside, for present, this sign of subjection to the man. {#1Co 11:7}

The offering of memorial.] Brought by her husband, {#Nu 5:15} who was now sick of one of those three diseases, that they say are hardly cured, jealousy, frenzy, and heresy.

Ver. 19. **Causeth the curse.**] The divine justice caused it; the water discovered it.

Ver. 21. **Thy thigh to rot, and thy belly to swell.**] God takes notice of the offending member; as he did in those blasphemers, who gnawed their tongues; {#Re 16:10} Absalom's hair; Jeroboam's hand;

the adulterer's loins; {#Pr 5:11} Zimri and Cozbi, thrust through the belly. {#Nu 25:8} Charles II, King of Navarre, Joan, Queen of Naples, &c., suffered as they sinned.

Ver. 22. **Amen, amen.**] Twice; to show the fervency of her zeal, the innocency of her cause, the uprightness of her conscience, and the purity of her heart.

Ver. 23. **Shall write these curses in a book.**] To show, that the word written should cause the water thus to work, according to the cleanness or uncleanness of the party. See #2Co 2:16. {See Trapp on "2Co 2:16"}

Ver. 27. **And her belly shall swell.**] This was a usual miracle among the Jews; and showed that their religion was of God.

Chapter 6

Ver. 1. **And the Lord spake.**] *Est Venus in vinis*: therefore after the law for the privy harlot, here is a law given for abstinence from wine and strong drink, which some have called *lac veneris*. The whore cometh forth with a cup, {#Re 17:4} as with a fit instrument.

Ver. 2. **To vow a vow.**] A voluntary vow, a religious promise made in prayer; hence ευχη, a vow, προσευχη, a prayer.

To separate themselves unto the Lord.] As mirrors of singular sobriety and sanctimony, {#La 4:7} especially required in such as are "separated unto the gospel of God," {#Ro 1:1} and as types of Christ, that great votary, true Nazarite, holy, harmless, undefiled, and separate from sinners, {#Heb 7:26} that holy thing, {#Mt 1:20} that holy of holies, or most holy. {#Da 9:24}

Ver. 3. **He shall separate himself from wine.**] Lest he should drink and forget the law, {#Pr 31:5} which he was to study diligently: but loaden bellies make leaden wits: intemperance takes away the heart, {#Ho 4:11} overchargeth it. {#Lu 21:34}

Moist grapes or dried.] Dried as raisins, currants, or grapes of Corinth, whence they come, and are called.

Ver. 4. **From the kernels even to the tusk.**] Nothing that might occasion, or tempt him to break his vow. All shadows and shows of evil must be shunned: *Quicquid fuerit male coloratum*, as Bernard hath it; whatsoever looks but ill-favoured. {#1Th 5:22 Jude 1:23} He that would not eat the meat, must not meddle with the broth. He that

would not toll the bell, must not tuggle with the rope. He that would shun the blow, must keep aloof from the train.

Ver. 5. **There shall no razor.**] In opposition to heathens, votaries who nourished their hair to offer to their gods. The popish priests also cut and shave their hair, that they may still look neat and effeminate; which God allowed not in his Nazarites. {#Am 2:11}

Ver. 6. **At no dead body.**] Christ was never defiled by any person dead in sin, nor by any dead work; no more must we.

Ver. 7. **He shall not make himself unclean.**] In all changes he must be unchangeable; so was Christ, so must we.

Ver. 8. **He is holy unto the Lord.**] With an inward holiness, else all his outward observations were to no purpose.

Ver. 9. **And If any man die.**] A figure of the involuntary and unavoidable infirmity of the saints, which must be bewailed, as direct fruits of the flesh; and for which there is, through Christ, a pardon of course.

Ver. 10. **Two turtles.**] See #Le 15:14, & c. It is the same expiation with those that had unclean issues.

Ver. 11. **For that he sinned by the dead.**] Heb., By a soul. See on #Nu 5:2.

Ver. 12. **And he shall consecrate.**] He shall begin the world anew: so must we, after some foul fall especially: "Repent and do thy first works," {#Re 2:5} as the Shulamite did. {#So 5:2, &c.}

Ver. 13. **And this is the law of the Nazarite.**] The third part of it, to teach him thankfulness, that most needful, but much neglected duty.

Ver. 14. **And he shall offer his offering.**] Though he had fulfilled his vow in the best manner, yet he must come with his sin offering, &c., leading him to Christ, for pardon of failings in the manner; and with his thank offering, for what he had been enabled to do, before he could be released of his Nazariteship.

Ver. 16. **And shall offer his sin offering.**] Acknowledging thereby, that he had sinned in the most sanctified time and actions of his life; and needed therefore a Saviour.

Ver. 18. **And put it in the fire.**] To teach us, that the Lord so loveth his children, that he esteemeth the least hair of their head as a precious gift.

Ver. 19. **The sodden shoulder,** / *i.e.*, The left shoulder; for the right was due unto him raw. {#Le 7:32} This taught the Nazarite special thankfulness: dignity requires duty.

Ver. 20. **The Nazarite may drink wine.**] The Popish votaries will needs fetch colour and approbation for their superstitious vows, from this order of Nazarites. But the abolishing of this ordinance is declared in **#Ac 21:25**, and they are so far from the abstinence of Nazarites, that they eat of the best, and drink of the sweetest: the most generous wine in Louvain and Paris is known by the name of *Vinum Theologicum*, the divines, those Sorbonists, do so whiff it off.

Ver. 21. **Besides that that his hand,**] *i.e.*, Beside his voluntary devotion, according to his ability. This he may do; but that he must do, be he poor or rich.

Ver. 23. **Ye shall bless the children of Israel.**] Praying for them with hands first stretched out to heaven, **{#Le 9:22}** and then laid upon the people; so putting the blessing of God upon them. So Christ did upon his apostles, which was his last action upon earth, **{#Lu 24:50}** and so must all pastors do, that would do good on it, -pray down a blessing on their people.

Ver. 24. **The Lord bless thee.**] Here some observe the mystery of the holy Trinity. See it explained in **#2Co 13:14**.

Chapter 7

Ver. 2. **The princes of Israel offered.**] So they did at the making of the tabernacle, and at the building of the temple, **{#Ex 35:27 1Ch 29:6-8}** which was but to give God of his own; as David acknowledged with all thankfulness, **{#1Ch 29:14}** *τα σα εκ των σων σοι προσφερομεν.* **{a}** Of thine own we offer unto thee, said Justinian, when he had offered up, in the temple of Sophia, at Constantinople, a communion table that had in it, saith the author, all the riches of land and sea.

{a} Cedrenus.

Ver. 8. **And four waggons and eight oxen.**] Double the number of what the Gershonites had, because their carriage was heavier; God proportions the burden to the back: none of his shall be oppressed, though "pressed out of measure above strength," **{#2Co 1:8}** as Joseph was, whom the archers hated, and shot at: "But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob," ever reserved for a dead lift. **{#Ge 49:23,24 Mt 8:17}** **{See Trapp on "Ge 49:23"}** **{See Trapp on "Ge 49:24"}** **{See Trapp on "Mt 8:17"}**

Ver. 9. **Bear upon their shoulders.**] Therefore when David carted the ark, as the Philistines had done before, God was angry, and made a breach upon Uzza, because they sought him not in due order. {#1Ch 15:13}

Ver. 11. **For the dedicating of the altar.**] No warrant at all for Popish dedications of altars, churches, religious houses built for superstitious uses, as appears in stories: {a} as *pro remissione et redemptione peccatorum; pro remedio et liberatione animae; pro amore caelestis patriae; pro salute regnorum; in honorem gloriosae virginis, &c.*

{a} *Act. and Mon.*

Ver. 12. **Of the tribe of Judah.**] *Ut ubique superemineat praerogativa Christi a Iuda oriundi.*

Ver. 17. **And for peace offerings.**] Sacrifices of all sorts they brought, whereby, having made their peace, they kept a feast with joy before the Lord, for his mercy to them through the merits of his Son.

Ver. 18. **On the second day.**] Their offerings are severally and largely described; to show how highly accepted in heaven.

Ver. 19. **And when Moses was gone into, &c.**] Scipio Africanus was wont, before day, to go into the Capitol, *in cellam Iovis*, and there to stay a great while, *quasi consultans de Rep. cum Iove*, as if he had advised with his god about the public businesses. {a}

{a} Gell., lib. vii., cap. 1.

Chapter 8

Ver. 3. **He lighted the lamps.**] This candlestick, on the south side of the tabernacle, over against the table, figured the law of God shining in his Church; {#Pr 6:23 2Pe 1:19} and the lighting of one lamp from another, showed the opening of one text by another. The Rabbins have a saying, *Nulla est obiectio in lege quae non habet solutionem in latere*; i.e., there is not any doubt in the law, but may be resolved in the context.

Ver. 4. **Beaten work.**] To show that ministers must beat their brains to beat out the sense of the Scriptures, as the fowl beats the shell, to get out the fish, with great vehemency. {a}

{a} Κοπιαν, παρα το κοπτειν.

Ver. 7. **Sprinkle water of purifying, &c.]** This taught that none were meet for the holy ministry, but by the free favour of Christ, and by the sanctification of his Spirit. {#2Co 2:16 Ga 1:15} Ministers are *fullones animarum*, their office is to whiten others; themselves therefore should be as those Nazarites {#La 4:7} "whiter than snow."

Shave all their flesh.] As the lepers did; Levites are by nature no better than lepers: ministers, men subject to like passions as others, and liable to more temptations.

Ver. 9. **The whole assembly.]** By their representatives the elders, or the firstborn; figuring the Church of Christ, those "firstborn which are written in heaven." {#Heb 12:23}

Ver. 10. **Shall put their hands.]** Imposition of hands is an ancient rite at the ordination of ministers.

Ver. 11. **And Aaron shall offer the Levites.]** Heb., Wave the Levites; which might figure, ministers' miseries and afflictions, by Satan's sifting them, and wicked men's turmoiling them, as Jeremiah, that "man of contentions." {#Jer 15:12}

Ver. 12. **The one for a sin offering.]** The sin offering for actual sin; the burnt offering for original.

Ver. 19. **As a gift to Aaron.]**

“ *Clarissima semper*

Munera sunt, Author quae pretiosa facit. ”

Ministers also are given as an honorary to the Church. {#Eph 4:11}

Ver. 24. **From twenty-five years.]** {See Trapp on "Nu 4:30"}

Chapter 9

Ver. 2. **Keep the passover.]** This passover; for they kept no more but this, till they came into the land of Canaan, {#Jos 5:10 Ex 12:25} because of their often and uncertain removes. The feast of tabernacles likewise was for many ages omitted; or at least not in due manner observed, as by dwelling in booths, reading the book of the law, &c., {#Ne 8:16-18} which a man would wonder at. But *Vexatio dat intellectum*: those Jews were newly returned from captivity.

Ver. 3. **According to all the rites.**] It was a true saying of Socrates in Xenophon, *Deum eo cultus genere coli velle, quem ipse instituerit* that God must be worshipped in his own way only. Whereunto agreeth that of Cicero, *Deum non superstitione coli velle, sed pietate.*

Ver. 5. **And they kept the passover.**] *[See Trapp on "Ex 12:1"]* &c

Ver. 6. **They could not keep the passover.**] Because they were to be unclean seven days. *{#Nu 19:11}* Now, among the very heathen, the sacrificers were to purify themselves some days before; they had their *caena pura* the night before, &c., *{a}* and having expiated the company, they cried, *τις τηδε; who is here?* to which they made reply, *πολλοι κα γαθοι γε παρεισιν, Many and good are here.* *{b}*

{a} Demosth.

{b} Aristoph.

Ver. 7. **And those men said unto him.**] Moses they knew was a meet man to resolve this case of conscience. He was a messenger, an interpreter, "one among a thousand, to show unto man his uprightness," *{#Job 33:23}* a merchant to sell oil and balm from Gilead, to cure consciences. *{#Mt 25:9}* Others may write cases, that is, covers of conscience; but resolve none. Conscience is a diamond, and will be wrought on by nothing but dust of diamond, such as contrition hath ground it to.

Ver. 8. **Stand still and I will hear.**] Moses was but the echo of God's voice; John Baptist, "the voice of one crying in the wilderness": St Paul "received of the Lord" what he delivered to the Church, *{#1Co 11:23}* and took care that the faith of his hearers "might not be in the wisdom of man, but in the power of God." *{#1Co 2:4,5}* Unwarranted doctrines come not *cum gratia et privilegio.*

Ver. 10. **Or be in a journey afar off.**] This rendered a man unfit to partake; because either his head would be so taken up about his business then, or his mind so set upon home, that he would have little leisure or liberty to prepare for the passover.

Ver. 11. **With unleavened bread.**] Teaching them to "purge out the old leaven," that fusty, swelling, souring, spreading, corruption of nature and practice.

And bitter herbs.] Directing them to true humiliation and bitterness for sin; without which there can be no sweetness in the blood of Christ.

Ver. 12. **They shall leave none.]** The Lord in his infinite wisdom would hereby prevent all occasions of idolatry, which is easily admitted in the reservations of holy things, as in Popery at this day.

Ver. 17. **And when the cloud.]** This visible sign they had of God's presence, for their motion or station by night or by day, through all their pilgrimage. "In all thy ways acknowledge God, and he shall direct thy paths." {#Pr 3:6} "When thou sittest in darkness, the Lord shall give thee light." {#Mic 7:8}

Ver. 19. **Kept the charge of the Lord.]** Or, His watch—viz., to be ready at any hour to remove. So must we always watch and be in readiness, as not knowing whether at even, or at midnight, or cock crowing, or in the dawning, Christ will come. {#Mr 13:35}

Ver. 22. **When it was taken up they journeyed.]** In that wilderness of Arabia there were no beaten paths, no footsteps of passengers appeared; wherefore travellers there used to steer their course, as mariners at sea do, by a mathematical chart. But these Israelites went by a better direction. So do all saints. {#Heb 11:16}

Ver. 23. **At the commandment of the Lord.]** This signified that the saints are to rest, or go on, at the voice of Christ, {#Joh 10:3,4} and that "whatsoever they do in word or deed, to do all in the name of the Lord Jesus," {#Col 3:17} to seek and find all their perfection and defence in him alone.

Chapter 10

Ver. 2. **Two trumpets of silver.]** Signifying the voice of the law and gospel in the mouths of God's ministers, who must "lift up the voice like a trumpet," {#Isa 58:1} with fervour, zeal, and courage; {a} (1.) To gather the people, and assemble the elders; {#Joe 2:16} (2.) To put them upon their marchings and motions towards the heavenly Canaan; and here to blow an alarm—

“ Sic clames ut Stentora vincere possis—”

as that famous Farellus did, when the friars, to drown his voice in the pulpit, rang their greatest bells, but he drowned them out; (3.) To get them upon their battlements, and there hence to blow an alarm

likewise, upon the approach of spiritual enemies; taking the same liberty to cry down sin, that men take to commit it; {b} and to descry the devil's stratagems that are so destructive to men's souls. They must cast away the inverse trumpets of Furius Fulvius, which sounded a retreat when they should have sounded an alarm; they must faithfully show God's "people their transgressions, and the house of Jacob their sins," {#Isa 58:1} yea, "all their transgressions in all their sins." {#Le 16:21} Lastly, as the priests were to sound the silver trumpets at their solemn feasts, {#Ps 81:3} for a monument of spiritual gladness before the Lord; so must ministers of the gospel publish the glad tidings of the gospel; "Speak to the heart of Jerusalem, and cry unto her, that her warfare is accomplished, her sin is pardoned"; {#Isa 40:2} make the people hear the joyful sound, that they may walk in the sense of God's presence, and in the light of his countenance; yea, "rejoice in his name all the day long." {#Ps 89:15,16}

{a} *Ad ravim usque vocem intendit, nec vinci se a strepitu ullo passus est. -Melch. Adam., 114.*

{b} *Suetonius ea libertate scripsit Imperatorum vitas qua ipsi vixerunt.*

Ver. 7. But when the congregation.] Cenalis, bishop of Avranche, {a} was hard driven, when to prove the Church of Rome a true church, he makes no mention at all of ministers, or ordinances, but allegeth that the Catholics had bells to assemble them together, whereas the Lutherans met by the clap of harquebuses {b} and pistols. And so he goes on to triumph in a long antithesis. The bells, saith he, do sound, the harquebuses crack. The bells give a sweet and melodious tune, but the harquebuses a foul and terrible noise. Bells open heaven; the other hell. Bells chase away clouds and thunder; the other, gender clouds and counterfeit thunder, &c. Oh, the profound arguments of these doting doctors!

But you shall not sound an alarm.] Or, A broken sound; but a continued equal sound, as fittest for their quiet assembling, to the service of God, and hearing of the law. The sound of God's word must not be broken or quavering— *pompalis*, Tertullian calleth it— but downright and simple. *Non oratorum filii sumus, sed piscatorum: nec verborum υπεροχη, sed Spiritus επιδειξει*, {c} &c. {#1Co 2:1,4}

{a} *Act. and Mon., fol. 838.*

{b} The early type of portable gun, varying in size from a small cannon to a musket, which on account of its weight was, when used in the field, supported upon a tripod, trestle, or other 'carriage', and afterwards upon a forked 'rest'.

{c} *Nazianz., ad Libanum.*

Ver. 8. **Shall blow with the trumpets.]** A trumpeter, as one observeth, winds his trumpet with his mouth, and holds it up with his hand: so should a minister both preach and practise; *vivere concionibus, concionari moribus.*

Ver. 9. **Ye shall be remembered before the Lord.]** Who will arise, as it were, awakened by this sound of the trumpet. See #2Ch 13:12 Isa 51:9. That is, by the prayer of faith; such as were the prayers of the ministers of Angrogna, in France, wherewith their enemies cried out, they were so bewitched that they could not fight. It was the custom of these poor persecuted Protestants, so soon as they saw the enemy approach, to cry all together for aid and help to the Lord: and when the combat was ended, constantly to give him thanks for the good success he had sent them. {a} So, at the siege of Montauban, the people of God, using daily humiliation, as their service would permit, did sing a psalm after it, immediately before their sallying forth: with this practice the enemy coming acquainted, ever upon the singing of the psalm, after which they expected a sally, they would so quake and tremble, saying, They come, they come, as though the wrath of God had been breaking out upon them.

{a} *Act. and Mon., fol. 883.*

Ver. 10. **For a memorial.]** Or, A sacred sign, to mind and assure them that God will hear their suits, and accept of their services thus performed with joy of faith.

Ver. 12. **Out of the wilderness of Sinai.]** Where they had dwelt long enough. {#De 1:6-8} It being a place of bondage, by reason of the law there given. {#Ga 4:24,25} The law is a yoke of bondage, as Jerome calls it; and they who look for righteousness from thence, are like oxen, who toil and draw, and when they have done their labour, are fatted for slaughter.

Ver. 25. **The rearward of all the camp.]** Called the gathering host. {#Jos 6:9} Because to their charge was committed the care of gathering together the lame, faint, and feeble, and to look that nothing was lost, or left behind. And to this David seems to allude. {#Ps 27:10} Compare #Isa 58:8 52:12.

Ver. 29. **And Moses said.]** Or, Moses had said, viz., in #Ex 18:1,2.

Unto Hobab the son of Raguel.] Rabbi Solomon telleth us, that Jethro, Moses' father-in-law, had seven names, viz., Ruguel, Jether, Jethro, Hobab, Heber, Cinaeus, and Phutiel.

For the Lord hath spoken good.] And God's promises he knew to be good surehold.

Ver. 30. **To mine own land.]** *Patriam quisque amat, non quia pulchram sed quia suam.* {a}

“*Nescio qua natale solum dulcedine cunctos*

Ducit, et immemores non sinit esse sui.”—Ovid.

{a} Seneca.

Ver. 31. **Instead of eyes.]** To descry unto us the commodities and discommodities of the country, which is well known to thee. Herein thou mayest be of singular use unto us, though we have God going visibly before us. The Jews had a kind of officers at their feasts, called οφθαλμοι, the eyes of the feast, *et praefecti morum.* {a}

{a} Gaudentius. Casaubon.

Ver. 33. **Three days' journey.]** Three days together without resting: this made them murmur. {#Nu 11:1}

Went before them.] And, as the Jews conceive, for the facilitating of their march the cloud levelled mountains, raised valleys, and laid all of a flat; that is, burnt up bushes, smoothed rocks, and made all plain, &c. {a}

{a} *Non quia dura sed quia molles patimur.*—Sen.

Ver. 35. **Rise up, Lord.]** Commanders must pray, as well as lead on their forces, as did Charles the Great, and that late brave King of Sweden, more addict to prayer than to fight.

Flee before thee.] Heb., Before thy face. The ark is called God's face. {#Ps 105:4} Yea, even God himself. {#Ps 132:5}

Chapter 11

Ver. 1. **And when the people complained.**] Or, Were as it were complainers: they did inwardly and secretly repine and mutter at their three days' march, without intermission; like those horses that digest their choler by biting their bridle.

Consumed them that were in the uttermost parts.] There, it seems, the sin began amongst those that were faint and weary with travel, as #De 25:18.

Ver. 2. **And the people cried to Moses.**] That lord chancellor of heaven, as one calleth him, that could rule with God, and overrule. Of Moses it might be said, as once of Luther, *Iste vir potuit apud Deum quod voluit*, He might have whatsoever he would of God.

Ver. 3. **The name of the place Taberah.**] So to perpetuate the memory of the people's sin, and God's judgment. *Alterius perditio, tua sit cautio*.

Ver. 4. **And the mixed multitude.**] {See Trapp on "Ex 12:38"} Observe the danger of ill company. Fish retain their sweetness in the salt sea. The river Dee in Merionethshire, running through Pimblemere, remains entire, and mingles not her streams with the waters of the lake. The rivers of Peru, after they have run some miles into the sea, retain their sweetness, as writers report. But to converse with the ungodly, and not to learn their manners, is marvellously rare and difficult. A man may pass through Ethiopia unchanged; but he cannot dwell there and not be discoloured.

The children of Israel wept again.] And were punished again. Herein they were like froward children, that, while crying for an apple that is in the father's hand, will fling away the cake that is in their own; and so get a whipping rather than a pippin, as we say; a lashing rather than their longing.

Ver. 5. **We remember the fish.**] They forgot their servitude. Discontent is ever harping upon wants, and enjoys nothing: no more than Haman did his honour, or Ahab his kingdom, when he longed for a salad out of Naboth's garden.

Ver. 6. **There is nothing at all besides.**] The wheat of heaven was held a light meat, because lightly come by; *Cito parta vilescunt*. How are many queasy stomachs even nauseated with the bread of

life! it makes not to their dainty palates; plain preaching is disrelished.

Ver. 7. **And the manna.**] *{See Trapp on "Ex 16:14"} {See Trapp on "Ex 16:31"}* There was therefore no such cause they should so loathe it.

Was as coriander seed.] Small, but full of sweetness and nourishment. This might be some cause of Moses' undecayedness.

{#De 34:7}

As the colour of bdellium.] A kind of transparent and precious gum.

Ver. 8. **And the people went about.**] Or, "Went to and fro," as men ought still to "increase knowledge," *{#Da 12:4}*; "labouring for the meat that endureth to eternal life." *{#Joh 6:27}* God might have saved them this labour, by raining manna into their mouths; but he would not, for the trial of their diligence; and that they might not think that worth nothing, that cost them nothing.

And ground it in mills.] So was Jesus Christ ground and pounded with passion, baked and dried up in the oven of his Father's displeasure, before he became fit food, and a Saviour to his Church.

As the taste of fresh oil.] Or, Wafers baked with honey. *{#Ex 16:31}* The sweet promises of grace are sweeter than honey. *{#Ps 19:10}* No fresh and sweet oil can so cherish the face, as they do the heart of a believer.

Ver. 9. **And when the dew fell.**] As manna fell in the dew, so doth the Spirit descend in and by the word preached. *{#Ga 3:2}*

In the night.] Figuring that hidden manna, laid up and prepared for the saints. *{#Re 2:17}*

Ver. 10. **Weep throughout their families.**] Generally and openly they rebelled and murmured, though so lately they had smarted at Taberah. And this they did, not once or twice, but ten times over; whereby it appears that God chose this unthankful people, not for their merits, *sed ex mera et mira misericordia*. He chose them for his love, and loved them for his choice.

Ver. 11. **Wherefore hast thou afflicted thy servant.**] Antoninus the Emperor said often, *Imperium oceanum esse malorum*, that to be a

governor of others is to be plunged into an ocean of miseries. Pope Adrian caused to be engraven upon his own tomb, *Faelix si non imperitasset*. Melancthon said, the three sorest labours of all were, *Docentis, imperantis, parturientis*, the labours of ministers, magistrates, and of travailing women.

Ver. 12. **As a nursing father beareth, &c.]** Lovingly, mildly, gently. A magistrate should carry himself as a *pater patriae*. Queen Elizabeth would many times say, That she could believe nothing of her people that parents would not believe of their children. {a}

{a} Camden's *Elisab.*

Ver. 13. **Whence should I have flesh.]** Lust is unsatisfiable; to go about it, is to go about an endless piece of work; it is to cast oil into the fire to quench it.

Ver. 14. **It is too heavy for me.]** Crowns have their cares; high seats are uneasy, many a cumber attends honour. *Beatus ille qui procul negotiis.* {a}

{a} Horat.

Ver. 15. **And if thou deal thus with me.]** Here the word Thou, spoken to God, is of the feminine gender. At, for *Atta, -ex magna perturbatione*, saith a Rabbin. Moses was so exceedingly moved with anger and grief, these passions did so overcarry him, that he could not *complere vocem*, utter his whole speech; as he that groaneth or gapeth in the beginning of his sentence cannot make up his breath to speak what he intended.

Ver. 16. **Gather unto me seventy men.]** Here, say some, began the Sanhedrim, that is, the great council of the Jews, consisting of seventy seniors and one president. It continued till the time of Herod the Great, who took it away, and changed the form of it.

Ver. 17. **And I will take of the spirit,] i.e.,** I will bestow the same spirit upon them as upon thee; and this shall be nothing at all to thy loss or disadvantage. *Habet Hispania montem ex sale magnum, de quo quantum demas, tantum accrescit.*

Shall bear the burden of the people.] Who are in nothing more a burden than in this, that with them $\alpha\epsilon\iota$ το παρον βαρυ, {a} *Praesens imperium semper grave*, They are ever grumbling at the present government, though never so gentle. *Alleva iugum*, Ease the yoke

that thy father put upon us, said they to Rehoboam, forgetting the golden age they had lived in under his father Solomon. {#1Ki 12:4}

{a} Thucyd.

Ver. 18. **Sanctify yourselves.**] *Ironice dictum*; or, Sanctify; that is, Prepare yourselves for the day of slaughter, as in **#Jer 12:3**.

For ye have wept in the ears.] Tears, of what sort soever, have a voice in them, {#Ps 39:12} as blood hath. {#Ge 4:10}

For it was well with us in Egypt.] Such is the murmuring of those malcontents, that say, It was a merry world before there was so much preaching and teaching.

And ye shall eat.] Flesh with a vengeance; which ye shall eat on earth, but digest in hell. {a}

{a} *In terris manducant quod apud inferos digerant. -August.*

Ver. 20. **But even a whole month.**] *Deus saepe dat iratus quod negat propitius. Patientia Dei quo diuturnior, eo minacior—*

“ *Poena venit gravior quo magis sera venit.*”

God's forbearance is no quittance: fatted beasts are but fitted for the slaughter: wicked men are killed with kindnesses: "Ease slayeth the fool." {#Pr 1:32}

Ver. 21. **Six hundred thousand footmen.**] In the conquest of Canaan, there is no mention of horsemen. The adversaries, both Egyptians and Canaanites, had horses and chariots; not so this people of Israel. See **#Ps 33:17**.

Ver. 22. **Or shall all the fish of the sea.**] Moses forgat, belike, the fowls of the air, but God sent them such a drift of quails, as Moses dreamed not of: he fed them with meat of kings, bread of angels.

Ver. 23. **And the Lord said unto Moses.**] God bears with Moses here; which afterwards he did not, {#Nu 20:12} because then he showed his distrust before the people. God will not pass by the scandalous practices of his own people without a sensible check.

Is the Lord's hand shortened.] Moses thought God had made an unadvised promise, and prays him to consider, that the people were so many thousand, and that the flocks and herds would not suffice them. But God answers here, that he is never nonplussed.

Ver. 24. **And set them roundabout the tabernacle.]** That the fear of the Lord might be upon them, &c., {#2Ch 19:6,7} and that they might carry themselves worthy of God, who had set them in places of judicature. To the company of the Areopagites (judges in Athens) none were admitted, but wise, wealthy, and noble men, famous for good life and innocency. Nay, men whose behaviour was intolerable, after they were chosen into the college of the Areopagites, abhorring and blushing at their former disposition, changed their natures and embraced virtue. {a}

{a} δκνουντες τη φυσει χρησθαι.

Ver. 25. **Took of the spirit.]** {See Trapp on "Nu 11:17"}

They prophesied.] *Nec praedicendo, nec praedicando;* but by uttering grave and wise sentences, apothegms, or counsels, as Moses did, concerning the public affairs of Israel; by political and prudential speaking of things appertaining to government.

Ver. 26. **But there remained two of the men.]** Being stayed by some lawful occasion, as in #1Sa 20:26 Jer 36:5, or haply out of sense of their own insufficiency, as in #1Sa 10:22. Howsoever, hereby it appeared to all the people that these seventy seniors were set apart by God for the service.

And they prophesied in the camp.] Hermas, in his book called "Pastor" (chap. ii.), mentioneth a book of their prophesy, and citeth these words, "The Lord is near to all those that turn unto him, as it is written in Eldad and Medad, who prophesied in the wilderness to the people." But this book of Hermas is of small credit.

Ver. 27. **And there ran a young man.]** Three manner of persons, said Mr Latimer, can make no credible information: (1.) Adversaries and enemies; (2.) Ignorant persons and without judgment; (3.) Whisperers and blowers in men's ears, that will utter in secret more than they dare avow openly.

Ver. 28. **My lord Moses, forbid.]** Thus, "the spirit that is in us lusteth to envy." {#Jas 4:5} *Nero omnium erat aemulus, qui quoquo mode animum vulgi moverint,* Nero envied every man that excelled. Ver. 29. **That all the Lord's people.]** This is not meant of a sacrificially teaching others, but a political discoursing unto others.

{See Trapp on "Nu 11:25"}

Ver. 32. **And they spread them.]** They fed without fear, {#Jude 1:12} though foretold they should pay dear for these murdering morsels; {#Nu 11:20} that which they ate being sauced, and that which they drank being spiced, with the bitter wrath of God. {#Job 20:23}

They gathered the quails.] Which they might the more easily do, if that be true which some {a} write, that the Arabian Gulf breedeth great store of quails, which fly low usually, so as they may easily be taken up with one's hand.

{a} Drusius.

Ver. 34. **They buried the people.]** Who, by a hasty testament, bequeathed this new name to the place they lay buried in.

Chapter 12

Ver. 1. **And Miriam and Aaron spake.]** She is set first, because chief in the transgression. Her discontent might arise from this, that, being a prophetess, she was not one of those seventy that were chosen to be helps in government. {#Nu 11:24} According to her name, Miriam would be exalted: ambition rides without reins.

Because of the Ethiopian woman.] Zipporah the Midianitess, {see #Hab 3:7} to whom he had been married many years before; but they were resolved to pick a hole in Moses' coat. An ungodly man diggeth up evil, {#Pr 16:27} but for Moses to be thus used by his brother and sister, was some trial to his patience. To be derided by Egyptians, is threatened as a misery, {#Ho 7:16} but to be reproached by professors, is very grievous. Zedekiah feared more to be mocked by the Jews, than by the Chaldees. {#Jer 38:19}

For he had married an Ethiopian.] That was an old fault, if any; and should have been buried in oblivion. Luther married a wife unseasonably, when all Germany was now embroiled, and

embrewed in the blood of the Bores; and when all Saxony was in heaviness for the death of their good Prince Elector Frederick. This, his best friends disliked and bewailed. As for Melancthon, *Quoniam vero, inquit, ipsum Lutherum quodammodo tristiozem esse cerno, et perturbatum ob vitae mutationem, omni studio et benevolentia consolari eum conor.* {a} Because I see him somewhat cast down, saith he, at the late change of his condition, I strive all I can to comfort him.

{a} Mel, *Epist. ad Camerar.*

Ver. 2. Hath the Lord spoken only by Moses.] Every man would be something at home; and many care not to raise themselves upon other men's ruins. Self-love teacheth such to turn the glass, to see themselves bigger, others lesser than they are. That man hath true light that can be content to be a candle before the sun of others.

And the Lord heard it.] Without any delation of Moses. But while Moses is dumb, God speaks; while he is deaf, God hears and stirs. The more silent the patient is, the more shrill his wrong will be.

Ver. 3. Now the man Moses was very meek.] So free from passions, if Josephus may be believed, that he knew no such thing in his own soul; he only knew the names of such things, and saw them in others, rather than in himself. Of Beza it is said, *Quod sine felle vixerit*, that he was without gall or guile, and he lived to a great age as Moses did, and as Mr Dod did. Their meekness preserved them.

Above all the men.] And yet Moses could be angry enough when there was cause. {#Ex 11:8,16:20 Le 10:16 Nu 16:15, &c.} Yea, how blessedly blown up was he with a zeal for God, {#Ex 32:19} and what a stomach shows he in that case! Nazianzen saith of Athanasius, that he was *magnes et adamas*, a loadstone in his sweet gentle drawing nature, and yet an adamant in his resolute stout carriage against those that were evil. Some {a} are of opinion that this verse was added by Joshua or Esdras, as also those three verses. {#Nu 21:14,15,27}

{a} Weems.

Ver. 4. And the Lord spake suddenly.] God takes his part ever that fights not for himself. Christ that said, "I seek not mine own glory," adds, "But there is one that seeks it, and judgeth." Here he appears

as "a swift witness," {#Mal 3:5, &c.} a sharp revenger of his servant's injuries. The rule is, *Iniuria illata legato redundat in legantem*, Wrong done to a messenger reflects on him that sent him.

Ver. 5. **Out of the cloud.**] As from the throne of his glory.

Ver. 6. **In a vision.**] To those awake.

In a dream.] To those asleep: but dreams and visions do soon vanish and fly away. {#Job 20:8}

Ver. 7. **My servant Moses is not so.**] God had never so much magnified Moses to them, but for their envy. We cannot devise to pleasure God's servants so much as by despiting them. *Quisquis volens detrahit famae meae, nolens addit mercedi meae*, saith Augustine; He that willingly detracteth from mine honour, doth, though against his will, add to my reward.

Ver. 8. **And the similitude.**] {See Trapp on "Ex 33:20"}

Ver. 9. **And he departed.**] Yea, woe also to them when I depart from them; {#Ho 9:12} then all evils come in as by a sluice. The final absence of God is hell itself.

Ver. 10. **Miriam became leprous.**] How escaped Aaron? for the dignity of the priesthood he was spared, saith Chrysostom. {a} Rather he met God by repentance, and so disarmed his indignation, and redeemed his own sorrow.

{a} Διδ το της ιεποσυνης αξιωμα—Hom. 3, ad Coloss.

Ver. 11. **And Aaron said unto Moses.**] His late sin had choked him, as it were, -as David in like case felt his mouth stopped, {#Ps 51:15}— and therefore he requesteth Moses to mediate for Miriam. Our own key may be rusty sometimes, and we glad to make use of another's key, to open the cabinet of God's grace, that therehence we may take out mercy for ourselves and others.

Ver. 12. **As one dead.**] As "free among the dead," free of that company.

Ver. 13. **And Moses cried.**] Passing by all the unkindness, he prayed earnestly for her. This was a noble kind of revenge. David was much in it.

Ver. 14. **Let her be shut out.**] That her sorrow for her sin may be sound and soaking, deep and downright.

Ver. 15. **And the people journeyed not.**] But stayed for her restoration. She had once stayed for Moses, saith Jarchi, when he

was cast into the river, {#Ex 2:4} therefore the people stay for her. There is a memorandum set upon this leprosy of Miriam, {#De 24:9} like as afterwards was upon Lot's wife's transformation. {#Lu 17:32}

Ver. 16. **Wilderness of Paran.**] At a place called Rithmah, {#Nu 33:18} and Kadeshbarnea. {#Nu 13:3,26}

Chapter 13

Ver. 1. **And the Lord spake.**] Yielding to the people's importunity, and winking at their infidelity; for he had before spied out the land for them, {#Eze 20:6} and searched it out, {#De 1:33} but that satisfied them not; seeing was, with them, believing. See **#De 1:22**.

Ver. 2. **Every one a ruler amongst them.**] That might be, as Uriah and Zachariah, {#Isa 8:2} faithful witnesses; for lying lips become not a prince. {#Pr 17:7}

Ver. 3. **By the commandment of the Lord.**] That is, by his permission; {See Trapp on "Nu 13:1"} God's command was, that they should forthwith, without any further search, go up and possess the land. {#De 1:21} Now wicked men are esteemed unjust, because they act against God's command, though according to his decree; like as believers are esteemed just, not because they obey God's decree, but his command.

Ver. 6. **Caleb.**] A hearty man, according to his name; as Bishop Hooper, martyr, was called hearty Hooper; and as one of our Richards was called *Coeur-de-lion*. It is now but two days since, from a sweet friend, {a} living at Hartford in New England, I received a loving letter, dated Sept. 12, 1659, and therein this following passage, "Old Mr John Wilson, pastor at Boston, {b} is in very good health, a hearty old good man still." A hearty good man indeed; I have for forty years almost known him to be a cordial Caleb, one who from his youth up, hath "fulfilled after God—followed him fully," and been of "another spirit" than the most are found to be. And to hear that the Lord still lengtheneth out his life, and keepeth up his young zeal with his old discretion, which was Mr Greenham's great desire to his last, as it is no small comfort unto me; so, for the good respect I do deservedly bear to that good old man, I could not but here tell my reader so. Oh how well may he, with a very little variation, take up Caleb's words to Joshua, *hic fidus Achates*, and say, "Forty years old was I" when many worthy zealots of old England "sent me to espy out this good land, and I

brought them word again, as it was in my heart. Nevertheless my brethren that went up with me, made the heart of the people melt; but I wholly followed the Lord my God. And now behold the Lord hath kept me alive these forty and five years. And now, lo, I am well toward fourscore year old: As yet I am as strong this day as I was many years since: as my strength was then, even so is my strength now for the Lord's wars, both to go out and to come in." {#Jos 14:7,8,10,11} I add no more but, Go forth in this thy might, thou valiant man: and do thou still "worthily in Ephrata," and be "famous in Bethlehem." *Serus in coelum redeas, Iohannes;* come thou to thy grave in a lusty old age, {c} "like as a shock of corn cometh in his season." {#Job 5:26}

{a} That religious matron Mrs Mary Willis, of Hertford, in Connecticut. This was written Nov. 25, 1659.

{b} Mr Wilson was one of the first that went over to plant there. At his return he encouraged and drew over not a few.

{c} εν ευγηρια.

Ver. 16. **And Moses called Oshea the son of Nun Jehoshua.]** His name was now changed from *Save us O God, to God shall save us.* Under the law which brings us, as it were, into a wilderness, we may desire, wish, and pray that there were a Saviour: but under the gospel, we are sure of salvation, and that our Jehoshua hath bound himself "to fulfil all righteousness" for us.

Ver. 17. **Go up into the mountain.]** This was the great mountain of Seir, which encloseth Palestine on that side.

Ver. 18. **See the land.]** Two and two likely he sent them, and by several ways: as our Lord also did his seventy disciples.

Ver. 22. **Was built seven years before Zoan.]** And so was one of the ancientest cities of the world, seeing it did contend with the ancientest and chiefest city of Egypt. {#Isa 19:11} Hebron signifies an association: there lay buried those three reverend couples, Abraham and Sarah, Isaac and Rebecca, Jacob and Leah. {#Ge 23:19 35:27-29} Here David began his reign over Israel, {#2Sa 2:1} and hither came Mary to visit Elizabeth. {#Lu 1:39}

Ver. 23. **And they bare it between two.]** *Christum utrique portamus, ut botrum Israelitae, tum illi qui adventum Christi antecesserunt, tum nos, &c.* So Christ is borne between the believers of both Testaments.

Ver. 27. **And this is the fruit of it.**] Plutarch ^{a} tells of the Gauls, that after they had once a taste of the sweet wine of the grapes that grew in Italy, they inquired in what country such sweet wine was: and after they had understood where such grapes grew, they would never be at rest, till they had got that country. Sextus Rufus, writing of Cyprus, saith, *Cyprus famosa divitiis, paupertatem populi Rom. ut occuparetur, sollicitavit,* Cyprus by her wealth tempted the Romans to seize it into their hands. The pearls usually cast out with the flood, and gathered with the ebb, drew Caesar's affection for the conquest of Britain, as Suetonius ^{b} saith: God hath given us here a grape of the heavenly Canaan, to edge our desires.

^{a} *In Vita Camilli.*

^{b} *In Vita Caesar.*

Ver. 28. **Nevertheless the people be strong.**] Thus many amongst us wish very well to heaven, speak glorious things of it, and could gladly go to it; but there is a lion in the way: they complain, with these malcontents, of the strength of the Anakims, and the impossibility of the conquest. It is a hard thing doubtless, to watch continually against a spiritual enemy, to keep up the banks against the sea of lusts and passions; to bear daily crosses without stooping; to carry the cup of prosperity without spilling; to climb the hill of good duties without fainting; to go against the crowd without sweating; to bear the reproach of Christ without buckling, &c. But hard though it be, should we be discouraged? The sweetness of the honey makes the bears break in upon the hives, contemning the stings. The merchant refuseth no adventure for hope of gain: the hunter shrinketh at no weather for love of game: the soldier declineth no danger for desire of spoil. The sweetness of God's face, though to be seen only in the dark glass of the ceremonies, cheered up those good souls, in their hard and tedious travel to Zion. ^{#Ps 84:6, &c.}

Chapter 14

Ver. 1. **And the people wept that night.**] As being too light of belief: the lies of the spies they took for oracles.

Ver. 2. **Would God that we had died.**] Words of deep discontent, despair, and unthankfulness.

Ver. 3. **Were it not better for us to return into Egypt.**] How could that be better? It is our wisest way, to crush the very first insurrections of unruly passions (do not great storms rise out of little gusts?); to smother the smoke thereof, which else will fume up into the head, and gather into so thick a cloud, as we shall soon lose the sight of ourselves, and what is best to be done.

Ver. 4. **Let us make a captain.**] Thus they proceeded from bad to worse. Passions, like heavy bodies down steep hills, once in motion move themselves, and know no ground but the bottom. Whether this people did make them such a captain, for such a purpose, is uncertain; but howsoever their very intention of doing it, is charged upon them, as if they had done it. {#Ne 9:16,17}

Ver. 5. **Before all the assembly.**] What they said unto them see #De 1:29,30. See also on #Nu 16:15.

Ver. 6. **Rent their clothes.**] And wept, saith Sulpitius.

Ver. 9. **They are bread for us,**] q.d., We shall make but a breakfast of them. So that valiant Prince of Orange told his soldiers at the battle of Newport, when they had the sea on the one side, and the Spaniards on the other, that they must either eat up those Spaniards, or drink up that sea.

Ver. 10. **But all the congregation bade stone them.**] This is *merces mundi*, this is the fruit of *ochlocratie*, that rule of rascality, as one calls it.

Ver. 11. **Ere they believe me.**] Unbelief is the root of rebellion and apostasy. {#Heb 3:12}

Ver. 12. **And I will make of thee a greater nation.**] Here God offered Moses a private fortune, which he prudently refuseth, because God should be a loser by it. And surely, saith a divine, as God was displeas'd with Balsam for going, though he bade him go: so the Lord would not have taken it so kindly of Moses if he had taken him upon the offer he made in a time of his heat, against his people.

Ver. 13. **Then the Egyptians shall hear it.**] And they will soon make comedies out of the Church's tragedies.

Ver. 14. **And they will tell it.**] The proverb is, *Oculus et fama non patiuntur iocos*, A man's eye and his good name can bear no jests. And he {a} was no fool that said, *Negligere quid de se quisque dicat, non solum arrogantis est, sed et dissolati*, He shall pass for a proud fool that makes no matter what men say of him. God is most tender

of his glory; and we must take heed how we cast any slur upon it; for we quarter arms, as it were, with God.

{a} Cicero.

Ver. 15. **Kill all this people as one man.**] As he can quickly do, with a turn of his hand, with a nod of his head, {#Ps 80:16} with a breath of his nostrils. {#Job 4:9} He can as soon do it, as bid it be done, "whether it be done against a nation, or against a man only." {#Job 34:29}

Ver. 17. **Let the power of my Lord be great.**] In multiplying pardons, {#Isa 55:8} in passing by the many and bony, or "mighty sins of" {a} this people, such sins as none else could or would pardon: "For who is a God like unto thee, that pardoneth such iniquity?" &c. {#Mic 7:18} Hebricians have observed, that in the word *jidgal* here used in the original text, there is a great *jod*, which in numbering is ten, to show, that if the people should murmur ten times more against God than they had done, yet out of tender respect to his own great name, which would otherwise be basely blasphemed, he should pardon and spare them. {Hebrew Text Note}

{a} #Am 5:12. Heb., Bony sins, *fortia peccata*.

Ver. 18. **And by no means clearing the guilty.**] This last letter in God's dreadful name ought much to be marked. God may pardon men's sins, and yet lay it on their skin, to humble themselves, and to warn others. "Thou forgavest them, though thou tookest vengeance of their inventions." {#Ps 99:8}

Ver. 19. **According to the greatness of thy mercy.**] God's power pleaded, {#Nu 14:17} and his mercy here are the Jachin and the Boaz whereon faith resteth.

Ver. 20. **I have pardoned them,**] viz., So as not utterly, and at once, to extirpate them. I will be "as a moth" unto them, and not as a devouring lion. {#Ho 5:12,14}

Ver. 21. **But as truly as I live.**] This is an oath, as appears by comparing herewith #Ps 95:11. To blame therefore are they that use it so often.

All the earth shall be filled.] I will make me a great name abroad; and even of those maidservants, the heathens, which thou hast

spoken of, shall I be had in honour, as he said in another case. {#2Sa 6:22}

Ver. 24. **Because he had another spirit.**] Let us go up and possess it, saith he. {#Nu 13:30} As if it were no more than to go and see and conquer. {a} A free spirit is enkindled with that which quencheth others: as when a bowl runs downhill, every bounce quickens it, whereas if uphill, it would slug it.

And hath followed me fully.] Heb., Hath fulfilled after me. {b} A metaphor from a ship under sail, carried strongly with the wind, as fearing neither rocks nor sands.

And his seed.] Personal goodness is profitable to posterity. Who would not serve such a Lord?

{a} *Veni, Vidi, Vici.* I came, I saw, I conquered!

{a} Implevit post me.

Ver. 25. **Now the Amalekites.**] There was but a mountain between: so they were close by the Promised Land, and yet could not enter because of unbelief. Thou art not far from God's kingdom? the greater is thine unhappiness, that fallest from so high hopes.

By the way of the Red Sea.] Since you have such a mind to it, you shall have enough of it. "The backslider in heart shall be *filled* with his own ways." {#Pr 14:14}

Ver. 28. **So will I do to you.**] God took them at their words: so he may well do our desperate swearers, since the mercy they desire God to show is to damn them. This self-cursing seldom escapeth God's visible vengeance: witness those Jews of old, who cried, "His blood be on us," &c., besides many others of late that might be instanced. Mr Perkins tells of certain English soldiers in King Edward VI's time, who were cast upon the French shore by a storm, in which stress they went to prayer, that they might be delivered; but one soldier among the rest, instead of praying, cried out, Gallows take thy right, or claim thy due: when he came home he was hanged indeed. So was Sir Gervaise Ellowayes, Lieutenant of the Tower in King James' time, whose usual word at his playing at cards and dice had been, as he sorrowfully confessed at the gallows, I would I might be hanged if it be not so or so. {a}

{a} *Looking glass for Malignants.*

Ver. 29. **Your carcasses shall fall.**] *Cadaver a cadendo;* πρωμα παρα το πιπτειν. Who knows whether God purpose not to wear out this generation, that hath been defiled with the superstitions of the land we live in, that we may not see the good that he will bring upon this Church!

Ver. 34. **My breach of promise,**] *i.e.,* Ye shall find to your cost, what it is to charge me with breach of promise, through unbelief.

Ver. 39. **Mourned greatly.**] God gave them somewhat to cry for.

Ver. 40. **We have sinned.**] Here was confession of sin, without confusion for sin. So was that of Saul. {#1Sa 15:30}

Ver. 45. **And smote them.**] To be out of God's precincts, is to be out of his protection.

Chapter 15

Ver. 2. **When ye be come into the land.**] God, who in the midst of judgment remembereth mercy, and suffereth not his whole wrath to arise, seals up his love again to these recent revolters: and although he led them in and out, backward and forward, in that terrible wilderness, as if he had been treading a maze; yet he here gives them new directions what to do, when they, that is their children, came into the land of Canaan. Yea, he further tells them that he will smell a sweet savour of the herd, and of the flock; and is pleased to enlarge and explain some laws formerly delivered, in token of his reconciliation to them. So he renewed his favour to his relapsed spouse, now returning unto him, {#So 5:3,6:4,5, &c.} and to his disciples, that had basely forsaken him, by giving them a new commission to execute the ministerial function. {#Joh 20:21}

Ver. 4. **Bring a meat offering.**] As an appendix to the other sacrifices. These following laws were given likely during their so long station at Kadesh. {a}

{a} Abulens.

Ver. 5. **For a drink offering.**] These drink offerings of wine signified that the saints must be most ready and cheerful to offer themselves up to God in martyrdom, as a drink offering, for the testimony of their faith, and for the service and ministry of the Church, as Paul, {#Php 2:17 2Ti 4:6} and many martyrs, who went as

willingly to *die* as to *dine*. One of them called it his *wedding day*, and invited his friends thereunto: others, filled with the Holy Ghost, so rejoiced, that they were misjudged by their adversaries to be drunk with wine, wherein is excess, as Morgan falsely objected to Mr Philpot in a conference. {a}

{a} *Act. and Mon.*, fol. 1653.

Ver. 20. **Ye shall offer up a cake.**] As a homage penny, as acknowledging God the chief Lord of all; and as craving his leave to partake of his creatures.

Ver. 22. **And if ye hath erred and not observed.**] Not serving of God, not sacrificing, is a sin. {#*Mal 3:8 Ec 9:2*} Not robbing only, but the not relieving of the poor, was the rich man's ruin. {#*Lu 16:21*} Omission of diet breeds diseases, so doth omission of duty; and makes work for hell, or for the physician of our souls.

Ver. 24. **By ignorance.**] Or, Infirmitiy; incogitancy; inadvertency. For such there is a pardon, of course, ready sealed by God in Christ: else we might die in our sins, while the pardon is providing.

Ver. 30. **But the soul that doeth aught presumptuously.**] When the heart at any time deliberates, saith a learned divine, {a} and yet that word is not sufficient to express it; but when the heart works according to its own proper inclination, and then wilfully disobeys the Lord in any commandment, certainly then it casts God away. And this is that "great transgression." {#*Ps 19:11*}

The same reproacheth the Lord.] As if he wanted either wisdom to observe, or power to punish, such as take themselves to be out of the reach of his rod. See #**Eze 20:27**.

{a} Dr Preston, *Of God's All-suff.*

Ver. 31. **That gathered sticks upon the Sabbath day.**] This he did with a high hand, as #**Nu 15:30**, in contempt of God and his law. The baser sort of people in Sweden do always break the Sabbath day, saying, that it is only for gentlemen to keep that day. {a} How much better that poor Indian in New England, who, coming by, and seeing one of the English profaning of the Lord's day, by felling of a tree, said unto him, Do you not know that this is the Lord's day? *Much machet man, i.e.,* very wicked man, what! break you God's day? {b} The best and wealthiest of the Jews, to prevent servile work

on the Sabbath day, with their own hands chop the herbs, sweep the house, cleave wood, kindle the fire, &c., on the day before. {c}

{a} Mr Abbot's Sermons.

{b} *New England's Firstfruits*, p. 4.

{c} Buxtorf. Synagog.

Ver. 38. **That they may make them fringes.**] {See Trapp on "Mt 23:5"}

A ribband of blue.] This sky coloured ribbon taught them, that though their commoration was on earth, their conversation should be in heaven. {#Php 3:20}

Ver. 40. **That ye may remember.**] Our memories are like strainers, nets, grates, that let the pure water run away, but retain mud, trash, &c. It is with us as with those in **#Ps 106:13**, "they soon forgot his works," &c., and therefore we have need of all good helps.

Chapter 16

Ver. 1. **The son of Izhar.**] And so first cousin to Moses and Aaron; for Izhar was brother to Amram their father. {#Ex 6:18}

Sons of Reuben.] Who, being next neighbours to Korah in the camp, were the sooner corrupted by him.

“*Uvae corrupta livorem ducit ab uva.*”—*Juven.*

Ver. 2. **Princes of the assembly.**] A very dangerous conspiracy: for as in a beast the body follows the head, so in that *bellua multorum capitum*, the multitude. Great men are the looking glasses of the country, according to which most men dress themselves: their sins do as seldom go unattended as their persons: height of place ever adds two wings to sin, example and scandal, whereby it soars higher, and flies much further.

Ver. 3. **Against Moses and against Aaron.**] They were against both magistracy and ministry, as our late levellers, and would have brought in anarchy, that every man might offer his own sacrifice, and do that which is good in his own eyes: *Regnum Cyclopicum*.

Ver. 4. **He fell upon his face.**] As a suppliant to them, not to proceed in their rebellion; or rather to God, not to proceed against them for their sin.

Ver. 5. **And he spake unto Korah.**] By the instinct of the Spirit, who had given into his heart a present answer to his prayer, and furnished him with this answer.

Ver. 7. **Ye take too much upon you.**] He retorts that upon them, that they had falsely charged upon him and Aaron. So doth Elias upon Ahab. {#1Ki 18:17,18} So do we worthily upon Popery, the charge of novelty. When a Papist tauntingly demanded of a Protestant, Where was your religion before Luther? he was answered, In the Bible, where yours never was. Scaliger truly and trimly told the Jesuits, *Nos non sumus novatores, sed vos estis veteratores*, We are not novellers, but you old cheaters.

Ver. 8. **Ye sons of Levi.**] He took these to task apart; as hoping, haply, to withdraw them from their purpose, and to hide pride from them, {#Job 33:17} but they proved uncounsellable, incorrigible.

Ver. 9. **Seemeth it but a small thing.**] While these ambitious Levites would be looking up to the priests, Moses sends down their eyes to the people. The way not to repine at those above us, is to look at those below us.

Ver. 10. **And seek ye the priesthood also.**] Ambition is restless and unsatisfiable; for, like the crocodile, it grows as long as it lives.

Ver. 11. **And what is Aaron?**] *q.d.*, Is it not God whom ye wound through Aaron's sides? "Saul, Saul, why persecutest thou me?" {#Ac 9:4}

Ver 12. **We will not come up.**] Sturdy rebels, ripe for destruction. See #Pr 29:1. {See Trapp on "Pr 29:1"} One perhaps had knocked off, and is therefore no more mentioned. *Satius est recurrere, quam male currere*, as that emperor said, Better stop or step back, than run on to utter ruin.

Ver. 13. **That floweth with milk and honey.**] So they falsely and maliciously speak of the land of Egypt, in derision of the land of Canaan, whereunto that praise properly belonged. Those that were born in hell know no other heaven.

Altogether a prince over us.] So their quarrel was against Moses' principality, though they pretended the priesthood only at first. If the ministry once be taken away, let the magistrate see to himself; he is next.

Ver. 14. **We will not come up,**] *sc.*, To the place of judgment. So they add rebellion to sin, and justify their treasonful practices; as did Ravalliac, Fawks, Saunders, others.

Ver. 15. **And Moses was very wroth.**] Or, Very sore grieved. He might have said, as one once did, *Felix essem si non imperitasset*, Happy had I been if I had never been in place of authority. Egypt is said by Seneca to have been *loquax et ingeniosa in contumeliam praefectorum provincia, in qua qui vitaverit culpam non effugit infamiam*, A province apt to find fault with, and to speak hardly of their rulers, though never so innocent. These rebels had haply learned those Egyptian manners, by living so long amongst them.

I have not taken one ass from them.] Moses was not of them that follow the administration of justice as a trade only, with an unquenchable and unconscionable desire of gain. This is but robbery with authority, and justifies the common resemblance of the courts of justice to the bush, where to while the sheep flees for defence in weather, he is sure to lose part of his fleece.

Ver. 16. **Thy company.**] Or, Thy congregation, thy faction, or Church malignant, as **#Ps 26:5 Ac 19:32,40**.

Ver. 17. **And take every man his censer.**] Which they had ready provided, when first they combined to thrust themselves into the priests' office.

Ver. 18. **And stood in the door.**] Such an impudency had sin oaded in their faces, that they stood stouting it out before the Lord, and made open profession of their wickedness: there was no need to dig to find it out, *{#Jer 2:34}* for they set it, as it were, upon the cliff of the rock. *{#Eze 24:7}*

Ver. 19. **All the congregation.**] Not his own company only: for the whole multitude was too ready to favour his attempt, as he persuaded them God also would, his design being to introduce an equal popularity.

And the glory of the Lord.] Shining in the cloud over the sanctuary as at other times in like cases. *{#Nu 16:42 Nu 14:10 Ex 40:34}*

Ver. 21. **Separate yourselves.**] Good men are taken away from the evil to come. When God pulls away the pillars, what will become of the building? Lot was no sooner taken out of Sodom, but Sodom was taken out of the world.

Ver. 22. **The God of the spirits.**] The Former and Father of spirits, {#Zec 12:1 Heb 12:9} "that giveth to all ζωνν και πνοην, life and breath," {#Ac 17:25} in whose hand is the soul of all living, and the spirit of all flesh. {#Job 12:10}

Ver. 24. **Get you up from about.**] "Save yourselves from this untoward generation"; {#Ac 2:40} force yourselves from them, stave them off, as the word signifies (στελλεσθαι παραγγελλομεν, #2Th 3:6), and we charge you, in the name of our Lord Jesus Christ, to do so. *Ut scias quam aegre divellimur*; saith one.

Ver. 26. **Lest ye be consumed.**] See #Nu 16:24, {See Trapp on "Re 18:4"} Hamath fares the worse for lying so near Damascus. {#Zec 9:2} St John sprang out of the bath, where he found Cerinthus the heretic.

Ver. 27. **Came out and stood.**] As out facing Moses, and scorning the judgment threatened. *Deus quem destruit dementat*. Hardened sinners make no more of God's dreadful threatenings, than behemoth doth of iron weapons, which he esteemeth as straws.

Ver. 28. **Hereby ye shall know.**] Thus he engageth the truth and honour of his office upon a miracle. But now he that expects a miracle, is himself a miracle, saith Augustine. Let Papists brag of their lying wonders. {#2Th 2:9} We dislike not altogether that observation of Gretser the Jesuit, *Tam sterilis et deserta est Lutherana et Calviniana secta, ut diabolus ne dignetur quidem per eam aliquid fallacium et umbratilium prodigiorum aggredi, saltem frequenter et palam*. So dull and dry is the Lutheran and Calvinian sect, that the devil deigns not to work any, or not many miracles, among them, as he doth among the Catholics.

Ver. 29. **The common death of all men.**] *Ne quisquam sua morte defunctus est*, said Suetonius of Caesar's murderers. So may we say of our gun powder plotters; Your sin will find you out.

Ver. 30. **Quick unto the pit.**] Not into hell, as the Papists conclude from this text; for how could their houses and goods go down to hell? {#Nu 16:32} and who would not hope that some of them were innocent, some penitent? The punishment they suffered in being buried alive was very miserable; and so accounted by the heathens, who served their vestal virgins in this sort that had been deflowered.

Ver. 31. **As he had made an end of speaking.**] *Dictum factum*; so it is still. {#Joh 20:23} Vengeance is every whit as ready in God's hands, as in his ministers' mouths. {#2Co 10:6}

Ver. 32. **And the earth opened her mouth and swallowed them up.**] So it did a great part of Antioch, by a horrible earthquake, *anno* 527, for their horrible heresies and blasphemies there broached by the bishops, and defended by the people. So lately Pleurs in Italy.

Ver. 33. **And they perished from among.**] So the gun powder plotters here; and before them the northern rebels. That rebellion, saith one, like the bubbles, which children blow up into the air, was no sooner blown up than blown out, and fell into the eyes of those who with blasts of ambition and superstition held it up.

Ver. 34. **Lest the earth swallow us up also.**] Let the destruction of others be a terror to us, that we may wash our feet in the blood of the wicked. {#Ps 52:6} But he that is swallowed up with earth, as Korah, his ears stopped, his heart stuffed with earth, shall have earth enough when he dies, but of heaven little enough.

Ver. 35. **And there came out a fire.**] By fire they sinned, and by a fire they suffer:—

“ *Per quod quis peccat, per idem punitur ipse.*”

Ver. 37. **For they are hallowed.**] And therefore may not be turned to any other use.

Ver. 38. **These sinners against their own souls.**] So are all such as spend the span of this transitory life, after the ways of their own hearts, and thereby perish for ever. Sin is the soul's poison; yet how heartily do men feed upon it, as Tartars do upon dead horses; as the maid in Pliny did upon spiders; as the Turkish galley slaves do upon opium, an ounce whereof they will eat at once as if it were bread!

Ver. 40. **To be a memorial.**] God cannot abide to be forgotten; and they are worthily *made* examples that will not take them; as that second captain in #2Ki 1:11,12

Ver. 41. **But on the morrow.**] That after conviction they should so soon again rebel, and run away with the bit in their mouths, was prodigious contumacy.

Ver. 42. **And behold the cloud.**] *Deus εκ μηχανης.* God, as out of an engine, appears for his distressed servants.

Ver. 46. **For there is wrath.**] Moses is quick sighted, and spies it at first setting out. By how much more faithful and familiar men are with God, so much earlier do they discern his wrath.

Ver. 47. **The plague.**] Which ran as a fire in a grain field.

Ver. 48. **And he stood between.**] A clear type of Christ.

Chapter 17

Ver. 2. **Take of every one of them a rod.]** Or, Staff; the ensign of their honour, {#Nu 21:18} and of their civil authority; {#Ps 110:2 Jer 48:16,17} a sufficient witness against them, that the priesthood belonged not to them. Uzziah smarted for invading it. George, prince of Anhalt, was a singular example, *qui primus et unus ex omni Principum Germanorum numero, subditos suos ipse et viva voce et scriptis editis de via salutis erudiret*, who was the first, and the only German prince, that both by preaching and writing taught his subjects. {a}

{a} Melch. Adam.

Ver. 5. **And I will make to cease.]** But then he must do more than work miracles. For such is the habitual hardness of men's hearts, as neither ministry, nor misery, nor miracle, nor mercy, can possibly mollify. Nothing can do it, but an extraordinary touch from the hand of Heaven.

Ver. 8. **And bloomed blossoms.]** (1.) For a testimony of Aaron's calling from God, to the honour of the priesthood; (2) For a type of Christ, the branch growing out of the stem of Jesse; {#Isa 11:1} (3) For a figure of the ministry of the gospel, which although to profane persons it seem a dry, barren, and vanishing voice, yet it bloometh and flourisheth in the hearts of God's elect; -and surely fruitfulness is the best argument of our election, and that we are called of God, for not only all the plants of his setting, but the very boughs cut off from the body of them will flourish; (4.) For a lively representation of a glorious resurrection. At the French massacre, Aug. 25, 1572, in the churchyard of St Innocent at Paris, a certain bush suddenly bloomed about the middle time of that bloody day, at an unusual time of the year. {a} The Papists boasted, that God by that miracle showed his good liking of that massacre they had made. But the Protestants took it for a confirmation of their religion, and a testimony of their innocence.

{a} *Epitome Hist. Gallicae*, p. 149.

Ver. 10. **And thou shalt quite take away their murmurinus.]** Which yet would hardly be done. See on #Nu 17:5. Many men's lips, like rusty hinges, for want of the oil of grace and gladness, move not without murmuring and complaining.

Ver. 13. **Whosoever cometh anything near.**] Let them keep further off then who have no sufficient warrant. Why should they meddle with that belongs not to them? Why should they touch the tabernacle? as the Greek here hath it. The fingers of many triflers itch at this day, to be tampering with that tremendous function, the ministry: which if they forbear to touch, it is but as once Mercury is fain to spare Jupiter's thunderbolts, which he durst not steal, lest they should roar too loud, or at least burn his fingers.

Chapter 18

Ver. 1. **Shall bear the iniquity,**] i.e., The punishment of whatsoever iniquity is done in the sanctuary. Sin and punishment come under one name, as being tied together with chains of adamant: where the one dines, the other will sup; where the one is in the saddle, the other will be upon the crupper. *Nemo crimen gerit in pectore qui non idem Nemesin in tergo.* Sin doth as naturally draw and suck judgments to it, as the loadstone doth iron, or turpentine fire.

The iniquity of your priesthood.] Priests then are not angels, free from sin, as that Popish expositures dreamed, and drew from **#Ex 30:31,32**. Cajetan confesseth of the Popish prelates, that whereas by their places they should have been the salt of the earth, they had lost their savour, and were good for little else but looking after the rites and revenues of the Church. {a} John Huss complains of the priests of his age, that *Multa quae illi ordinem dicunt, omnium rerum in Christianismo confusionem pariunt,* {b} Many things that they call order, bring all into confusion. *Non arbitror inter sacerdotes multos esse qui salvi fiant,* I believe few of our priests will be saved, saith Chrysostom, {c} of those of his time. And "from the prophets of Jerusalem is profaneness gone forth into all the land"; saith Jeremiah. {#Jer 23:15}

{a} *Comment. in Matt.*

{b} *Bellum Hussiticum,* p. 9.

{c} *Hom., 3. in Act.*

Ver. 3. **And you also die.**] For your 'other men's sins' which you have not prevented or prohibited. *Qui non, cum potest, prohibet, iubet.*

Ver. 7. **As a service of gift.]** So our Saviour counts and calls his work a gift; "I have finished the work which thou gavest me to do." {#Joh 17:4} Any employment for, and about God, is a special favour, a high honour.

Ver. 9. **Which they shall render unto me.]** As a recompense for some trespass against me. {#Nu 5:8 Le 6:6}

Ver. 10. **In the most holy place,] i.e.,** In the priest s' court.

Ver. 12. **All the best of the oil.]** Heb., The fat. God can afford the ministers the best of the best, though the most now-a-days think the worst too good for them.

Which they shall offer.] Not appointing them how much, but leaving that to the people's liberality. And what that was, let Philo {a} the Jew speak, who well knew the customs of his own nation, and tells us, that all things due to the priests were paid very freely, and most cheerfully. At *haec gens debitam pecuniam lubens gaudensque depromit*, saith he; This people willingly, and with rejoicing, draw out their money for the priests, not as if they gave, but received rather, adding happy forebodings and gratulations.

{a} Philo, *De Sacerdot. Honor.*

Ver. 13. **And whatsoever is first ripe.]** See what an honourable maintenance, and liberal entertainment God himself assigneth to the Levitical priesthood. And shall the ministers of the gospel be held to hard allowance? {#Ga 6:6 1Co 9:7,9} *Ad tenuitatem beneficiorum necessario sequitur ignorantia sacerdotum.* {a}

{a} Panormit.

Ver. 14. **Every thing devoted.]** Unless devoted to some particular use. {#Le 27:28,29}

Ver. 18. **And the flesh of them shall be thine.]** And besides these here touched, they had other revenues of no small value, as their cities, suburbs, lands, {#Nu 35} that they might be encouraged in the law of the Lord. {#2Ch 31:9}

Ver. 19. **It is a covenant of salt.]** So #2Ch 13:5; that is, Inviolable, incorruptible; *non computrescens vetustate*, saith Flaccius. Pierius also tells us, that amity and friendship was symbolised by salt—*Corpora enim solidiora facit, et diutissime conservat* -for its consolidating and conserving property.

Ver. 21. **For their service which they serve.]** No man did so much as shut the doors of God's sanctuary, or kindle a fire on his altar for nought. {#Mal 1:10}

Ver. 22. **Neither must the children.]** But only God's kinsmen, the priests and Levites, as they are called, {#Le 10:3} according to some translations, or his nigh ones. So in the New Testament, others are called God's children, God's servants, God's people: ministers only are called God's men. {#1Ti 6:11 2Ti 3:17}

Ver. 31. **For it is your reward.]** Or, wages, which you dearly earn, and may justly call for. So #Lu 10:7.

Chapter 19

Ver. 2. **This is the ordinance of the law, which.]** An ordinance, a law, a commanded law: all this to show the peremptoriness of the Lord in this point, that unless we lay hold upon the blood of Christ, prefigured by this red heifer, we cannot escape the damnation of hell.

That they bring thee.] At a common charge, because for a common good. All the congregation must get them a bloody Saviour.

A red heifer.] Typing out *Christum cruentatum*, Christ covered with his own blood: {see #Isa 63:1,2} white and ruddy, as the Church says of him: {#So 5:10} *Tam recens mihi Christus crucifixus, ac si iam fudisset sanguinem.* {a} The pressure of his sufferings made him sweat great drops, or rather clods of blood, in a cold night, besides what afterwards issued from his many wounds in his head and body.

Never came yoke.] Christ never bore the yoke either of sin or servitude. He laid down his life of himself. {#Joh 10:17,18} See #Heb 9:13,14. He was not subject to any command of man. {#Lu 2:44 Joh 2:4}

{a} Luther.

Ver. 3. **To Eleazar the priest.]** To assure him of the succession of the priesthood. Besides, it was fitter he should be defiled than his father. {#Nu 19:7} Hereby also might haply be foretold, that the priests should kill Christ; but they were but our workmen, we should "look upon him whom we have pierced, and mourn over him," {#Zec 12:10} that the fountain opened for sin, and for separation from

uncleanness, {see #Nu 19:9} may be free to us, the king's bath of Christ's blood. {#Zec 13:1}

Without the camp.] Signifying, that Christ should be taken from all earthly comforts, and crucified "without the gate." {#Heb 13:12}

Before his face.] So was Christ before God's face; yea, his Father laid upon him with his own hand, and let loose all the powers of darkness at him.

Ver. 4. **Shall take of the blood with his finger.]** Not with his whole hand. Christ's blood must be touched or applied with great discretion and reverence; our practice also must be dyed in Christ's blood.

Ver. 5. **Shall he burn.]** To set forth Christ's ardent love and bitter sufferings. Love itself is a passion, and delights to express itself by suffering for the party beloved.

Ver. 6. **Cedar wood, and hyssop, and scarlet.]** Hereby was signified, that Christ, howsoever in respect of our sins he was burnt up with the fire of his Father's wrath; yet by the everlasting Spirit, whereby he offered up himself without spot to God, and by the gifts and graces of it, he was a full sacrifice of a sweet smelling savour to God to purge offences. {#Heb 9:14 Ps 51:9 Eph 5:2}

Ver. 7. **The priest shall wash his clothes.]** To show the contagion and pollution of sin, {#2Co 7:1} and imperfection of the legal priesthood.

Unclean until the evening.] So #Nu 19:8,10. We had need take time till the evening, to humble our souls, and bewail our unworthiness of the blood of Christ.

Ver. 8. {See Trapp on "Nu 19:7"}

Ver. 9. **And a man that is clean.]** Hereby is meant the Gentile purified by faith, as one well observeth. The gathering of the ashes, is the applying of the merits of Christ, and laying hold of the mystery of his kingdom. The laying up of the ashes imports that the Christian accounts Christ's merits his chief treasure. The clean place is the clean heart. Without the camp, notes, that the Gentiles were strangers from the commonwealth of Israel, &c. These ashes kept for the congregation, show the fulness of Christ's merits for all his people. When he saith, it is to make a water of separation, it notes

that our sins separate betwixt us and our God. But "now in Christ Jesus, we who sometimes were far off, are made nigh by his blood."

{#Eph 2:13}

Ver. 10. **Shall wash his clothes.**] To note, that even the nearer a Christian comes to the merits of Christ, the more he is affected with the sense of his own uncleanness; yea, he retains it till even, that is, till death.

Ver. 11. **He that toucheth.**] To teach them to observe God's curse in death, and to avoid the society of sinful men.

Ver. 16. **Shall be unclean seven days.**] {See Trapp on "Le 11:31"}

Ver. 17. **And running water.**] Signifying the ashes of Christ's merit, and the water of his Spirit. See #1Co 6:11 Joh 7:38,39.

Ver. 18. **Shall take hyssop.**] No benefit by Christ, without mortification of sin.

Chapter 20

Ver. 1. **In the first month.**] To wit, of their fortieth year, after they came out of Egypt. For from this chapter to the end of Deuteronomy, are described the passages of the last year only, of their journeying in the wilderness; little being recorded of the thirty-eight years, since the spies' report.

And Miriam died there.] A good woman, and of great use to the people in their travels. {#Mic 6:4} But once she raised a great storm against her brother's wife, {#Nu 12:1} about precedency probably: as did likewise in this kingdom Anne Starthope, Duchess of Somerset, against Katherine Parr, Queen Dowager, wife to her husband's brother, the Lord Admiral, in the days of King Edward VI. This Anne died A.D. 1587, being ninety-nine years of age. {a} Miriam could be no less likely than 130, taking her to be same that was set to watch what would become of Moses, when he was laid out in an ark of bulrushes. {#Ex 2:4}

{a} *Life of Edw. VI*, p. 81. Camd., *Elis.*, fol. 356.

Ver. 3. **And the people chode.**] Wanting both water and patience, they broke the peace with their superiors. {See Trapp on "Nu 14:15"}

Ver. 4. **And why have ye brought up.**] See how this new generation doth *patrissare* This is but the old coccysmus of those ancient

malcontents; {#Ex 17:2} so much the worse in these, because they made no better use of God's dealing with their fathers. {#Da 5:22}

Ver. 5. **Neither is there any water to drink.**] Thirst, a most eager appetite, enrageth their affections, and makes them thus hot with Moses.

Ver. 8. **Take the rod.**] God puts off their rebellion, and satisfies their thirst by a miracle.

Speak unto the rock.] He is not bidden now to smite it; as once in #Ex 17:6, which because he did unbidden, God was deeply displeased, as some are of opinion.

Ver. 9. **And Moses took the rod.**] The same rod that once smote the river, to destroy the Egyptians. The same word is a savour of life to believers, and of death to unbelievers. {#2Co 2:16}

Ver. 10. **Hear now, ye rebels.**] They could hardly hear, for the belly hath no ears, and their tongues scarce knew to utter any language but that of Samson, "Give me water, or I die." {#Jud 15:18} But why did Moses speak to them, when he should have spoken to the rock only? {#Nu 20:8} This was ill; but worse to speak so unadvisedly. He struck at the rock, and as ready almost to split against it, he makes two arguments against it. (1.) Hear now, ye rebels, q.d., Will the Lord ever give water to such rebels? (2.) Shall we give you water out of the rock? Will that ever be done To fetch fire out of a flinty rock is far more likely; but to distil water out of it, how can that be done? Lo, Moses is staggered, and now at a stand. *Adeo nihil est in nobis magnum, quod non queat minui:* {a} the strongest faith much assailed, may flag and hang the wing. The best carry their treasure but in earthen vessels, which, dashing against the rock of unbelief, *miseras rimas ducunt, &c.*, leak pitifully.

{a} Bucolch.

Ver. 11. **He smote the rock twice.**] In a great heat and pang of passion.

“ *Qui non moderabitur irae,
Infectum velit esse dolor quod suaserit, et mens.* ”—Horat.

Sometimes both grace and wit are asleep in the holiest and wariest breasts. The best may be miscarried by their passions to their cost.

Ira comes of *Ire*, say grammarians: because an angry man goes out of himself, off from his reason; and when he is pacified, he is said *redire ad se*, to come again to himself.

And the water came out abundantly.] This cleaving of the hard rock was a work of omnipotency. {#Ps 78:15} The works of God are *in contrariis medias*. {a} This rock was Christ, {#1Co 10:4} fitly compared to a rock; (1.) For despicable appearance; {#Isa 53:2,3} (2.) For exaltation and advancement; (3.) For firmness and stability; {#Mt 16:18} (4.) For scandal and offence to the wicked; {#Ro 9:33} (5.) For weight and danger. {#Mt 21:44}

And their beasts also.] The wicked, in like sort, coming to the Lord's supper, do receive there *panem Domini*, not *panem Dominum*.

{a} Luther.

Ver. 12. **Because ye believed me not.]** Ye could not conceive, and were not very willing, that I should show such favour to so undeserving a people: so measuring my thoughts by your thoughts, and my ways by your ways; {#Isa 55:8} casting me into a dishonourable mould, as it were; and this publicly, before all the people.

Therefore ye shall not bring.] So God was unto them "a God that forgiveth, and taketh vengeance of their practices," as the psalmist saith. {#Ps 99:8} Repentance may come too late in regard of temporal chastisement, as here it did. {#De 3:24-26}

Ver. 13. **And he was sanctified in them.]** By overcoming their evil with good; striking the rock for them, when he might justly have stricken them with utter destruction. Man's badness interrupteth not the course of God's goodness; "his unbelief maketh not the faith of God without effect." {#Ro 3:3}

Ver. 14. **Thus saith thy brother.]** "A brother is born for adversity"; {#Pr 17:17} and good blood will not belie itself. But "a brother offended is harder to be won than a strong city; and their contentions are like the bars of a castle." {#Pr 18:19}

Ver. 16. **Sent an angel.]** This was Christ; or, as some would have it, Moses; like as Phineas is thought to be that angel at Bochim. {#Jud 2:1}

Ver. 17. **We will not pass.**] So should a Christian bespeak the world. Let us pass through thy country; we will neither touch nor taste of thy cares, but go by the king's highway, that good old way that God hath scored out unto us, until we arrive at the key of Canaan, at the kingdom of heaven.

Ver. 18. **Thou shalt not pass.**] As fearing what so great an army once got in might do; they are not usually so easily removed. It was therefore great injustice in Pope Julius, to excommunicate and depose John, king of Navarre, as a heretic, and public enemy to the see apostolic, because being himself a peer of the realm of France, and having a great part of his patrimony in that country, he would not suffer the Spaniard, the Pope's champion, to lead an army through his country against the French, his liege lord, and deliver to him three of the strongest castles he had in his kingdom. {a}

{a} Guicciard., lib. ii.

Ver. 24. **Ye rebelled.**] In that ye smote the rock, and smote it twice: he spoke bitterly also to the people, calling them rebels, and slighting them. This is called rebellion here. Every man's heel hath some iniquity, as dirt, cleaving to it: and the greatest lamps have needed snuffers.

Chapter 21

Ver. 1. **And took some of them prisoners.**] A sore affliction, worse than any of those outward crosses that Job suffered, whose captivity therefore, as that which comprehended all the rest, God is said to have turned, {#Job 42:10} Barbarossa, the Turkish general, returned from Tunis towards Constantinople with such a multitude of poor Christian captives, shut up so close under hatches among the excrements of nature, that all the way as he went, almost every hour, some of them were cast dead overboard. {a} The late Duke of Alva, governor of Flanders, roasted some of his prisoners to death, starved others, and that even after quarter; saying, though he promised to give them their lives, he did not promise to find them meat. {b}

{a} *Turk. Hist.*, fol. 750.

{b} Grimst., *Hist. of Netherl.*

Ver. 2. **And Israel vowed a vow.**] This is the way to prevail with God, as Jacob found it, {#Ge 28:20} who is therefore called, the father of vows. Concerning VOWS, {See Trapp on "Ge 28:20".}

Ver. 3. **Delivered up the Canaanites.**] This King Arad, heartened with his former success, might—as Guicciardini saith of Charles VIII of France, in his expedition against Naples—come into the field like thunder and lightning, but go out like a snuff; more than a man at first, less than a woman at last.

Ver. 4. **Discouraged because of the way.**] So are many in their voyage towards heaven, which is an afflicted way, *τεθλιμμενη η οδος*, {#Mt 7:14} strawed with crosses. {#Ac 14:22} Indeed, if men could go to heaven in a feather bed, or pass *e coeno in coelum, a deliciis ad delicias*, feed on manchet, tread on roses, fly to heaven with pleasant wings, none should be so forward as they. But to go "through fire and through water," {#Ps 66:12} to "run with patience the race that is set before them," {#Heb 12:1} and "through many tribulations to enter into heaven," this they like not. Theotimus in Ambrose, would rather lose his sight than his sin: *Vale lumen amicum*, said he, when forbidden wine, as naught for his eyes. Beetles love dunghills better than ointments, and swine love mud better than a garden; so do swinish epicures prefer earth to heaven, &c.

Ver. 5. **This light bread.**] {See Trapp on "Nu 11:6"}

Ver. 6. **Fiery serpents.**] Heb., Seraphim; from their burning heat, whereby these ungrateful Israelites, that causelessly cried out of thirst, had somewhat given them to cry for. Their tongues, so full of deadly poison, and set on fire from hell, are now parched and scorched with venomous heat and torments, the likest hell of any other. These serpents are here called seraphims: that old serpent the devil can transform himself into an angel of light.

Ver. 7. **Pray unto the Lord.**] Prayer is the best lever at a dead lift.

Make thee a fiery serpent, / *i.e.*, The similitude of such a one; an unlikely means to effect such a cure. Yea, some write, that it is deadly for those that are stung with a serpent to look upon brass. Certain it is, that this cure was not wrought by anything in the nature of the brazen serpent, but by the institution and ordination of God, to be also a type of Christ; a noble and notable figure of Christ lifted up on the cross, {#Joh 3:14} or rather in his ordinances. {#Ga 3:1} They

that looked upon their sores, and not upon the sign, died for it; as those that looked on the sign, though but with one eye, though with but a squint eye, or but with half an eye, they were healed presently. So they that fix their eyes upon their sins only, and not upon their Saviour, despair and die; but those that look to Christ, being faithful in weakness, though weak in faith, are sure to be saved. It is but look up and live. Only look up, as they did that were wounded, weepingly, wishfully, pitifully, cravingly. See and sigh, look upon him whom you have pierced; let your sins be as so many Hazael's to you, and your hearts as so many Hadadrimmons. {#Zec 12:10,11}

Ver. 14. **In the book of the wars of the Lord.**] This book here cited by Moses, is now either lost, or at least latent. It was not any part of the Canon, -for God hath provided, that not one hair of that sacred head is diminished, -but as the chronicles of England, or some famous poem.

Ver. 16. **And I will give them water.**] Now that they murmured not, they might have anything. {#Ps 34:10} Only we must be content to wait God's time (is it fit to send for the prince by a post?), or to want that particular mercy, if God see it meet, being content that God be glorified, though we be not gratified. Surely if God saw us thus studying his share more than our own, we might have what we would, and God even think himself beholden to us, as one phraseth it.

Ver. 17. **Then Israel sang this song.**] A sign of that Christian joy. {#Isa 12:3,4}

Ver. 18. **The princes digged the well.**] Called therehence Beerelim, *i.e.*, the well of the mighty ones. {#Isa 15:8} *Nunquam vilior erat annona Romae, quam cum terram colerent iidem qui remp. regerent: quasi gauderet terra laureato vomere scilicet, et aratore triumphali.* {a}

With their staves.] Those ensigns of their honour they made to be instruments of the common good. See the Epist. Dedicat. set before my notes upon John.

{a} Plin.

Ver. 22. **Let me pass.**] {See Trapp on "Nu 20:17"}

Ver. 23. **And Sihon would not.**] He durst not trust them: men muse as they use: God had also hardened his heart, that he might come forth to fetch his own destruction. {#De 2:30} Judgment need not go to find wicked men out; they run to meet their bane.

Ver. 27. **Wherefore they that speak in proverbs.**] Or, Bywords; by way of derision, as #De 28:17 Hab 2:5. Ballad makers, petty poets, that penned popular songs, such as this was.

Ver. 30. **We have shot at them.**] Great swelling words of vanity, uttered by the conquering Amorites. How much better our Henry V, who, after his victory at Agincourt, gave strait order, that no ballad or song should be made or sung, more than of thanksgiving to God for his happy victory; and that nothing that might tend to ostentation or boasting of the valiant, or cowardly act of any, should be set forth.

{a}

{a} Dan., *Hist.*, p. 101.

Chapter 22

Ver. 1. **In the plains of Moab.**] Once of Moab, then of the Amorites, now of the Israelites. Lands and lordships often change masters; *Adeo nihil certi est in rebus humanis, &c.* In the greatness of the Turkish empire is at this day swallowed up the name and empire of the Saracens, the most glorious empire of the Greeks, the renowned kingdoms of Macedonia, Peloponnesus, Epirus, Bulgaria, Servia, Bosnia, Armenia, Cyprus, Syria, Egypt, Judea, Tunis, Algiers, Media, Mesopotamia, with a great part of Hungary, as also of the Persian kingdom, and, besides all those famous Churches spoken of in Scripture, so much in Christendom, as far exceedeth that which is thereof at this day left; yet, no doubt, time shall triumph over this so great a monarchy, when it shall but then live by fame as others now do. {a} It laboureth with nothing more already than with the weightiness of itself.

{a} *Turk. Hist.*, Preface.

Ver. 3. **And Moab was distressed.**] Or, Was irked, fretted, vexed. And yet Moab was allied to Israel, eased by them of a troublesome encroaching neighbour Sihon, and assured by them, that they would not meddle or molest them. But being of a different religion, they were carried with satanical malice against God's people, and sought

their ruin. This is the guise of graceless and absurd men, acted and agitated by the devil.

Ver. 4. **Unto the elders of Midian.**] Their neighbours and confederates. These are called the dukes of Sihon, as having been subdued by his tyranny, whereof Israel had now freed them, and meant them no hurt. {#Nu 31:8 Jos 13:21}

And Balak the son of Zippor.] A politic and potent prince, {#Mic 6:5} not more valiant than vigilant, *ingeniose nequam*, wittily wicked.

Ver. 5. **Balaam, the son of Beor.**] The devil's spelman, as one calls him, a soothsayer, or sorcerer, called a prophet, {#2Pe 2:16} as false prophets are called diviners {#Jer 27:9}

Ver. 6. **Peradventure I shall prevail.**] Hence he is said to have warred against Israel. {#Jos 24:9} He did not, because he durst not. *Sed fieri dicitur, quod tentatur, aut intenditur*; saith Ribera on #Am 9:5.

Ver. 7. **With the rewards of divination.**] Which Jude calls the wages of wickedness. {#Jude 1:11 2Pe 2:15} The Athenians complained, that Philip by his gold had corrupted the oracle of Apollo, which now did φιλιππιζειν.

Ver. 8. **As the Lord shall speak unto me.**] Good words and wishes may be found in hell's mouth; as wholesome sugar may be found in a poisoned cane, and a stone of great virtue in the head of a toad. The French have a berry which they name *Uve de spine*, the grape of a thorn.

Ver. 9. **And God came to Balaam.**] So he came to Abimelech, to Laban, &c. He never credited his word to these, as he did to the holy prophets, of whom it is said, "The word of the Lord came to them."

Ver. 13. **For the Lord refuseth.**] Like a mercenary, and one that had a month's mind to the money, he hides from them that part of the answer that might have kept them off from coming again to him, viz., Thou shalt not curse the people, for they are blessed, *Auri sacra fames*, &c.

Ver. 15. **And Balak sent yet again.**] So unwearable are wicked men in pursuing and practising their evil designs. This is check to our dulness for the good of our souls. Oh, how soon said and sated are we! Felix trembles, and yet at the same instant covets and expects a bribe from Paul, who had some occasion to expect repentance of Felix.

Ver. 17. **For I will promote thee.**] Thus Satan tempted our Saviour, {#Mt 4:8,9} and the Pope Luther, offering him a Cardinalship to hold his tongue, and proposing unto him the example of Aeneas Sylvius, who casting away his opinions, became Pope; and of Bessarion of Nice, who of a poor Calover of Trebizond, became a great renowned Cardinal, and wanted not much of being Pope. {a} But Luther answered the messenger, *Contemptus est a me Romanus et favor et furor*, I care not for the Pope's proffers of any preferment. And when one counselled to try him with money, another more wise answered, *Hem, Germana illa bestia non curat aurum*, That Dutch beast cares not for gold. But Balaam was not a man of Luther's make.

{a} *Hist. of Coun. of Trent.*

Ver. 18. **I cannot go beyond.**] *Intus Nero, foris Cato; loquitur hic ut Piso, vivit ut Gallonius: Audi, nemo melius; specta, nemo peius.* A preacher, as Quintilian saith of an orator, should be *Vir bonus dicendi peritus*, A well-spoken and well-deeded person.

Ver. 19. **Tarry also now this night, &c.**] Very loath he was to forego so fat a morsel. His mouth even watered, his fingers itched to be dealing with Balak. He therefore detains the messengers, and will try again what may be done for them.

Ver. 20. **Rise up and go.**] God answers him according to the idols of his heart; bids him go, since he was set upon it, but at his utmost peril; like as Solomon bids the young man "walk in the ways of his own heart"; {#Ec 11:9} but then follows that stinging *but*.

Ver. 21. **And saddled his ass.**] Which never runs fast enough after preferment, till horse and man and all to the devil.

Ver. 22. **And God's anger.**] *Deus saepe dat iratus quod negat propitius.*

And his two servants were with him.] This false prophet rides not without two men. God's Levite had one man. {#Jud 19:11} Oh let not ministers of the gospel be slaves to others, servants to themselves!

Ver. 23. **And the ass saw the angel.**] Which Balaam saw not; his eyes were put out with the dust of covetousness, or dazzled at least with the glittering of the promised promotions.

Ver. 24. **But the angel**] If an angel stand in the way of a sorcerer's sin, how much more ready are all those heavenly spirits to stop the

miscarriages of God's dear children! Surely as our good endeavours are oft hindered by Satan, so are our evil by good angels; else were not our protection equal to our danger, and we could neither stand nor rise.

Ver. 27. **She fell down under Balaam.]** And so "condemned" her master's "madness." {#2Pe 2:16} Polybius in his history saith, Whereas man is held the wisest of all sublunary creatures, to me he seemeth the most foolish of all. For whereas other creatures, when they have once smarted, will come no more there, -as the fox returns not rashly to the snare, the wolf to the pitfall, the dog to the club, the horse to the hole where he hath been stalked, &c., — *solus homo ab aevo ad aevum peccat fere in iisdem*; man only falls into the same offence and mischief from day to day, and will not be warned till he be utterly ruined, as it befell Balaam.

Ver. 28. **And the Lord opened the mouth of the ass.]** Fear not, therefore, thine own inability and rudeness to reply in a good cause. There is no mouth into which God cannot put words; and how oft doth he choose the weak to confound the wise

And she said unto Balaam.] The angel, some think, did speak in the ass, as the devil had done to Eve in the serpent.

Ver. 29. **I would there were a sword.]** Pity but a madman should have a sword! How much fitter for him were that rod that Solomon speaks of. {#Pr 26:3}

Ver. 32. **Because thy way is perverse.]** Thou art resolved to curse howsoever, and not to lose so fair a preferment, which he must needs buy at a dear rate that pays his honesty for it. Better a great deal lie in the dust, than rise by such ill principles. I shall shut up with that excellent prayer of Zuinglius: {a} *Deum Opt. Max. precor, ut vias nostras dirigat: ac sicubi simus Bileami in morem, veritati pertinaciter obluclaturi, angelum suum opponat, qui machaerae suae minis hunc asinum, inscitiam et audaciam dico nostram sic ad maceriam affigat, ut fractum pedem, hoc est, impurum illicitumque carnis sensum auferamus, nec ultra blasphememus nomen Domini Dei nostri.*

{a} Zuing., *Epist.*, lib. tertio.

Ver. 33. **I had slain thee.]** As thou wouldst have slain thine ass, for a less fault.

Ver. 37. **To promote thee to honour.**] But what is such honour more than a *magnum nihil*, nay a great mischief? Like the wings of a butterfly curiously painted; but they foul the fingers of those that catch it.

Chapter 23

Ver. 1. **Build me here seven altars.**] Here, in Baal's high places. {#Nu 22:41} A sinful mixture, such as was that of those mongrels {#2Ki 17:28,29} and their natural nephews, the Samaritans, {#Joh 4:5} Ambidexters in their religion, which being grosser at first, was afterward refined by Manasseh a Jewish priest—such another as Balaam—that in Alexander's time made a defection to them, and brought many Jews with him. Of Constantinus Copronymus it is said, how truly I know not, that he was neither Jew, heathen, nor Christian, *sed colluviem quandam impietatis*, but a hodge podge of wickedness. And of Redwald, king of the East Saxons, the first that was baptized, Camden reports, that he had in the same Church one altar for Christian religion and another for sacrificing to devils. And a loaf of the same leaven was that resolute Rufus, that painted God on the one side of his shield, and the devil on the other, with this desperate inscription, *In utrumque paratus*, Ready for either, catch as catch may.

Ver. 2. **And Balak did.**] Ready to conform to any religion, so he might obtain his purposes. God abhors these lukewarm neuter passives, that are *inter coelum terramque penduli*, that halt between two, that commit idolatry between the porch and the altar, with those five and twenty miscreants. {#Eze 8:16}

Ver. 3. **Stand by thy burnt offering.**] Or, Present thyself, to see if God will accept thy person.

Ver. 4. **I have prepared seven altars.**] He boasts of his devotions, and so thinks to demerit God's favour. So those hypocrites in Isaiah. {#Isa 58:3} *Non sic deos coluimus, ut ille nos vinceret*, We have not so served the gods, as that the enemy should have the better of us, said the Emperor Antonius, the philosopher.

Ver. 5. **And the Lord put a word in Balaam's mouth.**] The words thus put into his mouth, do but pass from him; they are not polluted by him, because they are not his! as the trunk through which a man speaks is not more eloquent for the speech uttered through it. Balaam did not "eat" God's word as Jeremiah did, {#Jer 15:16} nor

believe what he had spoken, as David, and after him St Paul did. {#Ps 116:10 2Co 4:13} No more did Plato, Seneca, and other heathens, in their divine sentences.

Ver. 7. **And he took up his parable.**] Or, Pithy and powerful speech, uttered in numerous and sententious terms, and taken among the heathen for prophecies or oracles: *poemata pro vaticiniis*, &c. Poets were taken for prophets, {#Tit 1:12} and poems for prophecies. Hence their στοιχομαντεια, wherein opening a book of Homer, Hesiod, &c., they took upon them, by the first verse they lighted upon, to divine. Tragedians also, for their parables, or master sentences, were highly esteemed of old, insomuch as, after the discomfit of the Athenians in Sicily, they were relieved who could repeat somewhat of Euripides.

Out of Aram.] Aram Naharim, or Mesopotamia, so called, because it is situated between those two rivers of Paradise, Tigris and Euphrates. This was Abraham's country, where, while he was in it, he "served strange gods." {#Jos 24:2}

Ver. 8. **How shall I curse?**] He had a good mind to it, but did not, because he durst not: God stood over him with a whip, as it were; the angel with a sword in his hand could not be forgotten by him. *Virtus nolentium nulla est.*

How shall I defy?] How easy a thing is it to wag a wicked tongue? to find good words in mouth of hell?

Ver. 9. **From the top of the rocks I see him.**] And have no power to hurt him. She heard me without daunting; I departed not without terror, when I opened the conspiracy against her life; howbeit, clothed with the best art I could; -said Parry the traitor concerning Queen Elizabeth. {a} Achilles was said to be *Styge armatus*, but Israel was *Deo armatus*, and therefore *extra iactum*.

Lo, the people shall dwell alone.] That they might have no meddling with the heathen. God would not have them lie near the sea coasts, for the Philistines lay between them and the sea, lest they should by commerce wax prouder, as Tyre did, {#Eze 27:3} and learn foreign fashions. See #Es 3:8. Hence Judea, though part of the continent, is called an "island." {#Isa 20:6}

{a} Camden's *Elisab.*

Ver. 10. **Let me die the death.**] But he was so far from living the life of the righteous, that he gave pestilent counsel against the lives of God's Israel: and though here, in a fit of compunction, he seem a friend, yet he was afterward slain by the sword of Israel, whose happiness he admireth, and desires to share in. {#Nu 31:8} *Carnales non curant quaerere, quem tamen desiderant invenire; cupientes consequi, sed non et sequi,* { a} Carnal men care not to seek that which they would gladly find, &c. Some faint desires, and short-winded wishes, may be sometimes found in them, but the mischief is, they would break God's chain, sunder happiness from holiness, salvation from sanctification, the end from the means; they would dance with the devil all day, and then sup with Christ at night; live all their lives long in Delilah's lap, and then go to Abraham's bosom when they die. The Papists have a saying that a man would desire to live in Italy, a place of great pleasure, but to die in Spain, because there the Catholic religion, as they call it, is so sincerely professed. And a heathen being asked, whether he would rather be Socrates, a painful philosopher, or Croesus, a wealthy king; answered, that for this life he would be Croesus, but for the life to come Socrates. Thus all men wish well to heaven's happiness; but bad men find no more comfort of it, than a man doth of the sun when it shines not in his own horizon. Balaam might here be compared to a stranger, that travelling a far country, seeth the state and magnificence of the court, and is admitted into the presence chamber, which greatly doth affect him, though himself have no part or interest in the king. {See *Trapp on "Nu 24:5"*}

{a} Bern.

Ver. 11. **What hast thou done unto me.**] Hereby it appears that Balak, in serving of God by building altars and offering sacrifices, did but serve himself upon God; as Ephraim bore "fruit to himself"; {#Ho 10:1} and "Did ye fast to me, even to me?" {#Zec 7:5}

Ver. 12. **Must I not take heed to speak.**] See how those hypocrites mock one with another. *Potest augur augurem videre, et non ridere?* {a} said Cato.

{a} Cic., *De Divinat.*, lib. ii.

Ver. 13. **From whence thou mayest see them.**] And over-look them, as they say witches do, Βασκαινειν *quasi* φαεισι καινειν; *Nescio quis teneros, &c.* In Hebrew the same word signifies both an eye and a fountain; to show, that from the eye, as a fountain, flows both sin and misery.

Ver. 16. **Put a word.**] {See Trapp on "Nu 23:5"}

Ver. 18. **Rise up, Balak.**] The greatest potentate must reverently attend to the word of God. Ehud, though a fat unwieldy man, stood up to hear a message from God. {#Jud 3:20} So did Constantine the Great, {a} and our Edward VI, hear sermons standing, and usually uncovered. {b}

{a} Euseb.

{b} Act. and Mon.

Ver. 19. **That he should repent.**] When at any time God is said to repent, it is *Mutatio rei, non Dei; effectus non affectus; facti non consilii*: it is not a change of his will, but of his work.

Ver. 20. **Behold, I have, &c.**] A bad man may bless by command from God, and he say Amen to it. The precious stone Lyncuris may issue out of the body of the lynx, an unclean and spotted beast.

Ver. 21. **He hath not beheld iniquity.**] Of this place of Scripture we may say as we did of another, This verse had been easy, had not commentators made it so knotty. The sense I like best is, that at this time, when Balak hired Balaam, there was no *peccatum flagrans*, no foul sin of that people, flaming in the eyes of God, or stinking in his nostrils; and therefore there could be no enchantment against them. {#Nu 23:23} Whence that devilish counsel of his to Balak, to set fair women afore them, to entice them to adultery and idolatry, and so to put them under God's displeasure. But what strange inferences are those from this text, that God sees no sin in his elect, that the very being of their sins is abolished out of his sight; that God is never displeased with his people, though they fall into adultery or the like sin, no not with a fatherly displeasure! &c.

Ver. 23. **Surely there is no enchantment.**] No looking for signs of good luck, as #Nu 24:1. The gates of hell shall not prevail against them.

Ver. 24. **Behold the people.**] This is chiefly true of God's peculiar people, subduing their spiritual enemies, {#Mic 5:8,9} being bold as lions.

Ver. 25. **Nor bless them at all.**] But they are blessed, and they shall be blessed, the one cursing the malice of earth and of hell.

Ver. 26. **That I must do.**] Though with no goodwill. Devils and wicked men do God's will; but oft full sore against their own.

Ver. 27. **Peradventure it will please God.**] Heb., It will be right in the eyes of God. Never think it, man. "He is not a God that hath pleasure in wickedness." {#Ps 5:4}

Ver. 28. **Unto the top of Peor.**] An idolatrous and therefore most unlikely place. {#De 3:29}

Ver. 30. **And Balak did.**] How unwearable are wicked men in their ways!

Chapter 24

Ver. 1. **He went not as at other times.**] As being resolved to curse howsoever, and without God's leave; yea, *al despito di Dio*, as that mouth of blasphemy, Pope Julius III, once said in another case; {a} to take his own course whatever came of it.

He set his face.] As fully bent to do it, and nothing should hinder him. So our Saviour Christ "steadfastly set (εστηριξε) his face to go to Jerusalem." {#Lu 9:51} He steeled his forehead against all oppositions.

{a} *Act. and Mon.*, fol. 1417.

Ver. 2. **And the spirit of God came upon him.**] A common spirit, a spirit of prophecy: "Have not we prophesied in thy name?," {#Mt 7:22} said those castaways. *In impiis quandoque sunt dona Dei, sine Deo.* God gives gifts to men, "yea to the rebellious," {#Ps 68:18} for the use of his Church. A blind man may bear a torch in his hand, whereby others may receive benefit, though himself receive none; so here.

Ver. 3. **Whose eyes are open.**] And therefore can speak it of a certainty: for what is more sure than sight? q.d., Israel shall be blessed, and I will stand to it. He is blessed, "yea, and he shall be blessed." {#Ge 27:33}

Ver. 4. **Falling into a trance.**] As was usual with the prophets; {#Ge 15:12 Da 8:17-19 2Pe 1:21} {See Trapp on "1Pe 1:21"} They were carried out of and beyond themselves. And still—

“*Amor Dei est ecstaticus, neque iuris*

Se sinit esse sui—”

Ver. 5. **How goodly are thy tents.**] It fareth with a hypocrite, as with a surveyor of lands, that taketh an exact compass of other men’s grounds, of which he shall never enjoy a foot. See #Nu 23:10.

Ver. 6. **As the trees of lign aloes.**] An odoriferous sweet smelling tree, growing in Arabia, which is said to be a country so sweet that swine cannot live in it.

Ver. 7. **His seed shall be in many waters.**] He shall sow in *locis irriguis*; as men are bid to cast their bread, their alms, upon the waters, upon the poor; as upon a well-watered soil. {#Ec 11:1} Such is the land of Egypt, watered by Nile; which makes the ground so fruitful, that they do but throw in the seed, and have four rich harvests in less than four months, -saith one that had been there. {a}

He shall be higher than Agag.] King of the Amalekites, who was then the greatest monarch of those parts, and did haply think as highly of himself as that proud prince of Tyre, {#Eze 28:2-6} or as the great Cham of Cataia, of whom it is reported that every day, after he had dined, he caused the trumpets to be sounded, by that sign giving leave to other princes of the earth to go to dinner.

{a} Blunt’s Voyage into Levant.

Ver. 8. **God brought him forth out of Egypt.**] This he tells Balak, in answer to that complaint of his. {#Nu 20:5} Behold, there is a people come out of Egypt, *q.d.*, Come they are indeed, but not of themselves, but by God, who said, "Out of Egypt have I called my son."

Ver. 9. **He lay down as a lion.**] {See Trapp on "Ge 49:9"}

And cursed is he.] Here the sorcerer pronounceth a curse upon himself; for he desired to curse Israel, and therefore in God’s account he did it.

“ *Qui, quia non licuit, non facit, ille facit.* ”—Ovid.

Ver. 10. **And he smote his hands together.**] So doth God at the covetous person, such as Balaam was. "Behold, I have smitten my hands at thy dishonest gain which thou hast made," &c. {#Eze 22:13}

Ver. 13. **I cannot go beyond.**] Here was coloured covetousness, or "a cloak of covetousness." {#1Th 2:5} {See Trapp on "1Th 2:5"} God lets out the

tedder to wicked men for a time, and then calls them back with shame enough to their task; lets them have the ball on the foot till they come almost to the goal, and then defeats them of their great hopes; as he did this sinful couple. Balak had not his will, nor Balaam his wages; God fooled them both, pulling the morsel out of their mouths, that they had well-nigh devoured.

Ver. 14. **I will advertise thee,**] viz., What to do; as he did. {#Nu 31:16} Parasites propound to princes, *suavia potius quam sana consilia*, pleasing but pestilent counsel, and so do officiously mischief them; as the dragon is said to bite the elephant's ear, and there hence to suck his blood, that being the only place that he cannot reach with his trunk to defend.

Ver. 16. **And knew the knowledge of the Most High.**] The eye may be clear while the hand is palsied. Baalam's great knowledge was but *intuitiva*, standing in speculation; it was not *directiva vitae*: he knew but by hearsay, as a blind man knows colours; his light served but to light him into utter darkness. *Neronis Quantus artifex pereo, quadrabit in te peritum, et periturum.*

Ver. 17. **I shall see him.**] So shall "every eye, and those also that pierced him," {#Re 1:7} but not as "Abraham saw him, and rejoiced"; nor as Job. {#Job 19:25,27} "The pure in heart" only "shall see him" to their comfort, as pure glass or crystal lets in the light of the sun. Some wicked men have greater common gifts than the godly; as many metals are brighter and more orient than the heavens. Yet as those metals are not so fit, either to receive or convey the light of the sun, so neither are the wicked so fit, either to take or give to others, "the knowledge of salvation by the remission of their sins."

A Star out of Jacob.] Jesus Christ the true Morning Star. {#Re 22:16 Joh 1:9} That those wise men {#Mt 2:1} had heard of, probably, either from the Chaldean sybils, or from the Jews in the Babylonish captivity, or from this prophecy of Balaam; for he was an east countryman, and uttereth here a very clear and comfortable prophecy of the Messiah, by whom himself received no benefit. Thus the Church, Christ's "garden enclosed," {#So 4:12} may be watered through a wooden gutter; the sun give comfortable light through a sluttish window; the field may be well sowed with a dirty hand; the bell calls us to the church, though it never enter itself but by the sound; the well may yield excellent water, though it have much mud, &c.

And destroy all the children of Seth.] Heb., Unwall; that is, conquer and subdue. Christ by those ram's horns, by the foolishness of preaching, pulls down strongholds. {#2Co 10:4,5}

Ver. 18. **And Edom shall be a possession.]** This was literally fulfilled in David, {#1Ch 18:13 Ps 60:8} but spiritually, and especially in Christ, {#Isa 63:1,2, &c.} who shall shortly subdue the Romish Edomite. {#2Th 2:8}

Ver. 19. **And shall destroy him.]** David in the history, {#1Ki 11:15,16} Christ in the mystery, {#Ob 1:18} even all the antichristian rout and rabble. {#Re 19:21}

Ver. 20. **First of the nations.]** Or, Principal See #Nu 24:7.

Ver. 21. **The Kenites,] i.e.,** The Midianites, {#Jud 1:16 4:11} mingled among the Amalekites, {#1Sa 15:6} for whom they are, and fare the worse, as Hamath did for Damascus. {#Zec 9:2}

Ver. 22. **Until Ashur.]** Who, together with the Jews, carried captive all the neighbouring nations. {#Jer 25:9}

Ver. 23. **Who shall live when, &c.]** The Assyrian, that rod of God's wrath, that overflowing scourge, shall take all afore him, shall bereave millions of their lives, as Caesar is said to have done; and of Mohammed, the first Emperor of the Turks, it is storied that he had been in his time the death of eight hundred thousand men {a}

{a} Turk. Hist.

Ver. 24. **From the coast of Chittim.]** Greece and Italy. These four great monarchs had their times and their turns, their ruins as well as their rise.

Ver. 25. **Returned to his place.]** Homewards he went, but stayed amongst the Midianites, and soon after came back to them, to receive money of them, saith Chazkuni, when he heard say of the plague which had been in Israel by his counsel: but as Shimei sought his servants, and lost his life, so Balaam.

Chapter 25

Ver. 1. **To commit whoredom.]** By the wicked counsel of Balaam, who knew well, that no one means hath more enriched hell than beautiful faces, and therefore taught Balak to lay this stumblingblock before the children of Israel; and is therein held by

some to have sinned against the Holy Ghost. Howsoever he goes out in a stench, as it is usually said of his master the devil.

Ver. 2. **Unto the sacrifices of their gods.**] Unto their idol feasts; for *Sine cerere et libero friget Venus*. Gluttony is the gallery that lechery walketh through.

And bowed down to their gods.] *Nemo repente fit turpissimus*: by degrees they were drawn to open idolatry. If a man's foot slip into the mouth of hell, it is a miracle if he stop ere he come to the bottom. *Principiis obsta*. Dally not with the devil; sin is very insinuating; and the old serpent, if he once get in his head, will quickly wind in his whole body.

Ver. 3. **Joined himself to Baalpeor.**] Separated himself to that shame, {#Ho 9:10} that abominable and shameless service of Priapus, as Jerome and Isidore understand it, as Maachah the mother of Asa seems to have done, {#1Ki 15:13} and other filthy persons, whose fashion was, as soon as their sacrifice was ended, to step aside into the grove of their god, and there, like brute beasts, promiscuously to satisfy their lusts, &c. *Vah scelus infandum!*

Ver. 4. **Take all the heads.**] The chieftains: their greatness might not bear them out. *Potentes potenter torquebuntur*. Hell is paved, said one of old, with the bald pates of shavellings, and with the crests of great commanders, who had ever opposed with crest and breast whatsoever stood in the way of their sins and lusts.

Ver. 5. **Unto the judges of Israel.**] Those of them that had not defiled themselves; else with what face could they punish others? or look upon those, that before their faces had been hanged up against the sun, whose destruction was for ever to be remembered? {#Mic 6:5}

Ver. 6. **In the sight of Moses.**] This man's face was hatched over with detestable impudence; he thought, it may be, that being so great a man, none durst meddle with him. Pliny {a} reports of Proculus Caesar, that by him, *viginti virgines intra dies quindecim faetum conceperunt*. Louis II of France inviting our Edward IV to the French court, *Recte erit cognate*, saith he, *iucundi vivemus et suaviter; teque oblectabis cum lectissimis faeminis*, &c. -he should have added, "But know, that for all these things thou must come to judgment": {#Ec 11:9} that would have haply allayed his lust, cooled his courage, and not have come in with his— *Adhibebo tibi Cardinalem Borbonium*; is, *quicquid peccaris, pro ea quam habet potestate*,

facile expiabit. Thou shalt take thy full pleasure, and then my cardinal shall give thee full pardon. {b}

{a} Plin, lib. vii.

{b} Comineus, lib. vi.

Ver. 7. He rose up.] A heroical act, by an extraordinary motion: as was also that of Ehud; and therefore is not to be made a rule of practice, as Burchet conceited, when by this example he held himself warranted to kill a great personage in this kingdom, whom he took to be a vicious man, and God's enemy.

Ver. 8. And thrust both of them through.] So they died in the flagrancy of their lust; as did likewise one of the Popes, taken in the act, and slain together with his harlot, by the husband of the adulteress. Mention is likewise made by William Malmesbury, of one Walter, bishop of Hereford, A. D. 1060, his offering to force his seamstress; she resisted what she might, but finding him too strong for her, thrust her shears into his belly, and gave him his deathly wound. {a}

{a} Godw., *Catal.*

Ver. 9. Twenty and four thousand.] Twenty and three thousand, saith St Paul, {#1Co 10:8} insisting only in the special punishment of the people, who were provoked to sin by that other thousand, their princes, {#Nu 25:4} and all to show, *quam frigida et ieiuna sit eorum defensio*, &c., saith Junius, {a} how poorly they plead for themselves, that think to excuse their sins by alleging the examples of their superiors.

{a} Jun., *Parallel.*

Ver. 13. Because he was zealous for his God.] Enraged, as a jealous man, with a holy hatred of sin, and inflamed with love to God, *Quem aliter amare non didicerat*, as Chrysostom speaks of Basil. *Non amat, qui non zelat*, saith Augustine. {a} He is no friend to God that is not zealous for him. To one that desired to know what kind of man Basil was, there was presented in a dream, saith the history, a pillar of fire, with this motto, *Talis est Basilius*, Basil is such a one, all on a light fire for God.

{a} *Contra Adamant.*, cap. 13.

Ver. 14. **A prince of a chief house.**] Whom yet Phineas spared not; as neither did John Baptist spare Herod; nor Nathan David; nor Bishop Lambert King Pippin, whom he freely reprov'd to his face for his adultery, A.D. 798, though he were afterwards therefore slain by the harlot's brother. {a} Odo Severus, the twenty-second Archbishop of Canterbury, A.D. 934, dealt like plainly with King Edwin, excommunicated his concubines, and caused one of them, on whom the king doted unreasonably, to be fetch'd out of the court by violence, burnt her in the forehead with a hot iron, and banished her into Ireland. {b}

{a} *Epitome Hist. Gall.*, p. 30.

{b} *Godw., Catal.*

Ver. 17. **Vex the Midianites.**] As more malicious and mischievous than the Moabites; as appears, (1.) By their detaining of Balaam, when the Moabites dismissed him in great displeasure; (2.) By the wickedness of their women, who by Cozbi may seem to have been *meretrices meretricissimae*, such as afterwards was Julia, Messalina, and that Romish Lucretia, concubine to Pope Alexander VI., of whom Pontanus, {a}

“ *Hoc tumulto dormit Lucretia nomine, sed re*

Thais, Alexandri filia, sponsa, nurus. ”

{a} *Lib. ii. tum.*

Ver. 18. **For they vex you with their wiles.**] Not with their wars; they outwit you, out smart by counterfeit courtesy, cut-throat kindness; they have deceived you into those sister sins, fornication and idolatry, which God hath so severely punished.

Chapter 26

Ver. 2. **From twenty.**] {See *Trapp on "Nu 1:3"*}

Ver. 9. **Which were famous.**] But for no goodness. Tubulus, who was the Roman praetor a little afore Cicero's time, was *homo tam proiecte improbus, ut eius nomen non hominis sed vitii esse videretur*; so wicked a wretch, that he seem'd to be wickedness itself. {a} Portius Latro calleth Catiline, *sacrarium libidinum, portentum scelerum, gurgitem et sentinam flagitiorum, &c.*, a sink

of sinfulness. And Josephus saith of Antipater, that his life was no better than a mystery of iniquity. These men were famous, or rather infamous, for their flagitious practices; notoriously naught; signally sinful.

{a} Lips., *Antiq. Lection.*

Ver. 10. **And they became a sign.**] An example of that rule, that great sins bring great plagues, as Herodotus hath it, speaking of the destruction of Troy. *Aliorum perditio, tua sit cautio*, Enjoy other men's madness, &c. *Discite iustitiam moniti*, &c. Let all that behold me beware; this was written upon the statue of Sennacherib, saith Herodotus.

Ver. 11. **The children of Korah died not.**] As being either innocent or penitent; for *Aut paenitendum, aut pereundum* {#Lu 13:3}

Ver. 44. **The family of the Jesuites.**] Serrarius will needs derive the name *Jesuites* from #Nu 26:24; it is wonder how he missed of this plainer text. Jesuites *quasi* Jashubites: like as Erasmus found friars in St Paul's time, *inter falsos fratres*, amongst the false brethren. In Salamanca a friar would prove that the name of the Virgin Mary was spoken of in #Ge 1. God called the gathering together of the waters Maria {a} Dr Poynes {b} writes, that it was foretold in the Old Testament that the Protestants were a malignant Church, alleging, {#2Ch 24:19} *Mittebatque prophetas ut reverterentur ad Dominum, quos protestantes illi audire nolebant*. We may, with far more show of reason, fetch the name of Protestants (retained also in their Douay translation) from that text than they can from this, the name of Jesuites *alias* Jebusites.

{a} Stella, *De Modo Concionandi*, cap. 6.

{b} Preface to his book *Of the Sacrament*.

Chapter 27

Ver. 3. **But died in his own sin.**] *i.e.*, By a natural and an ordinary death; not by a special plague, as that arch-rebel Korah. Death is the just hire of the least sin. {#Ro 6:23} But some evildoers God doth not only put to death, but also hangs them up in gibbets, as it were, for public notice and admonition.

Ver. 4. **Give unto us, therefore, a possession.**] This plea for a part in a land not yet conquered is a proof of their faith, and could not

but encourage others. Such a masculine faith was that of Mrs. Anne Askew, martyr, who thus subscribed her confession: Written by me, Anne Askew, that neither wisheth for death, nor feareth his might; and as merry as one that is bound for heaven. {a} I will not bid you good night—said Helen Stirk, a Scotchwoman, to her husband, at the place where they both suffered martyrdom—for we shall suddenly meet in the heavenly Canaan. {b} And was it not by the force of her faith, -that "substance of things hoped for, the evidence of things not seen," {#Heb 11:1} -that *Crispina gaudebat, cum tenebatur, cum audiebatur, cum damnabatur, cum ducibatur.* {c}

{a} *Act. and Mon.*, fol. 1128.

{b} *Ibid.*, 1154.

{c} *Aug.*, in *Psal.* cxxxvi.

Ver. 7. **And thou shalt cause the inheritance.**] Let the French defend their Salic law as they can. It was a witty essay of him who styled women the second edition of the epitome of the whole world; witness Artemisia, Zenobia, Blandina, the Lady Jane Gray (whose excellent beauty, adorned with all variety of virtues, as a clear sky with stars, as a princely diadem with jewels, gave her the style of *Eruditionis, pietatis, et modestiae delictum*), and Queen Elizabeth, in whom, besides her sex, there was nothing womanlike or weak: as if (what philosophy saith) the souls of those noble creatures had followed the temperament of their bodies, which consist of a frame of rarer rooms, of a more exact composition than man's cloth; and, if place be any privilege, we find theirs built in paradise, when man's was made out of it. Besides, "in Christ Jesus there is neither male nor female," but all are one, souls having no sexes, and whosoever are "Christ's, are Abraham's seed, and heirs according to the promise." {#Ga 3:28,29}

Ver. 11. **A statute of judgment.**] A standing law; a standard for all cases of like kind in that policy at least. For we cannot consent to Carolostadius, who contended, *in foro ius ex Mose descendum esse*, that all other national and municipal laws were to be abolished; and that all courts were now to pass sentence according to Moses' laws. *Hic non intellexit vim et naturam Christianae libertatis*, This man knew not the extent of Christian liberty, saith Melancthon.

Ver. 12. **See the land.**] It was somewhat to see; but oh how fain would he have entered the land, and could not! We shall have in

heaven not only vision, but fruition; we have it already in *capitatenure*, in Christ our head and husband, who will not be long without us, it being part of his heaven, that we shall be where he is, {#Joh 17:24} and enjoy God, which is heaven itself; whence in Scripture God is called Heaven, "I have sinned against Heaven." And I had rather be in hell and have God present, than in heaven and God absent, saith Luther. {a}

{a} *Malim praesente Deo esse in inferno, quam absente Deo in coelo. -Luth., in Gen. xxx.*

Ver. 13. **Gathered unto thy people.**] To that great panegyris, "the general assembly and church of the firstborn in heaven"; {#Heb 12:23} to that glorious amphitheatre, where the saints shall see and say, Ἰδου ο Πητρος, και ο Παυλος, &c., as Chrysostom hath it; Look, yonder is Peter, and that is Paul, &c.; we shall "sit down with Abraham, Isaac, and Jacob"; have communion with them, not only as godly men, but as Abraham, Isaac, and Jacob.

Ver. 14. **For ye rebelled.**] Sin may rebel in the saints, but not reign; neither is it they that rebel, "but sin that dwelleth in" them; dwelleth, but not domineereth.

Ver. 16. **The God of the spirits of all flesh.**] "Thou, Lord, that knowest the hearts of all men." {#Ac 1:24} {See Trapp on "Ac 1:24"} Artificers know well the nature and properties of their own work. *Deus intimior nobis intimo nostro.*

Chapter 28

Ver. 2. **My offering.**] He is owner of all; and of his own we give him. Τα σα εκ των σων, said that great emperor.

And my bread.] Called their bread for their souls; that is, the bread for their natural sustenance, common bread, when not rightly offered. So #Jer 7:21. God in scorn calls their sacrifice flesh, ordinary flesh, such as is sold in the shambles. So at the Lord's Supper impenitent communicants receive no more than the bare elements; *panem Domini*, but not *panem Dominum*. {a}

In their due season.] Which for eight and thirty years they had intermitted. Get a settlement, or Sabbath of spirit, or else God shall be but ill, if at all, served.

{a} August.

Ver. 3. **This is the offering.**] {See Trapp on "Ex 29:38"} {See Trapp on "Ex 29:39"}

Ver. 9. **And on the Sabbath day.**] Every day should be a Sabbath to the saints, in regard of ceasing to do evil, learning to do well; but on the seventh day Sabbath our devotion should be doubled. *Debet totus dies festivus a Christiano expendi in operibus sanctis*, said Robert Grossthead, Bishop of Lincoln, long since. {a} The whole Sabbath should be spent in God's service. #Ps 92:1, titled, A Psalm for the Sabbath, mentions morning and evening performances. {#Ps 92:2} Variety of duties may very well take up the whole day with delight. Besides, God gives us six whole days. Now, to sell by one measure and buy by another, is the way to a curse.

{a} In Decalog. Praecep., 30.

Ver. 11. **And in the beginning of your months.**] Thus they had their daily, weekly, monthly, yearly addresses unto God, that they might ever be in communion with him, and conformity unto him, by this continual intercourse. On the new moons they rested, {#Am 8:5} feasted, {#Isa 20:5} heard the word, &c.

Ver. 17. {See Trapp on "Ex 12:18"} {See Trapp on "Le 23:7"}

Ver. 18. {See Trapp on "Ex 12:18"} {See Trapp on "Le 23:7"}

Ver. 19. {See Trapp on "Ex 12:18"} {See Trapp on "Le 23:7"}

Chapter 29

Ver. 1. **And in the seventh month.**] This Sabbath month, as it were, had as many feasts in it as were celebrated in all the year besides. So that as the Sabbath is the queen of days, so was this of months.

It is a day of blowing.] {See Trapp on "Le 23:24"}

Ver. 7. **And ye shall have.**] See #Le 16:19, {See Trapp on "Le 16:19"}

Ver. 12. **And on the fifteenth.**] See #Le 23:34,35, &c., {See Trapp on "Le 23:34"} &c There the feasts were prescribed, and here the sacrifices belonging to them are described.

Ver. 17. **And on the second day ye shall offer twelve, &c.**] In every of these seven days sacrifices, one bullock is abated: hereby the Holy Ghost might teach them their duty, to grow in grace and increase in sanctification, that their sins decreasing, the number of

their sacrifices, whereby atonement was made for their sins, should also decrease daily. Or it might signify a diminishing and wearing away of the legal offerings, &c., as one well observeth; *Hac caeremonia significabat Deus gratiam suam de die in diem crescere, ita nempe ut minuatur vetus homo, et novus augeatur, &c.*, saith Alsted, -till the very ruins of Satan's castles be, as most of our old castles are, almost brought to ruin.

Ver. 18. **After the manner.**] That is, in manner and form aforesaid. The manner is that which makes or mars the action; as a good suit may be marred in the making, so a good duty: there may be *malum opus in bona materia*. Jehu's zeal was rewarded as an act of justice, *quoad substantiam operis*; and punished as an act of policy, *quoad modum agendi*, for the perverse end. Yea, David, for failing in a ceremony only, though with an honest heart, suffered a breach instead of a blessing. {#1Ch 15:13} Idolaters also went on in their own manner as their idol priests prescribed. "The manner of Beersheba liveth"; {#Am 8:14} that is, the form of rites of the worshipping in Beersheba, as the Chaldee paraphraseth.

Chapter 30

Ver. 1. **And Moses spake unto the heads.**] Because they were in place of judicature, and had power either to bind men to their vows or set them at liberty.

Ver. 2. **If a man vow a vow unto the Lord.**] God is the proper object of a vow. {#Ps 76:11} Papists vow to saints, both themselves, as to Francis, Austin, Dominick, &c., and other things, as pilgrimages, oblations, &c. Our Lady, as they call her, of Loretto, hath her churches so stuffed with vowed presents and memories, as they are fain to hang their cloisters and churchyards with them. {a} This is sacrilege; yea, it is idolatry.

To bind his soul with a bond.] Which none ought to do, but such as (1.) are free, or have the consent of their governors; (2.) Such as have knowledge and judgment to discern of a vow or oath; {#Ec 5:3,5} (3.) Are conscientious, as Jacob, Hannah, &c. Not such votaries as Herod, {#Mt 14:7} those assassins, {#Ac 23:14} those idolaters. {#Jer 44:27}

He shall not break his word.] If he do, he will make a great breach in his conscience and crack his comfort exceedingly. "Better not

vow than not pay." {#Ec 5:4} It is a sin as bad or worse than perjury, and God takes it heavily at men's hands. {#Jer 34:10,11}

{a} Sandys's Relation of West. Relig., sect. 4.

Ver. 4. **And her father shall hold his peace.**] *Qui tacet, consentire videtur*, a rule in civil law; silence is a kind of consent.

Then all her vows shall stand.] Provided that she vow, (1,) Such things as are lawful and warrantable by the word; for to vow to do evil is an utter abomination; {as #Ac 23:14 De 23:18} (2,) Such things as are possible and in her power, either naturally or by the assistance of God's grace promised to her: such is not the Popish vowing of virginity, since *omnes non capiant hoc*, all men cannot contain. Their vows of continency breed all manner of incontinency in their clergy.

Ver. 5. **But if her father disallow her.**] Those that vow monastical obedience renounce all duty to their parents and service to their country. Parents are our Θεοι εφεστιοι, as a heathen said, our household gods, as it were; and have power to disannul or ratify the vows of their children: but the Papists are true heirs to the Pharisees, who taught not to honour father or mother, {#Mt 15:6} and so do "make the commandment of God of none effect by their tradition." "Full well" have they done it. {#Mr 7:9} But what cannot they do? The Pope, saith Cardinal Bellarmine, {a} *potest de iniustitia facere iustitiam, ex nihilo aliquid, ex virtute vitium*; he can make righteousness of unrighteousness, something of nothing, vice of virtue; and it seems so indeed by his practice. For when the cardinals meet to choose a Pope, they make a vow, whosoever is chosen, he shall swear to such articles as they make. And Sleidan saith, {b} the Pope is no sooner chosen, but he breaks them all, and checks their insolencies, as if they went about to limit his power, to whom all power is given both in heaven and earth.

{a} Lib. iv., *De Pontif. Rom.*

{b} Sleidan, *Com.*

Ver. 6. **And if she had at all a husband.**] Hannah's vow {#ISa 1:11} was made either by the consent of her husband, or else by peculiar instinct from God.

Ver. 13. **To afflict her soul.**] This is one instance of what she may vow. She may curb wanton flesh from the use of things lawful in themselves, but harmful to her, and that by a vow, as did the Rechabites, {#Jer 35:8-10} which the devil seeing will despair; for vows are as exorcisms to allay our rebellious spirits, and as cords to hamper our treacherous hearts, when they would slip the collar, and decline the yoke. In short, a man may lawfully vow a thing that is either a part of God's worship—as to fast once a month before the sacrament, to pray so many times a day, &c.—or a furtherance thereof, -as to found a lecture, build a college, school, almshouse, give so much weekly to the poor, &c.

Chapter 31

Ver. 2. **Avenge the children of Israel.**] This is called the vengeance of Jehovah. {#Nu 31:3} The righteous Judge will not fail to avenge our unrighteous vexations, if we "commit ourselves to him in well doing." {#1Pe 4:19}

Ver. 3. **Arm some of yourselves unto the war.**] Lactantius {a} being, according to his name, a mild and gentle man, abhorred bloodshed, thought it not lawful for a just man to be a warrior, whose justice was his warfare. But this was his error; *Patres legendi sunt cum venia*; God bids here, Arm yourselves, &c. Indeed it is utterly unlawful for men wilfully to thrust themselves into unnecessary wars: and it is reported in the life of Augustine, that he would never pray for such. But when God sounds the alarm, as here, "Cursed is he that doeth this work of the Lord negligently: Cursed is he that keepeth back his sword from blood." {#Jer 48:10}

{a} *Instit.*, lib. vi. cap. 20.

Ver. 5. **Twelve thousand.**] This was no great army, but they were *Deo armati*, with whom "there is no restraint to save by many or by few." {#1Sa 14:6} How wondrously did God work by that handful of Hussites in Bohemia, when all Germany was up in arms against them by the Pope's instigation! And may it not be said of that small remnant, that now fighteth the Lord's battles in Ireland, "The Lord hath done great things for them, whereof we are glad?" Have they not been "helped with a little help indeed?" {#Da 11:34} The more is our shame, that send them no more.

Ver. 6. **Them and Phinehas.**] Not without Joshua, the general (though not here mentioned), the mighty conqueror of all Israel's enemies that rose up and resisted them: famous is he for his faithfulness and fortitude, *In cognoscendis rebus bellicis perspicax, in agendo solers: noverat optime insidias facere, proelium committere, victoria uti, &c.*, as Dio saith {a} of Decebalus, king of the Daci, in Domitian's days: *i.e.*, Well skilled in warlike businesses, and diligent in despatching them; He knew well how to lay an ambush, worst an enemy, use a victory, &c.

{a} Dio, in *Domitiano*.

Ver. 8. **And Zur.**] The father of Cozbi, that noble harlot. *Dignitas in indigno est ornamentum in luto. Sedes prima, et vita ima*, is but golden rubbish, eminent infamy, noble dishonour.

Balaam, also, the son of Beor.] {See *Trapp on "Nu 24:25"*} Oh that God would cause the false prophets, and the unclean spirit (for whom they act, and by whom they are acted) to pass out of our land, according to his promise! {#Zec 13:2}

Ver. 9. **Took all the women.**] The Jews are a nation, to this day noted for effeminate; and yet they hold that women are of a lower creation, made for the propagation and pleasure of man; and, therefore, they suffer them not to enter their synagogues but appoint them a gallery without. {a}

{a} Blunt's *Voyage*.

Ver. 10. **And they burnt all their cities.**] For the same reason, perhaps, that our Henry VIII demolished so many monasteries, saying, *Corvorum nidos esse penitus disturbandos, ne iterunt ad cohibendum convolent*, That the crows' nests were to be utterly, destroyed, lest they should make further use of them again another time. {a} Or rather, lest sloth or covetousness should draw any of the Israelites to hide themselves in these nests, and neglect the Promised Land. See #Jud 6:1.

{a} *Diruendi sunt etiam ipsi ciconiarum nidi ne redeant*, - said Zisca Lavat. in Deuter. *Sander: Schism.*

Anglic., lib. i.

Ver. 13. **Went forth to meet them.**] As Melchisedec went forth to meet Abraham returning with victory; {#Ge 14:18} as Archbishop

Hubert met our Richard I returning from the Holy Land, (as they called it,) both of them first falling to the earth, rose again and ran into each other's arms, comforting themselves with mutual embraces, and weeping with joy. {a}

{a} Speed, *Hist.*, fol. 540.

Ver. 14. **And Moses was wroth.**] For all the joy he could not but be zealous for the Lord of hosts, when he saw the train. Zeal is the cream of all the affections.

Ver. 15. **Have ye saved all the women alive.**] By whom ye have so lately sinned, and so lately suffered! "Keep thee far from an evil matter," {#Ex 23:7} *Circa serpentis antrum positus, non eris diu illaesus*, saith Isidore. We should take heed how we play about the hole of the asp, or near the den of the cockatrice. {#Isa 11:8} Sin and temptation come both under one name in the Lord's Prayer. To pray, "Lead us not into temptation," and yet to run upon the occasion of sin, is to thrust a finger into the fire, and then pray not to be burnt. These Israelites should have said to those Midianitish housewives, as those in Isaiah did to their idols, "Get you hence," Avaunt; they should have here been as cautious as they were in other cases. For being forbidden to make covenants with the Gentiles, they also abstained from drinking with them, because that was a ceremony used in striking of covenants, and so it might have drawn them on thereunto. Our dallying with the occasions of sin, doth usually tempt the devil to tempt us.

Ver. 18. **That have not known a man.**] As far as they could conjecture by their age. But the way of a man with a maid, is one of Solomon's secrets. {#Pr 30:19} Of Rebecca it is noted, that she went for a maid, and she was so. {#Ge 24:16} But Quartilla, the strumpet in Petronius, was not ashamed to say, *Iunonem meam iratam habeam, si unquam me meminerim virginem fuisse*, {a} That she could not remember that ever she was a maid. And what a base slander was that cast upon our religion by an impudent Jesuit, Sylvester Petrasancta, *Puellas plerumque corruptas nuptui dari in reformato Evangelio*, {b} That few maids amongst us come clear to marriage.

{a} Petron., *Satyr.*

{b} Rivetti Jesuita Vapulans.

Ver. 19. **Whosoever hath killed any person.**] War, though never so just, is the slaughter house of mankind, and the hell of this world. Homer brings in Mars, the god of battle, as most hated of Jupiter. *Bellum per antlphrasin, quia minime bellum.* "For every battle of the warrior is with confused noise, and garments rolled in blood." {#Isa 9:5} What a strange man then was Pyrrhus, King of the Epirotes, of whom Justin reports, that he took more pleasure in fighting than in reigning! And what a hard heart had Hannibal, who, when he saw a pit full of man's blood which he had spilt, cried out, *O formosum spectaculum!* O brave sight! So, *O rem regiam,* said Valesus, *i.e.,* O kingly act! when he had slain three hundred persons. And what a strange hell-hag was that queen, who, when she saw some of her Protestant subjects lying dead and stripped upon the earth, cried out, The goodliest tapestry that ever she beheld! God, that he might teach his people not to have "feet swift to shed blood," tells them here of a ceremonial uncleanness, contracted by killing, though an enemy, devoted by him to destruction.

Ver. 23. **And all that abideth not the fire.**] We must deal with every man, saith one from this text, according to his temper; indulge them what lawfully you may. *Quod tamen accipiendum est cum grano salis.*

Ver. 49. **And there lacketh not one man of us.**] A wonderful work of God; a whole nation cut off with no loss at all. "This was the Lord's own doing, and it is marvellous in our eyes." {#Ps 118:23} Surely, if the Grecians so thankfully acknowledged to their Jupiter that overthrow they gave to the Persians, by Themistocles, and called him Ελευθεριος, their deliverer, how much more might these Israelites celebrate the unparalleled goodness of their gracious God in this so unbloody a victory!

Ver. 53. **For the men of war had taken spoil.**] And kept what they caught to themselves. The Turks, when they had taken Constantinople, wondered at the wealth thereof—which the citizens would not be drawn to part with for their own preservation—and were so enriched therewith, that it is a proverb amongst them at this day, if any grow suddenly rich, to say, "He hath been at the sacking of Constantinople." {a}

{a} *Turk. Hist.*, 347.

Chapter 32

Ver. 1. **A place for cattle.**] Fat, and fit for the purpose; like those pastures in Ireland, so fertile and abounding with sweet grass, that the people are forced to drive their cattle to some other more barren grounds, at some time of the day, lest they should over eat. See #**Mic 7:14 Jer 50:19**.

Ver. 5. **Let this land be given unto thy servants.**] An unsavoury and unseasonable motion this might seem at first, and did, even to Moses himself, as appears in the next verse. And surely it is probable that they were too much set upon that portion of earth, as Lot was upon the plain of Sodom, {#*Ge 13:10*} and was therefore soon after carried captive by the four kings, as these in the text are noted to be the first that were carried captives out of their land. {#*1Ch 5:25,26*} Strong affections cause strong afflictions; when God seeth people set upon it to have this or that, have it they may, but with an after-clap that shall dissweeten it. How was David crossed in his Absalom, Absalom in his kingdom, Amnon in his Tamar, Elkanah in his Hannah! {#*1Sa 1:5*} He loved her, and the Lord made her barren.

Ver. 11. **They have not.**] {See *Trapp on "Nu 14:24"*}

Ver. 14. **An increase of sinful men.**] A race of rebels; neither good egg nor bird; sin runs in a blood many times; ye seed of serpents, "ye generation of vipers, ye fill up the measure of your fathers' sins" {#*Mt 23:32*} Domitius, the father of Nero, foretold the wickedness of his son; for it cannot be, said he, that of me and my wife, Agrippina, any good man should be born. {a} When one complained that never father had so undutiful a child, Yes, said his son, with less grace than truth, my grandfather had.

{a} *Dio, in Vita Neron.*

Ver. 16. **We will build sheep folds.**] This was their intent at first, though Moses mistook them. There may be gross mistakes, and thereupon grievous unkindnesses, betwixt dearest friends. Cyril, and John, bishop of Antioch, objected heresy one to another, and proceeded as far as excommunication; *postea comperti idem sentire*: so did Cyril and Theodoret.

Ver. 23. **Be sure your sin will find you out.**] The guilt will haunt you at heels, as a bloodhound, and the punishment will overtake you, as it did that Popish priest in Lancashire, who being followed by one that found his glove, with a desire to restore it him, but

pursued inwardly with a guilty conscience, leapt over a hedge, plunged into a mirey pit behind it, unseen and unthought of, wherein he was drowned. Or as it did that other priest, who, having escaped the fall of Blackfriars, A.D. 1623, where two of his fellow shavelings, {a} with about a hundred more, perished, and taking water, with purpose to sail into Flanders, was cast away, with some others, under London Bridge, the boat being overturned. {b}

{a} A contemptuous epithet for a tonsured ecclesiastic.

{b} Jac. Rev., *De Vit. Pontific.*, 312.

Ver. 38. **Their names being changed.**] Out of detestation of those idols, Baal, Nebo, &c. {see #Ex 23:13 Ps 16:4 Isa 46:1} *Absit ut de ore Christiano sonet Iupiter omnipotens, et Mehercule, et Mecastor, et caetera, magis portenta quam nuraina*, saith Jerome. Heathenish gods should not be so far honoured as to be heard of out of Christian mouths, nor Popish idols neither. I myself, saith Latimer, {a} have used in mine earnest matters, to say, Yea, by the rood, by the mass, by St Mary, which indeed is naught. Some simple folk say, they may swear by the mass, because there is no such thing; and by our lady, because she is gone out of the country.

{a} *Sermon in Third Sunday in Advent.*

Chapter 33

Ver. 2. **And Moses wrote.**] Moses was *primus in historia*, as Martial saith of Salust.

Ver. 4. **For the Egyptians buried.**] As iron is very soft and malleable while in the fire, but soon after returns to its former hardness, so was it with these Egyptians. Affliction meekeneth men: hence affliction and meekness grow upon the same Hebrew root.

Ver. 29. **From Mitheah.**] Which signifies sweetness.

And pitched in Chasmonah.] Which signifies swiftness. We must also, when we have tasted of God's sweetness, use all possible swiftness in the ways of holiness; as Jacob, when he had seen visions of God at Bethel, "lifted up his feet," {#Ge 29:1, marg.} and went on his way lustily, like a generous horse after a bait, or a giant after his wine. "The joy of the Lord is your strength." {#Ne 8:10}

Ver. 38. **And died there in the fortieth year.**]

“ *Nec te tua plurima Pentheu*

Labentem textit pietas. ”

*The righteous die as well as the wicked, yea, the righteous oft before the wicked: Ωκυμοροι οι θεοφιλεις. God sends his servants to bed when they have done their work, as here he did Aaron; and as within these few days he hath done, to mine unspeakable loss and grief, my dearest brother and most faithful friend, Mr Thomas Jackson, that able and active instrument of God’s glory, while he lived, in the work of the ministry at Gloucester; the sad report of whose death, received whilst I was writing these things, made the pen, almost, fall out of my fingers, not for my own sake so much as for my country, whereof he was, I may truly say, the bulwark and the beauty, as Ambrose is said to have been "the walls of Italy": {a} Αμβροσιον οίδα μονον Επισκοπον αξιωσ καλουμενον, said Theodosius; Ambrose, whilst alive, was the only minister, to speak of, that I knew in the whole country. And *dilexi virum, qui cum corpore solveretur, magis de ecclesiarum statu, quam de suis periculis angebatur*; said the same emperor of the same Ambrose; I could not but love the man, for that when he died, his care was more for the churches’ welfare than for his own. I can safely say the same of the man in speech, without offence to any be it spoken; and I greatly fear lest, as the death of Ambrose forebode the ruin of Italy, so that it bodes no good to us, that God pulls such props and pillars out of our building. But this by way of digression, to satisfy my great grief for so dear a friend deceased, as David did for his brother Jonathan, and made him an epitaph. {#2Sa 1:17}*

{a} Paulin. Nolan., in *Vita Ambros.*

Ver. 41. **Pitched in Zalmonah.**] Of Zelem; signifying an image; so called because there the people, stung by fiery serpents, not by little dragons sprung out of their own bodies, as Fontunius Licetus {a} will have it, looked up to the brazen serpent, by God’s command, and were healed. {#Nu 21:5,9 Joh 3:16 1Co 10:9}

{a} *De Spontan. Vivent. Ortu.*, lib. iii. cap. 51.

Ver. 52. **Destroy all the pictures.**] Those Balaam’s blocks, those excellent instruments of idolatry; such as was the cross of Hailes,

and Cockram cross, which, if it would not serve to make a god, yet with a pair of horns clapped on his head, might make an excellent devil, as the mayor of Doncaster persuaded the men of Cockram, who came to him to complain of the joiner that made it, and refused to pay him his money for the making of it. {a}

{a} *Act. and Mon.*, 1340.

Ver. 55. **Shall be pricks in your eyes.**] The eye is the tenderest part, and soon vexed with the least mote that falls into it. These Jebusites preserved, should be notorious mischiefs to them; as the Jesuits at this day are to those Christian states that harbour them. Shall we suffer those vipers to lodge in our bosoms till they eat out our hearts? *Sic notus Ulysses?* Jesuits, like bells, will never be well tuned till well hanged. Among much change of houses in foreign parts, they have in France two famous for the accordance of their names, the one called the Bow at Nola, the other the Arrow, *la Fleche*, given them by Henry IV, whom afterwards they villanously stabbed to death. Their apostate Ferrier played upon them in this distich:—

“*Arcum Nola dedit, dedit illis alma sagttram*

Gallia; quis funem, quem meruere, dabit!”

“*Nola the bow, and France the shaft did bring;
But who shall help them to a hempen string?*”

Chapter 34

Ver. 2. **This is the land that shall fall.**] It is God that assigns us our quarters, and cuts us out our several conditions, "appointing the bounds of our habitation." {#Ac 17:26} This should make us rest contented with our lot, and, having God our portion, say howsoever, as David did, "The lines are fallen to me in pleasant places." {#Ps 16:6} It is what our Father sees fit for us.

Ver. 3. **Then your south quarter shall be.**] Judea was not above two hundred miles long, and fifty miles broad; not near the half of England by much, but far more fertile, called, therefore, *Sumen totius orbis*. And yet England is, for good cause, counted the western granary; the garden of God, whose valleys are like Eden, whose hills are as Lebanon, whose springs are as Pishgah, whose rivers are as

Jordan, whose walls is the ocean, whose defence is the Lord Jehovah. {a}

{a} Speed's *Hist.*

Ver. 6. **The great sea.**] Commonly called the Mediterranean Sea, betwixt which and the Jews lay the Philistines; as now betwixt the Church and the Turk lies the Pope and his followers, Italy being the mark that the Turk shoots at. Lo, a sweet providence of God!

Ver. 8. **Unto the entrance of Hamath.**] Called Hamath the great, {#Am 6:2} affecting haply to be held the greatest village, as the Hague in Holland doth, and remains therefore unwall'd.

Ver. 12. **It shall be at the salt sea.**] That is, the Lake of Sodom, called also Asphaltites, and the Dead Sea. Josephus saith, that an ox, having all his legs bound, will not sink into the water of this sea, it is so dense.

Ver. 17. **Eleazar the priest.**] Pointing to the High Priest of the new covenant, by whom we have entrance into the promised inheritance, whither he is gone before to prepare a place for us, and hath told us, that in his "Father's house are many mansions," room enough.

Chapter 35

Ver. 2. **Suburbs.**] These were for pasture, pleasure, and other country commodities, not for tillage; for the Levites were to have no such employment. {#Nu 18:20,24}

Ver. 6. **That he may flee thither.**] All sins then are not equal, as the Stoics held; neither are all to be alike punished, as by Draco's laws they were, in a manner. Those laws were said to be written, not with black, but with blood, because they punished every peccadillo almost with death, as idleness, stealing of pot herbs, &c. Aristotle gives them this small commendation, that they are not worth remembrance, but only for their great severity.

Ver. 7, **Shall be forty and eight cities.**] Thus the Levites were dispersed throughout the land for instruction of the people; so ought ministers of the gospel, who are fitly called the salt of the earth, that being sprinkled up and down, may keep the rest (as flesh) from rotting and putrifying.

Ver. 8. **From them that have many ye shall give.**] By the equity of this proportion, the richer are bound to give more to the minister's maintenance than the poorer. Let this be noted by those that refuse to

give anything to their ministers, because they have not those things, the tithes whereof the law requires for this purpose. See #Ga 6:6,

{See Trapp on "Ga 6:6"}

Ver. 15. **Shall be a refuge.**] Christ is our asylum, to whom running for refuge, when pursued by the guilt of an evil conscience, we are safe; none can take us out of his hands; if we be in Christ the Rock, temptations and oppositions, as waves, dash upon us, but break themselves.

Ver. 16. **So that he die.**] Though he had no intent to kill, yet because he should have looked better to it, he is a murderer; he smote him purposely and presumptuously, and the man dies of it. King James was wont to say, that if God did leave him to kill a man (though beside his intention), he should think God did not love him.

Ver. 18. **The murderer shall surely be put to death.**] This is *ius gentium*. The Turks' justice in this case will rather cut off two innocent men, than let one offender escape. The Persians punish theft and manslaughter so severely, that in an age a man shall hardly hear either of the one or the other. {a} A severity fit for Italy, where they blaspheme oftener than swear, and murder more than revile or slander {b} (like the dogs of Congo, which, they say, {c} bite, but bark not): and no less fit for France, where within ten years six thousand gentlemen have been slain, as it appears by the king's pardons. {d} Byron, Lord high-Marshal of France, and Governor of Burgundy, slew a certain judge for putting to death a malefactor, whom he had commanded to be spared; for this he sued a pardon, and had it: but not long after he turned traitor to his prince that had pardoned him, and was justly executed. {e}

{a} Cartwr., *Travels*.

{b} *Spec. Europ.*

{c} Purchas.

{d} *Les ombres des defunde sieurs de Villemor.*

{e} *Epitome Hist. Gall.*, p. 275.

Ver. 21. **He shall surely be put to death.**] And yet the Papists allow wilful murderers also to take sanctuary; who should, as Joab was, be taken from the altar to the slaughter. Their hatred to Protestants is so deadly, that they hold us unworthy to live on God's ground, fit for nothing but fire and faggot; yea, they send us to hell without bail or surety, as worse than Turks or Jews. They tell the people, that

Geneva is a professed sanctuary of all roguery; that in England the people are grown barbarous, and eat young children, that they are as black as devils, &c.

Ver. 23. **Or with any stone.**] As at the funeral solemnities of Queen Anne, a scholar was slain by the fall of a letter of stone, thrust down from the battlements of the Earl of Northampton's house, by one that was a spectator.

Ver. 25. **Unto the death of the high priest.**] Because he was amongst men, the chief god on earth, and so the offence did most directly strike against him. Or rather, because the high priest was a type of Christ: and so this release was a shadow of our freedom and redemption by the death of Christ.

Chapter 36

Ver. 1. **And spake before Moses.**] Who was their common oracle to inquire of in all doubtful cases. Like as at Rome, C. Scipio Nasica, whom the senate, by way of honour, called Optimus, had a house in the high street assigned him at the public charge, *Quo faeilus consuli posset*, that any man might go to him for counsel. And surely, as the Roman general never miscarried so long as he followed the advice of Polybius, his historian; so neither did or could this people do amiss, if ruled by Moses, who was the mouth of God. {#Nu 36:5}

Ver. 6. **To whom they think best.**] See #Ge 24:57,58, {See Trapp on "Ge 24:57"} {See Trapp on "Ge 24:58"}

Ver. 7. **Shall keep himself to the inheritance.**] This was an excellent law to cut off quarrels, strifes, and law suits, and to frustrate those *qui latrocinia intra moenia exercent*, as Columella said of the lawyers of his time.

Ver. 11. **For Mahlah, Tirzah, and Hoglah, &c.**] The name of these virgins, as one interpreter ^{a} elsewhere observeth, seem to be not without mystery. For Zelophehad, by interpretation, signifieth the shadow of fear or of dread: his first daughter, Mahlah, infirmity; the second, Noah, wandering; the third, Hoglah, turning about for joy, or dancing; the fourth, Milcah, a queen; the fifth, Tirzah, well-pleasing, or acceptable. By these names we may observe the degrees of our reviving by grace in Christ; for we all are born, as of the shadow of fear, being brought forth in sin, and "for fear of death were all our lifetime subject to bondage." {#Heb 2:15} This begetteth infirmity, or

sickness, grief of heart for our estate. After which, wandering abroad for help and comfort, we find it in Christ, by whom our "sorrow is turned into joy." He communicates to us of his royalty, making us "kings and priests unto God his Father"; and we shall be presented unto him glorious, "and without blemish." {#Eph 5:27} So the Church is beautiful as Tirzah. {#So 6:4}

{a} Mr Ainsworth.

Deuteronomy

Chapter 1

Ver. 1. **These be the words which Moses spake.**] And surely he spake much, if he spake, as some cast it up, this whole Book in less than ten days' space. Certain it is that he spake here, as ever, most divinely, and like himself, or rather beyond himself—the end of a thing being better, if better may be, than the beginning thereof, {#Ec 7:8} as good wine is best at last; and as the sun shines most amiably when it is going down. This book of the law it was that the king was to write out with his own hand, {#De 17:18,19} that it might serve as his manual, and attend him in his running library. This was that happy book that good Josiah lighting upon, after it had long laid hid in the temple, melted at the menaces thereof, and obtained of God to die in peace, though he were slain in battle. This only book was that silver brook, that precious purling current, out of which the Lord Christ, our Champion, chose all those three smooth stones, wherewith he prostrated the Goliath of hell in that sharp encounter. {#Mt 4:4,7,10} And surely, if Cicero could call Aristotle's "Politics," for the elegance of the style, and for the excellency of the matter, *aureum flumen orationis*; and if the same author durst say that the law of the twelve tables did exceed all the libraries of philosophers, both in weight and worth; how much rather is all this true of this second edition of God's law, with an addition.

Ver. 2. **There are eleven days' journey.**] So many days' march for a foot army. But Philo the Jew saith a horseman might despatch it in three days. {a}

{a} *Triduo confici potuit.*

Ver. 3. **In the eleventh month.**] And in the twelfth month of this same year he died; so that this was his swan song: *Sic, ubi fata vocant, &c.*

Ver. 4. **After he had slain Sihon.**] If Samson had not turned aside to see the lion, that not long before he had slain, he had not found the honey in the carcass. {#Jud 14:8} So, if we recognise not our dangers, deliverances, and achievements, we shall neither taste how sweet the Lord is, nor return him his due praises. To true thankfulness is

required, (1.) Recognition; (2.) Estimation; (3.) Retribution. See them all in **#Ps 116:3,7,12.**

Ver. 5. **Began Moses to declare.]** And he was not long about it. {See Trapp on "De 1:1"} A ready heart makes riddance of God's work; for being oiled with the Spirit, it becomes lithe and nimble, quick of despatch.

Ver. 6. **Long enough.]** The law is not for men to continue under, but for a time till they be fitted for Christ. {#Ga 3:16-25} Humbled they must be, and hammered for a season; sense of misery goes before sense of mercy.

Ver. 7. **Unto the great river Euphrates.]** Here are the bounds of the Promised Land; all which if they enjoy not, the fault was merely in themselves. Joshua chideth them for their slackness and dastardliness.

Ver. 8. **Go in and possess it.]** God was ready, but they were not ripe for such a mercy. So {#2Ch 20:33} the high places were not taken away; for the people had not yet prepared their hearts for such a reformation: the work was ensnarled and retarded by their unfitness. See **#Isa 59:2.**

Ver. 9. **I am not able.]** *Politici et ecclesiastici labores maximi sunt*, saith Luther. None have so hard a tug of it as magistrates and ministers. *Ισοθεοι ημεν, ει μη και πραγατα και φροντιδας και φοβους υπερ παντας τους ιδιοτευοντας ειχομεν*, said Augustus to his Livia. Had we not businesses, and cares, and fears, above any private person, we should be equal to the gods. {a}

{a} Dio Cass.

Ver. 11. **The Lord God of your fathers.]** Such holy ejaculations, such sallies of soul, and egression of affection to God and his people, are frequently found in heavenly minded men.

Ver. 12. **Hear your cumbrance.]** A prince's temples are not so compassed with a crown, as his mind besieged with cares; nor is he so lifted up with the splendour of his train, as cast down with the multitude of his fears. {See Trapp on "De 1:9"} St Paul also had the "cumber {a} of the churches." {#2Co 11:28} All care cumbered and mustered together, and that with anxiety; with the same solicitude that a man hath about his own most important business.

{a} επιστασις, μεριμνα

Ver. 15. **And officers among your tribes.]** That might put the laws in execution; which is the same to the law that the clapper is to the bell. There were in good Josiah's days' horrible abominations. And why? By the slackness of under offices. {#Zep 3:3}

Ver. 16. **Hear the causes, &c.]** Hear them out. In the Forum of Rome the accuser had six hours allotted him to accuse, the accused had nine hours to make his answer {a}

And judge righteously.] So upright was the sentence of the Areopagites in Athens, that none could ever say he was unjustly condemned; nay, both parties, as well those that are cast as they that cast, are alike contented. {b}

{a} Ulpian., in *Orat.* Demosth. de fal legat.

{b} ηπιπομενοι σπεργουσιν ομοιος τοιν κεκρατηκοσι.

Ver. 17. **Ye shall not respect persons.]** God will surely reprove you, saith Job, if you secretly accept persons. {#Job 13:10} *Aequum me utrique parti tam in disceptandis controversiis, quam in tuenda disciplina, praebebo,* said Justinian: I will hear causes without prejudicate impiety, judiciously examine them without sinister obliquity, and sincerely judge them without unjust partiality. It was the oath of the heathen judges, as the orator relates, *Audiam accusatorem et reum sine affectibus et personarum respectione:* I will hear the plaintiff and defendant with an equal mind, without affection and respect of persons. And agreeable hereunto is the oath taken by our circuit judge, as it is recorded in the Statute of the 18 of Edward III.

You shall not be afraid.] For, *Facile a iustitia deviat, qui in causis non Deum sed homines pertimescit,* saith Chrysostom: A faint hearted judge doth easily pervert justice. A man of courage he must be, a Coeur-de-lion, another Cato, *a quo nemo unquam rem iniustam petere audebat,* of whom no man ever durst desire anything unjust. This Solomon symbolised by the steps of his throne adorned with lions; the Athenian judges, by sitting in Mars Street.

For the judgment is God's.] Whose person ye bear, and in whose seat ye sit; and should therefore sit in as great, though not so slavish a fear of offending, as Olanes, in the history, sat upon the flayed skin

of his father Silannes, nailed by Cambyses on the tribunal; or, as a Russian judge that fears the boiling caldron; or the Turkish senate, when they think the great Turk to stand behind the Arras, at the dangerous door. *Cave, spectat Cato*; take heed, Cato seeth you, -was an ancient watchword among the Romans, and a great retentive from evil. How much more amongst us should *Cave, spectat Dominus*; Take heed, the Lord looks on.

Ver. 19. **That great and terrible wilderness.**] Abounding with want of all necessities, {#Jer 2:6} and surrounded with many, mighty, and malicious enemies. Such is this present evil world to those that are bound for the heavenly Canaan. Many miseries and molestations, both Satanical and secular, they are sure to meet with, this world being a place of that nature, that, as it is reported of the Straits of Magellan, {a} which way soever a man bend his course, if homeward, he is sure to have the wind against him.

{a} Heyl., *Geog.*, p. 802.

Ver. 21. **Behold the Lord.**] {See Trapp on "De 1:8"}

Ver. 22. **We will send men before us.**] Thus empty man will be wiser than God, though "man be born like a wild ass-colt." {#Job 11:12} It was unbelief that prompted them to this practice: for "they could not enter because of unbelief." Carnal policy serves the worldling, as the ostrich's wings, to make him outrun others upon earth, but helps him never a whit towards heaven.

Ver. 23. **Pleased me well.**] Seeing you were set upon it, and it would be no better.

Ver. 25. **And brought us word again.**] Joshua and Caleb did; for the rest are not here reckoned of; God counts of men by the goodness that is in them.

Ver. 27. **Because the Lord hated us.**] A gross mistake. Why should it then so greatly grieve us. that our good intentions are so much misconstrued? That is here complained of, as an argument of God's hatred, that he intended for an instance of his love. {#De 4:37 7:8} *In quo dilexisti nos?* "wherein hast thou loved us?" said those malcontents in Malachi, {#Mal 1:2} that cast the helve after the hatchet, as the proverb is, and like children, because they might not have what they would, grew sullen, and would have nothing.

Ver. 31. **As a man doth bear his son.**] Charily and tenderly, as his own heart; not hating them, as they desperately belied the Lord. {#De

1:27} "For if a man find his enemy, will he let him go well away?"
{#Isa 24:19} Will he accommodate him as God did these murmurers?
Never was any prince served in such state as they were.

Ver. 32. **Ye did not believe.**] *Sic surdo plerunque fabulam:* there was none within to make answer. "Who hath believed our report?" &c. We cannot get men to credit us.

Ver. 37. **The Lord was angry with me.**] The saint's afflictions proceed oft from love displeased, from love offended. "Fury is not in God." {#Isa 27:4}

Ver. 41. **We have sinned, we will go up.**] Temporaries are set upon sin in the very confession thereof. Unless to the confession of sin we add confusion of sin, we do nothing. {#Pr 28:13} Yet "honour me before the people," said Saul: Give me a bribe, said trembling Felix.

Ver. 46. **So ye abode in Kadesh many days.**] Many indeed; yea, many years. And here it was, or hereabouts, that they received those laws which are recorded, {#Nu 15} as also that they stoned him that gathered sticks on the Sabbath day; that Korah and his accomplices perished; that fourteen thousand seven hundred died of the plague; that Aaron's rod flourished; that Moses, seeing the people fall so fast in the wilderness, wrote **#Ps 90**, -where he telleth us that the ordinary term of man's life was reduced to seventy or eighty years, and so made shorter by half than before. All which things are thought to have happened in the last six months of the second year after their coming out of Egypt: the history of those two years only, and of the last of the forty are set forth by Moses: the intercurrent thirty seven years with their events, save only the bare names of their various stations, {#Nu 33} being passed over in silence. If men will take liberty to commit sin against God, he will make but a short story of them and their works: Lot, for instance. {#Ge 19:36}

Chapter 2

Ver. 1. **Then we turned,**] viz., When we had bought our wit, and had paid for our learning, by our late discomfiture.

Ver. 3. **Turn you northward.**] Thus God's word was their director unto all places, and in all actions. In which respect these histories of holy Scripture excel all human histories in the world, as is well observed. That which they tell us of their *Dea vivilia*, guiding passengers, &c., is a mere fiction.

Ver. 4. **Which dwell in Seir.]** To distinguish them from the Amalekites, Esau's seed too, but devoted to destruction.

And they shall be afraid of you.] Though worse afraid than hurt.

" *Hic rogo, non furor est, ne moriari, mori?*"

We read of some Jews, that at the sack of Jerusalem killed themselves lest they should be taken by the enemy.

Ver. 5. **Because I have given mount Seir.]** Thus the Most High divided to the nations their inheritance. {#De 32:8} And a man must needs have some right to his inheritance, to his portion. {#Ps 17:14} What Ananias had was his own whilst he had it, as Peter tells him; {#Ac 5:4} yet Satan had filled his heart. It is therefore a rigour to say, the wicked are usurpers of what they have, and shall be called to account for it. When the king gives a traitor his life, he gives him meat and drink that may maintain his life. That Duke of Alva is worthily taxed for a tyrant, that starved his prisoners, even after quarter; saying, though he promised to give them their lives, he did not promise to find them meat. {a} Wicked men have both a civil title to that they have, and a title before God, who will call them to account indeed at the last day, not for possessing what they had, but for abusing that possession.

{a} Grimston's *Hist. of Netherlands*.

Ver. 6. **Buy meat of them for money.]** "Money answereth all things," saith Solomon. {#Ec 10:19} Money is the monarch of the world, saith another, and bears most mastery. But that covetous Caliph of Babylon, taken by Haalon, brother to Mango the great Cham of Tartary, and commanded to eat his fill of that great wealth that he had heaped up together, found ere he died, that one mouthful of meat was more worth than a whole houseful of money. {a}

{a} *Turk. Hist.*, fol. 113.

Ver. 7. **For the Lord thy God hath blessed thee,]** viz., With money, to fetch thee in other commodities. It is the blessing of God, when all is done, that maketh rich; without this men do but labour in

the fire, labour all night and take nothing, trouble themselves to no purpose; all their endeavours are but *Arena sine calce*, sand without lime, they will not hold together, but, like untempered mortar, fall asunder; there being a curse upon unlawful practices, though men be never so industrious: as you may see in Jehoiachim. {#Jer 22:18,19}

Ver. 9. **Because I have given Ar.]** The royal city, set upon a hill. {#Nu 21:15,28} God, as a liberal Lord, gives not some small cottage or annuity, for life, to his elder servants, as great men use to do, but bountifully provides for them and theirs to many generations. Who would not serve thee then, O king of nations!

Ver. 10. **Many and tall are the Anakims.]** And if God cast out those Emims, or terrible ones, before the Moabites, will he not much more cast out these Anakims before the Israelites? *Nihil unquam ei negasse credendum est, quem ad vituli hortatur esum.* {a}

{a} Jerome.

Ver. 12. **As Israel did unto the land.]** This and some other parcels, scattered here and there, seem to have been added to Moses's words, whether by Joshua or Ezra, or some other prophet, it much matters not, after the conquest of the land of Canaan.

Ver. 14. **As the Lord sware.]** His menaces also, as well as his promises, are confirmed by oath. Let no man, therefore, think that they are spoken *in terrorem* only; but read #Zep 3:5.

Ver. 19. **Because I have given it.]** {See Trapp on "De 2:5"}

Ver. 20. **Zamzummims.]** Big and boisterous, bearing down all before them; presumptuous wicked ones they were, and yet they called themselves Rephaims, that is, physicians or preservers: such, indeed, rulers ought to be. {#Isa 3:7} The Greeks, therefore, call a king *Αναξ*, *ab ακος*, *medela*, because he is to be *ligator vulnerum*, *chirurgus*, *et Reip. medicus* -the commonwealth's surgeon and physician. {a} But such were not these Zamzummims, more than in name: *το μεν ονομα βιος*, &c., as he said of his bow, Thy name is life, but thy use is present death.

{a} Cornel. a Lapid., in #Isa 3:7.

Ver. 23. **And the Avims, which dwelt in Hazeroth.]** These are ancient things, as it is said in another case, {#1Ch 4:22} such, as whereof

there is no record but this extant in the world. Well might that Egyptian priest say to Solon, that wise man of Greece, You Greeks are very babies—*γερων δε ελληνην ουκ εστι*—neither is there an ancient writer amongst you. {a}

{a} Diod. Sic.

Ver. 26. **With words of peace.**] So the Romans, by their heralds, sent to those that opposed or wronged them, *caduceum et hastam*, a proffer of peace first: For if we princes, said our Henry VII, should take every occasion that is offered, the world should never be quiet, but wearied with continual wars.

“ *Cuncta prius tentanda, etc.*

Truncatur et artus, —

Ut liceat reliquis securum vivere membris.”

Ver. 30. **Had hardened his spirit.**] *Deus quem destruit, dementat.* God makes fools of those whom he intends to destroy.

Ver. 37. **Only unto the land.**] This kindness these Ammonites, in after ages, very evil requited, {#Am 1:13 Jer 49:1} dealing by them as that monster Michael Balbus dealt by the Emperor Leo Armenius, whom he slew the same night that this prince had pardoned and released him.

Chapter 3

Ver. 1. **Then we turned.**] How pleasant must the continuation of this holy history needs be to every good heart, out of the mouth of Moses! Methinks I see the people’s ears linked to his tongue with golden chains, as the heathens fable of their Hercules. And surely, if King Alphonsus and some others, of whom the physicians despaired, did recover health beyond all expectation, only by reading Livy, Curtius, Aventinus, &c., {a} what may we think may be done by these wholesome words, {b} these healing histories, if rightly regarded.

{a} Joh. Bodin., *De Utilita. Histor.*

{b} *λογoi υγιαινωντες.*

Ver. 2. **Fear him not.**] Though of a formidable stature. {#De 3:11} The lion is not so fierce as he is painted, saith the Spanish proverb. God will crack the hairy scalp of his enemies. {#Ps 68:21}

Ver. 5. **All those cities.**] And they were threescore. How well might Moses have been styled *πολιπορθης*? or, as King Demetrius was, Poliorcetes, the city taker?

Ver. 6. **The men, women, and children.**] The Hebrew word *מֵיָהִם*, here rendered men, written with *tsere*, signifieth *dead men*: Surely every man in his best estate, or when best underlaid, is altogether vanity, Selah. {#Ps 39:5}

Ver. 11. **Og, {a} king of Bashan, remained, / sc.,** In Bashan; and he seems to have been of the remnant of those Rephaims, whom Chedorlaomer and his company smote in Ashteroth. {#Ge 14:5 Jos 13:12}

Is it not in Rabbath?] Kept for a monument of so mighty and massy a man.

{a} The Jews fable that he escaped in the flood by riding astride on the ark!

Ver. 13. **Land of giants.**] Such as are said to be in another land, in another life. For "he knoweth not that the giants are there, and that her guests are in the depths of hell." {#Pr 9:18}

Ver. 16. **Unto the river Jabbok.**] Famous for Jacob's wrestling with God near unto it. {#Ge 32:22}

Ver. 21. **So shall the Lord.**] God hath, and, therefore, God will, is a strong medium of hope, if not a demonstration of Scripture logic.

Ver. 24. **What god is there?**] Whether deputed or reputed?

Ver. 25. **The good land.**] The "glory of all lands." {#Eze 20:6}

Goodly mountain.] Moriah likely, whereon the temple afterwards stood.

Ver. 26. **Speak no more.**] Christians must be sober in prayer. {#1Pe 4:7} Socrates, a heathen, could say, We should pray for no more but this, that good things may be given us of God, who best knoweth what is best for us to receive.

Chapter 4

Ver. 1. **The statutes and the judgments.**] By "statutes" we may understand the moral law, by "judgments" the judicial, which was fitted to the Jews: Like, as Solon being asked whether he had given the best laws to the Athenians, answered, The best that they could

suffer. As for the ceremonial law, it is called "statutes that were not good," because they commanded neither virtue nor vice in themselves, as one {a} gives the reason.

{a} Mr Weems.

Ver. 2. **Ye shall not add.**] The Jews have added their *deuteroiseis*; the Turks their *alfurta*; the Papists their unwritten verities, which they equalise, at least, to the Holy Scriptures; and so argue them of insufficiency and imperfection. {a}

{a} Οι σοφοι ημων δευτερωσι, Our wise men teach tradition See **#1Co 1:20**.

Ver. 3. **Destroyed them.**] Hanging them up in gibbets, as it were, before your eyes, to warn you.

Ver. 4. **Are alive.**] Your innocency prevailed for your safety, as it usually doth in a common defection.

Ver. 6. **For this is your wisdom.**] *Omnis sapientia hominis in hoc uno est*, saith Lactantius, {a} *ut Deum cognoscat et colat: hoc nostrum dogma, hac sententia est*: To know and do the will of God, this is the whole of man's wisdom. "The heart of the wise man is at his right hand," {#Ec 10:2} as teaching it to put things in practice, and to "prove by experience what that good, and holy, and acceptable will of God is." {#Ro 12:2}

A wise and understanding people.] The Spaniards are said to seem wise and are fools; the French to seem fools and are wise; the Portuguese neither to be wise, nor so much as to seem so; the Italians both to seem wise and to be so. But may not that of the prophet be fitly applied to them all, "Behold, they have rejected the Word of the Lord, and what wisdom is in them?" {#Jer 8:9}

{a} Lactan., *Inst.*, lib. iii, cap. 30.

Ver. 7. **Who hath God so nigh unto them.**] Yea, this was it that made them so great a nation, who otherwise were but *methemisar*, few in number. This made Moses so passionately cry out, "Happy art thou, O Israel! who is like unto thee, O people, saved by the Lord!" {#De 33:29}

Ver. 8. **So righteous.**] {See Trapp on "De 1:1"}

Ver. 9. **Only take heed.**] *Cavebis autem, si pavebis*.

Lest thou forget.] Eaten bread is soon forgotten.

Teach them thy sons.] A special help against forgetfulness; yea, this is the best art of memory. Of all things God cannot abide to be forgotten.

Ver. 10. **Specially the day.]** A high favour, and most honourably mentioned. {#Ne 9:13}

Ver. 12. **Ye saw no similitude.]** Numa the Roman lawgiver would not permit any image, whether painted or carved, to be placed in their temples, *eo quod nefas duceret praestantiora deterioribus adsimulare*, because he held it unlawful to set forth a better thing by a worse, &c. Hence it was that the Roman temples had no pictures in them for a hundred and seventy years after the building of that city. Irenaeus reproves the heretics called Gnostici, for that they carried about the image of Christ, made in Pilate's time, after his own proportion; for "to whom will ye liken God? or what likeness will ye compare unto him?" {#Isa 40:18}

Ver. 14. **Statutes and judgments.]** {See Trapp on "De 1:1"}

Ver. 15. **Take ye therefore good heed.]** These many cautions note our proneness to this evil above others. This appeareth somewhat in children so delighted with pictures, and in that idolomania of these Jews, of the eastern churches, and of the synagogue of Rome.

Ver. 16. **The likeness of male or female.]** As the blind Ethnics did, concluding their petitions with that general, *Dii, Deaeque omnes.* {a}

{a} Servius.

Ver. 17. **The likeness of any beast.]** Which was a piece of the Egyptian madness. Israel, by being there, had learned to set up one calf, Jeroboam two.

Ver. 18. **The likeness of any fish.]** As was Dagon, the god of the Philistines, whence he had his name.

Ver. 19. **All the host of heaven.]** Called the queen of heaven. {#Jer 7:18}

Should be driven.] Or, Drawn by the enticement of the devil, who is ειδωλοχαρης, saith Synisius, a great imagemonger; or by the seduction of others, or of thine own evil heart;

for *nemo sibi de suo palpet: quisque sibi Satan est*, saith a father.

Which the Lord thy God hath divided.] And shall we fight against God, as Jehu did against Jehoram, with his own servants, nay, with those things which he hath given us for common servants to us all?

Ver. 20. **But the Lord.]** Deliverance commands obedience: *Servati sumus ut serviamus*,

Ver. 21. **And swore that I should not.]** So that you have a privilege above me; only beware how you provoke him, as I did, through unbelief.

Ver. 22. **But I must die.]** This was a sore affliction to this good man, and is therefore so often mentioned. Cato Major also died three years before the destruction of Carthage, which he had so vehemently urged, and would so gladly have outlived. {a}

{a} Plut.

Ver. 24. **For the Lord thy God.]** And should therefore be served truly, that there be no halting; and totally, that there be no halving.

{#Heb 12:28,29}

Ver. 25. **And shalt have remained long.]** So that thou thinkest there is no removing thee, thou art so rooted and riveted. Nicephorus Phocas having built a mighty wall, heard from heaven, Though thou built as high as heaven, ενδον το κακον, ευαλωτος η πολις, Sin is within, all will be lost.

Ver. 28. **And there ye shall serve gods.]** As ye have made a match with mischief, so ye shall have enough of it. Ephraim is joined to idols, &c. See #Ac 7:42.

Ver. 29. **But if from thence.]** Sweet and sour make the best sauce. Promises and menaces mixed, soonest operate upon the heart. The Sun of Righteousness loves not to set in a cloud; nor the God of consolation to leave his children comfortless.

Ver. 30. **Even in the latter days.]** This is by some understood of the Messiah's days, which are the latter times of the world; {#Ho 3:5 1Co 10:11} and they believe that here is pointed at the great and last conversion of the Jews.

Ver. 32. **For ask now of the days.]** *Historiae sunt fidae monitricae;* great good use is to be made of history, -this holy history especially, whereof every word is pure, precious, and profitable.

Ver. 37. **Therefore he chose.]** He chose for his love, and then loved for his choice: after God's example, *deligas quem diligas.*

Ver. 39. **That the Lord he is God in heaven.]** A philosopher {a} could say, that God is a circle, whose centre is everywhere, whose circumference is nowhere; *ubi est Deus? quid dixi miser? sed ubi non est?* Where is God? or rather, where is not God? He is higher than heaven, lower than hell, broader than the sea, longer than the earth. *Nusquam est et ubique est, quia nec abest ulli, nec ullo capitur loco.* {b} He is nowhere, and yet everywhere; far from no place, and yet not contained in any place.

{a} Empedocles.

{b} Bernard.

Ver. 42. **That thou mayest prolong thy days.]** Hence some Lutherans {a} have gathered that God hath not determined the set period of man's days, but that it is in men's power to lengthen or shorten them. But this is against #Job 7:1 14:14 Ec 2:3 Isa 38:5,15. *Stat sua cuique dies.* Our hairs are numbered, much more our days.

That the slayer.] {See Trapp on "Nu 35:6"} {See Trapp on "Nu 35:7"} &c.

{a} Heming et alii.

Ver. 44. **And this is the law.]** That is, This that followeth in the next chapter, whereunto these verses serve for a preface.

Chapter 5

Ver. 1. **And keep, and do them.]** The difference between divinity and other sciences, is, that it is not enough to learn, but we must keep and do it; as lessons of music must be practised, and a copy not read only, but acted. "Man goeth forth to his work and to his labour until the evening." {#Ps 104:23} He must arise from the bed of sin, and go forth out of himself, as out of his house to his work and to his labour; "working out his salvation with fear and trembling," {#Php 2:12} until the evening, till the sun of his life be set.

Ver. 2. **God made a covenant with us.]** We also have the covenant, the seals, minister, &c. But, alas, are not these blessings amongst us,

as the ark was among the Philistines, rather as prisoners than as privileges, rather *in testimonium et ruinam quam salutem?*

Ver. 3. **With our fathers,** / *i.e.*, With our fathers only. Or if it be understood of all the foregoing patriarchs, then it is to be expounded by **#Ga 3:17**.

Ver. 4. **Face to face,** / *i.e.*, Openly, and immediately, by himself, and not by a messenger or mediator. Prosper's conceit was, that the Israelites were called *Iudaei*, because they received *ius Dei*.

Ver. 5. **I stood between the Lord,** / *sc.*, After the decalogue delivered by God himself out of the fire. For of that he might say, as once Joseph did to his brethren, "Behold, your eyes see that it is my mouth that speaketh unto you." *{#Ge 45:12}* And as Paul did to Philemon, *{#Phm 1:19}* "I Paul," &c., so I the Lord "have written it with mine hand, I will" require "it."

Ver. 6. **I am the Lord, &c.** *{See Trapp on "Ex 20:1"}* &c It is well observed by a reverend writer, *{a}* that the two tables of the law are in their object answerable to the two natures of Christ. For God is the object of the one, man of the other: and as they meet together in the person of Christ, so must they be united in the affections of a Christian.

{a} Mr Ley's *Pattern of Piety*.

Ver. 12. **Keep the Sabbath day.**] In this repetition of the law some things are transposed, and some words changed, haply to confute that superstitious opinion of the Jews, who were ready to dream of miraculous mysteries in every letter.

Ver. 15. **And remember that thou.**] It being a figure of our redemption by Christ, and so a fit subject for Sabbath meditations.

Ver. 18. **Neither shalt thou commit.**] Or, And thou shalt not commit, &c., and so in the following laws; to teach us that the law is but one copulative, *{a}* as the schools speak. For the sanction indeed, it is disjunctive; but for the injunction, it is copulative. The sanction is, Either do this, or *die*: but the injunction is not, Either do this or that, but Do this and that too. See **#Mt 23:2,3 Eze 18:10,11,13 Jas 2:10**. Do everything, as well as anything: to leave one sin and not another, is, with Benhadad, to recover of one disease, and to die of another.

{a} *Lex tota est una copulativa.*

Ver. 22. **These words the Lord spake.**] If human laws are εὐρημάτων θεῶν, the invention of the gods, as Demosthenes calls them, how much rather this perfect law of God that needs no alteration or addition?

Ver. 23. **Even all the heads of your tribes.**] These are called "all Israel," {#De 5:1} as being their representatives.

Ver. 25. **Why should we die?**] But why should they fear to die, since they had seen that day, that God doth talk with man, and he liveth? It is answered, that they looked upon their present safety as a wonder, but feared what would follow upon such an interview, if continued. And indeed it is still the work of the law to scare men, and to drive them to seek for a Mediator.

We shall die.] If God himself should speak to us, and from heaven, his stillest rhetoric would be too loud for us.

Ver. 27. **We will hear it and do it.**] This is well said if as well done. Many can think of nothing but working themselves to life, spinning a thread of their own to climb up to heaven by. But that will never be.

Chapter 6

Ver. 1. **Now these are the commandments.**] Moses having repeated the decalogue, begins here to explain it: and first, the first of the ten, in this present chapter: that first commandment being such, as that therein the keeping of all the other nine is enjoined, as Luther rightly observeth. {a}

{a} *Primo praecepto reliquorum omnium observantia praecipitur. — Luth.*

Ver. 2. **That thou mightest fear the Lord.**] "Fear God and keep his commandments." {#Ec 12:13} "Fear the Lord and depart from evil," {#Pr 16:6} "this is the beginning," {#Pr 1:7} and "end of all" {#Ec 12:13} This is the whole of man, or as some read it, This is the whole man {a} (*ibidem*). It is a problem in Aristotle, Why men are credited more than any other creatures? The answer is, Man alone reverenceth God. {b} *Deum si quis parum metuit, valde contemnit: huius qui non memorat beueficientiam, auget iniuriam:* Not to fear God is to slight him; as not to praise him is to wrong him, saith an ancient.

{a} *Hoc est enim totus homo.*

{b} οπι θεους νομιζει μονον.—*Fulgentius*.

Ver. 3. **That it may be well with thee.**] Respect may be had to the recompense of reward. We may make it our scope, our aim, {σκοπουντων, #2Co 4:18} though not our highest aim; Moses cast an eye when he was on his journey, {απεβλεπε, #Heb 11:26} he stole a look from glory, and got fresh encouragement.

Ver. 4. **The Lord our God is one Lord.**] One in Three, and Three in One. Here are three words answering the three persons; and the middle word, Our God, deciphering fitly the second, who assumed our nature, as Galatinus well observeth. *Echad, One*, may show the unity of essence in this plurality of persons. Others take notice that the last letter of this first word, "hear," is extraordinarily great in the Hebrew, as calling for utmost heed and attention: and so is the last letter in the word rendered "One." {See Trapp on "Ex 34:14"} This last letter, *daleth*, which usually stands for four, signifieth, say the Hebrews, that this one God shall be worshipped in the four corners of the earth. Therefore whensoever, in their synagogues, they sing or say these word of Moses, they turn their heads to the four corners of the world.

Ver. 5. **And thou shalt love.**] {See Trapp on "Mt 22:37"} This shows the impossibility of keeping the law perfectly: *Ita ut frustra sint sophistae, &c.* The true Christian counts all that he can do for God but a little of that much he owes him, and that he could gladly betem him. But what a wretched monk was that that died with these words in his mouth, *Redde mihi aeternam vitam quam debes;* Lord, pay me heaven, for thou owest it!

Ver. 6. **Shall be in thy heart.**] A Bible men should get stamped in their heads, and another in their hearts, as David had. {#Ps 119:11} Knowledge that swims in the head only, and sinks not down into the heart, does no more good than rain in the middle region doth; or than the unicorn's horn in the unicorn's head.

Ver. 7. **And thou shalt teach them diligently.**] Heb., Thou shalt whet or sharpen them, as one would sharpen a stake when he drives it into the ground: or as one would set an edge upon a knife, by oft going over the whetstone. A learned Hebrician observes a near affinity between the word here used and another word that signifies to repeat, and inculcate the same thing. {a} *Innuit studium et diligentiam, qua pueris praecepta Dei ineulari debent,* saith

Vatablus. Children should be taught the principles that they understand not: (1.) That they might have occasion much to think of the things that are so much and commonly urged; (2.) That if any extremity should come, they might have certain seeds of comfort and direction to guide and support them; (3.) That their condemnation might be more just, if having these so much in their mouths, they should not get something of them into their hearts.

{a} *Shanan, acuere, et Shanah, repetere, affines sunt.*

Ver. 8. **And thou shalt bind them.**] {See Trapp on "Mt 23:5"}

Ver. 9. **And on thy gates.**] In a foolish imitation whereof, the English Jesuits beyond sea have written on their church and college doors in great golden letters, *Iesu, Iesu, converte Angliam. Fiat, Fiat. Habent et vespae favos;* Wasps also have their honeycombs. There was within a mile of Prague a famous monastery, in the walls whereof the whole Bible was most exquisitely written in letters of gold.

Ver. 11. **When thou shalt have eaten and be full.**] Saturity oft breeds security; fulness, forgetfulness. The best, when full fed, are apt to wax wanton and will be dipping their fingers sometimes in the devil's sauce: *Ipsis opibus lascivire coepit ecclesia.* {a} The moon never suffers eclipse but at the full, and that by the earth's interposition. The young mules, when they have sucked, turn up their heels and kick at the dam.

{a} Platina.

Ver. 12. **Lest thou forget the Lord.**] Should we, with the fed hawk, forget our master? Or being full with God's benefits, like the moon, be then most removed from the sun, from whom she hath all her light? See #Pr 30:8,9. *Postquam locupletati sumus, saith Luther, hanc odiosam particulam addimus, Ego feci;* We are no sooner grown rich, but we are apt to utter that ugly word, This I may thank myself for.

Ver. 13. **And shalt swear by his name.**] An oath rightly taken, is a piece of our holy service to God, and may well be reckoned amongst our prayers and other pious performances.

Ver. 14. **Thou shalt not go**] {See Trapp on "Ex 34:14"}

Ver. 15. **A jealous God amongst you.**] Let the gods of the heathens be good fellows, our God will endure no co-rivals. He is both a jealous God, and is ever amongst us, so that our faults, our *furtas*, cannot be hid from his eyes. Now he that dares sin, though he know God looks on, is more impudent in sinning than was Absalom, when he spread a tent upon the top of the house, and went in to his father's concubines in the sight of all Israel and of the sun.

Ver. 16. **Ye shall not tempt the Lord.**] By prescribing to God, and "limiting the Holy One of Israel," as these men did at Massah. {#Ps 78:41} {See Trapp on "Mt 4:7"} {See Trapp on "Ac 5:9"} {See Trapp on "Ex 17:2"}

Ver. 17. **Ye shall diligently keep.**] So #Ps 119:4. Howbeit the most that David could do towards it, was to wish well to it. {#De 6:5}

Ver. 20. **What mean the testimonies?**] Here we have a brief catechism, which is a course and practice of singular profit. Luther scorned not to profess himself *discipulum catechismi*: and the Jesuits, by the example of our churches, do catechise their novices.

Chapter 7

Ver. 1. **And hast cast out many nations.**] God did all: "He cast out the heathen before them, and divided them an inheritance by line," &c. {#Ps 78:55} Hence Josephus calls the commonwealth of Israel Θεοκρατειαν. *Sic, Regnum Angliae, Regnum Dei.* {a}

{a} Polydor. Virgil.

Ver. 2. **Nor show mercy unto them.**] Their iniquity was now full; {#Ge 15:16} they filled the land with filthiness, from corner to corner; {#Ezr 9:11} they were ripe for the sickle, ready for the vintage of God's wrath, which now came upon them to the utmost.

Ver. 3. **Neither shalt thou make marriages with them.**] As neither with any other that were idolatots. {#Ezr 9:1,2}

Ver. 4. **For they will turn away thy son.**] As the foreign women did Solomon. {#1Ki 11:2-4} What is the reason the Pope will not dispense in Spain or Italy, if a Papist marry a Protestant, yet here they will, but in hope to draw more to them? The tyrant Mezentius tied the living bodies of his captives to the dead; but the dead did not revive by the living, the living rather putrified by the dead. {a}

{a} *Corpora corporibus iungebat mortua vivis.* -Virgil.

Ver. 5. **And break down their images.**] Cromwell did notable service here in Henry VIII's time, by discovering the knavery of Popish priests, and pulling down those images and monuments of idolatry, the rood of grace, the blood of Hales, &c. And in Edward VI's days, the same day the Popish pictures were publicly burnt at Paul's Cross, the great victory was gotten by the English at Musselburgh field in Scotland. {a}

{a} Act. and Mon.

Ver. 6. **For thou art a holy people.**] viz., With a federal holiness; which yet without an inherent holiness in the heart and life, will profit a man no more than it did Dives in the flames that Abraham called him son; or Judas, that Christ called him friend. An empty title yields but an empty comfort at last.

Ver. 8. **But because he loved you.**] Lo, he loved you, because he loved you. This may seem *idem per idem*, a woman's reason. But it excellently shows the ground of God's love to be wholly in himself.

Ver. 9. **The faithful God.**] The God of Amen. {#Ps 31:6} "The Amen, the faithful and true witness," {#Re 3:14} that "will not suffer his faithfulness to fail, nor alter the thing that is gone out of his lips," {#Ps 89:33} all his precepts, predictions, promises, menaces, being the issue of a most faithful and righteous will, void of the least insincerity or falsehood. "Thou spakest also with thy mouth, and hast fulfilled it with thy hand, as it is this day," saith Solomon in his prayer. {#IKi 8:24} Neither could ever any day or age produce one instance to the contrary. The promises are ancient, {#Tit 1:1,2} and yet they never failed; nor the menaces. {#Zep 3:5}

Ver. 10. **He will not be slack.**] Slow he may be, but sure he will be. *Supplicii tarditatem gravitate compensat;* {a} The higher he holds his hand, the heavier he will strike. *Aries quo altius erigitur, hoc figit fortius. Arcus quo retrahitur longius, hoc iaculatur ulterius. Aqua quae aegre calefit, aegre denus frigescit, &c.*

{a} Val, Max.

Ver. 13. **And he will love thee.**] So he did before, {#De 7:8} but so he will continue to do. See a like expression in **#1Jo 5:13**, "These things write I unto you that believe on the name of the Son of God, that ye may believe on the name of the Son of God."

Ver. 14. **Thou shalt be blessed.**] There is a *μυριομακαριστης* in godliness. {#1Ti 6:6} {See Trapp on "1Ti 6:6"}

Ver. 15. **And the Lord.**] Health is a sweet mercy; *Non est vivere, sed valere vita*, {a} A sickly life is a lifeless life. A healthy body is the reward of piety. {#Pr 3:8}

{a} Martial.

Ver. 20. **Send the hornet.**] {See Trapp on "Ex 23:28"}

Ver. 21. **For the Lord thy God is amongst you.**] And how many do you reckon him for? as Antigonus said once to his soldiers, when they feared their enemies as more in number.

Ver. 24. **Thou shalt destroy their name.**] It shall be either buried in oblivion, or if mentioned, it shall be but as the stirring of a sepulchre, which thereby stinketh the more. Solomon reckoneth it for a mercy to a wicked man, when he is buried, to be forgotten in his city. {#Ec 8:10}

Ver. 25. **Lest thou be snared.**] Lest it prove as the gold of Toulouse, {a} baneful to all that fingered it; or the sepulchre of Semiramis, which they that rifled, expecting to find treasure, met with a deadly poison.

{a} Aurum Tolosanum.

Chapter 8

Ver. 1. **All the commandments.**] "All" is but a little word, but of large extent. There are *magnalia legis*, and *minutula legis*; Look to both the greater and the lesser things of the law. {#Mt 23:23}

Ver. 2. **To know what was,** / *i.e.*, To discover and make known to thyself and others. {a} When fire is put to green wood, there comes out abundance of watery stuff that before appeared not. When the pond is empty, the mud, filth, and toads come to light. The snow drift covers many a muckhill; so doth prosperity many a rotten heart. It is easy to wade in a warm bath; and every bird can sing in a sunshine day, &c. Hard weather tries what health, afflictions try what sap we have, what solidity. Withered leaves soon fall off in windy weather; rotten boughs quickly break with heavy weights, &c.

{a} *Tentat ut sciat, i.e., ut scire nos faciat.* — Aug.

Ver. 3. **And he humbled thee.**] Humbled they were, many of them, but not humble: low, but not lowly. *Perdiderunt fructum afflictionum, &c.* {a}

That he might make thee know.] We never know so well, how good, sweet, and seasonable the Lord is, as when under the cross. *Vexatio dat intellecture.*

That man cloth not live.] {See Trapp on "Mt 4:4"}

{a} August.

Ver. 4. **Thy raiment weaved not old.**] It was not the worse for wearing, but grew as their bodies did, as some are of opinion. They needed not to trouble themselves with those anxious thoughts of heathens, what they should eat, drink, or put on. Never was prince served and supplied in such state as these Israelites were.

Ver. 5. **That as a man chasteneth his son.**] This is reckoned here as a high favour. So Job accounts it, {#Job 7:17,18} and Paul describes it, {#Heb 12:7,8} and Jeremiah prays for it. {#Jer 10:24}

Ver. 6. **Therefore thou shalt keep.**] As good children are the better for beating, and do gather under the wing of a frowning father.

Ver. 7. **That spring out of valleys.**] *Quantum miraculi sit in admiranda illa fontium perennitate, nemo, credo, Philosophorum satis explicare hactenus potuit.* The perennity of springs is a just wonder, and not far from a miracle.

Ver. 8. **A land of wheat and barley.**] *Sumen totius orbis.* Strabo basely slandereth this fat and fertile country as dry and barren; but Rabshakeh {#2Ki 18:32} and Tacitus tell us otherwise. The testimony here given of it is above all exception.

Ver. 9. **Thou shalt not lack anything in it.**] Of the Island of Cyprus it is said, that it sendeth forth great abundance of commodities to other countries, of whom it craveth no help again. {a} It was anciently called *Macaria*, the *Blessed*. Marcellinus, to show the fertility of it, saith that Cyprus aboundeth with such plenty of all things, that without the help of any other foreign country, it is, of itself, able to build a tall ship from the keel to the topsail, and so put it to sea, furnished of all things needful. Of Egypt also it is reported, that it is so fruitful a country, *Ut cunctos mortales pascere, deos ipsos excipere hospitio salva re posse gloriaretur.* It was anciently

called *publicum orbis horreum*, the world's great barn; as some foreign writers have termed our country the court of Queen Ceres, the granary of the western world, the Fortunate Island, the Paradise of Pleasure, and Garden of God. The worst is, that as Aristotle was wont to tax his Athenians, that whereas they were famous for two things, the best land, and the best laws, *frumentis uterentur, legibus nequaquam*, they abused their plenty, and lived lawlessly; {b} so it may be said of us, that we live in God's good land, but not by God's good laws.

{a} *Turk. Hist.*

{b} Laert, lib. v. cap. 1.

Ver. 10. **Then thou shalt bless.**]

“ *Rarm fumaut foelicibus arm.*”

Solomon's wealth did him more harm than ever his wisdom did him good. But that should not have been. Solomon's altar was four times as large as Moses's, {#Ex 27:1} to teach us, that as our peace and prosperity is more than others, so should our service in a due proportion.

Ver. 11. **Beware that thou forget not the Lord.**] By casting his words behind thee, {#Ps 50:17} and not considering the operation of his hands. {#Isa 5:12} Fulness breeds this forgetfulness, laden bodies leaden minds.

Ver. 12. **And hast built goodly houses.**] *Haec sunt quae nos invitos faciunt mori.* These are the things that make us loath to die, said the Emperor Charles V, to the Duke of Venice, who had showed him the stateliness of his palace and princely furniture.

Ver. 13. **When thy silver and thy gold.**] Which what is it else but white and red mould, the guts and garbage of the earth? Wonder it is surely, that treading upon it we should so much esteem it. Well, if silver and gold be our happiness, then it is in the earth, and so, which is strange, nearer hell, which the Scripture placeth in the deep, than heaven, which all know to be aloft; and so nearer the devil than God.

Ver. 14. **Then thy heart be lifted up.**] The devil will easily blow up this blab in the rich man's heart, whose usual diseases are earthly mindedness and high mindedness. Prosperity makes men proud, secure, impatient. {#Jer 22:21} In rest they contract much rust.

Ver. 15. **Who led thee through, &c.**] Good turns aggravate unkindnesses, and our offences are increased by our obligations.

Ver. 16. **Who fed thee.**] God will give his people *Pluviam escatilem, et petram aquatilem.* {a} He will set the flint abroad, and rain corn from heaven, rather than they shall pine and perish. {#Ps 78:20,24}

{a} Tertul., *De Patient.*

Ver. 17. **My power.**] As that great dragon of Egypt, lying at ease in the swollen waters of his Nile, saith, "My river is mine own, and I have made it for myself." {#Eze 29:3 Hab 1:16}

Ver. 19. **Ye shall surely perish.**] Idolatry is a land desolating sin. {#Jud 5:8}

Chapter 9

Ver. 1. **Hear, O Israel.**] It was all their business at present to hear, and yet he excites them so to do by an *Oyez*, as it were. He knew their dulness, and the din that corruption maketh in the best hearts; how soon sated men are with divine discourses, and how little heed they give to the most wholesome exhortations. Let a child be never so busy about his lesson, if but a bird fly by, he must needs look where he lights; so, &c.

Ver. 2. **The children of Anak.**] Hence seems to come the Greek word, *Αναξ*, for a king; for these great men were looked upon as so many little kings. {See Trapp on "Ge 6:4"}

Ver. 3. **As a consuming fire.**] The force whereof is violent and irresistible. "Who is able to stand before this holy Lord God? Woe unto us! who shall deliver us?" &c., said those crest-fallen Philistines at the sight of the ark. {#Isa 4:8} So, "The sinners in Zion are afraid; fearfulness hath surprised the hypocrites: who among us," say they, "shall dwell with this devouring fire?"—meaning God; -"who among us shall dwell with everlasting burnings?" {#Isa 33:14}

Ver. 4. **For my righteousness.**] We are all apt to weave a web of righteousness of our own, to spin a thread of our own to climb up to heaven by, to set a price upon ourselves above the market, to think

great thoughts of ourselves, and to seek great things for ourselves. *Caelum gratis non accipiam*, saith one merit monger, I will not have heaven for nothing; and, *Redde mihi aeternam vitam quam debes*, saith another; Give me heaven, for thou owest it me. How blasphemous is that direction of the Papists to dying men, *Coniunge, Domine, obsequium meum cum omnibus quae Christus passus est prome*: Join, Lord, my righteousness with Christ's righteousness! How much better was it with those ancient Papists here in England, to whom, upon their deathbeds, the ordinary instruction appointed to be given was, that they should look to come to glory, not by their own merits, but alone by the virtue and merit of the passion of our Lord Jesus Christ; that they should place their whole confidence in his death only, and in no other thing! ^{a} &c. Those justiciaries, that seek to be saved by their works, Luther fitly calls the devil's martyrs; they suffer much, and take much pains to go to hell, and by their much boasting, *Haec ego feci, haec ego feci*, they become no better than *Faeces*, saith he wittily. It is a good observation of a reverend divine, ^{b} that the Church in the Canticles is nowhere described by the beauty of her hands or fingers. Christ concealeth the mention of her hands—that is, of her works—(1.) Because he had rather his Church should abound in good works in silence, than boast of them, especially when they are wanting, as Rome doth; (2.) Because it is he alone that "worketh all our works for us." ^{#Isa 26:12 Ho 14:8}

^{a} Dr Ussher, *Ser. on #Eph 4:13*.

^{b} Mr Cotton, *on Cantic.*, p. 217.

Ver. 6. Understand therefore.] We are wondrous apt to wind ourselves into the fool's paradise of a sublime dotage, upon our own worth and righteousness; otherwise, what need so many words here to one and the same purpose? The Scripture doth not use to kill flies with beetles, to cleave straws with wedges of iron, to spend many words where is no need.

Ver. 7. Ye have been rebellious against the Lord.] Nothing is so hard as to be humbled; for man is a proud, cross creature, that would be something at home, whatever he is abroad; and comes not down without a great deal of difficulty. Hence it is, that Moses so sets it on here, and with one knock after another drives this nail home to the head, that he might cripple their iron sinews, bring their stiff necks

to the yoke of God's obedience, and make them know that he was Jehovah, when he had "wrought with them for his name's sake, not according to their wicked ways, nor according to their corrupt doings." {#Eze 20:43,44,36:31,32}

Ver. 8. **The Lord was angry.**] God is said to be angry when he doeth as an angry man useth to do: viz., (1.) Chide; (2.) Smite: revenge being the next effect of anger.

Ver. 9. **When I was gone up into the mount.**] Sins are much aggravated by the circumstances; and every sin should swell as a toad in our eyes: we should bring them out, as they took the vessels of the temple, {#Ezr 8:34} "by number and by weight." See #Le 16:21; "all their transgressions in all their sins."

Ver. 10. {See Trapp on "Ex 31:18"}

Ver. 12. **Arise**] From off thy knees; the petitioner's posture. St James, they say, {a} had knees as hard as camels' knees, with continual kneeling: and Hilarion was found dead in his oratory with knees bent, eyes and hands lifted up. {b} Father Latimer, during his imprisonment, was so constant and instant in prayer, that oftentimes he was not able to rise without help. {c}

{a} Euseb.

{b} Jerome.

{c} Act. and Mon., fol. 1579.

Ver. 14. **Let me alone.**] {See Trapp on "Ex 32:10"}

Ver. 15. **So I returned.**] Yet not till he had first prayed and prevailed. {#Ex 32:1,14}

Ver. 16. **Ye had turned aside quickly.**] *Levitare prorsus desultoria.* Apostates have *religionem ephemeram*, being constant in nothing but in their inconstancy.

Ver. 17. **And cast them.**] {See Trapp on "Ex 32:19"}

Ver. 18. **Forty days and forty nights.**] This some understand of a second fasting so long together, after the people had set up the golden calf. See #De 9:25.

Ver. 19. **For I was afraid.**] Moses was more troubled for the people than the people were for themselves; so was Daniel for Nebuchadnezzar, {#Da 4:10} and Nahum for the Chaldeans. {#Na 3:16}

Ver. 22. **And at Taberah.**] Catalogues should be kept of our sins, and oft perused, yea, though they be pardoned, that we may renew our repentance, and keep our souls humble, supple, and soluble.

Ver. 24. **You have been rebellious.**] Here he repeats the former charge, {#De 9:7} which now he had sufficiently proved against them: we must object no more against any man than we are able to make good. If Erasmus had lived to these days, very shame would have crammed those words of his down his throat: *Ubicunque regnat Lutherus, ibi literature est interitus: duo tantum quaerunt, censure et uxorem.* {a} Wheresoever Luther's doctrine takes place, learning is little set by; all the care is for a wife, and for wealth. *Os durum!*

{a} Erasmus, *Ep. ad Bilibald.*

Ver. 25. **Thus I fell down.**] The three former verses come in by a parenthesis. Here he returns again to the history of his interceding for them the second time.

Ver. 26. **I prayed.**] And he had a hard tug of it; but prayer is the best lever at a dead lift.

Ver. 29. **Yet they are thy people.**] In praying to God we must "fill our mouths with arguments," and urge them lustily.

Chapter 10

Ver. 1. **Like unto the first.**] Which Moses had broken; to show how we in our nature had broken the law, and could not be saved by the keeping of it. This Christ, our true Moses, repairs again, writing the law, not in tables of stone, but in the heart of believers, and enabling them in some good measure to keep it, {#Joh 1:17} walking, as Luther phraseth it, in the heaven of the promise, but in the earth of the law; that in respect of believing, this of obeying.

Ver. 2. **Which thou brakest.**] {See Trapp on "Ex 34:1"}

Ver. 3. **And I made an ark.**] In its use far beyond that Persian casket embroidered with gold and pearl, which Alexander reserved for Homer's Iliad.

Ver. 4. **Out of the midst of the fire.**] The law was given in fire; it is "a law of fire," {#De 33:2} given by God, who is "a consuming fire," {#Heb 12:29} and hath a tribunal of fire, {#Eze 1:27} and shall plead with transgressors in flames of fire; {#Isa 66:15,16} the trial of our works shall be by fire. {#1Co 3:13} "Let us therefore have grace, whereby we may

serve God acceptably, with reverence and godly fear." It is the apostle's use. {#Heb 12:28}

Ver. 5. **And put the tables in the ark.**] Which was thenceforth called "the ark of the testimony."

Ver. 6. **And the children of Israel.**] Here are some seeming contradictions betwixt this place and that of #Nu 33:31,32. But though they seem to be, as the accusers of Christ, never a one speaking like the other, yet, if we well observe the text, and consult with interpreters, we shall find them, like Nathan and Bathsheba, both speaking the same things.

Ver. 7. **A land of rivers of water.**] A rare thing in a dry desert. Lysimachus sold his crown for a less matter.

Ver. 8. **At that time,**] viz., While they were yet at Mount Sinai; for the two former verses are inserted by a parenthesis.

The Lord separated the tribe of Levi.] This setting up of the ministry amongst them is reckoned as a sign of God's singular love to them. And so it is to us, no doubt, albeit a late pamphleteer {a} makes that sacred and tremendous function of the ministry to be as mere an imposture, as very a mystery of iniquity, as arrant a juggle, as the Papacy itself. Now the Lord rebuke thee, Satan.

To stand before the Lord.] As also the angels do. {#Lu 1:19}

{a} *The Compassionate Samaritan.*

Ver. 12. **What doth the Lord thy God require of thee?**] *Beneficium postulat officium;* mercy calls for duty.

Require of thee.] Or, as some render it, Request of thee; the word here used signifieth, *petere more mendicorum*, to crave as beggars do; and so it is used in #Ps 109:10.

But to fear the Lord.] This is the *totum hominis* {#Ec 12:13} the *bonum hominis* {#Mic 6:8} the *unum necessarium* {#Lu 10:42} the *primum quaerendum* {#Mt 6:33}

Ver. 14. **Behold the heaven and the heaven of heavens.**] Not the air and sky only, the visible heaven, but the third heaven, whereof no natural knowledge can be had, nor any help by human arts, geometry, optics, &c. For it is neither aspectable nor movable.

The earth also.] So that there was no necessity of pitching upon thee for his peculiar, since he had choice enough before him.

Ver. 15. **To love them.]** Because he loved them, as **#De 7:7,8.** {See Trapp on "De 7:8"}

Ver. 16. **Circumcise therefore.]** *Deus iubendo iuvat.* Set about this work in God's strength, and pray that the heaven may answer the earth. {#Ho 2:21} For it is a work that must be done "without hands." {#Col 2:11} Beg of God to thrust his holy hand into our bosom, and to pull off that filthy foreskin; urge him with his promise; {#De 30:6} doubt not of his power: *lex iubet, gratia iuvat, {a} &c.*

{a} August, in *Exod.*, quaest. 55.

Ver. 17. **Is God of gods.]** And will be served like himself.

Ver. 19. **Love ye therefore the stranger.]** And to show yourselves the friends of God. For *idem velle et idem nolle, ea demum vera amictia est.* {a} Friends are like-minded.

{a} Cicero.

Ver. 20. **To him shalt thou cleave, and swear by his name.]** Cleaving will call for swearing. {#Ac 11:23} Broken bones must have strong bands to close them fast again. A crazy piece of building must be cramped with iron bars, to keep it up from tottering.

Ver. 21. **He is thy praise.]** Thy praised One, {#Ps 18:3} or, Thy praiseworthy One. He is also thy chief glory and praise amongst all nations, who shall admire thy happiness in such a God.

Chapter 11

Ver. 1. **Therefore thou shalt love the Lord.]** *Cos amoris amor. Ara amorem illius,* saith Bernard. Not to love them that so loved us, is to be worse than a publican, more hard-hearted than a Jew. {#Mt 5:46} That the three children burned not in the furnace was a miracle, {#Da 3:25} so it is that men so favoured love not God.

Ver. 2. **And which have not seen.]**

“ *Segnius irritant animos demissa per aures,
Quam quae sunt oculis commissa fidelibus*”—
Horat.

He speaks unto them as to eye-witnesses; and those that have such evidence and self-experience are usually more affected than those that have things by hearsay only. "Mine eye affects my heart." {#La 3:51}

Ver. 4. **Hath destroyed them unto this day,**] *i.e.*, Hath so destroyed and dismayed them, that to this day we hear no more of them: as the Romans so quailed and quelled King Attalus, that he made a law that none of his successors should make war with that state for ever.

Ver. 5. **And what he did unto you.**] A diary should be diligently kept of what God does for us, {#Ps 102:18} for the help of our slippery memories, and the stirring up of our dull hearts to a contention in godliness.

Ver. 6. **Dathan and Abiram.**] Who were Reubenites; and therefore discontented, say the Jewish doctors, because the birthright was taken from Reuben, for his incest, and given to Judah and Joseph. Korah is here, though not mentioned yet, neither excluded nor excused.

Ver. 9. **And that ye may prolong.**] {See Trapp on "De 4:40"}

Ver. 10. **And wateredst it with thy foot.**] Fetching and carrying water, called therefore the water of their feet, as our life is called, "the life of our hands," {#Isa 57:10} because maintained with the labour of our hands.

Ver. 11. **And drinketh water of the rain of heaven.**] God crowning the year with his goodness, and his paths dropping fatness. {#Ps 65:10-12} In the Hebrew it is, Thy chariot-wheel tracks; for the clouds are God's chariots, {#Ps 104:3} in which water is bound. {#Job 26:8} How they are upheld, and why they fall here and now, we know not, and wonder. The Egyptians used in a profane mockery to tell other nations, that if God should forget to rain, they might chance to starve for it; they thought the rain was of God, but not their river Nile. See #Eze 29:3,9 Isa 19:5,6.

Ver. 12. **Which the Lord thy God careth for.**] *Deus sic curat universa, quasi singula; sic singula, quasi sola.* {a}

From the beginning of the year.] How easy were it for God to starve us all, by denying us a harvest or two!

{a} August.

Ver. 13. **And it shall come to pass.**] This passage of Scripture following, the Jews read daily in their families, as Maimonides reporteth.

Ver. 14. **That I will give you the rain.**] Rain God gives to all by a providence, {#Ac 14:17 Job 38:26} but to his Israel by virtue of a promise, whereby they might "live, not as by bread only, but as by every word that proceedeth out of the mouth of God."

Ver. 16. **That your heart be not deceived.**] Having first deceived itself; for "the heart is deceitful above all things," {#Jer 17:9} and may say to many, as the heart of Apollonius the tyrant seemed to say to him, who dreamed one night, that he was flayed by the Scythians, and boiled in a caldron, and that his heart spake to him out of the kettle and said, Εγω σοι τουτων αιτια, It is I that have drawn thee to all this. {a} Those in hell cry so.

{a} Plut.

Ver. 17. **And he shut up the heaven.**] The keys of heaven, of the heart, of the womb, and of the grave, God keeps and carries under his own belt, as we may say.

Ver. 18. **In your heart.**] Yea, upon your heart, {#Isa 47:7 57:11} so as they may sink thereinto, {#Lu 9:44} as the best balm cast into water sinks to the bottom.

Ver. 19. **Teach them your children.**] {See Trapp on "De 6:7"}

Ver. 21. **As the days of heaven,**] *i.e.*, As long as the world standeth. Hence haply we may conceive hope of the repentance of the Jews, and their re-establishment in this Promised Land.

Ver. 26. **A blessing and a curse.**] With the way to either, that if ye miscarry ye may have none to blame but yourselves. For oft it falls out, that whereas "the foolishness of man perverteth his way, his heart fretteth against the Lord." {#Pr 19:3}

Ver. 29. **Put the blessing upon mount Gerizim.**] That is, Pronounce it there. See #Jos 8:33. Hence the Samaritans built their temple on this mount as a blessed place, and there worshipped they knew not what {#Joh 4:20,22} calling themselves, Those that belong to the blessed mount.

Chapter 12

Ver. 1. **These are the statutes.**] Here Moses begins to comment upon the second commandment of the law. {*See Trapp on "De 6:1"*}

Ver. 2. **Ye shall utterly destroy.**] This clause of this law is judicial, peculiar only to the Jews, saith a grave interpreter; as being chiefly intended to prevent their worshipping God in any other place than that one that he had appointed, to which we in the days of the gospel are not tied. See #**De 12:5,6**. It was a temporary ordinance, saith another, and a part of Moses's polity, now abrogate.

Ver. 3. **And ye shall hew down.**] As was here done notably in King Edward VI's days, notwithstanding the withstandings of the rude rabble, which more regarded commotioners than commissioners, and were more guided by rage than by right, &c. {*a*} So that as one Mr Body, a commissioner, was pulling down images in Cornwall, he was suddenly stabbed into the body, by a priest, with a knife.

{*a*} *Life of Edward VI*, by Sir John Heywood.

Ver. 4. **Ye shall not do so.**] As wicked Ahaz did, {#*2Ch 28:24*} by the advice and help of Uriah, that turn-coat, {#*2Ki 16:10-12*} who had once passed for a faithful witness, {#*Isa 7:2*} but afterwards proved a factor for the devil.

Ver. 5. **And thither shalt thou come.**] In token of a holy communion with God.

Ver. 6. **Heave offerings of your hands.**] For none might appear empty handed before the Lord.

Ver. 7. **And there ye shall eat before the Lord.**] Lo, this ye shall have of God's hand, as a recompense of all your charge and pains, ye shall feast before him with joy. This made those good souls go bodily on "from strength to strength"; though they took many a weary step, yet their comfort was, that they should "every one of them in Zion appear before the Lord." {#*Ps 84:7*} This was the sweetmeats of that feast; other dainty dishes there might be, but this was the banquet.

Ver. 9. **For ye are not as yet come to the rest.**] No more are any of us indeed, till we come to that "rest which remaineth for the people of God." {#*Heb 4:3,8-10*} The ark was transportative till settled in Solomon's temple; so till we come to heaven, are we in continual unrest.

Ver. 10. **So that ye dwell in safety.**] Having peace both external and internal, of country and of conscience. {a}

{a} *Regionis et religionis,*

Ver. 11. **Your choice vows.**] Your voluntary vows, and of your choicest commodities, the very best of the best.

Ver. 12. **And ye shall rejoice.**] No one duty is more pressed in both the Testaments, than this of rejoicing in the Lord always, but specially in his immediate services. And the contrary is complained of in #Mal 2:13, and sorely threatened in #De 28:47.

Ver. 13. **Take heed.**] See #De 11:16 Le 17:4.

Ver. 14. **But in the place.**] This taught them unity and uniformity in divine worship; as also that there was but one only way to obtain pardon of their sin, and acceptance of their services, viz., by Jesus Christ, of whom their tabernacle and temple was a type.

Ver. 15. **According to the blessing.**] God allows his not only a sufficiency, but an honest affluency, so they keep within the bounds of their ability.

Ver. 16. **Only ye shall not eat.**] {See Trapp on "Ge 9:4"}

Ver. 19. **That thou forsake not the Levite.**] But look to his livelihood; since, *Ad tenuitatem beneficiorum necessario sequitur ignorantia sacerdotum;* small allowances make either ignorant or negligent ministers. {a}

{a} Panormitan.

Ver. 20. **Thou mayest eat flesh.**] Only it is noted as a fault to "feed without fear." {#Jude 1:12} And flesh mongers are taxed by Solomon. *Nos etiam animas incarnavimus,* saith an ancient, complaining of the arrogance of his times.

Ver. 22. **Even as the roebuck,**] *i.e.,* As common and profane meats; for these creatures were rejected for sacrifice.

Ver. 25. **Thou shalt not eat it.**] Who can ever think any commandment of God to be light or little, when this of not eating the blood is charged with so much strictness? The *minutula* of the law, as well as the *magnalia*, must be carefully heeded and practised.

Ver. 26. **Go unto the place.**] Far off though it be, yet go thou must thither with thy sacrifices; though at home thou mayest kill and eat for thine own repast and refreshing.

Ver. 28. **And with thy children after thee.**] Whose comfort they that seek not, are *peremptores potius quam parentes*, rather parricides than parents. {a}

{a} Bern., Epist., i. 1.

Ver. 32. **Thou shalt not add thereto.**] To add anything to the Word of God, saith Theodoret, is bold madness; but to open those things by the Word, that in the Word are more darkly delivered, is both lawful and laudable.

Chapter 13

Ver. 1. **If there arise among you a prophet.**] A public deceiver, that shall boldly obtrude upon you his erroneous opinions for divine oracles, seeking to drag disciples after him, {#Ac 20:29} such as of late times were Servetus, Socinus, Arminius, Vorstius, Pelargus the first Anabaptist, Istolius Agricola the first Antinomian; H. N., that is, Henry Nicolas of Leyden, the first Familist. Howbeit Gerson tells us of a woman, one Maria de Valentiana, that had lately, before his relation, written a book with incredible subtlety, concerning the prerogative and eminence of divine love, to the which whatever soul had attained, is, according to her, let loose from all the law of God's commandments.

Ver. 2. **And the sign or the wonder come to pass.**] For so it may happen by divine permission, for the exposing and shame of hypocrites; as when Jannes and Jambres turned water into blood, or at least seemed to do so. {#Ex 7:22}

Ver. 3. **Thou shalt not hearken.**] Heretics have their pythanology, their good words and fair speeches, wherein they can vent a spittle of diseased opinions, and whereby they deceive the hearts of the simple. {#Ro 16:18} It is not safe, therefore, to hear them, or hold discourse with such, lest they insinuate and infect us, as the Montanists did Tertullian; as the Valentinians did various well-affected Christians; as Acacius the heretic did Anastasius, second Bishop of Rome, A.D., 497, who sought to rectify him. It is reported of Placilla the good Empress, that when Theodosius, senior, desired to confer with Eunomius, she dissuaded her husband very earnestly,

lest being perverted by his speeches he might fall into heresy {a} "Keep thee far from an evil matter," saith Solomon. "Mark those that make divisions, and avoid them," saith Paul. {#Ro 16:17} And again, "There are many unruly and vain talkers and deceivers, ..., whose mouths must be stopped," &c. {#Tit 1:11}

{a} Sozomen, lib. vii. cap. 7.

Ver. 4. **Ye shall walk after the Lord.**] A special antidote against apostasy from the truth, {#2Pe 3:17,18} whereas those that have "put away a good conscience, do, as concerning faith, easily make shipwreck." {#1Ti 1:19}

Ver. 5. **Shall be put to death.**] This power is still in the Christian magistrate, to inflict capital punishment on gross heretics; such as was Servetus at Geneva, and Campian here, who spider-like was swept down by the hand of justice, and drew his last thread in the triangle of Tyburn, as the historian wittily phraseth it. {a} *Quid Imperatori cum ecclesia?* was a question moved by the old Donatists. *Libertas prophetandi*, is much challenged by the Arminians, and other sectaries. But if in matter of religion every man should think what he lists, and utter what he thinks, and defend what he utters, and publish what he defends, and gather disciples to what he publisheth, this liberty, or licentiousness rather, would soon be the bane of any church.

{a} Speed's *Hist of Eng.*, 1176.

Ver. 6. **Thy friend, which is as thine own soul.**] *Amicitia fit tantum inter binos qui sunt veri, et bonos qui sunt pauci.*

Entice thee secretly, saying.] Christ found the devil in Peter, persuading him to spare himself. Cassianus reports of a young man that had given himself up to a Christian life, and his parents, misliking that way, wrote letters to him to dissuade him, which when he knew, he would not once open them, but threw them in the fire. Mention is also made in ecclesiastical history, of one Phileas, a nobleman and constant martyr, who going to execution, seemed as one deaf at the persuasions, and blind at the tears of his dearest friends: as the waters use to break themselves on a rock, so was he inflexible.

Ver. 9. **Kill him,** / *i.e.*, Deliver him up to the magistrate to be killed; for he bears not the sword in vain, like St Paul in a glass window, or George on a signpost.

Ver. 10. **To thrust thee away.**] By force, not of arms, but of arguments; as the Valentinians, *Qui prius persuadebant quam docebant.* {a} Thus Jeroboam is said to have driven Israel from following the Lord. {#1Ki 14:16}

{a} Tertull.

Ver. 12. **If thou shalt hear say.**] Rumours are not always to be credited, nor always to be contemned.

Ver. 13. **Children of Belial.**] Renegade are the worst of men. See #1Jo 2:19. Rabshakeh is held such a one; so Bertius, Tilenus, Staphilus, &c.

Chapter 14

Ver. 1. **Ye are the children of the Lord.**] Ye should therefore do nothing unworthy of such a Father. Antigonus being invited to a place where a notable harlot was to be present, asked counsel of Menedemus what he should do? He bade him only remember that he was a king's son, and do accordingly. {a}

Ye shall not cut. {See Trapp on "Le 19:28"}

{a} Plut.

Ver. 2. **For thou art.**] {See Trapp on "De 7:6"}

And the Lord hath chosen thee.] Hence all thy holiness. The maids were first purified, before Ahasuerus chose one; but here it is otherwise. {#Eph 5:25,26}

Ver. 3. **Thou shalt not eat any abominable.**] {See Trapp on "Le 11:1"} &c. This law taught them to abstain from communion with wicked men, in whom are found the malignities and evil properties of all other creatures. {#Ac 10:13,17,20,28} They feed hard on sin, the devil's excrement; as the Tartars eat the carrion, carcasses of horses, camels, asses, cats, dogs, yea, when they stink and are full of maggots, and hold them as dainty as we do venison.

Ver. 5. **The hart and the roebuck.**] These were dainties fit for a king. {#IKi 4:23} Rice and mutton is the cheer wherewith the great Turk entertaineth foreign ambassadors, and that so plainly and sparingly dressed, as if they would give check to our gormandise and excess.

And the wild ox.] Pliny saith, {a} that there are wild creatures answerable to all that are tame: like as others say there is no living creature on earth, but there are fishes of the same sort found in the sea, and those all harmless.

{a} Plin., lib. viii. cap. 53.

Ver. 6. **That parteth the hoof.**] {See Trapp on "Le 11:3"}

Ver. 21. **Thou shalt not seethe,**] { See Trapp on "Ex 23:19"}

Ver. 22. **Thou shalt truly tith.**] He seems to mean that second tith, wherewith they were to feast before the Lord, and not the tith given to the Levites. {#Nu 18:24}

Ver. 23. **That thou mayest learn,**] A man cannot converse with God, but he shall learn something. *Semper a te doctior redeo,* said he to his friend. Moses came from the mount with his face shining. Compare #Ec 8:1.

Ver. 29. **That the Lord thy God, &c.**] Not getting, but giving, is the way to thrive in the world.

Chapter 15

Ver. 1. **At the end of every.**] This Sabbatical year signified the year of grace, the kingdom of Christ, wherein all Israelites indeed are discharged of their debts. {#Mt 6:12} {See Trapp on "Mt 6:12"}

Ver. 2. **He shall not exact it.**] For that seventh year at least, because there was neither sowing nor reaping that year; how then could the poor pay their debts? We must all "put on bowels of mercy, forbearing one another, and forgiving one another," &c. {#Col 3:12,13}

Ver. 3. **Of a foreigner.**] To show that none that are alienated from the life of God, or a godly life, have remission of sin by Christ: "he sanctifies all whom he justifies." Compare #Ro 11:26 Isa 59:20.

Ver. 4. **Save when there shall be no poor.**] Here, as in sundry other places of the new translation, the margin is better than the text, as giving a good reason of the former law, To the end that there be no poor amongst you, that is, extreme poor by your exactions. Of a

cruel creditor it is said, {#Ps 10:9} that "he lieth in wait to catch the poor; he doth catch the poor when he draws him into his net," that is, into bonds, debts, mortgages, as Chrysostom expounds it.

Ver. 7. **Thou shalt not harden thy heart.**] But "draw out thy soul to the hungry." {#Isa 58:10} Many have iron bowels and withered hands. See my "Commonplace of Alms."

Ver. 8. **Thou shalt surely lend him.**] {See Trapp on "Mt 5:42"}

Ver. 9. **And he cried unto the Lord.**] Who is the poor man's king, as James V of Scotland was termed for his charity.

Ver. 10. **Thine heart shall not be grieved.**] {See Trapp on "2Co 9:7"}

The Lord thy God shall bless thee.] See #Pr 19:17; and "Alms," *ubi supra*.

Ver. 11. **For the poor.**] {See Trapp on "Mt 26:11"} Aged and impotent poor, whose misery moves compassion without an orator; called here our poor, as well as our brethren.

Ver. 12. **In the seventh year,**] viz., Since he was sold unto thee.

Ver. 16. **Then thou shalt take an awl.**] *Ut si non horreret servitudinem, horreret saltem ignominiam publicam:* If we can bear reproach for Christ, it is an argument we mean to stick to him, as this bored servant to his master.

Chapter 16

Ver. 1. **And keep the passover.**] Every man that seeth another stricken and himself spared is still to keep a passover for himself.

Ver. 3. **Even the bread of affliction.**] Or, Of poverty; as who should say, poor folk's bread, illeavened, ill-prepared.

Ver. 4. **And there shall be.**] {See Trapp on "Ex 12:1"} &c

Ver. 10. **With a tribute of a free will offering.**] Over and besides the sacrifice appointed for the feast day, {#Nu 18:27,31} and the two loaves with their sacrifices commanded. {#Le 23:17,20} So good cheap is God's service to us, over what it was to them.

Ver. 12. **And thou shalt remember.**] It is very good to look back and recognise our former worse condition. Agathocles, king of Sicily, being a potter's son, would be served only in earthen vessels. Willigis, archbishop of Ments, a wheelwright's son, hung wheels, and the tools wherewith they were made, around his bedchamber, and had these words written upon the walls in very fair characters,

Willigis, Willigis, recole unclē veneris, Remember whence thou camest.

Ver. 13. **Thou shalt observe.**] *{See Trapp on "Ex 23:16"}*

Ver. 15. **Thou shalt surely rejoice.**] *{See Trapp on "De 12:12"}*

Ver. 18. **With just judgment.**] Heb., With judgment of justice. *Ut fiat iustitia, runt coelum.* Let heaven and earth be blended together, rather than magistrates be drawn to deal basely. It is reported by a late traveller, that in Zante, over the place of judgment, these two Latin verses are written on the wall in letters of gold:—

" *Hic locus odit, amat, punit, conservat, honorat,
Nequitiam, pacem, crimina, iura, bonos.* "

Ver. 19. **Neither take a gift.**] Rain is good, and ground is good; yet, *ex eorum coniunctione fit luturn,* by the mixture of those two is made dirt: so giving is kind, and taking is courteous; yet the mixing of them makes the smooth paths of justice foul and uneven.

Ver. 20. **That which is altogether just.**] Heb., Justice, justice; that is, let pure justice, without mud, run down; let all selfish affections be strained out.

Chapter 17

Ver. 1. **Thou shalt not sacrifice.**] *{See Trapp on "Le 22:20"}*

Ver. 2. **That hath wrought wickedness.**] Idolatry is wickedness with a witness. Such was the venom of the Israelitish idolatry, that the brazen serpent stung worse than the fiery. Oh that the Lord, as he hath "revealed" that wicked one, so that he would at length "consume him with the spirit of his mouth," *{#27h 2:8}* and dung his vineyard with the dead carcass of that wild boar of the forest! He can as easily blast an oak as trample a mushroom. *Fiat, fiat.*

Ver. 4. **And it be told thee.**] *{See Trapp on "De 13:12"}*

And inquired diligently.] Men must be "swift to hear, slow to speak," that is, to censure, or pass sentence. Amongst the Athenians an indictment of any crime was but *αἰτία*: the evidence and conviction made it *ελεγχος*: the sentence *ἀδικημα*. Athanasius passeth for a sacrilegious person, a profane wretch, a bloody persecutor, a blasphemer of

God, &c., and was so condemned before he was heard by fourscore bishops in that *Pseudosynodus Sardicensis. Sunt quidem in Ecclesia Catholica plurimi mali; sed ex haereticis, nullus est bonus,* says Bellarmine: There be many bad men Papists, but not one good to be found among Protestants. The Catholics follow the Bible, saith Hill {a} in his "Quartern of Reasons," but the Protestants force the Bible to follow them; yea, their condemnation is so expressly set down in their own Bibles, saith another Popeling, and is so clear to all the world, that nothing more needs hereto, than that they know to read, and have their eyes in their heads at the opening of their Bible. {b} By the shooting of which bolt, you may easily guess at the archer.

{a} Reas. viii. p. 41.

{b} Gagge, *Of the New Gospel: Pref. to Reader.*

Ver. 7. **Thou shalt put the evil.**] Both person and thing. {#1Co 5:13}

Ver. 8. **Too hard for thee in judgment,**] *i.e.*, For thee, O judge, who art thereupon to consult with the priests, and by them to be informed of the true sense and meaning of God's law. For *apices iuris non sunt ius*. And the Rabbins have a saying, *Nulla est obiectio in Lege, quae non habet solutionem in latere*. Now the priest's lips should preserve knowledge, and the law should be sought at his mouth; the high priest also, in some cases, was to inquire, and answer after the judgment of Urim, before the Lord. {#Nu 27:21} This the Pope cannot do, and therefore cannot claim the final determination of all causes and controversies, though his parasites tell him,

" *Oraclis vocis mundi moderaris habenas:
Et meritb in terris diceris esse Deus.*"

Ver. 9. **And unto the judge,**] *i.e.*, The council of judges, the Synedrion, {#2Ch 19:8} consisting partly of priests and partly of civil magistrates. Amongst the Turks at this day their judges are ever ecclesiastical persons; whereby both orders joined, give reputation

one to another and maintenance; for these places of judicature are the only preferment of the priesthood. {a}

{a} Blunt's *Voyage*, p. 89.

Ver. 10. **According to all that they inform thee,**] viz., Agreeable to the sentence of the law. {#De 17:11} The Jews from this text foolishly seek footing for their traditions, which they so much magnify. {#Mt 15:1,2}

Ver. 14. **And shalt say, I will set a king.**] A king then they might choose, so they did it orderly. *Zuinglius in ea fuit sententia, regna omnia esse electiva, nulla propre successiva et haereditaria. In quo non negamus eum errasse in facto, ut loquuntur.* {a}

{a} Rivet. Jesuita Vap.

Ver. 15. **Whom the Lord shall choose.**] As he did Saul, but especially David and his progeny, types of Christ. {#Ps 2:6}

Ver. 16. **He shall not multiply horses.**] Lest he be held as our Henry III was, *Regni dilapidator*; the royal spendthrift.

The Lord hath said.] Not in so many words, but by consequence, when he showed his displeasure against such as would have made them a captain to go back to Egypt. {#Nu 14:4,11}

Ver. 17. **Silver and gold.**] Lest his exactors receive from his subjects no less sums of curses than of coin; and lest he gather money, the sinews of war, but lose the people's affection, the joints of peace, as our King John did.

Ver. 18. **He shall write him a copy.**] The Jews say, that if printing had been found out then, yet was the king bound to write two copies of the law with his own hand, one to keep in the treasury, and another to carry about him. This book of God was David's delight. {#Ps 119:70} Alphonsus, king of Aragon, is reported to have read over the Bible fourteen times, with Lyra's notes upon it. Charles the Wise, of France, not only caused the Bible to be translated into French, as our King Alfred translated the Psalter himself into his Saxon tongue, but was also very studious in the Holy Scripture. And that peerless princess, Queen Elizabeth, as she passed in triumphal state through the streets of London after her coronation, when the Bible was presented to her at the little conduit in Cheapside, received the same with both her hands, and kissing it, laid it to her

breasts, saying, that the same had ever been her chiefest delight, and should be the rule whereby she meant to frame her government. {a}

{a} Speed's *Hist.*

Ver. 19. **And it shall be with him.**] As his *Vade-mecum*, his manual, his running library, the man of his counsel. Luther said, he would not live in Paradise without the Bible, as with it he could easily live in hell itself. {a}

{a} Tom. 4, *Oper. Latin.*, p. 424.

Ver. 20. **That his heart be not lifted up.**] That his good and his blood rise not together as that king of Tyre's did, {#Eze 28:2} and that Lucifer, son of the morning. {#Isa 14:12,13} See my "Commonplace of Arrogancy." Of Caligula it is said, that there never was a better servant, or a worse lord. Vespasian is said to be the only man that became better by the empire. The most of the emperors grew so insolent, that they got nothing by their preferment, *nisi ut citius interficerentur*, but to be sooner slain.

Chapter 18

Ver. 1. **And his inheritance,**] *i.e.*, Whatsoever by the law belonged to the Lord, as *decimae Deo sacrae, &c.*

Ver. 4. **The firstfruits also.**] Pliny tells us, {a} that among the Romans also no man might taste of his own corn, wine, or other fruits, *priusquam Sacerdotes primitias libassent*, till the priests had offered the firstfruits, and made their use of them.

{a} Plin., *Hist.*, lib. xviii.

Ver. 6. **With all the desire of his mind.**] To do God better service. A good heart holds the best he can do, but a little of that much that he could gladly give the Lord, and is still devising what to do more. {#Ps 116:12}

Ver. 8. **Besides that.**] He shall not maintain himself of his own private stock, but live of the holy things of the temple.

Ver. 10. **That maketh his son.**] {See Trapp on "Le 18:21"}

Ver. 11. **Or a necromancer.**] Bellarmine and other Papists play the necromancers, when they would prove a Purgatory from the apparitions of spirits, that tell of themselves or others there tormented.

Ver. 13. **Thou shalt be perfect.**] *{See Trapp on "Mt 5:48"}* In the original there is a bigger *tau* than ordinary in the word *Tamim*, rendered perfect, to show, say Hebricians, that we must keep the whole law of God from the first letter thereof to the last—*tau* is the last letter of the alphabet—and this we must do constantly to the very last, and with the whole man. But how can this be done otherwise than by running to Christ, and in an evangelical way? In sincerity and integrity we must hate such wicked persons, even as God also hateth them. *{#Ps 139:21-24}* *{Hebrew Text Note}*

Ver. 14. **Hath not suffered thee so to do.**] He hath showed thee a more excellent way, and kept thee from these devoratory evils, as Tertullian calleth them; so ordering the matter, that "that evil one toucheth them not" with any deadly touch. *{#1Jo 5:18}* For either he suffers not his to be tempted above strength, *{#1Co 10:13}* or else he withholdeth the occasion, when temptation hath prevailed to procure consent and purpose, &c.

Ver. 15. **Like unto me.**] Both in the participation of nature and of office: a true man, and a true Mediator. *Similes* they are, but not *pares*: Christ being "worthy of more glory than Moses," and why, see **#Heb 3:3-6 7:22 9:15**.

Ver. 18. **And he shall speak unto them.**] Christ is that *palmoni hamedabbar* *{#Da 10:5,6}* that excellent speaker that spake with authority, and so as never man spake, being "mighty in word and deed." See my "True Treasure," p. 1.

Ver. 22. **Thou shalt not be afraid.**] Though he speak "great swelling words of vanity," *{#2Pe 2:18}* millstones and thunderbolts, as Hacket here did. *{a}*

{a} Camden's *Elisab.*, fol. 403.

Chapter 19

Ver. 3. **Thou shalt prepare thee a way.**] A direct, plain, fair highway: such a way must ministers prepare and pave for their people to Christ, the true asylum, by giving them "the knowledge of salvation by the remission of their sins." *{#Lu 1:76,77}*

Ver. 4. **Whom he hated not in time past.**] There is, first, a passion of hatred. This is a kind of aversion and rising of the heart against a man, when one sees him, so that he cannot away with him, nor speak to him, nor look courteously or peaceably upon him, and by

his goodwill he would have nothing to do with him. Secondly, there is a habit of hatred, when the heart is so settled in this alienation and estrangement, that it grows to wish, and desire, and seek his hurt. Both these must be mortified.

Ver. 5. **And live.**] So he keep within his city of refuge till the death of the high priest. {See Trapp on "Nu 35:25"}

Ver. 6. **While his heart is hot.**] As Nebuchadnezzar's oven—viz., with anger and grief, and such like passions; which, like heavy bodies down steep hills, once in motion move themselves, and know no ground but the bottom.

Ver. 8. **And give thee all the land.**] From Nile to Euphrates; {#Ge 15:18} which by reason of their sins he never did. Pray we with Jabez, {#1Ch 4:10} "Oh that thou wouldest bless me indeed, and enlarge my coast (my heart), and that thine hand might be with me," &c. "When thou shalt have enlarged mine heart," saith David, "then will I run the way of thy commandments." {#Ps 119:32}

Ver. 11. **But if any man hate his neighbour.**] As Cain did Abel, as Esau Jacob, as Absalom Amnon; as Dr Story did Queen Elizabeth, whom he cursed daily in his grace at board; {a} as Tyrone did the English, strangling some of his own men for no other reason but because they fed on English bread; howbeit he never spake of the queen but with honour; yea, the profane wretch styled himself cousin to God, enemy to all the world, and friend to the Queen of England. {b}

{a} A.D. 1567.—*Ibid.*

{b} Speed.

Ver. 12. **And fetch him thence.**] From the altar to the halter, from the palace to the gallows. {#Pr 28:17}

Ver. 14. **Thy neighbour's landmark, which they of old, &c.**] Erasmus met with an adversary so silly, as to object unto him this text against the new translation of the New Testament: *Quasi per terminos, voces intellexisset Spiritus Sanctus atque huius legis violatae illi postulari possent, qui mutant rerum vocabula,* { a} Whereas by terms or "landmarks" here are clearly meant bounds, borders, limits, whereby every man's inheritance was severed.

{a} Erasm., in *Apologiis*, p. 637.

Ver. 15. **One witness shall not rise up.**] Yet, if this one be a faithful witness, Μαρτυς δε πιστος, και εις χρησιμος, saith Aristotle; {a} one faithful witness in some case may suffice, in private offences howsoever: and that our Saviour speaketh of such, {#Mt 18:19} Basil and others are of opinion; if thy brother, a Jew, shall trespass against thee, being a Jew, right thyself by degrees. (1.) Deal with him fraternally, "tell him his fault betwixt thee and him alone"; {#Mt 18:15} (2.) Deal with him legally, "take with thee one or two more"; {#De 19:15} (3.) Deal with him Jewishly; "tell the Church," {#De 19:17} complain to the Sanhedrim; (4.) If he shall neglect to hear them, deal with him heathenishly, *i.e.*, "let him be unto thee as a heathen and a publican"; make benefit of Roman sovereignty, let Caesar's justice end the difference between you. {b}

{a} Arist., *Rhetor.*, lib. ii.

{b} Mr Lightfoot's *Harmony*, p. 143.

Ver. 20. **Shall hear and fear.**] Others' woes should be our warnings, others' sufferings our sermons, yea, standing sermons. {#ICo 10:5-12} God's house of correction is the school of instruction.

Ver. 21. **Eye for eye, tooth for tooth.**] {See Trapp on "Mt 5:38"}

Chapter 20

Ver. 1. **When thou goest out to battle.**] It is not unlawful, therefore, to go to war, as Lactantius and some others held; whether it be *pro religione vel pro regione*: only because it is easier to stir strife than to stop and stint it, — *non enim in eiusdem potestate est initium belli, eiusque finis*, {a} -war is not rashly to be undertaken, lest it befall men as in the battle between the dragon and the elephant. The dragon sucketh out the blood of the elephant, and the weight of the falling elephant oppresseth the dragon, and so both perish. {b} St Augustine would never pray for such as had willfully and voluntarily thrust themselves into unnecessary wars. {c}

For the Lord thy God is with thee.] And how many reckonest thou him for?—as Antigonus said to his discouraged soldiers. "The Lord

is a man of war"; {#Ex 15:3} or, as the Chaldee there expresseth it, "a victor of wars." {#2Ch 32:8} *Si Deus pro nobis, &c.* {#Ro 8:31}

{a} Salust., in *Jugurth.*

{b} Plin., lib. viii. cap. 12.

{c} Possid., in *Vit. Aug.*

Ver. 2. That the priest shall approach.] For some priests ordinarily went along with the army; not to be *Tuba rebellionis*, as the Papists said of Zuinglius, nor *evangelium flammeum praedicare*, as they said of Beza, as a common firebrand or fomentor of discord; but to blow the holy trumpets, "that the people might be remembered before the Lord, and saved from their enemies"; {#Nu 10:8,9 2Ch 13:12} and to say unto them, as in **#2Ch 19:11**, "Deal courageously, and the Lord shall be with the good." The valour of the Gauls was admired by the Romans. It proceeded from that instruction of the Druids, their priests, concerning the immortality of the soul, &c.

Ver. 4. For the Lord your God is he.] *Quid metuit homo in sinu Dei positus, Deo armatus?* Creatures of an inferior nature will be courageous in the presence of their masters: and shall not men, when they have God with them? Xerxes was wont to pitch his tent on high, and stand looking on his army when in fight, to encourage them. So God.

Ver. 5. And hath not dedicated it.] By prayers, hymns, and other holy solemnities then usual; {#Ne 12:27 Ps 30:1 title} that "the house of David might be as God, as the Angel of the Lord before them." {#Zec 12:8}

Ver. 6. That hath planted a vineyard.] This privilege might encourage men to build and plant, which is good and profitable for the commonwealth, as the apostle speaketh in a like case. {#Tit 3:8}

Ver. 7. That hath betrothed a wife.] A commendable custom, even among heathens also: *Placuit, despondi; nuptiis hic dictus est dies*, said he in Terence.

Ver. 8. That is fearful and faint hearted.] This cowardly passion dispirits a man, expectorates his manliness, and exposeth him to the cruel mercy of an enemy. Better be temerarious than timorous! "Ye fugitives of Ephraim," is no small brand of dishonour; {#Jud 12:4} besides that melting and trying judgments follow such at heels as account one pair of heels worth two pair of hands. {#Jer 9:3-7} The

French fled so fast before the English at the battle of Terwin, that it was called the battle of Spurs. {a}

Lest his brethren's hearts.] Cowardice is catching, and shows that men, like stags, have great horns, but want hearts.

{a} Paul Jovius.

Ver. 9. Captains of the armies to lead the people.] As Hannibal did, of whom Livy {a} reports, that *Princeps proelium inibat, ultimus, conserto proelio, excedebat*; he was first in the battle, and last out. And the same is storied of Albert, marquess of Brandenburg: *In congressibus prior pugnam iniit, victor h proelio excessit ultimus.* {b}

{a} Decad. iii. lib. i.

{b} Bucholc.

Ver. 10. Then proclaim peace unto it.] Heb., Shall call unto it for peace. This hath been the practice of most nations. The Romans sent their *caduceum et hastam*. The herald was commanded to throw his weapons on the enemy's ground, with this speech: *Ego populusque Rom. hominibus Hermundulis bellum dico facioque*: I and the people of Rome bid battle to the Hermunduli. {a} Alexander the Great, when he besieged any city, would send his herald into it with a burning torch in his hand, to proclaim, that if any man would repair and submit himself unto him while that torch continued burning, he should be safe; otherwise they should expect nothing but fire and sword. Tamerlane, when he came against any place, first he hung out a white flag of grace, then a red, and lastly a black flag, to show that now there was no hope of mercy for them. {b} φιλει ο Θεος προσημαινειν; God loves to give warning, saith Herodotus, a heathen. And the Turks are of opinion that God would not prosper them in their assaults, except they first make to their enemies some offer of peace, how unreasonable soever, it forceth not. So they did at the last fatal siege of Constantinople. {c}

{a} Gel., lib. xvi. cap. 4.

{b} Turk. Hist.

{c} Ibid., 344.

Ver. 11. **And open unto thee.**] As Tournay in France did to our Henry VIII, with ten thousand pound sterling for the citizens' redemption; yet was it ever till then counted so invincible, that this sentence was engraven over one of the gates, *Iannes ton me a perda ton pucelage*, thou hast never lost thy maidenhead. {a}

{a} Speed's *Hist of Engl.*, 1001.

Ver. 13. **Thou shalt smite every male thereof.**] Let them pay for their perversity. So Caesar answered the Adviatiki, that he would have spared their city if they had yielded before he had assaulted. {a} And so the Duke of Alva much blamed Prosper Columnus, for receiving a castle upon condition after he had beaten it with the cannon. {b} Howbeit in the Lord Protector's expedition into Scotland in the reign of Edward VI, one castle, when they understood they were not able to hold out, and that their obstinacy had excluded all hope of pardon, they made petition that they might not presently be slain, but have some time to recommend their souls to God, and afterwards be hanged. This respite being first obtained, their pardon did the more easily ensue. {c}

{a} *Si priusquam aries murum attingisset se dedissent. -Coes. II. Gallic.*

{b} Connestab VI.

{c} *Life of Edward VI.*, by Sir John Heywood.

Ver. 17. **The Hivites and the Jebusites.**] The Girgashites are not reckoned among the rest, as neither are they in #Jos 9:1, haply because they accepted of conditions of peace.

Ver. 19. **Thou shalt not cut them down.**] Fruit trees might not be destroyed. Doth God take care for trees? It was to teach us, that if we bring forth fruit fit for God's taste and relish, sanctifying God and Christ in our hearts, we shall not be destroyed. Oaks bring forth apples, such as they are, and acorns, but not fit for meat.

Chapter 21

Ver. 1. **In the field.**] Or elsewhere; the field is instanced, because in places more frequented, murders are not so easily concealed, or so commonly committed.

Ver. 2. **Then thy elders.**] Some of the Sanhedrim.

Ver. 3. **Shall take a heifer.**] Signifying Christ, who is the propitiation for his people's sins, {#1Jo 2:2}

Ver. 4. **Which is neither eared nor sown.**] That is, that afterwards should neither be tilled nor sown, for horror and hatred of the innocent blood there spilled. So the mountains of Gilboah. {#2Sa 1:6}

Ver. 5. **And by their word,**] *i.e.*, According to that exposition that they shall give of God's Word, and not by any absolute or arbitrary power of their own.

Ver. 6. **Shall wash their hands.**] An old ceremony, used in this case by the Gentiles also, as the Scholiast upon Sophocles showeth. {See Trapp on "Mt 27:24"}

Ver. 7. **And they shall answer.**] To the priest's examining them, and in God's name making inquisition for blood.

Ver. 8. **And the blood shall be forgiven.**] The fault of not well watching and guarding the place where the murder was committed. Our King Alfred was the first that divided this kingdom into shires: he ordained also that his subjects should be divided into tens or tithings, every of which severally should give bond for the good abearing of each other. By this course men were not only careful of their own actions, but each had an eye to all the nine, for which he stood bound, as the nine had over him: insomuch that a poor girl might travel safely with a bag of gold in her hand, and none durst meddle with her. The ancientest of these men were called the tithing men.

Ver. 11. **And hast a desire unto her.**] This was permitted them, as divorce was, *ob duricordium*. But that is a base passage in the Turk's Koran, that God did not give men such appetites to have them frustrate, but enjoyed, as made for the gust of man, not for his torment, wherein his Creator delights not; and therefore they hold it lawful for a man to marry as many wives as he is able to maintain.

Ver. 12. **And she shall shave her head.**] In token that she must renounce her heathenism, and lead a new and holy life. And if she thus consented to marry, she saved her life by it; so do those their souls that consent to Christ, casting away their transgressions, and paring off their superfluities, by the constant practice of mortification.

Ver. 13. **A full month.**] Worldly sorrow, like a land flood, is for the present impetuous and violent, but time wears it out, not so godly sorrow.

Ver. 14. **Because thou hast humbled her.**] This expression shows, that God approved not of his fact, which yet he tolerated. By

"humbling" her is meant the taking away her honour of chastity; her credit was now gone. The body as a vessel should be "possessed in sanctification and honour." {#1Th 4:4}

Ver. 15. **And another hated,** / *i.e.*, Less loved, as #Ge 29:31. {See Trapp on "Ge 29:31"}

Ver. 17. **A double portion.**] According to this phrase, Elisha {#2Ki 2:9} doth not desire a greater measure of the spirit than rested upon his master; but only to excel the other children of the prophets by a right of the firstborn.

Ver. 20. **He is a glutton.**] The same word is used for a vile person in #Jer 15:19. And indeed belly-gods {#Php 3:19} are dungy-gods. {#Hab 2:18 Eze 4:12,13} A scavenger, whose office is to empty, is to be preferred before him that liveth but to fill, privies.

Ver. 21. **Shall hear and fear.**] {See Trapp on "De 19:20"}

Ver. 23. **For he that is hanged.**] {See Trapp on "Ga 3:13"}

Chapter 22

Ver. 1. **Thou shalt not see thy brothers.**] No not thine enemies; {#Ex 23:4} for, have we not all one father? {#Mal 2:10} {See Trapp on "Mt 5:44"}

Ver. 5. **The woman shall not wear.**] Because it is against both natural and civil honesty.

Neither shall a man put on] That is, say stage players and those that plead for them, a man shall not wear women's apparel ordinarily and daily, so as women used to do. But the word is, Put on, and so they do: the same word is used of David's putting on Saul's armour, which yet he put off again presently. So full, saith one hereupon, are our hearts of distinctions and shifts, *odia restringere, ampliare favores*, to restrain hatreds, as they call them—that is, the commandments that make against them.

Ver. 7. **And that thou mayest prolong, &c.**] They were commanded to spare the dam, because she represented the parents in bringing up of her young ones; and if their days should be for that prolonged, much more for this. The Hebrews reckon this commandment for the least of all in Moses's law; and yet such a promise is annexed thereunto.

Ver. 9. **And the fruit of thy vineyard be defiled.**] Heb., Be sanctified, *per antiphrasin*, as, *auri sacra fames*; and Anthony's

fire is *ignis sacer*. So a whore is called in Hebrew, *Kedasha*, of *kadash*, i.e., holiness, {#De 23:17} by a contrary meaning, as most unholy and unchaste.

Ver. 10. **Thou shalt not plough.**] These laws were made to set forth how God abhorreth all mixtures in religion, and how carefully men should keep their minds from being "corrupted from the simplicity that is in Christ." {#2Co 11:3}

Ver. 12. **Wherewith thou coverest thyself.**] *Ne in motu aliquid indecorum appareat*; Lust and malice are sharp sighted. {#2Sa 11:2 6:20}

Ver. 14. **I found her not a maid.**] *Silvester Petra-sancta Iesuita calumniatur puellas plerunque corruptas nuptui dari in Reformato Evangelio: Quod de Evangelio Romano (ait Rivettus noster) potius dici posset; postquam puellae dementarunt a vobis seductae, et sub vestibus cordulis nodosis spurcis vestris manibus fuerunt ligatae.* {a} Papists falsely affirm that few maids amongst us come clear to marriage: *cuius contrarium verum est.*

{a} *Jesuita Vapulans*, p. 146.

Ver. 15. **Then shall the father of the damsel.**] Whose house hereby was dishonored, and by whom his daughter's honour was to be defended, especially since children's miscarriages reflect upon the parents, and the daughters sin is the father's shame.

Ver. 16. **And he hateth her.**] Which is a monster in nature. {#Eph 5:28,29}

Ver. 17. **These are the tokens.**] Which in those countries seldom or never failed.

Ver. 19. **He hath brought up an evil name.**] Which is a kind of murder. {#Eze 22:9} God shall clear the innocency of his slandered servants. {#Ps 37:6 Isa 54:17} As the eclipsed moon, by keeping her motion, wades out of the shadow and recovers her splendour, so shall it be with such.

Ver. 20. **And the tokens.**] Nor any natural impediment can be proved, as the Hebrews explain it.

Ver. 22. **With a woman married.**] Adultery was punished with death; because society and the purity of posterity could not otherwise continue amongst men.

Ver. 24. **Humbled his neighbour's wife.**] So called, because betrothed, *Quia nuptias facit consensus, non concubitus*, as the lawyers determine it.

Ver. 25. **And the man force her, and lie with her.**] It was a speech of Charles V, emperor, If that impure fellow, Farnesius, who being the Pope's general, had forced many fair ladies, were here present, I would kill him with mine own hand. *Nec vocem iracundio rem unquam ex Carolo auditam ferunt.* {a} Never was he heard to speak so angrily. The Lacedemonian commonwealth was utterly ruined by a rape committed on the two daughters of Scedasus at Leuctra.

{a} Parei, *Hist. Prof. Medulla.*

Ver. 29. **She shall be his wife.**] Howbeit he must be humbled before the Lord, for entering into his ordinance through the devil's portal.

Chapter 23

Ver. 1. **Or hath his privy member cut off.**] As it is a barbarous custom at this day among the Turks, to deprive various Christian children of their privities, supplying the uses of nature with a silver quill. This was first brought in among them by Selymus II, out of jealousy lest his eunuchs were not so chaste as they should have been, in keeping their ladies' beds. {a} Such are usually effeminate, and unfit to bear office.

Shall not enter into the congregation, / *i.e.*, Shall not go in and out before the people as a public officer. Since such should be drained from the dregs, and sifted from the brans of the vulgar: they should be eminent and eximious persons, higher than the rest, as Saul, by the head and shoulders.

{a} *Turk. Hist.*

Ver. 2. **A bastard shall not enter.**] Lest the reproach of his birth render him contemptible, or less courageous; {a} lest some son of Belial set upon him, as Saul did upon his son Jonathan, and say, "Thou son of the perverse rebellious woman." So of the base and beastly woman, "Do not I know that thou hast done this to the confusion of thy mother's nakedness?" {#1Sa 20:30} The mutinous Janizaries called their Emperor Bajizet II, drunkard, beast, rascal, bastard, bengi, that is, bachelor, or scholar; and told him, moreover, that they would teach him to use his great place and calling with more sobriety and discretion. {b} The English slighted and scorned their William the Conqueror, because a bastard; in spite also to

whom, and disgrace to his mother *Arlet*, they called all whores *harlots*. The Jews at this day, amongst other opprobrious words, wherewith they spitefully load us, call all Christians *Mamzer Gel*, that is, heathen bastards. Our Saviour, upon better grounds, called them long since, a bastardly brood. {#Mt 12:39} And their own prophet Isaiah did the same thing long before, {#Isa 57:3,4} and that, for their profane scoffing at the truth and the professors thereof. Yet who so forward as they, to say, "We are not born of fornication," no bastards? {#Joh 8:41}

{a} *Uipote qui nati sunt ex prostibulo, plane incerto patre, sed certissima infamia.*

{b} *Turk. Hist.*

Ver. 3. **For ever,**] *i.e.*, This law is perpetual and indispensable; so highly displeasing are many mere omissions of duty. Omission of diet breeds diseases, brings death; so here.

Ver. 4. **Because they met you not.**] As God takes notice of the least courtesy showed to his people, even to a cup of cold water, to requite it, so he doth of the least discourtesy, even to a frown or a frump {See Trapp on "Ge 4:6"} to revenge it.

And because they hired, &c.] {See Trapp on "Nu 22:3"} {See Trapp on "Nu 22:6"}

Ver. 5. **Nevertheless the Lord, &c.,**] *q.d.*, No thanks to the wicked Moabites, that Balaam blasted thee not; as neither to Balaam, whose tongue was merely overruled by the Almighty, and made to bless those whom he would gladly have cursed. And thus still the Lord orders the world's disorders, turning dross into gold by a stupendous alchymy, and directing men's evil actions to a good end. Hence it is that they fulfil—though they intend no such thing, but the satisfying of their own lusts—neither {#Isa 10:5-7} more nor less than "what the hand and counsel of God hath determined." {#Ac 4:28,13:27} Howbeit the hands that nailed Christ to the cross were "wicked hands." {#Ac 2:23} And Judas the traitor received strangling and shedding of bowels, as a "reward of his iniquity, for being guide to them that took Jesus." {#Ac 1:16-18} It was not without God that the kingdom was rent from Rehoboam, {#2Ki 12:19,20} and yet he flatly renounceth it, as well he might, all the evil that was in it. {#Ho 8:4}

Ver. 6. **Thou shalt not seek their peace.**] Or, Enter into confederacy with them; which when David did, {#2Sa 10:1,2} he was basely abused in his ambassadors. Hannibal's hatred to the Romans is well known.

Tyrone, 1567, so boiled in hatred against the English, that he named a castle that he built, *Feoghnegal*, that is, "the hatred of the English." {a} Among those wild Irish, the fathers are said to inflict a heavy curse on all their posterity, if ever they should sow corn, build houses, or learn the English tongue.

{a} Camden's *Elisab.*

Ver. 7. **For he is thy brother.**] And therefore to be borne with, though unkind and injurious. Howbeit, *Fratrum concordia rara est*: "A brother offended is harder to be won," saith the wise man, "than a strong city, and their contentions are like the bars of a castle." {#Pr 18:19} The dissension between England and Scotland consumed more Christian blood, wrought more spoil and destruction, and continued longer than ever quarrel we read of did between any two peoples of the world. {a} The God of Peace prevent the like bloody dissensions again, now mightily endeavoured by the *boutefeaus* of both nations. *Si collidimur, frangimur*; If we clash, we perish: dissension is the mother of dissolution, of desolation.

Thou shalt not abhor an Egyptian.] But learn of him to return one good turn for another. *Egyptii dicuntur, praeter alias nationes, erga bene meritos de se grati; Existimant enim magnum vitae subsidium esse, gratiae retributionem*, saith Diodorus. {b} The Egyptians are said to be, above all others, a thankful people, and to look upon thankfulness as a main support of man's life.

Because thou wast a stranger in his land.] Where, though thou meetest with much hardship, yet thou hadst kind entertainment at first, and after that a subsistence, such as it was. Our Henry VI is said to have been of that happy memory, that he never forgot anything but injuries. Elisha, by a noble revenge, bade set bread and water before the Syrians that came to surprise him.

{a} Daniel's *Hist.*, 191.

{b} Diod. Sic., lib. i.

Ver. 8. **In their third generation.**] The Edomites for their consanguinity, -it is some privilege to be allied to the saints, to be "sister's son to Barnabas," -the {#Col 4:10} Egyptians for their

hospitality to God's firstborn Israel. "God is not unrighteous," &c. {#Heb 6:10} {See Trapp on "Heb 6:10"}

Ver. 9. **Then keep thee from every wicked thing.**] Walk accurately, as carrying thy life in thy hand; for "the sword devoureth one as well as another," {#2Sa 11:25} it spares neither lord nor losel, as they say. Every soldier therefore should be a saint, ready pressed to meet the Lord, who hath said, "I will be sanctified in all them that draw near unto me." {#Le 10:3}

Ver. 10, **Then shall he go abroad.**] Go voluntarily, though he be not excluded, as lepers and the like were, *Arcta nimis obedientia est, ad legem solummodo iustum esse*, saith one: God likes a freewill offering.

Ver. 11. **He shall wash himself with water.**] See #Le 15 {See Trapp on "Le 15:2"} &c. The Turks at this day pertinaciously and superstitiously retain this ceremony. Before prayers they wash both face and hands, sometimes the head and other parts. Yea, some report of them, that every time they make water, or other unclean exercise of nature, they wash, little regarding who stands by. If a dog do but chance to touch their hands, they wash presently, &c. {a}

{a} Blunt's *Voyage*.

Ver. 12. **And shalt turn back and cover.**] How much more curious should they be of soul defilements? Sin is the soul's excrements, and defiles a man worse than any excrement. {#Mt 7:15,20,23}

Ver. 13. **Thy God walketh in the midst of thy camp.**] Where he is both van and rear. {#Isa 52:12}

And to give up thine enemies.] Hence the Philistines were so frightened at the sight of the ark. "Let us flee from the face of Israel, for the Lord fighteth for them," said those Egyptians. {#Ex 14:25}

That he see no unclean thing.] Hereby God taught his people holy conversation, that they should keep themselves from their iniquity, as David did {#Ps 18:23} -that is, from such sins as either by their constitution, calling, company, or custom, they are most prone to.

Ver. 15. **The servant that is escaped.**] A heathen servant that flees for religion, and desires to "join himself to the Lord, to serve him, and to love the name of the Lord, to be his servant," such must have

no cause given them to say, "The Lord hath utterly separated me from his people." {#Isa 56:2,6}

Ver. 17. **There shall be no whore.**] And what a stinking shame is that, that stews and brothel houses are licensed by the Pope, who reaps no small profit by them? The Papists themselves write with detestation, that at Rome a Jewish maid might not be admitted into the stews of whoredom, unless she would be first baptized; *Ut Iudae filiae scortari non liceat, Dei filiae liceat: Imo Israelis filia meretricari non aliter arte possit quam facta per baptismum sanctum Christi sorer et filia.* {a}

Nor a Sodomite of the sons of Israel.] {See Trapp on "Ge 19:5"} Pythagoras's precept, *πων κυαμων απεχεσθαι*, was intended against this kind of horrid and unnatural uncleanness, *κυαμοι*, signifying somewhat else besides beans. But what a beast was Pope Sixtus Quintus, *qui lupanar utriusque Veneris Romoe condidit*, as Agrippa reporteth?

{a} *Espincaeus*, De Contin., lib. iii. cap. 4.

Ver. 18. **Nor the price of a dog.**] Plutarch tells us that it was not permitted to a dog to enter into the chief tower or temple at Athens, for his heat in venery and ill savour. {a} The Hebrews understand this text literally, according to **#Isa 66:3**. Others metaphorically, as **#Re 22:15**, either of impudent cynics, such as Antisthenes, that shame not to commit uncleanness in the sight of others; these are worse than Absalom. {#2Sa 16:22} Or else of Sodomites, buggerers, Meritorii, as they call them, men that have put off all manhood, and are become dogs, worse than dogs. "Am I a dog's head?" said Abner to Ishbosheth {#2Sa 3:8} -that is, shamelessly lecherous.

{a} *δια του ακολαστου και δυσωδους*,—*Plut.* Ελληνικ.

Ver. 19. **Thou shalt not lend upon usury.**] Heb., Upon biting usury. It must needs bite at length that licks so clean. Amalek, the licking people, I mean the nation of usurers and their factors, as cormorants, fall upon the poor borrower, and with open mouth devour him.

"Εστι τοκος προ τοκοιο, τοκος γε μεν εστι και αλλος."

Faenus a multiplici foetu, ut τΟΚΟϢ α ΤΟΚΤΩ. In the year 1235, there were spread through England certain Roman usurers, called *Coursini, quasi capientes Ursi*; {a} devouring bears, saith Matthew Paris. These bite to purpose. Others are more cunning and close in their conveyance; like serpents, they can sting without hissing; like dog fish, suck your blood only with licking, and in the end kill you, and cut your throats without biting. "For as much as all usury, being forbidden by the law of God, is a sin, and detestable," &c., saith the statute, 13 Eliz., cap. 8. And "Verily so many as increase themselves by usury, &c., they have their goods of the devil's gift" (Homil. of the Church of England, vol. ii. hom. 17, p. 2). Aristotle, {b} by the dim light of nature, saw the evil of it, condemning in one page the usurer and the dicer. And Agis, General of the Athenians, so hated usury, that he made a bonfire of all the usurer's bills and bonds in the market place, and then said that he never saw a finer fire than that in all his life. {c}

{a} Speed.

{b} Arist., *Eth.*, lib. iv. cap. 1.

{c} Plut., in *Solone*.

Ver. 20. **Unto a stranger thou mayest.**] And they do it to purpose at this day in foreign parts where they live, straining up their usury to eighteen in the hundred upon the Christian. This is their chief trade, and this is yielded by some as a reason why the Jews do so stink, *Quod plerique omnes mensarii sint, faeneratoriam exercentes, et ita nullis exercitati laboribus*, i.e., Because most of them are usurers, lead sedentary lives, and use no bodily exercise. It was the saying of a merry fellow, that in Christendom there were neither scholars enough, gentlemen enough, nor Jews enough. If the first, so many would not be pluralists; if the second, so many peasants would not be reckoned among the gentry; if the third, not so many usurers. {a}

{a} Heyl, *Geog*.

Ver. 21. **Thou shalt not slack to pray.**] Come off with it round and readily, as those {#Zec 5:9} that had "wings," and "wind in their wings," *Habent aulae suum cito, cito* God loves a cheerful giver.

Ver. 22. **It shall be no sin in thee,** / *i.e.*, No such great sin; as **#Joh 9:41**, so **#Joh 15:22,24 Jas 4:17**. See **#Ec 5:5**. *Vovere nusquam est praeceptum*, saith Bellarmine: We are nowhere in Scripture commanded to vow. And *Fateor quod Deus non praecipit, sed tantum consulit nobis ut aliquid illi voveamus*, saith another Popish writer. {a} I confess God nowhere commandeth, but only counselleth us to make vows. But what will they say to **#Ps 76:11**; -"Vow and perform to the Lord your God, bring presents" &c.? And are not the nine lepers condemned by Christ for their negligence and unthankfulness? {#Lu 17:17,18}

{a} Alphons. de Castro., *De Monach*, lib. ii. cap. 16.

Ver. 24. **When thou comest, &c.**] As a passenger; {#Mt 12:1,2} how much more as a labourer; {#1Co 9:7} thou mayest take what thou wilt for necessity, but not for superfluity.

Ver. 25. **But thou shalt not move a sickle.**] Here God reserveth the right and property of the owner, which no man might invade or infringe.

Chapter 24

Ver. 1. **Because he hath found some uncleanness.**] He is displeas'd with some defect which he hath found either in her body or behaviour: as our Henry VIII pretended at least to do in his Anne of Cleve, sister to William, duke of Cleve, whose other sister Frederick, duke of Saxony, Luther's patron and protector, had espoused. This lady being sent into England, against Frederick's liking, and married to King Henry, seem'd nothing pleasing in his eye, and was therefore (*sed quo iure?*) soon after divorced. This Stephen Gardiner thought a fit subject for him to work upon against the Lord Cromwell, who had made the match, and now oppos'd the divorce, and was therefore put to death, which he suffered right Christianly and cheerfully. {a}

Let him write her a bill of divorcement.] Heb., He shall write her a bill of divorcement. God permitteth, he commandeth not the Jews

thus to do, as they mistook the matter, {#Mt 19:7} and were better informed by our Saviour. {#Mt 19:8} {See Trapp on "Mt 19:8"}

{a} Speed's *Hist.*, fol. 1042.

Ver. 3. **And if the latter husband hate her.**] As many Nabals now-a-days do. Job was not more weary of his boils, than they are of their bedfellows, cursing their weddingday as much as he did his birthday, and thirsting after a divorce as he did after death: which, because it cannot be had, their lives prove like the sojourning of Israel in Marah, where almost nothing could be heard but mourning, conjuring, and complaining.

Ver. 4. **After that she is defiled.**] Or, Caused to be defiled, to wit, by her husband, who put her away first, he being her only lawful husband. {#Mt 5:32}

Ver. 5. **Shall cheer up his wife.**] For the better knitting of their affections; which, if well done at first, will continue the more firm ever after; as a broken bone well set, or as two boards well glued together, will sooner break in a new place than there.

Ver. 6. **A man's life.**] That is, his livelihood. A poor man in his house is like a snail in his shell, crush that and you kill him. See #Lu 8:43 Mr 12:44. All her life, *ολον του βιον*, that is, all her living.

Ver. 7. **And maketh merchandise of him.**] What then shall be done to those seducers, that "creeping," or shooting themselves into houses, "lead captive silly women," {#2Ti 3:6} and simple men, {#Ro 16:18} take them prisoners, and then make price of them? {#2Pe 2:3} Of which sort of soul merchants, there are now-a-days found not a few. See #Re 18:13.

Ver. 8. **The Levites shall teach you.**] Not the history only, but the mystery too. {See Trapp on "Le 13:2"} &c.

Ver. 9. **Did unto Miriam.**] When he spat in her face, and spared her not, though a prophetess, and a conductress of God's people to Canaan. {#Mic 6:4} God will not pass by the sins of his saints, if scandalous especially, without a sensible check.

Ver. 10. **To fetch his pledge.**] To see, *Quam sit eurta supellex*, and to pick and choose what pledge thou pleasest.

Ver. 12. **Thou shalt not sleep with his pledge.**] As those cruel crafties did, {#Am 2:8} that "sold the righteous for silver, and the poor for a pair of shoes." {#Am 2:6}

Ver. 13. **May bless thee.**] Saying, as St Paul brings in the relieved poor Christian, {#2Co 9:15} "Thanks be unto God for his unspeakable gift." God will surely bless thee for such a blessing.

And it shall be righteousness unto thee.] God will reckon it for a good work, and graciously reward it, he will turn paymaster to thee; thy righteousness, and thy riches too, shall endure for ever. {#Ps 112:3}

Chapter 25

Ver. 1. **If there be a controversy.**] Among the Mohammedans there are very few law suits, and the reason is given, *Quod temere litigantes publice flagellis caeduntur*, because they that sue others without just cause are whipped publicly. Once it was counted ominous to commence actions and follow suits. Of our common barristers we may well say, as the historian doth of mathematicians, *Genus hominum quod in rep. nostra et vetabitur semper et retinebitur.* {a}

{a} Caesar. Com. Tac., lib. i. cap. 7.

Ver. 2. **To be beaten before his face.**] The Turks, when cruelly lashed, are compelled to return to the judge that commanded it, to kiss his hand, to give him thanks, and to pay the officer that whipped them.

Ver. 3. **Should seem vile unto thee.**] There is an honour due to all men, {#1Pe 2:17} and though we must hate the sin, yet not the sinner.

Ver. 4. **That treadeth out the corn.**] Which was the manner of that country: whereunto also the prophet alludeth, {#Ho 10:11} "Ephraim is a heifer, that loveth to tread out the corn" (because while it treads, it feeds on the corn), but not to plough, because no refreshing till the work was done.

Ver. 5. **Her husband's brother.**] This was a special exception from that general law, {#Le 18:16} but yet gave no liberty under this pretext, to have more wives than one at once. {See Trapp on "Mt 22:23"}

Ver. 6. **The first born.**] Provided that he be a son; as appears by the reason here given, that his name be not put out of Israel. It signified the birthright of Christ that should never die. "He shall see his seed, he shall prolong his days." {#Isa 53:10} *Filiabitur nomen eius* {#Ps 72:17} The name of Christ shall endure for ever; it shall be begotten as one

generation is begotten of another; there shall be a succession of Christ's name.

Ver. 9. **And loose his shoe.**] To show that he was worthy to go barefoot, and had no right howsoever to tread upon that ground, as any part of his estate. See #**Ru 4:7**. The Turks have a ceremony somewhat like this; {a} the woman may sue a divorce, when her husband would abuse her against nature: which she doth by taking off his or her shoe before the judge, and holding it the sole upward, but speaking nothing, for the uncleanness of the fact.

And spit in his face.] As unworthy to show his face amongst his brethren. See #**Nu 12:14 Isa 50:6**.

That will not build up his brother's house.] {See Trapp on "Ex 1:21"}

{a} Blunt's *Voyage*.

Ver. 12. **Cut off her hand.**] The instrument of her sin. Thus Cranmer thrust his hand, wherewith he had subscribed a recantation, first into the fire, crying out, "Thou unworthy right hand." An Act of Parliament was here made, in the reign of Philip and Mary, that the authors and sowers of seditious writings should lose their right hands. By virtue whereof John Stubbs and William Page had their right hands cut off, with a cleaver driven through the wrist with the force of a beetle, in the days of Queen Elizabeth, for a book written against the marriage with the Duke of Anjou, entitled, "The Gulf wherein England will be Swallowed up by the French Marriage," &c., which most men presaged would, if it had gone on, have been the ruin of religion. {a}

{a} Camden's *Elisab.*, fol. 239.

Ver. 13. **Divers weights, a great and a small.**] As they have that weigh not out a whole seventh day to God, who hath given men six whole days to labour in; these sell by one measure and buy by another. It was an error, doubtless, for want of due light and better information, in that pious prince, Edward VI, to give order to his council, that upon Sundays they should attend public affairs of the realm, despatch answers to letters, and make full despatches of all

things concluded in the week before; provided that they be present at common prayer. {a}

{a} *Life of Edw. VI*, by Sir J. Heywood, p. 147.

Ver. 18. **How he met thee by the way.**] Not with bread and water, but with fire and sword. See #Ex 17:8.

And he feared not God.] Who had so powerfully brought his Israel out of Egypt. See #Job 6:14 Ge 20:11. {See Trapp on "Job 6:14"} {See Trapp on "Ge 20:11"}

Ver. 19. **Thou shalt not forget it.**] Neither did they. Saul should have utterly destroyed them, {#Isa 15:18,19} but wherein he failed, God stirred up the Simeonites in Hezekiah's days to smite the rest of the Amalekites that were escaped. {#1Ch 4:42,43} It is ill angering the Ancient of days. His wrath lasts longer than hot coals of juniper, {#Ps 120:4} his judgments are severe and durable: as we use to say of winter frosts, they never rot in the sky, but shall fall, if late, yet surely, yet seasonably. God's forbearance is no quittance.

Chapter 26

Ver. 2. **Thou shalt take of the first, &c.**] In token of homage, or as a chief rent due to God the true proprietary, of whom they held all.

Ver. 5. **A Syrian ready to perish.**] Jacob, whose original was from Haran in Syria, {#Ge 11:31} and whose abode had been with Laban the Syrian, in much poverty, affliction, and misery. {#Ho 12:12} How low and mean were we of this nation at first! *Brith* signifies blue-coloured, *sc.*, with *woad*: hence we were called Britons. Instead of fine clothes our ancestors dyed their skins, and painted upon them sundry sorts of birds and beasts: for food they had barks of trees, &c. This should never be forgotten.

And became there a nation.] Consider we likewise what we were by nature, and should have been; what we are by grace, and shall be; and then take we up that most modest speech of that noble Athenian captain, Iphicrates, in the midst of all his glory, εἰς οὐρανὸν εἰς οὐρανὸν; {a} from how great baseness and misery, to what great blessedness and glory are we advanced; being "raised up together, and made to sit together in heavenly places in Christ Jesus" {#Eph 2:9,11-13} {See Trapp on "Eph

2:11"} {See Trapp on "Eph 2:12"} {See Trapp on "Eph 2:13"} What was there in us, said Tamerlane to Bajazet the great Turk, now his prisoner, that God should set us over two great empires of Turks and Tartars, to command many more worthy than ourselves, you being blind of one eye, and I lame of a leg, &c.? {b} Peter Martyr told Queen Elizabeth in an epistle, that princes must be doubly thankful to God: (1.) As men; (2.) As eminent men, exalted above others. So must all God's servants, who being his firstborn, are in that respect "higher than the kings of the earth," {#Ps 89:27} and being "the firstfruits of his revenue," are therefore "holiness to the Lord." {#Jer 2:3}

{a} Arist., *Rhetor.*, lib, v. cap. 9.

{b} Leonclav., *Annal. Turc.*

Ver. 12. **The stranger, the fatherless.**] Thus God doth not only plead the poor man's cause; {#De 15:10,11} but he allots a portion of the third year's tithe, not only to the Levite, who is never excluded, but to the stranger, fatherless, and widow, as Jerome observeth and calleth it *πρωκοδεκαδη*, the poor man's tithe.

Ver. 13. **I have not transgressed.**] This is spoken, not by way of Pharisaiical boasting or opinion of merit, but public testification of entire obedience.

Ver. 14. **I have not eaten thereof in my mourn, ing.**] All God's worships were to be celebrated with joy. {#De 12:7} Sacrifices offered with mourning were abominated, {#Ho 9:4} yea, accursed. {#De 28:47} None might come to the court of Persia in mourning weeds. {#Es 4:2}

For any unclean use.] Or, Common profane use. Common and unclean is one and the same in sundry languages; to teach us, that it is hard to deal in common businesses, and not defile ourselves, and that those that come to holy things with common affections and carriages profane them.

Nor given ought thereof for the dead.] To bury them, or buy provision for the funeral feast. {#Jer 16:7 Eze 24:7 Ho 9:4}

Ye have done according, &c.] It is a witty expression of Luther; By men's boasting of what they have done, says he, *Haec ego feci, haec ego feci*, they become nothing else but *faeces*, dregs. But so did not these. {See Trapp on "De 26:13"}

Ver. 17. **Thou hast avouched.]** This we do, when with highest estimation, most vigorous affections, and utmost endeavours we bestow ourselves upon God, giving up our names and hearts to the profession of truth. And this our choosing God for our God, {#Ps 73:25} is a sign he first chose us. {#1Jo 4:19} Mary answers not "Rabboni," till Christ hath said "Mary" to her. It is he that brings us into the bonds of the covenant. {#Eze 20:37} He first cries out, Who is on my side? who? and then gives us to answer, {as #Isa 44:5} "One says, I am the Lord's; another calls himself by the name of Jacob; another subscribes," &c.

Ver. 19. **And to make thee high.]** "Assyria is the work of God's hand," but "Israel is his inheritance." {#Isa 19:25 43:3}

Chapter 27

Ver. 2. **And plaster them with plaster.]** That they might have it in white and black.

Ver. 4. **In mount Ebal.]** Where the curse was denounced, {#De 27:13} to signify, that those that sought salvation in the law, must needs be left under the curse. The law is a yoke of bondage, as Jerome calls it; and they who look for righteousness from thence are like oxen, who toil and draw, and when they have done their labour, are fatted for slaughter.

Ver. 5. **Thou shalt build an altar.]** For burnt offerings, &c. {#De 27:6,7} God teacheth them thereby, that righteousness, impossible to the law, was to be sought in Christ, figured by that altar and those sacrifices. Thus the moral law drove the Jews to the ceremonial, which was their gospel, as it doth now drive us to Christ, who is indeed "the end of the law for righteousness to every one that believeth." {#Ro 10:4}

Ver. 8. **All the words of this law very plainly.]** Therefore it could not be all Deuteronomy, much less all Moses's books, as some have thought; for what stones could suffice for such a work? Unless they could write as close, -but how then could it be very plainly?—as he did who set forth the whole history of our Saviour's passion very

lively, both things, and acts, and persons, on the nails of his own hands, as Maeiolus reporteth. {a}

{a} *In Canicular. Colloq.*

Ver. 15. **Cursed be he, &c.**] The blessings are not mentioned by Moses; that we might learn to look for them by the Messiah only.

{#Ac 3:26}

Ver. 16. **That setteth light.**] That despises, undervalues, not only that curses, as #Ex 21:17.

Ver. 24. **That smiteth.**] Either with violent hand or virulent tongue.

{#Jer 28:16,17}

Ver. 25. **Cursed be he that taketh reward.**] Among the Romans, by the law of the twelve tables, it was death without any deliverance. The psalmist doometh this sin with exclusion out of heaven. {#Ps 15:5} That king of this land that was called St Edmund, was wont oft to say, There is not much difference betwixt those two words, *prendere* and *pendere*, to take gifts and to hang, and that the latter was the desert of the former. A bribing judge wants but a hurdle, a horse, and a halter, to do him right; as Belknap once said in another case.

Ver. 26. **Cursed.**] *Aut faciendum, aut patiendum.* Men must either have the direction of the law, or the correction.

Chapter 28

Ver. 1. **If thou shalt hearken diligently.**] Heb., If hearkening thou shalt hearken; if when God speaks once, thou shalt hear it twice; as David did, {#Ps 62:11} by a blessed rebound of meditation and practice.

Will set thee on high.] "Thou shalt ride upon the high places of the earth." {#Isa 58:14} There thou shalt have thy commoration, but in heaven thy conversation {a} {#Php 3:20} being a high and holy people, {#De 26:19} high in worth, and humble in heart, as one saith of Athanasius.

{a} υψηλος τοις εργασις, ταπεινος δε τω φρονηματι—*Nazian*

Ver. 2. **And overtake thee.**] Unexpectedly befall thee. "Surely goodness and mercy shall follow thee," {#Ps 23:6} as the evening sunbeams follow the passenger, as the rock water followed the Israelites in the wilderness, and overtook them at their stations. {#1Co

10:4} "O continue," or draw out to the length, "thy lovingkindness unto them that know thee." {#Ps 36:10} There will be a continued series, a connection between them, to all such.

Ver. 3. **Blessed shalt thou be.**] What blessedness is, {See Trapp on "Mt 5:3"}

Ver. 4. **The fruit of thy body.**] Which is thy chief possession; but without my blessing will be bitter sweets, {a} "Blessed is the man that hath his quiver full of such as are the arrows of a strong man," {#Ps 128:3,4} the knottiness of whose nature is refined and reformed, and made smooth by grace. Arrows be not arrows by growth, but by art: what can better preserve Jacob from confusion, or his face from waxing pale, than when he shall see his children, the work of God's hands, framed and fitted by the word in regeneration, and the duties of new obedience? This will make him to sanctify God, even to sanctify the Holy One, and with singular encouragement from the God of Israel. {#Isa 29:22,23}

{a} *Dulcis acerbitas, amarissima voluptas. -Tertul.*

Ver. 5. **Blessed shall be thy basket and thy store.**] Or, Thy dough trough. The Greek hath it, Thy barns and thy remainders. The meaning is, Thou shalt know no want. Cicero {a} saith, One friend should wish to another three things only, to enjoy health, to possess honour, and not suffer necessity. He that observeth God's commands to do them, as #De 28:1, shall have all these and more.

{a} *Ad Attic.*

Ver. 6. **Blessed shalt thou be when thou comest in.**] "Surely goodness and mercy shall follow thee all the days of thy life"; {#Ps 23:6} thou shalt have a confluence of all, both inward and outward, comforts and contentments.

Ver. 7. **The Lord shall cause thine enemies.**] Mr Fox observes, {a} that in King Edward VI's time, the English put to flight their enemies in Musselburgh field, the selfsame day and hour wherein the reformation enjoined by parliament was put in execution at London, by burning of idolatrous images. Such a dependence hath our success upon our obedience.

And flee before thee seven ways.] In the forementioned fight many so strained themselves in their race that they fell down breathless

and dead, whereby they seemed in running from their deaths to run to it: two thousand, lying all day as dead, got away in the night. The Irish were so galled or scared with the English ordinance, that they had neither good hearts to go forward, nor good liking to stand still, nor good assurance to run away, saith the historian. {b}

{a} *Act. and Mon.*

{b} *Life of Ed. VI.*, by Sir J. Heywood.

Ver. 8. The Lord shall command the blessing.] Now if he send his *Mandamus*, who shall withstand it?

Ver. 9. The Lord shall establish thee a holy people unto himself.] This is more and better than all the former: he shall "bless thee with all spiritual blessings, in heavenly things, in Christ Jesus." {#Eph 1:3} He is rich, not that hath the world, but that can contemn it.

Ver. 10. And they shall be afraid of thee.] Natural conscience cannot but do homage to the image of God stamped upon the natures and works of the godly. When they see in them that which is above the ordinary nature of men, or their expectation, they are afraid of the name of God, whereby they are called; their very hearts ache and quake within them; as is to be seen in Nebuchadnezzar, Darius, Herod, Dioclesian, who was so amazed at the singular piety and invincible patience of the primitive Christians, that he laid down the empire in a humour, *Quod Christi nomen se deleturum, uti cupiverat, desperasset*, {a} because that when he sought to root out religion, he saw he could do no good on it.

{a} Bucholcer.

Ver. 12. And thou shalt lend.] This was our condition in the happy days of that incomparable Elizabeth, not to be passed over slightly without one sigh breathed forth, now after forty years, in her sacred memory. What a deal both of men and moneys did she lend the French, the Hollanders, &c.

Ver. 13. And the Lord shall make thee.] See a parallel place. {#Ho 13:1} "When Ephraim spake, there was trembling; he exalted himself in Israel; but when he offended in Baal, he died." Before, none durst budge against the name of Ephraim; but after he offended in Baal, every paltry adversary trampled upon him as a dead man.

Ver. 14. And thou shalt not go aside.] But keep my commandments curiously, even "as the apple of thine eye," {#Pr 7:2} with all chariness

and circumspection, since the least deviation is dangerous, yea, destructive.

Ver. 15. **All these curses shall come.**] Far more curses are mentioned than blessings. Such is the baseness of our natures, that we are sooner terrified with menaces than moved with mercies. See we may here how the curse of God haunts the wicked, as it were a fury, in all his ways. In the city it attends him, in the country it hovers over him; coming in it accompanies him, going forth it follows him, and in travel it is his comrade: if it distaste not his dough, or empty his basket, yet will it fill his store with strife, or mingle the wrath of God with his sweetest morsels. It is a moth in his wardrobe, murrain among his cattle, mildew in his field, rot among his sheep, and oftentimes makes the fruit of his loins his greatest heartbreak, so that he is ready to wish with Augustus, *Utinam aut caelebs vivissem, aut orbis periissem*; Oh that I had either never married, or died childless!

Ver. 16. {See Trapp on "De 28:15"}

Ver. 17. {See Trapp on "De 28:15"}

Ver. 18. {See Trapp on "De 28:15"}

Ver. 19. {See Trapp on "De 28:15"}

Ver. 20. {See Trapp on "De 28:15"}

Ver. 21. **The Lord shall make the pestilence.**] Which Hippocrates calls *To θειον*, as the falling sickness is called *Morbus sacer*, as more immediately sent of God.

Ver. 22. **The Lord shall smite thee, &c.**] {See Trapp on "Le 26:16"}

Ver. 23. See on #Le 26:19.

Ver. 24. **Powder and dust.**] Which the wind and other things raise in times of drought.

Ver. 25. **The Lord shall cause thee to be smitten.**] David well understood the heaviness of this stroke, and therefore chose rather to fall into God's hands another way, {#2Sa 24:14} since "the tender mercies of the wicked are cruelties":—

“ *Una salus victis nullam sperare salutem.*”

Ver. 26. **And thy carcass shall be meat.**] Thou shalt want the honour of honest burial; which the Jews accounted worse than death, {#Ec 6:3} and the Gentiles extreme misery.

Ver. 27. **With the botch of Egypt,**] i.e., With the leprosy called Elephantiasis, when the skin grows hard as the elephant's skin. This, saith one, was bred only about Nile, the river of Egypt.

Ver. 28. **With madness and blindness.**] Spiritual, especially; such as befell the Jews of old, {#Ro 11:18 2Co 3:14} the chief priests and scribes especially, who, being questioned by Herod about the King of the Jews, {#Mt 2:4,5} could answer directly out of the Scriptures, and give such signs of the Messiah as did evidently agree to Jesus Christ. And yet because they discerned not their day of grace, but winked hard with their eyes, and shut the windows, lest the light should come in, they were by a special judgment so besotted and infatuated, that when God shows them the man, to whom their own signs agree, they cannot allow of him, nor will yield to be saved by him upon any terms. How shamefully they were deluded by Barchocab, is notoriously known. And after this, when they saw Mohammed arising in such power, they were straight ready to cry him up for their Messiah. But when they saw him eat of a camel, they were as blank as when they saw the hoped issue of their late Jewish virgin turned to a daughter. They are generally light, aerial, and fanatical brains, apt to work themselves into the fool's paradise of a sublime dotage. Howbeit God, we trust, will at length cure them of this spiritual ophthalmy {*disordered mental vision*} and frenzy. Their dispersion for this one thousand six hundred years is such, as that one of their own Rabbins concludes from thence that their Messiah must needs be come, and they must needs suffer so much for killing him. "Oh that the salvation of Israel were once come out of Zion! When the Lord bringeth back the captivity of his people, then shall Jacob rejoice and Israel be glad." {#Ps 14:7}

Ver. 29. **And thou shalt be only oppressed.**] As the Thebans, ever till then victorious, were, after the death of Epaminondas, famous only for their overthrows: as Rome, since Antichristian, was never besieged by an enemy, but it was taken and plundered: as the Jews since Christ's death never attempted anything but miscarried. An evil, an only evil, &c. {#Eze 7:5}

Ver. 30. **Thou shalt built a house, &c.**] A great aggravation of a man's misery it is, to fall from high hopes, to fail of large

expectations, as Haman did, and Absalom, and Alexander the Great, and Tamerlane, who preparing to perfect his conquest of the Greek Empire, and having given a good beginning thereunto, in the midst of his high hopes and greatest power, died of an ague, Jan. 27, 1462. {a} Many men spend their strength and waste their wits in getting these outward things, and in learning how to put them to their delightfulest use: and then, when to possess them might seem a happiness, either they die or are otherwise deprived of all the sweet they have laboured for.

{a} Turk. Hist.

Ver. 31. **Thine ox shall be slain, &c.**] Thou shalt be plundered of all, that is, deplumed, thy feathers plucked from thee to the very bare skin; -as plundering signifies in Dutch; and from the Dutch wars we first had the word plunder.

Ver. 32. **And thine eyes shall look.**] A sad sight to see our children butchered before our eyes, as Mauricius the Emperor did; or otherwise misused by a merciless enemy. Doves sometimes sit in their dove-cotes and see their nests destroyed, their young ones taken away and killed before their eyes, neither do they ever offer to rescue or revenge, as all other creatures either do or desire to do.

And fail with looking.] As Sisera's mother's did. {#Jud 5:28}

Ver. 33. **The fruit of thy land, &c.**] So #Eze 25:4. They shall eat thy fruit, and they shall drink thy milk. See #Jer 5:17,1:7.

Ver. 34. **So that thou shalt be mad, &c.**] As Bajazet was in his iron cage; as Pope Boniface VIII was the time when shut up in St. Angelo by Sara Columnus, his mortal enemy, renting himself with his teeth, and devouring his own fingers. {a} Philip, the Spanish king, is said to have borne patiently the defeat given to his invincible armada in the year 1588, but ten years after he died of a very loathsome and incurable disease, a sore botch that seized upon him from the sole of his foot unto the top of his head; as is to be seen set down by Carol. Scribanius, "Instit. Princip.," cap. 20. {b}

{a} Turk. Hist., 116.

{b} Camd., Elis.

Ver 35. {See Trapp on "De 28:34"}

Ver. 36. **Thee and thy king.**] As he did Joachim, Manasseh, Zedekiah, &c. Our Edward III had the king of Scots and the French king both prisoners together here in England.

Ver. 37. **And thou shalt become.**] See on #Ps 44:14.

Ver. 38. **For the locust shall consume it.**] See this fulfilled in #Joe 1:4 Am 4:9 7:1,2 Hag 1:6,11.

Ver. 41. **Thou shalt not enjoy them.**] Heb., They shall not be thine; thou shalt be least master of them.

Ver. 42. **The locusts.**] All sorts of vermin.

Ver. 43. **The stranger.**] The Lurdaines, as once here the Lord Danes.

Ver. 45. **Pursue thee and overtake thee.**] Though thou shuffle, as Balaam's ass once did before the angel, from side to side, and strive to shift them; though thou wriggle and writhe, after the manner of wrestlers, to avoid the foil; I will wry with thee, as in #Ps 18:26, and my hand shall meet thee at every turn.

Ver. 46. **For a sign.**] Of God's heavy displeasure.

Ver. 47. **For the abundance all things.**] Aristotle was wont to tax his Athenians, *Quod cum duas res invenissent, frumenta ac leges, frumentis ut erentur, legibus nequaquam; imo moribus suis quam legibus uti mallent,* as Valerius Maximus addeth, {a} Sure it is, that as these Jews of old, so we to this day are much to be blamed, for that we live in God's good land, but not by God's good laws.

{a} Laert., lib. v. cap. 1.

Ver. 48. **In want of all things.**] The want whereof shall teach thee the worth of them. Blessings are fairest on the back side. {a}

{a} *Bona a tergo formosissima.*

Ver. 49. **As the eagle fleeth.**] Swiftly, strongly, greedily, the Vulturine eagle especially.

Ver. 50. **A nation of fierce countenance.**] Heb., Strong of face, *i.e.*, bold, fierce, cruel, impudent; as was Antiochus Epiphanes. {#Da 8:23} See there.

Ver. 51. **Fruit of thy cattle.**] See on #De 28:31.

Ver. 52. **In all thy gates.**] See this fulfilled in #2Ki 17:5 25:1,2.

Ver. 53. **And thou shalt eat.**] {See Trapp on "Le 26:29"}

Ver. 54. **His eye shall be evil,** / *i.e.*, Envious and grutchful.

Ver. 56. **The tender and delicate.**] These threatenings were *tanquam in speculo conspicuae*, literally and punctually fulfilled upon the Jews at the last destruction of Jerusalem, at which time wrath came upon them to the utmost. {#2Th 2:6-13}

Ver. 57. **And toward her young one.**] Heb., Her after birth, which she shall devour, and the child together with it.

Ver. 58. **This glorious and fearful name.**] That *Nomen maiestativum*, as Bernard calleth it. The wiser sort of heathens acknowledged, *Augustius esse de Deo sentiendum, quam ut nomen et imaginem eius passim ac temere usurpemus*, that higher thoughts must be taken of God, than lightly and profanely to make use of his name, which no man may presume in a sudden unmannerliness to blurt out. {a} When they would swear by their Jupiter, they would break off their oath with a *Μα τον*, as those that only durst to owe the rest to their thoughts. The Greeks and Romans both worshipped the same Jupiter, but the Romans are therefore better thought of, because they ever thought and spake more reverently of him than the Greeks; as may be seen in Homer and Virgil. The Egyptians so honoured their Mercurius Trismegistus, that they held it not lawful to pronounce his name commonly and rashly. Tat, the son of this Trismegist, flourished in Egypt about the time that Moses wrote his Deuteronomy, as saith Eusebius.

{a} *Hinc Pythagoricum illud, εν δακτυλιω Θεον εικονα μη περιφερεια*—Suidas.

Ver. 59. **And of long continuance.**] So that thy living shall be no better than to lie a-dying.

Ver. 60. **All the diseases of Egypt.**] Which what they were, see #Ex 8:2,16,21 9:3,9,15,18 10:4 21 11:5

Ver. 61. **Which is not written.**] God hath treasures of plagues, such as were never yet read of. Few years but bring forth new diseases, such as puzzle the best physicians.

Ver. 62. **And ye shall be left few in number.**] And so "shall know my breach of covenant," because ye broke first.

Ver. 63. **So the Lord will rejoice over you.**] See here the venomous nature of sin, so far forth offensive to Almighty God, as to cause him, who otherwise afflicts not willingly, {#La 3:33} but delights in

mercy, {#Mic 7:18} to rejoice in the ruin of his creatures, as here, to laugh at their destruction, and mock when their fear cometh, {#Pr 1:26} to take as much pleasure therein as a man would do in a cup of generous wine, {#Re 16:19} and to be as much eased thereby, as one over-gorged would be in ridding his stomach of that which oppressed it. {#Re 3:16}

Ver. 64. **And the Lord shall scatter thee.**] The Jews are to this day a miserable, dejected, and dispersed people, abhorred of God and men, and exiled out of the world, as it were, by a common consent of nations.

Ver. 65. **A trembling heart.**] Juvenal by a jeer calls them *Iudaeos trementes*, trembling Jews (Sat. vi.). It seems they had Cain's curse upon them.

Ver. 66. **And thy life shall hang in doubt.**] *Semper et indesinenter desperabis de vita*; thou shalt live in continual expectation of death: as Tiberius caused such to do as he most hated, for a singular punishment.

Ver. 67. **Would God it were even.**] A graphical description of misery. Compare #Job 7:3,4.

Ver. 68. **And the Lord shall bring thee into Egypt.**] This is the last and greatest curse here threatened. Oh pray, pray, said that Dutch divine upon his deathbed, *Pontifex enim Romanus, et Concilium Tridentinum mira moliuntur*, for the Pope and his council are seeking to bring us all back into spiritual Egypt.

“ *Ah ne diem illum posteris*

*Vivant meiquo pristinum
Vertantur in lutum aurea
Quae non bearunt saecula!*”

*What long hath been the opinion and fear of some,
not unconsiderable divines, that Antichrist, before his
abolition, shall once again overflow the whole face of
the west, and suppress the whole Protestant
churches, I pray God to avert.* {a}

{a} Mr Baylie's *Anabaptis. Unsealed, &c.*, pref.

Chapter 29

Ver. 1. **Beside the covenant.**] Which yet was also a covenant of grace, and the same with this in substance; only that at Horeb was made and delivered in a more legal manner, this in a more evangelical, as appears in the following chapter.

Ver. 2. **Moses called.**] At several times it is like, these things were delivered, and not at once.

Ver. 3. **The signs and those great miracles.**] None of all which wrought kindly upon them to effectual conversion, because God denied concurrence and influence of his grace. Jeroboam had as great a miracle wrought before him in the drying up of his hand as St Paul at his conversion, yet was he not wrought upon, because the Spirit did not set it on.

Ver. 4. **Yet the Lord hath not given you.**] Nor is he bound to do, "but on whom he will he showeth mercy, and whom he will he hardeneth," *i.e.*, he softeneth not. Till when, a man stands in the midst of means, as a stake in the midst of streams, unmoveable: yea, the more God forbids a sin, the more he bids for it. {#Ro 7:8} {See Trapp on "Mt 13:11"} {See Trapp on "Mt 13:13"} {See Trapp on "Mt 13:14"}

Ver. 5. **Your clothes.**] {See Trapp on "De 8:4"}

Ver. 6. **Ye have not eaten bread,**] viz., Ordinary, {see #De 2:6} but manna; *et benefieium postulat officium.*

Ver. 9. **That ye may prosper.**] Piety is the right and ready way to prosperity. Sulla, surnamed Felix, accounted it not the least part of his happiness that Metellus, surnamed Pius, was his friend. Godliness is the best friend to happiness.

Ver. 10. **Before the Lord.**] Who seeth your inside also, and is *intimo vestro vobis intimior.*

Ver. 11. **From the hewer of thy wood.**] The meanest amongst you, such as afterwards were the Gibeonites, who also by faith became covenanters, and are called Nethinims in Ezra and Nehemiah. They were made drawers of water to the temple, as a kind of punishment: God made it a mercy; for the nearer they were to the Church, the nearer they came to God.

Ver. 16. **How we have dwelt.**] And how hard is it to pass through Ethiopia, how much more to dwell there, and not to be discoloured! Sin is catching, and by the senses, those five ports of the soul, that old serpent oft winds himself into the heart. Ye have seen their

abominations; oh that you would say, *Satis est vidisse, &c.* Now therefore, lest there should be, &c., #De 29:18.

Ver. 17. **A root that beareth gall]** An evil heart of unbelief, {#Heb 3:12} a deceitful and deceived heart, {#Jer 17:9 Isa 44:20} that is ever either weaving spiders' webs—*i.e.*, loving vanity, seeking after leasing {#Ps 4:2}—or hatching cockatrice' eggs, that is, acting mischief. {#Isa 59:5} As in that first chaos were the seeds of all creatures; so in man's heart, here therefore fitly called, a root of rottenness, of all sins. {a} Holy Bradford would never look upon any one's lewd life with one eye, but presently reflect upon himself with the other, and say, In this my vile heart remains that sin, which without God's special grace I should have committed as well as he.

{a} πανσπερμια.

Ver. 19. **When he heareth the words.]** But feareth them no more than Behemoth doth the iron weapons, which are esteemed by him as straws. The presumptuous sinner, saith one, makes God a God of clouts, -one that, howsoever he speaks heavy words, will not do as he saith. Words are but wind, say they in Jeremiah. {#Jer 5:13} "God forbid," say they in the Gospel. {#Lu 20:16} These things are but spoken *in terrorem*, thinks the practical atheist; bugbear words, devised on purpose to frighten silly people, &c. Ahab, after he was threatened with utter rooting out, begat fifty sons, as it were to cross God, and to try it out with him. So Thrasonical Lamech brags, and goes on to outdare God himself; "If Cain be avenged," &c. {#Ge 4:24} The old Italians were wont, in time of thunder, to shoot off their greatest ordinance, and to ring their greatest bells, to drown the noise of the heavens: like unto these are many frontless and flagitious persons. "But shall they escape by iniquity? In thine anger"—it is not more a prayer than a prophecy—"cast down the people, O God." {#Ps 56:7}

To add drunkenness to thirst.] To "add rebellion to sin." {#Job 34:37} "To drink iniquity like water." {#Job 34:7} His sin and his repentance run in a circle, as drunkenness and thirst do. He sins and cries God mercy, and says he will sin no more, and yet does it again the next day, till his heart be so hardened by the deceitfulness of sin, that at length he loseth all passive power of "recovering himself out of the snare of the devil, by whom he is taken alive at his pleasure." {#2Ti 2:26}

Ver. 20. **The Lord will not spare him.**] God cannot satisfy himself in threatening this heinous sin, as if the very naming of it had enraged his jealousy. Yea, when he threateneth it, he useth here no qualifications, as he doth in other cases, but is absolute in threatening, to show that he will be resolute in punishing. See the like in **#Isa 22:12-14 Eze 24:13**. It is better, therefore, to have a sore than a seared conscience; as a burning fever is more hopeful than a lethargy.

Ver. 21. **And the Lord shall separate him unto evil.**] Shall single him out as an object of his wrath; as the huntsman severeth out from the rest a stag to hunt for that day.

Ver. 22. **When they see the plagues.**] A presumptuous offender is a traitor to the state; "and one sinner destroyeth much good." **{#Ec 9:18}**

Ver. 23. **And beareth not any grass.**] As they say no ground doth where the great Turk hath once set his foot; such waste he makes, and such desolation he leaves behind him.

Like the overthrow of Sodom and Gomorrah.] *{See Trapp on "Ge 19:24"}*
{See Trapp on "Ge 19:25"}

Admah and Zeboim.] Which two cities, bordering on Sodom and Gomorrah, were the worse, and fared the worse, for their neighbourhood, as Hamath did for Damascus. **{#Zec 9:2}** God overthrew them, and repented not. **{#Jer 20:16}**

And that the whole land thereof is brimstone and salt.] In the fire that consumed Sodom there was, it seemeth, admixed salt, to make the land barren, and to pickle up the people; brimstone also to keep down with its weight the fire, which of itself was light, and tended upwards.

Ver. 26. **And whom he had not given unto them.**] Or, Who had not given to them any portion. For "Can the vanities of the Gentiles give rain? or can the heavens give showers?" **{#Jer 14:22}** As Saul said, "Can the son of Jesse give you vineyards and olive-yards?" &c. **{#1Sa 22:7}** So may God say to apostates, Can the world do for you as I can?

Ver. 27. **All the curses.**] This was accomplished, as is by Daniel acknowledged. **{#Da 9:11, &c.}**

Ver. 28. **And cast them into another land.**] Cast them with a violence, with a vengeance; -in the Hebrew the word cast hath an

extraordinary large letter ל; -"sling them out as out of a sling." {#1Sa 25:29} {Hebrew Text Note}

Ver. 29. **The secret things belong.]** This is one of those sixteen places which in the Hebrew are marked with a special note of regard. *Eorum quae scire nec datur, nec fas est, licita est ignorantia. Scientiae appetentia, insaniae species,* saith Calvin, out of Augustine.

Chapter 30

Ver. 1. **The blessing and the curse.]** When thou hast made trial of both, and hath bought thy wit, as feeling by woeful experience what an evil and a bitter thing sin is, and how easily thou mightest have redeemed thine own sorrows by better obedience.

Ver. 2. **And shalt return to the Lord.]** By sin we run away from God; by repentance we return to him.

Ver. 3. **That then the Lord thy God.]** *Conversio Iudaeorum magnifice hic promittitur,* saith one. Here is a stately promise of the conversion of the Jews, concerning which, {See Trapp on "Ro 11:25"} &c.

Ver. 4. **If any of thine be driven.]** The Jews have been, for this sixteen hundred years and upwards, a dejected and despised people, hated and cast out by a common consent of all nations, for their unexpiable guilt in murdering the Messiah, which they now begin to be somewhat sensible of, and will be so more and more. {See Trapp on "De 28:28"}

Ver. 6. **And the Lord thy God.]** See #De 10:16.

Ver. 7. **Will put all these curses upon thine enemies.]** God will recompense "tribulation to them that have troubled you"; {#2Th 1:6} he will "spoil the spoilers"; {#Isa 33:1} "deliver the just out of trouble, and the wicked shall come in his stead." {#Pr 11:8 Isa 65:13,14} It seemeth to the Church's enemies an incredible paradox, and a news by far more admirable than acceptable, that there should be such a transmutation of conditions on both sides to contraries; but so it will be, as sure as the coat is on their backs, or the heart in their bodies. See #La 4:21.

Ver. 8. **And thou shalt return.]** Come again to thyself, as the prodigal, who had been for some while beside himself.

Ver. 9. **And in the fruit of thy land for good.]** God will provide that thou shalt not be the worse for thine outward abundance; that fulness shall not breed forgetfulness. It is as hard to bear prosperity, as to drink much wine and not be giddy, or as to drink strong waters

and not weaken the brain thereby. The parable of the sun and wind is well known. Some of those in Queen Mary's days, who kept their garments close about them, wore them afterwards more loosely, when they came to prosperity and preferment. It is a marvellous great mercy to have outward comforts and contentments for good. *Bonus Deus Constantinum Magnum tantis terrenis implevit muneribus, quanta optare nullus auderet,* saith Augustine, {a} God of his goodness heaped all good things upon Constantine.

{a} *De Civ. Dei*, lib. v. cap. 25.

Ver. 11. **For this commandment.**] This word of faith, {#Ro 10:8} that teacheth the righteousness of faith, {#Ro 10:6} and speaketh on this wise, the doctrine of salvation by faith that works by love, this is clearly enough revealed in both Testaments, so that none can reasonably plead ignorance, and think to be excused by it.

Ver. 12. **Who shall go up for us to heaven?**] And yet to know heavenly things, is to ascend into heaven. {#Pr 30:4}

Ver. 13. **Neither is it beyond the sea.**] Beyond the sea it was to us, till blessed Luther's books were brought hither, together with Tyndale's translation and other good men's writings. Some Papists jeer us, and say that turkeys, hops, and heresy came into this kingdom in one bottom. Howbeit, long before this the Lady Anne, wife to king Richard II, sister to Wincseslaus king of Bohemia, by living here was made acquainted with the gospel; whence also many Bohemians coming hither conveyed Wickliffe's books into Bohemia, whereby a good foundation was laid for the ensuing Reformation, A.D. 1417, by the help of another good queen there, called Sophia. The writings also of John Huss, brought thence, wrought much good in this kingdom, a hundred years before Luther's time.

Ver. 14. **Very nigh.**] Nigher than the skin is to the flesh, or the flesh to the bones; it is within thy nature, and shall be in thy heart, λογος εμφοτος, an inbred or indwelling word. {#Jas 1:21}

That thou mayest do it,] sc., By believing in Christ, {#Joh 6:24} and yielding the obedience of faith. {#Heb 8:10}

Ver. 15. **See, I have set before thee.**] Matters of great importance must be set on with greatest vehemency.

Ver. 16. **To love the Lord.**] God must be obeyed out of love, or all is lost.

Ver. 17. **But if thine heart turn away.**] This is that death and evil. {#De 30:15}

Ver. 18. **I denounce unto you.**] See on #De 30:15.

Ver. 19. **Life and death, blessing and cursing.**] Of God it may be more truly affirmed, than ever it was of Charles V, Emperor,

“ *Una gerit bellum, monstrat manus altera pacem.* ”

Therefore choose life.] Which yet man, of himself, can as little do as a dead carcass can fly aloft. It was therefore an unsound and unsavoury speech of him that said, *Quod vivamus, Dei munus est; quod bene vivamus, nostrum:* That we live, it is of God; but that we live well, it is of ourselves. See the contrary in **#Isa 11:12 Ho 14:8 Joh 15:5.**

Ver. 20. **For he is thy life.**] He in whom thou livest, as the fish doth in the water, the lamp in the oil, &c. He is the author of life natural, spiritual, and eternal to his obedient servants.

Chapter 31

Ver. 1. **Went and spake,** / *i.e.*, Went on to speak, setting things in order before his death.

Ver. 2. **I am a hundred and twenty, &c.**] And so might well bespeak them, as Augustus once did his army, and pacified them thereby when they were in a mutiny; *Audite senem iuvenes, quem iuvenem senes audierunt.* {a}

{a} Suetonius.

Ver. 3. **And Joshua.**] Called Jesus. {#Heb 4:8} A clear type of Jesus Christ. What Moses could not do because of the people's unbelief—viz., to bring them to Canaan, Joshua did. So what Moses's law could not do—viz., to bring us to heaven, because of the infirmity of our flesh, Christ by his gospel hath done for us. {#Ro 8:3}

Ver. 4. **And the Lord shall do unto them.**] Every former mercy is a pledge of a future.

Ver. 5. **According to all the command,] sc.,** To root them out utterly. {#De 20:16,17}

Ver. 6. **He will not fail thee.]** Five times in holy Scriptures is this precious promise repeated; and in #Heb 13:5, made common to all believers, with a very deep asseveration.

Ver. 7. **For thou must go with this people.]** As a worthy guide, to lead them to their rest temporal; so doth Christ all his to their rest eternal.

Ver. 8. **He will not fail thee.]** See on #De 31:6.

Ver. 9. **Unto the priests.]** God's library-keepers, his depositaries.

Unto all the elders of Israel.] As to the keepers of both tables.

Ver. 11. **Thou shalt read this law.]** Which was nevertheless "read in their synagogues every Sabbath day." {#Ac 15:21} And by this reading, at the feast of Tabernacles, every seventh year, the original copy written by Moses, they might perceive that those copies that they had amongst them were right and authentic. It was ill ordered in our English Bibles of the new translation, that between the printers' haste and correctors' oversight, such foul errors have been lately committed, as Judas printed for Jesus in the great Bible. The Turkish Koran is written and to be read in Arabic, under pain of death not to mistake a letter, {a} which is as easily done in this tongue as in any.

{a} Lightfoot's *Miscellanies*.

Ver. 13. **That they may hear, and that they may learn.]** Hearing and seeing are by the philosopher called the learned senses. Faith also comes by hearing, {#Ro 10:17} and the Spirit. {#Ga 3:2}

Ver. 14. **In the tabernacle,] i.e.,** Before the door of it; and this was before the Lord himself. {#De 31:11}

Ver. 17. **And many evils and troubles.]** As it befell Samson and Saul, when God was gone; *πovος πovω πovov φερει*, all miseries came trooping and treading one in the heels of another. So #Eze 9:10,11. God makes many moves, and as he goes out, some judgment comes in upon the land.

Ver. 18. **Hide my face,] i.e.,** Withdraw my favour, and therewith all good.

Ver. 19. **Put it in their mouths.**] That out of their own mouths I may judge them; things made up in metre are better remembered. Before the knowledge of letters and writing, among the ancients it was a custom to sing their laws, lest they might forget them; used in the days of Aristotle, by the Agathyrsi, a people near to the Scythians.

Ver. 20. **Then they will turn to other gods.**] A bee is quickly drowned if she gets into a pot of honey. "Prosperity slayeth the foolish."

Ver. 21. **For I know their imagination.**] As a man that knows what roots he hath in his garden; though there be not a flower appears, yet he can say, when the spring comes, this and this will come up, because he knows the garden, and knows what roots are there: so the Lord knows our thoughts afar off, because he knows the principles that are within, and knows what they will do when occasion serves; he is privy to that root that beareth gall and wormwood. {#De 29:18}

Ver. 22. **And taught it the children.**]

" Metra parant animos, pristina cornmemorant."

Ver. 23. **I will be with thee.**] This must needs put mettle into him; for "if God be with us, who can be against us?" {#Ro 8:31} {See Trapp on "Ro 8:31"}

Ver. 26. **In the side of the ark.**] That it might be heard and regarded as the very law of God, though penned by Moses. And indeed the Jews at this day show exceeding great respect to the law; no man may touch it but with the right hand, and without a kiss of reverence, nor carry it behind him, but lay it next to his heart in his travel; if it but fall to the ground, they institute a fast for it, &c. The very Turks have so high an esteem of Moses, that if they find any piece of his writings, be it but a torn paper, lying on the ground, they presently take it up and kiss it. {a}

That it may be therefor a witness.] Hence haply the ark was called "the ark of the testimony." The law might be called the Doomsday Book; such a book there is in our common law, so called, saith Matthew Paris, because it spares no man.

{a} Schicard. Weemse. Pareus, *Prol. in Genes.*

Ver. 29. **To provoke him to anger.**] Which is the greatest folly that can be; for are we stronger than he? Can we imagine to make our

party good with him? Surely as Ulysses's companions told him,
when he would needs provoke Polydamus,

Σχετλιε, πιπτ εθελεις ερεθιζεμεν αγριον ανδρα;

May not we much more say so to them that will needs
provoke the Lord, It is good for men to meddle with
their equals, and not contend with him that is
mightier than they?

Chapter 32

Ver. 1. **Give ear, O ye heavens,**] *q.d.*, Such is this people's stupidity and obstinacy, that I may as soon gain audience of these inanimate creatures as of them. See #**Isa 1:2 Jos 24:27 Jer 22:29**. We may cry till we are hoarse; speak till we spit forth our lungs, and to no more purpose than Bede did, when he preached to a heap of stones. Holy Melancthon, being himself newly converted, thought it impossible for his hearers to withstand the evidence of the gospel. But after he had been a preacher a while, it is said he complained, that "old Adam was too hard for young Melancthon."

Ver. 2. **My doctrine.**] Heb., My taking or winning doctrine: according to that in #**Pr 11:30**. "He that winneth" (Heb., taketh) "souls"—as fowlers do birds—"is wise."

Shall drop as the rain.] Drop; not dash: and as the rain, not as the storm, or as the spout, as they call it at sea. *Evangelizatum, non maledictum missus es*, said Oecolampadins to Farellus, an excellent, but a too earnest preacher. And such a one, say some, was Mr Perkins in his younger time, able almost to make his hearers' hearts fall down, and their hairs to stand upright. The word damn he would pronounce with such an emphasis, as left a doleful echo in his auditors' ears a good while after. True it is, that preachers should take the same liberty to cry down sins that men take to commit them. *Peccata tanta severitate arguebat*, saith one of Chrysostom, *acsi ipse etiam per iniuriam laesus esset*: but yet moderation must be used, and instruction drop meal distilled, that it may soak and sink, and so soften the heart that all grace may abound, &c. Such sweet droppers were Mr Bradford, Mr Dod, Dr Sibbs,

Ου και απο γλωττης μελιτος γλυκιων ρεεν αυδη.

Ver. 3. **Ascribe ye greatness,**] *i.e.*, Tremble at his word, and take it to heart. See #1Th 2:13.

Ver. 4. **He is the rock.**] A firm and everlasting refuge, a "Rock of Ages." {#Isa 26:4} One age passeth away, and another, and a third, &c., but the rock remains. "The name of the Lord is a strong tower"; {#Pr 18:10} "munition of rocks"; {#Isa 33:16} rocks so deep, no pioneer can undermine them; so thick, no cannon can pierce them; so high, no ladder can scale them.

Ver. 5. **Their spot is not the spot.**] Saints also have their spots, but not ingrained; not leopards' spots, that are not in the skin only, but the flesh and bones, in the sinews, and the most inner parts, and so cannot be cured by any art, or washed away with any water. It is of incogitancy that the saints fall; put them in mind, and they mend all: it is of passion, and passions last not long. They are preoccupied, taken at unawares, &c. {#Ga 6:1} They have ever God for their chief end, and will not forego him upon any terms: only they err in the way, as thinking they may fulfil such a lust, and God keep too; but there is no way of wickedness found in them. Though shaken, yet they are rooted as trees, and though they wag up and down, yet they remove not, -as a ship at anchor. Sin stings the wicked, as the fiery serpents did the Israelites: the sins of the saints are but like the viper on Paul's hand, that hurt him not. Sin makes wicked men the object of God's hatred, the saints of his pity: as we hate poison in a toad, but we pity it in a man; in the one it is their nature, in the other their disease.

Perverse and crooked.] They wriggle and writhe after the manner of wrestlers, that wave up and down, and wind the other way: so the Hebrew word signifieth.

Ver. 6. **Do ye thus requite the Lord?**] Good turns aggravate unkindnesses, and our guilt is increased by our obligations. Solomon's idolatry was far worse than that of his wives; he had been better bred, and God had appeared to him twice. It is the ingratitude that makes the godly man's sin so heinous, which otherwise would be far less than other men's, since his temptations are stronger, and his resistance greater. Hebricians observe, that in Halaihovah there is in the text one $\bar{\eta}$ greater than ordinary; to show that the

wonder was the greater, that they should so evil requite such a Lord, Father, Redeemer, Maker, and Governor, by being so corrupt, perverse, crooked, foolish, and unwise; five opposed to five; ̄ being used for the number of five. {*Hebrew Text Note*}

Ver. 7. **And they will tell thee.**] And so they did. {*Jud 6:13 Ps 44:1,2*}

Ver. 8. **He set the bounds of the people.**] Of the seventy nations reckoned, {*Ge 10*} and the seventy souls of Israel. {*Ge 46:27 De 10:22*} The Jews have a saying, that those seventy souls were as much as all the seventy nations of the world, as being the Lord's portion, for whom he espied out the land of Canaan, which is "the glory of all lands." {*Eze 20:6*}

Ver. 9. **For the Lord's portion.**] Dear to God, though despised of the world. They are the Lord's "inheritance," {*Isa 19:25*} "peculiar" ones, {*Ex 19:5*} the people of his purchase, that comprehended all his gettings, {*1Pe 2:9*} his "glory," {*Isa 46:13*} his "ornament," {*Eze 7:20*} his "throne," {*Jer 4:17*} his "diadem," {*Isa 62:3*} "heirs of the kingdom," saith St James, {*Jas 2:5*} heads destined to the diadem, saith Tertullian.

Ver. 10. **And in the waste howling wilderness.**] A figure of the cries of a thirsty and troubled conscience, and of infernal horrors. See **#Eze 16:4**, &c.

He instructed him.] Both by his word and works, both of mercy and justice; for God's rods also are vocal. {*Mic 6:9*} His house of correction is his school of instruction.

He kept him as the apple of his eye.] The tenderest piece of the tenderest part. The crystal humour, as the philosophers call it. Heb., *Ishon*, of *Ish*, as *Pupilla* of *Pupa*, because therein appears the likeness of a little man; or because a man is to be prized above all other creatures: so God esteemeth his people above all the world.

Ver. 11. **As an eagle stirreth up her nest.**] So doth God stir up his people by his word of promise.

Fluttereth over them.] By the motions of his Spirit, as **#Ge 1:2**.

Spreadeth abroad her wings.] Hovereth and covereth them with his protection. {#Mt 23:37}

Taketh them.] With much tenderness, but nothing comparable to that of God.

Beareth them on her wings.] *Aquilae pullos suos in alis portant, alites reliqui inter pedes,* saith Munster here, out of Rabbi Solomon.

{See Trapp on "Ex 19:4"}

Ver. 12. **And there was no strange god with him.]** Why, then, should any share with him in his service? Be the gods of the heathen good fellows? saith one. The true God will endure no co-rival.

Ver. 13. **To suck honey out of the rock.]** Water as sweet as honey in that necessity; so doth every worthy receiver by faith at the sacrament; whereas whoso comes thereunto without faith, is like a man, saith Mr Tindal, that thinks to quench his thirst by sucking the ale bowl.

Ver. 14. **With the fat of kidneys of wheat.]** With the very best of the best; figuring heavenly dainties, that full feast. {#Isa 25:6} Judea, for its admirable fertility, is called, *Sumen totius orbis*: how basely soever Strabo speaks of it, as of a dry barren country, wherein he shows less ingenuity than railing Rabshakeh did.

Ver. 15. **But Jeshurun waxed fat, and kicked.]** Jeshurun, *hoc est Integellus*, saith one, as Shimshon, or Samson, Solilus, a little sun, but a type of the Sun of Righteousness that hath health in his wings—that is, in his beams. Israel should have been Jeshurun—that is, righteous, or upright before the Lord, Israelites indeed; but were nothing less. If ever they had been better in the time of "their espousals, when they went after God in the wilderness, in a land that was not sown," {#Jer 2:2} yet now that they were full fed, they kicked as young mules when they have sucked, *matrem calcibus petunt*, kick the dams' dugs. Fulness breeds forgetfulness, and the best are but too prone to surfeit of things of this life, which by our corruption oftentimes prove a snare to our souls. "I will lay a stumbling block." {#Eze 3:20} Vatablus's note there is, *Faciam, ut omnia habeant prospera; calamitatibus eum a peccato non revocabo*; I will prosper him in all things, and not by affliction restrain him from sin. The most poisonous flies are bred in the sweetest fruit trees. How apt are

the holiest to be proud and secure! even as worms and wasps eat the sweetest apples and fruits, *Repugnante contra temet ipsam tua faelicitate*, saith Salvian: {a} to the Church in his time; thy prosperity is thy bane. And *Cum ipsis opibus lascivere coepit ecclesia*, saith Platina; {b} The Church began to be rich and wanton at once. *Religio peperit divitias, et filia devoravit matrem*: Religion brought forth riches, and the daughter soon devoured the mother, saith Augustine. The much wool on the sheep's back is oftentimes his ruin, he is caught in the thorns and famished. The fatter the ox, the sooner to the slaughter. When the Protestants of France began to grow wanton of their prosperity, and to affect a vain frothy way of preaching, then came the cruel massacre upon them. Should we with the fed hawk forget our master? Or being full with God's benefits, like the full moon, then get farthest off from the sun, and by an interposition of earthly desires become dark? The cords of love are called "the cords of a man." {#Ho 11:4} To sin against mercy is to sin against humanity; it is bestial, nay, it is worse. To render good for evil is divine; to render good for good is humane; to render evil for evil is brutish; but to render evil for good is devilish; as a reverend man hath well observed.

Then he forsook God.] Here Moses, weary of speaking any longer to a gainsaying and disobedient people, turneth his speech to the heaven and earth, whom he had called in to bear witness. {#De 32:1} So, when a certain people of Italy had commanded the Roman ambassador, *Ad quercum dicere, se interim alia acturos*, to deliver his embassy to the great oak, for they had somewhat else to do than to give him audience: he answered, *Et haec sacrata quercus audiat faedus esse a vobis violatum*, {c} I will indeed direct my speech to the oak, and tell it in your hearing, that you have basely broken covenant, and shall dearly answer it.

{a} Salvian, lib. i, /@ad Eccles. Catholic./@

{b} In *Benedict*. 4.

{c} Livy

Ver. 16. They provoked him to jealousy.] {See Trapp on "De 31:29"}

Ver. 17. They sacrificed unto devils.] {See Trapp on "Le 17:7"}

To new gods that came newly up.] Such as are all Popish he-saints and she-saints; concerning whom Bellarmine himself cannot but yield, that *Cum scriberentur Scripturae, nondum coeperat usus vovendi Sanctis.* {a} There was no vowing, or bowing either, to saints departed, when the Scriptures were written. And a loaf of the like leaven are those new lights, and all subtleties, whereby our sectaries would distinguish themselves from Brownists. Are they not all, or most of them, borrowed out of Mr H. Jacob's books, who was but of yesterday? The Antinomians usually call upon their hearers to mark; it may be they shall hear some new truth that they never heard before; when the thing is either false, or, if true, no more than ordinarily is taught by others.

{a} Bellarm. *de cultu sanct.*, cap. 5.

Ver. 18. **And hast forgotten God that formed thee.]** Or, That brought thee forth. Here God is compared to a mother, as in the former clause to a father. So #Jas 1:18, "Of his own will begat he us,"—*απεκυνησε*, He brought us forth, and did the office of a mother to us; which doth notably set forth his love and the work of his grace.

Ver. 19. **Of his sons and of his daughters.]** Titular at least; wherefore their sin was the greater. "What? Thou, my son Brutus?" {a} This cut Caesar to the heart.

{a} *Και συ τεκνον Βρουτε.*

Ver. 20. **I will see what their end shall be.]** This is spoken after the manner of men; as likewise that in #De 32:27.

In whom is no faith,] i.e., Fidelity; as #Mt 23:23; there is no trusting them, or taking their words.

Ver. 21. **And I will move them to jealousy.]** Thus God delights to retaliate and proportion jealousy to jealousy, provocation to provocation; so frowardness to frowardness, {#Ps 18:26} contrariety to contrariety. {#De 28:18,21, &c.}

With a foolish nation.] With the conversion of the Gentiles, {#Ro 10:19} which the good Jews could not easily yield to at first. {#Ac 11:2,3} And the rest could never endure to hear of it. See #1Th 2:15,16. At this day they solemnly curse the Christians thrice a day in their

synagogues, with a *Maledic, Domine, Nazarais*. They have a saying in their Talmud, *Optimus qui inter gentes est, dignus cui caput conteratur tanquam serpenti*; The best among the Gentiles is worthy to have his head broke as the serpent had. Yea, they think they may kill any idolater. Therefore Tacitus saith of them, There was *Misericordia in promptu apud suos, sed contra omnes alios hostile odium*, mercy enough toward their own, but against all others they bare a deadly hatred.

Ver. 22. **For a fire.**] {See Trapp on "De 10:4"}

Ver. 23. **I will spend mine arrows.**] Which yet cannot be all spent up, as he feared of his Jupiter, *Si quoties peccent heroines, &c.*

Ver. 24. **Burnt with hunger.**] Which makes men's visages blacker than a coal. {#La 4:8}

With burning heat, / *i.e.*, With the burning carbuncle, or plague sore. See #Hab 3:5.

Ver. 25. **And terror within.**] Warring times are terrible times. By the civil dissensions here in King John's time, all the kingdom became like a general shambles, or place of infernal terrors and tortures. War, saith one, is a misery which all words, how wide soever, want compass to express. It is, saith another, the slaughter house of mankind, and the hell of this present world. {See Trapp on "Ge 14:2"}

Ver. 26. **I said I will scatter them.**] See a like text, #Eze 20:8,9. We are sometimes safe by our enemies' insolences, and as much beholden to their blasphemies as to our own prayers.

Ver. 27. **Were it not that I feared.**] See #De 32:20.

Lest their adversaries.] This is that, likely, that moves the Lord hitherto to spare England. God hath dealt with us, not according to his ordinary rule, but according to his prerogative. England, if it may be so spoke with reverence, is a paradox to the Bible. Pererius, the Jesuit, commenting upon #Ge 15:16, If any marvel, saith he, why England continueth to flourish, notwithstanding the cruel persecution—just execution, he should have said—of Catholics there; I answer, Because their sin is not yet full: *Sed veniet tandem iniquitatiscom plementum, &c.* We hope better, though we deserve the worst that can be. But somewhat God will do for his own great

name; and lest the enemy exalt himself, {#Ps 140:8} and say, "Our hand is high, the Lord hath not done this."

Ver. 28. **For they are a nation.**] {See Trapp on "De 4:6"} was Chrysippus that offered that strict and tetrical division to the world, *Aut mentem aut restim comparandum*.

Ver. 29. **Oh that this people were wise.**] *Sapiens est, cui res sapiunt prout sunt*, saith Bernard.

That they would consider their latter end.] This is a high point of heavenly wisdom. Moses himself desires to learn it. {#Ps 90:12} David also would fain be taught it. {#Ps 39:4} Solomon sets a "better" upon it. {#Ec 7:2} "Jerusalem's filthiness was in her skirts, because she remembered not her latter end; therefore also she came down wonderfully." {#La 1:9} The kite by the turning of his tail directs and winds about all his body. *Consideratio finis tanquam caudae, ad vitam optime regendam confert*, saith Berchorins. I meet with a story of one that gave a prodigal a ring with a death's head, with this condition, that he should one hour daily, for seven days together, look and think upon it, which bred a strange alteration in his life; like that of Thesposius in Plutarch; or that more remarkable of Waldus the rich merchant of Lyons, &c. {a}

{a} Mr Ward's Sermons

Ver. 30. **How should one chase a thousand?**] *i.e.*, How should one of the enemies chase a thousand Israelites, who had a promise of better things, {#Le 26:8} but that having first sold themselves for nought, {#Isa 52:3} they were now sold by God, who would own them no longer? {#Ps 31:7,8}

Ver. 31. **For their rock is not as our rock.**] We may well say, Who is a God like unto thee? {#Mic 7:18} *Contemno minutulos istos deos, mode Iovem (Iehovam) mihi propitium habeam*; I care not for those dunghill deities, so I may have the true God to favour me.

Even our enemies.] #Ex 14:25 Nu 23:8,12 1Sa 4:8.

Ver. 32. **For their vine is of the vine.**] *Vitis non vinifera, sed venenifera*. The vine is the wicked nature, the grapes are the evil works. So #Isa 59:5; -"They hatch cockatrice' eggs, and weave the spider's web"; vanity or villainy is their whole trade; "he that eateth of their eggs dieth," &c. Look how the bird that sitteth on the

serpent's eggs, by breaking and hatching them, brings forth a perilous brood to her own destruction: so do those that are yet in the state of nature, being the heirs of original and the fathers of actual sins, which "when they are finished bring forth death." {#Jas 1:15}

Ver. 33. **Their wine,**] *i.e.*, Their works, yea, their best works, prove pernicious to them; not their own table only, but God's table becomes a snare to the unprepared communicant; he sucks there the poison of asps, &c., {#Job 20:16} he eats his bane and drinks his poison: as Henry VII, Emperor, was poisoned in the sacramental bread by a monk; Pope Victor II, by his sub-deacon in his chalice; and one of our Bishops of York, by poison put into the wine at the eucharist.

Ver. 34. **Is not this laid up in store?**] To wit, for just punishment, though for a while I forbear them. The wicked man is like a thief, which having stolen a horse, rides away well mounted, till, overtaken by hue and cry, he is apprehended, sentenced, and executed. "Your sin will find you out" as a bloodhound; *Et patientia Dei erga impios quo diuturnior, eo minacior. Morae dispendium faenoris duplo pensatur;* the longer God forbears, the heavier he punishes. {a}

{a} Jerome, in Jerem,

Ver. 35. **To me belongeth vengeance and recompense.**] The Hebrew word for vengeance, נָקָם, signifies comfort also; for God will be comforted in the execution of his wrath. {#Eze 5:13} {See Trapp on "De 28:63"} He shows such severity sometimes as if he had blotted that out of his title, {#Ex 34:6} and now took up that Emperor's motto, *Fiat iustitia, pereat mundus.*

Their foot shall slide in due time.] "They are set in slippery places"; {#Ps 73:18} they ever walk as upon a mine of gunpowder ready to be blown up: *Nemo crimen gerit in pectore, qui non idem Nemesin in tergo. Nemesis dicitur Αδραστεια, quod ουκ αν τις αυτην αποδρασαιτο.* God's wrath is such, as none can avert or avoid.

Ver. 36. **And repent himself for his servants.**] Thus God mingleth and allayeth the rigour of his justice with the vigour of his mercy.

Ver. 37. **And he shall say,**] *i.e.*, He shall upbraid them with the inability of their idols to do for them.

Ver. 38. **Which did eat.**] Put them to a great deal of charge, but for no profit.

Ver. 39. **I, even I am he.**] I is emphatical and exclusive.

Ver. 40. **And say, I live forever.**] God can swear by no greater than himself. {#Heb 6:13}

Ver. 41. **If I whet my glittering sword.**] God first whets, before he smites; and first takes hold on judgment, before his judgments take hold on men. *Est piger ad poenas, ad praemia velox.* See the like, #Ps 7:12. God was but six days in making the whole world, yet was he seven days in destroying that one city of Jericho, as Chrysostom observeth. "Fury is not in me." {#Isa 27:4} As a bee stings not till provoked, so God punisheth not "till there be no other remedy." {#2Ch 36:16}

Ver. 42. **From the beginning of revenges.**] I will begin my revenges at the beginning of theirs. Esau began early with his brother Jacob, even in the very womb, and so held on; but God was even with him.

Ver. 43. **Rejoice, O ye nations.**] Give God the glory of his just severity, which is no less commendable in a judge than seasonable clemency.

Ver. 44. **Of this song.**] The Seventy render it, Of this law, as in #De 32:46. So Asaph called his song "a law." {#Ps 78:1}

Ver. 45. **And Moses made an end.**] He did, and yet he did not, for he had yet still something more to say to them out of his great desire to speak home to their hearts. So the apostle, in #2Co 13:11, and elsewhere, comes in with his *το λοιπον*, Finally, or, Yet one word more ere we part.

Ver. 46. **Set your hearts.**] And pray God to fix your quicksilver, to put his holy finger upon the hole that is in the bottom of your memories.

Ver. 47. **For it is not a vain thing.**] God's favour is no empty favour, it is not like the winter sun, that casts a goodly countenance when it shines, but gives little comfort and heat.

For it is not a vain thing for you.] You shall not lose your labour; it is sure you have lost many a worse in pursuing after lying vanities, toilsome toys.

Chapter 33

Ver. 1. **Before his death.**] The words of dying men are living oracles, they should therefore be pious and ponderous.

Ver. 2. **Went a fiery law for them.**] This fire wherein the law was given, and shall be required, is still in it, and will never out; hence are those terrors which it flasheth in every conscience that hath felt remorse of sin. Every man's heart is a Sinai, and resembles to him both heaven and hell. "The sting of death is sin, and the strength of sin is the law." {#1Co 15:56}

Ver. 3. **Yea, he loved the people.**] With a general love, with a common philanthropy. But the love of God in Christ is that we must all labour after; such a love as doth better for a man than restore him to sight, or raise him when bowed down. {#Ps 146:8}

Are in thy hand.] And so in a safe hand. {#Joh 10:29}

And they sat down at thy feet.] As attentive and tractable disciples. See #Ac 22:3 Lu 10:39 2Ki 2:5. "Knowest thou not that the Lord will take thy master from thy head?" A phrase taken from their manner of sitting at the feet of their teachers.

Ver. 4. **Moses commanded us a law.**] These are the words of those saints above mentioned, expressing their good affection to the law and to Moses, by whose mediation they received it.

Even the inheritance.] For perpetual use to us and our posterity. Indeed, the law lies not upon the righteous, {ου κειται, #1Ti 1:9} NOR urgeth them, as it doth upon the wicked. To these the law is as chains and shackles; to those as belts and garters, which gird up their loins, and expedite their course the better. It confines them to live in that element where they would live, as if one should be confined to Paradise, where he would be, though there were no such law.

Ver. 5. **And he was king in Jeshurun.**] A heroic king, reigning by virtue and justice only, not by force and violence: one that said not, εξεστι, but καηκει; This I can do, but this is fit for me to do.

When the heads of the people, and the tribes.]

Here was a government made up of king, lords, and commons. The best of governments, doubtless, so that the beam be kept right between sovereignty and subjection. The contention between prince and people, about command and obedience, ceased not till the Magna Charta, first obtained of King John, after of his son Henry III, though observed truly of neither, was in the maturity of a judicial prince, Edward I, freely ratified after fourscore years.

Ver. 6. **Let Reuben live, and not die.]** Let him have a nail and a name in God's house, notwithstanding the heinousness of his sin, and the severity of Jacob's sentence. {#Ge 49:4} {See Trapp on "Ge 49:4"}

Ver. 7. **And this is the blessing.]** Simeon is not mentioned, but implied in Judah's blessing, in the midst of whose inheritance lay his portion. {#Jos 19:1} Besides, that tribe was exceedingly defiled with fornication, spiritual and corporal, and by that means much decayed and diminished. {#Nu 26:14}

Hear, Lord, the voice of Judah.] Putting thy promises {#Ge 8:9-11} into suit by his prayers, and pressing thee for a performance.

Let his hands be sufficient for him, and be thou a help to him, &c.] Moses first prays for Judah, that "his hands may be sufficient for him": and then addeth, as there was need, "And be thou a help to him": for all "our sufficiency is of God," and that man is sure to come down that standeth on his own legs. Ithiel and Ucal are twins.

Ver. 8. **Let thy Thummin and thy Urim.]** Sincerity of life and soundness of doctrine. {See Trapp on "Ex 28:30"} There is great cause that ministers, of all men, should be much prayed for.

Ver. 9. **Who said unto his father.]** In that heroical fact, {#Ex 32:26,29} in that terrible crisis about the golden calf. Not to be wryed or biased by respect to carnal friends, is a high and hard point of self-denial. Mark was Barnabas's sister's son; hence he stood so stiff for him against Paul, his faithful fellow traveller. {#Ac 15:37 Col 4:10} Moses, to please Zipporah, displeased God, and it went hard with him. {#Ex 4:24} Eli was too indulgent to his wicked sons; and so perhaps was Samuel too. {#ISa 8:1,3} How many of the holy martyrs denied themselves utterly in their dearest wives and children, either at the

stake, or going thither! It is well observed, that the married martyrs, parents of many children, as Rogers, Watts, Guest, Rawlins, suffered with most alacrity.

Ver. 10. **They shall teach Jacob.**] Apt and able to teach must all ministers be, as Paul. {#Ac 20:18-35} *Praedicationis officium suscipit, quisquis ad sacerdotium accedit,* saith Gregory: He is no minister that is no teacher. Aidanus, the first bishop of Durham, A.D. 636, neglected no duty of a good pastor, travelling up and down the country, even on foot, to preach the gospel, giving whatsoever he could get unto the poor, and by the example of his own virtues instructing, as well as by word and doctrine. {a} Amongst the Greeks, tragedians and comedians were said, εις διδασχην ων προσηκεν εργαζομενοι, to labour in teaching the people. What should ministers then do?

They shall put incense before thee,] *i.e.*, Pray for the people, as well as preach to them. So #Ac 6:4. Augustine's wish was, that Christ, when he came, might find him *aut precantem aut praedicantem*, praying or preaching. *Bene orasse est bene studuisse,* saith Luther.

{a} Godwin's *Catalog*.

Ver. 11 **And of them that hate him.**] Ministers shall be sure of many enemies: they hate him that reproveth in the gate. *Veritas odium parit; praedieare nihil aliud est quam derivare in se furorem mundi,* said Luther: to preach is to get the world's ill-will. "Ye are the light," saith our Saviour, which is offensive to sore eyes; "ye are the salt of the earth," which is bitter to wounds, and causeth pain to ulcerated parts.

Ver. 12. **The beloved of the Lord.**] The Lord's *corculum, deliciae*, darling; as their father Benjamin was old Jacob's. {#Ge 42:4}

And he shall dwell between his shoulders.] These shoulders are those two holy hills, Moriah and Zion, whereon the Temple was built, four hundred and forty years after this prophecy.

Ver. 13. **And of Joseph.**] {See Trapp on "Ge 49:2"}

Ver. 14. **And for the precious fruits.]** So St James calleth them, "The precious fruits of the earth." {#Jas 5:7} Diogenes justly taxed the folly of his countrymen, *Quod res pretiosas minimo emerent, venderentque vilissimas plurimo*, because they bought precious things, as grain, very cheap, but sold the basest things, as pictures, statues, &c., extremely dear, fifty pounds or more a-piece; though the life of man had no need of a statue, but could not subsist without grain. May not we more justly tax men for undervaluing the bread of life, and "spending money for that which is not bread?" {#Isa 4:1}

Ver. 15. **And for the chief things.]** Metals and minerals usually dug out of mountains, which are here called ancient and lasting, because they have been from the beginning, and were not first cast up, as some have held, by Noah's flood. {#Ps 90:2}

Ver. 16. **And for the good will of him, &c.]** {See Trapp on "Ex 33:2"} The burning bush—the persecuted Church—was not consumed, because the good will of God, whereof David speaks, {#Ps 106:4} was in the bush. So it is still with his in the fiery trial, in any affliction. {#Isa 43:1}

That was separated from his brethren.] To be a choice and chief man amongst them. *Nobilis fuit inter fratres*, saith Augustine, {a} *vel in malis quae pendit, vel in bonis quae rependit.*

{a} *De Doct. Christ.*, lib. iv. cap. 6.

Ver. 17. **His horns are like the horns of unicorns.]** Justin Martyr {a} and some other of the ancients {b} have strangely racked and wrested this text, to wring out of it the sign of the cross, resembled and represented by the horn of a unicorn. *At nihil hic de Christo, nihil de cruce.*

He shall push the people together.] As General Joshua, of this tribe, did notably; so that Phoenicians ran away into a far country, and renowned his valour by a monument set up in Africa. Howbeit, *Gratius ei fuit nomen pietatis, quam potestatis*, as Tertullian saith of Augustus: He is more famous for his piety than for his prowess.

{a} *Advers. Tryph.*

{b} Tertul. *Adver. Judaeos*, cap. 10. Ambrose, *De Benedict. Pat.*

Ver. 18. **In thy going out.]** To trade and traffic by sea. {#Ge 49:13} *Peterent coelum navibus Belgoe, si navibus peti posset*, saith one.

The lowcountry men are said to grow rich by war; it is sure they do by trade at sea.

And, Issachar, in thy tents,] i.e., In thy quiet life and country employments.

“ *O fortunatos nimium, &c.*
Regain aequabat opes animis, seraque reversus
Nocta domum, dapibus mensas onerabit
inemptis.”—*Virg.*

saith the poet, of a well contented countryman.

Ver. 19. **They shall call the people to the mount,] i.e.,** To God’s house, situate on mount Zion. Though they be *Littorales*, men dwelling by the sea shore, which are noted to be *Duri, horridi, immanes, omnium denique pessimi*, the worst kind of people; and though they dwell farther from the Temple, yet are they not farthest from God, but ready with their sacrifice of righteousness, as those that have sucked of the abundance of the sea, and of treasures hid in the sand, which, though of itself it yield no crop, yet brings in great revenues, by reason of sea trading.

Ver. 20. **He dwelleth as a lion.]** That should make his party good with the enemy, upon whom he bordereth, and by whom he is often invaded. See **#Ge 49:19 Jud 11:5,13 1Ch 12:8.**

Ver. 21. **In a portion of the lawgiver.]** That portion that Moses the lawgiver assigned him on the other side Jordan. {#Nu 32:33}

He executed the justice of the Lord,] viz., Upon the Canaanites; which is so noble an act that even the good angels refuse not to be executioners of God’s judgments upon obstinate malefactors.

Ver. 22. **He shall leap from Bashan,] i.e.,** He shall suddenly set upon his enemies; as Ahithophel counselled Absalom, {#2Sa 17:1,2} and this is called "good counsel"; {#2Sa 17:14} and as Caesar served Pompey,

“... *Caesar in omnia praeceps,*
Nil actum credens, dum quid superesset
agendum,

Fertur atro...”—Lucan.

Ver. 23. **Satisfied with favour, and full, &c.]** Fulness of blessing is then only a mercy, when the soul of a man is satisfied with favour: when from a full table and a cup running over, a man can comfortably infer with David, "Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord for ever." {#Ps 23:6} One may have outward things by God's providence, and not out of his favour. Esau had the like blessing as Jacob, but not with a "God give thee the dew of heaven," as he. {#Ge 27:28} Or, God may give temporals to wicked men, to furnish their indictment out of them; as Joseph put his cup into their sack to pick a quarrel with them, and to lay theft to them.

Ver. 24. **Let Asher be blessed with children.]** Let his wife be as the vine, and his children as olive plants, two of the best fruits; {#Ps 128:3} the one for cheering the heart, the other for clearing the face; {#Ps 104:15} the one for sweetness, the other for fatness. {#Jud 9:9,13}

Let him dip his foot in oil.] Like that of Job. {#Job 29:6} Compare **#Ge 49:20.** {See Trapp on "Ge 49:20"}

Ver. 25. **Thy shoes.]** Thou shalt have store of mines.

And as thy days shall thy strength be,] i.e., Thou shalt {as Eliphaz speaketh, #Job 5:26} come in a lusty old age to the grave. This the Greeks call εὐγηρία. And the Hebrews made a feast when they were past sixty, if any whit healthy.

Ver. 26. **Who rideth upon the heaven.]** Having the celestial creatures for his cavalry, and the terrestrial for his infantry; how then can his want help?

Ver. 27. **The eternal God.]** Heb., The God of antiquity, that "Ancient of days," that "Rock of ages," "who is before all things, and by whom all things consist," {#Col 1:17} who is "the first and the last, and besides whom there is no God." {#Isa 44:6}

And underneath are the everlasting arms.] A saint cannot fall so far as to fall beneath the supporting arms of God: {#So 2:6} his hand is reserved for a dead lift.

Ver. 28. **Israel then shall dwell, &c.]** {See Trapp on "Nu 23:9"}

The fountain of Jacob.] Or as some read it, The eye of Jacob. The same word signifies both an eye and a fountain. He that, with Mary Magdalen, can make his eye a fountain to wash Christ's feet in, shall be sure to have that fountain of Christ's blood opened to wash his soul in. {#Zec 13:1}

Ver. 29. **Happy art thou, O Israel.]** Or, Oh the happinesses of thee, O Israel! the *μυριομακαριοτης*, the heaped up happiness!

Who is like unto thee!] The saints are the world's paragons, yea, such as the world is not worthy of; {#Heb 11} that is, saith Chrysostom, Take all the men of the world, they are not worth one of the people of God, though never so mean in regard of outwards.

Shall be found liars.] Shall feign to be friends for fear, and shall yield a forced obedience. See **#Ps 18:45.**

Chapter 34

Ver. 1. **And Moses went up.]** With as good a will to die, as ever he did to dine; for it was but (as that martyr said) winking a little, and he was in heaven immediately.

Ver. 2. **Unto the utmost sea.]** The Mediterranean.

Ver. 3. **The city of palm trees.]** So called even by heathen authors also.

Ver. 4. **I have caused thee to see it.]** By an extraordinary power, for in an ordinary way Moses could never have taken so large a prospect at once. Faith puts a man's head into heaven, and gives him a view of far better things; neither vision only, but fruition also, which Moses had not.

Ver. 5. **So Moses the servant of the Lord died.]** It was no more between God and Moses, but Go up and die; he changed indeed his place, but not his company; death was to him but the daybreak of eternal brightness.

According to the word of the Lord.] Heb., Upon the mouth of the Lord. Hence Cornelius a Lapide saith he heard one preach, that Moses died kissed by God. The Jewish doctors so expound this text, as though God did indeed take away his soul with a kiss (the loving

mother we have seen kiss the child, and then lay it down to sleep); and so of their 903 kinds of death, this they say is the easiest. {a} God bade Moses go lie down and sleep, {#De 31:16} and he accordingly went to bed, when his Father bade.

{a} Maimonid.

Ver. 6. And he buried him.] Either the Lord or Michael. {#Jude 1:9} There lies the body of Moses as in a chamber of rest, or bed of down. {#Isa 57:2} His very dust being precious; for Christ is not perfect without it. {#Eph 1:23}

But no man knoweth of his sepulchre.] Though the devil made much ado about it, {#Jude 1:9} as desirous thereby to set up himself in the hearts of the living. So Chrysostom, Theodoret, Procopius, and others think: howbeit we find not anywhere that the Jews were addicted to this kind of idolatry, viz., of worshipping the relics of saints departed. {a} But of Michael's dispute with the devil, about the body of Moses, we read in Origen {b} and others, {c} that (besides what Jude hath) there was in the primitive times a certain Apocryphal book, called Μωυσεως Αναληψις, the Assumption of Moses, wherein it was recorded, and where hence haply Jude had it.

{a} λειψανολατρια.

{b} Περι αρχων, lib. iii. cap. 2.

{c} Abath R. Nathan.

Ver. 7. Nor his natural force {a} abated.] Jerome reads it, Nor his teeth loosed. And the use of manna might be some reason, it being an exquisitely pure kind of food, of an aerial, and not very corruptible substance.

{a} גֵּנָה *gena, maxilla.*

Ver. 8. And the children of Israel wept.] And were ready to wish, likely, as the Romans did for Augustus, that either he had never been born, or never died.

Thirty days.] As before they had done for Aaron. {#Nu 20:29} The Jewish doctors tell us that Moses was born on the seventh day of the month Adar (which answereth to our February), and that on the

seventh day of the same month Adar he was taken out of the world, being exactly 120 years old. One third part of his days he spent in Egypt, another in Midian, and the last in conducting this people to the borders of Canaan, as Josephus ^{a} well observeth. The Jews to this day keep a solemn fast on the seventh of Adar, in remembrance of his death.

^{a} *Antiq.*, lib. iv. ad fin.

Ver. 9. **And Joshua the son of Nun.**] *Sic uno avulso, non deficit alter Aureus.* The Duke of Florence gave for his ensign, a great tree, with many spreading boughs, one of them being cut off, with this above said motto, As one is broke off another riseth up in the room.

^{a}

^{a} Pintus in *Dan.* iv.

Ver. 10. **And there arose not.**] This testimony, and indeed this whole chapter, is thought to have been added by Joshua or Eleazar, being divinely inspired, for the completing of the history, famous throughout the world; approved and expounded by all the holy prophets and apostles, who out of this fountain, or rather ocean of divinity, ^{a} as Theodoret calleth Moses, have watered their various gardens; yea, in pressing moral duties, what do they else but explain the Pentateuch? What do they but unfold and draw out that arras ^{a} *rich tapestry fabric* which was folded together before? Surely the Pentateuch may well claim the title, *De Originibus*, above all other writings. And of Moses, the penman thereof, it may far better be said, than it was once of heathen Homer, that neither before him was there any whom he might imitate, nor after him any that could imitate him. ^{b} But what a notoriously arrogant fool was Henry Nicholas, the founder of the Familists (if that were true of him, which is reported by a writer of good note) ^{c} viz., that he boasted among his followers in Holland, that himself ought to be preferred before both Moses and Christ; because Moses taught hope, Christ faith, but he taught love, which was the greatest of those three graces. He said, moreover, that Moses stood in the outer court, Christ entered into the holy place, but that himself was entered into the holy of holies; yea, he blasphemously gave out that he did partake with God of his deity, and God with him of his humanity.

{a} *Theodoretus Mosem appellat, τον της θεολογιας ωκεανον*

{b} Patercul.

{c} Ich. Laet. *Compend. Hist, Univers.*, p. 583.

Ver. 11. **In all the signs.**] Here endeth the Pentateuch, which comprehendeth the history of 2552 years and a half, from the beginning of the world; and is all (as some hold) that was translated by the Septuagint. {a}

{a} Schickard.

Ver. 12. {See *Trapp on "De 34:11"*}

Joshua

The Book of Joshua] Who was a book man as well as a sword man: {a} and might well give for his motto, *Ex utroque Caesar*. Julius Caesar wrote his own acts; witness his learned Commentaries—for so he called them, in modesty, rather than histories; and the like did his successors, Augustus Caesar, in four books, and Adrian the Emperor, with great diligence. That Joshua himself was penman of this book, or of most part of it, is probably gathered from **#Jos 24:26**, and that he wrote also the end of Deuteronomy—viz., from the death of his master Moses—may be gathered from the copulative and, wherewith this book beginneth—And it came to pass, &c.; so the original hath it. See the like in **#Jud 1:1 Ru 1:1 1Sa 1:1 2Sa 1:1**, &c. Indeed, the whole law—so the whole Scripture—is but one copulative, say the schoolmen; and "God spake by the mouth"—not mouths—"of his holy prophets which have been since the world began." {#Lu 1:1-4} Joshua is here set forth both as a pattern to princes—far beyond Xenophon's Cyrus or Machiavel's Borgia—and as a type of Christ, the great Conqueror. {#Re 6:2} He had his name changed, when he was sent as a spy into Canaan, {#Nu 13:16} from Oshea to Joshua; from Let God save, to God shall save. Under the Law, which bringeth us as it were into a wilderness, we may desire and pray that there were a Saviour: but under the Gospel we are sure of salvation; and that our Jehoshua hath bound himself to fulfil all righteousness, and to land us safe at the key of Canaan, at the kingdom of heaven.

{a} *Et hae ipso laudem veram meruit quod falsam contempsit.* -Dion, Fulgos.

Chapter 1

Ver. 1. **Now after the death of Moses.]**

“*Sic uno avulso non deficit alter Aureus.*”—Virgil.

The Church shall never want a champion of Christ's own providing; but Moses shall revive in Joshua, and there shall be a succession of godly governors, till the headstone be laid with, "Grace, grace unto it." {#Zec 4:7}

That the Lord spake unto Joshua.] Not immediately, as to Moses, but some other way, {#Nu 12:7,8} probably by Urim and Thummin, as in #Nu 27:18,21. Not so to Saul {#ISa 28:6} — for the high priest Abiathar was fled from him to David, with an ephod in his hand. {#ISa 23:6} Similarly, Christ answered nothing to Herod, {#Lu 23:9} who had cut off the head of the Baptist, that was *vox clamantis*, the voice whereby he had cried.

Ver. 2. **Moses my servant.]** My menial servant, faithful in all my house. This was a higher title than that of king in Jeshurun. {#De 33:5} {See Trapp on "Ps 36:1"}

Now therefore arise, go.] Up, and act vigorously: *surge, age, summe Pater*; said Mantuan to the Bishop of Rome, stirring him up to withstand the Turk.

Go over this Jordan.] A famous river rising from a double fountain, Jor and Dan, say some, {a} and falling into the Dead Sea, with which it mingleth. Whereas some rivers will not do so: as the Danube and Sava in Hungary, whose waters meeting mingle no more than water and oil, as an eye-witness affirmeth: so the river Dee, in Merionethshire in Wales, running through Pimblemeer remaineth entire, and mingleth not her streams with the waters of the lake. {b}

{a} Sir Henry Blunt's *Voyage into the Levant*, p. 10.

{b} Mr Fuller's *Holy State*, p. 162.

Ver. 3. **Every place that the sale, &c.]** I, who am the true proprietary and lord paramount, {#Ps 24:1} do give you this land, but yet you must fight for it: and so must the saints for the heavenly Canaan.

“*Nunquam bella bonis, nunquam diserimina desunt.*”

Ver. 4. **From the wilderness.]** Here we have the topography of the promised land, as it hath the wilderness of Arabia on the south, Mount Lebanon on the north, the Mediterranean Sea on the west, and Euphrates on the east.

All the land of the Hittites.] Those sturdiest of all the Canaanites.

Ver. 5. **I will not fail thee.**] This promise is five times, at least, found in Scriptures, and in #**Heb 13:6**, applied to all true believers. As for others, let them read that terrible text, #**Eze 22:20 29:5**; -"I will gather you in mine anger and in my fury, and I will leave you there." Lord, "leave us not," saith the Church, {#**Jer 14:9**}; and, "Let him not leave us, nor forsake us," saith Solomon in his prayer. {#**1Ki 8:57**}. The promises must be sued out. {See Trapp on "**Heb 13:6**"}

Ver. 6. **Be strong and of a good courage.**] This is often charged upon Joshua, though he were very valiant, and of the best mettle; because he was sure to be put to it. {a} Stand fast, for ye shall be shaken, said that prophetic Simeon in the ecclesiastical history, to the pillars which he whipped before the earthquake.

{a} "*Acer et ad palmas per se cursurus honores,
Si tamen hortaris, fortior ibit equus.*"—Ovid.

Ver. 7. **Only be thou strong.**] {See Trapp on "**Jos 1:6**"}

That thou mayest observe to do.] Heb., To observe in doing; {a} as minding the manner, which either maketh or marreth any action.

According to all the law.] Integrity is the best ground of fortitude. "The spirit of power and of a sound mind," are fitly joined together by the apostle. {#**2Ti 1:7**}. A rotten rag hath no strength; a corrupt conscience no true courage. See #**Pr 28:1**.

That thou mayest prosper.] Or, Do wisely; {b} for a good man ordereth his affairs with discretion, {#**Ps 112:5**}; and speedeth accordingly for most part. Gaius's prosperity he is sure of. The prudent person cannot be unprosperous. Of Cato, Censorius Paternus saith, {c} that being *homo virtuti simillimus semper fortunam in sua potestate habuit*, a very virtuous man, he had what fortune soever he pleased. Scipio Africanus was wont before day to go into the capitol *in cellam Iovis*, and there to stay a great while, as it were to consult with Jupiter, concerning the government of the commonwealth: whence his deeds were *placiturae admiranda*, saith Gellius, most of them very admirable and successful. {d}

{a} *Ut cum observantia facias.* -Trem.

{b} *Prosperare et provide aliquid agere, significat.*

{c} Lib. ii.

{d} Gell., lib. vii. cap. 1.

Ver. 8. This book of the law shall not depart.] *Lex sola omnis sapientiae fons est.* The Scripture is the only fountain of all wisdom, saith Luther: {a} who in the same place affirmeth, that he hated his own writings, and wished they were all burnt, because he feared that the reading of them kept men from reading the Bible, that book of books, in comparison whereof all other books are but as waste paper. Charles V, emperor, liked to read three books especially, -Polybius's history, Machiavel's Prince, and Castalian's Courtier. He took such delight in the mathematics, that even in the midst of his whole army, in his tent, he stayed close at this study; having for that purpose, as his instructor, Turrianus of Cremona evermore with him. How well versed he was in the Scriptures, I know not, but at his baptism, among other great gifts bestowed upon him by his father's friends—as a golden sword, a silver head piece, a charger of gold filled with pearls, &c.—the Abbot of Gaunt, where he was born, gave him a fair Bible with this inscription, *scrutamini Scripturas*, search the Scriptures. {b} Queen Elizabeth, soon after her coronation, being presented by the Londoners in Cheapside with a Bible, received it with both her hands; and kissing it, laid it to her breast, saying, that the same had ever been her chiefest delight, and should be the rule by which she meant to frame her government. {c} Alphonsus, king of Arragon, is said to have read over the Bible fourteen times with Lyra's notes. And Charles the Wise of France, not only caused the Bible to be translated into French, but was himself very studious in "the holy Scriptures, which are able to make" a man "wise to salvation."

For then thou shalt make thy way prosperous.] Piety hath prosperity. {See Trapp on "Jos 1:7"}

{a} Luth., in Genes.

{b} Bucholc., *Ex Zenocaro.*

{c} Speed's *Chron.*

Ver. 9. Be strong and of a good courage.] Joshua was not faint hearted, but lowly minded: and hence he is so often cheered up and encouraged to the work. See on **#Jos 1:6.**

Ver. 10. Then Joshua.] After the spies were returned. {#Jos 2:23}

Ver. 11. **Prepare you victuals.**] Beside the manna, that *cibus praeparatus*, {a} as the word man signifieth; food prepared for them by God. See #De 2:6.

{a} *Paratum aliquid ad edendum.* -Martinius, in Lexico.

Ver. 12. **And to the Reubenites,**] *i.e.*, To the rulers of their tribes, who were their representatives.

Ver. 13. **Remember the word.**] Your engagement to Moses, #Nu 32:17,22.

“*Pollicitis dives quilibet est potest.*”

Ver. 14. **All the mighty men of valour.**] All beside a necessary guard for your country and families. See #Nu 32:2.

Ver. 15. **Until the Lord have given your brethren rest.**] Whose welfare you are to tender no less than your own.

“*Et toti genitos vos credere genti.*”

Ver. 16. **And they answered.**] Not the two tribes and half only, but the whole people promise homage and fidelity to Joshua, and wish well to his government.

All that thou commandest us.] A promise as large as that of Laelius in Lucan made to Caesar,

“*Iussa sequi tam velle mihi quam posse necesse est.*”

Ver. 17. **Only the Lord thy God be with thee.**] For else we shall stand thee and our brethren but in small stead.

As he was with Moses.] Who never miscarried in any enterprise.

Ver. 18. **Only be strong and of a good courage.**] Here *Vox populi* accordeth *Vox Dei*: this was a further confirmation. See #Jos 1:6.

Chapter 2

Ver. 1. **And Joshua the son of Nun sent out of Shittim.**] Where the people then encamped, {#Nu 33:49} and where the Midianites sometime, by the counsel of Balaam, Satan's spell man, outwitted the Israelites by setting fair women before them, who soon drew them into those two sister sins, idolatry and adultery. {#Nu 25:1,2,18}

Two men.] Not twelve, as #Nu 13:2,3, for those were too many by ten; and did much harm among the people.

To spy secretly.] Heb., Silently. Silence is oft no small virtue; and he is a rare man who can both keep and give counsel.

Go view the land.] Of which though God had promised to possess them, yet Joshua knew that means was to be used. So #2Sa 5:24. David had a promise of victory over the Philistines; but yet so as that he must fetch a compass behind them; and when he heard "the sound of a going in the tops of the mulberries," then he was to bestir himself.

Into a harlot's house.] Or, Hostess, as some render it; but such as stuck not familiarly to entertain strangers. {#Heb 11:31 Jas 2:25} Upon her conversion she was advanced to become grandmother to Jesus Christ; who by his purity washeth off all our spots; like as the sun washeth and wipeth away all the ill vapours of the earth and air.

Ver. 2. **And it was told the king of Jericho.]** Kings have long ears; their ωτακουσται, informers and intelligencers, are in all places, but especially when Hannibal *est ad portas*, the enemy is at hand, as now he was.

To search out the country.] As we have cause to conceive. *Optimus in dubiis agur timor.*

Ver. 3. **For they be come to search out all the country.]** "To see the nakedness of the land," as #Ge 42:9. {See Trapp on "Jos 2:2"}

Ver. 4. **And the woman took the two men, and hid them.]** This was an act of her praiseworthy faith. See #Heb 11:31, where it is honourably mentioned, but nothing is said of the lie she told. God layeth the finger of mercy on the scars of our sins; as that painter in the story.

But I wist not whence they were.] This was no better than an officious lie: yea, four lies she here uttereth together in a breath, -as Jacob also did three, {#Ge 27:19-24}—neither can she be excused. That was a worthy speech of a good woman on the rack, as Jerome relateth it, *Non ideo negare volo ne peream: sed ideo mentiri nolo, ne peccem.* But Rahab was yet but a new convert.

Ver. 5. **And it came to pass.**] See #Jos 2:4.

Ver. 6. **But she had brought them up to the roof of the house.**] {a} Which was built flat in those parts, as they are also at this day in Italy.

Which she had laid in order upon the roof.] That it might be fully dried, as {#Na 1:10} the wicked are, that they may burn the better: like grapes, they ripen in the sunshine, for the winepress of God's wrath. {#Re 14:19}

{a} Septuag., δομα: ut et #1Sa 9:25.

Ver. 7. **And the men pursued.**] Not once searching the house. Thus God "maketh the wisdom of the wise to perish." {#Isa 29:14} See #Mt 2:8. Herod went not himself, or sent some assassin to despatch the child Jesus; but sent the wise men to Bethlehem with charge to search, and bring him word. The Dutch have a proverb, Where God intendeth to blind any man, he first closeth up his eyes.

Ver. 8. **And before they were laid down,**] so., To take their rest, which in this fright they had little list to. "Sleep on now, take your rest," saith our Saviour by an irony to his drowsy disciples; *q.d.*, Do so, if you can at least, now, with so many swords and halberds about your ears. {#Mr 14:41}

Ver. 9. **I know that the Lord hath given you the land.**] She had a full assurance both of knowledge, {as #Lu 1:1} and of faith, {as #Heb 6:10 11:31} when many Israelites staggered and distrusted the promise. "God hath mercy on whom he will have mercy," &c. {#Ro 9:15,18}

Ver. 10. **For we have heard.**] *Historiae fidae monitricae. Succurrat illud...Mutato nomine de te fabula narratur.*

Ver. 11. **For the Lord your God, he is God.**] As for our idols, they are very vanities, and cannot deliver us. The Tyrians, afraid their Apollo should forsake them at that time when Alexander besieged their city, chained and nailed that idol to a post, that they might be sure of it; but all would not do.

Ver. 12. **And give me a true token.**] Συσσημον, as #Mr 14:44. *Signum consignans, de composito datum.* As for the familiar conference that here passed betwixt these spies and Rahab, we need not question how they could so easily understand one another, being of two several nations. For, first, the language of the Canaanites, Phoenicians, Philistines, differed not much from the Hebrew, which

Jerome ^{a} rightly calleth *Omnium linguarum matricem*, the mother tongue. See Plautus in "Paenulo," act v. And then, it is not unlikely that these spies had learned the language of Canaan, by conversing with those conquered Amorites on this side Jordan.

^{a} In cap. iii. *Sophontae*.

Ver. 13. **And that ye will save alive.**] Man is ζῶον φιλοζῶον, a creature that would fain live, said Aesop. *Quis vitam non vult?* said Augustine. The Gibeonites were desirous to live upon any terms. ^{#Jos 9:3-14} Rahab's greatest care was for her kindred, because unconverted. Augustine professeth that he would not for the gain of a million of worlds be an atheist for half an hour: because he knew not but God might in that time call him to account.

Ver. 14. **If ye utter not this our business.**] On this condition we assure thee of safety. God's promises also are with a condition, which is as an oar in a boat, or stern of a ship, and turneth the promise another way.

Ver. 15. **For her house was upon the town wall.**] In an obscure nook, among the poorer sort of people: for this harlot Rahab had not got such an estate as Phryne had, who offered at her own charge to repair the ruined walls of Thebes, if these words only might have been inscribed on them, "Alexander overturned these walls, and Phryne set them up again." ^{a}

And she dwelt upon the wall.] Where Providence had placed her for such a purpose as this: for it is God that appointeth the bounds of men's habitations. ^{#Ac 17:26}

^{a} Ο μὲν Αλεξανδρος κατεσκαψε, ἡ δὲ φρυνη ἀνωκοδο μῆσεν.

Ver. 16. **Get you to the mountain.**] This, say some, was spoken after the men were down, in the still of the night, without the wall. ^{#Jos 2:18} But what a fool was he who said, Μίσω σοφὴν γυναῖκα, I hate a discreet woman!

Ver. 17. **We will be blameless of this thine oath,** / *q.d.* Great haste though we have, yet will we clear up the terms whereunto we have sworn, to prevent the danger or rebut the suspicion of perjury. An oath is not to be taken but with a great deal of caution and circumspection, ^{#Ge 24:3-5} not in jest, but in judgment, ^{#Jer 4:2 Isa 48:1} not rashly and unadvisedly, ^{#Le 5:4 Isa 14:39,44} as those that swear in

heat and choler, when they should with fear, {#De 10:20} discerning the nature of an oath, the necessity, the conditions and circumstances.

Ver. 18. **And thou shalt bring thy father, &c.]** Who, if not there found when we storm the town, shall perish at their own peril. So shall all not found to be of the family of faith, and within God's doors. The devil sweeps all that are out of the covenant.

Chapter 3

Ver. 1. **And Joshua rose early in the morning,**] viz., Of the ninth day of the first month, called Abib; as on the tenth day {#Jos 4:19} -which was the day wherein the paschal lamb was set apart—the Israelites entered the land of Canaan under the command and conduct of Joshua, who was a type of Jesus Christ, by whom we have "the purchased possession, unto the praise of his glory." {#Eph 1:14}

Removed from Shittim.] In the plains of Moab. See #Jos 2:1.

Ver. 2. **After three days,**] i.e., Three days after that they were commanded to provide victuals. {a} {#Jos 1:11}

{a} *A mandato illo de parando viatico. -Trem.*

Ver. 3. **When ye see the ark of the covenant.]** Which represented that angel of the covenant, Christ Jesus.

And the priests the Levites bearing it.] The Koathites properly and ordinarily did this office, {#Nu 3:31} which as it had more honour, so more burden and danger. {#Nu 4:15}

“*Fructus honos oneris, fructus honoris onus.*”

And go after it.] God must and may be followed without peril. *Magnus est animus qui se Deo tradidit,* saith Seneca.

Ver. 4. **Yet there shall be a space.]** That you may know the distance, and show your reverence. See #Ex 19:12. As also,

That you may know the way by which you must go,] i.e., *Ut ignari vice tuto vado transire possitis,* that ye may have a sure and safe passage through the river discovered unto you.

Ver. 5. **Sanctify yourselves.**] By ceremonial and spiritual purifications, doing your utmost to bring your hearts to a holy temper, that ye may make the best of the ensuing miracle.

Ver. 6. **And went before the people.**] To the further side of the river, say some; to the middle only, say others, *{as #Jos 3:17}* the pillar of cloud still going before them for a guide, as some conceive, but others doubt.

Ver. 7. **This day will I begin to magnify thee,**] viz., In the esteem of the people. It is God that giveth honour; he fashioneth men's opinions: he caused that "whatsoever David did pleased the people."

Ver. 8. **Ye shall stand still in Jordan.**] "Fear ye not, stand still, and see the salvation of the Lord which he will show you today," as **#Ex 14:13**. Believe and prosper: consent and obey, and ye shall eat the good things of the land.

Ver. 9. **Come hither, and hear the words of the Lord your God.**] For miracles do but excite men; they do but as the bells that call us to the sermon, they cannot work faith in us: but faith cometh by hearing.

Ver. 10. **Hereby ye shall know that the living God.**] "Living" and "giving," as **#1Ti 6:17**. "Trust in the living God, who giveth us all things richly to enjoy."

The Canaanites, and the Hittites, &c.] To these seven were those ten nations *{#Ge 15:19}* reduced, belike, either by mixture, or diminution of some of them.

Ver. 11. **Behold the ark of the covenant, even the Lord of heaven and earth.**] Where the ark is, and where the ordinances are, there God is: hence the ark is called God's face, *{#Ps 105:4}* yea, God's self. *{#Ps 132:5}*

Ver. 12. **Now therefore take you twelve men,**] *i.e.*, Now make choice of them for that service afterwards to be performed. *{#Jos 4:4}* *Potior est testis oculatus unus quam auriti decem.* *{a}*

{a} Plaut.

Ver. 13. **That the waters of Jordan shall be cut off.**] A wonderful work of God, and much admired by the psalmist; *{#Ps 114:3,5}* as was that—and worthily if it were true—by the philosopher, when from the hill Etna there ran down a torrent of fire that consumed all the houses thereabout; in the midst of those fearful flames, God's

special care of the godly, saith he, shined most brightly: ο γαρ πυρος ποταμος εξεχισθη, for the river of fire was divided, and a kind of lane made for those who ventured to rescue their aged parents, and pluck them out of the jaws of death. {a}

{a} Aristot., *De Mundo*, cap. vi.

Ver. 14. **And it came to pass.**] In #Jos 3:13 it was, "And it shall come to pass." "The word of God cannot be broken"; {#Joh 10:35} all must be fulfilled that is foretold.

Ver. 15. **For Jordan overfloweth his banks.**] Ordinarily every year; either *ex fluminis natura*, {a} by the nature of this river, {see #1Ch 12:15} as it is also of the Nile, {b} or else by the melting of the snow from the mountains: the like whereunto befalleth Tigris and Euphrates.

At the time of harvest.] Barley harvest. Compare #Le 23:10. So that the Israelites were brought into the land at the best time. And "herein is that saying true, One soweth, and another reapeth." {#Joh 4:37}

{a} Tremell.

{b} *Perinde at Nilus messis tempore alveos excedens et exundans maltum terrae irrigat.* — Aristeas.

Ver. 16. **That is beside Zaretan.**] A city in the tribe of Ephraim, {#1Ki 4:12 7:46} called also Zererath in #Jud 7:22, and Zereda in #1Ki 11:26.

Failed, and were cut off.] Quickly perished in the lake Asphaltites, or Dead Sea, *Tanquam si repente fuissent dissectae gladio, ut* #Job 6:15, as if they had been suddenly cut in twain with a sword, {a}

And the people passed over.] Not by bridges or boats, but on foot, dry shod, though in such an inundation.

Right over against Jericho.] The place being thence called Bethabara, as some think, {#Joh 1:28} or *Traiectum*, the place of passage. Here baptism was first administered, {#Joh 1:28} where it had been foreshadowed. Christ is the true Bethabara. {#Eph 2:18}

{a} Tremell.

Ver. 17. **And all the Israelites passed over.**] He was a bold Israelite that first set foot on the water: but no "Israelite indeed" need fear to

pass through corporal death, having the ark of God's covenant in his eye, to take possession of the heavenly Canaan.

Chapter 4

Ver. 1. **And it came to pass, when all the people.]** Heb., All the nation; *Goi*, so the Israelites are here and elsewhere called. The Jews, then, have no reason to reproach Christians by that name, calling us *Goim* and *Mamzer Goim*, bastardly heathens.

Were clean passed over.] Without the least opposition of the Canaanites, who were intimidated and infatuated.

Ver. 2. **Out of every tribe a man.]** For the two tribes and half planted beyond Jordan were also concerned, as being of the same body and way of worship. See #**Jos 22:30**.

Ver. 3. **Twelve stones, and ye shall carry them over with you.]** This is an ancient and commendable practice, by lasting monuments to propagate and perpetuate the memory of special mercies and signal deliverances; to set up some marks and mementoes upon them, that they grow not stale or moth eaten. To this end were those new names of places, Bethel, Penuel, Gilgal, Eben Ezer, Ramath Lehi, Berachah, &c. This is the best art of memory, and a very good means both to prevent Satan—who striveth to obliterate God's great works, or else to alienate and translate them upon himself, -to excite ourselves to duty—for it fortifieth faith, feedeth hope, nourisheth joy, -and to do good to posterity. {#Ps 48:13 102:18}

Ver. 4. **Then Joshua called, &c.]** See #**Jos 4:2 3:12**.

Ver. 5. **Before the ark of the Lord your God.]** A God in covenant with you, and who therefore may well expect this or any other service from you.

Ver. 6. **That this may be a sign.]** We stand in need of all helps. The Israelites had their fringes and phylacteries to immind them; and of all things, God cannot abide to be forgotten. {#Ps 9:16,17}

Ver. 7. **The waters of Jordan were cut off.]** And again the waters of Jordan were cut off. Good things must be whetted and inculcated upon our children. {#De 6:7} {See Trapp on "De 6:7"}

Ver. 8. **And the children of Israel did so,] i.e.,** The twelve select men, representing the whole people.

Ver. 9. **And Joshua set up twelve stones.]** Besides the first twelve: *Gaudet produci haec solennitas*, as Augustine said at the feast of

Pentecost. So Hezekiah and the people kept other seven days. {#2Ch 30:23}

And they are there unto this day.] *Id est, immutabili et perpetuo statuto,* saith Junius: By an immutable and perpetual statute.

Ver. 10. **Until everything was finished.]** They would not off the ground till the work was done; but by a heroical faith, there held them, when others feared and therefore hasted away.

And the people hasted and passed over.] Partly through desire of the promised land, but principally through fear of danger, by those hideous mountains of water which hung over their heads: a ghastly sight surely.

Ver. 11. **That the ark of the Lord passed over.]** That it might be both van and rear. "For ye shall not go out with haste" (it was weakness of faith that made this people to do so), "nor go by flight: for the Lord will go before you; and the God of Israel will be your reward." {#Isa 52:12}

Ver. 12. **As Moses spake unto them.]** Indented with them. {#Nu 32:20,27} *Dilexi hominem:* I loved the man, said Ambrose concerning Theodosius, because he was no less solicitous of the Church's welfare after his decease than whilst he lived.

Ver. 13. **Passed over before the Lord.]** As in his sight and presence, approving to him their hearts and practices.

Ver. 14. **The Lord magnified Joshua.]** See #Jos 3:7.

Ver. 15. **And the Lord spake unto Joshua.]** See #Jos 1:1.

Ver. 16. **Command the priests.]** They would not stir out of their station till God called them off. It is good to do all by a warrant. To be out of God's precincts is to be out of his protection.

Ver. 17. **Come ye up out of Jordan.]** Now that all the people are in safety; and stand upon the bank to behold the last act of this great miracle.

Ver. 18. **And it came to pass, when the priests, &c.]** Not till then: as till Methuselah was deceased, the flood could not come; till Lot was housed in Zoar, Sodom could not be overthrown, &c. "He that walketh uprightly, walketh safely."

And flowed over.] Heb., Went, *sc.* leisurely, and by degrees, according to God's disposal and appointment.

Ver. 19. **On the tenth day of the first month.]** {See Trapp on "Ex 12:3"}

Ver. 20. **And those twelve.]** See #Jos 4:3.

Ver. 21. See #Jos 4:6,7.

Ver. 22. See #Jos 4:6,7.

Ver. 23. **From before you.]** Who were then in our loins, or so young that you could not be affected with it.

As the Lord your God did to the Red Sea.] Upon the review of a present mercy we should recognise former favours. Those that had passed through the Red Sea, as Caleb and Joshua, were now the less afraid of passing through Jordan. So those that have gone through the baptism of repentance and regeneration, will not fear to pass through death into heaven.

Ver. 24. **That all the people of the earth might know.]** And acknowledge God's power and providence: for at his own glory he aimeth in all his actions, and at the good of his people.

Chapter 5

Ver. 1. **Heard that the Lord, &c.]** Αἱ βλαβαὶ ποδῶκεῖς: Ill news is swift of foot, and, like ill weather, cometh before it is sent for.

That their heart melted.] This fearfulness and faintheartedness had utterly unmanned them, expectorated all their courage, and so fitted them for desolation. {#De 28:7} Metals melted lose their hardness: so men their hardiness by fear, that cowardly passion.

Ver. 2. **Make thee sharp knives.]** Heb., Knives of edges, or knives of flints, *cultos lapideos* (so one rendereth it) *id est, cote acutos*.

And circumcise again the children of Israel the second time,] viz., Those that yet are uncircumcised: for they could not be twice circumcised, unless by drawing up the foreskin with a surgeon's instrument, any of them had made themselves again uncircumcised, as the Rabbis say Esau had; and as some Jews had done for fear of Antiochus. {#APC I Ma 1:15} But here it is rather to be understood of such as, during their abode in the wilderness, had intermitted this ordinance; and God had dispensed with them because of their

frequent and sudden removes. Vatablus's note here is very good, *Transierunt filii Israel Jordanem incircumcisi ne hoc suae circumcision et meritis tribuerent*: The Israelites passed over Jordan uncircumcised, that they might not attribute it to their circumcision and merits. Another well notes, that by this seal of the covenant with Abraham, God did now notably confirm their faith in the promise of both the earthly and heavenly Canaan.

Ver. 3. **And Joshua...circumcised.**] That is, he caused them to be circumcised, viz., by the priests, whose office it was properly: or, by those others, that being under twenty years of age at their coming out of Egypt, had been circumcised before. The Jews at this day count it the most meritorious thing that can be, to be a good circumciser. {a}

At the hill of the foreskins.] Heb., *Gibeah haaraloth*, where they cast away and buried their foreskins; whereby was signified that that which was begotten by that, part deserved in like sort to be cut off, and thrown away as execrable and accursed.

{a} Leo Modena.

Ver. 4. **Died in the wilderness by the way.**] There their carcasses fell for their rebellion; and a new generation rose up which were now to be circumcised, that they might be in case to keep the passover.

Ver. 5. **Now all the people that came out were circumcised,**] *i.e.*, As many as feared the Lord and believed Moses: for a great sort of them, by their long abode in Egypt, were much infected with idolatry and profaneness. {#Eze 20:7 23:3,9}

Ver. 6. **For the children of Israel walked forty years.**] This way and that way, backward and forward, as if they were treading a maze; and this, for the punishment of their revolt. {#Nu 14:33}

With milk and honey.] With plenty of dainties.

For they were uncircumcised. Who yet, together with the circumcised, were brought by Joshua into the promised land: so are both sorts by Jesus into the kingdom of heaven. See #Eph 2:14 Col 3:11.

Ver. 8. **They abode in their places in the camp till they were whole.**] In confidence of God's protection, who both secured them meanwhile from their enemies, {see #Ge 34:25,26} and soon healed them; for else how could they have, four days after, kept the Passover with joy?

Ver. 9. **This day have I rolled away the reproach, &c.**] That is, the uncircumcision of your flesh, {see #ISa 17:26 Ge 34:16 Php 3:4,5} together with all that filth and guilt which you have contracted by conversing with those superstitious and wicked Egyptians. "Righteousness exalteth a nation; but sin is a reproach to any people." {#Pr 14:34} God had now restored to Israel the sweet seal of his covenant, pardoning them what was past; and they had herein bound themselves to abandon their sins, and to obey God's precepts. So doth the baptized Christian; {see #Col 2:11-13} who should therefore never step out of doors, saith Chrysostom, or lie down in his bed, or go into his closet, but he should remember those two words, *Abrenuncio, Credo*, I forsake the devil, &c. I believe in Christ: I bear his badge, I wear his livery.

Ver. 10. **And kept the Passover.**] Which it seemeth they had not done for a long time before. See #Nu 9:1,2. So that they were without the use of those two standing sacraments during their abode in the wilderness; peradventure, saith one, {a} through a profane carelessness of the people, which God punished by suffering them to go on in their sin without admonishing, or reprovng them for it.

{a} Diodorus.

Ver. 11. **On the morrow after the Passover.**] That holy sacrament was ἀλεξητηριον καθαρτικον, to those believers, sanctifying those outward comforts to their use. "To the pure all things are pure."

Ver. 12. **And the manna ceased.**] So do miracles where are store of other means. He that now calleth for miracles, is himself a miracle, saith Augustine.

Ver. 13. **He lifted up his eyes.**] His vigilancy did equal his valour, as it is said of Caesar.

With his sword drawn.] This sword the Lord Christ never laid down, since those words, "I will put enmity also," &c., {#Ge 3:16} for there beginneth the book of the wars of the Lord, for defence of his Church.

And Joshua went unto him.] Though armed and of a majestic presence, and though there might have been snares laid for him.

Ver. 14. **Nay; but as captain.]** Commander-in-chief of all creatures, and captain also of his people's salvation. {#Heb 2:10}

Ver. 15. **Loose thy shoes.]** Deny thyself wholly, and put thy confidence in my power and prowess. *Frustra nititur qui Christo non innititur.* Among the Turks no man may come into the church, besides the Grand Seignior, with his shoes on, but must leave them at the door, or give them to their servants to keep. {a}

{a} *Grand Sign. Serag.*, 195.

Chapter 6

Ver. 1. **Now Jericho was strictly shut up.]** *Claudens, et clausa erat:* but there is no power or policy against the Lord. {#Pr 21:30} The "Captain of God's hosts" was before the city, and therefore ευαλωτος η πολις, -as he told Phocas, -the town was soon taken.

Ver. 2. **And the Lord said.]** The man Christ Jesus, {#Jos 5:13} that man of war. {#Ex 15:3} "Jehovah is his name": "Jehovah, mighty in battle," {#Ps 24:8} whose "weakness is stronger than men." {#1Co 1:25}

Ver. 3. **And ye shall compass the city.]** At a just distance, no doubt, that ye may be *extra iactum*. See #2Sa 11:20,21.

Thus shalt thou do six days.] All which time God held them in request: and exercised their faith and patience.

Ver. 4. **Seven trumpets of rams' horns.]** God usually goeth a way by himself, and worketh his will by such means as the world judgeth absurd and ridiculous.

And the seventh day.] Which, probably, was the Sabbath day, wherein, "by the foolishness of preaching," God still overturneth the strongholds of Satan, {#2Co 10:4} by the priests blowing with their trumpets.

Ver. 5. **When they make a long blast.]** Importing the triumph of their trust, the victory of faith: for it was by faith that these walls fell. {#Heb 11:30}

And the wall of the city shall fall down flat.] *Corruet subtus se*, that is, *absorbebitur a terra*, saith Vatablus, it shall be swallowed up of the earth.

Ver. 6. **And Joshua the son of Nun called the priests.]** He yielded prompt and present obedience, ready and speedy, without shucking or hucking, without delays and consults; leaving us herein an excellent precedent.

Ver. 7. **And let him that is armed.]** Those two tribes and a half especially. {#Jos 1:14 4:12,13}

Ver. 8. **And the ark of the covenant.]** Called also the ark of the testimony. {#Jos 4:16 Ex 25:16}

Ver. 9. **And the rereward came after the ark.]** Heb., The gathering host, that in their march through the wilderness was wont to arise at the fourth alarm, and their charge was to look that nothing was left behind. {#Nu 10:25} {See Trapp on "Ps 27:10"}

Ver. 10. **Ye shall not shout, nor make any noise.]** *Turcae perpetuum silentium tenent, ut muti.* {a} The Turks, though when they storm a place they make hideous outcries, yet in their camp they are marvellously mute; being no otherwise commanded than by the beckoning or nod of their commanders. {b} This was worthily wondered at by King Ferdinand's ambassadors.

{a} Cuspin., *De Caesarib.*

{b} *Turk. Hist.*, 715.

Ver. 11. **So the ark of the Lord compassed the city.]** The inhabitants marvelling, doubtless, what they meant by their tracing and circuiting.

Ver. 12. **And Joshua rose early in the morning.]** A little sleep served his turn:—

“Ου χρη παννοχιον ευδειν βουληφορον ανδρα” —*Homer*

Ver. 13. **And seven priests bearing seven trumpets.]** Here were many sevens, as also in the Revelation. Many mysteries throughout the Scriptures are set forth by this number: the Hebrew word signifieth fulness.

Ver. 14. **And the second day.]** See #Jos 6:3,11.

Ver. 15. **They compassed the city seven times.**] In sign, saith one, {a} that the perseverance and continuance in faith and the actions thereof, at last obtaineth the victory: and that the nearer the end of the combat is, the more ought the faithful man to bestir him therein.

{a} Diodorus.

Ver. 16. **Shout.**] To show your faith, to encourage one another, and to terrify the enemy.

Ver. 17. **And the city shall be accursed.**] Anathematised, proscribed, devoted to destruction, offered up to God as a holocaust, whose pleasure it was that this people should be thus hanged up in gibbets, as it were, for a terror to the rest, who might hereby see what to trust to if they stubbornly stood out. The whole land was filled with the filthiness of the people from one end to another; {#Ezr 9:11} and might not God begin to punish where he pleased

Ver. 18. **Keep yourselves from the accursed thing.**] This was a fair warning to that foul sinner Achan; but Δεινος και παντολμος της φιλοχρηματιας ερωσ, covetousness is deadly, daring, and desperate, saith Isidor Pelusiot. {a}

{a} Lib. iii. epist. 24.

Ver. 19. **But all the silver and the gold.**] Only their idols of silver and gold were to be utterly destroyed, {#De 7:25 Ex 32:20} for detestation's sake, and prevention of idolatry, that land desolating sin.

Ver. 20. **So the people shouted.**] See #Jos 6:16.

The wall fell down flat.] See #Jos 6:5. So shall all our corruptions; in subduing whereof, though the Lord require our daily eudeavours during the six days of this life, yet it will never be fully done till the very time of death, which will be the accomplishment of our mortification.

Ver. 21. **And they utterly destroyed all.**] So God had commanded them; {#De 20:16,17} and the iniquity of these Amorites was now full. {#Ge 15:16} Let us look upon these writs of execution recorded in Scripture, and be warned.

Ver. 22. **As ye sware unto her.**] *Romanis promittere promptum est: promissis autem, quanquam iuramento firmatis, minime stare,* said Mirchanes, the Persian general in Procopius. {a} But Joshua was none such.

{a} Lib. i., *De Bell Persic.*

Ver. 23. **And left them without the camp.]** Lest it should be defiled by them, till they were proselyted. See #Nu 31:19.

Ver. 24. **And they burnt the city.]** In obedience to God, though they had need enough to have done otherwise. But men must silence their reason and exalt their faith.

Ver. 25. **Even unto this day.]** When this story was written, she was a great lady in Israel, being married to Salmon.

Ver. 26. **Cursed be the man.]** And yet there was found a man that durst rebuild it, {#1Ki 16:34} as if he would despitefully spit in the face of Heaven, wrestle a fall with the Almighty.

In his firstborn.] God's hand was very heavy upon William the Conqueror in his issue, for his depopulations in New Forest. {a}

{a} Speed, p. 445.

Chapter 7

Ver. 1. **But the children of Israel committed.]** All were involved, because of the same body politic: and every man is bound to be his brother's keeper, to see that the law be not only observed but preserved: since one sinner may destroy much good. {#Ec 9:18} *Propter contagionem peccati.* {a}

For Achan, the son of Carmi, &c.] He was well descended, but became a stain to his ancestors by his covetousness, which was the worse in him, because he had, of his own, oxen, asses, sheep, &c. {#Jos 6:24 Pr 6:30} The devil knew his temper, felt which way his pulse beat, and accordingly fitted him with an object, set a prize before him: hence he is called "the tempter" {#Mt 4:3}

And the anger of the Lord was kindled against the children of Israel.] Who all smarted for this one man's sin: as the neck is seared and rowled oft for the rheum that runneth down into the eyes: and as a vein is opened in the arm to turn the course of the blood, or to ease the pain of the head.

{a} *Propter arctam coniuactionem.*

Ver. 2. **To Ai.]** Called elsewhere Hai, and Aija; {#Ge 12:8 Ne 11:31} by the Septuagint, Gae; by Sulpitius, Geth.

Which is beside Bethavon, on the east side of Bethel.] This Bethel, when Jeroboam had defiled it with his idolatry, is in scorn called Bethaven, the house of vanity. {#Ho 4:15 10:5 2Ki 23:13} *Har hamishca*, Mount Olivet, is for the like cause called in derision *Har hamaschith*, the Mount of Corruption.

Ver. 3. **Let not all the people go up.]** But better they had, as it happened, in some respects. God's holy hand was in it, and his holy will must be done and suffered.

Ver. 4. **And they fled before the men of Ai.]** Their sins having betrayed them into the hands of divine justice, the victory was abandoned, and sent away to the enemy; as that noble General Trajan told Valens, the Arrian emperor, when he had been defeated by the Goths in the very first battle, as these Israelites also were. {a}

{a} Niceph., lib. xiii. cap. 40.

Ver. 5. **And the men of Ai smote of them.]** Not in fight, but in flight; for they stood not out the first shock.

“ *A cane non magno saepe tenetur aper.*”

Even unto Shebarim, / i.e., A place of breakings or shiverings: this made them "sick at heart," according to #Am 6:6. {See Trapp on "Am 6:6"}

Wherefore the hearts of the people melted.] They were not more discomfited than discouraged: because they saw that God was displeased, and for the time departed. A little water in a leaden vessel is very heavy: so is a small affliction from an offended Father. "Be not thou a terror to me," saith Jeremiah, {#Jer 17:17} and then I care not greatly what befalleth me.

Ver. 6. **And Joshua rent his clothes.]** In token that his heart was rent with grief and anguish.

“ *Sic faciles motus mens generosa capit.*”

Baron Marshal of France and other profane men derided the Earl of Essex's prayers and tears at his death, as more befitting a silly minister than a stout warrior: *{a}* as if the fear of God's wrath were not a Christian man's fortitude. Joshua was man good enough, and yet, &c.

Until the eventide.] So long they continued their fast. Let our fasts be, according to that old canon, *Usque dum stellae in caelo appareant*, till the stars appear in the sky. The Turks hold out their fasts so long, in the hottest and longest days of summer, not tasting so much as a cup of water. *{b}*

{a} Camden's *Elisab.*

{b} *Turk. Hist.*

Ver. 7. Alas! O Lord God, wherefore, &c.] This expostulation, though of a good intention, is not altogether sinless, but savoureth somewhat of human frailty and weakness of faith; some gravel goeth along with this pure water.

Ver. 8. O Lord! what shall I say? &c.] How shall I stop the open mouths of our reproachers? Thus he filleth his mouth with arguments; rousing up himself and wrestling with God.

Ver. 9. And what wilt thou do unto thy great name?] This was Joshua's chief care, -lest God should suffer in the glory of his power and truth. It is the ingenuity of saints, to study God's share more than their own, and to desire far more that God may be glorified than themselves gratified; they drown all self-respects in his honour, and can believe, when things are at worst, that Christ's cause shall prevail. There are many golden sayings of Luther sounding to this sense, in his epistles to Melancthon especially, such as a man would fetch upon his knees from Rome or Jerusalem, saith one.

Ver. 10. Get thee up: wherefore liest thou? &c.,] q.d., It is well to pray thus, but it is not all; something else is to be done. *Ora et labora*, pray and search, pray and fight, up and be doing, for "I will surely be with thee." *{#Ex 14:14}* Our Edward I, A.D. 1299, leading his army forth against the Scots, his horse, as he was putting foot in the stirrup, threw him to the earth, and striking with the hinder heels, brake two of his ribs: who nevertheless upon the same horse proceeded in person to the battle, and overthrew them at Falkirk: *{a}*

so did Joshua, the men of Ai; being rather wakened than weakened by his late loss: and this was the fruit of prayer.

{a} Speed, p. 656.

Ver. 11. **Israel hath sinned.**] See #Jos 7:1.

For they have even taken of the accursed thing, &c.] God aggravateth Achan's sin by the several circumstances, laying open how many transgressions were wrapped up in that sin of his, as #Le 16:21. This Achan himself should have done, and so prevented the Lord; {#1Co 11:31} which because he did not, God did it for him: as because the scholar will not parse his lesson, scan his verses, the master will do it for him to his cost.

Ver. 12. **Therefore the children of Israel could not stand.]** Sin is that great discord maker, hell-hag, cut-throat, troubler, mother of all mischief: and that was a very good answer of an English captain at the loss of Calais, when a proud Frenchman tauntingly asked, When will ye fetch Calais again? the reply was, *Quando peccata vestra erunt nostris graviora*, When your sins shall weigh down ours.

Neither will I be with you any more.] That God which, for ten righteous men, would have spared the five wicked cities, would not be content to drown that one sin of Achan among the righteous.

Ver. 13. **Up, sanctify the people, and say, Sanctify, &c.]** Come before God with the best preparations you can make. That "God that is holy is to be sanctified in righteousness." {#Isa 5:16} And he will be "sanctified of all them that draw nigh unto him" {#Le 10:3}

Ver. 14. **The tribe which the Lord taketh shall come according to their families.]** Christ, at last day, will do, saith a divine, as Joshua here did: there were many brought together, and all to find out one. So shall all then appear: out of them a small number deducted that have heard of Christ; out of them, those that have professed him; and out of them, those that have professed in sincerity; a small few.

Ver. 15. **Shall be burnt with fire.]** After that he is first stoned with stones as a presumptuous offender, {#Nu 15:30,35} who is a kind of blasphemer, {#Eze 20:37} and his sin such, as is not to be expiated by sacrifice.

He and all that he hath.] His children also, as part of his goods, and infected with the contagion of his sin. Besides, they owed a death to God, who might require that debt when and how he would; neither could there be any iniquity with the Lord, since his holy will is not only *recta sed regula*, right, but the rule of right: neither is it for silly men to reprehend what they cannot comprehend.

And because he hath wrought folly.] Or, Wickedness, which is folly in the abstract: like as righteousness is right-wiseness, and a righteous man a right-wise-man, as in our old English books we find it printed.

In Israel.] *Quorum ingentia beneficia, ingentia flagitia, ingentia igitur supplicia:* men's offences are increased by their obligations.

Ver. 16. **So Joshua rose up early.]** See chap. vi. 12. Long lying in bed is reckoned among the works of the flesh, and forbidden as such. {#Ro 13:13} {See Trapp on "Ro 13:13"}

Ver. 17. **And Zabdi was taken.]** Yet all this while Achan repenteth not, confesseth not his fault. The devil had gagged him, and his heart was hardened by the deceitfulness of that cursed sin of covetousness, the property whereof is first to turn men's hearts into earth and mud, and afterwards to freeze and congeal them into steel and adamant.

Ver. 18. **And Achan, the son of Carmi.]** Secret sinners are loath to be discovered, but their sin shall find them out, and iniquity, if unrepented of, be their ruin. "He that hideth his sins shall not prosper," {#Pr 28:13} because he putteth God to his proofs, as Achan, and as those in Jeremiah did. {#Jer 2:35}

Ver. 19. **My son, give, I pray thee, glory to the Lord.]** See for explication of this expression, #1Sa 6:5 Jer 13:16 Joh 9:24. It seemeth to have been a solemn kind of form among that people, whereby a man was urged to confess his sin before the Lord, who knoweth all thy business; wherefore reverence his majesty, and give him the glory of his omniscience; choose rather to tell all openly, than to lie before him, or to keep a senseless silence, as Judas did.

{#Joh 13:21 Mt 26:24}

And make confession unto him.] That thou mayest have mercy. {#Pr 28:13 1Jo 1:9} In men's courts the best plea, saith Quintilian, is *Non feci*,

Not guilty: but here, *Ego feci, miserere*. This, good Joshua knew, and was therefore thus earnest with Achan to confess his sin, though he knew it, and was resolved he should die for it.

Ver. 20. **Indeed I have sinned.**] Now at length he confesseth. *Nunquam sero si serio*. Satan knoweth that there is no way to purge the sin sick soul but upwards. He therefore holdeth the lips close as long as he can, that the heart may not disburden itself.

Ver. 21. **When I saw, &c.**] Millions have died of the wound in the eye. Covetousness is called "the lust of the eye," {#1Jo 2:16} and by this window much wickedness windeth itself into the heart, said the wise heathen.

Ver. 22. **And they ran unto the tent.**] It was a matter of haste, that justice might be speedily executed, and God's favour re-obtained.

Ver. 23. **And they took them out of the midst of the tent.**] Sin not therefore in hope of secrecy: or if you have, take up the matter in God's privy chamber of mercy by true repentance, that so his open judicial proceeding in court may be stopped. See #1Co 11:31.

Ver. 24. **Took Achan the son of Zerah.**] *Sed non nisi coactus*, as that emperor said when he signed a writ of execution.

“ *Ille dolet quoties cogitur esse ferox.* ”

And his sons and daughters.] {See Trapp on "Jos 7:15"}

Ver. 25. **Why hast thou troubled us?**] There was a young man among the Suitsers that went about to trouble and alter their free state. Him they condemned to death, and appointed his father for executioner, because he bred him no better. {a}

{a} Bishop Ridley told Stephen Gardiner that it was the hand of God that he was now in prison, because he had so troubled others in his time.—Act. and Mon.

Ver. 26. **And they raised over him.**] For a warning to others. *Aliorum perditio tua sit cautio*. It is a just presage and desert of ruin, not to be warned.

The valley of Achor.] See #Ho 2:15. {See Trapp on "Ho 2:15"}

Chapter 8

Ver. 1. **Fear not, neither be thou dismayed.**] For I have found an atonement, as #Job 33:24. And as a bone once broken is stronger after setting: as lovers are never greater friends than after a falling out: so is it betwixt God and his offending servants.

Take all the people.] That all may partake of the spoil.

See, I have given it into thine hand.] Thine it is assuredly; but by my free gift, not by thine own prowess or policy.

Ver. 2. **Lay thee an ambush behind it.**] *Dolus an virtus, quis in hoste requirat?* If the war be just, the use of stratagems is unquestionably warrantable. Of Decebalus, king of Dacians, in Domitian's time, a valiant and wise warrior, it is thus storied, *Noverat optime insidias faeere, proelium committere, optime uti victoria, et acceptam cladem ferre moderate;* He well knew how to lay an ambush, pitch a field, use a victory, take a defeat. {a}

{a} Dio, in Dom.

Ver. 3. **And Joshua chose out thirty thousand.**] Whom he commanded to lay some in ambush, to wit the five thousand mentioned in #Jos 8:12.

Ver. 4. **Ye shall lie in wait.**] See #Jos 8:2.

Ver. 5. **We will flee before them.**] God also hath his stratagems; he seemeth sometimes to retire, that he may come upon his enemies with the greater advantage. The end of all the present troubles will be the ruin of the Antichristian faction, and we shall see the Church in her more perfect beauty, when the enemies shall be in that place that is fittest for them, the lowest, that is the footstool of Christ.

Ver. 6. **Till we have drawn them from the city.**] Heb., Pulled them. Saith Bristow in his "Motives," Pull the heretics but out of their stronghold of Scripture proofs, into the open field of fathers and councils, and then you may deal well enough with them.

Ver. 7. **For the Lord your God will deliver it, &c.**] Thus, "through faith they subdued kingdoms, wrought righteousness, obtained promises, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." {#Heb 11:33,34}

Ver. 8. **Ye shall set the city on fire.**] Of this fire we may say, as Herodotus doth of Troy, set on fire by the Greeks, that the cinders and ashes thereof were set before the eyes of men, as an example of that sure rule. Great sins have great punishments from God; {a} like whereunto is that of Job, "Is not destruction to the wicked? and a strange punishment to the workers of iniquity?" {#Job 31:3}

{a} Τὸν μεγάλων ἀδικημάτων μεγάλοι εἰσι καὶ αἱ πικύρωται παρὰ τοῦ Θεοῦ.—*Herod.*

Ver. 9. **Joshua therefore sent them forth, &c.**] Thus he fulfilled all parts and points of a good general: being, as Velleius saith of Mithridates, king of Pontus, *Virtute eximius, plerunque fortuna, semper animo maximus, consiliis dux, miles manu, &c.*, and as Catullus of Achilles,

“*Hostibus haud tergo, sed forti pectore notus.*”

Ver. 10. **And Joshua rose up early in the morning.**] He is much noted for his early rising: his vigilancy being equal to his valour.

Ver. 11. **And all the people, even the people of war.**] Not two or three thousand only, as when they first went against Ai, and were discomfited, but all the chief of the soldiery; lest some man should say to him, as once Archidamus did to his son, rashly conflicting with the Athenians, but wanting strength to make his party good with them, *Aut viribus adde, aut animis adime*: Either add to your forces, or abate of your valour.

Ver. 12. **Between Bethel and Ai.**] Those two confederate cities, in woods and coverts, probably in the wilderness of Bethaven. {#Jos 18:12,13}

Ver. 13. **Joshua went that night.**] That is, very early in the morning, {#Jos 8:9,10} with a small company, that he might provoke the citizens to sally out, which they did the rather, because they saw the Israelites in the midst of the valley, *iniquo loco*, in a place of disadvantage.

Ver. 14. **They hasted and rose up early.**] *Sine dilatione aut deliberatione, consiliove capto*, they made more haste than good speed. Warriors should do nothing rashly, *Quia in proelio non datur his errare*, as Lamachus said, one error is destructive. "Every purpose shall be established by counsel: therefore with good advice make war." {#Pr 20:18} {See Trapp on "Pr 20:18"}

But he wist not.] And therefore all too late came in with his fool's
Had I known. *Leo cassibus irretitus ait, Si praescivissem.*

Ver. 15. **Made as if they were beaten.]** See #Jos 8:2. So Solomon
made as if he would divide the living child. Our Saviour "made as if
he would have gone farther." {#Lu 24:28 Ge 19:2 1Ki 3:24}

Ver. 16. **And were drawn away from the city.]** In hope of like
success as before; but it proved otherwise. So wicked men
praesumendo sperant, et sperando pereunt, presume and perish.

Ver. 17. **And there was not a man left in Ai or Bethel.]** Thus
obdurate sinners are even ambitious of destruction. Judgments need
not go to find them out; they run to meet their bane.

And they left the city open.] Security ushereth in destruction.
God's saints are oft outwitted by the devil, whilst by a wile he
getteth them out of the city, -the promise and God's gracious
presence, -and then doth what he will with them. "Little children,"
saith St John, "if ye abide in God's commandments" (and so keep
home), "ye abide in God," and so are in safety. {#1Jo 2:28}

Ver. 18. **Stretch out the spear.]** *Hastam vexillarem,* the spear
whereon hung the colours, for a sign to the soldiers, those of the
ambush to enter, and those of the army to turn head against the
enemy. By this means, saith one, as by Moses's rod, it pleased God
to work for his people.

Ver. 19. **And the ambush arose quickly, and they ran, and
hasted.]** For they knew that opportunities are headlong, and once
past they cannot be recovered. Armies as well as courts have their
cito, cito Alexander being asked how in so short a time he had
overrun so great a part of the habitable world, answered, Μηδεν
αναβαλλομενος, by making no delays.

Ver. 20. **And when the men of Ai looked behind them.]** They
should have looked before προσσω και οπισσω. But now it was
Sero inquit Nero. Sin casteth wicked men into straits inextricable,
and filleth their souls with sorrows unmedicinal.

Ver. 21. **And slew the men of Ai.]** Who were half dead before with
fear and astonishment. {#Jos 8:20}

“ *Hic rogo; non furor eat ne moriari, mori?*”

Ver. 22. **So they were in the midst of Israel.]** See #Jos 8:20.

Ver. 23. **And the king of Ai they took alive.**] His preservation was but a reservation to a more solemn execution: so {#Re 19:20} the beast and false prophet were cast alive into the fiery lake, when the remnant were slain with the sword. *Potentes potenter torquebuntur.*

Ver. 24. **Returned unto Ai, and smote it.**] *Diruendi sunt corvorum nidi,* crows' nests are to be destroyed, lest they nest and lay there again the next year. If this city had been suffered to stand, the Canaanites might have fortified it again against them, while they were led farther to mount Ebal, and mount Gerizim.

Ver. 25. **Were twelve thousand.**] A poor few to stand out against such an army; but self-confidence undid them.

Ver. 26. **For Joshua drew not his hand back.**] "The arms of his hands being made strong by the hands of the mighty God of Jacob," {#Ge 49:24} of whom it is said that "his hand is stretched out still." {#Isa 9:12}

Ver. 27. **Only the cattle and the spoil.**] For encouragement of the soldiers: so at the sack of Constantinople, Mohammed, the great Turk, caused proclamation to be made through his camp that he would freely give all the spoil of the city for three days unto his soldiers, if they could win it, which also they soon did, and were so enriched therewith, that it is a proverb amongst them at this day, if any grow suddenly rich, to say, He hath been at the sacking of Constantinople. {a}

{a} *Turk. Hist.*, 347.

Ver. 28. **And Joshua burnt Ai.**] {See Trapp on "Jos 8:8"}

Ver. 29. **And the king of Ai he hanged on a tree,** / *i.e.*, Either on a gallows, or cross. The Septuagint has it, upon a double tree, {a} intimating the cross, *propter dua ligna quae se invicem intersecant*, because of the two pieces standing across, as the threads in the woof and warp; whence the Jews at this day, in derision of Christ crucified, call him the woof and warp, {b} because these two make the figure of the cross.

That they should take his carcass down from the tree.] *Ab arbore infelici*, as the Latins call it. This was according to the law; {#De 21:23} but it was otherwise in the case of Saul and his sons. {#2Sa 21:9,10} God may dispense with his own law as he pleaseth.

{a} επι ξυλου διδυμων.

{b} יהו' בלענו *Stamen et subtegmen.*

Ver. 30. **Then Joshua built an altar.**] According to Moses's charge.

{#De 11:29 27:5,6}

to mount Ebal.] Which was far up in the country, near Shechem, in the tribe of Ephraim. {#Jud 9:6,7 20:7} The Canaanites were now so quaffed and dismayed with the destruction of Jericho and Ai, that for the present they opposed not the Israelites in their way to these two mountains, and their service there performed.

Ver. 31. **Over which no man hath lift up any iron.**] To polish or garnish it; for this was to defile it. {#Ex 20:25 De 27:5} In God's service we must neither be curious nor careless. Holy things must be handled *Sancte magis quam scite*, neither is it for men to worship God as they please.

Ver. 32. **A copy of the law of Moses,**] *i.e.*, The decalogue or ten commandments, and therewith, likely, the blessings and curses here pronounced on these two mountains: to the end that all the people might read them, and be well versed in them. But what a sot was that Popish doctor, who, being asked whether he had read the decalogue, denied that he had ever had any such book in his study.

{a}

{a} Amama, in *Antibarb. Biblico.*

Ver. 33. **Before the priests and the Levites.**] Whose office from God was to pronounce not only blessings, {#Nu 6:23} but curses, that those that would not obey God for love should do it for fear. These curses we may read in #De 27:15-17, &c. The blessings are not mentioned by Moses, that we might learn to look for them by Messiah only. {#Ac 3:26}

Ver. 34. **And afterwards he read all the words,**] *i.e.*, He caused them to be read by the Levites, {#De 27:14} and haply the sense to be given, as #Ne 8:8.

Ver. 35. **And the strangers.**] The proselyted strangers that professed the true religion.

Chapter 9

Ver. 1. **The Hittite and the Amorite.**] Some say the Girgashites are not here named, because that, of all the seven nations, they accepted

of conditions; of peace; the rest, save only the Gibeonites, who were of the Hivites, {#Jos 9:7} stood it out to their utter destruction. If men harden their hearts, God will harden his hand, and hasten their ruin.

Ver. 2. **That they gathered themselves together, &c.**] Herein they showed themselves far wiser than our forefathers, of whom Tacitus testifieth upon his own experience, for he had been in Brittany with his father-in-law Agricola, that nothing more disadvantaged them against the Romans, who conquered them, than dissension, that mother of dissolution. Seldom did two or three cities convene or combine: *Ita dum singuli pugnant, universi vincuntur*; and so when they cannot agree to fight together, they are undone together.

Ver. 3. **And when the inhabitants of Gibeon heard, &c.**] The rest of the Canaanites had heard as much, but made not so good a use of it. Some hear and fear; others hear and are hardened. Some of St Paul's hearers at Athens derided, others doubted, a few only believed. {#Ac 17:32,34} Grace maketh the difference.

Ver. 4. **They did work wilily.**] They exercised a serpentine subtilty, and dealt fraudulently, as #Ge 3:1; but where was their columbine simplicity? {#Mt 10:16} They strain hard to save their lives. But a man should rather die than lie.

Ver. 5. **And old shoes and clouted.**] Papists, boasting so much of antiquity, are by one not unfitly compared to these Gibeonites with their old shoes and mouldy bread. Antiquity disjoined from verity is but filthy hoariness, and deserveth no more reverence than an old fornicator, who is so much the more odious because old. It is here at best, as in books, some of which are *odorandae rubiginis*, of greater antiquity than authority. Those were old things spoken of in #1Ch 4:22, but no whit the better for that.

Ver. 6. **We be come from a far country.**] And therefore you may safely make a league with us. {#De 20:11} Here was fair tale, but not a word of truth, *Nusquam tuta fides*.

“ *Sit licit in partes circumspectissimus omnes,
Nemo tamen vulpes nemo cavere potest.* ”

Ver. 7. **Peradventure ye dwell among us.**] *Certe qui caret ne decipiatur, vi cavet dum etiam caret.*

Ver. 8. **We are thy servants.**] We come not to capitulate with thee, but to receive conditions from thee; and to be wholly at thine

appointment. A servant is υπηρετης και οργανον, saith Aristotle, the master's underling and instrument.

Ver. 9. **From a very far country, &c.**] Thus *mendacium mendacio assunt*, they lay lie upon lie, as those in **#Ps 119:69**. They had taught their tongues to speak lies, and were artists at it. {#Jer 9:5} They had taken fast hold of deceit. {#Jer 8:5}

Ver. 10. **And all that he did to the two kings.**] Not of Jericho and Ai, but of Heshbon and Pashan, things long since done, and far and near talked of.

Ver. 11. **And go to meet them, and say.**] Seeing we are not able to match them, it is good policy to meet them with entreaties of peace. Let us do the like by Almighty God. {#Am 4:12} *Mittamus preces et lachrymas cordis legatos*, saith Cyprian; *Currat paenitentia ne praecurrat sententia*, saith Chrysologus.

Ver. 12. **This is our bread, &c.**] See **#Jos 9:5,6,9**.

Ver. 13. See **Jos 9:5,6,9**.

Ver. 14. **And the men took of their victuals.**] That is, they did eat of it in token of a league made with them, say some: others more probably, they took it and looked on it, to see whether it were hoary and mouldy, as they had said.

And asked not counsel at the mouth of the Lord.] This precipitancy and credulity is seldom successful. Good Josiah lost his life by it. Sometimes both grace and wit are asleep in the holiest and wariest breasts.

Ver. 15. **And Joshua made peace with them.**] This was not without the Lord; who, as he glorified his justice in rooting out the rest of the Amorites, so he manifested his mercy in saving these Gibeonites from that general deluge of destruction.

Ver. 16. **At the end of three days.**] Truth is the daughter of time: falsehood will out at length. Some is so thin, that it may be presently seen through: and some again so closely and covertly carried, that it appeareth not till after a time.

Ver. 17. **And Kirjathjearim.**] Or, The city of woods; famous afterwards for the birth of the prophet Uriah there, who prophesied against Jerusalem, and suffered for speaking truth. {#Jer 26:20-22} *Veritas odium parit*.

Ver. 18. **Smote them not.**] But yet bore them on their backs, as we say, and murmured against the princes who were gulled by the Gibeonites, and the people by that means beguiled of the spoil of those great cities.

Because the princes...had sworn unto them.] ορκος *quasi* ερκος; an oath is a hedge which must not be left over for the avoiding of a piece of fouler way. If the Gibeonites had been slain after an oath given for their security, the banks of blasphemy would have been broken down in those heathens that had heard of it.

Ver. 19, **Now therefore we may not touch them.**] Unless we will run upon the pikes of God's displeasure, as Saul did four hundred years after this. {#2Sa 21:1,2}

Ver. 20. **Lest wrath be upon us.**] In the twelve tables at Rome it was written, *Periurii, poena divina, exitium; humans, dedecus.*" God punisheth perjury with destruction, men with disgrace. Tissaphernes the Persian being overcome by Agesilaus, desired a truce, and had it, both parties swearing to observe it. This Agesilaus did with great care, but not Tissaphernes. Agesilaus comforted himself and his army with this, that the Persian by his perjury would both provoke God and offend men, and should fare accordingly. {a}

{a} Nepos, in *Vita Agesil.*

Ver. 21. **But let them be hewers of wood and drawers of water.**] *Lignatores et lixae:* so they are freed from a natural death, because of the princes' oath, but condemned to a civil death (slavery) by the princes' sentence.

Unto all the congregation.] That they, in the meantime, as a royal nation might be privileged and exempted from such servile drudgery. A great mercy to the one, and, as it proved, no less to the other. See #Ezr 2:43, {See Trapp on "Ezr 2:43"} These Gibeonites were afterwards called *Nethinims*, that is, *Dedititii*, or rather *Deodati*, men given to God, and to the public service of the sanctuary and people.

Ver. 22. **Wherefore have ye beguiled us?**] {See Trapp on "Jos 9:6"} {See Trapp on "Jos 9:7"} But was Joshua so light of belief? knew he not that *Multis annis iam transactis?* &c.

Ver. 23. **Now therefore ye are cursed,**] viz., With Canaan's curse, "A servant of servants," &c., which yet afterwards God turned to a blessing. See on **#Ezr 2:43 Ge 9:25**, and observe that it was literally fulfilled in these Canaanites.

Ver. 24. **Therefore we were sore afraid of our lives.**] Man is ζωον φιλοζωον, a life-loving creature. Skin for skin and all that he hath will he give for his life. But yet he purchaseth his life at too dear a rate who payeth his honesty to save it. He that thus saveth his life shall lose it. Life in God's displeasure is worse than death, said that martyr.

Ver. 25. **And now, behold, we are in thine hand.**] These ambassadors were masters of speech, which they here order very prudently and politically to effect that they came for. An orator, saith Quintilian—so, an ambassador—should be *Vir bonus, dicendi peritus*, a good man, well able to express himself.

Ver. 26. **And delivered them out of the hands of the children of Israel.**] Whose fingers even itched, as they say, after the pillage of those great cities: but Joshua staved them off.

Ver. 27. **For the congregation.**] To do those works belonging to God's service, which otherwise the people should have done. *Ut lignatores essent et lixae.*

Chapter 10

Ver. 1. **When Adonizedec king of Jerusalem.**] A glorious name, fitter for Messiah the Prince, — for it signifieth the same in effect with Melchizedek, "which is by interpretation King of righteousness, and after that also King of Salem, which is King of peace," -than **{#Heb 7:2}** for such a tyrant. **{#Jud 1:7}** But it is nothing new for that kind of men to affect glorious titles, as did Antiochus Soter, Ptolomeus Euergetes, &c. The great Turk styleth himself at this day, *Awlem Penawh*, that is, the world's refuge. **{a}**

Had heard that Joshua had taken Ai, &c.] And that now their turn was not far off—

"Iam tun res agitur, paries cure proximus ardet."

This they hardly, and not till needs must, take notice of: sin and Satan having cast them into a dead lethargy, out of which they are hardly roused.

And were among them.] Having embraced their religion, and glad to do them service. This caused the devil and his imps to set up their bristles, and to seek their destruction.

{a} *Grand Sign. Serag.*, 148.

Ver. 2. **That they feared greatly.]** And great cause they had, considering what supply and shelter the Israelites might have from thence, and how other cities might revolt by their example.

Ver. 3. **Sent unto Hoham king of Hebron.]** "*Sic squamae Satan ita cohaerent ut earum opere textili densato quasi loricatus incedat Satan et cataphractus: quod de Faedere Concordiae qua malignantes ecclesiae membra se complexa muniebant et circumvallabant,*"—*elegantissime Lutherus, et vere.* Persecutors conspire and complot against God's people, who may boldly say unto them, as **#Isa 8:9,10**, "Associate yourselves, O ye people, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces: take counsel together, and it shall come to nought; for God is with us:...the enemy is come into the breadth of thy land, O Immanuel." These words Basil bade the persecuted Christians use to the heathen princes, *Animo praesenti et intrepido*, with an undaunted spirit and well-knit resolution.

Ver. 4. **That we may smite Gibeon: for it hath made peace with Joshua.]** This was the quarrel: and to be revenged upon the Gibeonites, these kings would not care to weaken themselves by wasting their forces upon them: as the bee, for like cause, loseth her sting and becometh a drone, if not her life.

Ver. 5. **And encamped before Gibeon, and made war against it.]** Opposition is *evangelii genius*, saith Calvin: and the Church is *haeres crucis*, the heir of the Cross, saith Luther. "All that will live godly shall suffer persecution." {#2Ti 3:12} But Christ, the true Joshua, will rescue and deliver them that call to him for help as these did.

Ver. 6. **Come up to us quickly.]** Haste, haste, haste, *cito, citius, citissime*. a little delay may be the loss of all. Charles, king of Sicily, was called Cunctator, for his lingering to his loss.

Ver. 7. **So Joshua ascended from Gilgal.**] Having first consulted with God, and received encouragement from him, as **#Jos 10:8**.

Ver. 8. **Fear them not, &c.**] Joshua, though valiant, had his fears and frailties. Of Charles V, emperor, it is storied, that while he was putting on his armour to go into the battle, his countenance was pale and perplexed: but when the battle was once begun, he was bold as a lion, and did great exploits.

Ver. 9. **And went up from Gilgal all night.**] He marched all night, and fought all day for these Gibeonites; of whose faithfulness he might well have doubted. They took not so much pains in coming to deceive him as he in going to deliver them. It is the noblest victory to "overcome evil with good."

Ver. 10. **And the Lord discomfited them.**] It is he that giveth victory, as the Romans also acknowledged by presenting a palm, in that case, to their Jupiter, so other nations,

Ver. 11. **The Lord cast down great stones from heaven.**] Huge hailstones that brained the Canaanites, but hurt not the Israelites, that were at the heels of them. See the like in mystery, *{#Re 16:21}* and perhaps it shall be fulfilled upon the antichristian rabble according to the letter.

Ver. 12. **Then spake Joshua to the Lord.**] He first prayed, and then laid his commands on sun and moon to stand still, and not stir, till he had achieved a full victory, Hereupon one crieth out, *O admirabilem piarum precum vim ac potentiam quibus etiam caelestia cedunt! O fidem heroicam, cuius virtutem ipsa astra sentiunt! quos non hostes terreret, feriret, fugaret illa manus quae victoriae suae trophaea etiam in ipsis caeli orbibus figit? O the power of prayer! O the force of faith! How could that hand do less than confound his enemies, which had set trophies of victory in the very celestial orbs?*

Ver. 13. **And the sun stood still.**] Heb., Was silent. The whole body of the movable heaven stopped its course, and made a halt. Neither need it offend us that there is no record of this miracle in heathen histories; for Diodorus Siculus confesseth, that all heathen antiquities before the Theban and Trojan wars are either fabulous narrations, or little better.

Is not this written in the book of Jasher?] Which Jerome *{a}* will have to be Genesis: but it seemeth rather to have been some civil

history or continued chronicle, such as are amongst us the Chronicles of England, which is now lost, as are also some other books, {#1Ch 29:29 2Ch 12:15 9:29} and was therefore, we may be sure, no part of the holy canon: God, by his providence, taking care and course that no one hair of that sacred head should fall to the ground. This book of Jasher, or the upright, together with Solomon's Physics, {#1Ki 4:32,33} the book of his Acts, {#1Ki 11:41} the books of Nathan and Gad, {#1Ch 29:29} of Shemaiah, {#2Ch 12:15} of Jehu, {#2Ch 20:34} the books of the Chronicles of the Kings of Israel and Judah, &c., were not testamentary or canonical: and are now taken away, not because they contained matter either above human capacity, or else corrupt and unsound, as Origen {b} determineth: but rather, as Augustine {c} hath it, we are to know, that although they were both pious and profitable, yet were they written out of a historical diligence for more plentiful knowledge; not by divine inspiration, for the authority of religion.

{a} In Ezek. xviii.

{b} Prolog. in Cant., ad finem.

{c} De Civ. Dei, lib. xviii, cap. 38.

Ver. 14. And there was no day like that.] No, not Hezekiah's long day, when the sun went backward ten degrees in the dial of Ahaz. Our forefathers had a long Sunday, as they called it, when King Edgar ordained that the Sabbath should be solemnised from Saturday nine of the clock till Monday morning. {a} The Jews likewise, in sanctifying the Sabbath, used to add, *de profano ad sacrum, &c.*

That the Lord hearkened to the voice of a man.] So he did when at the cry of blind Bartimaeus, Jesus stood still, {#Mr 10:49} that Sun of righteousness. {#Mal 4:2}

{a} Act. and Mon.

Ver. 15. And Joshua returned,] viz., After he had finished all that is related in this whole chapter, as in #Jos 10:43. Some render it, *Itaque reditum adornabat Ioshua.*

Ver. 16. But these five kings fled, and hid themselves.] But their covering was too short; divine vengeance discovered them, and brought out to condign punishment. *Nemo scelus gerit in pictore,*

qui non idem Nemesin in tergo. See #Am 9:2 Ps 139:8-10. {See Trapp on "Am 9:2"} {See Trapp on "Ps 139:8"} {See Trapp on "Ps 139:9"} {See Trapp on "Ps 139:10"}

Ver. 17. **In a cave at Makkedah.**] In the confines and country adjacent, and belonging to this city.

Ver. 18. **Roll great stones upon the mouth of the cave.**] Where now, as in a trap, the mice might well gnaw, but get out they could not.

Ver. 19. **Smote the hindmost of them.**] Heb., *Caudate eos*, cut off the tail, fall upon the rear.

Ver. 20. **Entered into their fenced cities.**] Which yet could not long secure them: their preservation was but a reservation.

Ver. 21. **None moved his tongue, &c.**] No dead dog durst once bark at them: their condition was very quiet, without any disturbance of man or beast. See #Ex 11:7 Job 5:23. "Iniquity shall" one day "stop her mouth." {#Job 5:16}

Ver. 22. **bring out those five kings.**] So shall Christ one day say of all, whether kings or prisoners, lords or rag-a-muffins, that will not have him to reign over them. Those that will not now obey that sweet voice, "Come unto me, all ye that are weary and heavy laden," shall then have no other voice to obey but "Go, ye cursed," &c.

Ver. 23. {See Trapp on "Jos 10:22"}

Ver. 24. **Put your feet upon the necks of these kings.**] Not as proudly insulting over them, as that pope did over the emperor at Venice; but to show that he had quite subdued them, as Christ also hath all our spiritual enemies, {#Ro 8:37} and will tread Satan himself under our feet shortly. {#Ro 16:20} What, then, though that old serpent shoot his sting into our heel, and make us halt, as that martyr said? yet let us go on, though halting, to heaven, whence the devil is cast down. {#Re 12:9}

Ver. 25. **Fear not, nor be dismayed, &c.**] To the like sense saith the Captain of our salvation to his spiritual soldiers, "Watch ye, stand fast in the faith, quit you like men, be strong." {#1Co 16:13}

For thus shall the Lord do, / *sc.*, If you do not the work of the Lord deceitfully or slothfully. {#Jer 48:10}

Ver. 26. **Hanged them on five trees.**] See #Jos 8:26.

Ver. 27. **They took them down.**] See #Jos 8:29.

Ver. 28. **And the king thereof he utterly destroyed.**] Because his sins had done much harm: (1.) By imitation, for *Magnates magnetes*; (2.) By imputation, for *plectunter Achivi*.

Ver. 29. **Then Joshua passed, &c.**] Like a wise general he pursueth his victories; which if Hannibal had done after the battle at Cannae, he might have taken Rome, which afterwards he would have done but could not. Hence one said of him, *Vincere scis Hannibal, victoria uti nescis*: Hannibal knew how to get a victory, but not how to use it.

Ver. 30. **But did unto the king thereof.**] See #Jos 10:28.

Ver. 31. **And Joshua passed.**] See #Jos 10:29.

Ver. 32. **On the second day,**] viz., After he had besieged it. For Joshua took towns faster than did Timotheus the Athenian, into whose toils they were said to come while he slept, till such time as he began to sacrifice to his own net; for then he lost them again as fast. {a}

{a} Plut., in Syll.

Ver. 33. **Then Horam king of Gezer.**] Whereof read #1Ch 14:16. It lay near to Lachish, and sped the worse for its neighbourhood: as did Hamath for Damascus. {#Zec 9:2}

Ver. 34, **On that day.**] *Venit, vidit, vicit*. See #Jos 10:28,29.

Ver. 35. {See Trapp on "Jos 10:34"}

Ver. 36. **Unto Hebron.**] See more of this victory in #Jos 14:13-15 15:13

Ver. 37. **And the king thereof.**] The new king for the old king was hanged among those five that came up against Gibeon. {#Jos 10:5,23,26} He might have as short a reign as had Marius in Rome, whom one day saw an emperor, the next day he ruled, and the third day he was slain by a soldier, with the same sword which himself had made when he was a cutler.

Ver. 38. **To Debir.**] Formerly called Kirjathsepher. {#Jud 1:12}

Ver. 39. **All the souls,**] *i.e.*, All the people: the cattle they had for a prey.

Ver. 40. **As the Lord God of Israel commanded.**] It was not therefore cruelty, but obedience, to slay so many thousands. There is a pious cruelty, saith one. And *Magna quidem est in ilia severitate*

pietas per quam tollitur peccandi libertas, saith another: {a} there is great piety in that severity which taketh away licentious liberty.

{a} Gregory.

Chapter 11

Ver. 1. **When Jabin king of Hazor had heard those things.**] In policy he should have done this sooner, before the five southern kings had been destroyed. But Jabin was an Epimetheus, a postmaster, wise after the fact; and sped accordingly. God's holy hand was in it also, that his people might not be over matched or disheartened. Our temptations are in like sort disposed of by Christ, the great *Αγωνοθετης*.

Ver. 2. **South of Cinneroth.**] Afterwards called the lake of Gennesareth, {#Lu 5:1} and the Sea of Galilee or Tiberias. {#Joh 6:1}

Ver. 3. **In the land of Mizpeh.**] Not that Mizpeh of Judah, {#Jos 15:38} nor that of Benjamin, {#Jos 18:26} nor Mizpeh of Moab; {#Isa 22:3} but that of Gilead, mentioned in #Ge 31:49 Jud 10:3.

Ver. 4. **They and all their hosts.**] These were, as one said of Carthage, half destroyed, *Morientium ferarum ultimi nixus, et violentiores morsus*, the last spruntings and bitings of these dying beasts.

And chariots very many.] Chariots armed with scythes and hooks: concerning which Vegetius saith, that at first they were a terror, and afterwards a scorn.

Ver. 5. **And when all these kings were met together.**] Heb., Assembled by appointment, at a set time. *Ducunt volentes fata, nolentes trahunt*. See #Ps 37:12,13.

Ver. 6. **Be not afraid because of them.**] Though many, and mighty, and malicious, and combined. Joshua had his fears and frailties; else what needed this encouragement? {a}

I will deliver them.] I am for thee; and how many reckonest thou me at? I am God Almighty; fear not therefore their horses and chariots: I will make thee master of them all.

Thou shalt hough their horses.] And thereby make them unserviceable; that ye may trust in mine aid alone.

{a} *Si modo victor eras, ad crastina bella pavebas.*

Ver. 7. **By the waters of Merom suddenly.**] Like a lightning-bolt. Bajazet, for like cause, was surnamed *Gilderun*, or lightning: and of two brave Romans Lucan saith that they were

“*duo fulmina belli.*”

Ver. 8. **Who smote them, and chased them unto great Zidon.**] The mother city of Phoenicia: yea, various fled to Africa and there settled, as is gathered by a pillar mentioned by Procopius with this inscription, We are Phoenicians flying from the face of Jesus the son of Nave; as also by the harmony of the Punic dialect with the Hebrew: witness Plautus’s gibberish in "Paenulo," and various words in Augustine.

Misrephothmaim.] Or, Hot waters, where they boiled salt, or made glass, or bathed.

Ver. 9. See #**Jos 11:6**.

Ver. 10. **And smote the king thereof.**] The new king. See #**Jos 10:37**.

Ver. 11. **And he burnt Hazor with fire.**] Which yet was rebuilt and reigned in by another Jabin, this man’s nephew haply, who therefore might, in revenge, the more cruelly tyrannise over the Israelites. {#*Jud 4:2,3*} Malice is commonly hereditary, and runs in the blood; and, as we used to say of runnet, the older it is, the stronger.

Ver. 12. **And all the kings of them.**] Herodotus saith of the Thracians, that if they had been all of one mind, or under one king, they had been invincible.

“*εις κοιρανός εστώ*”—*Homer.*

Ver. 13. **That stood still in their strength.**] Heb., On their heap: *i.e.*, that prepared to have stood out a siege, but yet repented and did not; or that had not their walls and bulwarks yet rased and dismantled in the fury of war.

That did Joshua burn.] For example’s sake to the rest; and for that the king thereof was the author of that war. {#*Jos 11:1*}

Ver. 14. **Neither left they any to breathe,**] viz., Upon that air which they had so infected while they filled the land from one end to another with their uncleanness. {#Ezr 9:11}

Ver. 15. **As the Lord commanded.**] This is often repeated, to free Joshua from suspicion of inhumanity and cruelty in all these bloody executions. Julius Caesar, and such like conquerors, had no such warrant for his slaughtering a million of men, after three hundred nations vanquished, and three thousand towns taken by him.

Ver. 16. **So Joshua took all that land.**] Here we have Joshua's victories summed up: who quickly sheathed his sword, but never laid it off, as Seneca saith of Caesar.

Ver. 17. **Even from the mount Halak.**] Or, The smooth or bare mountain; not unlike that they call Axylon, by which Manlius marched against the Gallo-Grecians. {a}

{a} *Non ligni modo quicquam, sed ne spinas quidem habet.* -Liv., lib. 38.

Ver. 18. **Joshua made war a long time.**] Near seven years, though in few words related. Of him it might be said, as was once of our Alfred,

“ *Si modo victor eras, ad crastina bella pavebas;
Si modo rictus eras (as at Ai) ad crastina bella parabas.* ”

The Romans' war with the pirates was finished by Pompey with incredible swiftness, and in a very short time, saith Augustine; {a} but so was not this with the Canaanites. "Slay them not, lest my people forget: scatter them by thy power; and bring them down." {#Ps 59:11}

{a} *Incredibili celeritate confectum.*—Aug., *De Civ. Dei.*

Ver. 19. **There was not a city that made peace.**] Hence the war held out so long: they generally stood out to the last man. There is nothing more pertinacious than a strong lust: nothing more obstinate or inexpugnable than those Canaanites.

Ver. 20. **For it was of the Lord.**] Punishing them with a judiciary hardness, who were before hardened by the deceitfulness of sin and malice of Satan.

Ver. 21. **And cut off all the Anakims.**] Whom the spies had once represented, and reported insuperable. {#Nu 14:43-45} The lion is not so fierce as he is painted: to faith nothing is impossible.

Ver. 22. **Only in Gaza, &c.**] Three Philistine cities. See #2Sa 21:15-22.

Ver. 23. **And the land rested.**] Peace is the daughter of war; a fair and happy daughter of an ugly and direful mother, as the Romans said of Pompey the Great, εχθορον πατρος φιλτατον τεκνον.

Chapter 12

Ver. 1. **Now these are the kings.**] Here we have the epilogue of Israel's wars under Moses and Joshua; together with a catalogue of the countries which they conquered, and the kings whom they slew.

Ver. 2. **And from half Gilead.**] For the other half was held by Og. {#Jos 12:5}

Ver. 3. **And unto the sea of the plain, even the salt sea.**] Otherwise called the Dead Sea, or Lake Asphaltites; the water whereof is so thick, saith Josephus, than an ox, having all his legs bound, will not sink into it; and so pestiferous, that fowls flying over it fall down dead.

Ver. 4. **Which was of the remnant of giants.**] Slain by the Ammonites. {#De 2:20 3:11} Raphaims, they called themselves, that is, Physicians or Preservers; but indeed they were Zamzummims, that is, boisterous and abominable. *Nomen inane, crimen immane.*

Ver. 5. **In mount Hermon.**] Which is conceived to be the utmost part of mount Gilead, joining mount Lebanon and Gilead together.

Ver. 6. **Moses the servant of the Lord.**] See #Jos 1:1.

Ver. 7. **Which Joshua gave unto the tribes of Israel.**] A spacious and fruitful tract of ground, a country, which if God had fashioned the world like a ring, as he did like a globe, might have been the gem of it. But what was Canaan in its flourish in comparison of heaven, and of that city of pearl, the new Jerusalem, whither the Lord Christ will certainly bring all his people in despite of their enemies! they shall surely and safely sail, through Christ's blood, into the bosom of the Father, and unto those mountains of spices.

{#So 8:14}

Ver. 8. {See Trapp on "Jos 12:7"}

Ver. 9. **The king of Jericho, one.**] In this one country of Judea—which was not above two hundred miles long, and sixty miles broad: not near the half of England, as good authors compute it—what abundance of kings find we, and what a huge multitude of inhabitants! So here in England of old, were so many cities, so many kings almost. When Caesar entered this island, Kent had four kings that ruled in it: viz., Cingentorix, Carvilius, Taximagulus, and Segonax. Hence Jerome calleth this island *Fertilem tyrannorum*, full of tyrants.

Chapter 13

Ver. 1. **Thou art old and stricken in years,** *J q.d.*, Thou hast not long to do; up therefore and be doing; work while it is yet day; the night of death cometh, when none can work. Divide what thou hast conquered, yea, that which is yet to be conquered, among the tribes; for all is theirs, unless they forget their charter. See the true Christian's charter, which he cannot forfeit. {#1Co 3:22,23}

Ver. 2. **All the borders of the Philistines.**] Anciently called Capthorims. {#De 2:23 Am 9:7} Their country lay along the coast of the midland sea; whereby the Israelites were kept from much trading with other nations, that they might not learn their manners. Hence Judea is called an "isle," though part of the continent. {#Isa 20:6} Like Benjamin, who had his mess by himself.

Ver. 3. **From Sihor.**] Or Nile, which hath its name Sihor from blackness, and Nile from muddiness. So much of Egypt as this river watereth, is a black mould, so fruitful, as they do but throw in the seed, and have four rich harvests in less than four months, as travellers tell us.

Also the Avites.] Who, belike, still held part of their old possession. {#De 2:22,23}

Ver. 4. **All the land of the Canaanites.**] Who yet held out against the Israelites, but hindered them not from dividing the land. No more shall those remnants of corruption hinder the saints from possession of their mansions prepared for them by Christ. {#Joh 14:2}

Ver. 5. **And the land of the Gibilites.**] Called Gebal in #Ps 83:7 Eze 27:9. Enemies to the Church.

Ver. 6. **Them will I drive out, &c.,**] viz., If the Israelites rule with me and be faithful with my saints, as #Ho 11:12; else "they shall know my breach of promise," as #Nu 14:34.

Ver. 7. **Now therefore divide this land.**] Even those parts thereof also that are yet unsubdued; for it is theirs, but so as they must win it before they wear it. *Sic petitur caelum.* The kingdom of heaven suffereth violence.

Ver. 8. **Even as Moses the servant of the Lord gave them.**] So do thou confirm it. Here then is no tautology, as at first it may seem to be.

Ver. 9. **From Aroer, that is upon the bank.**] Besides which, it may seem there was another Aroer, in the midst of the river, {#Isa 17:2} as Venice in the midst of the sea, and taking for her motto,

“ *Media insuperabilis unda.*”

Ver. 10. **And all the cities of Sihon.**] See #Jos 12:2.

Ver. 11. **And the border of the Geshurites.**] Due to Israel, but yet detained from them. {#Jos 13:13}

Ver. 12. **Which reigned in Ashtaroth and in Edrei.**] Which some take for two mansion houses of his, or royal palaces.

Ver. 13. **Dwell among the Israelites.**] Through their sloth and cowardliness, which is here taxed.

Ver. 14. **Only unto the tribe of Levi he gave none inheritance.**] Because God was to be their portion: Θεος η προσοδος, as Lucian speaketh of his heathenish priests.

Ver. 15. **According to their families,**] *i.e.*, Proportionably according to the number of their families.

Ver. 16. **And the city that is in the midst.**] See #Jos 13:9.

Ver. 17. **Bamothbaal and Bethbaalmeon.**] Places of much idolatry, that land desolating sin: such as are now Sichem and Loretto; where, whensoever the Ave Maria bell rings, which is at sunrising, noon, and sun setting, all men, in what place soever, house, field, street, or market, do presently kneel down and say an Ave Maria, &c.

Ver. 18. The cities and coasts of each tribe are thus particularly set down, to prevent discord and division, that mother of dissolution.

Ver. 21. **Dukes of Sihon.**] His vassals; and after his death they made themselves kings, but were shortly after slain by the sword of Israel.

{#Nu 31:8}

Ver. 22. **Balaam also the son of Beor.**] The spellman of Satan: though by his words he might seem a friend to Israel, yet was he worthily cut off by them for his wicked counsel. So shall all such perish as "turn aside, like Balaam, unto their crooked ways: but peace shall be upon Israel." {#Ps 125:5} See #**Jude 1:11**.

Ver. 23. {See Trapp on "Jos 13:18"}

Ver. 24. {See Trapp on "Jos 13:18"}

Ver. 25. **Half the land of the children of Ammon.**] Which Sihon had taken from them. See #**Jud 11:15 Nu 21:6**.

Ver. 26. **Ramathmizpeth.**] Called also Ramoth in Gilead. {#Jos 20:8}

Ver. 27. {See Trapp on "Jos 13:18"}

Ver. 28. {See Trapp on "Jos 13:18"}

Ver. 29. **Unto the half tribe of Manasseh.**] Who had formerly won it with their swords. {#Nu 32:39}

Ver. 30. See #**Nu 32:41**.

Ver. 31. **Mackir the son of Manasseh.**] Whose children had taken Gilead: and therefore had the like right to it as Jacob had to that portion of ground which he gave to their great-grandfather Joseph.

Ver. 32. **In the plains of Moab.**] But lately possessed by the Amorites, and won from them by Israel.

Ver. 33. **The Lord...was their inheritance.**] See #**Jos 13:14**.

Chapter 14

Ver. 1. **And these are the countries.**] These that are expressed in this and the five following chapters.

Which Eleazar the priest.] Who was a type of Christ, by whom we have entrance into the heavenly Canaan, and the fourth from Levi; and so that prophecy was fulfilled, #**Ge 15:16**.

Ver. 2. **By lot was their inheritance.**] To prevent all murmurings and discontents, since it was the Lord that cut them out their several conditions; who, as he is Lord of all, and may do with his own as he pleaseth, so he is the only wise God, who doth all things well—

“ *Pondere, mensura, numero facit omnia.*”

See #**Pr 16:33 18:18**. {See Trapp on "Pr 16:33"} {See Trapp on "Pr 18:18"}

Ver. 3. **But unto the Levites.]** See #Jos 13:14.

Ver. 4. **For the children of Joseph were two tribes.]** And so both Joseph had a double portion, the privilege of the firstborn which Reuben had forfeited, {#1Ch 5:1} and the number of twelve tribes was made up, notwithstanding the Levites were not reckoned. The Papists, to make up the number of ten commandments, when they have cashiered the second, as making utterly against their image worship, divide the last into two; so loath are heretics to have their asses' ears seen. But Paul, who knew better than any of them the analysis of the law, calleth that last "the commandment," not commandments. {#Ro 7:7}

Ver. 5. **As the Lord commanded Moses.]** To see that the Levites had their lands as well as other incomes, {#Nu 35:2} and that no man else should challenge any propriety in them. {#Le 25:32-34}

Ver. 6. **Then the children of Judah, / i.e.,** The chief of them came, as advocates for Caleb, who was a man of great eminency in their tribe.

And Caleb the son of Jephunneh.] To distinguish him from Caleb the son of Hezron. {#1Ch 2:18}

Thou knowest the thing.] What prerogative the Lord promised us for a reward of our constancy. God is a liberal paymaster, and sendeth no man away with cause to complain of a hard bargain.

Ver. 7. **As it was in my heart.]** Sincerely, and without dissimulation; he was all heart, or, as heart, so his name Caleb signifieth, *Egregie cordatus homo*. One of the disciples was called Lebbaemus, or hearty; and Hooper the martyr was called for like cause Hearty Hooper. His nephew Nabal was none such, but churlish and evil in his doings: yet he was of the house of Caleb, {#1Sa 25:3} but as little like him as young Cicero was his worthy father; or as wise Socrates's children, who took after the mother altogether, as Seneca testifieth.

Ver. 8. **But I wholly followed the Lord my God.]** Heb., I fulfilled after the Lord. A metaphor taken from a ship under sail carried strongly with the wind, as if it feared neither rocks nor sands. Thus he commendeth himself, that none might tax him of injustice or ambition, for that which he was now about to require of Joshua.

Ver. 9. **Whereon thy feet have trodden.**] And whereon thy faith hath triumphed.

Because thou hast wholly followed.] See #Jos 14:8, and take notice that God's retributions are more than bountiful.

Ver. 10. **And now, behold, the Lord both kept me alive.**] Which mercy was therefore the greater, because of these many thousands of others whose carcasses had fallen in the wilderness. How oft have the arrows of death come whisking by us, and yet we are alive!

Wandered in the wilderness.] By God's command to and fro, backward and forward, as if they had been treading a maze.

I am this day fourscore and five years old.] Whereby it appeareth that they were near upon seven years in conquering of Canaan. *Difficilia quae pulchra.*

Ver. 11. **As yet I am strong this day.**] *Viridis et vegeta senectus singulare Dei donum est* {#De 34:7} Mr Dod, as he was another Moses for meekness, so for health of body in extreme old age; a mercy that he much valued. *Deficere potius quam desinere visus est.*

Ver. 12. **Now therefore give me this mountain,**] *i.e.,* This mountainous territory about Hebron, extraordinarily and without lot. That was a Lucifer like monk who said when he died, *Redde mihi aeternam vitam quam debes:* and another proud Papist blusheth not to say in print, *Caelum gratis non accipiam;* I will not have heaven of free gift.

If so be the Lord will be with me.] This he speaketh not out of distrust, but self-denial; and to imply a difficulty, which yet doth but whet on heroic spirits.

Ver. 13. **And Joshua blessed him.**] He approved of his petition: he did not blame him for being too hasty, nor bid him stay till himself were first served; but granted him Hebron, helped him to gain it, {#Jos 10:37} and wished him much joy of it. Some think that Caleb afterwards yielded up Hebron to the Levites, and the rest of the tribes did the like, as glad of their company, by whom they might learn the ways of holiness, that lead to happiness.

Ver. 4. **Because that he wholly, &c.**] See #Jos 14:8,12.

Ver. 15. **Was a great man.**] Both for his person and power; but there is a double greatness: (1.) Belluine; (2.) Genuine. In that, a beast may and doth exceed us. In this, we exceed ourselves and others.

And the land had rest from war.] It had at last, *bello confecto*. See #**Jos 10:23**, from whence hitherto, is a digression.

Chapter 15

Ver. 1. **This then was the lot of the tribe, &c.**] The lot came forth, up, or out {#**Jos 19:1,10,17**} of the bosom, lap, {#**Pr 16:33**} pot, or some other vessel in use for that purpose; for the manner of this lottery is not expressed: but that it was solemnly done with fasting and prayer premised, is probable; {#**Jud 20:26 Ac 1:24**} and that it was ordered by a divine providence, is certain. {#**Pr 16:33**} And hence it was that Judah's lot came out first, and fell out in the best part of the land: to show that God had a purpose to exalt that tribe above the rest.

Ver. 2. **And their south border.**] See #**Nu 34:2**. Where God doth, as it were, draw a map of Canaan, and showeth the bounds of it on every side.

From the bay that looketh southward.] Heb., From the tongue: some render it from the promontory running out into the sea, in form of a tongue.

Ver. 3. **To Maalehacrabbim,** / *i.e.*, To the ascent of scorpions, or of the mountains that were crooked as scorpions, or that abounded with scorpions. {#**Jud 1:36**}

Passed along to Zin.] A city whence that wilderness, not the same with that of Sin or Sinai, had its name.

To Hezron, and went up to Adar.] These two places are {#**Nu 34:4**} called Hazaraddar.

Ver. 4. **This shall be your south coast.**] It is God that "determineth the times before appointed, and the bounds of our habitations"; {#**Ac 17:26**} the walls of his people's houses are continually before him. {#**Isa 49:16**}

Ver. 5. **The salt sea.**] The lake of Sodom, into which the river Jordan runneth, and there endeth.

Ver. 6. **To the stone of Bohan.**] Which had its name for some unknown reason: so Migdalgad. {#Jos 15:37}

Ver. 7. **At Enrogel.**] Or, The fuller's well; who hath his name in Hebrew from footing it, *quia pedibus mundet vestes*. So hath the talebearer. {#Ps 15:3}

Ver. 8. **By the valley of the son of Hinnon.**] Where with barbarous cruelty they sacrificed their children to Moloch, or Saturn. {#2Ki 23:11} Hence Gehenna for hell.

The same is Jerusalem.] Anciently Jebus, {#Jud 19:11} afterwards Jerusalem; not *quasi* ἱερον σολωμων *vel* σολομωντος, as Hegesippus dreameth, but of Jireh, {#Ge 22:14} "he will provide," and Shalom, "peace." The Hebrew here and elsewhere writeth it in the dual form, as it were the double Jerusalem, the higher and the lower town, from which the apostle gathereth an allegory. {#Ga 4:15}

Ver. 9. **Which is Kirjathjearim,**] *i.e.*, *Urbs nemorum*. Vat.

Ver. 10. **Unto mount Seir.**] Not that of the Idumeans, but another of that name, from its roughness.

Ver. 11. **Unto the side of Ekron.**] Where Beelzebub was worshipped. Hence *Acheron* for hell,

“*Fiectere si nequeo superos, Acheronta movebo.*”—*Virg.*

Ver. 12. **The great sea,**] *i.e.*, The midland sea, great in comparison of the lakes of Palestine, called also seas.

Ver. 13. **And unto Caleb.**] See #Jos 14:13.

Ver. 14. **And Caleb drove thence.**] *Nos quoque militemus*, Heaven is not to be had *sine sanguine et sudore*, without pains, patience, violence.

Ver. 15. **And the name of Debir before was Kirjathsepher.**] Which signifieth a city of books, as Debir doth a secret and sacred place. Some think it was a University, or at least, that there was a famous library, such as was afterwards the Serapion at Alexandria, furnished with the best books by Ptolomy Philadelph, who was φιλολογωτατος βασιλευς, as Cyril noteth, a great lover of learning.

Ver. 16. **To him will I give Achsah my daughter.**] Yet with her consent, who as she was not to be forced, {#Ge 24:51,57} so she might not refuse without reason, and say—

“*Non amo te Sabidi, nec possum dicere quare.*”—*Martial.*

Ver. 17. **The son of Kenaz, the brother of Caleb.**] So that Othniel and Achsah were brothers' children. Hence some infer the lawfulness of such marriages now.

Ver. 18. **She moved him to ask.**] Or, She moved her husband that she might ask another field. Covetousness is never contented, but still craving more, as the horse leeches' daughters. Othniel hardly yielded to this motion, but she would have it so, and therefore lighted off her ass, either as discontented, or as desirous to present her request.

Ver. 19. **Give me also springs of water,**] *i.e.*, Other lands well watered, whence we may derive water to the rest.

And he gave her the upper springs, and the nether springs.]

What can a kind father deny his child? And shall not God give his dear children "upper and nether springs," blessings of both lives, *bona throni et bona scabelli*? and are they not worthily miserable that will not make themselves happy by asking? How confidently came Esau to his father for a blessing, and the prodigal for a child's part! Now if men which are evil do give good things to their children that ask them: how much more will your heavenly Father? &c. See what he saith, {#Isa 45:11} "Ask me of things to come concerning" (or on the behalf of) "my sons, and concerning the work of my hands command ye me." Oh that we did but understand the latitude of this royal charter!

Chapter 16

Ver. 1. **And the lot of the children of Joseph.]** See **#Jos 15:1.**

From Jordan by Jericho.] On the north of Canaan, as Judah's had fallen on the south: that these two strongest tribes might be as bulwarks to both sides of the kingdom. So in their march through the wilderness, in their several companies or brigades, God put a strong tribe to two weak tribes, as Judah to Issachar and Zebulon, &c. See **#Isa 26:1 40:11.**

Unto the water of Jericho.] Afterwards made no less famous than wholesome by Elisha's healing of them. {#2Ki 2:21}

Ver. 2. **Unto the borders of Archi.**] Hushai's country, {#2Sa 16:16} ennobled by his name, as Co was to Hippocrates, and little Hippo by great Augustine.

Ver. 3. **And to Gezer.**] Where the Canaanites held them till Solomon's days; but were then slain by Pharaoh, king of Egypt, in favour of his daughter, Solomon's wife. {#1Ki 9:16}

Ver. 4. **Manasseh and Ephraim took their inheritance.**] And it was a happiness to both that they lay together: but a shameful thing that afterwards it should be said, "Manasseh against Ephraim, and Ephraim against Manasseh; and they together against Judah." {#Isa 9:21}

Ver. 5. **Was Atarothaddar unto Bethhoron the upper.**] As there were two Bethhorons, so Eusebius telleth us that there were two Ataroths: one near Rama; the other, four miles distant from Samaria.

Ver. 6. **Toward the sea.**] Or, Westward by Michmethah, and then eastward by several towns here mentioned. These are ancient things, and to us hard to be understood.

Ver. 7. **And came to Jericho,** / *i.e.*, To the territories, but not to the town itself, for that was part of Benjamin's lot. {#Jos 18:21}

Ver. 8. **The border went out from Tappuah.**] So called from the plenty of apples that grew there: as Perton in Worcestershire is from the plenty of pears.

Ver. 9. **And the separate cities, &c.**] Allotted to Ephraim, a numerous tribe, within the portion of Manasseh.

Ver. 10. **And they drave not out.**] Which is nothing for their commendation; but discovereth either their cowardice or covetousness, or both.

But the Canaanites dwell, &c.] {See Trapp on "Jos 16:3"} They would not yield: so that Pharaoh was forced to fire their town. {#1Ki 9:16}

Chapter 17

Ver. 1. **For he was the firstborn of Joseph.**] And so had right to a double portion. {#De 21:17}

For Machir the firstborn of Manasseh.] Indeed, his only son. See the like expression in #Mt 1:25.

Because he was a man of war.] Machir was: or if he was dead by this time, -as he was, or else he was very old, -by Machir is meant his posterity the Machirites (**#Nu 26:29**; compare **#Jud 5:14**).

Therefore he had Gilead,] i.e., Half Gilead; for Reuben had the other half.

Ver. 2. For the rest of the children of Manasseh.] That is, for his grand-children by Gilead, **{#Nu 26:29}** who were yet unprovided of a portion, and were to receive it beyond Jordan in the land of Canaan.

Ver. 3. But Zelophehad.] These daughters of his are commended by their names, by their masculine faith, and by their modesty in suing for their portion. See their plea and success in **#Nu 27:1-3**, &c.

Ver. 4. He gave them an inheritance.] But with this caution, that they should not marry out of their own tribe. **{#Nu 36:6}**

Ver. 5. And there fell ten portions to Manasseh.] Six to his six sons, **{#Jos 17:2}** and the rest to Zelophehad's daughters.

Ver. 6. Because the daughters of Manasseh.] Here was no Salic law to exclude them. In many women, besides their sex, there is nothing womanlike, or weak souls have no sexes; and women's bodies are of a more exact composition, &c.

Ver. 7. And the coast of Manasseh was from Asher.] Which was a town, say some, seated at the south-east end of Manasseh's lot.

Ver. 8. Belonged to the children of Ephraim.] These two tribes were one within another, yet did not well agree.

“ Fratrum concordia rara est.”

Ver. 9. See #Jos 17:8; and take heed of unnatural wars and bickerings.

“ Nullos habitura triumphos.”

Ver. 10. And the sea is his border.] The Syrian or Midland Sea.

And they met together in Asher on the north, and in Issachar on the east.] And yet their spirits lay sometimes like that haven in **#Ac 27:12**, "toward the south-west and north-west," two opposite points.

Ver. 11. Bethshean.] Afterwards called Scythopolis. **{#RAPC 2Ma 12:29}**

Ver. 12. Could not drive out.] As their fathers could not enter the promised land, so neither could they possess it, "because of unbelief."

Ver. 13. **They did not utterly.]** This was their covetousness; they kept them and squeezed them, as the Papists do at this day deal by the Jews that live amongst them.

Ver. 14. **And the children of Joseph spake unto Joshua.]** Presuming, it may be, on his nearness unto them in blood and kindred, as being of the same tribe. But this did nothing sway him from a course of justice: the sun might sooner be turned out of his track, as it was once said of Fabricius. Joshua will not be partial, or gratify his kinsmen by scanting others, but putteth them upon labour.

Why hast thou given me but one lot?] Two they had, but they reckon it but for one, through discontent. The world is full of such μεμψιμοιροι, who know not when they are pleased, but are ready to complain both full and fasting.

Ver. 15. **If thou be a great people.]** Thus he retorteth their arguments upon themselves, that if they were so numerous, they were the better able to enlarge their borders by their own endeavours, though it might be to their pains and peril.

Get thee up to the wood.] Where many hands may make light work, and soon lay all level, fit for thy use.

If mount Ephraim be too narrow for thee.] And so thou want room, as bees do, that for like cause, do hang out of the hive's mouth on heaps.

Ver. 16. **And the Canaanites...have chariots of iron.]** Which were first a terror, and then a scorn, as was before noted out of Vegetius. But where there wanteth a heart, there is never wanting some lion in the way, {#Pr 22:13 26:13} yea, two lions for failing, one in the fields, and another in the streets: so here. The hill is not enough for us, and the Canaanites are too hard for us.

Ver. 17. **Thou art a great people, and hast great power.]** And therefore it were a shame for thee to want room, to despair of victory, having God's promise for thine encouragement, and being so well able to deal with the enemy: η των η επι των, said she to her son, when she gave him a shield, and sent him forth to the battle: Either bring this back with thee, or be thou brought back dead upon it. Either vanquish or die, said the Black Prince's father to him at the battle of Cressy, where he was in great distress. So saith Joshua here

to his contribules: If you want room, cut your way through a wood of men, through a forest of wood; cast not perils, but venture and prosper.

“*Audaces Deus ipse iuvat.*”

Ver. 18. **But the mountain shall be thine.**] Since God hath promised it, thou art bound to believe it; and being armed with God, and going on in his strength, thou shalt do great exploits, and devour greatest difficulties. Faith eateth its way through the Alps of whatsoever opposition, and sticketh at nothing.

For thou shalt drive out the Canaanites.] Through the help of the Almighty, who will not fail thee, but give thee to feel and find, *Quod nequaquam frustra nititur qui Deo innititur*; that he laboureth not in vain who feareth God. *Haec autem omnia cum suis tribulibus Iehoshuah quodammodo egit pertinacius*, saith Junius. {a} Valiant Joshua seemeth here to bespeak his kinsmen, as once the Prince of Orange did his soldiers at the battle of Newport, where they had the sea on one side and the Spaniards on the other: If, said he, you will live, you must either eat up these Spaniards, or drink up this sea. {b} So here; either you must cast out these Canaanites, as you may, or still want room, as you must.

{a} Annot. in Loc.

{b} Hist. of Netherl.

Chapter 18

Ver. 1. **Assembled together at Shiloh.**] {a} Which, both by the signification of the name, and by the situation of the place, seemeth to some to be the same with Salem, Melchizedek's city, whose palace, Jerome saith, was in his time to be seen in the city Salem, near whereunto John baptized, {#Joh 3:23} which also, {#Ge 33:18} according to his translation and the Seventy's, is called the city of the Sichemites, because it stood in the country of the Shechemites, as did also Shiloh. {#Jos 24:25,26 18:1 Ge 35:4 Jud 9:6 21:9}

And set up the tabernacle.] According to #De 12:5 Jer 7:12; and here the tabernacle abode for above three hundred years, till for sin it was removed thence. {#Jer 7:8} All that I fear, saith a reverend divine

{b} yet living, is, lest according to Mr Herbert's prophecy it prove true, viz., that the gospel be, in its solar motion, travelling for the west and American parts, and quitting its present places of residence and unworthy professors and possessors: and then, farewell, England.

{a} *Ut enim* שלם *pacificam denotat et tranquillam,* { #Ge 34:21 Na 1:12 } *ita et*
הלל. {#Da 6:1} *Unde et Messias "Shiloh" appellatur.*

{b} Mr Baxter.

Ver. 2. Seven tribes which had not yet received their inheritance.] Nor, as it may seem by the next verse, cared to do, because they saw there would be a necessity of waging a new war. Hence it was seven years, say expositors, ere they set upon this second division of the land, living on the spoils they had taken in the conquest of the country, and giving themselves to ease and pleasure.

Ver. 3. How long are you slack?] *Quousque estis cessatores? Lata negligentia dolus est,* saith the Civilian: Remissness is a kind of perfidiousness. Their posterity were infamous for their idleness, and are to this day a lazy, nasty people. A certain emperor marching through Jewry, and beholding it to be a goodly land, but without culture and tillage, through the slothfulness of the people, cried out, *O Marcomanni, O Sarmatae, O Quadi, &c.* : O lazy Germans, I have found a people more lazy than any of you!

Ver. 4. Give out from amongst you three men.] Geodaetae, men skilful in surveying and map making; men of courage also and vigour, that dare undertake and can carry on such a dangerous enterprise.

Ver. 5. And they shall divide it.] With all indifferency, and so prevent all suspicion of partiality in those that were afterward to divide it by lot. "Provide things honest in the sight of all men." {#Ro 12:17} "Give none offence." {#1Co 10:32}

Ver. 6. That I may cast lots here for you before the Lord.] He it is that must judge of your proceedings, and to whom you must approve yourselves: see therefore that ye deal uprightly and impartially; since to God you must be accountable. *Cave, spectat Cato,* was a watchword among the Romans.

Ver. 7. But the Levites, &c.] See on #Jos 13:14.

Ver. 8. **And the men arose and went away.**] Without debates or delays, as if they had had wings and "wind in their wings," as **#Zec 5:9**. God, saith Luther, loveth *curristas*, not *quaeristas*: such as will run and not reason, despatch and not dispute his commands.

Ver. 9. **And the men went and passed through the land.**] The Lord securing them according as their trust was in him. *Deo confisi nunquam confusi*. A believer walketh through the world as a conqueror, being safe guarded by the peace of God within him, {#Php 4:7} and the power of God without him. {#IPe 1:5} He committeth all his ways to God, depending upon him for direction and success, {#Ps 37:5} resting on his might and mercy in time of dread, {#Ps 69:3} yet ever careful to serve God's providence by use of lawful means, and not to thrust himself into unnecessary dangers. {#Pr 28:26}

And came again to Joshua.] After seven months, saith Josephus.

Ver. 10. **In Shiloh.**] Whither was now removed from Gilgal both the tabernacle and the camp, as a place more convenient.

Ver. 11. **Between the children of Judah and the children of Joseph.**] This was as well as heart could wish; what could God do more for Jacob's darling, and for the fulfilling of Moses's prophecy? {#De 33:12} It is a great happiness doubtless to be well neighboured; and yet a greater to be near the place where God's honour dwelleth. The league betwixt Judah and Benjamin lasted, as if they had been but one tribe, when the rest revolted with Jeroboam. The city of Jerusalem was divided betwixt them, though the greater part of it belonged to Benjamin, and when the Jebusites were to be thence expelled, both these tribes joined their forces together, {#Jud 1:8,21} as Judah and Simeon did in a like case. {#Jud 1:3}

Ver. 12-14. See the notes above on chap. 15,16.

Chapter 19

Ver. 1. **Within the inheritance of the children of Judah.**] The reason whereof, see **#Jos 19:9**. And Judah yielded, as being *rationis mancipium*; - the wisdom from above is peaceable, gentle, and easy to be persuaded; -yea, {#Jas 3:17} Judah parted afterwards with another fleece also. {#Jos 19:40,41} *Concedamus de nostro iure, ut careamus lite.* {a}

{a} Augustine.

Ver. 2-4, &c. These, though but bare names of places, should not be skipped over in our course of reading, as being a part of God's Holy Word: but to speak particularly of their signification or site, would be a work of more difficulty than use: and besides, it is but curiosity to search into those things whereof we can neither have proof nor profit.

Ver. 9. **Out of the portion.**] See **#Jos 19:1**.

Was too much for them.] More than came to their share, or more than they could man or manage.

Had their inheritance within the inheritance of them.] And so Jacob's prophecy was fulfilled; {#Ge 49:7} an argument of the divinity of the Scriptures.

Ver. 12. **Chislothabor.**] A mountain in the lower Galilee, called by Josephus, Itabirion. Here it is commonly conceived that our Saviour was transfigured. And of this place Jerome, on **#Ho 5:1**, writeth copiously and elegantly.

Ver. 13. **To Gittahhepher.**] Jonah the prophet's birthplace, {#2Ki 14:25} and therefore the better thought of by God. {#Ps 87:6} {See Trapp on "Ps 87:6"}

Ver. 18. **And their border was toward Jezreel, &c.**] In a rich and fat soil, according to that was foretold by Jacob and Moses; {#Ge 49:14,15 De 33:18,19} -"And he saw that rest was good, and the land that it was pleasant: and he bowed his shoulders to bear, and became a servant to tribute." This was a low poor spirit, and his posterity were, for the general, very unworthy and vile: for his lot here fell in Galilee. Now "doth any good come from Galilee?" saith good Nathanael.

Ver. 28. **Unto great Zidon.**] See **#Jos 11:8**.

Ver. 29. **To the strong city Tyre.**] Founded upon a rock, environed with rocks, and encircled by the sea; whence she held herself invincible, but was sacked by great Alexander, and two thousand of her inhabitants were crucified. Let not the strong man glory in his strength.

Ver. 40. **For the tribe of the children of Dan.**] Who also, as well as Simeon, had various cities taken out of the first lot of the tribe of Judah. See on **#Jos 19:1**.

Ver. 47. **Went up to fight against Leshem.**] Called Laish in #**Jud 18:7** Where they turned open idolaters, and are therefore cut out of the roll of Christ's people. {#Re 7 1Ch 7}

Ver. 49. **When they had made an end of dividing.**] Joshua was content to be last served, who had best deserved: such was his humility and modesty.

The children of Israel gave.] He took it as a gift, whenas it was his right by God's own appointment, as it is in the next verse, "According to the word of the Lord," *sc.*, that he and Caleb for their good service {#Nu 14:24,30} should have whatsoever they best liked in the land.

Among them.] Among the many; in the barren mountains. This Jerome noteth in his epistle upon Paula. He saith she visited the sepulchre of Joshua, *Et mirata est quod distributor possessionum sibi montana et aspera deligisset*, and she wondered that he who had divided the land to others, had set out for himself so mean a preferment.

Ver. 50. **Even Timnathserah.**] Called also Timnathheres in #**Jud 2:9**; that is, the figure of the sun, because, belike, there the sun had been worshipped: another Heliopolis.

And he built the city.] An old ruinous city, but by him repaired and beautified, that there he might spend and end his days.

“ *Regum aequabat opes animis.*”

And well he might have engraven over his gates that distich of Ennius concerning Scipio—

“ *Si fas (caedendo / cedendo) caelestia scandere cuiquam,
Mi soli caeli maxima porta pater.*”

Chapter 20

Ver. 1. **The Lord also spake unto Joshua.**] Whether in a sensible apparition, or prophetic revelation, or otherwise: for "at sundry times and in divers manner God spake to those ancients." {#Heb 1:1}

Ver. 2. **Speak unto the children of Israel.**] They had been spoken to before by Moses to do thus but made no haste to do it: such is men's slackness in procuring the good of others.

Appoint out for you cities of refuge.] *Susceptionis aut recollectionis*, for the preservation of man's precious life, if causelessly sought after: not such sanctuaries of roguery as Romulus opened about the beginning of his reign to bring more company about him: nor as the Romanists now-a-days do for wilful murderers and other wicked persons, who should be pulled from the altar to the halter, as Joab was. See **#Ex 21:14**. If a malefactor be going to execution, and a cardinal meeting him put his red hat upon his head, he is thereby free immediately, *Proh nefas!* The scripture saith, "A man that doeth violence to the blood of any person shall flee to the pit; let no man stay him." {#Pr 28:17} But the Pope professeth to have power to dispense against the New Testament and the Old: which made Sir Walter Raleigh say, that if he were to choose a religion for licentious liberty, he would become a Papist.

Ver. 3. **That killeth any person unawares and unwittingly.**] Not presumptuously, with a high hand, and of forethought malice; but either by chance medley, as they call it, or in his own necessary defence, when he must either kill or be killed, and he cannot avoid it. For that tenet of Soto is false, *Defensio cum interfectione est licita, quia fuga est ignominiosa*.

Ver. 4. **And when he that doth flee unto one of these cities.**] Which were to be cities of Levites, who were presumed to be both wise and merciful men, and such as would not favour wilful offenders. These cities also were to be at a just distance, that the party might repair thereunto from all parts in due time. And lastly, a way thereunto was to be paved, and marks of direction set up, as some note from **#De 19:2,3**.

They shall take him into the city unto them.] God's laws are not as Draco's, that punished every peccadillo almost with death; and were, therefore, said to be written not with black but with blood. Howbeit that saying of King James is memorable, that if God did allow him to kill a man, though by casualty or beside his intention, he should think that God did not love him.

Ver. 5. **And if the avenger of blood pursue after him.]** *Sanguinem pro interfecto posuit*, saith Vatablus. If he in the heat of revenge, without taking leisure to consider the fault as well as the fact, and the degree of it, &c., for all faults are not equal, as the Stoics hold, neither are they to be alike punished. If the guilt of an evil conscience pursue after us, as it will, let us run to Christ our rock of refuge, our sanctuary of safety, and none shall be able to take us out of his hands: he and the Father are one. {#Joh 10:30}

Ver. 6. **Until he stand before the congregation for judgment.]** Until his cause be tried, and the truth bolted out, that he may be cleared or doomed by the judges, with the assent of the people, whose voice should be *Curat lex, fiat iustitia, ruat orbis*.

Until the death of the high priest.] So long he shall live; in exile howsoever, because he should have looked better to it, there having been some heedlessness in the business. Besides, the high priest was amongst men the chief god upon earth, and so the offence did chiefly strike against him: lest, therefore, such an offender should happen to come into his presence, he might not be at liberty till the high priest's death. Philo saith that the high priest was not to behold at any time any mournful object. Similarly among the Romans, Tiberius, counterfeiting grief for the death of Drusus, had a veil laid betwixt the dead and him at the funeral, that he might not see the body; because, forsooth, the high priest is a sacred thing, and the devil loveth to be God's ape. See on #Nu 35:25.

Ver. 7. **And they appointed Kedesh.]** Heb., They sanctified Kedesh; where there is an elegancy in the Hebrew that cannot be Anglised. These cities of refuge belonged all to the Levites, who were best able to judge and to interpose betwixt party and party, both in respect of authority and advice. The priests' lips were both to preserve knowledge, and to present it to the people.

And Shechem in mount Ephraim.] All of them in mountains or on plains, that they might the sooner be seen and more easily repaired unto: so precious in the sight of the Lord is the death, not of his saints only, though chiefly, but of his reasonable creatures. He is the preserver of men, and delighteth to show his philanthropy, or love to all.

Ver. 8. **They assigned Bezer.**] That is, They confirmed and ratified them according as Moses had assigned, and set them apart for such a use.

Ver. 9. **And for the stranger that sojourneth.**] Who dwelt with them for a time, and were not of the same religion: or such only as were proselyted.

Until he stood before the congregation.] Till, after the death of the high priest, and the avenger's wrath qualified, he be restored and re-established in his own house, under the security of public protection.

{a}

{a} Diod.

Chapter 21

Ver. 1. **Then came near the heads of the fathers.**] Some are of opinion that the chief of the priests and Levites did here demand their due when they were not thought of, but by great oversight were passed over in the division. But others, for better reason, hold that they came near now in the proper season, because they were to have their cities and inheritances out of the several tribes and portions allotted unto them, which also they had with very good will, and to a very fair proportion. Once amongst us, the statute of Mortmain provided that men should give no more to the church; so liberal were our forefathers to their clergy. But *tempora mutantur*; these later times have seen the springs of bounty, like Jordan, turned back, which heretofore did run fresh and fast in to the church. How apt are men to dispute God out of his own, and to begrudge his ministers a competent subsistence; to allow the ox nothing but the straw for treading out the grain, and so much straw as themselves please! This is a sure sign of gasping devotion, and of cursed covetousness, as that great apostle concludeth. {#2Co 9:5} The Levites, under the law, had a liberal and honourable maintenance by God's own appointment. Besides all the rest of their incomes by sacrifices, freewill offerings, &c., here they have their cities to dwell in, with the suburbs thereof for their cattle, and those of due belonging to them by virtue of God's command, whom only, and not the people, they were to acknowledge for their benefactor. Neither hath he made worse provision for the ministers of the gospel than he did for the

priests of the law. See **#1Co 9:13,14**. But many have learned of Julian the apostate, to take away ministers' maintenance, pretending conscience, for that too much living was a burden to them, and a hindrance to their ministry.

Ver 2. **The Lord commanded.**] He left not his Levites to the will and devotion of the people: for then they should have had Micah's allowance, {#Jud 17:10}; prisoners' pittances, such as will neither keep them alive, nor suffer them to die. *Spoliantur parochiae et scholae, non aliter ac si tame necare nos velint*, is Luther's complain: they keep us so poor as if they meant to famish us all. Therefore the Lord commanded, as here; lest men should deal by his Levites, as Louis XI of France did by his chaplains, to whom he allowed twenty shillings a month, whereas to his barber, John Cottier, he allowed ten thousand crowns a month.

Ver. 3. **These cities and their suburbs.**] In their cities others dwelt with them: for how could they subsist without those of other professions? See **#Ezr 2:70**. And as for the suburbs, they were for pasture, pleasure, and other country commodities, not for tillage; for the Levites were not to have any such employment. {#Nu 18:20-24}

Ver. 4. **Out of the tribe of Judah, &c.**] The priests, by a sweet providence, were placed in those three tribes that were nearest to the tabernacle and temple, that they might do their work with more ease to themselves and content to the people.

Ver. 5. **And the rest of the children of Kohath.**] Thus the Levites were dispersed throughout the land—as salt is sprinkled upon meat, to keep it from putrifying; "ye are the salt of the earth" {#Mt 5:13}—for instruction of the people; and herein that malediction, **#Ge 49:7**, was turned into a benediction. It were happy if every congregation had an able minister. To many churches here at the first Reformation, for want of preachers, readers were sent; whence one of the martyrs wished that every able minister might have ten congregations committed to his charge till further provision could be made.

Ver. 12. **Gave they to Caleb.**] Who was glad, no doubt, of the Levites' so near neighbourhood and good company, to instruct him and his in the law of the Lord, and to exhort them to obedience, which the best are too backward to, and may need monitors and remembrancers. {#2Pe 1:12}

Chapter 22

Ver. 1. **Then Joshua called the Reubenites.**] That he might disband and dismiss them, with due commendation and remuneration, as became a noble general.

Ver. 2. **Ye have kept all that Moses, &c.**] Christ, the Captain of our salvation, shall in like sort set forth and celebrate the virtues and praise worthy practices of his servants and soldiers in that great Panegyris at the last day, saying, "Ye are they which have continued with me in my temptations: and I appoint unto you a kingdom." {#Lu 22:28,29}

Ver. 3. **Ye have not left your brethren these many days.**] Seven years at least; some say more, even twice seven: which long absence from their own families, friends, and estates, left in a land so lately conquered, and that upon such a difficult and dangerous undertaking, was an undoubted evidence of their singular constancy and fidelity toward their brethren.

Ver. 5. **But take diligent heed to do the commandment.**] He had commended them before for this, that they had "kept the charge of the commandment of the Lord their God," {#Jos 22:3} but he would have them to "abound more and more." {#1Th 4:1 1Jo 5:13}

Ver. 6. **So Joshua blessed them.**] That is, He besought God to bless them, and so took a friendly farewell of them: they had both his benediction and his valediction at parting. Courtesy may very well stand with piety, so it be real and heart sprung.

Ver. 7. **Then he blessed them.**] See #Jos 22:6.

Ver. 8. **Return with much riches.**] War is generally hateful—the poets fain that Mars, of all their gods, was most hated by Jupiter—and hurtful to mankind: yet the Hollanders are said to grow rich by it. These in the text did so, for a reward of their good service. "By humility and the fear of the Lord are riches, and honour, and life." {#Pr 22:4}

Divide the spoil, &c.] *Praecipit illis dilectionem proximi.* Let those share with you, that, staying at home, tilled your grounds and safeguarded your families. This was agreeable to a law made by Moses, {#Nu 31:27} and revived by David. {#1Sa 30:24,25}

Ver. 9. **According to the word of the Lord, &c.**] {#Nu 32:20-22} God yielded to their desires, though inordinate: but then they were

afterwards, as is well observed, the first that were carried captive out of their land. {#1Ch 5:25,26} Strong affections cause strong afflictions.

Ver. 10. **Built there an altar.**] After the pattern of that in the tabernacle, but for a civil use.

A great altar to see to.] *Magnificum et spectabilem*; and this, of no ill intent, however misinterpreted.

Ver. 11. **And the children of Israel heard say.**] Fame had soon blown her trumpet: but is, mostly, a loud liar—

“*Tam ficti privique tenax quam nuncia veri.*”—*Virg.*

Ver. 12. **To go up to war against them.**] According to #De 13:13, &c., so blessedly blown up were they with a zeal for God—the Levites also and Manassites, though of the same tribe; howbeit this holy fire was not without some smoke.

Ver. 13. **And the children of Israel sent.**] As they had good reason, considering the mischief of civil war, which ever is *utrinque triste*: and if victory be gotten, yet no triumph, because it is like a golden fish hook, which lost or broken cannot be paid for with that it taketh. Plutarch observeth that the state of the Roman empire flourished so long as Romulus’s spear kept green and sappy; but decayed when it dried, which was about the beginning of the civil wars.

Phinehas the son of Eleazar.] Who was one of a thousand; famous for his zeal, and no less eminent for his knowledge and wisdom, wherewith zeal must be tempered, or else all will be out of order: as the ancient philosophers supposed of the *Primum Mobile*, that if the motion thereof were not finely cooled and allayed by the *Caelum Chrystallinum* next to it, it would set all the orbs on fire.

Ver. 14. **Of each chief house.**] Of the half tribe of Manasseh for one; which is here reckoned for a tribe, because they had a stomach for God against those of their own flesh and blood.

Ver. 15. **And they spake with them, saying.**] *Cuncta prius tentanda...Omne bellum sumitur facile: caeterum agerrime desinit*, saith Sallust. {a} Therefore Philip of Macedon wrought more by treaties than by arms, as Polyænus {b} observeth, and held it the far better way.

{a} Sal., in *Jugur.*

{b} ουκ ελαττω δι ομιλιας η δια μαχης κατειργαζετο.—*Polyaen. Strat.*, lib. iv.

Ver. 16. **What trespass is this?**] Idolatry is a wickedness with a witness; and they that withdraw from God, do it to the perdition of their souls. {#*Heb 10:39*}

In that ye have builded you an altar.] Another besides that in the tabernacle: whereas God will have but one altar, for a figure of Christ's cross, which was the only true altar.

That ye might rebel.] Wilful disobedience is open rebellion, yea, it is blasphemy. {#*Eze 20:27*} But why were these good men, that found the fault, so faulty themselves in passing this rash and harsh censure upon a sinister suspicion, upon a mere mistake? *Ea quemque ansaprehendamus quae commode teneri potest*, saith Epictetus. If one action had a hundred faces, saith another, we should always cast our sight upon the fairest: "Charity hopeth all things, thinketh no evil"; {#*1Co 13:5,7*} holdeth that things are *reverenter glossanda*, as one said of the pontifician law, to have a reverent gloss put upon them. Quarrels grow many times upon mistakes. Cyril, and John, bishop of Antioch, excommunicated one another for heresy on each side objected: so did Cyril and Theodoret; yet afterwards they found that they held the same things, when once they grew to a right understanding of one another's meaning. {a}

{a} *Act. Conc. Ephesin.*

Ver. 17. **Is the iniquity of Peor too little for us?**] But that by heaping up sin to sin, we must needs heap up more wrath, and not rather redeem our own sorrows? should we be thus ambitious of our own ruin? and have we not yet sufficiently smarted Oh, what bloody wails left God upon our backs at that time! and is all forgotten? *Cur turbatis κοινωφελεις?* Why bring ye the heavy hand of God upon us all by this your revolt? that he should now pay us home for the new and the old?

Ver. 18. **That tomorrow he will be wroth,**] *i.e.*, Ere long: punishment treadeth upon the heels of sin. *Peccantes sequitur ultor a tergo Deus.*

Ver. 19. **Be unclean.**] In your opinion at least; for to the pure all things are pure: and God may be enjoyed in one place as well as another. {#*1Pt 2:3*}

And take possession among us.] Though we have room little enough, yet better bear an inconvenience than a mischief: better we be distressed than God dishonoured, and the public hazarded to God's hot and heavy displeasure.

Ver. 20. **Did not Achan, &c.]** This is the true use of history, -to be warned by it: God therefore hangeth some malefactors up in gibbets as it were: *Cavebis autem, si pavebis.*

And wrath fell on all.] For that one: how much more for you many. One sinner destroyeth oft much good. {#Ec 9:18} Achan perished not alone, but his whole family with him; besides those thirty slain by the men of Ai.

Ver. 21. **Answered, and said.]** They did not bristle and set up the crest, but sought to give satisfaction to their offended brethren. It must be our endeavour neither to give offence carelessly, nor to take offence causelessly: but to "show out of a good conversation our works with meekness of wisdom." {#Jas 3:13}

Ver. 22. **The Lord God of gods, the Lord God of gods.]** This repetition is very emphatical and pathetical, expressing "their carefulness, their apology, their indignation, their fear, their vehement desire, their zeal," {#2Co 7:11} their utter detestation of such an abomination.

Save us not this day.] Let God deprive us, if. guilty, of safety here, and salvation hereafter.

Ver. 23. **Let the Lord himself require it.]** So great is the confidence of a clear conscience. {#Ge 20:5} As for sedition, for aught that I know, methinks I should not need Christ, if I may so say, saith Latimer in a sermon of his before King Edward VI.

Ver. 24. **And if we have not rather done it.]** *In communionis symbolum:* to a quite contrary purpose. The ten tribes therefore were to blame for misconstruing them. *Quid minus est non dico Oratoris sed hominis, quam id obicere adversario quod si ille verbo negarit, ulterius progredi non possis?* {a} Say the best of things.

{a} Cicero.

Ver. 25. **So shall your children, &c.]** This their care of posterity's spiritual good, was very commendable and imitable. But

“Εργμασιν εν μεγαλοις πασιν αδειν χαλεπαν.”

Ver. 26. **To build us an altar, not for burnt offering, &c.]** This they often deny, and disclaim as a thing they abhorred. So John Baptist "confessed, and denied not; but confessed, I am not the Christ." {#Joh 1:20} He did it frequently, solemnly, *Verbis non solum desertis sed et exsertis.* he thrust away that honour with both hands earnestly, as knowing the danger of falling into the punishing hands of a just and jealous God.

Ver. 27. **But that it may be a witness.]** Of our care to hold communion with you in the sincere service of God, by our engraving some inscription upon it, or keeping in our treasury of monuments some public record, when, by whom, or to what end that altar was built.

Ver. 28. **But it is a witness.]** See #Jos 22:27.

Ver. 29. **God forbid that we.]** As it is a folly to be hot in a cold matter, so it is a great fault to be cold in a hot. See #Ac 17:16,17, &c., "his spirit was stirred," he was in a holy fit, and he bestirred him accordingly.

Ver. 30. **It pleased them.]** Heb., It was good in their eyes; they showed themselves free from malignity and morosity: {#Ro 1:29} they were well satisfied, and well paid that all was so well.

Ver. 31. **And Phinehas.]** Who here showed himself to be, as an ambassador should be, *Vir bonus dicendi peritus;* a good man and well spoken.

This day we perceive that the Lord is among us.] Since we are all of one heart and one soul in his service, and you are not guilty of this apostasy. Of bees they say that stir and strife among them is a sign their queen is about to remove, to leave the hive, and to be gone. So God; dissension driveth him from a people, and lets in dissolution.

Chapter 23

Ver. 1. **Joshua waxed old.]** And so more fit to give counsel than now to act great exploits, *εργα νεων, βουλαι δε γερονων.* Howbeit he was willing to show that although he was old and withering, yet "the root of the matter was in him"; and like the rose, he kept his sweet savour, though he had lost his lovely colour.

Ver. 2. **I am old and stricken in age.**] *Audite senem iuvenes, quem iuvenem senes audierunt,* said old Augustus to his mutineers, and settled them.

“ *Tanta fuit quondam capitis reverentia cani,
Inque sou precio ruga senilis erat.* ”

Ver. 3. **And ye have seen all that the Lord your God.**] Joshua intituleth God to all his conquests so did David, and our Richard I. So have we vanquished the king of France at Gisors, said he in his letter to Philip Bishop of Duresme; howbeit, we have not done the same, but *Dieu et mon droit* God and our right, by us. And the like did our Henry V at the battle of Agincourt; and our late thrice noble generals in their highest achievements at home and abroad. {a}

{a} Hoveden, fol. 445. Speed, 799.

Ver. 4. . **With all the nations that I have cut off.**] That is, God by my hands, {as #Jos 23:3} for he it was who taught mine hands to war, and my fingers to fight.

Ver. 5. **And drive them from out of your sight; and ye shall possess.**] The same Hebrew word *Jarash* here signifieth to possess and to dispossess. Canaanites shall be cast out of what they get or detain from God's people.

Ver. 6. **Be ye therefore very courageous.**] Get good store of spiritual mettle, which is got by prayer, and maketh a man invincible. Of cowards they were wont to say in Rome, that there was nothing Roman in them: of many amongst us it may be said, There is nothing Christian in them.

Ver. 7. **That ye come not among these nations.**] For if ye once give way to come amongst them and converse with them, you will easily and quickly be drawn to do worse; even all that is here mentioned, to make honourable mention of their gods, to swear by them, to serve them, &c. Sin is wondrous catching, and contagious, and *Nemo repente fuit turpissimus.*

Ver. 8. **As ye have done unto this day,**] viz., Since I have had the governance of you, *Vita Principis censura est, imo Cynosura:* the life of the prince is the load star of the Commonwealth, *Magnates magnetes;* good governors make good people: and on the contrary, *Qualis rix, talis grex.*

Ver. 9. **For the Lord hath driven out.**] He hath and he will, if you hinder not your own happiness by breach of covenant.

No man hath been able to stand before you.] None of all those who either have assailed you, or have been assaulted by you.

Ver. 10. **He it is that fighteth for you.**] He who alone is a whole army of men, van and rear, both. {#Isa 52:12} He who "strengtheneth" and weakeneth "the arm" of either party, {#Eze 30:24} and rendereth their weapons vain or prosperous. {#Isa 54:17}

Ver. 11. **Take heed therefore unto yourselves.**] Heb., To your souls, that chief part of yourselves, the welfare whereof lieth upon it.

Ver. 12. **Else, if ye do in any wise go back.**] Apostates cannot choose to themselves a worse condition; there is martial law for such: they "draw back to perdition." {#Heb 10:39}

And cleave unto the remnant.] It is not safe to seek the association of others in a sinful way. Jehoshaphat smarted for joining with Ahab: Hunniades, for cleaving to that perjured Popish king at the battle of Varna: the Greek Church, for calling in the help of the Latin Church against the Turk; subjecting themselves to the Bishop of Rome.

Ver. 13. **But they shall be snares and traps unto you.**] As the fowler catcheth birds, and the hunter wild beasts in their snares and traps; so shall these Canaanites catch you by their familiarity and commerce, and draw you to participate in their sins and plagues.

And scourges in your sides, and thorns in your eyes.] They shall by their injuries vex and disquiet you, they shall with sharpest weapons prick and gore your tenderest parts, without mercy or measure.

Ver. 14. **And, behold, this day I am going the way of all the earth.**] I am a dying man: and the words of dying men are held to be living oracles: let therefore these last words of mine sink into your souls, and stick by you when I shall go hence and be no more seen.

{#2Pe 1:13}

Ver. 15. **So shall the Lord bring upon you all evil things.**] To the sweetness of the promises he fitly adjoineth the tartness of the menaces. Sour and sweet make the best sauce: promises and threatenings mingled serve to keep the heart in the best temper.

Ver. 16. **And ye shall perish quickly from off the good land.**] This judgment Joshua inculcath, {#Jos 23:13-16} because he knew it would be very grievous to them to forego so goodly a land so lately gotten, and so little a while enjoyed. In the beginning of a speech *τα ηθη* milder affections suit best; but toward the end thereof *τα παθη*, saith the orator, passionate and piercing passages. This rule Joshua here observeth, being *ex utroque Caesar*; no less an orator than a warrior, as hath been already observed.

Chapter 24

Ver. 1. **And Joshua gathered all the tribes to Shechem.**] The chief city of Ephraim, near to old Joshua, who called this parliament thither, and not far from mount Gerizim and mount Ebal, where the people had lately renewed their covenant, which they were now to do again; and the identity of the place might be some advantage: whence it is that they that give rules of direction concerning prayer, do advise us, amongst other helps, to accustom ourselves to the same place.

And they presented themselves before God, / *i.e.*, Before the ark brought hither for the purpose.

Ver. 2. **And Joshua said unto all the people.**] Besides what he had said to them in the former chapter; so solicitous was he of the public welfare after his decease also. Cicero saith that this was his chiefest care: we are sure it was good Joshua's.

Your fathers dwelt on the other side of the flood, / *i.e.*, Of the river Euphrates, that ancient river. And this was the ancient manner of speaking to the people, by giving them a historical narrative of what God had done for them and their forefathers, that mercy might enforce to duty; since divine blessings are binders, and men's offences are increased by their obligations. See the like method made use of by those admirable preachers, David, {#Ps 78} Stephen, {#Ac 7:2-53} and Paul. {#Ac 13:17-41}

And they served other gods.] Even Abraham as well as the rest, {a} till God gave him a call out of his own country, till he had "called him to his foot," {#Isa 41:2} that is, to follow him and his direction, to obey him without solicitation.

{a} Some of the Rabbis say that Terah got his living by making and selling of images.

Ver. 3. **And gave him Isaac.**] *Effaetae fidei filium*, the heir of the covenant, and therein more happy than his brother Ishmael, with all those twelve princes which he begot. {#Ge 17:20,21}

Ver. 4. **But Jacob and his children went down into Egypt.**] Where they were held under hard servitude, while Esau and his posterity flourished in mount Seir, having the fat of the earth's good store, that they might fry the better in hell.

Ver. 5. **And I brought you out.**] As brands out of the fire; as many of you here present as were then under twenty years of age: and a great mercy it was to be pulled out of such a superstitious place. Gregory Nazianzen reporteth of Athens, that it was the most plagueful place in the world for superstition, even another Egypt. And he acknowledgeth it a great mercy that God did deliver him and Basil from those infections.

Ver. 6. **Unto the Red Sea.**] Yea, into the Red Sea God made them a fair way till they were in the midst, and then overcovered them. {#Jos 24:7}

Ver. 7. **And ye dwelt in the wilderness a long season.**] Where ye had *pluviam escatitem et petram aquatitem*, as Tertullian phraseth it: never was prince so served in his greatest pomp as ye were all that while.

Ver. 8. **And I brought you into the land of the Amorites.**] Whose iniquity was now grown full, {#Ge 15:16} and come up to a just measure of merit of extraordinary vengeance from above. The bottle of wickedness, when once filled with those bitter waters, will surely sink to the bottom.

Ver. 9. **Then Balak...arose and warred against Israel.**] He did not actually war against them. {#Jud 11:25} *Sed fieri dicitur quod tentatur aut intenditur*, saith Ribera upon #Am 9:5. He did not, because he durst not. Howbeit, because he intended, if he could have compassed it, to fight with Israel, and prepared for that purpose, it is spoken of as a done thing. So Haman is said to have "laid his hands upon the Jews," because he attempted it; {#Es 8:7} and the Jews to have stoned Christ, because they could have found in their hearts to have done it.

{#Joh 10:31-33}

“Qui, quid non potuit, non facit, ille facit.”

Ver. 10. **Therefore he blessed you still]** Though full sore against his mind, as loath to lose so fair a preferment; till at length he resolved to curse, whatever came of it, and therefore went not, as at other times, to his altar, but "set his face toward the wilderness." {#Nu 24:1,2} "Howbeit our God turned the curse into a blessing," said that good Nehemiah. {#Ne 13:2}

Ver. 11. **And the men of Jericho fought against you.]** *Non pugnarunt, sed clausis portis propugnarunt et restiterunt,* saith Vatablus. They shut up their gates and fortified themselves against you; and when their town was taken, it is probable they sold their lives at as dear a rate as they could.

Ver. 12. **And I sent the hornet before you.]** *Crabrones, sive muscam venenatam: Metaphorice de terrore illis incusso,* saith Piscator; It is to be metaphorically taken for stinging terrors, struck into the hearts of these Canaanites. But why not literally rather?

But not with thy sword.] But with my hornets.

Ver. 13. **And cities which ye built not.]** For Hazor only was burnt, {#Jos 11:13} and the rest inhabited by them.

Ver. 14. **And put away the gods.]** *Deastros illos,* which some of them secretly worshipped, as they did likewise in the wilderness. {#Am 5:25,26 Ac 7:42,43} So in Josiah's days, Baal had privily his "Chemarims," or chimney chaplains, yea, those that "worshipped the host of heaven upon the housetops," &c. {#Zep 1:4,5}

Ver. 15. **Choose you this day whom ye will serve.]** He leaveth them not to their own free choice to do either, but to make proof of their voluntary and professed subjection to the true religion, which would further engage them to constancy in their covenant.

But as for me and my house.] Joshua was not of the mind of most householders in these days, who make no other use of their servants than they do of their beasts; while they may have their bodies to do their service, they care not if their souls serve the devil: these forget that they must answer for those souls, and give an account of their blood.

Ver. 16. **God forbid that we should forsake the Lord.]** And yet they did thus, not long after Joshua's death. It is ordinary with the many headed multitude to turn with the stream, to tack about to every wind, to be of the same religion with others their superiors, to

keep on the sunny side, wheresoever it be. Thus at Rome in Dioclesian's time they were Pagans; in Constantine's, Christians; in Constantius's, Arians; in Julian's, Apostates; in Jovinian's, Christians again; and all this within less than the age of a man. It is therefore "a good thing that the heart be established with grace," {#Heb 13:9} that men may "cleave to God with full purpose," {#Ac 11:23} being "steadfast and unmovable." {#1Co 15:58}

Ver. 17. **He it is that brought us up.**] *Beneficium postulat officium;* Mercy requireth duty: deliverance commandeth obedience. But many miscreants, as if God had hired them to be wicked, abuse all his benefits to his dishonour.

Ver. 18. **We will also serve the Lord; for he is our God.**] To make the Lord to be our God, it is required, saith a reverend man, that with highest estimations, most vigorous affections, and utmost endeavours we bestow ourselves upon him: so shall we be in a condition to "serve him acceptably." {#Heb 12:28}

Ver. 19. **Ye cannot serve the Lord.**] You that are yet unregenerate, and that would fain make a mixture of religions, cannot serve the Lord; for he must be served like himself, that is, truly, that there be no halting; and totally, that there be no halving; he will not take up with a seeming or slubbering service. "Offer it now to thy prince; will he be pleased with thee or accept thy person? saith the Lord of hosts." {#Mal 1:8}

For he is a holy God.] And requireth to be sanctified in all those that draw near unto him; it will be worse with them else. {#Le 10:3} Neither profaneness nor formal profession will he endure; but least of all idolatry.

For he is a jealous God.] And will not be yoked with idols, neither will he give his glory, which is as his wife, to another. If any cast but a leering look toward it, he shall smart and smoke for so doing.

He will not forgive your transgressions, / *sc.*, Unless you forego them: or if he do forgive them, yet he may take vengeance, temporal vengeance, of their inventions; {#Ps 99:8} and for that matter their repentance may come too late. {#De 1:37 2Sa 12:16} All this Joshua speaketh, not to weaken but to waken their diligence in God's service.

Ver. 20. **And consume you, after that he hath done you good.]** *Ingentia beneficia, flagitia, supplicia.* From apostates God will take away his own and be gone, {#Ho 2:9} he will curse their blessings, {#Mat 2:2} blast their hopes, make them know the worth of his benefits by the want of them, making them cry out, as #Jer 4:13, "Woe to us! for we are spoiled."

Ver. 21. **Nay; but we will serve the Lord.]** Only and wholly, for subject and object. This was well resolved, if as well practised. These here were ready to enter into covenant, and so to bind their deceitful hearts to a good abearance, which else would be ready to slip collar.

Ver. 22. **Ye are witnesses against yourselves.]** In case ye falsify ye shall be self-condemned, and cut of your own mouths God shall judge you: meanwhile conscience shall do its office upon you, as an *index, iudex, vindex*, accuser, judge, and executioner.

Ver. 23. **Now therefore.]** Set forthwith upon the work of reformation which you have covenanted.

Put away the strange.] Out of doors with those Balaam's blocks, those mawmets and monuments of idolatry, those images of jealousy which provoke to jealousy: {#Eze 8:3} throw also all your sinful lusts out of service, and serve the Lord. See #Jos 24:14.

Ver. 24. **The Lord our God will we serve.]** They bind themselves again to keep touch with God by an unalterable resolution. Vows rightly made and renewed are of singular use to keep the heart within the bounds of obedience, and to make men constant, firm, and peremptory in well doing.

Ver. 25. **And set there a statute and an ordinance.]** *Capita faederis ex Deuteronomio praelegit*, saith one; he read them the Articles of the Covenant out of Deuteronomy.

Ver. 26. **And Joshua wrote these words.]** This whole book, or the most part of it, {see #Jos 1:1} and particularly the Acts of this present Parliament.

Under an oak.] Which was therehence called The Oak or Plain of the Pillar. {#Jud 9:6}

Ver. 27. **Behold, this stone shall be a witness unto us.]** It shall represent your covenant to your consciences, and convince you of singular perfidy, in case you falsify. We read in Livy that a certain

governor of the people called *Aequi*, bade the Roman ambassadors tell their tale to the oak that stood next them, saying that he had somewhat else to do than to give them audience. To whom they replied, *Et haec sacrata quercus audiat faedus a vobis violatum*, Then let this holy oak hear and bear witness that ye have broken your covenant.

Ver. 28. **So Joshua let the people depart.**] With their hearts full of joy at the covenant. "For they had sworn with all their heart, and sought him with their whole desire," as #2Ch 15:15.

Ver. 29. **Joshua...the servant of the Lord, died.**] This was the crown of all his commendation, and a greater title to be engraven on his tomb, than his was, who arrogantly and foolishly styled himself Κοσμοκρατωρ, Monarch of the World. This was Sesostris, king of Egypt, who reigned there in the days of Samson.

Ver. 30. **In Timnathserah.**] {See Trapp on "Jos 19:50"}

Ver. 31. {See Trapp on "Jos 23:8"}

Ver. 32. **Buried they in Shechem.**] Where his monument was to be seen in Jerome's time, as he testifieth in his questions upon Genesis.

Ver. 33. **In a hill that pertained to Phinehas.**] Or, In Gibeathpineas, the name of a city, bearing his name.

Which was given him.] By the synagogue, saith Vatablus, in an extraordinary way; that, being the high priest, he might be near to Joshua, and not far from the tabernacles where his business lay.

Judges

The Book of Judges,] Who were God's lieutenants, extraordinarily raised up, as occasion required: for himself still held the *iura regalia*, the royal rights and royalties, till Saul's reign: whence Josephus calleth the government of this people a theocracy, or God government. Whether Samuel wrote this book, as the Hebrews say he did, or some other holy prophet or prophets, it mattereth not. *Regis epistolis acceptis*, saith Gregory, when a king sendeth his letters to his subjects, it is ridiculous for them to inquire with what pen he wrote them. God is the author of this book; and the argument of it we have in the second chapter, as also in **#Ps 106**. And whereas Vopiscus ^{a} saith, *Neminem historicorum non aliquid esse mentitum*; that all heathen historians have taken some liberty to lie; of this, and the rest of the sacred writings, we may safely say, as **#Re 22:6**, "These sayings are faithful and true"; they are also "profitable for doctrine, for reproof, for correction, for instruction in righteousness." ^{#2Ti 3:16}

^{a} *In Vita Aureliani*

Chapter 1

Ver. 1. **Now after the death of Joshua.**] The enemies haply might hope to hold their own, now that the lion was dead; as the loss of a valiant general is sometimes the ruin of a whole state; witness the Thebans, known by their calamities only, after the death of their renowned Epaminondas. But Israel, whilst they kept close to their covenant, might truly triumph and say, as in **#Isa 33:22**, "The Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us."

The children of Israel asked the Lord.] They had miscarried at Ai by not consulting first with God: so did afterwards David when he carted the ark, and Josiah when he went against Pharaoh Necho, king of Egypt. The heathens usually consulted their oracles before they waged war: and they called a sacrifice *Hostia*, because when they went against their enemies they offered it.

Ver. 2. **And the Lord said,**] viz., By the ministry of the high priest.

Judah shall go up.] A valiant, prudent, and hitherto a prosperous tribe, ever preferred according to #Ge 49:8, and with reference to Messiah the Prince, that Lion of this tribe.

Ver. 3. **And Judah said unto Simeon his brother.]** Both by race, place, and grace.

Come up with me.] Continue the old league, defensive and offensive, that is already betwixt us. See #Jos 12:14. Two is better than one, and a good neighbourhood no small happiness.

Ver. 4. **And they slew of them in Bezek.]** Saul's rendezvous. {#1Sa 11:8}

Ver. 5. **And they found Adonibezek.]** Who had pompously called himself Lord of Bezek, after the name of his city, seeking thereby to immortalise himself upon his possession; {see #Ge 4:17 Ps 49:11} but it proved otherwise, for he was found and ferreted out of his den, whither he had carried together no small spoil. {#Jud 1:7}

Ver. 6. **But Adonibezek fled.]** Excusing his flight, perhaps, as afterwards Demosthenes did. *Vir fugiens denuo pugnabit;* He that now fleeth, may fight another time.

And caught him.] *Fugere quidem hic tyrannus potuit, sed non effugere;* fly he might, but not escape, because divine vengeance pursued him for his cruelty. And the like befell Manasseh, Zedekiah, Muleasses (discovered by his perfumes), and many others.

And cut off his thumbs and his great toes.] So Tamerlane shackled Bajazet the great Turk whom he had taken in battle, and shut him up in an iron cage made like a grate, that he might be seen and derided of all men. He used him also on festival days as a footstool to tread upon when he mounted to horse, and at other times scornfully fed him like a dog with crumbs fallen from his table. All which Tamerlane did, not so much for hatred to the man, as to manifest the just judgment of God against the arrogant folly of the proud, saith the historian. {a}

{a} *Turk. Hist.*, 220.

Ver. 7. **And Adonibezek said.]** Perhaps he repented a little, as did afterwards Antiochus, Licinius, and other tyrants, who yet acknowledged that God's heavy hand was just upon them; but surely

a fame of ingenuity he hath gotten him, for confessing God's art of justicing in that most exact way of counter-passion or retaliation, such as did *Adamussim aequiparare, et in librili perpendere*, as Favorinus speaketh: {a} the scales were even: his cruelty in the one, his punishment in the other. This if he had thought on, and taken up in time, he might have haply redeemed his present sorrows and sufferings. Sethon king of Egypt

“ *Qui Pharios currus regum cervicibus egit,* ”

made his tributary kings draw his chariot by turns, till one time he espied one of those kings to look back earnestly on the wheel, and demanding the reason thereof, was answered by him, that with much comfort he beheld the lowest spokes turn uppermost by course. Whereupon, apprehending the moral, he left off that proud and barbarous custom. {b}

Having their thumbs and their great toes cut off.] That they might be disabled for fighting any more. The Latins call the thumb *pollex*, *ab eo quod pollet*, from its power and great usefulness. The Greeks call it *αντιχειρ*, that is, another hand. Further he might exercise this cruelty, *Ut suas victorias ostentaret, et animum exhilararet*; For a trophy of his victories, as did Sesostris or Sethon, forementioned; or to make himself sport, as Pope Clement V used Dandalus, the Venetian ambassador, whom he made to wallow under his table with dogs, that he might laugh at him. Man's heart, saith Mr Perkins, {c} is a palace of satanical pride: it is like unto the table of Adonibezek, at which he sat in a chair of state, and made others, even kings, to eat meat like dogs under his feet, with their thumbs cut off. Such a one is every man by nature: he lifteth up himself, saying, I am the man, and treadeth his brother underfoot, as nobody to him.

Gathered their meat under my table.] Meat they had then, though in a base way. This was better usage yet than our Richard II met with here in his own kingdom. For although his food was served in at Pomfret Castle, and set before him in the wonted princely manner, yet he was not suffered to taste or touch thereof, but was tantalised and starved to death. {d} So were the cruel Duke of Alva's prisoners, whom he told, that though he gave them quarter for their lives, yet

he never promised them food in prison to keep them alive. About the year 1159, Frederick I, Emperor, sent Guafalgus Duke of Milan prisoner into Germany, and for three days together held him under his table as a dog, and caused him to be whipped with a dog whip.

{e}

As I have done, so God hath requited me.] God loveth to retaliate, as were easy to instance. Phalaris was burnt in his own brasen bull:

“ *Neque enim lex iustior ulla est,
Quam necis artifices arte perire sua.* ”—Ovid.

Constantine the Emperor put out his uncle's eyes, and five years after had his own eyes put out by his own mother Irene. {f} Phocas, the traitor, had his arms, feet, and genitals cut off in like manner as himself had served his sovereign Mauricius. Archbishop Arundel and Stephen Gardiner were smitten in their tongues and famished, as they had silenced preachers, spoken swelling words against the professors of the truth, and brought a famine of the word. {g} Charles IX of France, author of the Parisian massacre, {h} and Felix, earl of Wartenburg, {i} who threatened to ride up to the spurs in the blood of the Lutherans, were stewed in their own broth, choked in their own blood: they had "blood given them to drink, for they were worthy." What wouldst thou have done with me, said Tamerlane to Bajazet, if it had been my fortune to have fallen into thy hands? I would, said Bajazet, have enclosed thee in a cage of iron, and so in triumph have carried thee up and down my kingdom: even so, said Tamerlane, shalt thou be served. {j}

And there he died,] viz., Of his wounds, little care being taken of his cure, because he was a proscribed person.

{a} Gell., lib. xx. cap. 1.

{b} Isaacson, *Chron.*, p. 61.

{c} Perk., *Of Man's Imagin.*

{d} Speed, p. 766.

{e} Naucler. Gen. xxix.

{f} Bucholc.

{g} *Act. and Mon.*

{h} *Annal. Gall.*

{i} *Flac. Illyr.*

{j} *Turk. Hist.*, p. 220.

Ver. 8. **Had taken it.**] As also Hebron and Debir, while Joshua was yet alive, {#Jos 10:42 15:63} which yet some hold to be there set down by way of anticipation.

Ver. 9. **Went down.**] Being heartened by their former successes, but especially by that sweet promise in #Jud 1:2.

Ver. 10. **And they slew Sheshai, &c.**] Those huge giants were slain by such as seemed but grasshoppers unto them. See #Jos 11:21,22.

Ver. 11-13, &c. See #Jos 15:15,16, &c., {See Trapp on "Jos 15:15"} {See Trapp on "Jos 15:16"} &c.

Ver. 16. **And the children of the Kenite.**] Elsewhere called Jethro, Hobab, Revel: his posterity followed the Israelites for religion's sake, into the promised land, leaving their own country—

“ *Omne sohm forti patria est.* ”—Ovid., *Fast.*

These Kenites dwelt in tents, and had no settled habitation, as a kind of Nomads or Cosmopolites. They held the same of the world that a certain philosopher did of Athens—viz., that it was a pleasant place to travel through, but not safe to dwell in.

Ver. 17. **And utterly destroyed it.**] So that this city was twice utterly ruined, and therefore called Horma, devoted to destruction.

“ *Roma diu titubans, variis erroribus acta*

Corruet, et mundi desinet esse caput. ”

Ver. 18. **Also Judah took Gaza with the coast thereof.**] But lost them again to the Philistines—

“ *Non minor est virtus, quam quaerere, parta tueri.* ”

Ver. 19. **Drive out the inhabitants of the mountain.**] Or, Possessed the mountain: for the same Hebrew word Jarash, signifies to possess and to dispossess.

But could not drive out.] Indeed, for want of faith: else they might have driven them out; *Si ex fide fortiter pugnassent*: to faith all things are feasible. Is not the same God, God of the valleys also, as

well as of the mountains? But as it is said that {#Mr 6:5} our Saviour "could do no mighty work"—that is, he would do no mighty work—"in his own country, because of their unbelief," so was it here.

Ver. 20. **And they gave Hebron.]** See #Jos 14:6,7. {See Trapp on "Jos 14:6"} {See Trapp on "Jos 14:7"}

Ver. 21. **And the children of Benjamin.]** See #Jos 15:63.

Ver. 22. **And the Lord was with them.]** "The Lord, mighty in battle."

Ver. 23. **Now the name of the city before was Luz,] i.e.,** An almond, or a filbert; perhaps from the plenty of such fruits there growing: like as Cerasus in Pontus had its name from cherries, Elaea from olives, &c.

Ver. 24. **And the spies saw a man come forth.]** Whether upon his ordinary business, or to fall to the enemy, is uncertain.

Ver. 25. **And when he showed them the entrance,] i.e.,** Where and how they might best take it.

But they let go the man and all his family.] Who if he did this out of true faith, as Rahab did, {#Jos 2} he is to be excused: but if for selfish ends and sinister respects, he is to be esteemed a traitor, and might have met with such reward as Metius Suffetius did, who was drawn in pieces with wild horses by Tullus Hostilius for his treachery. Or as John Justinian of Genua did, who let Mohammed the great Turk enter Constantinople upon promise to make him king. He made him so; but after three days put him to death. Or, lastly, as he that betrayed the Rhodes; for he had his promised wife and portion presented; but the Turk told him that he would not have a Christian to be his son-in-law; he must needs be a Moslem, that is, a believing Turk both within and without. And therefore he caused his baptized skin, as he called it, to be taken off, and him to be cast in a bed strowed with salt, that he might get a new skin, and so he should be his son-in-law. But the wicked wretch ended his life with shame and torment.

Ver. 26. **And built a city.]** Therefore it seemeth he was well rewarded, and not in counterfeit coin: as the Spaniard rewarded a countryman of ours who had betrayed a town to him in the Netherlands, saying that false money was good enough for so false a knave.

Ver. 27. See #Jos 17:11,12.

Ver. 28. **They put the Canaanites to tribute.]** When they could have cast them out: this they did out of covetousness, that root of all evil, neglecting the command of God to the contrary. Well might David pray, "Incline mine heart to thy testimonies, and not to covetousness." {#Ps 119:36} Sallust saith, *Ubi divitiae clarae habentur, ibi omnia bona vilia sunt, fides, probitas, pudor, pudicitia;* Where money is in price, there honesty and fidelity are easily parted with.

Chapter 2

Ver. 1. **And an angel of the Lord.]** Or, A messenger, as #Hag 1:13 Ec 5:6 Re 2:1 1Co 11:10. This was Phinehas, say the Rabbis some prophet, say others; or a created angel Diodeate will have it to be meant of the Son of God himself, who had before appeared to Joshua, as Captain of the Lord's hosts, at Gilgal, {#Jos 5:13} from whence also he is here said to have come up: *ascenderat*, Junius rendereth it, he had come up—viz., in the days of Joshua and the elders that survived him. Compare #Jos 2:6,11,12.

I will never break my covenant with you,] i.e., Unless you first break with me. If God shall be all-sufficient to us, we must be altogether his. {#So 2:16} His is a covenant of mercy, ours of obedience: but the rebellious, though covenanters, shall bear their iniquity, and know God's breach of promise. {#Nu 14:34}

Ver. 2. **Why have ye done this?]** Can you give any good reason? Nothing is more irrational than irreligion: and yet lust will so blear a man's eyes, as that he shall believe he hath reason to be mad, and that there is some sense in sinning. Never did any yet come to hell, but they had some pretence for coming thither. The flesh never wanteth excuses, even when she is most inexcusable and self-condemned.

Ver. 3. **As thorns in your sides.]** See #Jos 23:13.

Ver. 4. **The people lifted up their voice, and wept.]** Thus they were wrought upon by the word preached, even unto tears; as were likewise David, Josiah, Hezekiah, Magdalen, Peter. So these hearers of his "were pricked at heart," {#Ac 2:37} and Paul's at Ephesus wept sore. {#Ac 20:37} Few such to be seen in our congregations: some, as they say of witches, cannot weep. The enemy, when he hath stopt

the wells and stayed the watercourses of a town, hath good hope to take it. So hath Satan remorseless souls.

Ver. 5. **And they called the name of that place Bochim,**] *i.e.*, Weepers. As they had formerly filled God's bag with their sins; so now they help as fast to fill God's bottle with their tears. Their hearts were as so many Hadadrimmons. {#Zec 12:11}

“ Sic faciles motus mens generosa capit.”

And they sacrificed there unto the Lord.] In testimony of their faith in Christ's merits (for they mourned not desperately) and their thankfulness that God had sent them a preacher, and not an executioner, considering their deserts.

Ver. 6. **And when Joshua had let the people go.]** See #Jos 2:1; but Vatablus's note here is, that these things are here spoken by way of recapitulation; that the sum and argument of the whole book may be in this place set down together.

Ver. 7. **And the people served the Lord.]** So did the primitive Christians, {#Ac 2:41-47 26:7} with great intention of affection, whilst the apostles and their disciples were yet living. And so at the beginning of the Reformation; but now what a general chillness!

“ Heu, pietas ubi prisca? profana o tempora!”

All the days of Joshua.] Of so great concernment it is that there be good governors; since the many will be of their religion. When George, Duke of Saxony, declared against Luther, his subjects were almost all of them Papists; as when Henry succeeded George, all on the sudden they became Lutherans. So when the Palatinate was lost to the Spaniard, people fell to Popery as fast as leaves in autumn; the most are of King Harry's religion.

Ver. 8. **Being a hundred and ten years old.]** Which was also good Joseph's age when he died.

Ver. 9. **And they buried him.]** Burial is a mercy, whatever the Cynics held to the contrary: and places of burial are to be kept decent, in token that we expect a resurrection.

In Timnathheres.] That is, The picture of the sun which was there worshipped. In detestation whereof, it may seem, the name was altered by transposition of letters in Timnathserah.

Ver. 10. **And there arose another generation.]** Things grow worse for most part, every age than other:—

“ *Aeras parentum peior avis tulit*

Nos nequiores, mox datura

Progeniem vitiosorem.”—*Hor.* {a}

Which knew not the Lord,] i.e., Knew him not effectually and experimentally. As our Saviour knew no sin—that is, he did none;

so

men know not the Lord to any purpose, that obey him not; Eli’s sons,

for instance.

{a} Od. vi. lib. iii.

Ver. 11. **And served Baalim,] i.e.,** Lords. Hence Hannibal, Asdrubal, &c., of old; as now among the Turks, Beglerbeg, Scanderbeg, that is, Lord Alexander. Their idols they called their lords or protectors; and so the devil became their good lord, as they say: for he is εἰδωλοχαρης, the author of idolatry, that evil as it is here called κατ’αντονομασιαν.

Ver. 12. **And they forsook.]** By a detestable apostasy: such as heaven and earth had cause to be ashamed of. {#Jer 2:12,13} There is a commendable apostasy, *sc.*, when men fall off from a false religion to that which is true. Thus the Papists called Luther, as they do all of us, an apostate. *Confitur se esse apostatam sed beatum et sanctum, qui fidem diabolo datam non servavit;* he confessed himself an apostate, but a holy and blessed apostate; one that had fallen off from the devil; and should therefore have been sainted rather than stigmatised.

Ver. 13. **And served Baal and Ashtaroth,] i.e.,** He-gods and she-gods of all sorts, closing up their orisons with, *Diique, deaque, omnes,* as Servius telleth us. {a} From this word Ashtaroth seemeth to come the Greek word ἀστηρ, and the Latin *astrum,* a star: as Saturn, Jupiter, Luna, Pallas, &c., came from the Hebrew.

{a} *In Georg.*, lib. i.

Ver. 14. **And he delivered them.**] The next effect of wrath is revenge, both improperly attributed to God. "Fury is not in me." {#*Isa* 27:4}

He sold them into the hands.] {a} He renounced his right in them, as it were, casting off all further care of them, and then they must needs do full ill.

{a} *In Georg.*, lib. i.

Ver. 15. **As the Lord had said, and as the Lord had sworn.**] But they would never believe till they felt, as holding all to be spoken *in terrorem* only to frighten silly people, or putting off all with a "God forbid," as those in #*Lu* 20:16; but execution followeth commination, unless repentance interpose and take up the quarrel.

And they were greatly distressed.] See #*Zep* 3:5. {See *Trapp on "Zep 3:5"*}

Ver. 16. **Nevertheless the Lord.**] Here we have an epitome of the whole book, showing the circle that God goeth in with his. See #*Ps* 30:5,7, &c., {See *Trapp on "Ps 30:5"*} {See *Trapp on "Ps 30:7"*}

Raised up judges.] Ordinary men, but extraordinarily qualified. God gifteth those whom he sendeth.

Ver. 17. **But they went a whoring.**] Carried on by a spirit of fornication, a strong inclination, a vehement impetus to whoredom; so that they care not how they waste all upon it, and will not be reclaimed: so idolaters.

They turned quickly out of the way.] See #*Ga* 1:6, with the note.

Which their fathers walked in.] Grace is not hereditary. Good progenitors may have a degenerate and unregenerate offspring.

Ver. 18. **For it repented the Lord.**] This was *Mutatio rei, non Dei; effectus, non affectus; facti, non consilii*.

Ver. 19. **More than their fathers.**] See on #*Jud* 2:10, and observe the danger of relapse in religion. See #*Mt* 12:43.

Nor from their stubborn way.] *Heb.*, Hard, rough way; such are all the ways of wickedness: whereas God's ways are plain and pleasant. {#Pr 3:17,23} Christ's yoke is easy, and his burden light. {#Mt 11:29}

Ver. 20. **And the anger of the Lord was hot.]** He is not made all of mercy, as some dream, but can be angry: and "who knoweth the power of his wrath?" {#Ps 90:11} It is such as men can neither avoid nor abide.

Ver. 21. **I also will not, J sc.,** Unless they repent: for, *Ideo minatur Deus ut non puniat;* Repentance disarmeth God's indignation. Let him but see that rainbow appearing in our hearts, and he will take up immediately.

Ver. 22. **That through them I may prove Israel.]** But whenas upon trial he found them to be no better than "reprobate silver," {#Jer 6:30} those nations served no longer for trials, but for scourges, and instruments of revenge.

Ver. 23. **Therefore the Lord left those nations.]** Those mentioned in the beginning of the next chapter.

Chapter 3

Ver. 1. **Which the Lord left, to prove.]** God proveth us by afflictions, *Non ut ipse sciat, sed ut scire nos faciat,* not to better his own knowledge, but ours, saith Augustine. See #Jud 2:22.

Ver. 2. **Might know, to teach them war.]** At their own costs and to their damage, say some, that they might experiment what an evil and bitter thing war is; called therefore "evil" by an *antonomasia* {#Isa 45:7} Others sense it thus; Those nations were left, that Israel might not rust through long rest, but have occasion to train up their children in martial discipline. *Marcet sine adversario virtus.* Slay them not, lest my people forget. Scipio persuaded his Romans not to ruin Carthage, lest their youth should lack exercise and grow wanton with too much ease.

Ver. 3. **Five lords of the Philistines.]** Three of them had been subdued; {#Jud 1:18} but were now lost again.

Ver. 4. **And they were to prove.]** See #Jud 3:1.

Ver. 5. **Canaanites, Hittites, and Amorites.]** No mention of the Girgasites: perhaps they were extinct, or gone into other parts for security.

Ver. 6. **And served their gods.]** See #Ne 13:26. {See Trapp on "Ne 13:26"}

Ver. 7. **And served Baalim and the groves.**] That is, In the groves. The devil purposely chose those dark places, called *Luci quia minime lucent*, that his Tenebriones, children of darkness, might there more closely commit their deeds of darkness. *Nos pudore pulso*, said those worshippers of Priapus or Baalpeor, We cannot better please our god, than by banishing modesty.

Ver. 8. **Into the hand of Chusanrishathaim.**] *Chusan impii*, the Chaldee rendereth it; that is, Chusan the wicked. *Gaudent tyranni horrendis nominibus*, saith Lavater here, *quae vel ipso sono homines terrere possint*. Tyrants delight in terrible names and titles, as Attila, the Hun, who would needs be styled *Ira Dei et orbis vastitas*, the wrath of God, and waster of the world.

Eight years.] According to the time, saith Hugo and Lyra, that they had served idols.

Ver. 9. **And the Lord raised up a deliverer.**] Heb., A saviour. A word so emphatical, that other tongues can hardly find a fit word to express it, as Cicero observeth of the Greek word σωτηρ.

Ver. 10. **And the Spirit of the Lord came upon him.**] Calling him to the work, and by heroic virtues fitting him for it, and then mightily working upon his spirit to undertake it.

Ver. 11. **And the land had rest forty years,**] *sc.*, From the death of Joshua to the death of Othniel, and the eight years of servitude under the Syrians being taken in, as it may be gathered from **#1Ki 6:1**.

Ver. 12. **And the children of Israel did evil, &c.**] *Hoc est, rem non gratam Deo qui cuncta intuetur*, saith Vatablus: they did that which was offensive to the eyes of his glory. Neither ministry, nor miracle, nor misery, nor mercy could mollify their hard hearts, or contain them within the bounds of obedience.

And the Lord strengthened Eglon.] It is God who strengtheneth or weakeneth the arm of either party. *{#Eze 30:24}*

Ver. 13. **And possessed the city of palm trees.**] A poor city now, but there, belike, he had built some forts and earthworks; namely at Jericho, famous for palm trees, as Justin also testifieth.

Ver. 14. **Served Eylon...eighteen years.**] Eight years they served Chusanrishathaim, *{#Jud 3:8}* now Eglon eighteen, and afterwards Jabin twenty. With the froward God will wrestle; *{#Ps 18:20}* neither will God give to much punishing, till men do sinning; but punish

them seven times more; {#Le 26:28} for is it fit that he should lay down the bucklers first, and not get the better of them?

Ver. 15. **A Benjamite, a man left-handed.**] *Scaeva fuit*, and no less valiant than that Roman Scaeva, a soldier of Caesar's, who at the siege of Dyrrachium so long alone resisted Pompey's army till he had two hundred and twenty darts sticking in his shield,

“ *Densam portans in pectore sylvam.* ”—*Lucan.*

And no less famous in his way was Mr William Perkins, lame of his right hand, as Ehud, but yet so as that with a left-handed pen he stabbed the Eglon of Rome to the heart. Of him one writeth thus:—

“ *Dextera quantumvis fuerit tibi manca, docendi*

Pollebas mira dexteritate tamen. ”

Ver. 16. **Upon his right thigh.**] As more convenient for him that was left handed; as those that are right handed used always to wear their weapons on the left side. Hence among the Turks for place the left hand is held uppermost, for a soldier: because it giveth a man possession of his companion's sword. {a}

{a} Sir H. Blunt's *Voy. into Lev.*

Ver. 17. **And Eglon was a very fat man.**] And so the better mark for Ehud, and less able to resist. His soldiers also were fat men, and stewed in their own broth. {#Jud 3:29}

Ver. 18. **He sent away the people that bare the present.**] It was therefore no small present, the more to ingratiate. But he sent away the men that bare it, that he might the better accomplish his design, and have the less to care for.

Ver. 19. **From the quarries that were by Gilgal.**] Or, Graven images; stone statues set up there to be worshipped, and haply to vex the Israelites, or to entice them to idolatry: at the sight whereof, saith Fetus, Ehud's zeal so wrought with him, that he returned and killed the king. Or haply, saith another expositor, he made a show as if he had been at Gilgal to worship before the king's idols set up there, and something touching the king revealed unto him that he might the better get an opportunity of being alone with him.

Keep silence,] viz., Till I have cleared the room of company. Kings are seldom without suitors and parasites; yet they have their retiring rooms, as here Eglon had a summer parlour for himself alone.

Ver. 20. **I have a message from God unto thee.**] Or, From the gods, for the word is plural; thy gods at Gilgal: but Elohim is commonly used for the true God. This message was his dagger. Not only the vocal admonitions of God, but also the real judgments are his errands to the world.

And he arose out of his seat.] To show his respect to the divine majesty: this he did though a heathen, a king, a fat and unwieldy man. It is a witty note that one ^{a} here maketh: Eglon that had risen up in arms against God's people, now riseth up in reverence to his name. God would have liked well to have had less of his courtesy and more of his obedience.

^{a} Bishop Hall.

Ver. 21. **And thrust it into his belly.**] This he did by an extraordinary call from God; ^{#Jud 3:15} and therefore this example was traitorously misapplied to Ravillas, that desperate assassin, who murdered the French king by the instigation of the Jesuits, and defended it when he had done. Our own chronicles ^{a} tell us of one Birchet in Queen Elizabeth's reign, who by the example of Ehud, thought he might lawfully have killed a great personage in this kingdom, whom he took to be God's enemy. Upon the same account he wounded Hawkins, and slew his keeper. The Janizaries have learned of the Jesuits the art of king killing: but to preserve him from harm by strangers, they allow none to come into the presence of the grand signior, but first they search him that he have no weapon; and so clasping him by the arms under colour of doing him honour, dissemblingly bereave him of the use of his hands, lest he should offer him any violence. ^{b}

And thrust it into his belly.] Eglon stabbed into the guts, finds his bane the same way with his sin. It was good counsel that one gave Henry IV of France, after that he had been first stabbed in the mouth and lost a tooth only, to take heed he denied not God with his heart, as he had already done with his mouth where now he was wounded, lest the next stab were to the heart, as indeed it proved.

{a} Camden's *Elisab*, 174.

{b} *Turk. Hist.*

Ver. 22. **And the dirt came out.**] Which was a sign of death. And here Ehud was a type of Christ, in that he alone slew Eglon, as Christ alone doth all our enemies.

Ver. 23. **And Ehud went forth through the porch.**] Or, Gallery, or guard chamber, with a composed countenance and good courage proceeding from a good conscience, so that the courtiers had no suspicion of him.

Ver. 24. **Surely he covereth his feet.**] Or, He doth his easement, as Saul did in the cave. {#*ISa* 24:3} The Scripture thus cleanly expressing foul things, teacheth us to beware of barbarology, and not to use broad language as the Cynics did, *Atque sic committere in bonos mores.*

Ver. 25. **And they tarried till they were ashamed,**] viz., Of their long staying, and not looking after their lord.

And, behold, their lord was fallen down dead.]

“ *Ad generum Cereris sine caede et sanguine pauci*

Descendunt reges, et sicca morte tyranni. ”

God, when he hath chastised his children, doth many times cast the rod into the fire: witness the persecutors in all ages, many of whom came to untimely ends. Most of the Caesars, till Constantine, got nothing by their adoption or designation, nisi ut citius interficerentur, but to be the sooner slain.

Ver. 26. **And Ehud escaped while they tarried.**] So did Montgomery, Carnutensis, and other prime Protestants in the massacre of Paris, when lodging in the suburbs, and hearing the tumult within the city, though at first they could not tell what to make of it, yet afterwards they fled with all speed before the Duke of Guise, when his cut-throats came, who pursued a great way, but could not overtake them, God, by his providence, so ordering that, when the city gates were to be opened, the right keys could not presently be found. {a}

{a} *Epitome Hist. Gallic.*, 148.

Ver. 27. **He blew a trumpet in the mountain of Ephraim.**] He gave the alarm to those valiant and warlike men, such as are for most part your mountaineers; and while the Moabites were all on a hurry about their king's death, he taketh his opportunity, which, as in all things else, so especially in military matters, is much to be observed, and hastily apprehended, since it is headlong, and once past, irrecoverable.

Ver. 28. **And he said unto them, Follow after me.**] This was captain-like spoken. Caesar never said to his soldiers, *Ite*, Go ye, but *Venite*, Come along: I will lead you, neither shall ye go farther than ye have me before you. Hannibal was wont to be first in the battle, and last out. {a}

{a} *Princeps proelium inibat: ultimus conserto proelio excedebat.* -Liv.

Ver. 29. **All lusty.**] *Heb.*, Fat and succulent. Tremellius rendereth it, Opulent, wealthy. These were those Lurdaines or Lord-Danes, that did eat of the fat and drink of the sweet, while the poor Israelites, their vassals, were forced to take hard on.

And there escaped not a man.] *Ne ignifer quidem relictus est.*

Ver. 30. **And the land had rest fourscore years.**] That is, To the end of fourscore years, reckoning from the death of Othniel.

Ver. 31. **And after him was Shamgar.**] Who if he were not Judex, yet surely he was Vindex, renowned for this one thing only, that he slew so many of the enemy with so mean a weapon. Samson did the like with the jaw bone of an ass. What cannot the Lord do when his will is that his people shall be helped with a little help, {#Da 11:34} that through weaker means they may see God's greater strength

Chapter 4

Ver. 1. **And the children of Israel again did evil.**] After fourscore years of peace and rest. {#Jud 3:30} The sedentary life is most subject to diseases: standing waters soon putrify. It is hard and happy not to grow worse with liberty.

Ver. 2. **And the Lord sold them.**] As #Jud 2:14. It must not be troublesome to us to hear the same things often: *Verba toties repetita viva sunt, vera sunt, sans sunt, plana sunt*, saith Augustine.

Into the hand of Jabin.] Whose father or grandfather, of the same name, Joshua had slain, and burnt his city. {#Jos 11:1,11} He therefore, on revenge, having got now the better of the Israelites, oppressed them most grievously for twenty years together, using them like beasts which are bought and sold to carry burdens, as Ferus noteth.

Which dwelt in Harosheth of the Gentiles.] Or, In the wood of the nations, {a} as some render it; that is, of the remaining Canaanites, who had hither betaken themselves for safety and conveniency of issuing forth against the enemy.

{a} *In loco sylvatico.* Jun.

Ver. 3. **He mightily oppressed the children of Israel.]** See #Jud 4:2. In the Canaanites the same wickedness prospereth that is punished in Israel. Our very profession hurteth us, if we be not innocent.

Ver. 4. **The wife of Lapidoth.]** Or, A woman of Lapidoth, {a} or a woman of lights, -so some render it, taking the word appellatively, -so called either because *concinnabat ellychnia*, she made lights for the sanctuary; {b} or because she was full of heavenly lights, by the Spirit. {c}

{a} Lapidothana.

{b} Tremel.

{c} Vatab.

Ver. 5. **And she dwelt under the palm tree of Deborah.]** Or, She sat under the palm tree, as the Septuagint and Vulgate render it. The kings of Persia sat under a golden plane tree, or under a vine of gold, that had bunches of smaragdes and other precious stones, when they sat in judgment {a}

“ *O curas hominum! o quantum est in rebus inane!*”

{a} Athenaeus, lib. xii.

Ver. 6. **And she sent and called Barak.]** She sent; not went: for, (1.) She was a judge in Israel, and of great authority; (2.) It is not fit for women to wander up and down. Ambrose saith Barak was her son, others her husband, but neither is likely.

Ten thousand men of the children of Naphtali.] In which tribe Hazor stood; and therefore their oppression was the greater. But ten thousand were but a few to go against so potent an enemy. {a} God can save with a little help. {#Da 11:34}

{a} *Mashac, est occulto impetu aliquem impellere quo velis.*

Ver. 7. And I will draw unto thee...Sisera.] *Verbis pelliciam,* I will persuade, I will incline his heart.

“*Ducunt volentem fata, nolentem trahunt.*”

Ver. 8. If thou wilt go with me.] He is famous for his faith, {#Heb 11:32,33} and yet here he showeth some unbelief. Let us be faithful in weakness, though but weak in faith, and pray, "Lord, I believe; help thou mine unbelief" Albeit in some respects it was not amiss for Barak to desire Deborah's company, viz., to advise him and pray for him, as being a prophetess. Neither fearful nor rash. *Neque timide, neque temere,* should be the soldier's motto.

Ver. 9. Shall not be for thine honour.] Because a weak woman shall share with thee therein. Although in some women, such as were Deborah, Jael, Artemisia, Zenobia, Blandina, Queen Elizabeth, besides their sex there was nothing womanlike, or weak.

Ver. 10. And he went up with ten thousand men at his feet.] They followed him *κατα παδας*, in due order, and, as it were, treading in his steps. {See Trapp on "Jud 4:6"}

Ver. 11. Had severed himself from the Kenites.] Who dwelt in the wilderness of Judah. {#Jud 1:16} Why he severed himself is not expressed; perhaps for better pasture's sake, or it may be for conveniency of contemplation; for it is said in the next words, that he pitched his tent into the plain—or oak, or grove, as the Septuagint and others render it—of Zaanam. Bernard confessed of himself, that what knowledge of the Scriptures he had attained unto, he had got it in the woods and fields by meditation and prayer, *Nullos se aliquando magistros habuisse nisi quercus et fagos,* but the oaks and beech trees.

Ver. 12. And they showed Sisera.] It was brought unto him either by public rumour,

“*Sine vano publica fama,*”

or else by intelligencers employed for the purpose: *Habent enim Principes suos coricaeos*. Mount Tabor also was a high hill, and not far from him.

Ver. 13. **Unto the river of Kishon.**] "That ancient river," {#Jud 5:21} famous afterwards for the slaughter of the Baalites there. {#1Ki 18:40}

Ver. 14. **Is not the Lord gone out before thee?**] As general of the army: yea, he alone is a whole army of men, van and rear both. {#Isa 52:12}

Ver. 15. **And the Lord discomfited Sisera.**] Or, Terrified, as the vulgar Latin hath it, perhaps by thunder and hailstones, as #**Jos 10:10 1Sa 7:10**, where the same Hebrew word is used; or else by some hurry noise made in the air by the angels, as #**2Ki 6:15-18**; but something was certainly done from heaven, {#Jud 5:20} wherewith the Canaanites were so frightened, that many of them ran into the river Kishon and there perished. {#Jud 5:21} So the winds fought for Theodosius in that famous battle against Maximus. {a} Hence Claudian, a heathen, cried out of him—

“ *O nimium dilecte Deo, cui militat aether;
Et coniurati veniunt ad classica venti* ”

{a} Aug., *De Civ. Dei*, lib. v. cap. 26.

Ver. 16. **There was not a man left.**] Heb., Unto one. *Ne ignifer quidem relictus est*, as the Latin proverb hath it, {a} scarce one left to bring the sad news of a *παναλεθρία*.

“ *Desinat elatis quisquam confidere rebus:
Magna repente ruunt, summa cadunt subito.* ”

{a} Claudian.

Ver. 17. **For there was peace,**] *i.e.*, *Non erant simultates aut bella inter illos*, {a} there was no open hostility: or if there were a league, the Emperor of the world, saith Ferus, had now disannulled it, as having proscribed Sisera, and declared that he should be destroyed, and that by a woman.

{a} Jun.

Ver. 18. **Turn in, my lord, turn in to me.]** Fair words make fools fain: *Vide cui fidas*. Jael is commended by Deborah for what she did. {#Jud 5:24}

“*Dolus an virtus, quis in hoste requirat?*”

She covered him with a mantle.] *Stragula villosa*, with a rug or blanket, to get him the sooner asleep.

Ver. 19. **And she opened a bottle of milk.]** *Ut esset potus suavior, et induceret illi somnum*, saith Vatablus; that she might mend his liquor, and make him sleep; as it is the nature of milk, when drunk largely by them that are hot, to render them sleepy.

Ver. 20. **That thou shalt say, No.]** An officious lie is held a peccadillo; but God’s children are such as will not lie. {#Isa 63:8 Zep 3:13} Jael made him no promise to do as he desired, but said within herself, likely, as that good woman in Jerome did, *Ideo mentiri nolo, ne peccem*, I will do anything sooner than lie: for that were to sin against God.

Ver. 21. **Took a nail of the tent.]** Which was long and strong enough for her purpose to pierce his skull, and to fasten him to the ground.

And smote the nail into his temples.] Lo, there lay this proud worms’ meat sprawling, with his head fastened to the ground, as if it had been now listening what was become of the soul. In #Eze 32:27, it is said, that such as cause terror in the land of the living, are tumbled together into hell.

For he was fast asleep and weary.] Fright, and flight, and grief, and perhaps long watching, had cast him into a deep sleep: which made way to that *somnus ferreus*, as the poets call death.

Ver. 22. **Sisera lay dead.]** By the hand of woman, which those warriors take for no small disgrace. {#Jud 9:54} Heber was perhaps in the army of the Israelites. We read of a brave Hungarian woman whose courage far exceeded the weakness of her sex: for at the siege of Buda, she thrusting in amongst the soldiers upon the top of the fort, with a great scythe in her hand, at one blow struck off two of the Turks’ heads, as they were climbing up the rampart. {a}

{a} *Turk. Hist.*, 741.

Ver. 23. **So God subdued on that day Jabin.**] By the death of his general and destruction of his forces. See **#Jud 4:16**.

Ver. 24. **Until they had destroyed Jabin.**] So let all thine enemies perish, O Lord. Read the Church's prayer, **#Ps 83:9,10**; -"Do unto them as to Sisera, as to Jabin, at the brook of Kison: which perished at Endor: they became as dung for the earth."

Chapter 5

Ver. 1. **Then sang Deborah and Barak.**] Like as before had done Moses and Miriam in **#Ex 15:1-21**, which chapter and this are by one called monumental chapters. Deborah was a poetess as well as a prophetess, learned, eloquent, industrious, far beyond Sappho or Procatia, who was called Musa Lyrica, and five various times got the better of Pindarus in versifying. {a}

On that day.] While the deliverance was fresh and their hearts well affected. So did Jehoshaphat and his army at Berachah. {#2Ch 20:26} So did Hezekiah newly recovered. {#Isa 38:9,22} So did Zacharias so soon as his mouth was opened. {#Lu 1:64} If this be not done speedily, benefits will soon wax stale, and putrify as fish. No part of the thank offering might be kept unspent till the third day. God loveth a cheerful giver. "Praise waiteth for thee, O God, in Zion." {#Ps 65:1}

{a} Suidas.

Ver. 2. **When the people willingly offered themselves.**] As **#Jud 4:10**. Barak had no power to press them, but did only persuade with them, as the word Mashar there importeth. He gave goodly words, as being of the tribe of Naphtali, {see **#Ge 49:21**} and prevailed, God working their hearts thereunto, who is therefore worthily praised. All his people are volunteers, {#Ps 110:3} he draweth them and they follow him. {#So 1:4}

Ver. 3. **Hear, O ye kings.**] Hear and give ear, be not proud, cast down your crowns, and give glory to God. The altar of incense was compassed about with a crown of pure gold, {#Le 3} to show that gratitude is a rich and royal virtue, best beseeming the best princes.

Ver. 4. **Lord, when thou wentest out of Seir.**] When thou marchedst before thy people through the wilderness. Thus this good woman recogniseth mercies long since received, that she may the

better praise God for the present deliverance. A worthy pattern for us to imitate, with whom, as with children, eaten bread is soon forgotten. It is good to begin our thanksgivings high enough: and as shopkeepers, by turning over their books to look up one debt, take notice of many more: so should it be with us in revising and celebrating God's favours.

Ver. 5. **The mountains melted from before the Lord.**] Heb., Flowed.

“*Ruunt de montibus amnes.*”

There was a general concussion, and the nations were all affrighted. See #Ps 68:15,16 Jos 5:1.

Ver. 6. **In the days of Shamgar.**] From the death of Ehud until this conflict with Jabin: for though Shamgur did worthily, -especially if without help of others he slew at one time six hundred of the enemy with an ox goad, Scanderbeg is said to have slain eight hundred Turks at several times with his own hands, some say three thousand, -and though Jael, a woman of a public spirit, and active beyond her sex, did her utmost; yet the times were very troublesome, "neither was there any peace to him that went out, or to him that came in, but great vexations"; {#2Ch 15:5} and no free commerce, or safe abode in any village, but

“*Luctus ubique, metus, et plurima morris imago.*”

Thus the dangers bypast are fitly recounted, that the present freedom may be the better prized. The miseries also of war, especially civil, when

“*vi geritur res,*”

are lively described, an evil so great as no words, how wide soever, are able to express. See #La 1:4 4:18.

Ver. 7. **The inhabitants of the villages ceased.**] As now they do in Hungary, where the Turk wasteth at pleasure. They want but another Hunniades at the heels of them, who fought five times upon one day with the Turks, and five times foiled and put them to flight: and at

that famous battle of Vascape, with fifteen thousand soldiers, he overthrew Abedin Bassa with fourscore thousand fighting men.

Until that I Deborah arose.] This she speaketh not as vaunting of herself, but to the glory of God, who had made use of her as his unworthy instrument to excite Barak to this expedition.

That I arose a mother in Israel.] A mater patrioe, a governess and protectress: such as was our English Deborah, Queen Elizabeth, whose usual saying was that she could believe nothing of her people that parents would not believe of their children. {a}

{a} Camden's *Elisab.*, 205.

Ver. 8. They chose new gods.] τα καινα κευα: *Nihil mihi antiquius, id est potius:* We should set a jealous eye upon novelties, and say, The old is better. Idolatry is ancient, but not in comparison of God's true worship. The serpent's grammar first taught men to decline God plurally, *Eritis sicut Dii*, ye shall be as gods, saith Damianus.

Then was war in the gates.] *Hannibal ad portas;* the enemy came up to their very gates, disarming and disabling them for their own defence. Rome, since it became Antichristian, was never besieged, but it was taken. Idolatry is a land desolating sin.

Ver. 9. My heart is toward the governors of Israel.] Heb., Those in whom was the legislative power, that they should lay by their parliament robes and gird on their swords to fight against the common enemy: that these he goats should go before the flocks, {#*Jer 50:8*} this got them a great deal of love and honour.

Ver. 10. Speak, ye that ride on white asses.] Ye nobles and circuit judges; ye merchants and marketmen, that while durst not be seen abroad for Tories and cut throats, speak out God's worthy praises for the re-enjoyment of your pristine privileges, that your *Malvoy* is now become a *Salvoy*.

Ver. 11. In the places of drawing water.] The water bearers that erst could not draw water, but with the hazard of their lives or liberties, are now freed of that fear.

There shall they rehearse the righteous acts of the Lord.] Not sing filthy songs and ballads, the scurf of scald heads, as one cailleth

them, but spiritual songs to God's glory, and their mutual edification. In the primitive times, happy was he counted who could sing *aliquid Davidicum*, something of David's ditties. Tatianus telleth us that the boys and girls, as they sat at their work, were wont to speak of God's word. And Nicephorus writeth, that the Christians, even as they travelled and journeyed, were wont to sing psalms of praise to God. {a}

Then shall the people of the Lord go down to the gates.] Where was wont to be war, {#Jud 5:8} but no law and judgment. *Inter arma silent leges.* the noise of wars drowneth the voice of laws, {#La 2:9} the law is no more.

{a} *Eccles. Hist.* lib. iii., cap. 37.

Ver. 12. **Awake, awake, Deborah: awake, awake.]** As the cock clapping first his own sides awakeneth himself, and then calleth up others; so doth Deborah here, and finding haply some indisposition to this duty of praising God, she setteth the thorn to the breast, with the nightingale. Her good soul was unsatisfiable; and, like an earthly angel, she sings perpetual hallelujahs, stirring up others to do the like.

Ver. 13. **Then he made him that remaineth,**] i.e., Once he made the relics of the Canaanites to rule over the nobles of Israel; but now the Lord hath made me or my people to have dominion over those mighties. Or rather thus, Then he made the residue of Israel to prevail over their oppressors. The Lord made me, a weak woman, to get the better of those nobles and high officials.

Ver. 14. **Out of Ephraim was there a root {a} of them.]** Deborah, an Ephraimite, was the root and rise of this expedition against the Canaanites, and the Amalakites their auxiliaries.

After thee, Benjamin,] i.e., After thee, O Ephraim, came Benjamin.

Out of Maehir,] i.e., Out of that half tribe of Manasseh which dwelt within Canaan: for the other half tribe beyond Jordan are afterwards, under the name of Gilead, blamed for their backwardness {#Jud 5:17}

That handle the pen of the writer.] Scribes and scholars took up arms to help the Lord against the mighty.

{a} By "root" some understand Joshua, and others the tribes of Judah and Simeon.

Ver. 15. For the divisions of Reuben.] Who deserted their brethren in this war, there were great thoughts of heart, that is, great heart burnings and inward turmoil of discontent against them: they were very ill thought of, and hardly censured. Others, reading the words thus, In the divisions of Reuben, make this the sense, That the Reubenites are so divided among themselves, and cannot agree upon it to help their brethren against the common enemy; the true cause is their pride and haughtiness of spirit. The truth is, pride is a dividing distemper. Gouty swollen legs keep at a distance. Bladders blown up with wind spurt else from another, they will not close; but if you prick them, you may pack a thousand in a little room. {a}

{a} Burr's *Heart Divisions*.

Ver. 16. Why abodest thou among the sheepfolds?] Minding only thine own wealth and ease. Of the Portuguese it is said, that they are ready to obey any, so they may be rich. The Spaniards, while their lords, were wont to say of them, that they were *Pocos y locos*, few and foolish. These Reubenites were neither few, but a numerous tribe, nor fools, in their own opinion at least, but of deep reach for their own private ends. Howbeit here they are sharply reprov'd for their selfishness and baseness of spirit: for that they were *toti in se*, like the snail, still within doors at home, dressing up their own cabins when the whole ship was in danger of being cast away.

For the divisions of Reuben.] See on #Jud 5:15.

There were great searchings of heart.] Much musing what should be the matter that Reuben was so insensible.

Ver. 17. Gilead abode beyond Jordan,] i.e., Gad and the other half tribe of Manasseh, the degenerate offspring of valiant Machir.

And why did Dan remain in ships? &c.] All these are worthily shamed and shent'd, though they were not without some sorry pleas and pretences. The labouring Church must be some way helped, if it

be but by our prayers: *precando saepe plus efficitur quam praeliando*. Great is the power of prayer.

Ver. 18. **That jeoparded their lives.**] Or, Devoted, exposed; and are therefore worthily renowned and never enough commended. They that "do worthily in Ephrata," shall be "famous in Bethlehem." {#Ru 4:11} What a name hath Seanderbeg, Hunniades, Zisca, the Black Prince, who was so called, not of his colour, but of his dreaded acts in battle! {a}

{a} Speed.

Ver. 19. **The kings came and fought.**] They could combine, but so could not the Israelites. What a shame is it that the great Turk should be heard to say, that he sooner expected that his fingers should be all of one length than that the Christian princes should be all of one mind against him their common enemy.

They took no gain of money.] *Desiderabile argentum non acceperunt*, they served freely without pay, out of their love to the cause, and hopes of making themselves great gainers by the spoils of the Israelites. So George Fransperg, a general in the imperial army, under the conduct of Charles Bourbon, that sacked Rome in the time of Pope Clement VII, carried into Italy thirteen thousand soldiers of Germany, almost all Lutherans, with no other pay but of one crown apiece of his own goods, and a promise to lead them to Rome, where he would hang the Pope, and give them the spoil of the city. {a}

{a} *Hist. of Council of Trent*, 43.

Ver. 20. **They fought from heaven.**] Where the Lord of hosts hath his *Magnleh cheloth*, his upper forces, say the Rabbins, as on earth he hath his *Matteh cheloth*, his lower forces ready prest. And sins unpardoned can soon raise the *posse comitatus*, all the armies of God against men.

The stars in their courses.] Like soldiers that observed both rank and file.

Fought against Sisera, / *s.c.*, By their extraordinary influences stirring up storms and tempests. See Joseph. "Antiq.," lib. v.

Ver. 21. **The river of Kishon swept them away.**] For fear they ran into this river and there perished; which yet I, a weak woman, have manfully passed over on foot, without such danger: so Vatablus senseth the text, which he thus readeth, O my soul, thou hast trodden (that river) valiantly.

Ver. 22. **Then were the horse hoofs broken,**] viz., With hasty flight; as afterwards it fell out at the battle of Spurs—so the battle of Terwin was called, where Henry VIII routed the French. {a}

{a} Paul. Jov.

Ver. 23. **Curse ye Meroz.**] So effectual was this curse, that, as the fig tree cursed by our Saviour withered immediately, so this city Meroz now liveth only by fame, there being no mention of it elsewhere in Scripture, in Jerome, Adrichomius, or any other. Neutrality is most odious to Jesus Christ, the angel here mentioned. Solon made a law that none should stand neutral.

Ver. 24. **Above women in the tent.**] A fit place for women to be found in, but not for the men of Meroz; they should have been active in the field against the Church's enemies, as she was in her tent. Others that were more remote are blamed: but they are bitterly cursed, and that by the authority of the angel.

Ver. 25. **She gave him milk.**] See #Jud 4:19.

Butter in a lordly dish.] Butter to eat, as well as milk to drink. Such are the murdering morsels of sin, εχθρων αδωρα δωρα και ιωκ ονησιμα: the giftless gifts of Satan.

Ver. 26. **She smote off his head.**] Sept., She bored through, or pierced his head; as Ulysses perforated Polyphemus's eye.

Ver. 27. **At her feet he bowed, he fell.**] He was soon despatched, and could never tell who hurt him. There now lies the greatness of Sisera: he that had vaunted of his iron chariots, is slain by a woman with one nail of iron.

There he fell down dead.] *Heb.*, Destroyed; dead as a door nail, as we say, ταλαιπωρος, miserable, as the Septuagint renders it. Thrice he essayed to rise, but bowed down thrice, and fell again. So did a better man than he, Huldericus Zuinglius, when slain in battle; but he could say what Sisera could not, *Age, corpus quidem occidere*

possunt, animum non possunt. Well, the enemies may kill my body, but cannot come at my soul. {a}

{a} Scultet, *Annal.*, p. 348.

Ver. 28. **The mother of Sisera.**] *Per hypotyposin, Mulierum hostilium iactationes cum sarcasmo traducit.*

Ver. 29. **Her wise ladies.**] The wicked's hopes fail them when at highest, and prove to be "as the giving up of the ghost." {#Job 11:20}

Ver. 30. **Have they not sped?**] Yes, they are sped, they have their passport, and your hopes hop headless.

To every man a damsel or two.] The Hebrew word signifieth, *vulvam vel uterum*; so they call the Israelitish damsels by way of contempt, as Lavater observeth.

Ver. 31. **So let all thine enemies perish, &c.**] "Let them be as dung for the earth"; {#Ps 83:10} yes, do thou dung thy vineyard with their dead carcasses.

Be as the sun.] Let them do great exploits, live and die with glory.

And the land had rest forty years.] Counting from those eighty. {#Jud 3:30}

Chapter 6

Ver. 1. **And the children of Israel did evil.**] This was the bad fruit of their forty years' peace. "Ease slayeth the foolish." {#Pr 1:32, marg.} {See Trapp on "Jud 4:1"}

Into the hand of Midian.] Who once outwitted them and vexed them with their wiles, {#Nu 25:17} now with their inroads: ever full of malignity against the Israelites, though they were of the posterity of Abraham by Keturah, and had been better taught by Jethro, a priest and prince of God amongst them.

Ver. 2. **Made them the dens which are in the mountains.**] These served for shelters, places of refuge and strength, until the last desolation of the Jews. See #1Sa 13:6.

And caves, and strongholds.] They sought not to God till needs must; till these coverings were too short. {#Jud 6:6}

Ver. 3. **And so it was, when Israel had sown.]** This was threatened, {#De 28:14-68} but not believed till it befell them, and the proverb {#Joh 4:37} verified, "One soweth, and another reapeth."

Ver. 4. **And destroyed the increase of the earth.]** A stratagem that was afterwards also used by Halyattes against the Milesians, {a} and is still by the great Turk, that scourge of Christendom and waster of the world.

Till thou come unto Gaza,] i.e., The whole length of the land: for Gaza was a city of the Philistines, bounding the land of Israel southward.

And left no sustenance for Israel.] None, to speak of: they became like a sweeping rain that leaveth no food, {#Pr 28:3} living on the spoil as long as it lasted, or as they listed. This was a sad case, but nothing so sad as theirs that suffer a famine of the word, as do at this day the Africans, Grecians, those seven churches of Asia, and many others, once famous and flourishing.

{a} Herod., lib. i.

Ver. 5. **And they came as grasshoppers.]** Innumerable and devoratory. See **#Jud 6:4 Joe 2:25**

Ver. 6. **Cried unto the Lord.]** They fled to the "Rock of Ages, the Lord Jehovah." {#Isa 26:4} When their other refuges failed them, they were a "poor and afflicted people," and then "they trusted in God," {#Zep 3:12} they confessed their sins, repented of their wicked ways, and implored the divine help, putting themselves into the hands of justice in hope of mercy.

Ver. 7. **When the children of Israel cried.]** If men can find a praying heart, God will find a pitying heart.

Ver. 8. **That the Lord sent a prophet.]** Heb., A man, a prophet; therefore not an angel, as Lyra and Comestor fancied. They had repented in part before, but this prophet is sent to stir them up to do it thoroughly. So **#Ac 2:37**, those who were before pricked at heart, are yet further excited to "repent, for the remission of sins," &c. {#Ac 2:38}

Ver. 9. **And I delivered you, &c.]** Deliverance commandeth obedience. {#Ezr 9:13,14}

Ver. 10. **Fear not the gods.**] As true religion hath fear of piety for its foundation, so superstition hath its fear of that deity which it faneith, and is therefore called δεισιδαιμονια.

“Primus in orbe Deos fecit Timor.”

Ver. 11. **And there came an angel.**] When the people, being kindly humbled by the prophet’s reproof, cried mightily to God for mercy and deliverance, he "who comforteth the abject" {#2Co 7:6} sent them an angel.

And his son Gideon threshed wheat.] Though he had many servants, {#Jud 6:27} yet himself threshed. So did the ancient Roman senators, Cincinnatus, Curius, Scipio, &c.; neither was grain ever cheaper at Rome, saith Pliny, than in those days.

Ver. 12. **And the angel appeared unto him.**] As he was threshing. So God called Moses and David from following the ewes, Elisha from the ploughing, the apostles from fishing, washing, and mending their nets, &c. He usually appeared to the busy visions, like as Satan doth to the idle in manifold temptations.

Thou mighty man of valour.] The Septuagint renders it, "Even the Lord mighty in valour."

Ver. 13. **Why then is all this befallen us?**] As if that could not be, and they in durance. But we must frame a new Bible, saith one, ere we can find any colour out of God’s afflicting us, to prove that he doth not love us, and hath forsaken us. *Non deserit etiamsi deserat*, saith a father.

Ver. 14. **And the Lord looked upon him.**] As well liking his speech, for the main, and the publicness of his spirit, sensible of the common calamity.

Go in this thy might.] As thou now lustily belabourest the wheat thou art threshing out, so arise and thresh the mountains, the Midianites, another while. {#Isa 41:15 Mic 4:13} Or, in this thy might, which I now give thee.

And thou shalt save Israel.] God could have saved them without Gideon, or any other instrument. But in most of his works he acteth, as I may so speak, in concert with the creature. It is seldom that he

hath an immediate attingence with effects: he useth, and delighteth to use the service of men.

Ver. 15. **Wherewith shall I save Israel?**] Since I want both men and money, -the sinews of war, and authority to order an army. Here Gideon was faithful in weakness, though but weak in faith, and is therefore reckoned among those renowned worthies in **#Heb 11:32**.

Behold, my family is poor.] He was well descended, but had mean thoughts of himself. True worth is modest, Some render it, My chiliad. Moses had distributed the people into thousands, {#Ex 18:25} as Alfred did the English into shires, hundreds, and tenths, or tithings, whereof the aucientest were called the tithing men.

Ver. 16. **Surely I will be with thee.**] I who, of myself, am a whole army. {#Isa 52:12}

As one man.] So easy it is with God to deal with huge multitudes of people, when he once taketh them to do.

Ver. 17. **Then show me a sign,**] sc., That thou art that "Captain of the Lord's hosts," and of our salvation. This sign Gideon sought not, as the Pharisees did, out of curiosity or incredulity, but for further confirmation concerning his call to the work, that it was of God. A good cause, a good calling, and a good conscience, will make a good courage; and are all necessary, to a soldier especially.

Ver. 18. **And bring forth my present,**] i.e., My provision, as **#Ge 18:5**.

Ver. 19. **Under the oak.**] Where, as a wayfaring man, he had reposed himself. {#Jud 6:11}

Ver. 20. **And lay them upon this rock.**] Christ is called the Rock, {#1Co 10:4} and that is a good rule given by the apostle in **#Col 3:17**, -"Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."

Ver. 21. **And there rose up fire out of the rock.**] Here was a sign that the Midianites should be destroyed without man's labour. Christ, as he is *Piorum rupes*, a rock of refuge to the godly, so he is *Reorum scopulus*, a rock of revenge to dash the impenitent to pieces, as Valerius Maximus saith of the tribunal of L. Cassius, a rock sending out fire, as here. {a}

{a} As once water came out of a rock. {#Ex 17:6}

Ver. 22. **Alas, O Lord God!**] *Fasciculus temporum*, A.D. 884, cries out in the words of this text, *Heu, heu, Domine Deus!* bitterly bewailing the iniquities of those times.

For because I have seen an angel] And shall therefore doubtless die. But how then should he save Israel, as God had promised? Where was now his faith? Was this the "mighty man of valour?"

Ver. 23. **Fear not: thou shalt not die.]** Death is dreadful to nature, as being its slaughter man, and hell's purveyor. But why should a true believer be fond of life, or afraid of death, since to him it shall be but the day break of eternal brightness? Some heathens counted mortality a mercy.

Ver. 24. **And called it Jehovah-shalom,**] i.e., The Lord of peace, or the peace of the Lord. Christ had said unto him, {#Jud 6:23} Peace be unto thee: he therefore honoureth Christ by this name given to his newly built altar. We should write upon our hearts Jehovah-tsidkenu, Jehovah-shalom—The Lord our righteousness, the Lord our peace. "The Lord of peace himself give us peace always by all means." {#2Th 3:16} Such an inscription there would answer all our doubts, and cheer up our spirits above belief.

Ver. 25. **And it came to pass the same night.]** The night wherein the Lord had so comforted him, {#Jud 6:23} and whilst "his heart was lifted up in the ways of the Lord." {#2Ch 17:6}

Throw down the altar of Baal.] He must first reform before he went against the Midianites, or else no good success could be expected. Musselburgh field was won by the English in Edward VI's time, the selfsame day and hour wherein the idolatrous images were burnt at London by authority of Parliament. {a}

{a} Act. and Mon.

Ver. 26. **And take the second bullock.]** Appointed likely for Baal. This bullock was to be offered up, and with the wood of the grove, in sacrifice to the Lord. We see then that things which have been abused to idolatry, may afterwards be lawfully used in God's service, as churches, monasteries, chalices, &c. So the men of Bethshemesh took and used the Philistines' cart and cattle. {#1Sa 6:15}

Ver. 27. **Then Gideon took ten men of his servants.]** Who were religious as himself in those corrupt times, and yielded to run the

same hazard with him. So that devout centurion had a "devout soldier waiting upon him." {#Ac 10:7} He "feared God with all his house." {#Ac 10:2}

That he did it by night.] In executing God's commands that cannot be done without danger, it is not unlawful to go the wisest way to work, and to proceed in a prudential manner; yea, it is *Et licitum et laude dignum*, both lawful and commendable.

Ver. 28. **Early in the morning.**] To do their devotions. So did Nestor in Homer, the Argonauts in Apollonius, the Persian Magi, the Roman Pinarii and Potitii, &c., for a shame to many Christians are late and lag in God's service.

Ver. 29. **Who hath clone this thing?**] They should have asked rather, Why hath any one done this? And was not there good reason he should do so? But idolaters "have eyes, and see not," &c.; they are brutishly carried on, more guided by rage than by right; violence and obstinacy, like two untamed horses, draw their desires in a blindfold career.

Ver. 30. **Bring out thy son, that he may die.**] Idolatry is bloody, as the experience of all ages testifieth. How Nebuchadnezzar dealt by those who would not worship his golden gods, and how the king of Persia handled Abdas, the bishop who had overturned his idol temple, A.D. 413, I need not relate. The memorable story of William Gardiner, an English martyr in Portugal, who had both his hands cut off, and was afterwards burnt to ashes, for overturning the chalice at Mass, and treading under foot the breaden god, may be read in Mr Foxe's "Martyrology," fol. 1242; and so may the story of William Flower, who, for like cause here in England, had first his hand held up against the stake where he was burned, and stricken off. {a} John Clark, of Melda, for testifying against the Pope's pardons, and calling him Antichrist, was whipped and branded with a hot iron. But the next year, A.D. 1524, for breaking down the images without the town, which the superstitious Papists were the next day to have worshipped, he had first his right hand chopped off, and after that his nose pulled off with pinchers, and then his two arms and his two breasts torn from his body with the same instrument. Amidst his greatest torments he cried out, "Their idols are silver and gold, the work of men's hands." When they had tired themselves torturing of him, they burnt his body with fire. {b}

{a} *Act. and Mon.*, 1427.

{b} *Scultet., Annal.*

Ver. 31. **And Joash said unto all that stood against him.**] Which were the many headed multitude, that untamed beast. But Joash, by a sudden change of his heart, for he was till now an idolater, and on the defence of his son, bravely withstandeth them, and putteth Baal to plead for himself, which he was ill enough able to do. And by this one seasonable speech, though he were but a single man, he hindered the mischievous multitude from murdering Gideon, who soon after delivered them out of the hand of the Midianites. So Nicodemus, by a word spoken in time, dissolved the council that was gathered together against Christ. {#Joh 7:50-53} It is good to appear for God, though there be few or none to second us: who knows what may be the success?

Ver. 32. **He called him Jerubbaal,**] *i.e.*, A man against whom Baal is to strive and contend: a title of honour; as were those of *Iconomachus* and *Iconoelastes*, image breakers, though given by way of disgrace to some of the Greek emperors.

Ver. 33. **Then all the Midianites, &c.**] In the worst time that could be for themselves; for now the reformation was begun in Israel, {#Jud 6:25} and a door of hope opened unto them.

Ver. 34. **But the Spirit of the Lord came upon Gideon.**] Who had not his name for nought: for it signifieth a feller, or cutter down. He had manfully cut down Baal's grove, and now God had brought him these barbarians that he might hew them down, and cut them in pieces: for which end also the Spirit of the Lord clothed him with wisdom, zeal, and fortitude.

Ver. 35. **And they came up to meet them.**] Asher was justly blamed by Deborah for their backwardness to fight against Sisera. Here they come with the first. *Sarciamus et nos quod peccatum est.* It is happy when people mend.

Ver. 36. **And Gideon said unto God.**] These signs he desired of God, not out of infidelity, but in all humility, for his further confirmation in faith and obedience.

Chapter 7

Ver. 1. **Beside the well of Harod.**] That is, Of terror; {see #1Sa 28:1 29:1} so called from the fear that there surprised Gideon's army, who

seeing the multitude of their enemies, said, as Caesar did at Rubicon, Yet we may go back; and so they did. {#Jud 7:3}

Ver. 2. **Are too many.**] They thought themselves too few, and therefore feared. God's thoughts are not as man's thoughts: he never complaineth of too few: but saith, as that general did to his fearful soldiers, How many reckon you me for? I alone am a whole army of men. {#Isa 52:12}

Lest Israel vaunt themselves.] Which yet they had small reason to do, everything considered. But God knoweth the vanity of men's minds, and "needeth not that any should testify of man, for he knoweth what is in man." {#Joh 2:24,25} So bladder-like is the soul, that filled with the wind of vain glory, it grows great and swells in pride: but if pricked with the least pin of grief or fear, it shrivelleteth to nothing.

Mine own hand hath saved me.] *Memet meis viribus servavi.* Man is a self-ascribing creature. Ajax acknowledged no god but his sword. Sejanus sacrificed to himself. Polyphemus setteth up himself for the sole doer. {a} The Caldeans sacrifice to their own net. {#Hab 1:16}

{a} Dio. Euripides.

Ver. 3. **Let him depart.**] Lest the rest be discouraged, for cowardice is catching. {#De 20:8} Judas Maccabeus made the like proclamation.

And there returned of the people twenty and two thousand.] Though they had been so long and so heavily oppressed, though now they had God's promise of victory, and a fair opportunity put into their hands of recovering their ancient liberties, -which ought to have been as precious unto them as a drop of cold water would have been to the rich man in hell when he was so grievously tormented in those flames, -yet away they went, and deserted their brethren. So little trust is there to be put in the fickle and faithless multitude.

Ver. 4. **The people are yet too many.**] God is sometimes troubled with too much help, but never with too little. We are sometimes too soon, but he is never too late.

And I will try them for thee there.] Heb., *Eliquoabo*, I will melt them, and so separate the dross from the good ore. Cowards are the dross and offal of an army.

Ver. 5. **That lappeth of the water, &c.]** *Iudicium strenuitatis et temperantice*, saith Piscator: this was a sign of strength of body and temperance of mind, as the other posture was of weakness and greediness. Those are fit to follow the Lord, saith Diodat here, who for zeal to his service, do but taste the pleasures of the world as they pass along, without staying with them, only for necessity, and not for any constant delight they take in them. He which, with some of the Polonians, or with that dog Diogenes, lappeth water out of his hands, may nevertheless go forwards; as an Egyptian dog doth, when he lappeth the water of Nile in fear of a crocodile. {a}

{a} Solin., cap. 20.

Ver. 6. **Were three hundred men.]** *Methe mispar*, a poor few. Many are called, but few are chosen.

“*Rari quippe boni, numero vix sunt totidem quot*

Thebarum portae, vel divitis ostia Nili.”—*Juvenal.* {a}

{a} *Sat.* 13.

Ver. 7. **By the three hundred men.]** "They shall be holpen with a little help." {#Da 11:34} And why with a little? but that through weaker means may be seen God's greater strength.

Ver. 8. **And their trumpets.]** Trumpets of rams' horns, saith Josephus after the Septuagint. {a}

{a} τας κερατινας.

Ver. 9. **Get thee down unto the host.]** This was a hard task, but he trusted in God, and devoured the difficulty, despised the danger. Επου τω Θεω, was the old rule among the wiser heathens, Be ruled by God.

Ver. 10. **Go thou with Phurah thy servant.]** *Optimum solatium, sodalitiium*. Two is better than one. Christ sent out the seventy disciples by two and two. And himself took Peter, James, and John with him into the garden, where he was to begin his passion. This Phurah was but a servant; yet, for his faithfulness, he is renowned in God's book, when many great monarchs, who strove by pyramids,

palaces, arches, porches, and other monuments, to eternalise their memories, lie nevertheless obscured, or wrapt up in the sheet of shame.

Ver. 11. **And thou shalt hear.**] For further confirmation of thy faith. So low stoopeth the Lord to our meanness.

Unto the outside of the armed men.] And if the strength of the army despond of the victory, what mayest thou think of the rest?

Ver. 12. **Like grasshoppers.**] See #Jud 6:5. So were the Persians that came against Greece, under the conduct of Xerxes: but they were utterly discomfited. See many such examples of huge armies routed by small forces in *Alex. ab Alexandro, Genial. dier.*, lib. vi. cap. 25.

Ver. 13. **Behold, there was a man that told a dream.**] So now-a-days, saith a divine, men dream their Midianitish dreams of errors, and tell it for gospel to their neighbours. This man told his dream to his fellow: but for no good to himself, yet to Gideon's comfort: as Balaam, and afterwards Caiaphas, prophesied for the good of the Church.

Behold, I dreamed a dream.] This dream was of God (Homer saith of some dreams that they are διοπεμπτα), and his fellow gave a right interpretation thereof. Wicked men may have common gifts. They read their own doom, but have not grace to repent, and make a holy use of it, as Mr Rough the martyr did, who not long before his apprehension, dreamed that he was carried forcibly to Bishop Bonnet, and that the bishop plucked off his beard, and cast it into the fire, saying these words, Now I may say I have a piece of a heretic burnt in mine house. All which fell out accordingly; and he looked upon it as a sweet mercy to be thus forewarned. {a}

And, lo, a cake of barley bread.] This cake represented the smallness and weakness of Gideon's forces: the matter of it, barley bread, the meanness of Gideon's person, little esteemed; the trundling of it down a hill, his impetuous falling upon the Midianites, who had robbed the Israelites of their better food, and made them glad to eat barley bread.

And came unto a tent.] *Ad tentorium omnium elegantissimum et fortissimum,* unto a fair strong tent (for so much the notificative article $\bar{\eta}$ implieth), which it utterly overturned, to note the routing and ruining of the army.

{a} *Act. and Mon., 1843.*

Ver. 14. **This is nothing else save the sword of Gideon.]** God spake through this fellow, as through a trunk, for Gideon's confirmation. See #**Jud 7:13.**

Ver. 15. **The dream, and the interpretation thereof.]** Heb., The breaking thereof. A metaphor from the breaking of a nut, to come at the kernel: or from a fowl's beating the shell with her beak to get out the fish.

Ver. 16. **A trumpet in every man's hand.]** As if there had been so many troops as were trumpets. By a like stratagem, Pompey overcame Mithridates in Asia.

With empty pitchers, and lamps within the pitchers.] Hereunto the apostle seemeth to allude, when, speaking of the light of the gospel, he saith, "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." {#2Co 4:7}

Ver. 17. **Look on me, and do likewise.]** He was sure of the victory, and yet giveth military precepts, and useth the means.

Ver. 18. **The sword of the Lord, and of Gideon.]** *Domino et Gideoni;* this was the word. {a} Against Jehovah there was no fighting: and Gideon's name was now grown terrible to them, as Scipio's afterwards was to the Carthaginians, Hunniades's to the Turks, &c.

{a} *Tessera et symbolum fuit quo terrent hostes, et ipsi se mutub cognoscerent. -Lav.*

Ver. 19. **In the beginning of the middle watch.]** He took the advantage of the night, to beat up their quarters. *Nox formidinem auxit.* Night is full of error and terror.

Ver. 20. **Blew the trumpets, and brake the pitchers.]** By the sound of trumpets and shining of lamps out of earthen broken vessels, Gideon overcame his enemies: so Christ, by the trumpet of his word, and light of the gospel, carried through the world by weak instruments, hath confounded his enemies. {#1Jo 2:14}

The sword of the Lord, and of Gideon.] Under the conduct of Germanus here in Britain, who came over from France to subdue the Pelagian heresy, which then prevailed amongst us, against a mighty army of Saxons and Picts, the Britains prevailed only by the three times pronouncing the word Hallelujah: which voice echoing and redoubling from the acclamation of his followers among the mountains, nigh to which the enemy had encamped, frightened them, and won the conquest: upon which it was called Victoria Halleluatica. {a}

{a} Arch. Ussher., *De Britan. Eccles. Primord.*

Ver. 21. And they stood every man in his place.] As if they had been trumpeters and torch bearers to a formidable army at the heels of them.

And all the host ran, and cried, and fled.] Daunted and dismayed with that sudden sound and sight. Who then, can we think, shall be able to stand before that last terror, wherein the archangel's trumpet shall sound, and the heavens shall pass away with a noise, and the elements shall be on flame about our ears? {#2Pe 3:10}

Ver. 22. And the Lord set every man's sword against his fellow.] For being smitten by God with a spirit of giddiness, they took their friends for their foes: and, like those *terrigenae fratres*, they slaughtered one another in the place. See the like, #1Sa 14:15-20
2Ch 20:23.

And the host fled to Bethshittah, &c.] Places unknown to us out of Scripture, save only Abelmeholah, {a} which was in the half tribe of Manasseh within Canaan, {#IKi 4:12} and so, likely, were the rest. But whithersoever they fled, in running from death they ran to it.

{a} This Abelmeholah was afterwards the habitation of the prophet Elisha. {#IKi 19:16}

Ver. 23. And the men of Israel gathered themselves together.] Various of those doubtless that, as white livered soldiers, had deserted the army; and others that, for their sloth and intemperance, were not honoured so far by God as to break a pitcher or to bear a torch, are now got together to pursue a flying enemy, and to share in the spoil.

Ver. 24. **And Gideon sent messengers.]** As not willing to engross the glory of the victory to himself alone; which yet many in this case would have done. At the battle of Belgrade, where Mohammed the great Turk was defeated and driven out of the field, the chief doers were Capistranus the Pope's legate, and Hunniades the general of the army. Both these wrote the history of that day's work: and yet neither of them made any mention at all of the other; but each ascribed to himself the glory of the whole action: whereupon Aeneas Silvius crieth out, *Ingens dulcedo gloriae: facilius contemnenda dicitur quam contemnitur.* Glory is sweet, and not easily slighted.

Ver. 25. **Oreb and Zeeb.]** Oreb signifieth a raven. Zeeb, a wolf.

“ *Conveniunt rebus nomina saepe suis.*”

Upon the rock Oreb, ... at the wine press of Zeeb.] So these places were called, on this occasion: and God was just in it. These princes had forced Israel to hide in the rocks, and had robbed them of their provisions, and therefore fitly became examples of that rule,

“ *Per quod quis peccat, per idem punitur ipse.*”

Chapter 8

Ver. 1. **Why hast thou served us thus?]** Nay, why have you served me thus? might Gideon for better cause have said: and how is it that you came no sooner to mine assistance in so common a cause? But none are so ready to except and exclaim, as the most faulty.

And they did chide with him sharply.] Heb., Strongly. They should rather have cried him up for his valour, and blessed God for his victory. But this is *merces mundi*, the world's wages: and these Ephraimites, pricked on by pride and envy thus to brawl and lay about them, had they not met with a man of a milder temper than themselves, had occasioned a far worse war than the former. If two fires meet, it must needs be a great combustion: it proved so in Jephtha's days, {#Jud 12:1-6} and these proud Ephraimites met with their match.

Ver. 2. **What have I done now in comparison of you?]** By a soft answer he pacifieth their wrath. {#Pr 17:1 25:15} Milk queneth wildfire: oil, saith Luther, quenches lime, which water kindles. Hard to hard,

will never do well: but you may break a flint upon a cushion; a bullet if it light upon a wool sack, dieth there. "Dearly beloved, avenge not yourselves, but rather give place unto wrath." {#Ro 12:19} Howbeit some men are as nettles: handle them gently, they sting you; handle them hard, and they will do you no hurt.

Ver. 3. **And what was I able to do in comparison of you?**] He knew them to be ambitious, and therefore he doth little less than ascribe the victory to them. Yet he saith not, You have done all, and I little or nothing: for then they would have thought he had jeered them. Only he immindeth them of entitling God to all their achievements, when he saith here "God hath delivered into your hands," &c. This, these proud persons perhaps thought not of.

Then their anger was abated.] As it might well enough: for, like the waters of Shiloah at the foot of Zion, {#Isa 8:6} which run softly, he made but small noise, though he heard great words.

Ver. 4. **And Gideon came to Jordan.**] This was before that bickering he had with the Ephraimites, though set down after it.

Faint, yet pursuing.] So Daniel, though sick, did the king's business. "Continue instant in prayer." {#Ro 12:12}

Ver. 5. **Loaves of bread.**] Or, Morsels, or cakes that may be soon baked, and we not hindered in our pursuit. Thus Gideon performed all the parts of a good general: he not only knew how to overcome an enemy, but also how to use the victory.

Ver. 6. **And the princes of Succoth said.**] They not only deny him so reasonable a request, but deride and scornfully treat him, in like sort as afterwards Nabal the churl did David; which vexed him not a little.

Ver. 7. **Then I will tear your flesh.**] Heb., I will thresh your flesh with the thorns. The Chaldee hath it, upon thorns; *q.d.*, will whip you to death *repetitis ictibus*, by stroke upon stroke with thorns or thistles of very sharp prickles. And this he threateneth to do, not out of passion, but on premeditation, as a just severity towards such treacherous wretches.

Ver. 8. **And the men of Penuel answered him.**] Not the rulers only, as at Succoth: but the common people also.

Ver. 9. **I will break down this tower.**] Whereon you bear yourselves so bold as if there were no coming at you; as if you were out of the reach of God's rod and man's revenge.

Ver. 10. **Were in Karkor.**] A city beyond Jordan, where they thought themselves safe, and feared not a pursuer: but vengeance would not suffer them to live. {#Ac 28:4}

Ver. 11. **And Gideon went up by the way of them that dwelt in tents.**] The Arabian Nomades or Scenites, who dwelt not in houses or cities, but in movable tents, feeding their cattle, {#Jer 49:29} taking up wheresoever night took them. So the Hamaxobii among the Scythians. They had their scouts abroad, doubtless; but he fetched a compass about and came upon the east side, where they never feared any enemy.

For the host was secure.] Security ushereth in destruction; as it did at Tyre, at Babylon, those Amalakites in #1Sa 30:16,17, the Pompeians at the Pharsalian field, {a} the French at the battle of Agincourt, {b} &c.

{a} Caes. Comment.

{b} Speed's Chron.

Ver. 12. **He pursued after them.**] Now was his time, and he took it, to complete his victory:—

“*Nil actum credens dum quid superesset agendum.*”—Lucan. {a}

{a} De J. Caes.

Ver. 13. **Before the sun was up.**] Still he set upon them in the night, because of the weakness of his army, which by night appeared not. Julius Caesar, indeed, held the night unfit for battle, *Lucem enim pudorem oculis militum afferre*. But I cannot think with Vatablus and others, that this war here was begun and ended in one night. {a}

{a} *Hoc bellum una nocte fuit incaeptum et confectum: quod refertur ad laudem Dei.* -Vat.

Ver. 14. **And he described unto him the princes.**] Who had denied him refreshing in his pursuit of the enemy, and were therefore to be punished; though it is seldom seen that princes fall alone, since their sins do much harm, (I.) By imitation; (2.) By imputation: for *pleotuntur Achivi*, as #2Sa 24

Ver. 15. **Behold Zebah and Zalmunna, with whom ye did upbraid me.]** Men may utter such words in the pride of their spirits, as may afterwards be driven down their throats. *Cave ne lingua feriat guttur*, saith the Arabian, Take heed thy tongue cut not thy throat.

Ver. 16. **And he took the elders of the city, and thorns, &c.]** Wherewith he tore them, as well as taught them what it was to be so barbarous, and that he had not threatened them in *terrorem* only. God also chastiseth his children, and thereby "teacheth them," but after another manner, "out of his law, that he may give them rest from the day of adversity." {#Ps 94:12,13} He whippeth them, but it is with sweetbrier. But let scorers of God and his people, deriders and discouragers of the good, look for a Gideon to torture them, with briars and thorns, with scourges and scorpions.

Ver. 17. **And he beat down the tower of Penuel.]** Which Jeroboam rebuilt and made it a garrison. {#IKi 12:25}

Ver. 18. **Whom ye slew at Tabor.]** The sword spareth neither lord nor ragamuffin.

Each one resembled the children of a king.] They were goodly and lovely personages: this they spake to ingratiate. But why were they so cruel as to kill such as whose beauty, that flower of virtue, bespake more lenity?

Ver. 19. **I would not slay you.]** As now I must, both as an avenger of blood {#Nu 25:7,8} and as a magistrate; for *Bonis nocet qui malis parcit*, to restrain justice is to support sin: and not to correct, is to consent to the crime.

Ver. 20. **And he said unto Jether his firstborn, Up, and slay them.]**

“*Adeo a teneris assuescere magnum est.*”

Gideon would inure his son to manlike actions from his youth, and make him share with him in the honour of his victory.

Ver. 21. **Rise thou, and fall upon us.]** For thou wilt quickly despatch us; and we will die with honour.

“*Hoc tamen infaelix miseram solabere mortem,*

Aeneae magni dextra cadis.”—*Virg. Aeneid.*, lib. x.

For as the man is, so is his strength.] This they speak with an undaunted spirit, as it may seem, which is not always a sign of a good cause, but sometimes of a dedolent and desperate disposition, as we may see in many of Satan’s martyrs.

Ver. 22. **Rule thou over us,**] viz, As king of the land. A fair offer, and such as few men would have refused. But he knew that to accept of it, were to trench upon God’s prerogative royal, who had used all means to have the glory of this victory ascribed to himself only. See **#Isa 42:8.**

For thou hast delivered us.] We should for this cause set up Christ, since *servati sumus ut serviamus* {#Lu 1:74}

Ver. 23. **I will not rule over you.**] Since I cannot without manifest wrong done to God. This modesty of his in refusing such an offer was very commendable; as it was afterwards in Alphonsus, King of Arragon, and Frederick, the Elector of Saxony, who might have been chosen emperors of Germany, but would not. Rodolphus, Duke of Suevia, was too forward to accept of the empire offered him by Pope Hildebrand; and all too late repented it. So was Silvester II, who for seven years’ enjoyment of the popedom, gave his soul to the devil.

Ver. 24. **For they had golden earrings.**] But an obedient ear {#Pr 20:12,25:12} had been a far better ornament. These *inaures aureae* were ill bestowed upon such uncircumcised ears as Ishmaelites had.

Ver. 25. **We will willingly give them.**] Giving we will give.

“ *Dat bene, dat multum, qui dat cum munere vultum.*”

Ver. 26. **And collars.**] Or golden cabinets; wherein they carried balsam to pour into their wounds. {a}

{a} Vatab.

Ver. 27. **And Gideon made an ephod thereof.**] Of a good intention likely; but without a good warrant from God. A good aim doth not make a good action: but men nmst "come to the light, that their deeds may be made manifest that they are wrought in God." {#Joh 3:21}

And all Israel went thither a whoring after it,] *sc.*, After Gideon’s death. So they did also after the brazen serpent. {#2Ki 18:4}

Which thing became a snare.] The cause of all those tragic accidents that befell his house after his death. Good, therefore, is the wise man's counsel, **#Pr 3:4-6**.

Ver. 28. **Forty years.]** Beginning the computation at those forty years mentioned in **#Jud 5:31**.

Ver. 29. **Went and dwelt in his own house.]** As finding by experience, that high seats are never but uneasy; and that many a care attendeth greatness. Vacia, the Roman, having been praetor in the time of Tiberius, withdrew himself to his country house. In any public storm, therefore, the people would commonly cry out, *O Vacia, solus scis vivere*. O Vacia, thou hast the only life of it.

Ver. 30. **Of his body begotten.]** Heb., Going out of his thigh, in which there are veins, say anatomists, that go along to the genitals, and convey thither the matter for the seed of generation. Hence that expression of Abraham to his servant, **{#Ge 24:2}** "Put thine hand under my thigh," out of which is to come the Messiah, "and swear," &c. So **#Ge 47:29 46:26**.

Ver. 31. **And his concubine,]** i.e., His wife though in an inferior degree: **{a}** as having been before his maid servant. **{#Jud 9:18}**

Whose name he called Abimelech,] i.e., My father is king. This name, probably, he gave him at the motion of his concubine, who might say of her son as afterwards Nero's mother did of him, *Occidar, modo imperet*; let him reign upon any terms: and possibly this name of his might stir him up to aspire to the kingdom, taking *omen ex nomine*, and being told that his father was offered the sovereign and supreme power for him and his posterity.

{a} Dio.

Ver. 32. **In a good old age.]** Heb., With a good hoar head, notwithstanding his last evil act which God overlooked, though it were some spot to his white head.

Ver. 33. **As soon as Gideon was dead.]** So great a mischief, many times, is the death of a good governor.

And made Baalberith their god.] To whom they become professed covenanters, as the name importeth. The Greeks called him Jupiter ορκιος, to whom they had sworn themselves.

Ver. 34. **Remembered not the Lord.**] Their *idolomania* had obliterated the memory of the true God, whom it is as necessary to remember, as to draw breath.

Ver. 35. **Neither showed they kindness.**] No wonder that apostates from God prove unkind and unthankful to men.

Chapter 9

Ver. 1. **And communed with them.**] What might be the likeliest means of effecting his design. Ambition rideth without reins; and like the crocodile, groweth as long as it liveth. These uncles of his might haply advise him, whom they saw thirsting after sovereignty, as Calvus once did Vatinius, *Perfrica frontem, et digniorem te dic, qui Praetor fieres, quam Catonem.* ^{a} Set a good face upon it, and say that thou better deservest the office than ever Cato did.

And with all the family.] Who haply were leading men, and might do much with that people.

^{a} Quintilian.

Ver. 2. **Whether is better for you.**] Heb., What is good? The public good is usually pretended to private interest. He taketh it for granted that they would have a king, because they offered that dignity to his father: who, not so wise as he should have been, Abimelech thinks, refused it. He cunningly insinuateth also, that all Gideon's sons affected domination over them; for so ill minded men muse as they use, and measure others by themselves; and would divide the kingdom amongst them, which would cause great stirs in the state.

Remember also that I am your bone and your flesh.] And will therefore favour you, and promote you. Thus he singeth a song of utile in their ears, which he knew would take with them. Machiavel was not now *in rerum natura*: but the devil was as great a master then as afterwards.

Ver. 3. **And his mother's brethren spake of him.**] And perhaps they gained the same commendation that the Duke of Buckingham, speaking to the Londoners for Richard III to be made likewise king, did, viz., that no man could deliver so much bad matter in so good words and quaint phrases.

Ver. 4. **And they gave him threescore and ten pieces.**] Pounds, saith the Vulgate: but more likely, shekels: which though it were a small sum, yet we must know that a little money would go a great way in those days; as also that such soldiers might be hired for small wages, &c.

Hired vain and light persons.] Beggarly rascals, fit for his purpose, debauched desperadoes.

Ver. 5. **And slew his brethren.**] So did afterwards Joram, the degenerate son of good Jehoshaphat; Romulus, first king of Rome; Jugurtha, king of the Numidians; and so doth the great Turk to this day, so soon as he cometh to the kingdom, that he may have no competitors.

Upon one stone.] Whereon, likely, they laid down their necks, and had their heads stricken off, under some pretence of justice, as if they had conspired against him, or against the state. Howsoever, Abimelech, knowing that it was no good policy to play the villain by half-deal, was resolved to suffer never a rub to lie in the way that might hinder the true running of his bowl.

Ver. 6. **And all the men of Shechem.**] They might have foreseen by his bloody fratricide what kind of king they should have of him; but they were set upon it, and they soon had enough of it; for as these Shechemites were first in raising Abimelech unjustly to the throne, so they were the first that felt the weight of his sceptre. The foolish bird fouls and smears herself with that which grew from her own excretion. Who wondereth to see the kind peasant stung with his own snake?

Ver. 7. **And when they told it to Jotham.**] He only escaped of all the seventy sons, to tell Abimelech and his Shechemites their own, and that on the coronation day too; thundering out God's curses from the very mountain of blessings. This could not but be terrible, and much dissweeten that day's solemnity. *Sed surdis fabulam.* Where ambition hath possessed itself thoroughly of the soul, it turneth the heart into steel, and maketh it incapable of a conscience.

Hearken unto me, &c.] An august exordium, whereby, and by the whole speech, it appeareth that this young man was *vir bonus*

dicendi peritus, as Quintilian saith an orator should be, one that could deliver his mind fitly, and that durst do it freely.

Ver. 8. **The trees went forth on a time.**] An apologue or parable. The like whereunto see #2Ki 14:9 2Sa 12:2 Mt 13:2,3, &c. The trees, that is, the men of Israel (Plato compared a man to a tree inverted, with the root above and the branches below) went forth, *eundo iverunt*, they went hastily, but (to an ill bargain) they returned heavily. They might have foreseen, by his bloody dealing with his innocent brethren, what kind of king they should have of him. But, *Deus quos destruit, demental* they were infatuated, because destined to destruction.

And they said unto the olive tree, Reign thou over us.] Those that are most unworthy of honour are hottest in the chase of it; while the conscience of better deserts bids men sit still, and stay to be either importuned or neglected. The Venetians have magistrates called Pregadi; because at first men were prayed to take the office, and to help to govern the state.

Ver. 9. **But the olive-tree said unto them.**] The bramble thought it a great matter to reign over the rest; not so the olive. *Animo mayno nihil magnum*. The violent obtain heaven; but for earth, they look upon it as a *magnum nihil*.

Should I leave my fatness?] That is, My fitness to serve God and men in my place and station. It is hard and happy not to be worse for outward honour and greatness. Vespasian is said to be the only one of all the emperors, *qui accepto imperio melior factus est*, who was made a better man by that preferment.

And go to be promoted?] Or, Go up and down for other trees. *Ut item vayatum, id est circumcur satum ad regium munus exquendum*, { a } that I should go haliprancing from place to place in the execution of my kingly office. This made Florus the poet sing:

“ *Nolo ego Caesar esse,
Ambulare per Britannos,
Rigidas pati pruinas.*”—*Carion. Chron.*

This made Rodolphus Rufus, the Emperor, thus bespeak his crown:

“*Nobilis es fateor, rutilusque onerata lapillis:
Innumeris curis sed comitata venis.
Quod bene si nossent omnes expendere, nemo,
Nemo foret qui te tollere vellet humo.*”—*Par. Medul.*

{a} Jun.

Ver. 10. **And the trees said to the fig tree.**] By the fig tree the Jewish doctors understand Deborah, as by the olive tree Othniel or Ehud; and by the fruitful vine, Gideon with his numerous offspring.

Ver. 11. **Should I forsake, &c.**] See #Jud 9:9.

And my good fruit.] *Dioscorides scribit ficum utile alimentum praebere:* Figs are good for meat and medicine.

Ver. 12. **Then said the trees unto the vine.**] So fond they were of a king, howsoever it went. When the Romans offered the Capadocians to make them a free state, they refused it, saying they could not live without a king.

Ver. 13. **Should I leave my wine?**] This is the drunkard's motto, *Malle so, vitam quam vinum eripi.* {a} Take away my liquor, you take away my life. Ambrose reporteth of one Theotimus (too good a name for such a wretch), that, having a disease upon his body, and told by the physician that unless he did abstain from wine he was like to lose his eyes, *Vale lumen amicum,* said he, If they will not away with wine, they are no eyes for me. He would rather lose his sight than his sin. So will many their souls. Woe to those drunkards of Ephraim!

Which cheereth God and man.] God, because poured out in sacrifices of a sweet smelling odour to him: and man, by "refreshing his spirits"; {#Ps 104:15 Pr 1:6} whence Plato reckoneth wine among the *μαλακτικά* of man's life: and Simonides saith that it is *αμυντωρ δυσφορσιναων*, an expeller of sadness.

{a} Aug., *De Temp. Serm.*, 131.

Ver. 14. **Then said all the trees unto the bramble.**] Or, Thistle, or teazle; which is not a tree but a shrub, prickly, barren, base, abject, good-for-nothing but to stop gaps, or kindle a fire. Abimelech was a right bramble indeed, who grew in the base hedgerow of a

concubine, and scratched and drew blood to purpose, when once he had scrambled up to be king of Israel.

Ver. 15. **If in truth ye anoint me king over you.**] Whereunto he also must be entreated for fashionsake: like as Richard III was by the Londoners at the solicitation of Buckingham, who knew his mind and factored for him, as here Abimelech's uncles did. This base bramble, a dry, empty, sapless kex and weed, apt and able only to scratch, tear, and vex, must needs be up, and hoised into a high room, and domineer over others. Men of most prostituted consciences are, for most part, the most pragmatistical prawlers, saith a grave divine, ^{a} after undeserved preferments, and the only men to serve themselves *viis et modis*, as they say, into offices, honours, and places of advancement.

Then come and put your trust in my shadow.] *At umbra rhamni non est commendabilis.* The bramble bush yieldeth no very good shade; the silly sheep flying to it for shelter and defence in weather, is sure to lose part of his fleece, if not of his flesh.

Let fire come out of the bramble.] Isidore and many other learned men ^{b} say, that the bramble being much shaken by the wind, is thereby set on fire, whereby both itself and all the trees about it are consumed. Jotham might allude to this. The counsel is good that one here giveth; Let not the bramble be king; let not earthly things bear rule over thine affections. Fire will arise out of them that will consume thy cedars, emasculate all the powers of thy soul. One bastard will destroy all the true born sons.

{a} Bishop Hall.

{b} Testatus, Mercer, Forster, Carthusian, Moller.

Ver. 16. **Now therefore.**] This is the *επιμυθιον*, the explication and application of the parable, the key to it, and use of it, bringing it home to the hearers.

If ye have done truly and sincerely.] With God, whose government ye have rejected: and if candidly and gratefully with my father, who jeopardated his life for you, then much happiness may you have in your new choice. But, alas! he that hath but half an eye may see the contrary, and foresee the mischief that will follow upon it.

Ver. 17. **And adventured his life.**] Heb., Threw his life far from him, set light by it, was prodigal of it. And was not the Lord Christ much more so for us? Out upon our unthankfulness!

Ver. 18. **And ye are risen up against my father's house, &c.**] This was

“ *Mordaci radere vero,* ”

plain dealing indeed. They who do what they should not, shall once hear what they would not; as Ahab did from Eliah; Herod from John Baptist; Eudoxia, the Empress, from Chrysostom; &c.

Ver. 19. **Then rejoice you in Abimelech.**] As I hardly think you ever will; for it is an irony: *Mutuuum oblectemini*, May there be all good correspondency.

Ver. 20. **But if not.**] As your own consciences, those domestical chaplains, will tell you: for

“ *Conscia mens ut cuique sua est, ira concipit intra*

Pectora pro facto spemque metumque, suo. ”—Ovid.

Let fire come.] See #Jud 9:15.

Ver. 21. **And Jotham ran away, and fled, and went.]** It was but high time to fly, *Cito, citius, citissime*, whence all this heap of words in the text. So fled Jacob from Esau, David from Saul, Paul from his persecutors. {#Ac 9:23-25} It is not unlawful in some cases to save ourselves by flight. Tertullian was too rigid in this point. God hath not set us as standing marks or butts to be shot at.

Ver. 22. **When Abimelech had reigned three years.]** And now haply began to think, as afterward Dionysius the tyrant of Sicily did, that his kingdom was tied to him with chains of adamant.

Ver. 23. **Then God sent an evil spirit.]** The devil, that troubler, that seedsman of sedition, that great kindle coal and mischief maker of the world, who, working upon these men's corruptions, whom God had justly given over to a reprobate mind, filled them with "envy, murder, debate, deceit, malignity," &c. {#Ro 1:28,29}

Dealt treacherously with Abimelech.] Whom themselves had chosen and set up. What a fickle tenure holdeth he by, who holdeth of the multitude! *Neutrum modo, mas modo Vulgus*. So the English were soon weary of Richard III, who yet was a good prince though an evil man, and made many good laws against those evils in others which himself practised.

Ver. 24. **That the cruelty done.]** God maketh inquisition for blood, and suffereth not murder, but especially parricide, to pass unpunished: for it ever bleedeth fresh in his eyes. {#2Ki 9:26}

Ver. 25. **Set liars in wait for him.]** Attempting thereby secretly to have slain him, or at least to have seized his person.

And it was told Abimelech.] These robbers going beyond their commission discovered the plot, and so Abimelech escaped. But this preservation was but a reservation.

Ver. 26. **And Gaal the son of Ebed.]** This thrasonical fellow, no less ambitious, subtle, and seditious than Abimelech, offereth to head the Shechemites, whom he saw to be at this time in a disorder, and to lead them against Abimelech.

Put their confidence in him.] As before they had done in Abimelech, {#Jud 9:15} and were now grown no whit wiser by what they had suffered, but ripened apace for utter ruin.

Ver. 27. **And they went out into their vineyards.]** Which till Gaal came they durst not do, belike, for fear of Abimelech, who was *Hannibal ad portas*.

And made merry.] Or, Made songs. See #Isa 16:10. The Septuagint renders it *εποιησαν χορους*, they danced; little thinking how soon that merry dance would end in a miserable downfall The Hebrew is, praises: for at first God was thereby praised.

And cursed Abimelech.] Which they ought not to have done, since they had made him ruler of the people. {#Ex 22:28} So Dr Story cursed Queen Elizabeth in his daily grace before eating, and was worthily executed at Tyburn: Sanders railed bitterly against her, calling her *Lupam Anglicanam*, &c., and had his mouth stopped with famine in Ireland.

Ver. 28. **Who is Abimelech, and who is Shechem?**] Or, Who is Shechem? *q.d.*, Is it so contemptible a city, that so base a fellow as Abimelech should have the sovereignty over it?

Is not he the son of Jerubbaal?] That is, Of one who bereft us of that religion, Baal worship, which is now happily re-established. Thus, this cunning fellow raketh together arguments of all sorts, whereby to wind himself into the people's affections, and to get the government of the city.

And Zebul his officer?] His viceroy. *O rem miseram! Dominum ferre non potuimus, et conservo servimus,* { *a* } But why did they not turn Zebul, Abimelech's intelligencer, out of this city? This, Gaal drove at doubtless, but could not obtain.

Serve the men of Hamor the father Shechem.] Who was rather a father than a ruler of this city: serve such as are descended of him (so Gaal pretended to be, as some think), or at least, will resemble him in fatherly lenity.

{*a*} Cicer., *Epist.*, lib. xii.

Ver. 29. **And would to God this people, &c.**] This is the very voice of these *quorum bibulas animas ambitionis possidet salsugo*; witness Absalom, Julius Caesar, Phocas, &c.

And he said to Abimelech.] Who perhaps heard him not, or else he sent him a challenge. We have those that in their mad mood dare say as much to death: who yet when death comes indeed, cannot look him in the face with blood in their cheeks.

Ver. 30. **His anger was kindled,** / *sc.*, To hear his lord and himself so slighted and debased: there being nothing that man's nature is more impatient of than contempt; for a reproachful scorn showeth an utter disrespect, which issueth from the very superfluity of malice.

Ver. 31. **Behold, Gaal...and, behold, they fortify.**] Abimelech was but a usurper, yet Gaal, his prefect or lieutenant, sticketh to him. So did John, Duke of Norfolk, to Richard III, though the night before Bosworth-field he had this distich fastened to his tent-door—

“Jocky of Norfolk, be not too bold:

For Dicky, thy master, is bought and sold.”
- *Hollinsh.*

So Sir Ralph Percy, slain upon Hegely moor, in Northumberland, by the Lord Mountacute, General for Edward IV, would in nowise depart the field, though defeated; but in dying said, "I have saved the bird in my breast," meaning his oath to King Henry VI. {a}

{a} Speed, 869.

Ver. 32. **Thou and the people that is with thee.**] Those thou hast ready: lose not the present opportunity. *In bello non datur bis errare*, in war there is no use of after wise.

Ver. 33. **As thou shalt find occasion.**] This was welcome advice to Abimelech, who might probably hereupon set as high a price upon Zebul, as afterwards Darius did upon Zopyrus. {a}

{a} Justin., lib. i.

Ver. 34. **And Abimelech rose up...by night.**] According to Zebul's advice. It is best not to need good counsel; and it is next best to take it when given. {a}

{a} Hesiod.

Ver. 35. **And stood in the entering of the gate of the city.**] To see what he could discover of the enemy: and had he been as valiant as he was vigilant, it might have gone better with him and his partisans.

Ver. 36. **He said to Zebul.**] Who had hitherto played on both hands, and seemed to side with Gaal, that he might bring him into the hands of Abimelech's ambuscado. *Huiusmodi homines instructi arte Pelasga*, &c. Fair words make fools fain.

Thou seest the shadow of the mountains as if they were men.] Either thine eyes are not matches or thy fear hath blinded thee:—

“*Pessimus in dubiis augur timor.*”—*Statius Theb.*, lib. iii.

The Burgundians, once expecting a battle, thought long thistles were lances. So saith Zebul here, in a jeer, thou takest mountains for men, shadows for substances.

Ver. 37. **By the plain of Meonenim.**] Or, Of the soothsayers. It may be rendered, By the oak of the oraculous diviners. The oak was consecrated to Jupiter: and of the Dodonaean oak much is spoken by the poets: but what meant such places or such doings among the people of Israel, who were flatly forbidden them? {#De 18:9-14}

Ver. 38. **Where is now thy mouth?**] Thy bubbles of words, thy thrasonical boastings? Now play the man, and fight the approaching enemy, or thou art shamed for ever.

Ver. 39. **And Gaal went out.**] Zebul's taunts had made him ashamed to retire: but God had a special hand in it, for his just punishment. That is a true saying of one, Where iniquity breaketh fast, calamity will be sure to dine; to sup where it dineth, and to lodge where it supbeth.

Ver. 40. **And he fled before him.**] Notwithstanding his great brags and insolent challenge. Those who vaunt most have oft the least courage: as those creatures which have the greatest hearts of flesh are the most timorous, as the stag, panther, hare, {a} &c.

{a} Diod.

Ver. 41. **And Abimelech dwelt at Arumah.**] {a} Concealing his ill-will against the Shechemites, as though he had meant it to Gaal only. It is said of Tiberius the Emperor, that the farther off he threatened, the heavier the stroke fell. And of our Richard III, that he would use most compliment and courtesy to him in the morning whose throat he had taken order to be cut that evening.

{a} Jerome saith that Arumah is the same with Arimathea.

Ver. 42. **Went out into the field,**] viz., To renew the battle, and to rid the country of Abimelech; not to their grape gathering, or about their husbandry, as Josephus and Procopius say.

Ver. 43. **Were come forth out of the city.**] As ambitious of their own destruction. Judgments need not go to find out wicked persons; they run to meet their bane.

Ver. 44. **Ran upon all the people.**] *Omnia sunt misera in bellis civilibus,* saith Cicero. Civil war is a woe which no words, how wide soever, are able to express.

Ver. 45. **He took the city, and slew the people.**] There was, as at Athens when taken by Sulla, ἀνελες σφαγή, a merciless massacre, the streets running down with blood. {a}

And beat down the city, and sowed it with salt.] Milan was so served by the Emperor Frederick Barbarossa, A.D. 1162, but rebuilt not long after, {b} as was likewise Shechem by Jeroboam. {#1Ki 12:25} But here the bramble, or thistle, made good his motto, *Nemo me impune lacessit*. He dealt most barbarously with his native country, turning the place of his birth into a place of "nettles and saltpits, and a perpetual desolation," {#Zep 2:9} as far as in him lay.

{a} Appian.

{b} Sigon. Naucler.

Ver. 46. Into an hold of the house of the god Berith.] This was as if a man should run into a stack of straw or barrel of gunpowder, to secure himself from a raging fire. Their covenant with Baal, that image of jealousy, {#Eze 8:3} was the cause of their ruin. They looked upon this hold as both a fort and a sanctuary; but it saved them not.

Ver. 47. And it was told Abimelech.] Who carefully watched all their motions, and had his *corycaei* to give him intelligence of all passages.

Ver. 48. To mount Zalmon.] Which had its name from the shadiness, by reason of the many trees there growing.

What ye have seen me do, make haste, and do.] *Princeps imperio maximus, exemplo maior*, as Paternus {a} saith of Tiberius; Princes are easily imitated. Vespasian undertaking to repair the decayed capitol, first with his own hands shovelled up the rubbish, and carried it forth on his shoulders. {b}

{a} Patern., lib. ii.

{b} Sueton., in *Vesp.*, cap. 8.

Ver. 49. All the men of the tower of Shechem.] Who were, probably, those men of Millo that had helped to make Abimelech king; and so Jotham's parable was fulfilled.

Ver. 50. Then went Abimelech to Thebez.] Elijah the Tishbite's country, and more famous for him than Thebes, in Greece, was afterwards for Pindarus the poet.

Ver. 51. Thither fled all the men and women.] As all creatures in times of danger run to their refuges. {#Pr 30:26,18:11 Ps 104:18 Da 4:10,11}

Ver. 52. **And went hard unto the door.**] This was not soldier-like, whose rule must be, *Neque timide neque temere*, Be neither timorous nor temerarious. See #2Sa 11:21. But Abimelech, lifted up with his former successes, thought, belike, he might do anything, and said within himself,

“ *Maior sum quam cui possit fortuna, nocere.*”

Ver. 53. **And a certain woman.**] Women have sometimes done singular service against an enemy: as at the siege of Lamia, laid by M. Acilius, the Roman general: {a} of Coccinum, in the isle of Lemnus, by the Turks, where Marulla, a maiden, fought desperately in defence of her country: {b} of Buda, where the Hungarian women bestirred them lustily to save the town. {c} But what monstrous mothers were those Suevian women, who, assisting their husbands in fight against the Romans, under the conduct of Drusus, son-in-law to Augustus Caesar, threw their young children at them instead of darts. {d}

Cast a piece of a millstone.] So that ambitious King Pyrrhus was at last slain with a tile stone thrown upon his head by a woman. {e} And the like deadly blow light by a like hand, upon the head of Hermanius Earl of Lucelburg, whom Pope Hildebrand had set up in opposition to Henry the Emperor, whom he had excommunicated. {f} Simeon De Monteforti also, another of the Pope’s champions, fighting against those ancient Protestants the Waldenses, was brained with a stone at the siege of Tholouse. {g} That scholar that took his death by the falling of a letter of stone from the Earl of Northampton’s house at the funeral of Queen Anne, was to be pitied. But commentators observe it for a just hand of God upon Abimelech, that upon one stone he had slain his seventy brethren, and now a stone slayeth him: his head had stolen the crown of Israel, and now his head is smitten.

{a} Liv., lib. xxxvii.

{b} *Turk. Hist.*, 413.

{c} *Ibid.*, 741.

{d} Heyl., *Geog.*

{e} Plutarch.

{f} Val. Max. Christ.

{g} Arch. Ussher.

Ver. 54. **Then he called hastily unto the young man.]** *Exemplum pertinacis ambitionis et impaenitentiae.* {a} A fearful example of a man who died in his sins, which is far worse than to die in a ditch, niggardly of his reputation, prodigal of his soul. Do we not sometimes see vain fools running wilfully into the field, into the grave, into hell? and all lest it should be said they have as much fear as wit.

And his young man thrust him through, and he died.] So there lay the greatness of Abimelech, "killed with death," as the phrase is in **#Re 2:23**. Of him it might be truly said, as it was afterwards of Pope Boniface VIII, that he entered like a fox, reigned as a lion, and died as a dog.

{a} Piscat.

Ver. 55. **They departed every man to his place.]** They stayed not to take the tower, and to revenge their lord's death, but haply were glad they were rid of such a tyrant.

“ *Cure mors crudelem rapuisset saeva Neronem,
Credibile est multos Romam agitasse iocos.* ”

Ver. 56. **Which he did unto his father.]** Wrong done to a parent in any kind, is a heinous sin, and hath a heavy punishment.

Ver. 57. **And upon them came the curse.]** The prophetic curse, though it were more than three years after. *Subito tollitur qui diu toleratur: et Dei patientia quo diuturnior eo est minacior.*

Chapter 10

Ver. 1. **There arose, to defend Israel.]** Heb., To save. He thrust not himself into the office, as Abimelech, that usurper, had done; but was raised up by God, and accordingly qualified.

A man of Issachar.] The men of this tribe are little memorised. Deborah, indeed, celebrateth them in her song, {#Jud 5:15} and David made great account of them, because "they had understanding of the time, to know what Israel ought to do." {#1Ch 12:32} This Tola, likely, was such a one, by a speciality.

Ver. 2. **And he judged Israel twenty and three years.**] Appeasing the tumults at the end of Abimelech's reign, restoring the true religion, and administering justice according to God's laws. {a}

{a} Dr May.

Ver. 3. **Jair, a Gileadite.**] Of whom we may say as one doth of Jesse, the father of David, that he was *Vir bonus et probus, sed minus clarus*, a good honest man, but there is not much said of him.

Ver. 4. **And he had thirty sons.**] A happy man if they all proved towardly: otherwise he might be put to wish as Augustus did, *Utinam aut caelebs vixissem, aut orbis periissem*.

That rode on thirty ass colts.] Jair therefore was a man of quality, likely, for birth and wealth: and so fitter for government, ordinarily. See #Ec 10:17. By the laws of England, noblemen may not be bound to the peace; because it is supposed that the peace is always bound to them, and that of their own accord they will both preserve and promote it.

Ver. 5. **And Jair died.**] "It, is appointed for all men once to die, and after death judgment." Judges shall once say, —

"Iudex ante fui, nunc Iudicis ante tribunal Sistor."

"Do ye then speak righteousness? do ye judge uprightly, O ye sons of

men?" {#Ps 58:1} "Behold, the Judge standeth before the door." {#Jas 5:9}

Ver. 6. **And the children of Israel did evil again,**] viz., After Jair's death. Great is the loss of a good magistrate. Israel now did worse than ever; they did *proficere in peius*, as the apostle hath it. {#2Ti 3:13} Now they affect a *πολυθεσις*, such as the heathens round about them then had, and such as Socrates, an honest pagan, derided, and in despite of them swore by an oak, a goat, a dog, as holding these better gods than those. Cicero, albeit in his book, *De Natura Deorum*, he set forth the vanity of all those heathenish deities, yet in his oration for Flaccus he saith, that it became not the majesty of the Roman empire to worship one god only; they must have a multiplicity of gods, for reasons of state. But this was to speak and do evil things as they could. {#Jer 3:5} Meanwhile they "forsook the

Lord, and served not him," as it followeth in this verse. For when it was sometimes disputed among the Romans, -in the council using to deify great men, -whether Christ, having done many wonderful works, as Pilate witnessed before Tiberius, should be received into the number of the gods, and his image put in the Pantheon, the historian saith, that at length it was carried in the negative, for these two reasons: first, Because he persuaded poverty, and chose poor men; secondly, Because he had but few worshippers. Accordingly Peter Martyr giveth these two reasons here why the Israelites went so a whoring after these false gods of the several neighbour nations: (1.) Because they so flourished in wealth and honour, when themselves were so poor and contemptible; (2.) Because the worship of the true God was so severe, but the heathenish superstition licentious and pleasing to flesh and blood.

Ver. 7. **He sold them into the hands of the Philistines,**] *i.e.*, He abandoned them into the power, and left them to the pleasure of those very nations with whom they hoped to ingratiate by serving their gods.

Ver. 8. **And that year they vexed and crushed the children, &c.]** That year, *quo scilicet desciverunt a cultu divino*, {a} wherein they fell off from God's true worship, {b} their bonds were increased: the Ammonites before, and the Philistines behind, devoured Israel with open mouth. "For all this his anger was not turned away, but his hand was stretched out still." {#Isa 9:12} We read in the Turkish history, that when Solyman II saw a company of his Christian subjects, many thousands, fall down before him, and hold up the forefinger, as their manner of conversion to Mohammedanism is, he asked, What moved them to turn? They replied, It was to be eased of their heavy taxations. He, disdainingly that baseness, or not willing to lose in tribute for an unsound accession in religion, rejected their conversion, and doubled their taxations.

{a} Vatab.

{b} Or, that year, that is, the last of the eighteen of their oppressing Israel

Ver. 9. **Moreover the children of Ammon.]** Now that Jair was dead. Likens after the death of Hunniades, the Turks got further footing, and did great spoil in Christendom.

Ver. 10. **And the children of Israel cried.]** Cried they had before, as very brutes will do when they are hurt, but not with their whole

heart; their cries were the fruits of the flesh for ease, not of faith for God's favour.

Both because we have forsaken our God, and also served Baalim.] Which are two such evils as make the heavens sweat, and the axle tree of the earth ready to crack. {#Jer 2:12,13}

Ver. 11. **Did not I deliver you from the Egyptians?]** They instance their sins, and God's benefits—teaching us to keep catalogues—for an aggravation of their sins. See #De 32:5,6 Ezr 9:13,14. There is here an angry *aposiopesis*; for these words, "I deliver you," are not in the original. Those that are angry use to utter imperfect speeches.

Ver. 12. **The Zidonians also, ... and the Maonites.]** Hereby it appeareth that God had done more for this people than hitherto had been recorded. He keepeth count; should not we much more?

Ver. 13. **Wherefore I will deliver you no more,] sc., "** Except ye repent." {#Re 2:5} *Deus ideo minatur ut non puniat*: If sinners repent, God will do so too; {#Jer 26:13} yea, he will pardon such sin as no man would pardon, {#Jer 3:1} nor god neither. {#Mic 7:18}

Ver. 14. **Go and cry unto the gods, &c.]** He commandeth them not idolatry, but upbraideth them with it; layeth it in their dish, and showeth them how little they have profited by it. See the like in #De 32:37,38 1Ki 18:27. And were we not ready to think in our late unnatural troubles, that God had even abandoned us, whatever he may do yet, and to say of England, as he once did of Rome, *Nunquam magis, iustis iudiciis, approbatum est non esse curae Deo securitatem nostrum, esse vindictam?* {a} That God had cast away the care of our safety, but not of our utter destruction?

{a} Tac., *Hist.*, lib. i. cap. 11.

Ver. 15. **We have sinned: do thou unto us.]** They do not yet despair, but put themselves into the hands of divine justice, in hope of mercy; they make a total resignation of all that they are and have to God; they pray on, and put away the evil of their doings from before his eyes. {#Jud 10:16} An excellent pattern of repentance for all to imitate.

Ver. 16. **And they put away the strange gods from among them.]** This was it that completed their repentance. What is humiliation without reformation? *Optima et aptissima poenitentia est nova vita*, saith Luther. Ephraim never repented indeed till he said, "What have

I to do any more with idols?" When these words once fell from him, then "God heard him, and observed him," {#Ho 14:8} yea, God melted over him, and said, "I will surely have mercy upon him." {#Jer 31:20} And the like he did here, for

His soul was grieved for the misery of Israel.] O gracious God, what could have been spoken more for the honour of thy goodness, and for the comfort of thy poor afflicted! God's soul was shortened, he could hold in no longer; *Postquam poenitentitara egerunt, totus ipsorum factus est;* now that they had repented, they might have but what they would of him.

“ *Flectitur oratus voce rogante Deus.* ”—*Ovid.*

Ver. 17. **Then the children of Ammon were gathered together.]** But, that they might be "broken in pieces" {#Isa 8:9}

And the children of Israel assembled.] Now they have taken heart of grace, and can face their enemies; who before durst not mute or move against them. And although they had no answer or comfort from God, yet knowing his gracious disposition and dealing with the penitent, they take courage to encounter the Ammonites. "The righteous are bold as a lion," {#Pr 28:1} and "God hath not given to his the spirit of fear, but of power, of love, and of a sound mind." {#2Ti 1:7} Ver. 18. **That will begin to fight.]** That will be our leader in this expedition. They were not here, as in Alcibiades's army, all leaders, no learners. They wanted one that would give the onset, and do some noble exploit against the enemy, promising to give him the principality of Gilead. *Militaribus praemiis virtus excitatur.* {a}

{a} Lavat.

Chapter 11

Ver. 1. **Was a mighty man of valour.]** *Magna vi animi et corporis fuit,* as Sallust saith of Catiline: He was stout and strong, hardy and able to suffer hardship, as a good soldier should do; one that had done great exploits, and had oft looked death in the face upon great adventures in the field.

And he was the son of an harlot.] A bastard this was a blur to him, through the fault of his parents. The Hebrews call such a one *Mamzer* that is, a strange blot: the Greeks, ὑβριδα, a reproach. The English, in disgrace of such births call all whores harlots, from Arlett, a skinner's daughter, on whom Robert Duke of Normandy begat our William the Conqueror. Howbeit God made choice of such a one here to be a deliverer of his people; and hath registred him among other of his worthies, famous for their faith. {#Heb 11:32} This is for the comfort of bastards, if believers and born of God. {#Joh 1:12,13} We read in our Chronicles of one Faustus, the son of Vortiger, who wept himself blind for the sin of his incestuous parents. And that David had good assurance that the child born of his adultery with Bathsheba went to heaven, is gathered from those words of his, "I shall go to him; he shall not return to me."

Ver. 2. **They thrust out Jephthah.]** Little thinking that they should one day be glad to be beholden to him. It is good for great men, who now work their own wills without wit, to remember that greatness may decay, the wheel may turn, and they may have need of those they now slight; as Sir James Paulet had of Cardinal Wolsey when he came to be Lord Chancellor, whom the said Sir James had, out of humour, set by the heels when he was a poor schoolmaster; {a} and as Sir Francis Askew had of Archbishop Holgat, whom he had much molested in law when he was a country minister. {b}

“ Discite iustitiam moniti, et non temnere quenquam.”

The Pope, who is the devil's by-blow, was worthily thrust out of England A.D. 1245, as before he had been out of France and Arragon, it being said that the Pope was but like a mouse in a satchel, or a snake in a man's bosom, &c. England had been his ass; but at length she cast her rider, and would no longer bear his burdens. {c}

For thou art the son of a strange woman.] *Vulgo quaesitus*, as the Latins call such: the Hebrews *shatuki*, from *shatack*, *tacere*, because when others are praising their parents, such must hold their peace. But Jephthah was hardly dealt with, to be put to shift for a livelihood, and to get it before he ate it.

{a} *Negotiat. of Card. Wolsey*, p. 2.

{b} *Godw., Catal.*, p. 625.

{c} *Speed*, 622.

Ver. 3. Dwelt in the land of Tob.] Or, Of the Tubiemites, as histories call it. Some think it took its name from one Tob, the possessor of it: who might be so surnamed for his goodness, as Aristides was by the Athenians surnamed Justus, and Phocion Bonus. Of Probus the Emperour it was said, *Si Probi nomen non haberet, habere cognomen posset*: {a} that he was Probus or honest all over.

{a} *Flav. Vopisc., in Probo*.

Ver. 4. In process of time.] Heb., After days. Junius rendereth it, *post annos illos*, after those years, that is, those eighteen years mentioned in **#Jud 10:8**.

That the children of Ammon made war against Israel.] About which time also the Greeks made war against Troy, and after ten years took it.

Ver. 5. The elders of Gilead went to fetch Jephthah.] Whereunto they were necessitated: for else a bastard might not bear office, {#De 23:2} for an admonition of chastity in regard of the infamy and contempt of such a polluted posterity. Upon a like necessity of the Catalinarian conspiracy breaking out in Rome, M. Tullius Cicero was made consul, though a new man, and none of the ancient nobility: which when it was objected unto him, he answered, *Satius est meis gestis florere, quam maiorum opinione uti, &c.*, {a} that it was better to be a foundation of nobility to his posterity, and a pattern of virtue, than to be famous only for his noble ancestors. Two things he said he had to support him under whatsoever crosses or obloquies of men, *Optimarum artium scientiam et maximarum rerum gloriam*, {b} the knowledge of good arts, and the glory of his great acts: the one whereof should never be taken from him whilst alive; the other, no not when he was dead.

{a} *Sallust*.

{b} *Epist. Famil.*, lib. vii.

Ver. 6. Come, and be our captain.] See Trapp on "**Jud 11:2**".

Ver. 7. **Did not ye hate me, and expel me?**] It may be some of his brethren were elders, or at least they cast him out *formula iuris*, by an order of the elders giving judgment against him.

And why are ye come unto me now when ye are in distress?] May not God justly say as much to most of us? we seldom seek to him till needs must. It was a trim saying and very true of General Vere to the King of Denmark, that kings cared not for soldiers until such times as their crowns hung on the one side of their head.

Ver. 8. **Therefore we turn again to thee now.**] We see our former oversight, and are ready to make thee amends.

Ver. 9. **Shall I be your head?**] He would make his bargain wisely, to prevent all differences for the future, and the rather because he had been before but coarsely used by them.

Ver. 10. **The Lord be witness.**] "An oath for confirmation is to men an end of all strife": {#Heb 6:16} ορκος *quasi* ερκος, an oath is a hedge to keep men within compass of duty.

Ver. 11. **Then Jephthah went.**] He not only forgave, but forgot all former unkindnesses, burying them all in the love of his country. So did Camillus among the Romans, Themistocles among the Athenians, &c.

Ver. 12. **And Jephthah sent messengers.**] He would treat before he would fight: not for want of courage, as Philip said of the Athenians, but in obedience to God. {#De 20:10} So the Romans first sent heralds to require right, and proffer peace, before they proclaimed war: *Cuncta prius tentanda*, saith the poet. {a} And *Omnia prius experiri consilio quam armis sapientem decet*, saith the comedian. {b} It becometh a wise man to prevent blows as much as may be.

To fight in my land.] This he could not have said if they had not made him their head. Now he hath a just title, and pleadeth it.

{a} Ovid.

{b} Terent.

Ver. 13. **Because Israel took away my land.**] This was a lie; but that is a small matter with many, where anything is to be gotten. Hegeisippus saith of Pilate, that he was *Vir nequam et parvi faciens mendacium*, a naughty man, and one that made no bones of a lie. All this country that the king of Ammon layeth claim to, was first

the Moabites', and from them won by Sihon king of Amorites, and from him by the Israelites.

Ver. 14. **And Jephthah sent messengers again.**] By whom, *negat ac pernegat*, he utterly denieth that they had at all wronged the Ammonites.

Ver. 15. **Israel took not away.**] It falls out often that plain dealing puts craft out of countenance. "There is no such thing as thou sayest, but thou feignest them out of thine heart," saith Nehemiah to his adversary; so here.

Ver. 16. **But when Israel came up from Egypt.**] It appeareth that Jephthah was a good historian. Public persons had need to be so: skilful in the sacred history especially, and in their own chronicles.

Ver. 17. **Then Israel sent messengers.**] Apologies in some cases are very necessary—if not vocal, yet real—to stop an open mouth, and clear up our innocency.

Ver. 18. **Then they went along through the wilderness.**] This was the naked truth of things. And truth, like our first parents, is most amiable when most naked.

Ver. 19, **Let us pass, we pray thee, through thy land.**] This he not only denied to do, but came out with all his forces to fight with them. John, king of Navarre, did none of all this: but because, being himself a Frenchman, and having the greatest part of his patrimony in France, he would not suffer the Spaniard, whom the Pope then favoured against Louis, king of France, to lead his army through the middle of his country into Aquitane; and because he would not deliver up to the Spaniard three of his strongest forts to be garrisoned against the French king, &c., he was presently proclaimed a schismatic, a heretic, a traitor to the see apostolic, deprived of his kingdom, his posterity disinherited, and his enemy put into possession of all. {a}

{a} Guicciardin.

Ver. 20. {See Trapp on "Jud 11:19"}

Ver. 21. **And the Lord God of Israel.**] Not the Archiflamen of Rome, nor any earthly power whatsoever: but "the blessed and only potentate, the King of kings, and Lord of lords," the great proprietary of the world.

Ver. 22. {See Trapp on "Jud 11:21"}

Ver. 23. **So now the Lord God of Israel hath dispossessed.**] He argueth that the land in question is Israel's out of all question, by a threefold right: (1.) Of conquest; (2.) Of divine donation; (3.) Of prescription. {#Jud 11:25}

Ver. 24. **That which Chemosh thy god giveth thee.**] Namely, The land of the Zanzummims, {#De 2:19,20} which their god Chemosh had not in very deed given them, for "we know that an idol is nothing in the world," {#1Co 8:4} and nothing he can give, {#Jer 10:5} but only the king of Ammon thought so; like as in #2Ch 28:23, it is said that "the gods of Damascus smote" or plagued Ahaz, that is, in the opinion of Ahaz.

Ver. 25. **And now art thou anything better than Balak?**] Heb., *An bonus es tu prae Balaco?...an contendendo contendit? an pugnando pugnavit?* Here he pleadeth prescription: and he doth it with great intention of spirit, and contention of speech. As men must not be hot in a cold matter, so neither cold in a hot.

Ver. 26. **Three hundred years.**] So he calleth the time for a round number, making the most of it, now that he pleadeth prescription.

Ver. 27. **Wherefore I have not sinned against thee,** *J q.d.*, My cause is good, and so shall my courage be.

“ *Transit et attollit vires in milite causa:
Quae nisi iusto subest, excutit arma pudor.* ”

The Lord the Judge be judge this day.] *It appeareth by this whole discourse, that Jephtha was an orator as well as a soldier. Achilles had this charge from his father,*

“ *Μυθων τε ρητηρ εμεναι, πρηκτηρα τε εργων.* ”—*Homer.*

Ver. 28. **Hearkened not to the words of Jephthah.**] For his ears were stopped with pertinacity, pride, and covetousness. God also hath a controversy against him, and a purpose to destroy him.

Ver. 29. **Then the Spirit of the Lord came upon Jephthah.**] See #Jud 3:10.

Ver. 30. **And Jephthah vowed a vow.**] Perplexed and confused, yea, rash and inconsiderate, to say no worse of it, out of a preposterous zeal. Jerome saith, *In vovendo fuit stultus, in praestando impius,* he was a fool for vowing, and yet a worse fool for so performing. That he did perform his vow, it is most certain. {#Jud 11:39} But how and in

what manner, there are *quot homines, tot sententiae; quot sententiae, tot sensus; quot sensus, tot dissensus*; the doctors are divided, and it is very hard to determine. It may seem by the text that he sacrificed his daughter, and not separated her only as a recluse, and one devoted to God. Which fact of his, if he did it, hath no approbation from God; the Scripture leaveth it uncensured. Ferus saith that no man ever durst determine whether Jephthah did well or ill herein, because it is uncertain whether he did it by the motion of God's Spirit, or of his own mind, seeing this is not revealed. But, beside other of the ancient fathers and rabbis who generally condemn Jephthah, Augustine, though in his questions upon the Judges he go about to excuse him what he may, yet in his questions upon the Old Testament, if at least they be his, he is bold to call Jephthah's devotion foolish, and himself *facinorosum et improbum*, a lewd and rash man in that enterprise.

Ver. 31. **Shall surely be the Lord's, and I will offer it up.**] Or, Or I will offer it up; for *Fau* is sometimes a conjunction disjunctive, as #Ge 26:11 Ex 21:10 21:15; as if he should say, I will sacrifice it, if lawfully I may; or consecrate it unto God howsoever, if it be not fit for sacrifice.

Ver. 32. **So Jephthah passed over unto the children of Ammon.**] He stayed not their coming, but went over to them to fight them, being *caelo, Christo, Deo armatus*, - not *Styge armatus*, as the poet saith of Achilles, -and that he was therefore insuperable.

Ver. 33. **And he smote them from Aroer.**] The Ammonites had better have kept home, content with their own country, a great part whereof they now lose by reaching after more, like the dog in the fable, and are so beaten that they cannot recruit.

Ver. 34. **He had not of his own, son nor daughter.**] Heb., Of himself. No more had God any son of himself, begotten of his own substance, but only Jesus Christ: whom yet he freely parted with, to be offered up as a slain sacrifice for our redemption. *Ama amorem illius*, saith Bernard.

Ver. 35. **He rent his clothes, and said, Alas, my daughter!]**

“... *Usque adeo nulla est sincera voluptas,
Sollicitumque aliquid laetis intervenit...*”—Ovid.

It is seldom seen that God alloweth unto any here a perfect contentment. Something men must have to complain of, that shall give an unsavoury verdure to their sweetest morsels, and make their very felicity miserable.

And I cannot go back.] But were there no priests to inquire of, what was the law in that case? Or were they also ignorant, or forgetful? Could nobody think of #Le 27:4, but Jephthah must follow his own counsel?

Ver. 36. **Do to me according.]** A generous virgin this was, and a most morigerous *dutiful* daughter: only she should have admonished her father to advise with the priests about such an unwonted sacrifice; for sometimes both grace and wit are asleep in the holiest and wariest breasts.

Ver. 37. **And bewail my virginity.]** She saith, not the loss of my life, but the want of posterity; which in those days was counted a great curse.

Ver. 38. **Upon the mountains.]** Which were solitary places, where she might pour forth her complaints with more freedom.

Ver. 39. **That she returned unto her father.]** As Damon did to Dionysius; as Regulus the Roman did to the Carthaginians, though it were to receive punishment; they would not break their words, but die rather than lie.

Who did with her according to his vow.] {See Trapp on "Jud 11:30"}

And it was a custom in Israel.] Or, An ordinance; and that for two reasons, saith Augustine: first, That parents might be admonished not to vow so rashly; secondly, That this noble virgin's obedience to her father might be eternised.

Ver. 40. **To lament.]** Or, To talk with her, as #Jud 5:11.

Chapter 12

Ver. 1. **Gathered themselves together.]** Heb., Were called; *sc.*, by Jephthah, as #Jud 12:2, but came too late. *Post bellum auxilium*, so some understand it. Others, that these Ephraimites desirous of vain glory, provoking their brethren and envying them, as #Ga 5:26, tumultuously met to pick a quarrel and make war upon Jephthah and his Gileadites, whom they insolently revile and threaten. "Wrath is

cruel, and anger is outrageous; but who can stand before envy?" (#Pr 27:4) The venom of all vices is found in that sharpfanged malignity.

And went northward.] Toward Mizpeh of Gilead; called the wood of Ephraim, (#2Sa 18:6) from the slaughter of these Ephraimites there, as it is likely, and afterwards Iturea, and Trachoniti, that is, Rough and Rocky.

Wherefore passedst thou over to fight?] See #Jud 8:1, where they quarrelled in like sort with Gideon, who pacified them with good words; but here they showed themselves implacable, as being ripe for ruin.

We will burn thy house upon thee with fire.] Here was to good Jephthah *aliud ex alio malum*, a succession of sorrows. He was newly returned from his expedition against the Ammonites, was brought very low, or greatly bowed downward by his only daughter's unhappy coming forth to meet him. *Qui liberis caret, pro mortuo habetur*. And now he is necessitated to fight with them, who should with all thankfulness have congratulated his victory. Crosses seldom come single. *Catenata piorum crux*. Of Queen Elizabeth it is reported, that she provided for war when she was at most perfect peace with all men: so should we do.

Ver. 2. **And Jephthah said unto them.]** Apologies are lawful, and in some cases needful: the primitive Christians, as Tertullian, Athenagoras, and others, offered their apologies to the Roman emperors to very good purpose.

And when I called you.] Which yet they denied. (#Jud 12:1) Proud and spiteful people make little of a lie. See #Jud 11:13.

Ver. 3. **I put my life in my hands.]** I hazarded it to loss, and set as light by it as a boy doth by a bird, which he holdeth loose in his open hand. See #Jud 9:17. The Hebrew here hath it, I put my life in my palm.

Wherefore then are ye come up against me this day?] Are ye weary of receiving so many benefits by one man? as Themistocles asked his ungrateful countrymen. But this is the world's wages; and

those that have best deserved of the publics must look for no better, but only from God.

Ver. 4. **Then Jephthah gathered together all the men of Gilead.**] When he saw they were set upon it, and that they would needs quarrel with their friends, and not with their faults, he set light by their threats, *Minorum strepitus armorum crepitus* and resolved to chastise their insolency with the edge of the sword. When there is no hope of curing, men must fall to cutting. {a}

Ye Gileadites are fugitives.] {b} Or, Subjects, mongrels, the refuse of both tribes: a brand of dishonour, and therefore heinously taken, and heavily revenged. Such opprobrious and reviling speeches, *Leviter volant, non, leviter violant*. Jephthah and his soldiers might haply here be glanced at, because he was forced to flee from his father's house.

Among the Ephraimites,] q.d., The scum of those two noble tribes, fellows of no fashion. But the meanest are not to be slighted; since

“*A cane non magno saepe tenetar aper.*”

{a} *Immedicabile vulnus ense recidendum.*

{b} Or, the Gileadites being got between the Ephraimites and Manassites, the Ephraimites said, Ye are but the fugitives of Ephraim.

Ver. 5. **Before the Ephraimites.**] Who were now become a woeful example of that rule, "Pride goeth before destruction, and a haughty spirit before a fall." {#Pr 16:18}

If he said, Nay.] As most men will do in such a case, rather lie than die; which yet they should not do, but resolve with that good woman in Jerome, when she was upon the rack, *Non ideo negare volo, ne peream: sed ideo mentiri nolo, ne peccem*. Lie I will not, but prefer affliction before sin.

Ver. 6. **Say now Shibboleth, and he said Sibboleth.**] Shibboleth est fluxus fluminis, ut #Ps 69:2,3, a stream, or ford. They were discerned by their lisping, their dialect betrayed them. {a} How many have we that can hardly lisp out a syllable of good language, and if they attempt it, falter fearfully!

{a} *Sic et hodieque in Hispaniac voce "Cebolla," cepam significante, facile agnoscunt qui exteri sint, quique incolae.*

Ver. 7. **And was buried in one of the cities of Gilead.**] Heb., In the cities; whereupon some have founded a conceit that Jephthah was so esteemed for his valour, that they cut his body in pieces when he was dead, and carried a part to each of their cities, and there buried it. Peter Martyr by "cities" understandeth some one city so called, as Accius called Athens *Quatrurbem*.

Ver. 8. **Ibzan of Bethlehem.**] *Hic dicitur fuisse Boaz,* saith Vatablus. This some will have to be Boaz, the husband of Ruth, the Moabitess, and great-grandfather of King David. But this is a conjecture only.

Ver. 9. **Thirty daughters, whom he sent abroad.**] Providing fit matches for them in due time; which is the father's duty, since there is in most people a propensity to the nuptial conjunction. The man misseth his rib, and the woman would be in her old place again, under the man's arm or wing. "My daughter, shall I not seek rest for thee"—that is, a husband—"that it may be well with thee?" {#Ru 3:1}

Ver. 10. **And was buried at Bethlehem.**] Where he had done worthily, and was therefore bewailed. Contrarily, of King Edwin it is said, that he lived wickedly, died wishedly.

Ver. 11. **Judged Israel ten years.**] Maintaining the purity of God's true worship, and administering justice to the people. Not to "do good among a man's people," is to "die in his iniquity." {#Eze 18:18}

Ver. 12. **And was buried in Aijalon.**] Where the moon stood still. {#Jos 10:12}

Ver. 13. **Judged Israel.**] See #Jud 12:11.

Ver. 14. **And he had forty sons and thirty nephews, that rode.]** *Equestris ordinis,* potent and opulent. In Persia the peasant never rides; the gentleman never goes on foot, but fights, trades, confers, doth all on horseback. {a}

{a} *The Preacher's Travels,* 63.

Ver. 15. **And was buried in Pirathon.]** Where Benaiah, David's worthy, was born: and God loveth the places the better for that such and such of his servants were "born there." {#Ps 87:4-6}

Chapter 13

Ver. 1. **And the children of Israel did evil again in the sight of the Lord.]** To whom any sin is an eyesore, but especially apostasy and idolatry, the sins of those Israelites, who were therefore worse than others, because they ought to have been better.

Into the hand of the Philistines forty years.] During the days of Samson and Eli. Peace they had enjoyed likely, under the three forementioned Judges, {#Jud 12:7-9,13,14} and were the worse for it.

“Luxuriant animi rebus plerunque secundis.”

Ver. 2. **A certain man of Zorah.]** Samson’s country, much ennobled by his name: as afterwards Co was by Hippocrates, Arpinum by Cicero, Hippo by Augustine, &c.

And his wife was barren.] What her name was is not recorded; written her name was in the Book of Life, and the Lord knoweth all his by name, and will give them a name in his house better than of sons and of daughters. {#Isa 56:5} A good woman she was, and the better, doubtless, for her barrenness: which was a great means to humble, and so to prepare her for such a mercy in her son Samson. It is observed that the barren women in both Testaments had the best children: as Sarah, Rachel, Elizabeth, &c. David also had his best sons by Bathsheba, after that they had been soundly humbled for their sin.

Ver. 3. **And the angel of the Lord, / i.e.,** Christ the Angel of the Covenant, called afterwards by Manoaah Elohim, and by his wife Jehovah, {#Jud 13:23} and by himself Wonderful. {#Jud 13:18 Isa 9:6}

Behold now, thou art barren.] See #Jud 13:2.

And bear a son.] A singular son, a Nazarite; such as should be "purer than snow, whiter than milk," {#La 4:7} drained from the dregs, and sifted from the bran of the ordinary sort of people.

Ver. 4. **Now therefore beware, I pray thee.]** Since he must draw nourishment from thee, both in the womb and at the breasts; since the sanctifying of thy son must take beginning from thyself; beware therefore for his sake, and inure him to abstinence and sobriety of a little child. See also that he nourish his hair, which is the crown of

his Nazariteship, {#Nu 6} and that he come not at funerals, &c. Quintilian requireth in him that shall be an orator, that by his parents, nurses, attendants, he be inured to the best words well pronounced, and that from his infancy; that so he may soon become *Vir bonus dicendi peritus*, a good man and well-spoken. How much more requisite is this to a magistrate or minister!

Ver. 5. For the child shall be a Nazarite unto God.] And so a type of Christ, the great votary.

And he shall begin to deliver Israel.] He shall be doing at it, but David shall perfect this deliverance. Christ is both author and finisher of his people's salvation.

Ver. 6. Then the woman came and told her husband.] Which because the first woman did not, but held a parley with the serpent, great mischief ensued. Married couples must freely impart their minds one to another in things of common concernment. *Coniugis illa sui Cor; Caput iste suae*. Josephus tells us that Manoah was jealous of his wife: but who told him so?

A man of God.] A prophet: it was indeed the Arch-prophet.

Very terrible.] Majestic, glorious, and sparkling with divine light.

But I asked him not whence he was.] Modesty and taciturnity do well become women. *Video, taceo*, I see and say nothing, was Queen Elizabeth's motto.

Ver. 7. Behold, thou shalt conceive.] Had her husband been jealous, as Josephus wrongfully reporteth him, she would hardly have told him this story. But had not she been barren, the angel had not now been sent to her. Afflictions to the saints are advantageous.

From the womb to the day of his death.] By God's special designation and command. So was John Baptist. This was not ordinary.

Ver. 8. Then Manoah entreated the Lord.] So should we as oft as any difficulty ariseth in wedlock, or otherwise, especially about the breeding or disposing of our dear children. There is a woe to such as

"take counsel, but not of God; and that cover with a covering, but not of his Spirit." {#Isa 30:1}

Ver. 9. **And God hearkened to the voice of Manoah.**] As he turneth not away any faithful prayer without a comfortable answer. {#Ps 66:20}

As she sat in the field,] *i.e.*, *Rusticabatur*; saith Vatablus, she was about her country business.

Ver. 10. **Ran, and showed her husband.**] {See Trapp on "Jud 13:6"}

Ver. 11. **And Manoah arose, and went after his wife.**] Whereby appeareth the unity wherein these two lived together, and that conjugal love which is the inward cement of married couples, and such an elixir, as by contaction, if there be any disposition of goodness in the same metal, it will render it of the property.

Ver. 12. **How shall we order the child?**] Or, What shall be his office and his work? This their solicitude about the child was very commendable. Let it be parents' care, that

“*Ipsa Deo blandos fundant cunabula flores.*” —*Virg.*

Careless parents are a kind of parricides, *peremptores potius quam parentes*, saith Bernard.

Ver. 13. **Of all that I said unto the woman let her beware,**] *sc.*, For her child's sake. And generally, that mother that would have a holy child, must herself be holy and temperate: for *Partus sequitur ventrem*, the birth usually followeth the belly, the child taketh after the mother.

Ver. 14. **She may not eat, &c.,**] *viz.*, While she is with child, or a nurse: and let her see that the child do much more refrain the use of those things forbidden him by the law. {#Nu 6}

Ver. 15. **Let us detain thee, until we shall, &c.**] A prophet's reward they held him worthy of, even "double honour," {#1Ti 5:17} that is, *Reverentia et alimonia*, saith Ambrose: *Officium et subsidium*, saith Beza.

Ver. 16. **I will not eat of thy bread.**] I need it not, as you mortal wights do, since *Animantis cuiusque vita in fuga est*, your life must be upheld by food, but not so mine: I am more than a creature. It is by degrees that Christ revealeth himself.

And if thou wilt offer a burnt offering.] Thou must be a willing offerer: God straineth upon no man. *Virtus nolentium nulla est.*

Thou must offer it unto the Lord.] And therefore to me, who am *Αυτοθεος*, very God.

Ver. 17. **What is thy name?]** This he asketh, not out of curiosity, but of an honest intent to do him honour, by some munus honorarium, honorary present, and all due respect besides; such as the Shunamite gave Elisha, and as that good woman in the Book of Martyrs gave Dr Sands, who departing the land for fear of Queen Mary, told her, who had been married eight years, and was childless, that ere one whole year was past, she should have a son: and it came to pass accordingly, that time twelveth month, lacking but one day. {a}

{a} *Act. and Mon.*, 1894.

Ver. 18. **Why askest thou thus after my name, seeing it is secret?]** Or, Wonderful, that is, incomprehensible. I am called as I am called; but such is thy weakness, that it surpasseth thy conception. So Bede, Victorinus, and others expound it. God, as he surmounteth all creatures, so he surpasseth all notion, all name. *Afri vocant Deum ignotum Amon, idest, Heus tu quis es!* {a} Christ, not only as God, but as Mediator also, is called Wonderful. {#Isa 9:6}

{a} Plutarch, lib. *De Iside et Osiride*.

Ver. 19. **So Manoah took a kid, &c.]** Both the sacrificer and the altar were extraordinary; but they had Christ's warrant for it. {#Jud 19:16}

And the angel did wondrously.] Probably by bringing fire out of the rock, as before for Gideon, and consuming the sacrifice.

And Manoah and his wife looked on.] For the confirmation of their faith. This was a high favour. All Israel might see Moses go toward the rock of Rephidim. None but the elders might see him strike it: their unbelief made them unworthy of this privilege. It is no small favour of God to make us witnesses of his wondrous works.

Ver. 20. **When the flame went up toward heaven.]** As it doth naturally. God can draw up our spirits as a heave offering. {#Ex 29:27}

As we see the flame ascend, we are to think of it as of a sheet let down by God from heaven, to take up our love and affections in, like the flame of this sacrifice wherein the angel ascended.

That the angel of the Lord ascended in the flame of the altar.] This did most sweetly represent and shadow forth, saith a grave interpreter, the office of Christ, whose work it is to present all our services before God, and to procure them to be graciously accepted of him.

And fell on their faces to the ground.] Partly through fear, and partly in way of thankfulness to God.

Ver. 21. **Then Manoah knew that he was an angel.]** Even that Angel of the covenant, the Angel of the great council, as the Septuagint styles him. ^{a} ^{#LXXE Isa 9:6} prefixing that before other of Christ's titles there, though that be not found in the Hebrew.

^{a} και καλεται το ονομα αντου μεγαλης βουλης αγγελος.

Ver. 22. **And Manoah said unto his wife, We shall surely die.]** The most valiant Gideon said as much in effect. ^{#Jud 6:22} This opinion grew, as it is thought, from the misunderstanding of that text, "There shall no man see me, and live." ^{#Ex 33:20} But albeit we cannot see God in his majesty; yet Jacob, Moses, and others have seen some *simulacra vel species*, whereby he hath made himself visible to them; they have seen the chariot in which God rode, but not the rider, as the Rabbis express it. ^{a}

^{a} Merchabah, velo Rochebh.

Ver. 23. **But his wife said unto him.]** She, it seemeth, had the stronger faith; and her arguments were in readiness to cheer up her fainting husband. The like, in likelihood, did Priscilla for her Aquila, when for St Paul's life they laid down their own necks: wherefore also she hath the first salutation. ^{#Ro 16:3,4} Sure it is that Helen Stirk, a Scotch martyr, suffering together with her husband for the cause of Christ, thus bespake him at the place of execution: Husband, rejoice; for we have lived together many joyful days; but this day, wherein we must die together, ought to be most joyful to us both, because we must have joy for ever: therefore I will not bid you good night, for we shall suddenly meet within the kingdom of heaven. ^{a}

{a} *Act. and Mon.*, 1154.

Ver. 24. **And called his name Samson.**] That is, *Solilus*, a little sun, a type of Christ "the Sun of Righteousness." Josephus expoundeth it, *Robustus*, strong; because as the sun in his strength is irresistible, so was Samson.

And the child grew, and the Lord blessed him.] With a heroic spirit, and extraordinary strength of body, far above that which the poets feign of their Hercules, with his twelve incredible labours.

Ver. 25. **And the Spirit of the Lord began to move him at times.**] Or, Hither and thither, as the bells which hung in the skirts of Aaron's garment. Those bells have their name (*pagnamon*) from *pagham* {a} here used; because they were shaken to and fro.

In the camp of Dan.] Whence some think he is called Bedan; {#Isa 12:11} others *quasi* Ben Dan, the son of Dan.

{a} *Agere sive impellere, verberare ut incus, quae nominatur "Pagnain" {#Isa 41:7}*

Chapter 14

Ver. 1. **And Samson went down to Timnath.**] Whether to the market, or the sports, or some great feast, &c., it is not recorded; but God had an overruling hand in this journey for the punishment of the Philistines, though Samson cannot be altogether excused; for he went "after the sight of his eyes and lust of his heart." {#Ec 11:9} Ill guides.

And saw a woman in Timnath.] This licentious eye should have been plucked out. {#Mt 5:29} A little otherwise than Democritus the philosopher put out his eyes, because he could not look upon a woman but he must lust after her; wherein he did nothing else, saith Tertullian, {a} but lay open his own folly to the whole city where he dwelt. How much better David, who prayed, "Turn away mine eyes from beholding vanity," {#Ps 119:37} and Job, who voweth and imprecateth {#Job 31:1,7} against these *oculorum dolores*, as great Alexander called the Persian maids.

{a} *In Apolog.*

Ver. 2. **Now therefore get her for me to wife.**] Though set upon it, and, as some gather from #Jud 14:4, warranted by God to do as he did, yet he would not take a wife without his parents' consent. This is of the law of nature.

Ver. 3. **Then his father and his mother said unto him.**] I wish, saith a grave divine, Manoah and his wife could speak so loud that all our Israelites might hear him.

Is there never a woman? &c.] If religion be any other than a cipher, how dare we not regard it in our most important choice? Marriage is like a stratagem of war, saith another, where one can err but once. Therefore the heathens were wont to set Mercury, their god of wisdom, by Venus, their goddess of marriage, to note that there was need of judgment there; and that it is not evil to marry, but good to be wary.

For she pleaseth me well.] The eye indeed is to be pleased in the choice of a wife; but that is not the chief thing to be minded; there is a better beauty; and many a man hath died of the wound in the eye.

Ver. 4. **For at that time the Philistines had dominion over Israel.**] Who had haply sworn fealty and subjection to the Philistines; and therefore Samson was to seek an occasion against them.

Ver. 5. **Then went Samson down, and his father and his mother.**] Who were overcome by his importunity; and being loath to cross his desires, yielded to him, though against their own judgments.

And, behold, a young lion.] *Adultus leo*, a lion in his full strength and utmost fierceness, met him with open mouth.

Ver. 6. **And he rent him as he would have rent a kid.**] So did the Lord Christ subdue the devil in the desert, {#Mt 4:4,7,10,11} whereof David also was a type, when he slew the lion and the bear. {#ISa 17:36}

And he had nothing in his hand.] But so had Hercules, when he killed a lion and a bear, as the poets sing of him, and Lysimachus, one of Alexander's worthies. Polydamus, Milo Crotonitates, and others are famous for their strength, but none comparable to Samson, the Church's champion.

But he told not his father.] As some braggart would have done: this was his modesty. And it may be he feared to be chidden by his parents, for his rashness in this exploit.

Ver. 7. **And he went down, and talked with the woman.]** Treated with her about the marriage, and perhaps was contracted to her; for that also was in use amongst the heathens.

“*Placuit despondi, nuptiis hic dictus est dies.*”—*Terent.*

The Hebrews say that Samson converted her to the true religion by this conference; but that is uncertain.

Ver. 8. **And after a time.]** Some convenient time there must be betwixt the contract and the wedding, but let it not be over long, for many reasons; whereof elsewhere.

And he turned aside to see the carcass of the lion.] That he might recognise God’s goodness to him in so great a deliverance, and be accordingly thankful. Unto true thankfulness for mercies received, there must concur recognition, estimation, and retribution. He was also brought hither again by a secret instinct of the Spirit for a further purpose, as it followeth in the history; and that he might see another wonder, for his further confirmation.

And, behold, there was a swarm of bees.] *Prodigiosum est quod mellifearunt in cadavere,* saith one. {a} It was wondrous strange that bees should breed and make honey so soon in such a place: since they are naturally driven away by an ill smell, as abhorring all stinking things. Some think that the carcass was consumed to the bare bones, and so stank not. {b}

{a} Lav.

{b} Pliny, *Columella.*

Ver. 9. **And went on eating.]** So must we pass on toward our heavenly Father’s house, feeding on the heavenly manna, sucking sweetness out of the precious promises, {#Isa 66:11} which are *pabulum fidei*, the food of faith.

But he told not them.] Taciturnity is sometimes a virtue; and *Tacitus* is *Primus in Historia*. If this had come abroad, where had been the matter of his riddle?

Ver. 10. **So his father went down to the woman.]** To warn her of the wedding, and that she might make ready.

For so used the young men to do,] sc., When they were married. And surely a feast can never be more seasonable than at the recovery of the lost rib: only let it be kept without dancing, dalliance, and other such disorders.

Ver. 11. **And it came to pass, when they saw him.]** His stature, strength, countenance, carriage, &c.

That they brought thirty companions to be with him.] *Honoris quidem specie, sed cautionis ergo:* under a pretence of doing him honour, but indeed to secure themselves, they set a guard upon him. So the Turks at this day suffer no stranger to come into the presence of their Emperor, but they clasp him by the arms, under colour of doing him honour, but indeed lest he should offer the Emperor any violence, as Miles Cobelite, a poor wounded Christian soldier, did Amurah III, whom he slew under pretence of coming near to crave his life of him. {a}

{a} *Turk. Hist.*, p. 200, 715.

Ver. 12. **I will now put forth a riddle unto you.]** He prudently took no notice of the guard set upon him; but set them an exercise of wit, as at feasts was usual. Plato and Xenophon thought it fit and profitable that men's speeches at meals should be written. But if Christians should do so, what manner of books would they be? Luther's "Convivula" or table talk is printed to very good purpose: but there are not many Luthers.

Then I will give you thirty sheets.] Which they carried about them usually in those eastern parts, to rub and dry themselves, &c. The women of the Isle of Man here in England, whensoever they go out of their doors, are reported to gird themselves about with the winding sheet that they purpose to be buried in: to show themselves mindful of their mortality. {a} For "sheets" here some read "shirts";

and by "change of garments," they understand upper garments which they changed at pleasure, as gowns, cloaks.

{a} Speed's description of that island abridged.

Ver. 13. **Put forth thy riddle, that we may hear it.]** *Et intelligemus illud*, that is, by expounding it we will manifest that we understand it: so Junius. Carnal men are too confident of their own abilities: but can no more understand gospel mysteries, than a swain can the profundities of the mathematics: they can judge no better of them than a blind man can do of colours, or a sick man of food. {#1Co 2:14,15}

Ver. 14. **Out of the eater came forth meat.]** *Vorator cibatur, et crudelis delectatur*. This was the problem or riddle, made up of contraries, as many of God's ways are. An express figure, saith Diodate, of the mystery of the sweet and saving food of the soul, brought forth by Christ's death, by which he destroyed death and the devil. See #Joh 6:5 Heb 2:14. Others apply it to affliction sanctified, where, as in honey, the sweetest lieth in the bottom, and all things co-operate for good. God loveth to store up comforts for his people, where they would least expect to find them.

And they could not in three days.] Though they had tried their utmost, and tired their wits, and well nigh cracked their heads together, {a} yet they could not unriddle it. And as little can carnal people comprehend the gospel, which therefore they reprehend, and persecute the professors thereof.

{a} Much study *cere-diminuit-brum*, saith Ennius.

Ver. 15. **On the seventh day, that they said.]** Being loath to lose the wager, they set the woman awork: so doth the devil oft. Many a man's head he breaketh with his own rib: and this bait he hath found to take so well, that he never changed it since he crept into Paradise.

Lest we burn thee.] With such big words they scare the timorous woman, who feared to be burnt, and was afterwards burnt; that which she feared came upon her. So it did upon Denton the smith, burnt in his own house, after that he had refused to burn in the cause of Christ. {a}

Ver. 16. And Samson's wife wept before him.] Tears are women's weapons or engines, and many of them

“ *Ut flerent oculos erudiere suos.*”—*Ovid, Amor.*, lib. ii.

Apollodorus in Athenaeus telleth of the harlot Phryne, that from her feigned tears she was surnamed κλαυσιγεῶς, laugh-cry; because she could easily do either.

Ver. 17. And she wept before him the seven days.] Or, Unto the seventh day; this was no less unseasonable and absurd than music in mourning.

He told her, because she lay sore upon him.] Whom the lion could not conquer, the tears of a woman have conquered. Samson never betrayed infirmity but in mulierosity {Excessive fondness for women} and uxoriousness. {doting or submissive fondness of one's wife} *Utinam tam prudens ad cavendam mulierem fuisset quam fortis ad strangulandum leonem*, saith Paulinus. I would he had been as wise as valiant. But many military men are fleshly minded.

Ver. 18. If ye had not ploughed with my heifer.] His wife he calleth his heifer, *propter mulierum insolentiam*, saith Lyra. Some think that these words intimate some sign of suspicion of some secret and unchaste dealing with his wife, that *iuvenca petalca*, which kindled a "jealousy" in him, which is, saith Solomon, "the rage of a man."

Ver. 19. And the Spirit of the Lord came upon him.] These extraordinary impulses of the Spirit Samson had not always, but when and as long as the Lord pleased. The prophets also had not always the gift of prophecy: nor the apostles the power of working miracles.

And he went down to Ashkelon.] Which was one of the five chief cities of the Philistines, {#1Sa 6:17} where, by a bold attempt, he slew in that populous place thirty men of that tyrannical and accursed nation; the rest of the citizens running away, likely, and hiding themselves for fear of Samson. Did ever any Hercules do the like? The proverb is, *Ne Hercules quidem contra duos.*

And his anger was kindled,] viz., Against his perfidious wife and his injurious companions: and now he meditateth revenge, which is the next effect of anger.

And he went up to his father's house.] Whose counsel he now wisheth he had taken in the choice of his wife. *Leo cassibus irretitur, &c. Si praescivissem.*

Ver. 20. **But Samson's wife was given to his companion.]** To his Paronymph {a} {#Joh 3:29} the first and chief brideman, his bosom friend, who haply had ploughed with this wanton heifer before. Wrongs done by a friend are more unsufferable. "It was thou, my friend," {#Ps 55:13} saith David.

{a} Pronubus, Νυμφαγωγος.

Chapter 15

Ver. 1. **But it came to pass within a while after.]** When Samson had now digested the wrong his wife had done by disclosing his secrets, as Fulvia did Catiline's. Married couples must either not fall out, or not go long unreconciled—

“*Quum modo pugnant iungant sua rostra columbae.*”—Ovid.

Visited his wife with a kid.] As a token of his kindness. So Isaac feasted Abimelech and his company, {#Ge 26:30} to show that there was no rancour, or purpose of revenge. Feasting together hath, as Athenaeus saith of wine, ελκυστικον τι προς φιλιαν a force to make men friends.

Ver. 2. **I verily thought.]** But he should have made sure of that; which because he did not, it cost him and his daughter their lives.

“*Differ: habent parvae commoda magna morae.*”

Is not her younger sister fairer?] Heb., Better: but never the better for her beauty, if, with Aurelia Orestilla, the Roman lady, she had nothing else to commend her. {a}

“*Forma bonum fragile est.*”—Ovid.

Take her, I pray thee, instead of her.] This man made nothing of incest: the Pope frequently dispenseth with it, *Lege nimirum canina*: but Samson abhorred the motion, according to **#Le 18:18**.

{a} Sallust.

Ver. 3. Now shall I be more blameless than the Philistines.] Who all were in fault, because they either approved, or at least inhibited not this injury done to Samson; wherefore he proclaimeth open war against them all, vowing revenge.

Ver. 4. And Samson went and caught three hundred foxes.] Whereof that country was full, {#So 2:15 Ps 63:10} and he might herein use the help of his friends. The Philistines *vulpinando* had got away his wife from him, as Herod that fox had done his brother Philip's: by foxes therefore they are fitly plagued.

And put a firebrand in the midst between two tails.] Putting something else also between them, saith Lyra, which might not burn asunder; and which might keep the fire from burning the foxes, through the space betwixt tail and tail; heretics and schismatics are like these foxes with fire at their tails: for striving to run farthest one from another, they set the Church in a combustion. Eutyches fell into the other extreme of Nestorius: so did Osiander of Stancarus, and Illyricus of Strigelius, to the great disturbance of the Church. {a}

{a} *Evag.*, lib. i. cap. 9. Schluss., *de Stanc.*, p. 87. Schluss., *de Sect. Manich.*

Ver. 5. With the vineyards and olives.] How this could be is hard to conceive: but in these things we must silence our reason, and exalt our faith. He that is scholar to carnal reason, hath a fool to his master.

Ver. 6. Burnt her and her father with fire.] Thus the fear of the wicked cometh upon them, {#Pr 10:24} and justly, when they prefer iniquity before affliction, as Samson's wife had done. See **#Jud 14:15**. Josephus saith that together with her they burned all her kindred. She should have been of his mind who said, *Potius in ardentem rogue insiluero quam ullum peccatum in Deum commisero*. I will leap into a bonfire, rather than sin against God.

Ver. 7. Though ye have done this, yet, &c.] Here he protesteth that he was no way satisfied with, what they had done to his wife and her

father; because not in a way of justice, but out of rage and fury for the loss of their grain. He would further have his pennyworths of them as a public person set up by God for the purpose to take vengeance upon an ungodly nation. "And after that," saith he, "I will cease," viz., till next time: and till I see good to begin again. Tremelius rendereth it, *Siccine facturi estis?* Is this your manner of dealing? *q.d.*, You would surely serve me in like sort if I were in your hands: but I will be on the bones of you shortly. They are an angry man's words, and therefore short and cutted.

Ver. 8. **And he smote them hip and thigh with a great slaughter,**] *i.e.*, Wherever he hit them, he gave them their passport, as we say: he beat them back and belly, as the French proverb hath it; he peppered them, and paid them to some tune, as ours. He hurled them to the ground with spurns and thrusts with his knees saith Diodat. Wherever his blows fell, they mauled them, and made them sure for stirring any more, saith another interpreter. Here we see that *veriverbium* of Solomon exemplified, "One sinner destroyeth much good." {#Ec 9:18} As also, what a deal of mischief and bloodshed many times followeth upon adulteries, rapes, or other violations of wedlock: the Trojan war, for instance, waged much about this time: according to that prophecy of Cassandra to her brother Paris.

“ *Grain iuvenca venit quae te, patriamque domumque*

Perdet; io prohibe; Graia iuvenca venit.”—*Ovid's Epist.*

The Scots paid dear for the dishonour they did to our Edward VI, whom they denied his espoused wife, their then Queen, and married her to the Dauphin of France. This occasioned that great loss they sustained at Musselburgh field. {a}

{a} *Life of Edward VI.*

Ver. 9. **Spread themselves in Lehi.**] Which showeth that they were a great army that came to fetch their bane. "Associate yourselves, ye people, and ye shall be broken in pieces." {#Isa 8:9}

Ver. 10. **Why are ye come up against us?**] They choose rather to treat than to fight, though they had such a champion as Samson. *Hosti discedenti pons aureus extruendus est, et magno precio, precibus, patientia et prudentia, alma pax redimenda.* War is woeful,

peace a precious commodity: yet not to be sought with the loss of truth. {#Zec 8:19}

Ver. 11. **As they did unto me.**] He pleadeth *ius talionis*, for his own defence. This would not have held good if Samson had been a private person, and the wrong had been done to himself only, {#Pr 20:22,24:19,17:13 Ro 12:17,19} though tallying of injuries is by carnal people held but justice, and counted manhood; whereas indeed it is doghood rather. But public revenge is justly exercised by the magistrate; who yet must not rashly make war, but remember what was once gravely spoken by our Henry VII: If we princes should take every occasion that is offered, the world should never be quiet, but wearied with continual brawls.

Ver. 12. **We are come down to bind thee.**] In these Israelites we have an example of ingratitude: as in Samson, of meekness, and care of his unworthy countrymen. How fitly might he have said to them, as once Themistocles in like case did to his Athenians, "Are ye weary of receiving so many benefits by one man?"

That we may deliver thee into the hand of the Philistines.] With shame enough they might speak it, like a company of cowards as they were. But he upbraideth them not with their pusillanimity {*lack of courage or fortitude*} or perfidy; but, as solicitous of their safety, yieldeth to be bound. So did our dear Saviour, &c. *Facinus vincere civem Romanum*, saith the orator. Let me imitate his gradation, It was much for the Son of God to be bound, more to be beaten, most of all to be slain. *Quid dicam, in crucem tolli?*

That ye will not fall upon me yourselves.] And so occasion me, in mine own defence, to fall foul again upon you. He made no question of making his party good with the Philistines, though they were an army of them: this showeth the strength of his faith.

Ver. 13. **But surely we will not kill thee.**] No, but you will do as bad: for *qui non cum potest servat occidit*. This is the world's wages; expect hard usage, even from some professors, when it comes to a critical point once: they will dispraise what erst they praised and applauded, and turn cat in pan, as they say, to provide for their own ease and safety.

And they bound him with two new cords.] So that now he seemed to be in a forlorn and desperate condition. God reserveth his holy hand for a dead lift; and helpeth those that are forsaken of their hopes.

Ver. 14. **The Philistines shouted against him.]** But ere long Samson made them change their note, and turn their crowing into crying. Thus the hope of the wicked perisheth—their Hilary-term is very short. "In the transgression of an evil man there is a snare,"—or, a cord, to strangle his joy with, -"but the righteous sing and rejoice." {#Pr 29:6}

Became as flax.] *Similia funibus ex lino ustulato.*

And his bands loosed.] Heb., Melted; *dissoluta dissilierunt.*

Ver. 15. **And he found a new jaw-bone of an ass.]** This holy Hercules had no better a club to bestir him with; and it was sufficient. So was "the foolishness of preaching," to subdue the world under Christ, the true Samson, who, by his death, brake the bands of death, and destroyed his and our enemies.

And slew a thousand men therewith.] So did Shamgar six hundred with an ox-goad; David, Goliath, with a sling and stone. God can effect great matters by small means. How many thousands perish by a pestilential air, as #2Sa 1:25. The great cardinal of Lorraine was lighted to his lodging and to his long home at once by a poisoned torch. {a}

{a} Bucholz.

Ver. 16. **With the jaw bone of an ass, heaps upon heaps.]** Heb., A heap, two heaps. Here is an elegancy (*antanaclasis*) in the original; for the same word *Chamor* signifieth both an ass and a heap. And this was Samson's *epinicion*, or song of thanksgiving to God; not a vain vaunt of his own strength and achievements, as Josephus and Ambrose will have it, for which cause also God punished him afterwards with so great thirst, say they.

Ver. 17. **And called that place Ramathlehi.]** We must likewise set up marks and monuments of God's signal mercies, to preserve the memory of them, which else will soon be moth eaten. Abraham did so by his Jehovahjireh, Moses by his Jehovahnissi, Samuel by his

Ebenezer, Jehoshaphat by his Berachah, the Jews in Esther by their Purim, &c.

Ver. 18. **And he was sore athirst.**] To keep him humble after so notable an exploit, and to make him pray, ascribing kingdom, power, and glory to God alone.

And now shall I die for thirst?] Which is a most grievous kind of death, worse than that by hunger, which yet is worse than to die by the sword. {#La 4:9}

And fall into the hands of the uncircumcised?] This will much reflect upon thee, Lord, and redound to thy dishonour. *Viderit Christus*, said Luther, *nam si ego causa excidero, ipse solus ignorainiam reportabit*. Let Christ provide for his own great name.

Ver. 19. **But God clave a hollow place.**] In figure like a mortar, as #Pr 27:22.

That was in the jaw.] Or rather in Lehi, the place so called. See the like in #Ps 78:15,16; {a} #De 32:13, -"He made him to suck honey out of the rock," that is, water as good as honey, because in a pressing necessity.

Wherefore he called the name thereof Enhakkore.] That is, The well of him that called or cried. See #Jud 15:17. If we should not be in straits sometimes, God should have no tribute from us, as those malignants in Ezra suggested against the returned captives. {#Ezr 4:13}

Which is in Lehi unto this day.] Till Samuel's time, who is thought to have written this book. Jerome saith it remained till his time. And Glycas saith, in the suburbs of Eleutheropolis is still seen a spring called The Jaw Bone.

{a} *Locus ille referebat mortarium. -Vat.*

Ver. 20. **And he judged Israel.**] Haply after this victory he was publicly accepted and acknowledged as judge of Israel by this people, who before had dealt so unworthily with him:

“ *Sic cum fortuna statque caditque fides.*”

Chapter 16

Ver. 1. **Then went Samson to Gaza.**] Not by a call from God, but of his own mind, as some think, presuming upon his strength, and therefore justly deserted and foiled. Or if by some weighty occasion, as others hold, yet not purposely to see and have this harlot; for that had been to "make provision for the flesh, to fulfil the lusts thereof," {#Ro 13:14} which scarce befalleth a godly man to do. But accidentally casting his eyes upon this Circe, he was enchanted by her, finding her fair face to be like a glass, wherein, while larks gaze, they are taken in a day-net.

“ *Quid facies faciem Veneris cum veneris ante!*

Non sedeas, sed eas: non pereas per eas. ”

And went in unto her.] Carried away by human infirmity, forgetting God and his high calling, this *Iudex et Senex* falleth into the foul sin of fornication.

“ *Laenam non potuit, potuit superare leenam:
Quem fera non potuit vincere, vicit hera.* ”

Ver. 2. **And they compassed him in.**] See their sedulity and Samson's security, but especially God's superabundant mercy: {#1Ti 1:14} the riches of his grace cast in over and above desert or desire. {#Eph 2:7 Ro 5:20}

Ver. 3. **And arose at midnight.**] From the bed of fornication, where the Spirit had screeched out unto him, "Oh, do not this abominable thing!" {#Jer 44:4} Nevertheless he did it; and yet by the instinct of the same Spirit, who might justly have loathed his lodging, he arose and prepared to be gone. God dealeth not with his people according to their sins, but beareth long with their evil manners.

And took the doors of the gate of the city.] The watchmen sleeping the while, or not daring to stir. A figure of Christ's glorious resurrection, maugre the malice of earth and of hell.

Bar and all.] By an act of stupendous strength—never the like heard of he carrieth away the gates wherein they thought to have engaged him. If a temptation has drawn any of us aside to lie down to sin, it is happy for us if we can arise ere we be surprised by judgment.

Up to the top of a hill that is before Hebron.] Or, Over against Hebron, though some miles distant; for Hebron was fourteen miles from Gaza, saith Adricomius.

Ver. 4. **And it came to pass afterward.]** Not long afterwards, but before he had soundly repented of his former faultiness; the orifice of his lust being not yet stopped. So Lot committed incest two nights together. But of Judah it is expressly noted that, coming to a sight of his sin with Tamar, he "knew her again no more." {#Ge 38:26}

In the valley of Sorek.] A pleasant place, full of vines and myrtles. To Samson it proved a valley of vanity.

Whose name was Delilah.] A fit name for a harlot, for it comes from *Dalal*, which signifieth to exhaust, or to impoverish. It is the property of such female sinners to exhaust the purse, drain the strength, dry up the credit, waste the all of the mightiest Samsons. The Rabbis make Delilah to have been his wife, and further say, that he taught her the law of Moses before he took her; but none of this is likely to be true.

Ver. 5. **Entice him, and see wherein, &c.]** Two engines they use against Samson, *Muliere et Munere*: these were as bad as those two great pieces of ordnance cast by Alphonsus, duke of Ferrara, the one whereof he called the Earthquake, and the other Grandiabolo, or the great devil.

That we may bind him to afflict him.] Or, To humble him. They would not say to kill him, lest that should sound harsh in her ears who had entertained him for her paramour, and pretended love to him, but only to tame him, and take him a link lower, as they say.

Eleven hundred pieces of silver.] Which is held to be more than a thousand pounds. Wicked men care not what they part with, nor how they lavish out of the bag, for the satisfying of their lusts. Haman offered ten thousand talents to have the Jews rooted out. Decius Mundus, a nobleman of Rome, offered Paulina six thousand pounds for one night's lodging with her, as Josephus reporteth. {a}

{a} Lib. xviii, cap. 4.

Ver. 6. **Tell me, I pray thee, wherein thy great strength.**] It is likely that Samson at some time or other had given out that his great strength lay in something whereof he might be deprived, though he never yet told wherein; and was now most hardly drawn to it.

Ver. 7. **And Samson said unto her, If they bind me with seven green withs.**] This he said for a put off, or as intending to make himself sport with her. But he should have remembered that God's children will not lie. {#Isa 63:8}

Ver. 8. **And she bound him with them.**] So heathen histories tell us of Hercules, that he was miserably enslaved and abused by his mistress, Omphale Queen of Lydia. *Amantes amentes*. How was Antony befooled by Cleopatra, {a} and the Persian kings by their concubines, being *captivarum suarum captivi!* they commanded the whole world, but were commanded by those minions.

{a} Plutarch.

Ver. 9. **Now there were men lying in wait.**] But durst not for their ears show themselves, till the experiment should prove true, and they be sure to overcome him.

Ver. 10. **And told me lies.**] Delilah may give Samson the lie: she may say anything, do anything to him: as Omphale or Jole might clap Hercules on the cheeks, or beat him about the head with her slipper: whereas, if another had done half so much, it would not have been borne with more patience than Robert Earl of Essex took a cuff on the ear from Queen Elizabeth. He laid his hand upon his sword, saith Mr Camden, and swore a great oath that he neither could nor would swallow so great an indignity, nor would he have borne it at King Henry VIII's hand.

Ver. 11. **And he said unto her.**] See #Jud 16:7.

Ver. 12. **And there were liars in wait.**] This he little thought of. No more do evil doers consider that the wrath of God and rage of all the creatures are ready prest to surprise them.

Ver. 13. **And told me lies.**] See #Jud 16:10.

The seven locks of my head.] Here he came nearer the business than before; till at length she had his whole heart out. Well might Terence call harlots *Cruces*.

Ver. 14. **And he awaked out of his sleep.**] The Philistines durst not meddle with him though asleep: no more than men dare venture upon a sleeping lion.

Ver. 15. **How canst thou say, I love thee?**] This was, it seems, a great word in Samson's mouth, "I love thee dearly, Delilah." This she twitteth him with, as if only from the teeth outward: and that he did not *Medullitus et animitus eam amare. In amore sese comitantur* ερωσ ετ ερις.

Ver. 16. **When she pressed him daily with her words.**] *Coarctaret, pene cogeret.* She gave him no rest or respite, *Ut anima eius tantum non enecaretur;* so that he was even weary of his life through her importunity, to the which at length he yielded: as afterwards Alexander the Great burned the fair city Persepolis, at the motion of a strumpet, upon whom he impotently doated.

Ver. 17. **There hath not come a razor upon my head, &c.**] Of Tamerlane, that warlike Scythian, it is storied, that he nourished his hair, which his mother coming of the race of Samson, as he gave it out, willed him to do in token of his descent. This was the cause that made him to be more respected of his men of war, most part of them believing that in those hairs was some rare virtue, or rather some fatal destiny. {a}

{a} *Turk. Hist.*, 236.

Ver. 18. **And when Delilah saw that he had told her all his heart.**] Whoredom indeed had "taken away his heart," {#Ho 4:11} had infatuated and besotted him, as it is the nature of these sensual sins to do; these "lusts of the flesh that war against the soul." {#1Pe 2:12}

And brought money in their hand.] Money they knew to be the monarch of this world, and to bear the mastery; but especially with such *Poscinummae, et Crumenimulgae* as Delilah was.

Ver. 19. **And she made him sleep upon her knees.**] He sleepeth, but his enemies are waking and working against him: so are the antichristian rout against the Church of Christ. Oh pray, pray, said an eminent Dutch divine, *Pontifex enim Rom. et Concilium Tridentinum mira molluntur.*

To shave off the seven locks of his head.] And here Samson, *simul comam atque coronam amisit,* saith Jerome; he lost his hair and his

crown, that is, his stupendous strength, together. And with this history of Samson agreeth that which Ovid ^{a} writeth of Nisus, king of the Megarensians, with his purple hair stolen from him by his own daughter, to his utter undoing. The devil loveth to be God's ape. *Quid enim Satanas impie non imitetur?* saith Junius here.

And she began to afflict him.] *Trudere et trudendo excitare, ut sibi caveret fuga;* to bind him, and then to rouse him by jogging and thrusting him.

^{a} *Metam.* 8.

Ver. 20. **That the Lord was departed from him.]** After which, all miseries came rushing in upon him, as by a sluice: according to that of the prophet, "Woe be unto you when I depart from you": του λογου ησυχάζοντος. When the Godhead withdrew but a while from our Saviour in the garden, and upon the cross, then began his sorrows and sufferings.

Ver. 21. **Took him, and put out his eyes.]** These eyes of his were the first offenders that betrayed him to lust; ^{#Jud 16:1} and now they are first pulled out, and he led a blind captive to Gaza, where he was first captivated to his lust. The loss of his eyes showeth him his sin, saith one. ^{a} Neither could he see how ill he had done, till he saw not. Muleasses king of Tunis, expelled his kingdom for whoredom, had his eyes put out with a burning hot iron, but was not brought thereby to a sight of his sin.

And bound him with fetters of brass.] Who had suffered himself to be bound with the green withs of sensual delights.

And he did grind in the prison house.] Like a slave, or rather like a horse: that he might earn his bread before he ate it. Yet by it, saith an interpreter, they chucked themselves to think what use they should make herein of his great strength.

^{a} Bp. Hall.

Ver. 22. **Howbeit the hair of his head began to grow again.]** By this time Samson was thoroughly humbled, and "accepting the chastisement of his iniquity," found God favourable, whose property it is to comfort the abject, ^{#2Co 7:6} and to do his people good when

they are called outcasts; when men say, "This is Zion, whom no man seeketh after." {#Jer 30:17} Samson repenting, reassumed his Nazariteship, and God was soon reconciled.

Ver. 23. **For to offer a great sacrifice unto Dagon their god.**] That is, To Triton, the idol of those maritime nations, which was a fish downward, whence also he had his name Dagon. See #1Sa 5:4. Diodorus Siculus calleth this idol Derceta; others, Leucothea.

And to rejoice.] *Ad celebranda hilaria.* So the wild Irish when they go to rob, which they account no shame, pray to God that they may meet with a booty; and when they meet with it, they account it God's gift, and rejoice exceedingly. {a}

{a} Camd., *Britan. Irel.*, p. 144.

Ver. 24. **And when the people saw him, they praised their god.**] *Magnates, magnetes;* the multitude do as their rulers; and, as in beasts, the body followeth the head, so here.

Ver. 25. **Call for Samson, that he may make us sport.**] At feasts they had their *γελωτοποιοι*, such as made them merry. The Emperors of Rome presented the people with strange sights, as of lions, bears, panthers, tigers, &c., to exhilarate them: they also led their enemies before them in triumph: which Cleopatra not able to endure, killed herself: So did not Samson, but became the subject of his enemies' scorn and malice, as did likewise Christ. {#Mt 27:29-31}

And they set him between the pillars.] Where he might best be seen: but God had a holy hand in it, for a further mischief unto them.

Ver. 26. **That I may lean upon them.**] And so rest me, who am wearied out, either with grinding in the prison, or now making sport.

Ver. 27. **Now the house.**] Dagon's temple: that where they had sinned, there they might suffer. So Ahab's blood was licked up by dogs in the place where he had slain Naboth. {#1Ki 21:19} So Henry III of France was stabbed to death in that very chamber where he had contrived the massacre of Paris.

Was full of men and women.] Assembled they were, by an overruling Providence, that they might be "broken in pieces." {#Isa 8:9} So were the Baalites in mount Carmel, {#1Ki 18:40} and afterwards in the house of their god, to be slain by Jehu. And so were the

refractory Jews besieged and taken by the Romans at the feast of the Passover, when they were met together out of all parts of the land.

Ver. 28. **And Samson called unto the Lord.**] This was a prayer of faith, and a fruit of his repentance. *Nunquam sero, si serio.*

Ver. 29. **And Samson took hold.**] *Orat et laborat:* the heathens could say, *Admota manu invocanda est Minerva.* Men must pray, but with it do their endeavour; for God is not mocked. They that will be wise to salvation, must not only beg, but dig. {#Pr 2:3-5} Samson first prayed, and then bowed himself with all his might. {#Jud 16:30}

Ver. 30. **Let me die with the Philistines.**] Heb., Let my soul die {as #Nu 23:10} with the Philistines, -yet not as the Philistines, but the death of the righteous, who hath hope in his death, -to {#Pr 14:32} destroy these Philistines, God's enemies, out of a zeal of God's glory. He devoted himself to death, not out of despair, or for vainglory, as some heathens did—Codrus the king of Athens, Decius the Roman Consul, &c.—but by an extraordinary instinct of God's Spirit, and for a public good: as that Christian soldier did, who at the siege of Buda, to prevent the taking of the town, threw himself down from the wall, together with the dog, as he called him, -the Turk who had first got to the top of it, and set up the Turkish colours there; whereby the town was saved. Samson knew that he should die with the Philistines, *Simili quidem poena, sed dissimili culpa, et diverso fine ac fato. Multum interest et qualia quis, et quisque patiatur,* saith Augustine. These all died alike, but not for a like cause, or with like comfort.

And the house fell upon the lords, &c.] Lords and the common people perished together. So they did at Fidenae in the days of Tiberius, where the amphitheatre fell at a sight of sword playing, and destroyed thirty thousand people, {a} So at the fall of Blackfriars, many Papists were slain at a Mass: Drury the priest had his sermon and his brains knocked out of his head together. Let those that sport themselves with oaths as the Philistines did with Samson, beware; it will pull the house about their ears. {#Zec 5:4}

So the dead.] A type of Christ herein. {#Heb 2:14} Death also is to a saint the accomplishment of mortification. {#Ro 6:7}

{a} Sueton.

Ver. 31. **Then his brethren.**] An example of brotherly kindness.

Chapter 17

Ver. 1. **And there was a man.**] The Vulgate hath it, And at that time there was a man, &c. And some Rabbins say that this fell out soon after Samson's death. But they do better who place this story and the rest that follow, to the end of this book, in the interim between the elders that survived Joshua and the judges that next followed. See #Jud 2:11 5:14.

Ver. 2. **And he said unto his mother.**] His conscience troubled him when he heard his mother curse the thief, which he knew to be himself:

“ *Conscia mens ut cuique sun est, &c.*”

The eleven hundred shekels of silver.] Lyra telleth us of some that held Delilah to be Micah's mother, because she received one thousand one hundred pieces of silver of each lord of the Philistines, to betray Samson into their hands. But this is but a blind guess, and no whit likely; let it therefore pass for a Jewish fable. I like his note better who saith, ^{a} Old wood is apt to take fire. After all the airing in the desert, Micah's mother will smell of Egypt. And again, As civilly, so also morally, the birth followeth the belly, as Micah, his mother. Hence most of the kings' mothers are named.

About which thou cursedst.] Whilst her wealth lasted, she could dedicate a good part of it. But now she hath lost it she falleth a-cursing; as a parrot when beaten falleth to her own hoarse and harsh voice. Wicked men's mouths are "full of cursing and bitterness." But cursing men are cursed men.

And spakest of also in mine ears.] He started at and was terrified by a mother's curse. And indeed if there be just cause, God sometimes says Amen to parents' curses, as were easy to instance. See #Ge 9:25 {See Trapp on "Ge 9:25"}

I took it.] Of robbing parents, see #Pr 28:24, with the note.

Blessed be thou of the Lord, my son.] "Out of the same mouth proceedeth blessing and cursing." {#Jas 3:10} So doth it out of the Pope's eftsoons, as in the case of Henry IV of France.

{a} Bp. Hall.

Ver. 3. And when he had restored.] Restore your ill-gotten goods, saith father Latimer, or else you will cough in hell, and the devil will laugh at you.

I had wholly dedicated the silver.] Many women are very superstitious. In the Papacy, sundry crosses graven in the pavements of their churches, have indulgences annexed for every time they are kissed: which is so often done, by the women especially, that hard marble is worn with it. {a}

To make a graven image.] To despise the Lord with seeming honours. A good intention here excused not. Men that would be approved in Christ, as Apelles was, {#Ro 16:10} must "come to the light" of God's word, "that it may be made manifest that their deeds are wrought in God." {#Joh 3:21}

{a} Spec. Europ.

Ver. 4. Yet he restored the money unto his mother.] And so disburdened his conscience, which was grated upon by this guilt, worse than the kidneys are by gravel. I myself, saith a reverend divine, {a} knew one man that had wronged another but of five shillings, and fifty years after could not rest till he had restored it.

And gave them to the founder.] For his pains, haply, in making her gods of the other nine hundred: or, two hundred she laid out upon the images, and nine hundred upon the other trinkets. Idolaters "lavish money out of the bag." {#Isa 46:6} Canutus bestowed as much upon a crucifix as a year's revenue of his kingdom came to. He gave a hundred talents of silver and one of gold for St Augustine's arm, which he bestowed on Coventry. Our Edward I prepared thirty-two thousand pounds to have his heart carried to Jerusalem, which he charged his son upon his deathbed to see done.

{a} Mr Burroughs.

Ver. 5. **And the man Micah had an house of gods.]** *Aediculam sacram.* The devil is εἰδωλοχαρής, saith Synesius, a great promoter of idolatry. His champion Julian was by the Christians merrily called Idolian.

And teraphim,] i.e., Seraphims and cherubims, saith Hugo: but it seemeth rather to signify certain statues, whereby the devil gave answers or oracles. {#Eze 21:21 Zec 10:2}

Ver. 6. **In those days there was no king in Israel,] i.e.,** No ordinary supreme magistrate: hence this idolatry and the following outrages. Of the two, tyranny or ochlocraty, that rule of rascality, is better than anarchy. It is noted as a just wonder, that "the grasshoppers have no king, yet go they forth in bands": {#Pr 30:27} for the body of the commonwealth which lacked a chief ruler, is like the body of Polyphemus, without an eye. Ulysses, asking what kind of kingdom the Cyclopes had, was answered by Silenus, Νομαδες, ακουει ουδεις ουδενος, they wander at pleasure, and do what they want without control. The inhabitants of Brazil are said to be *sine fide, sine rege, sine lege*, without religion, law, or government, and must therefore needs be miserable. Look what a ship is without a steersman, a flock without a shepherd, a house without the father of the family, or a school without a schoolmaster; such is a state without a supreme government. This when none would take upon them, the prophet showeth that confusion followed, {#Isa 3:6} and men became as fishes, devouring one another.

But every man did that which was right in his own eyes.] So they did in the interregnums at Rome, and do still in Turkey, to the great disturbance of the public welfare. Stobaeus {a} telleth us, that by the Persian law, there was at the death of their king a five days' lawless liberty proclaimed, to the end that, by the want of good government for such a time, people might be made to know the worth of it, and so might prize it the better ever after.

{a} *Orat.*, xlii.

Ver. 7. **And there was a young man.]** *Puer*: so he is called *ratione ministerii* {#Ex 33:11} saith Junius. And why not for his folly? as **#Ge 34:19.** *Neque distulit puer?* A novice he was, *Cereus in vitium flecti*, one that would murder souls for a morsel of bread; {#Eze 13:19}

which was the worse in him, because this was Jonathan, the nephew of Moses the man of God: for men are therefore worse than others, because they ought to be better. See #Jud 18:30.

Ver. 8. **To sojourn where he could find a place.**] By the iniquity of the times, he was put to his shifts, and forced to seek a subsistence where he could get it. See the like in #Ne 13:10,11. Ministers are not of the chameleon kind: they cannot live upon the air. It was a sad thing that Luther should be forced to complain, *Spoliantur parochiae et scholae non aliter ac si fame necare nos velint*: Parishes and schools are robbed, as if they meant to starve up the ministry. It was an ingenuous confession of that Popish priest, but a shame for those that put him to it, We preach the gospel, *tantum ut nos pascat et vestiat*, only for food and raiment. In many places they allow the ox nothing but the straw for treading out the grain: and so much straw as themselves please. *O tempera!*

Ver. 9. **Whence comest thou?**] He should have asked him more questions than this, ere he had agreed with him: as, Can you preach? can you produce a good testimonial? how happens it that you are thus necessitated? &c.

Ver. 10. **Be unto me a father and a priest,**] As a father he would respect him, though but a young man, because a priest. The Papists' respect to their hedge priests, under the name of padres, fathers, will rise up in judgment against us.

And I will give thee ten shekels of silver, &c] A poor slender salary. This man had eleven hundred pieces of silver to bestow upon his idols, but ten shekels is held wages enough for his priest. So Louis XI of France allowed his chaplains twenty shillings a month: but for his physician, ^{a} one John Cotiers, he allowed him ten thousand crowns a month. In Ireland formerly ministers had no more maintenance than the pasture of two milk coves, &c. In the whole province of Connaught, the stipend of the incumbent was not above forty shillings, in some places but sixteen shillings. ^{b} Now, blessed be God, the matter is well amended there, and very good encouragement promised to preachers that shall go over, *Stipendia honoraria*, with an honourable respect.

So the Levite went in.] *Graeculus esuriens*. Hunger will snap at anything, where there is not grace to restrain men.

{a} Barber; Cottier, p. 348.

{b} Heyl., Geog.

Ver. 11. **Was unto him as one of his sons.**] For good usage, good will, and good cheap titles, it was better with this Levite than with him in Plautus, who said, -and so may many ministers now-a-days, — *Ego non servio libenter; herus meus me non habet libenter: tamen utitur me, ut lippus oculis.*

Ver. 12. **And Micah consecrated the Levite.**] Which none might lawfully do but the high priest. See how one sin draweth on another.

Ver. 13. **Now know I that the Lord.**] In his blind devotion he promiseth himself prosperity: so do Papists in their priests' absolution, Pope's pardon. But it happened otherwise with Micah; {#Jud 18:18-20} like as it did with the riflers of Semiramis' tomb, who expected rich treasure, but met with a deadly poison.

“*Fallitur augurio spes bona saepe suo.*”

Chapter 18

Ver. 1. **There was no king.**] See #Jud 17:6.

All their inheritance had not fallen unto them.] Because the Amorites were too hard for them, and detained it. See #Jud 1:34, with #Jos 19:47, where this expedition is briefly set down, by anticipation.

Ver. 2. **To the house of Micah, they lodged there.**] He was a wealthy man, it seems, and gave them entertainment. But what a rich man was Pythias, who could entertain a million of men, even Xerxes's whole army, for three days together! And yet this great rich man died a beggar, whatever Micah did.

Ver. 3. **When they were by the house of Micah,** / *sc.*, In or near unto the Levite's lodging, which was adjoining to the chapel of those idols made by Micah. {#Jud 18:14}

They knew the voice of the young man.] Either out of some former acquaintance with this roving leap-land Levite, or by his tone, as #Jud 12:6 Mr 14:70.

Ver. 4. **And hath hired me, aud I am his priest.**] He should have been ashamed to tell them thus, since it was directly against God's

word that he had done. But sin had added an impudency in his face, &c.

Ver. 5. **Ask counsel, we pray thee, of God.**] *Videntur non minus leves fuisse quam Levita ille,* saith Lavater. These Danites were as wise as this wandering Levite; and hearing of a teraphim, would needs have an oracle.

Ver. 6. **Go in peace: before the Lord is your way.**] A doubtful answer; as the wary devil useth to be λοξίς, equivocal, in his oracles: {a} that, which way soever things go, he may save his credit; as #1Ki 22:12, "For the Lord shall deliver it into the hands of the king." Yea, but of which king, thou lying spirit?—the king of Israel, or the king of Syria? So, *Croesus Halyn penetrans magnam disperdet opum vim.* And, *Aio te Aeacida Romanos vicere posse,* &c. So here, "Before the Lord is your way," may be interpreted, either, God seeth what you are going about: or, God will see to your safety, and give you good success. *Satan vero et si semel videatur verax, millies est mendax, et semper fallax.*

{a} *Ite bonis avibus.*

Ver. 7. **Careless, ... quiet and secure.**] And so, ripe for ruin. See #Jer 49:31. They lived in all pleasure, plenty, and prosperity, like so many Sodomites or Sybarites; or as those Roman nobles at Caprea, which Augustus was wont to call Απραγοπολις, the city of Donoughts; or lastly, as the nobles of Naples at this day, who are said of all men to live the most idle and careless lives; having, like the tyrant Polycrates, nothing to trouble them, but that they are troubled with nothing. {a}

And there was no magistrate in the land.] Heb., No heir of restraint to repress wickedness, to turn the wheel over the enormous: no officer, but such as they could make and unmake at pleasure.

That might put them to shame in anything.] Shame is instanced, because many stand more upon shame, than upon either sin or smart.

And they were far from the Zidonians.] Who should have been their protectors, but could not save them from a sudden surprise, because far remote.

{a} Erasm., *Apophteg.* Mr Clark's *Mirr.*, 549.

Ver. 8. **What say ye?**] *Quid vos?* So hasty they were to hear the news, that they utter imperfect speeches.

Ver. 9. **Be not slothful to go, &c.**] Thus do these spies notably and manfully encourage their *contribules* to set upon Laish, to secure a city. Captain Gam in like sort bespake our Henry V before the battle at Agincourt, If the French be so numerous, there will be enough to be killed, enough to be taken prisoners, and enough to run away. It proved accordingly, though the French were so confident of a victory, that they sent to King Henry, to know what ransom he would give. {a}

{a} Speed, 795.

Ver. 10. **A place where there is no want of anything.**] And might therefore have been called *Macaria*, or Blessed; as the island Cyprus was of old, because of the abundance of commodities which it sendeth to other countries, of whom it craveth no help again. {a} The people therein generally lived so at ease and pleasure, that therefore the island was dedicated to Venus, who was therehence called Cypria. Sextus Rufus, writing thereof, saith, Cyprus, famous for its wealth, solicited the poverty of the people of Rome to seize upon it. *Ita ut ius eius insulae avarius magis quam iustius simus assecuti:* so that we got that island more covetously than justly. So did the Danites this city of Laish, if at least, as some will have it, it belonged to the tribe of Asher, and not to them.

{a} *Turk. Hist.*

Ver. 11. **Six hundred men.**] Picked out for the purpose, and very well appointed: they and their families, a whole colony of them, set forward for Laish, by the persuasion of the spies. Oh that we could as easily prevail with people to take God's kingdom by force, to storm heaven, and to lay hold upon eternal life! Plutarch {a} telleth of the Gauls, that after they had once tasted of the grapes that grew in Italy, they never rested till they had possessed themselves of that country. Oh that we would do so for heaven!

{a} *In Camillo.*

Ver. 12. **Called that place Mahanehdan.**] That is, The camp of Dan. See #Jud 13:25. Here dwelt Samson's parents, and here were his *Specimina et tyrocinia edita*.

Ver. 13. **And came unto the house of Micah.**] Whom the five spies ill requited for his former hospitality and courtesy: *Perraro grati reperiantur*, saith Cicero. A thankful man is a rare bird. Ungrateful persons are but like a mouse in a satchel or a snake in one's bosom, who do ill repay their hosts for their lodging. Xerxes dealt barbarously with the sons of Pythias, who gave free quarter to that whole huge army of his. See #Jud 18:2.

Ver. 14. **Consider what ye have to do.**] Here they stir up their fellows to theft. There is little difference *faveasne sceleri, an illud facias*, whether ye hold the bag, or fill it.

Ver. 15. **The house of the young man the Levite.**] {See Trapp on "Jud 18:3"}

And saluted him.] And so did soon insinuate into him who—*levitate plus quam desultoria* -might be won with an apple, and lost with a nut. These Danites, with their salutations and fair promises, win this hireling Levite *insalutato hero suo dacedere*, to leave Micah his master without leave taken of him; who yet had used him as one of his sons.

Ver. 16. **Stood by the entering of the gate.**] To aid the thieves, if there should be any opposition made against them. So that here met those two ways of theft mentioned by Nazianzen, *επιβουλη*, or crafty contrivance, and *επιβολη*, rapine and violence.

Ver. 17. **And took the graven image, &c.**] Not out of any hatred of idolatry—as neither did Cambyses when he destroyed the Egyptian idols, nor Dionysius when he spoiled the temple of Jupiter—but to set up those monuments elsewhere, in case they should prosper in their expedition.

Ver. 18. **What do ye?**] And with it, perhaps, he was about to call to the neighbourhood, and to raise as great an uproar as Demetrius afterwards did for like cause at Ephesus. {#Ac 19:23-29}

Ver. 19. **Lay thine hand upon thy mouth.**] *Digito compesce labellum*. See #Job 21:5 29:9.

Or that thou be a priest unto a tribe.] Thus the Papists offered Luther a cardinalship to be quiet: they sent unto him Vergerius, to put him in mind of the example of Aeneas Sylvius, who following his own opinions, with much slavery and labour, could get no further preferment than to be canon of Trent, but being changed to the better, became bishop, cardinal, and finally Pope Pius II. He called to his memory also Bessarion of Nice, who by complying with the Church of Rome, wanted not much of being Pope. But he answered, I care neither for Rome's favour nor fury. {a}

{a} *Hist. of Counc. of Trent, 73.*

Ver. 20. And the priest's heart was glad.] Every wind can raise a bubble: profit and preferment carry those any way that are worldly minded in the ministry. It was therefore excellent counsel Luther gave preachers, to see to it, that these three dogs did not follow them into the pulpit, -ambition, covetousness, and envy or contentiousness.

And went in the midst of the people.] With all his trash and trinkets; either for his own greater security, or else in an apish imitation of the ark's marching in the midst of the tribes.

Ver. 21. And the cattle and the carriage before them.] For they feared Micah's pursuit more than any other enemy that was before them. For "carriage" some render *preciosa*, the precious things, and interpret it of household stuff, according to that of Solomon, "Thy house shall be full of all precious and pleasant riches."

Ver. 22. The men that were in the houses near to Micah's.] The whole neighbourhood; and those were not a few, by reason of the idol temple there causing great resort, as now at Loretto and Siche.

And overtook the children of Dan.] Heb., Clave unto them, *Conglutinati sunt cum filiis Dan*, were even at the heels of them; *Amor addidit alas*.

Ver. 23. What aileth thee, that thou comest?] They knew well enough what ailed him, and yet they expostulate an injury. This is one of the miseries of war, that might overcome right. *Sic cedit viribus aequum*, poor men must suffer wrongs and be thankful.

Ver. 24. My gods which I made.] Goodly gods that were made by man, and could not save themselves from being stolen! See **#Isa**

44:9. So the broaden god among the Papists: together with their images, those carpenters' chips, as Mrs. Cotismore called them. {a}

And what have I more?] The Vulgate hath it, All that I have: that is, all that I make any account of. He reckoned all the rest of his goods as nothing, having lost his gods; and came forth to fight for them, *velut pro aris et focus*. This superstitious zealot shall rise up in judgment against our lukewarm Laodiceans, our neuter passive professors, that care not what becomes of true religion, — *modo ferveat olla*, so the pot boil. God hath many such cold friends now-a-days. {#1Ki 18:21}

{a} *Act. and Mon.*, 763.

Ver. 25. Let not thy voice be heard.] *Tace, si sapis*. The noise of weapons drowns the voice of right. {#La 2:9} The law is no more.

Lest angry fellows run upon thee.] *Irati et irritati, biliosi et bellicosi*. Heb., Men bitter of soul. Gallice, *Gens de cholere*.

And thou lose thy life, &c.] Heb., *Ne recolligas animam tuam*: that is, lest God take thy soul to himself, as Vatablus rendereth it: lest thou be sent to heaven the sooner for thy devotion.

Ver. 26. He turned and went back unto his house.] But took no notice that God punished him for his idolatry by those injurious Danites. "Lord, when thy hand is lifted up, they will not see; but they shall see and be ashamed." {#Isa 26:11}

Ver. 27. And they took the things.] Chuckering themselves, to think what happiness they should have in them, and little considering that there would be "bitterness in the end." {#Jer 2:19}

Unto a people that were at quiet and secure.] See #Jud 18:10. This is often repeated, as the root of their wretchedness. Security ushereth in destruction. {#1Th 5:3}

And they smote them.] God oft punisheth the wicked by the wicked: and when he hath worn his rod to the stumps, as that martyr said, he casteth it into the fire. Vice may correct sin.

And burnt the city with fire.] Here we have much in few: as in that of Virgil, so much admired by Macrobius for fulness of matter in fewness of words, *Iam seges est ubi Troia fuit.*

Ver. 28. **Because it was far from Zidon.]** See on **#Jud 18:7.**

Ver. 29. **The name of the city was Laish at the first.]** Laish, or Leshem. {#Jos 19:47} Afterwards it was called Cesarea Paneadis, and Cesarea Philippi, because rebuilt and beautified by Philip, brother to Herod the Tetrarch, in honour of Augustus Caesar.

Ver. 30. **And the children of Dan set up the graven image.]** Animated, doubtless, by their good success against Laish, foretold them by that oracle. See **#2Th 2:10.** {See Trapp on "2Th 2:10"}

And Jonathan, the son of Gershom, the son of Manasseh.] Of Moses by nature, but of Manasseh that notorious idolater, by imitation: *In accuratissimis libris Nun in "Manasseh" suspensum est supra alias literas,* saith learned Buxtorf. {a} To save the honour of Moses; lest it should reflect upon so good a man to have so bad a grandson, as would rather have beseemed Manasseh than Moses. *Manasseh* is written in the Hebrew here with *Nun* elevated above the other letters, and this mark, *o*, upon the top, and a note in the margin. {Hebrew Text Note}

Until the day of the captivity of the land,] viz., By the Philistines, when the ark was taken. {#1Sa 4:10,11} Compare **#Ps 78:60-62,66.**

{a} *In signum eam adesse vel abesse posse ut sit et filius מִשְׁנֵה et מִשְׁנֵה, istius prosapia, huius imitatione. -Buxtorf.*

Ver. 31. **All the time, &c,]** Till Samuel threw down this and other idols. {#1Sa 7:3}

Chapter 19

Ver. 1. **And it came to pass in those days.]** Not long after Joshua's death, and before Othniel was judge. See **#Jud 17:6.**

Who took to him a concubine.] Heb., A wife, a concubine; {a} not a harlot concubine, such as are the priests' lemans {One who is loved unlawfully; an unlawful lover or mistress} among the Papists. The Helvetians had an old use and custom in their towns and villages, that when they received any new priest into their churches, they used to prewarn him to take

his harlot concubine, lest he should attempt any misuse of their wives and daughters. If comparison should be made, said Cardinal Campeius, much greater offence it is for a priest to have a wife, than to have and keep at home many harlots; for they that keep harlots, said he, as it is naught that they do, so do they acknowledge their sin; the other persuade themselves to do well, and so continue without repentance or conscience of their fact. {b} A fit reason for a carnal cardinal.

{a} ημιγαμος: *Vero-coniux*.

{b} *Act. and Mon.*, 790, 791.

Ver. 2. And his concubine played the whore against.] Which she could not have done had she not been a kind of secondary wife, according to the corrupt custom of those times. Josephus saith {a} that she was a fair woman, and not affecting her husband as she ought, but lingering after other lovers, great strife grew between them, whereupon she went away to her parents within four months after marriage. *Varium et mutabile semper femina*.

And went away from him.] An odious woman she was, which is one of those four things that disquiet the earth. {#Pr 30:20}

Unto her father's house.] Who, as a fond father, received her, whenas he should rather have rated or punished her, and sent her home again.

{a} *Antiq.*, lib. iii. cap. 2.

Ver. 3. And her husband arose, and went after her.] Either out of pity to her, or want of her company. She should have sought to him first, as being the peccant party; but she could not bring her heart to it.

“ *Fastus inest pulchris, &c.* ”

Having his servant with him.] This Levite had one servant. Balaam the false prophet rode with two. {#Nu 22:22} Oh, let not Christ's true ministers be slaves to others, servants to themselves.

He rejoiced to meet him.] The father and daughter made no means for reconciliation; but when remission came home to them, none could entertain it more thankfully. The nature of many men is forward to accept, and negligent to sue for; they can spend secret wishes upon that which shall cost them no endeavour.

Ver. 4. **Retained him.]** Or, as others render it, Embraced him.

So they did eat and drink.] In token of hearty reconciliation. {#Ge 26:30 Ex 32:6}

Ver. 5. **That he rose up to depart.]** It is good hearing, saith a reverend man, {a} when the Levite maketh haste home. An honest man's heart is the place of his calling. Such a one, when he is abroad, is like a fish in the air; whereinto if it leap for recreation or necessity, yet it soon returneth to its own element. This charge by how much more sacred it is, so much the more attendance it expecteth. Even a day breaketh square with the conscionable.

{a} Bp. Hall.

Ver. 6. **And did eat and drink both of them together.]** The Levite and his concubine, that their hearts might the better reunite, and their loves be renewed: as a bone once broken is stronger after setting; and as boards well glued will not easily be dissevered.

Ver. 7. **His father-in-law urged him.]** Compelled him—as Lot did the angels, to lodge in his house; {#Ge 19:1-3} as the two disciples did our Saviour, to stay longer with them—not by force, but by friendly entreaties.

Ver. 8. **And he arose early in the morning.]** See #Jud 18:5.

And they tarried until afternoon.] Heb., Till the day declined; whereas else, haply, they might have got home that night, and the following mischiefs have been prevented. Delays are many times very dangerous.

“*Semper nocuit differre paratis.*”

The devil usually courteth and cozeneth {defrauds} those that have a mind to look toward heaven, as this old man did the Levite, with, Be content, I pray thee, &c. What haste? In space cometh grace; and,

Hereafter may be time enough. But we must be resolute and peremptory, or worse will come of it, sure enough.

Ver. 9. **And when the man rose up to depart.**] As home is homely; neither is there any perfume so sweet to a traveller as his own smoke.

The day draweth toward evening.] Heb., Is weak and remiss.

The day groweth to an end.] *Mansio diei*, the sun is hastening to his lodging; for so it seemeth to do when it setteth.

Lodge here, that thine heart may be merry.] This importunity was an incivility. Homer's rule in this case is very good:

“Χρη ξεινον παρεοντα φιλειν, εθελοντα δε πεμπειν.”

Show your stranger all courtesy while he is willing to stay, but send him away timeously, when desirous to be gone.

Ver. 10. **But he rose up and departed.**] Such contentment doth sincere affection find in the presence of those we love, that death itself hath no other name than Departing.

Ver. 11. **Come, I pray thee, and let us turn, &c.**] This was not the worst counsel that ever the Levite had given him.

“*Saepe etiam est holitor valde opportuna locutus.*”

But he thought to have done otherwise for the better, though it fell out for the worse. Counsels are not to be valued by events, but by the reasons whereupon they are grounded; and God's direction, above all, is to be implored.

Ver. 12. **We will pass over to Gibeah.**] But where can a man be safe from the devil and his imps? And what place but hell itself can yield a worse creature than a depraved Israelite, than a profligate professor? We used to say that an Englishman Italianate is a devil incarnate. In Mexico and other parts of America, whoredom and sodomy—those Spanish virtues—are common without reproof among the pseudo-Catholics; whereas the Indians abhor this most loathsome living; showing themselves in respect of the Spaniards, as

the Scythians did in respect of the Grecians, whom they so far excelled in life and behaviour, as they were short of them in learning and knowledge.

Ver. 13. **In Gibeah, or in Ramah.**] They took up at Gibeah, which is held to be the same with either Gibeon, or Geba, cities given to the Levites out of Benjamin's lot, {#Jos 21:17} but detained from them, belike, by the Benjamites; or if enjoyed by the Levites, the following wickedness there committed was so much the worse. {#Isa 26:10}

Ver. 14. **Gibeah, which belongeth to Benjamin.**] Called elsewhere Gibeah of Saul, {#Isa 11:4} at this time a very Poneropolis, a place where Satan's throne was.

Ver. 15. **He sat him down in a street of the city.**] There were not inns and houses of receipt for strangers in those days, as are now: but if no man took them in, they lay in the streets. {#Ge 19:2}

For there was no man that took them into his house.] This their inhospitality and inhumanity was a forerunner of their destruction. The Jews at this day are very hospitable to their own. So were the ancient Protestants the Waldenses. And surely if God had been in any of these Benjamites' houses, his servant had not been excluded.

Ver. 16. **There came an old man from his work out of the field.**] Though an "old man," yet a "workman," and at "field work," and "till the evening." It was wonder that this honest man had not been banished out of Gibeah, as once Hermodorus was out of Ephesus, merely for his honesty and frugality. {a} At which time also this law was made there, ουδεις ημων ονηιστος εστω. Let there be none honest amongst us: let no man excel others in any point of good husbandry; or if he do, let him be packing. Which law of theirs, when Heraclitus heard of, he said, it was pity they were not all hanged for public pests and botches of mankind.

{a} Strabo., l. 14. c. 1. s. 25. 6:231

Ver. 17. **Whither goest thou? and whence comest thou?**] Necessary questions to be asked of such as shall be entertained by us, lest we take a snake into our bosoms. *Abundans cautela non nocet.* It is good to be hospitable, but with it to be cautious.

Ver. 18. **, But I am now going to the house of the Lord,**] viz., at Shiloh, there to wait upon mine office as a Levite, which is my chief

care. *Verbi Minister es, hoc age*, was Mr Perkins's motto. Thou art a minister, mind thy work.

And there is no man that receiveth me to house.] Heb., That gathereth me. A sure sign of gasping devotion, of a settled godlessness, when a Levite is suffered to lie without doors. Hesiod reckoneth it one of the greatest wickednesses that can be, not to show kindness to a stranger.

Ver. 19. **Yet there is both straw and provender, &c.]** So that we shall be no way chargeable or troublesome, but only for houseroom. Job had this to say for himself, "The stranger did not lodge in the street, but I opened my doors to the traveller." {#Job 31:32} But now, alas (as one not without cause complaineth), Eliajah lacketh his hostess of Sarepta; Elisha, the Shunamite; Paul cannot find the Purpuriss, nor Peter, the tanner. Job we have not, nor Lot we find not. Captain Cornelius is a black swan in this generation, &c.

Ver. 20. **Only lodge not in the street.]** He maketh it his suit to the Levite that he may lodge him, &c. This is to pursue hospitality. This good old man was a sojourner there himself; and, as she said, *Non ignara mali, &c.*, he could the more pity and provide for strangers. Queen Elizabeth's speech to the children of Christ's Hospital as she rode through Fleet Street, was, "We are orphans all: let me enjoy your prayers, and ye shall be sure of mine assistance." {a}

{a} England's *Elizeb.*

Ver. 21. **And they washed their feet.]** So they usually did in those hot countries before they sat down to eat; {#Ge 18:4 19:2 Lu 7:44 2Sa 11:8 1Ti 5:10} for men used, because of the great heat there, to go barefooted.

Ver. 22. **Certain sons of Belial.]** Yokeless, lawless, masterless monsters; breathing devils, {#2Co 6:15} and such as differed from beasts, *non ratione sed oratione tantum*, by speech only, not by reason; men compact of mere incongruities and absurdities {a} {#2Th 3:2} unreasonable wicked men; flagitious fellows.

Beset the house round about.] Sodomite like. {#Ge 19:4} *Domus tutissimum cuique refugium atque receptaculum*, saith the civil law. A man's house is his castle, say we. But this old man could not be quiet in his own house for these beastly ruffians, *qui gyraverunt*

circa domum, who beset the house and beat at the door, as though they would have broken it down.

That we may know him.] O faces hatched with impudence! "They declare their sin as Sodom, they hide it not," {#Isa 3:9} they set it on the "cliff of a rock" to the view of all. {#Eze 24:7,8} But it may be that then at Gibeah, as now in the Levant, {b} sodomy was not held a vice.

{a} Αποποι.

{b} Sir H. Blunt's *Voyage*, 79.

Ver. 23. Nay, my brethren.] Brethren they were by race and place: but these were unworthy of this compellation, as having put off the man, and become dogs, and worse, {#De 23:18 2Ti 3:8} scalded {a} in their own grease. {#Ro 1:27}

{a} εξεκαυθησαν.

Ver. 24. Behold, here is my daughter.] This was a rash and sinful offer, to prostitute his daughter and the concubine to their brutish and boundless lusts. God preserved the maiden from these impure petulant dogs. As for the concubine, one saith that she offered herself for the deciding of the controversy, and of her own accord, Messalina like, went forth to them. But that is not likely. See #**Jud 19:25**.

Ver. 25. But the men would not hearken] Unruly lust hath no ears. *Fertur equis aurigo, nec audit currus habenis*: like heavy bodies down steep hills, which once in motion, move themselves, and know no ground but the bottom.

And abused her all the night.] *Factitarunt in ea; vel occuparunt sese in ea: opus abominabile fecerunt in ea in coitu.* {a} This was a just hand of God upon her for her former filthiness and unfaithfulness. *Lais*, that notorious harlot, died in the act of uncleanness: so did Pope Paul IV, of whom the proverb went, *Eum per eandem partem vitam profudisse per quam acceperat.* {b}

{a} Piscat. Vatab.

{b} Jac. Revius, *De Vit. Pontiff*

Ver. 26. Fell down.] Dead. These villains had taken their lustful turns upon her, until they had turned her out of the world. And the

like was done at Winchelsea in Sussex, by the French soldiers, upon a holiday, at the time of divine service, where a woman being of singular beauty, was, by their insatiable violations, murdered, and they got back to their ships before the country could rise upon them to take due vengeance. Hereupon King Edward III advanced toward Paris, and took it. {a}

{a} Speed, 714. Walsingham, 166.

Ver. 27. **The woman his concubine was fallen down.**] As #Jud 19:26. Like as she sinned, so she suffered: *Per quod quis peccat, &c.* See #Heb 13:4. And let the guilty that go yet unpunished make an end of all in God's privy chamber of mercy by repentance, that so his open judicial proceeding in court may be stopped.

Ver. 28. **And he said unto her, Up.**] Little thinking she had been dead, but either asleep, or sick from ill-humour.

Ver. 29. **Laid hold on his concubine, and divided her.**] *Hoc Levitae factum singulare est, et illegitimum,* saith Junius; this deed of the Levite was singular and unlawful, as being against the public and common rights of humanity and honesty, in a husband especially. Others think the Levite did well herein, being moved with a zeal for God's glory, and for the promoting of justice, that such a horrible villany might be punished, and God's heavy judgments prevented.

And sent her into all the coasts of Israel.] Into Benjamin also. See a like practice of Saul in #1Sa 11:7

Ver. 30. **There was no such deed done.**] So that it grew to a proverb, "They have deeply corrupted themselves, as in the days of Gibeah." {#Ho 9:9} And that this should be done so soon after Joshua's death, is a just wonder.

Chapter 20

Ver. 1. **Unto the Lord in Mizpeh.**] Where was, they say, an oratory or synagogue; {#RAPC 1Ma 3:46} and that here was the first beginning of synagogues, which were as chapels of ease to the tabernacle or temple. That meet at Mizpeh, {#1Sa 7:5} is very famous. Hither they resorted, as being in the heart of the country, when any great business concerning the public was to be transacted. See #1Sa 10:17 Jer 40:7,8.

Ver. 2. **And the chief of all the people.**] Heb., The corners of all the people: for the chieftains and rulers bear up the people, and hold them together, as the corner stones do the whole building, which else would soon shatter and fall to ruin. {a} See the like in #Zep 3:6. Diodat rendereth it, the cantons.

{a} *Ut anguli in domo, sunt primates in populo. -Val.*

Ver. 3. **Then said the children of Israel, Tell us.**] This they said to the Levite, to his servant, and to the old man his host. Janius will have it spoken to the Benjamites, who should have answered by their agents at this meeting: who because they appeared not, the Levite remonstrateth the whole business briefly and plainly, without preface or passions. {a}

{a} *ανευ προσημιων και παθων.*

Ver. 4. **The husband of the woman.**] She was not then his harlot, but a secondary wife, as is before noted.

Ver. 5. **And the men of Gibeah.**] Some certain varlets there; not all the city, as once at Sodom. {#Ge 19:4,5} But because these were not punished, but countenanced, all became guilty.

And thought to have slain me.] As they have done my concubine: {a} and perhaps they threatened to kill him, if he would not come forth, and be abused by them.

And my concubine have they forced.] The monks in Bohemia ravished a sister of that noble warrior, Zisca; in revenge whereof he took arms, overthrew three hundred monasteries, and did many more great exploits against the Papists there, and in other parts of Germany.

{a} *i.e., Abuti me praepostera libidine usque ad mortem. -Val.*

Ver. 6. **For they have committed lewdness.**] Wickedness with a witness: such as may not go unpunished.

Ver. 7. **Behold, ye are all children of Israel.**] This injury reacheth not to me alone, but to the whole community.

Ver. 8. **And all the people arose as one man, saying.**] For the punishment of foul offences *serio et sedulo ineumbendum est*, men must do their utmost; and not as Popish councils, which make a

show only of reformation. Luther truly and trimly compared them to a company of foxes, which sweeping a foul room with their tails, raise a great dust, but remove none.

Ver. 9. **We will go up by lot against it.**] They do not shake off the plaintiff, or send him to Gibeah for satisfaction, or defer the further hearing and determining of the cause, as the Areopagites dealt by the dame of Smyrna, whom they appointed to appear some hundred years after; but, We will presently go up, say they, and that by lot, that none may think himself wronged.

Ver. 10. **To fetch victual for the people.**] For, *Animantis cuiusque vita in fuga est*, saith the philosopher: Were it not for the repair of nutrition, the natural life would soon be extinguished.

Ver. 11. **Knit together as one man.**] Heb., Fellows: resolved to live and die together. The strength of an army is in unity: as the strength of a whale consisteth much in the close knitting of his joints together; one member is tied to another; {#Job 41:7,8,14} whence also he is called Leviathan, of Lavah, which signifieth to join, to couple, and to stick together.

Ver. 12. **And the tribes of Israel sent men.**] They would treat before they would fight, and hear both parties ere they would determine for either, though it were a clear case, according to the old rule—

“Μητε δικην δικασης πριν αμφοιν μυθον ακουσης.”

Ver. 13. **And put away evil from Irsael.**] Both the evil of sin and the evil of punishment: for these two are inseparable companions *Flagitium et flagellum sunt sicut acus et filum.*

Would not hearken to the voice of their brethren.] God had a holy hand in it for the just punishment of both parties.

Ver. 14. **But the children of Benjamin gathered themselves, &c.**] In the defence of those sons of Belial, and out of self-confidence, they venture their lives and fortunes upon a very great disadvantage. What should not we then do for the dear servants of God, and in assurance of his assistance? Queen Elizabeth was famous for this; when she undertook the protection of the Netherlanders against the Spaniard, all princes admired her fortitude: and the king of Sweden said that she had now taken the crown from her head and set it upon the doubtful chance of war, A.D. 1585. {a}

{a} Camden's *Elisab.*

Ver. 15. **Twenty and six thousand men that drew sword.**] But were all shortly after devoured by the sword, the whole land becoming like a general slaughter house, or a place of infernal torture. Had they not been so numerous, they had not, likely, been so venturous. "The pride of thy heart hath deceived thee." {#Ob 1:3}

Ver. 16. **Lefthanded; every one could sling stones, &c.**] See #Jud 3:15. David had an excellency in slinging: so had Domitian and Commodus the Emperors. The Indians are much commended for their faculty herein by Philostratus and Plutarch. The Boeotians and the Baleares in Spain were bred up to it of children, their mothers allowing them no more meat than they could hit with a sling stone. We have musketeers amongst us that are notable marksmen, as they call them.

Ver. 17. **Four hundred thousand men.**] Besides those that supplied the camp when they came out of Egypt, they were six hundred thousand: but then Benjamin also was reckoned with them: and there were not a few cut off in the late conquest of Canaan, &c.

Ver. 18. **Which of us shall go up?**] They asked not, Shall we go up? and shall we prosper? for of that they were over confident, because of the equity of their cause and their great strength. They slighted the Benjamites also for their paucity {few in numbers} and folly, as the Spaniards were wont to do the Portuguese for *pocos y locos*, that is, few and foolish. Hence they miscarried.

Ver. 19. **And the men of Israel went out to battle.**] They went forth as men do to a lottery, with their heads full of hopes, but they came back with their hearts full of blanks. The Lord had rejected their confidences; therefore they could not prosper in them. {#Jer 2:37}

Ver. 20. {See Trapp on "Jud 20:19"}

Ver. 21. **And destroyed down to the ground...twenty and two thousand men.**] They slew so many upon the turf, as we phrase it, and that with a great deal of eagerness and earnestness; such as Scanderbeg expressed when, in fighting against the Turks, the blood did oftentimes burst out of his lips. {a}

{a} *Turk. Hist.*, p. 287.

Ver. 22. **Encouraged themselves.**] Not in the Lord their God, as David in a distress did, {#Isa 30:6} but in the goodness of their cause,

and in the multitude of their men. Thus also did the Tigurines in their fight against the Popish cantons, and were defeated and discomfited by them. In that fight fell that famous man of God, Huldericus Zuinglius. And Oecolampadius in an epistle to the divines of Ulm writeth thus thereupon, *Non inter minima bona recenseri merentur humiliatio mentium nostrarum, et fiducia non in brachium carnis sed in Deum ipsum: quae duo electi inde discunt.* Two good things we have learned by this late defeat: first to humble ourselves under the mighty hand of God; and secondly, not to put confidence any more in the arm of flesh, but in God alone.

Ver. 23. Wept before the Lord until even.] Yet more for their losses than for their offences: at least, they were not yet so thoroughly humbled, their repentance was not so deep and downright, so soaking and souring with the greatness of godly sorrow, as was fitting. David's heart was leavened. {#Ps 73:21} "Peter wept bitterly," {#Mt 26:75} and that for sin as it is sin, *offensivum Dei, et aversivum a Deo*, an offence against God, and an aversion from God.

Go up against him.] Thy brother though he be. They neither prayed for success, nor doth God promise them any; but answereth them according to the idols of their hearts, of which they had not yet repented. They had forgotten, belike, what Joshua had foretold them; {#Jos 24:19,20} -"Ye cannot serve the Lord," i.e., unless ye will be thorough in his service, "for he is a holy God, he is a jealous God, he will not forgive your transgressions nor your sins. If ye forsake the Lord, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good."

Ver. 24. And the children of Israel came near.] But because vice came to correct sin, and there were yet many gross offenders in their army, therefore they could not proceed with any good success; as Joshua could not against Ai till Achan was cut off. Besides, God would have the Israelites to be yet by a second loss the more enraged against the Benjamites, for their greater punishment.

Ver. 25. Destroyed down to the ground...eighteen thousand men.] Here a Pompey would have denied a providence; Brutus would have cried out against virtue as a mere name; others against hard fortune, *Ecquid hoc infortunii est? &c.* "But God giveth his more grace; wherefore he saith, God resisteth the proud, but giveth grace to the humble. Submit yourselves therefore to God Be

afflicted," or afflict yourselves with voluntary sorrows for your sins, "and mourn, and weep," &c. {#Jas 4:6,7,9,10} These did so the next time, and had the day. Wit is best when dear bought.

Ver. 26. **And wept, and sat there before the Lord, and fasted, ... and offered, &c.]** This was a sorrow according to God—these were tears of a right nature. *Lachrymas angustiae exprimit crux; lachrymas paenitentiae peccatum.* This was the "fast that God had chosen"; for "he saw their works," as once at Nineveh, "that they turned from their evil way." {#Jon 3:10} Here was that best of sacrifices, "a broken spirit," {#Ps 51:17} and peace offerings, to testify their faith and assurance of victory.

Ver. 27. **And the children of Israel inquired of the Lord.]** Now they could find the way to do everything well, as having paid for their learning. Affliction exciteth devotion; but

“*Rarae fumant felicibus arae.*”

Ver. 28. **Go up; for tomorrow I will deliver them.]** Now they have a promise, which before they had none. Josephus saith {a} that when they inquired of God by Urim and Thummim, as here they did, the splendour and brightness of the high priest's breastplate foreshowed victory. Certain it is that this promise did so.

{a} *Antiq.*, lib. iii. cap. 3.

Ver. 29. **And Israel set liars in wait.]** See the like strategem used at Ai. {#Jos 8:4,5}

Ver. 30. **And the children of Israel went up.]** Though they had a promise, yet they neglected not to use the best means. God, they knew, was to be trusted, but not tempted; and this is the very difference between true faith and vain presumption.

Ver. 31. **And they began to smite of the people.]** This flushed the Benjamites, and made them cry *Victoria*; but the scene was soon altered. It is not good to triumph before the victory.

Ver. 32. **They are smitten down before us.]** This was their *επινικιον*, which they sang too soon; for their destruction was at next door by. But sorry man knoweth not his time. "As the fishes that are taken in an evil net, and as the birds that are caught in the snare, so are the sons of men snared in an evil time, when it falleth suddenly upon them." {#Ec 9:12}

Ver. 33. **Out of the meadows.]** Or, Dens, as Pagnine and others render it.

Ver. 34. **They knew not that evil, &c.]** See #Jud 20:31. As they say of the metal they make glass of, it is nearest melting when it shineth brightest, so are the wicked nearest destruction when at their greatest lustre.

Ver. 35. **And the Lord smote Benjamin.]** Not the Israelites by their stratagem, but the Lord smote them. Victory is his gift.

“ *Vincere quisquis aves hostilem exereitum, age, ante,
Invictum vincas per tua vota Deum.* ”

Ver. 36. **Because they trusted unto the liers in wait.]** As the instruments; but they trusted in God as the chief agent.

Ver. 37. **And the liers in wait hasted.]** Here the business is more particularly related by the parts and circumstances, that God may be the more acknowledged, and people instructed that forbearance is no quittance. There will be a later reckoning with sinners, &c.

Ver. 38. **Between the men of Israel.]** That they should turn head, and renew the battle.

“ *Obruet hostiles ista ruina domos.* ”—*Ovid. Fast.*

Ver. 39. **Benjamin began to smite.]** See #Jud 20:31.

Ver. 40. **The flame of the city.]** To be an example of that rule, that great sins bring great punishments from God, as Herodotus wisely observeth of the destruction of Troy by fire.

Ver. 41. **Evll was come upon them.]** Heb., Touched them; that they were lost.

Ver. 42. In flying from death, they fled to it. *Una salus victis, &c.*

Ver. 43. **And chased them, and trode them.]** These things are recorded, that people may see the woe of war, and take heed of sin, the cause of it.

Ver. 44. **And there fell of Benjamin.]** To wit, In the battle.

Ver. 45. **Unto Gidom.]** Or, Unto their occasion, destruction.

Ver. 46. **Twenty and five thousand.]** Besides a thousand slain in the two former battles; for war is *utrinque triste*, sad on both sides.

Ver. 47. **Unto the rock Rimmon.]** Wherein there was a sweet providence, that these might be as a seminary, for recruit of that tribe.

Ver. 48. **And smote them with the edge.**] If this were done out of the heat and fury of war only, and not by the command of God, they were to blame. That once flourishing commonwealth of the Lacedemonians was likewise utterly overturned at the battle of Leuctra, by reason of a rape there committed by two noble Spartans upon the two daughters of Scedasus, who complained thereof to the Ephori, but could get no remedy.

Chapter 21

Ver. 1. **Now the men of Israel had sworn.**] Rashly and uncharitably, out of rage rather than right zeal The fiery spirited man hath mettle in him, but base and reprobate, that never received the image and impress of God's Spirit. Men must swear in judgment; {#Jer 4:2} and as Minerva is said to put a golden bridle upon Pegasus, that he should not fly too fast, in like sort our Minerva, that is, our Christian discretion, must put a golden bridle on our earnest zeal, lest it make us follow too fast.

Ver. 2. **And the people came to the house of God.**] That is, To Shiloh, for that was now their Bethel, there to praise God for their recent story; and to seek direction what to do, and how to wind out of that labyrinth whereinto they had inconsiderately cast themselves.

“... *qui non moderabitur irae,
Infectum velit esse dolor quod suaserit et mens.*”—Horat.

And abode there till even before God.] To the shame of such as, held but a while longer than ordinary at holy meetings, cry out, as #Mal 1:13, "Behold, what a weariness it is! and snuff." They sit in the stocks when they are at prayers, and come out of the church, when the tedious sermon runs somewhat beyond the hour, like prisoners out of a jail.

And lifted up their voices, and wept sore.] Notwithstanding their recent victory, which now they met to praise God for, *Adeo nihil est ex omni parte beatum*. It is seldom seen that God alloweth men here a perfect contentment. Something they must have to complain of, that they may not set up their rest on this side heaven.

Ver. 3. **Why is this come to pass in Israel?**] *q.d.*, Alas, Lord, that it should be so! Oh, show us some expedient for prevention of such a

mischief. Oh, the sad effects of our rage and rashness, which now in cold blood we repent us off, but know not which way to remedy!
Ver. 4. **And built there an altar.**] Either for a monument and memorial of the victory, *{a}* as **#Jos 8:30 Jud 6:24**, or else by reason of the multitude of their sacrifices, *{b}* as **#1Ki 8:64**.

{a} Diodat.

{b} Junius

Ver. 5. **Who is there among all the tribes of Israel?**] *i.e.*, What city or country is there that did not send in their help? This inquisition was made, likely, by God's appointment, in answer to that compassionate expostulation and request of theirs, *{#Jud 21:3}* for the just punishment of those neutrals of Jabeshgilead. Neutrality was banishment by Solon's laws, death by God's. *{a}*

For they had made a great oath.] An oath seconded with a curse, as **#Jud 21:18**.

{a} Agell., lib. ii., cap. 12.

Ver. 6. **And the children of Israel repented them for Benjamin.**] But why did they not repent of their unlawful oath, which now they might as lawfully have broken? Howsoever, it was well done of them to put off their arms and their anger against Benjamin together. Claudian saith in commendation of Theodosius,

“ Post acies odiis idem qui terminus armis.”

Ver. 7. **How shall we do for wives? &c.**] All this difficulty, say our interpreters, did arise from their gross ignorance in those dark times: for they had no other cause to perplex themselves about their oath, but to stop the outcry of a superstitious conscience: since their oath being wicked, they were not bound at all to keep it, &c.

Ver. 8. **There came none to the camp from Jabeshgilead.**] They came not up to help the Lord, as **#Jud 5:23**; they contributed nothing toward the just punishment of those sons of Belial, and therefore seemed to like well of their wickedness. These inhabitants of Jabeshgilead lay far out beyond Jordan, toward the Lake of Gennesaret, and therefore, haply, held themselves less concerned. There is none so wise as the sluggard, *{#Pr 26:16}* for self-love teacheth him a great many excuses, which he thinks will go for wisdom,

because by them he thinks to sleep in a whole skin. But in fine his cunning deceiveth him, and he smoketh for it.

Ver. 9. **For the people were numbered, and, behold, &c.**] God will one day send out summonses for sleepers; he will make strict inquisition for such as affect an indifferency and neutrality in religion, as halt between two, as are neither hot nor cold, as redeem their peace with the loss of truth. The Lord that could not endure miscellane-seed nor linsey-woolsey in Israel, can less endure that his people should be as a "speckled bird," {#Jer 12:9} here of one colour, and there of another; or as a doughy baked cake. {#Ho 7:4-8} None so loathsome to him, as those that are of a Laodicean temper.

Ver. 10. **Of the valiantest.**] Heb., Of the sons of valour; such as were those *duo fulmina belli*, the two Scipios.

With the women and the children.] Why, what had those poor sheep done, that they must be slaughtered? {a} This is surely *Exemplum nimiae severitatis saevientis in innocentes*, as Piscator noteth: an excess of severity, raging against innocents that could not resist. *Egregiam vero laudem!* Surely, if these men had rightly repented of their cruelty toward the Benjamites, as they even now pretended, those of Jabeshgilead had found more mercy. David had not yet recovered his foul fall, when he dealt so cruelly with the Ammonites. {#2Sa 12:31}

{a} Here again rash zeal outruns right reason.

Ver. 11. **Ye shall utterly destroy every male.**] This also was a barbarous and bloody decree, {#Eze 18:20} not unlike Draco's laws, whereof Aristotle giveth this commendation, that they are not worth remembrance, but only for their severity.

Ver. 12. **That had known no man by lying with any male.**] At least that any one else knew of: for many pass for virgins that are not so. See #Pr 30:18-20. But what a base slander is that of Sylvester Petrasancta the Jesuit, who saith that among the Protestants few maids are married that have not been first lain with by other men! {a} Jesuits of all others may hold their tongues with shame enough, as being noted for *Connubi, sanctifugae, commeretricitegae*.

Unto the camp to Shiloh, which is.] Which lieth within the land of Canaan, and not beyond Jordan, as Jabeshgilead did. Or thus it may

be rendered, Unto Shiloh to the camp, which abode in the land of Canaan, and went not over Jordan to fight against Jabeshgilead.

{a} Rivetti Jesuïta Vapulans, p. 146.

Ver. 13. **And to call peaceably unto them.**] God retaineth not his anger forever; -he here graciously provideth for these sinners against their own souls, the remaining Benjamites; -no more must men. The Athenians are justly blamed for this, that their anger was αειμνηστος, long-lasting; *memor ira*, as Virgil hath it. They hated all barbarians for the Persians' sake, and forbade them their sacrifices, as they used to do murderers. It is a grievous sin to be implacable, irreconcilable. {#Ro 1:31 2Ti 3:3} Men should piece again, and not be as broken glass, that cannot be made whole any more.

Ver. 14. **And Benjamin came again at that time.**] They believed their brethren, and obeyed their voice. Had they done so at first, and not tried it out with them, they had redeemed their own sorrows, and been much happier. But bought wit, they say, is best.

Ver. 15. **And the people repented them for Benjamin.**] Being very sorry that they were constrained to execute justice so sharply. *Non nisi coactus*, said that Emperor, when he passed sentence of death upon one who had well deserved; that is, I do it not but unwillingly. *Utinam nescirem literas*, said another: I would I could not write, when he was to sign a writ of execution.

“ *Ille dolet quoties cogitur esse ferox.* ”—Ovid.

Justice should be done, but not without much compassion. The sword of justice must be bathed in the oil of mercy.

Ver. 16. **How shall we do for wives? &c.**] Now all their care was for a recruit for Benjamin. A public person should be public spirited; and as Cato did, *Toti genitum se credere genti*. Selfish people are like those envious Athenians, who sacrificed for none but themselves and their neighbours of Chios.

Ver. 17. **There must be an inheritance for them that be escaped.**] Else our state will be dismembered. But why was not this thought of before now? Anger is an evil counsellor; and cannot do, but it must over do. Wherefore,

“ *Vince animos, iramque tuam.* ”

That a tribe be not destroyed.] St Paul and many other good men were afterwards of this tribe. The whole "twelve tribes served God instantly day and night." {#Ac 26:7}

Ver. 18. **Howbeit we may not give them wives of our daughters.]** And unless those daughters were given them by their parents, they would not marry with the Benjamites, though it were to be made mistresses of such large inheritances. It is of the law of nature, that parents have the dispose of their children in marriage. But the Pope taketh upon him to dispense in that case. *Potest de iniustitia facere iustitiam*, saith Bellarmine {a} out of the Canonists. *Ex nihilo aliquid, ex virtute vitium. Papae!*

Cursed be he that giveth a wife to Benjamin.] They had backed their oath with an imprecation. This was to be too hot in a cold matter. They will not break their unlawful oath; but they devise how to elude it, which was worse. *Dum vitant stulti vitium, &c.*

{a} *De Pontif. Rom.*, lib. iv.

Ver. 19. **Behold, there is a feast of the Lord in Shiloh.]** What feast this was is much controverted; some say, the feast of tabernacles; others, the feast of blowing trumpets, the seventh of the first month. {#Nu 10:10 29:1} Others again, that it was some singular feast kept in Shiloh only to the honour of God in way of thankfulness for choosing it to set his tabernacle there; and that, haply, upon the day that it was first set up there, from year to year. Such a feast as is yet kept in Switzerland for joy of the Reformation: or as Bugenhagius kept yearly on the day that Luther and other divines finished the translation of the Holy Scriptures into the Dutch, calling it, The feast of the translation of the Bible.

Ver. 20. **Therefore they commanded the children of Benjamin.]** Who should first have examined the commands of their superiors, before they had obeyed them. *Obediemus Artridis honesta mandantibus*, saith the tragedian {a}

{a} Eurip., in *Iphig.*

Ver. 21. **If the daughters of Shiloh come out to dance in dances.]** This was not a mixed dancing of men and women together, which is a slippery slope to much sin, but of virgins only among themselves,

and that in honour of God, according to the manner of those times at their solemnities, in due time and place, as our best interpreters are of opinion. This, then, no whit maketh for the mixed dancing of our days; much less for the mad practice of those in the isle of Sardinia, where after service done, they fall to dancing in the midst of the church, singing in the meantime songs too immodest for an ale house, and turning *diem Dominicum in daemonicum*, the Lord's day into the devil's day, as Alstedius ^{a} complaineth of his Germans.

^{a} Encyclopaed.

Ver. 22. **Come unto us to complain.**] As they had just cause to do for such a *plagium*. Children are a chief part of their parents' goods; and Jacob took it very heavily to be robbed of his Dinah. The civil law punisheth it with death.

Be favourable unto them for our sakes.] Or, Gratify us in them: *Non illis sed nobis datae reputantur.*

For ye did not give unto them at this time.] And so, *sacramento soluti estis*, ye are free from the breach of your oath. True: but neither were they free from the sin of man stealing, ^{#De 24:7} nor their counsellors from *crimen stellionatus*.

Ver. 23. **And took them wives.**] Without consent of parents or parties, to the great grief of both no doubt. Much mischief hath followed upon such rapes, and many bloody wars: as between the Grecians and Trojans, the Romans and Sabines, the Emperor Maximilian and Charles VIII king of France, about Anne the only daughter of the Duke of Brittany, espoused to Maximilian, but violently taken away by Charles. The Britons, or Welsh, that, being driven out by the Saxons, first came into that dukedom, and gave the name to it, taking wives of that country, and finding them troublesome, are said to have cut out their tongues. It is likely there was somewhat to do, ere these couples could agree that came together so ungainly: but necessity, which is a hard weapon, and a later consent might heal all, and the women keep their tongues in their heads.

Ver. 24. **And the children of Israel departed.**] To their tribes by troops, to their families and several possessions man by man; but not

without the loss of many a man lost in the war, and much lamented by their relations, who cried out

“ *Omega nostrorum Mors est, Mars Alpha malorum.*”

Ver. 25. **In those days, &c.**] See #Jud 17:6.

Every man did that which was right.] *Quod sibi placebat, id solebat facere.* {a} Had the Israelites been, as some say the Thracians were, αυτονομοι, every man a law to himself, it might have been better with them. But although they lived in God’s good land, yet because not by God’s good laws, nor had at this time any supreme magistrate, therefore all was out of order, and their anarchy begat a general ataxy.

{a} Vatab.

Ruth

The Book of Ruth.] So, "The Book of Esther": not because these thrice worthy women—in whom, besides their sex, there was nothing woman like or weak—were the authors of those books, but the subject matter of them. Whether Samuel wrote this history of Ruth, or some other prophet, it is not much material: but it fitly precedeth his book, as a preparative to the history of David, whose acts it recordeth. And it no less fitly followeth the Book of Judges, as being an appendix to it, and treating of things done in their days. A precious piece it is surely, though but short; και πολλη και ελαχιστη, as St Bartholomew said of divinity; of special concernment, as pointing to Christ born of Boaz a Jew, and Ruth a Gentile, as a Saviour to both sorts; {#Ac 10:34,35} and of singular worth: whence Hugo compareth it to a little bee, great in fruitfulness, gathering wax and honey, for light and medicine; Lavater, to such precious stones as are small in bulk, but of egregious virtue.

Chapter 1

Ver. 1.

Now it came to pass.] Not without the special hand and providence of God, which we are diligently to observe this whole story throughout; as likewise in reading the Book of Esther.

In the days when the judges ruled.] But what judges ruled when Ruth was thus preferred to be grandmother to Messiah the Prince, is hard to say. Josephus and Zonaras are for Eli. The Rabbins say that these things began under Ehud, and that Ruth was the daughter of Eglon king of Moab. But neither of these is likely. Gallianus will have Abimelech and Tola to have been judges when these things were done. Lyra and some Jewish doctors hold Boaz to be the same with that judge Ibzan of Bethlehem. {#Jud 12:8} Tostatus, and after him Tremellius, think the history of Ruth fell out in the days of Deborah; others, in the beginning of Gideon: and these speak most probably, as may be gathered by comparing #Mt 1:5 with the end of this history.

That there was a famine in the land.] In the promised land, that *sumen totius terroe*: and at Bethlehem also, that "house of bread," famous for its fertility. See #Jud 6:4-6, with #Ps 107:34. There is food in Moab when famine in Israel. "Wicked men have their portion in this life"; {#Ps 17:14} but David neither coveteth their cates, nor envieth their happiness. {#Ps 17:15}

And a certain man of Beth-lehem-judah went.] So did Abraham, Isaac, and Jacob, in like case, and for like cause. So the prophet Elisha counselled the Shunamite to do, &c. Some Jews tell us, -but who told them?—that Elimelech was a great rich man, and that, through contempt of the law, and base covetousness, lest he should part with his wealth to his poor kindred, he left his country and went into the land of Moab, where he died a beggar, &c. Let this pass for a Jewish fable.

He, and his wife, and his two sons.] Whom he had in his heart, *ad commoriendum et convivendum*. This condemneth those miscreants which run away from wife and children, and are worse than infidels, {#1Ti 5:8} yea, than brute beasts.

Ver. 2. **And the name of the man was Elimelech,**] *i.e.*, My God is King: an excellent name, and such as might yield great comfort in those calamitous times. Christ liveth and reigneth, *alioqui totus desperassem*, saith one, else I had been down on all fours ere this day.

And the name of his wife Naomi,] *i.e.*, My sweet or pleasant one: a fit name for a wife, who should be to her husband "as the loving hind and pleasant roe." {#Pr 5:19} Loving appellations serve to increase love betwixt married couples, as well as to express it.

And the name of his two sons Mahlon and Chilion.] Mahlon signifieth infirmity; Chilion, finished. Why so called, is not showed, saith an interpreter, {a} but they answer the event of things: the first, his father's infirmity in going from among God's people, to live with idolaters for preservation of his outward estate; and the other, his father's death, he being taken away in Moab. {#Ru 1:3} He was Mahlon in his leaving of Bethlehem, and Chilion in abiding in Moab.

Ephrathites of Bethlehem-judah.] Not Ephrathites of the tribe of Ephraim, as #1Ki 11:26.

And continued there.] Heb., Were there as sojourners: and were kindly used; though the Moabites had been formerly hard-hearted enough, {#De 23:3} and afterwards also, {#Isa 16:6} and are therefore threatened.

{a} Bernard.

Ver. 3. And Elimelech Naomi's husband died.] Her head was cut off, her root uncovered. *Mulier vel hoc solo nomine misera est quod vidua est;* To be a widow is misery enough of itself, and haleth at the heels of it many miseries. "I am indeed a widow woman, and my husband is dead." {#2Sa 14:5} But Naomi as a "widow indeed," though desolate and a relict, as here, "yet trusted in God, and continued in prayers and supplications day and night." {#1Ti 5:5} Her motto was that of a certain French lady, *Sola facta solum Deum sequor;* Now that I am alone, I follow hard after God alone.

Ver. 4. And they took them wives of the women of Moab.] Which haply they had not been suffered to do if their father had lived: their mother, it may be, could as little hinder it, as Rebekah Esau's marrying those daughters of Heth. But God had a holy hand in it: he ordereth the disorders of men to his own glory.

The name of the one was Orpah.] She was Chilion's wife, as Ruth was Mahlon's; {#Ru 4:10} whether they were sisters is uncertain, but sure enough they were not King Eglon's daughters, as the Chaldee Paraphrast thinketh.

And they dwelt there about ten years.] A sore affliction to Naomi no doubt. See #Ps 120:5. Lord—said a certain good woman on her deathbed, and in trouble of mind, -send me not to hell among the wicked; for thou knowest I could never in all my life like their company.

Ver. 5. And Mahlon and Chilion died also both of them.] For a further trial and exercise of Naomi's faith and patience.

And the woman was left of her two sons and her husband.] *Catenata piorum crux.* Crosses seldom come single. This excellent

woman was left desolate and disconsolate, only she "comforted herself in the Lord her God," as David in like distress did. {#1Sa 30:6} Ver. 6, **Then she arose with her daughters-in-law.**] Now she "heard the rod, and who had appointed it," {#Mic 6:9} saying, "He, he, come forth," Arise and he gone; "this is not your rest, for it is polluted." God's corrections are vocal and disciplinary. Her daughters-in-law, moved by her virtues, arise to go with her. If moral virtue could be seen with mortal eyes, it would attract all hearts to itself, saith Plato. How much more then would true grace, {#So 6:1} which is such an elixir, as by contaction, if there be any disposition of goodness in the same metal, it will render it of the property!

That she might return from the country of Moab.] Where, although she had been courteously used, yet her heart hankereth homewards, So should ours heavenwards, though we might live here in the height of the world's blandishments, *quae non sunt tantum fallacia quia dubia, sed etiam insidiosa, quia dulcia,* which are not only deceitful because doubtful, but also dangerous because delicious, saith a father. {a}

For she had heard in the country of Moab.] This "good news from a far country was as cold water to her thirsty soul"; {#Pr 25:25} this cheered up her good heart, when almost dead within her. God reserveth his hand for a dead lift.

{a} Lactant.

Ver. 7. **Wherefore she went forth out of the place.**] And should not we hasten home to our Father's house, where is bread enough? *Fugiendum est ad clarissimam patriam ubi Pater, ibi omnia,* said Plotinus, the Platonist. {a} Away to heaven; there is our Father, there are all things. And what though we here suffer hardship, as did Naomi and Ruth when they came to Judea? *Mendicato pane hic vivamus,* saith Luther: heaven will make amends for all. Meanwhile, bread and cheese with the gospel is good cheer, said Mr Greenham.

And her two daughters-in-law.] Few such daughters-in-law to be found. *Vellent multae socrus suas ad extremes Garamantas solas proficisci, &c.*

And they went on the way.] Orpah also set forth as forward as Ruth, but persisted not. The end is better than the beginning: the evening crowneth the day. He that continueth to the end shall be saved. "Remember Lot's wife."

{a} Aug., *De Civ. Dei*, lib. ix. cap. 16.

Ver. 8. And Naomi said unto her two daughters-in-law.] Hitherto she hath acted her part by doing and suffering. Now, and not till now, we find her speaking. Her tongue did not hang loose, to be upon every touch extolling: but "she openeth her mouth with wisdom, and in her tongue is the law of kindness," as **#Pr 31:26**.

Go, return each to her mother's house.] *Ite, redite*. This she spake as a wise woman, to make trial of the soundness of their love. *Videas cui fidas*, try before you trust. Open heartedness is a sign of folly; credulity, of levity.

The Lord deal kindly with you.] This, her motherly benediction, was the best valediction. Gold and silver she had not for them, but that which was better, heartiest prayers and well wishes; and of these people should be even prodigal, since this their labour of love cannot be in vain in the Lord.

As ye have dealt with the dead, and with me.] Though of an ill race, they proved dutiful wives and kind daughters-in-law. Howbeit nothing is more dangerous than to graft in a bad stock, to be impeded in a wicked family. This relation too often draweth in a share both of sin and punishment. Ahab and Ahaziah, for instance.

Ver. 9. The Lord grant you, that ye may find rest,] *i.e.*, The Lord give you good husbands—**{#Ru 3:2-9}**—with whom you may live contentedly and comfortably. God is the chief marriage maker: but now-a-days, *Dowry not God* { *Dos, non Deus:* } and it proveth accordingly. Bag and baggage go oft together, &c.

And they lifted up their voice, and wept.] And so answered the kindness of her kiss. See **#1Sa 20:41 Ac 20:37**.

Ver. 10. Surely we will return with thee.] So they both said, and said as they thought: but Orpah, upon second thoughts, did

otherwise. Saul in a passion promised fair, {#1Sa 24:16,17 26:21} but David knew there was no trusting to either his tears or his talk.

Ver. 11. **Turn again, my daughters.**] Though she were but their step-mother, yet, as one stepped in to be instead of a natural mother, she calleth them her daughters. It is good policy to preserve an opinion of our love in the hearts of those whom we would persuade to any good, and to speak them fair.

Why will ye go with me?] *q.d.*, Go not, unless ye be first of a well-knit resolution, lest all too late ye come in with a fool's, Had I known. Those that intend for heaven must not dream of a delicacy: but, being to build the tower of godliness, let them consider first, and cast up what it will cost them, lest they with shame give over in the midst, and "lose the things that they have wrought": but that they may "receive a full reward." {#2Jo 1:8}

Are there yet any more sons in my womb?] If you aim at worldly advantage, or are acted by sinful selflove in this your enterprise, I have not for you, nor am likely to accommodate you. See #Lu 9:57. *Sed vix diligitur Iesus propter Iesum*, saith a father. Poor Christ is slighted.

Ver. 12. **Turn again, my daughters.**] A probational persuasion, as #Ru 1:8, that she might sound them to the bottom.

For I am too old to have an husband.] Second marriages are not unlawful: but thought of death is enough to forbid the bans of such marriage. *Cogita te quotidie moriturum et nunquam de secundis nuptiis cogitabis*, saith Jerome.

If I should have an husband also tonight, and should also bear sons.] Without having a husband, she doth not once think of having children, as many wantons and light-skirts do; making themselves whores, and their children bastards, and all for satisfying the rage of present lust, though after they repent with grief and shame. {a}

{a} Bernard.

Ver. 13. **Would ye tarry for them?**] Heb., Hope. The Hebrew word that signifieth hope, signifieth a line: because by hope the heart is stretched out as a line, to the thing it hopeth for.

Till they were grown.] Children are not to be married till mature and marriageable.

Nay, my daughters,] q.d., If you mean to marry at all, marry in due time, and defer not too long. Every Jew at this day is bound to marry before he is twenty years old, else he is looked upon as one that liveth in sin.

For it grieveth me much.] I have much bitterness: "remembering mine affliction and my misery, the wormwood and the gall." {#La 3:19} But did not Naomi herself cast this gall into God's cup, by her impatency and excess of grief? which yet was much mitigated, no doubt, when she considered that it was—

The hand of the Lord that was gone out against her.] That her afflictions befell her not by fate or blind fortune. Among philosophers the most noted sect for patience was that of the Stoics, who ascribed all to fate. God's people have better comforts. *Virtus lecythos habet in malis.*

Ver. 14. **And they lifted up their voice, and wept again.]** As loath to part, for the old love's sake. Tears are no sign of an effeminate spirit, witness David, Paul, Peter, &c. Seneca, though a Stoic, saith, *Flendum, non plorandum;* men may weep, but not wail.

And Orpah kissed her mother-in-law.] For a final farewell. Καταφιλειν ουκ εστι φιλειν, saith Philo. Apostates betray Christ with a kiss: temporaries forsake him, and embrace this present world. So did Jehu, Judas, Demas, Henry IV of France, once *Bonus orbi,* afterwards *Orbus boni,* as one wittily anagrammatised his name Borbonius.

But Ruth clave unto her.] Heb., Was glued unto her, as a wife to her husband, inseparably. {#Ge 2:24 Mt 19:5} "He that is joined unto the Lord is one spirit." {#1Co 6:17}

Ver. 15. **Behold, thy sister-in-law is gone back.]** A great temptation to Ruth—{#Heb 11:37, "they were tempted"}—as it was likewise to the disciples, when many fell off; {#Joh 6:66} to the primitive Christians, when

Hymenaeus and Philetus made defection; {#2Ti 2:17} to Galeacius, when forsaken of all.

And unto her gods.] Her devil gods, Baalpeor, Chemosh, Milchom, &c. *In finita deorum lerna ad triginta millia Hesiodi tempore excreverat.* The Chinese are said to have a hundred thousand.

Ver. 16. **Intreat me not.]** Or, Be not troublesome to me by thy dissuasions; hinder me not from bearing thee company. She was unchangeably resolved. So was that martyr {a} who said, The heavens shall sooner fall, than I will forsake my profession. I will follow the Lamb wheresoever he goeth. The hop in its growing windeth itself about the pole, and always followeth the course of the sun from east to west, so that it can by no means be drawn to the contrary, but chooseth rather to break than yield.

{a} John Ardely.

Ver. 17. **Where thou diest, &c]** That both she and her mother should once die, she doubted not. {#Heb 9:27} This many seem to do, whilst they so live as if their lives were riveted upon eternity. See #Ps 49:10,11,13.

There will I be buried.] Burial is one of the dues of the dead; and dear friends desire to be buried together. {#2Sa 19:37} Mezentius in Virgil begs to be buried by his son Lausus. {a}

The Lord do so to me, and more also.] Let him double and treble the evil wished upon me, which is here not mentioned by a usual *aposiopesis*, not unlike that of the prophet Amos in #Am 4:12; "And because I will do thus unto thee," *Ubi non nominat mala, ut omnia timeant*, {b} he nameth not any, that they may fear all. This is an oath bound with a curse, which yet is not particularly named, but left unto God. Indeed, every oath is with an execration, either understood or expressed.

{a} *Aeneid.*, lib. x.

{b} Ribera.

Ver. 18. **When she saw that she was steadfastly minded.]** Heb., Strengthened herself, to wit, by her oath; and so gave sufficient

testimony of the grace of God in her, that she was "steadfast and unmovable." {#1Co 15:58}

Then she left speaking unto her.] She rested in Ruth's resolution, being well assured of her honest mind, which now to suspect were breach of charity.

Ver. 19. So they two went until they came to Bethlehem.] Thus God never forsaketh his, *Will not forsake even if forsaked* { *Non deserit etiam si deserat.* } but when one comfort faileth, findeth them out another; as when Sarah died, Rebekah came in her room. Yea, God himself stood by Paul when all men forsook him. {#2Ti 4:16}

So they two.] *Amicitia sit inter binos, qui sunt veri; et bonos, qui sunt pauci.*

And it came to pass.] See on #Ru 1:1

That all the city was moved about them.] Which showeth that Naomi had been of quality and good account among them.

And they said.] The women said; for the word is of the feminine gender. These women afterwards spake very comfortably to her, as now they do compassionately, saying,

Is this Naomi?] Alas! what a change is in her! *O quantum haec (Niobe) Naomi, Naomi mutatur ab illa! Fuimus Troes.*

Ver. 20. And she said unto them.] She put her mouth in the dust, and spake in a low language, suitable to her present condition. God had afflicted her, and she would carry her sails accordingly. Many are humbled, but not humble; low, but not lowly. These have lost the fruit of their afflictions, saith Augustine, and are therefore most miserable. God, saith another, calls no man Benjamin, but those whom their own hearts call Benoni in their humility. He salutes them not "Naomi," beautiful, who do not humbly feel themselves Marah, bitter.

Call me not Naomi, call me Marah.] *Non Amaeham sed Amaram. Sic, Da obolum Bellisario.* How soon can the Almighty alter our condition, for the better, or for the worse!

“*Magna repente ruunt, summa cadunt subito.*”

Ver. 21. **I went out full.]** Not for want, but for fear of want. This she now regretteth, as done out of distrust. God’s voice is, "Dwell in the land, and verily thou shalt be fed." {#Ps 37:3}

Home again empty.] By weeping cross. They that go out of God’s precincts, go out of his protection: Jehoshaphat’s ships were broken; Lot lost all; Josiah came short home.

Hath testified against me.] As a witness of my sin, and of his just displeasure; -see #Job 10:17 16:8; {See Trapp on "Job 10:17"} {See Trapp on "Job 16:8"}—a metaphor from adversaries at law.

Hath afflicted me.] Howbeit, *Quos amat, hos non vult, spero, perire Deus.*

Ver. 22. **So Naomi returned, &c.]** So Jews and Gentiles walk to heaven together.

In the beginning of barley harvest.] In the beginning of the passover, saith the Chaldee Paraphrast, taking the fittest opportunity both for soul and body.

Chapter 2

Ver. 1. **And Naomi had a kinsman of her husband’s.]** Lyra saith Elimelech and Salmon—other Hebrews say Elimelech and Naasson—were brethren. Some, more probably, hold that Elimelech was the son of Salmon’s brother, and so his son the kinsman of Boaz once removed; for there was one nearer. {#Ru 3:12}

A mighty man of wealth.] Rich, and yet religious—a rare bird.

And his name was Boaz, / i.e., Strength, or fortitude. He was strong in the Lord, and in the power of his might. The rich man’s wealth is his strong city. {#Pr 18:11} But good Boaz had learned better than to trust in uncertain riches: {#1Ti 6:17} he was rich in this world,

and withal rich in good works (ibid.), rich in faith, {#Jas 2:5} rich to Godward. {#Lu 12:21}

Ver. 2. **And Ruth the Moabite said unto Naomi.**] This request of Ruth made way to her recompense. Great things oft come of small beginnings. God put small thoughts into Ahasuerus's heart, but for great purpose. {#Es 6:1}

Let me now go to the field.] In the midst of worldly wants she murmureth not against the God of Israel, for maintaining his servants no better, as Aigoland, king of Saragossa, did against the God of Christians, when he saw the many poor that expected alms from Charles the Great's table, {a} -she meditateth not to return to Moab, as those in the wilderness once did into Egypt; she stealeth not, setteth not herself to sale for a livelihood, &c., but bethinks her of an honest, though painful employment, and thereto craveth Naomi's consent, whom she ever honoured as a mother by a singular piety.

After him in whose sight I shall find grace.] This was her modesty, notwithstanding the liberty given her by the law. {#Le 9:10 23:22} A good heart inquireth not only *An liceat?* but also *An deceat, an expediat?* Ruth would not lease without leave and good liking.

Go, my daughter.] A mild speech from a meek spirit.

{a} Turpine.

Ver. 3. **And she went, and came, and gleaned.**] A mean, but honest employment, which therefore she stoopeth unto, and it proved a step to her highest preferment. A diligent person liveth not long in a low place. {#Pr 22:29}

And her hap was to light, &c.] *Accidit accidens vel eventus.* By mere chance, in respect of Ruth, -who, being a stranger, knew not whose field it was, -but by a sweet providence of God, who led her hither by the hand as it were, for her present encouragement and future advancement. God will direct and succeed the attempts of the well minded.

Ver. 4. **And, behold, Boaz came from Beth-lehem.**] To look to his country business, as a good economist: his eyes are on the servants,

on the reapers, on the gleaners. *Maiores fertilissimum in agro oculum domini esse dixerunt;* { a } our ancestors were wont to say, that the master's eye maketh the ground most fruitful. The master's footsteps, saith one in Aristotle, are the best manure for the farm. { b } And, *Procul a villa sua dissitus iacturae vicinus,* said Cato: The farther from thy business, the nearer to loss. Boaz had a bailiff of his husbandry, *Αγρονομῶν*, as Josephus calleth him, careful and painful; and yet we find him not only looking to, but even lodging in the midst of his hinds. { #Ru 3:7,14 }

The Lord be with you...The Lord bless thee.] Piety not only stands with humanity and civil courtesy, but also exacteth and requireth it. { #Mt 10:11 1Pe 3:8 Lu 10:5 } God hath his ethics, and commandeth good manners as well as good conscience. Affability and courtesy is the way to win upon others; men's minds are taken with it, as passengers' eyes are with fair flowers in the spring-tide; whereas a harsh, sullen, sour, churlish conversation is very distasteful to all, galleth the best, { witness David, #Isa 25:10-13 } and openeth bad men's mouths to speak evil of religion, as if it were an enemy to comity and courtesy—as if it removed it, whereas it only rectifieth it, and prescribeth to it, by restraining flattery and treachery.

The Lord bless thee.] Courtesy must be paid in the same coin. The Turk's salutation is *Salaum aleek*, Peace be to thee; the reply is, *Aleek salaum*. They which salute are to be re-saluted. Note this against some Anabaptists and the Quakers. Those places, #2Ki 4:29 Lu 10:4, make nothing for them, as enjoining only haste to be made in matters so weighty. Nor that, #2Jo 1:10, as meant only of desperate heretics, such as was Marcion, to whom Polycarp, *Agnosco te primogenitum diaboli*. As for others, "Charity hopeth all things," and if they be not sons of peace, our peace returneth to us.

{ a } Plin., lib. viii. cap. 6.

{ b } *Domini vestigia stercus optimum.* -Arist. *Oecon.*, lib. i.

Ver. 5. Unto his servant that was set over the reapers.] His *villicus*, his bailiff, whose office was to see that the rest were painful and faithful. The Jews have a saying, *Marbe gnabhadim, marbe gezel*, He that multiplieth servants, multiplieth thieves. How idle and wasteful are many! An overseer, therefore, is but necessary.

Whose damsel is this?] Observing her by her habit or complexion to be a stranger, and with it laborious, he maketh this inquiry.

Ver. 6. **And the servant.]** He gives a ready answer, a good account, *Rationem cum domino crebro putet*, saith Cato {a} concerning a steward.

It is the Moabitish damsel.] He commendeth her for her virtues, little thinking that shortly she should be his mistress. This was fair, and not ordinary. *Vituperant homines quam collaudant promptius*. Maliginity and morosity reigneth everywhere.

{a} *De Re Rust*, cap. v.

Ver. 7. **I pray you, let me glean.]** {See Trapp on "Ru 2:2"}

And gather after the reapers.] She thrust not herself in before or among the reapers as an impudent, bold housewife, pretending that now God's barn door was open, and she might take where she could, &c., but begged leave to follow after them, to gather up the loose ears. This was her honesty, modesty, and humility, to her great commendation.

And hath continued even from the morning.] "Not slothful in business," {#Ro 12:11} but assiduous and constant at it. {#Ec 10:18} This is praiseworthy, -in a minister especially, who is bidden to be instant, or to stand over his work, to stand close to it, {#2Ti 4:2} {a} to live and die upon it. *Oportet Episcopum conscionantem mori*, said Bishop Juell.

Until now, that she tarried a little in the house.] For necessary repast and repose, in the heat of the day. *Excepa modica sessione eius in tugurio*; so Munster rendereth it.

{a} επιστηθι.

Ver. 8. **Hearest thou not, my daughter?] q.d.,** Hear and heed what I say to thee; be advised by me. *Audite senem iuvenes*, &c. Neither showed Boaz his love "in word or in tongue only"—such love is good cheap—"but in deed and in truth." {#1Jo 3:18}

Abide here fast by my maidens.] Who were there, either as reapers, binders, or takers: or if they gleaned, it was for themselves, because they were poor and indigent.

Ver. 9. **Go thou after them.]** Mercy is not miserly: charity is no churl. Love is full of good works. This age aboundeth with mouth mercy, {#Jas 3:15,16} but a little handful were better than a great many such mouthfuls.

That they should not touch thee.] With a wanton touch, as young men are apt to do, or otherwise wrong thee. Let masters of families make Nebuchadnezzar's law, that nothing be said or done, by those under their charge, against the God of heaven.

Drink of that which the young men have drawn.] Not without hard labour in those hot and high countries: the courtesy, therefore, was the greater.

Ver. 10. **Then she fell on her face, &c.]** Here shine forth her humility, modesty, and many other graces: {a} she was, as Gualther saith of the Lady Jane Gray, *Pietatis, prudentiae, et modestiae delictum*. Yea, *caelum quoddam lucidissimis virtutum stellis exornatum*, as Bucholcer saith of Joseph. All the people of her city soon knew that she was a very virtuous woman, {#Ru 3:11} and hence it was that she found so much favour, for true goodnass is very lovely: οτι καλον φιλον εστι.

That thou shouldest take knowledge of me.] *Non sum dignus, Domine, quem diligas*, saith Augustine. Every saint may say with admiration as he did in #Joh 14:22, "Lord, how is it that thou hast manifested thyself to us, and not unto the world?"

{a} *Rutha tanquam lucidum speculum multarum virtutum nobis proponitur.*-Lavater.

Ver. 11. **It hath fully been showed me.]** Her faith to God and love to her mother-in-law was much noted and noticed. See #1Th 1:8. Fame {a} followeth virtue, as the shadow doth the body, at the heels. "Since thou hast been precious in my sight, thou hast been honourable." {#Isa 43:4} By faith those "elders obtained a good report," {#Heb 11:2} as Abel, who, "being dead, yet speaketh," or, is spoken of, as some render it, {#Heb 11:4} and as Abraham, who forsook all, and followed God into a strange country; so did this daughter of

Abraham, and was famous for it, yea, renowned. See **#Ps 37:6 112:6**.

All that thou hast done unto thy mother-in-law.] A sure sign of thy true love to thy late husband, and how greatly thou prizest holiness in his mother, a happy instrument of thy conversion. Ruth was lovely, and therefore loved: *Ut ameris amabilis esto*.

{a} "If there be any virtue, if any praise."—**#Php 4:8**.

Ver. 12. The Lord recompense thy work.] Though Ruth lacked the world's wealth, yet she lacked not good works, such as God regarded and rewarded too. Many Papists, and some as silly, have shrunk up good works to a hand-breadth, to giving of alms. Ruth had no alms to give, and yet her work was with the Lord, who heard this good man's prayer for her, and gave her a full reward, yet not of merit, but of free grace and fatherly love, as a father rewardeth his son that serveth him.

And a full reward be given thee.] *Fiat merces tua solida.* {a} It was so when she became his wife, which he little thought of, when he thus heartily prayed for her, but especially when she came to heaven; whither that proud merit monger never came who said, *Caelum gratis non accipiam*, If I may not earn heaven, I will never have it of free gift. Let us "look to ourselves that we lose not the things that we have wrought, but that we receive a full reward." {#2Jo 1:8}

Under whose wings thou art come to trust.] A metaphor usual in Scripture, from young birds hovering and covering under the dam's wings. Ruth "coming to God, believed that God is, and that he is a rewarder of those that diligently seek him." {#Heb 11:6} *Fides est quae te pullastram, Christum gallinam facit, ut sub pennis eius speres; nam salus in pennis eius.* {b}

{a} Vatab.

{b} Luther.

Ver. 13. Let me find favour in thy sight, {a} my lord.] May I be so happy as still to continue high in thy love and favour, though I be never so unworthy. See **#2Sa 16:4**. {See Trapp on "2Sa 16:4"}

For that thou hast comforted me,] viz., By thy praising me, praying for me, and speaking kindly unto me.

“Ὀργῆς νοσοῦσης εἰσιν ἰατροὶ λόγοι.”—*Aeschylus*.

Comfortable words "do good like a medicine."

To thine handmaid.] He had called her "daughter": she thinks not the better of herself for that; she is his "handmaid" still, yea, she addeth, "Though I be not like one of thy handmaidens."

{a} *Habeas me tibi commendatam.*

Ver. 14. **And Boaz said unto her.]** Here *gratiarum actio erat ad plus dandum invitatio*. Ruth's thankfulness was rewarded with more kindness. *Efficacissimum genus est rogandi, gratias agere*, saith Pliny. {a} As a little water poured into the pump when the springs lie low, bringeth up a great deal more together with it; so is it here.

And eat of the bread, and dip thy morsel in the vinegar.] Here was plain fare. Nature is content with a little; and hunger hunteth not after delicacies.

And she sat beside the reapers.] She sat to a side, and did not thrust in saucily amongst them, though favoured.

And he reached {b} her parched corn.] Which was great dainties in those days (#1Sa 17:17 2Sa 17:28). Now-a-days, what marvel is it that we die so fast? saith Seneca, *qui tot mortibus vivimus*, who do live by the death of so many other creatures.

{a} In *Panegy.*

{b} Sept., ἐβουίσεν αὐτή. He reached unto her by heaps.

Ver. 15. **And when she was risen up to glean.]** After thanks returned, first to God, and then to Boaz, she returneth to her labour. Eat she did to live, not live to eat.

Boaz commanded his young men.] These he bound to the good behaviour, as being apt enough to be unruly.

Reproach her not, / *sc.*, By rebuking her {#Ru 2:16} as too forwardly.
Ver. 16. **And let fall also some of the handfuls.]** Boaz could have given her at first an ephah of barley, and it had been no more charge to him. But he will have her use her endeavours to gather, and glean, and beat out. And that labour of hers should be the price she should pay for it. So God gives knowledge and grace. The heathen could say, *Dii laboribus omnia vendunt.*

Ver. 17. **Until even.]** Strengthening herself to her labour, as that good housewife, {#Pr 31:17} and laying her bones to work.

About an ephah.] Almost a bushel, her back burden.

Ver. 18. **And gave to her that she had reserved.]** Ruth was not like that *pamphagus* *παμφαγος*, *alldevouring* Nabal, all whose logic was little enough to conclude for himself.

Ver. 19. **Where hast thou gleaned today?]** The recording of these small matters showeth how dear to God are his saints, and how he is taken with everything they say or do if not sinful.

Ver. 20. **Blessed be he of the Lord.]** As health is the poor man's patrimony, so prayers are the poor man's requital.

To the living, and to the dead.] Dead Elimelech and Mahlon were after a sort gratified in Naomi and Ruth. God never leaveth off his kindness to his living and dead servants. Bless him therefore.

The man is near of kin unto us.] This she had never told her till now. She delighted not to brag of her rich kindred.

Ver. 21. **He said unto me also.]** She further setteth forth his courtesy, but not a word of what he said in her commendation.

Ver. 22. **It is good, my daughter.]** Thus the elder woman must advise the younger, and say,

“ *Thesaurum cum virgo, tuum vas fictile servet,
Ut fugias quae sunt noxia, tuta time.* ”

That they meet thee not.] Or, *Fall not upon thee, or solicit thee to folly. Vulgo dicitur castam esse quam nemo rogarit.*

Ver. 23. **So she kept fast.**] According to her mother's counsel, which she esteemed as an oracle.

Chapter 3

Ver. 1. **Shall I not seek rest for thee?**] There is in most a propension to the nuptial conjunction. *Requirir vir costum suam, requirit faemina sedem suam*, say the Rabbis. The man misseth his rib; the woman would be in her old place again, under the man's arm or wing. *Non est requies mulieri donec nupserit*, saith Aben Ezra. The unmarried life is trouble and disquietment. Hence marriage is called *Portus iuventutis*, the haven of young folk, who are usually tossed by lustful lingerings, as a ship is with waves; hence the Greeks call young men $\eta\theta\epsilon\omicron\iota$ of $\alpha\theta\omega$ to burn, and $\alpha\zeta\eta\omicron\iota$ of $\zeta\epsilon\omega$ to boil. Hence they are called upon to put away evil from their flesh, {#Ec 11:10} that is, to mortify fleshly lusts: and admonished by the apostle, that "it is better for them to marry than to burn." {#1Co 7:9} Marriage being God's medicine, which, if rightly applied, will cool and heal unruly lusts that war against the soul.

That it may be well with thee.] That thou mayest arrive at those fair havens of a happy match: that marriage may be to thee a merry age. At Athens the bridegroom was wont to sing,

“εφθυγον κακον, ευρον αμεινον.”

I have changed a worse estate for a better. It was as it proved; for of some it may be said as it was of Sulla, that they had been happy, if they had never married: but this is from man's corrupt heart, that like a toad, turneth all it taketh into rank poison. "It is not good for man to be alone." Indeed, those that will marry shall be sure of "trouble," and that "in the flesh" too: {#1Co 7:28} but as it is said of Egypt, that as no country hath more venomous creatures, none more antidotes; so marriage hath many troubles, but with it many helps against trouble.

“Coniugium humanae divina Academia vitae.”

Ver. 2. **Behold, he winnoweth barley tonight.**] By night they winnowed, *ad auram nocturnam*, as the Chaldee here hath it: (1.) Because more cool, as #Ge 3:8; (2.) Because then they had a better

wind. Naomi remindeth Ruth of this opportunity, and willeth her to improve it. A well chosen season is one of the best advantages of any action. It may seem that Boaz himself had a hand in the work, howsoever an oversight. See #Ru 2:4. He might be of the mind of that Emperor {a} who said, *Quo maior fuero, tanto plus laborabo*: the greater I am, the more pains I will take.

{a} Maximinus.

Ver. 3. Wash thyself therefore.] *A sudore et sordibus, ne male oleres*, from wet and filth, that thou smell not amiss, as slothful sluts use to do.

And anoint thee.] That thou mayest smell well albeit, *Optime olet faemina, quae nihil olet*, said one; she smelleth best, who smelleth of nothing.

And put thy raiment upon thee.] Thy very best, that may render thee most amiable. Use all lawful means to ingratiate. *Hanc homines decorant quam vestimenta decorant*.

And get thee down to the floor.] Serve God's providence by demanding marriage of him; which in those days, and in Ruth's case, was neither unlawful nor immodest. {#De 25:5} *Consilium hoc est re legitimum, specie inhonestum*, saith Junius here: Naomi's counsel to Ruth was indeed honest, but seemingly not so. Diodat saith, that albeit the end she aimed at was good; yet it seemeth to be a womanish provision, somewhat less than honest, to bring it to pass: which was notwithstanding tolerated, directed, and blessed by God; as was also that in #Ge 27:9. Some ancients censure it for scandalous and dangerous. One saith {a} that he doubteth not but all this was done by instinct from God; or else such holy women would never have done and spoken so. Let none be encouraged hereby to enter into God's ordinance through the devil's portal, lest they smart and smoke for it.

Until he shall have done eating and drinking.] This they did more liberally at such times, and thereby were more merrily disposed, and apt to speak more freely.

{a} Auth, Imperf. Oper.

Ver. 4. And it shall be, when he lieth down.] He lay on the floor, as best liked himself, without bed or pallet. Hollinshead saith, that some old men he knew who told of times in England, that if the good man of the house had a mattress, or flock-bed, and a sack of chaff to rest his head on, he thought himself as well lodged as the lord of the town: for ordinarily they lay upon straw pallets covered with canvas, and a round log under their heads instead of a bolster. Pillows, they said, were only for women in child birth.

And uncover his feet.] Naomi well knew the piety and chastity of both Boaz and Ruth, and confidently trusted that he would give the young widow good counsel. Otherwise this was a bold adventure: since people are so prone to fleshliness, and unbridled lust, like the wild fig, will soon mount over the wall: it is a "law of the members" in a double sense, as one saith.

Ver. 5. All that thou sayest unto me I will do.] The respect Ruth bare to her mother-in-law, and the hope of a good husband, made her thus submissive. Lyra and Carthusian seem to blame the counsel of Naomi, though they excuse the fact of Ruth, because a stranger, and a new convert.

Ver. 6. And she went down unto the floor.] Though a woman, and a stranger, yet she ventureth hard: where desire is, there nothing can hinder or abate the spirit, or daunt the heart. {a}

{a} Bernard.

Ver. 7. And when Boaz had eaten and drunk.] More freely than ordinary; as at such a feast he might. God alloweth his people an honest affluence, and "there is a time to be merry."

And his heart was merry.] Heb., Good; that is, frolic and free from cares.

At the end of the heap of corn.] {See Trapp on "Ru 3:4"}

And she came softly, and uncovered his feet.] Or, Lifted up the clothes that were at his feet.

“ *O prisca simplicitas!*...

Integritas ubi prisca! profana o tempora!”

Ver. 8. **That the man was afraid.**] *Timor est constrictio cordis ex sensu mali instantis.* Fear is a passion of the soul, shrinking in itself from some imminent evil. The Greeks call it δειμα, *quasi ligamentum*, a bond: *quasi gelu astringit*, saith Nazianzen, it binds up the heart as a frost doth the earth. Boaz might possibly fear that it was some evil spirit that had assumed a body, and got to bed to him. Alexander from Alexandria {a} telleth of such things that have happened. And another writeth of a gallant, who meeting with a beautiful dame, and having enjoyed his fleshly desires of her, found her in the morning to be the dead body of one that he had formerly sinned with, which had been acted by the devil all night, and left dead again in the morning.

And turned himself.] Or, Took hold on: *sc.*, her clothes, or her headgear; whereby he perceived that it was a woman. But he was a mortified man, and an elder, πρεσβυτης, that is, one in whom the fire of lust was put out.

{a} Lib. ii. cap. 9; lib. iv. cap. 19.

Ver. 9. **Spread therefore thy skirt.**] Tostatus thinketh that by this speech she desired him to lie with her; which is gross. Rather, hereby she desired him to marry her—see #Eze 16:8, -and as a husband to nourish and cherish her; {#Eph 5:29} and he understandeth her no otherwise, as appeareth by his answer.

For thou art a near kinsman.] And so hast the right of redemption, and reason to raise up seed to my deceased husband. Let us go boldly to Jesus Christ our elder Brother, and say to him in like sort, Thou, Lord, art my near and dear kinsman, Oh spread thy skirt over me, &c.

Ver. 10. **And he said, Blessed be thou, &c.**] He did not reproach her, for coming in that manner, and at that time of night, as a light housewife; nor harbour any evil suspicion of her, as unfit to make an honest man's wife; but considering her former behavior, which was commendable, {#Ru 3:11} and her present kindness to the living and to the dead, he candidly interpreteth what she had done, and calling her "daughter," comforteth and commendeth her, as here.

Blessed be thou.] Or, "Blessed art thou of the Lord." {*as #Lu 1:28*}

My daughter.] She calleth herself his "handmaid," he calleth her his "daughter." There is nothing lost by humility. The humble shall have "riches, and honour, and life." {*#Pr 22:4*}

For thou hast showed more kindness in the latter end.] True goodness is of a growing nature. Thyatira's works were better at last than at first. The righteous are "as the shining light, that shines more and more unto the perfect day"; {*#Pr 4:18*} when blazing stars go out in a snuff and infect the air; so apostates.

Inasmuch as thou followedst not young men.] More suitable to thy age, as being more vigorous and personable. Ruth followed not the law of lust, but the rules of reason and religion: this she is praised for.

Ver. 11. **And now, my daughter, fear not.]** That I will either reproach thee, or reject thee; mine affection is no whit alienated from thee by thy present practice; which though it hath a show of evil, yet I know that it proceedeth not from lightness or lust.

I will do to thee all that thou requirest.] The desires of the righteous shall be satisfied. {*#Pr 10:24*} Let men bring but lawful requests and honest hearts, and they may have anything. Here Boaz betrotheth Ruth conditionally.

For all the city of my people know.] Heb., All the gate. Her works had praised her in the gates: {*#Pr 31:31*} she was eminently and eximiously virtuous.

That thou art a virtuous woman.] Praised by all, and therefore prized by me "above rubies." But now-a-days, *Virtus post nummos*. In suits both of law and love: money carrieth it.

*“ Haud facile invenias multis e millibus unum,
Virtutem precium qui putat esse sui.”*

Ver. 12. **And now it is true.**] He easily yieldeth to the truth of her allegation, as being φιλαληθης, a lover of truth—a title given to Arrian the historian—and a promoter of it, as it is said of Vespasian.

Howbeit there is a kinsman nearer than I.] Whose first right unto thee I freely acknowledge, and to whom thou shouldst first have addressed thyself. This was justice, -to give to every one his own.

Ver. 13. **Tarry this night.**] He saith not, Come up hither, for I mind to marry thee: but tarry till morning, lest thou suffer as a night walker, &c. Let none presume to leap into the married estate, or to abuse themselves unchastely before marriage; but deliberate, and be sure to come clear to it, if thou expect comfort.

If he will perform unto thee the part of a kinsman.] Let "no man go beyond, or defraud his brother in any matter, because that the Lord is the avenger of all such," {#1Th 4:6} and no man would himself be deceived or wronged.

As the Lord liveth.] This was an oath. {#Jer 4:2} A private oath may be taken, but sparingly and warily, not but upon a necessity, for the satisfaction of the other party, {#Mt 5:37} and in matters of great importance. Thus Jacob sware to Laban, the spies to Rahab, Jonathan to David, &c. But let such oaths be rare, reverent, well advised, &c.

Lie down until the morning.] She was risen up, it seemeth, to be gone; but he thought it not fit: and found in himself strength, by God's grace, to resist a temptation; though it be true that

“*Nox et amor vinumque nihil moderabile suadent:*

Illa pudore vacat, liber amorque metu.”—Ovid.

Ver. 14. **And she lay at his feet until the morning.**] A rare example of chaste and continent behaviour! *O quam hoc non est omnium!* Joseph denied his wanton mistress, but Judah solicited Tamar on the first sight of her: and Lot, alone with his daughters, committed incest. Uncleaness is, as Reuben, the eldest child of old Adam's strength, bearing name of the mother, which is called in general lust or concupiscence. The devil also findeth men weakest in resisting temptations to these sensual sins. Shun therefore the occasions, as

much as may be. It is not safe being at Satan's mess, though our spoon be never so long. They that venture upon the occasion, do as it were tempt the devil to tempt them, which needs not.

And she rose up before one could know another.] Either out of joy of heart, or to prevent obloquy: which also was Boaz's care. For,

He said, Let it not be known, &c.] *Et caste et caute.* Men must look to their credit as well as to their conscience, and "abstain from all appearances of evil," all shows and shadows of sin, *quicquid fuerit male coloratum*, whatsoever looketh but ill-favouredly: because men are generally suspicious, and apt to speak the worst. {a}

“*Tu id quod boniest excerpis: dicis quod mali est.*”—*Terent.*

Some make this to be Boaz's saying within himself; and that therefore he made Ruth rise before it was day.

{a} Bernard.

Ver. 15. Also he said, Bring the vail that thou hast.] *Pallium, peplum*: some render it the mantle, others the apron, others the sheet. Our west country women wear mantles when they go abroad: the women of the Isle of Man sheets, as was before observed out of Speed.

He measured six measures of barley.] Six ephahs, saith Bibliander: six gallons, saith Bunting. The Hebrew is, Six barleys; as much as she could well carry. God also sendeth not away his suitors without their bosoms full of blessings, even as many as they can bring faith to bear away. And in that Boaz gave not Ruth this at random, but measured it out, one well observeth, that liberality is not lavish of God's blessings, but giveth in judgment, and not without consideration: for every virtue either is or should be guided with prudence.

Ver. 16. And when she came to her mother-in-law.] To whom she now made haste for three reasons, as is well observed: {a} (1.) For the danger of the way, being so early before day; (2.) The burden she bare, to be eased thereof; (3.) Her joy, to impart to her mother her happy success. The same reasons should prevail with us, to flee

home to heaven: (1.) The danger we are in while in this dark world; (2.) The burden of sin; (3.) The joy we conceive of our future happiness.

Who art thou, my daughter?] Poor folk fear no robbing. It is bootless, we say, to rob a spittle.

All that the man had done unto her.] That is, Said unto her. *Dei (sic et bonorum) dicere est facere*. A good man's promise is a done thing, as we call it.

{a} Bernard.

Ver. 17. **These six measures.]** Love is liberal, it will not be hid:... *quis enim celaverit ignem?*

For he said to me.]

“*Dat bene, dat multum, qui dat cure munere vulture.*”

Go not empty.] This was to lay up treasure in heaven, to lend to the Lord, to lay hold upon eternal life. "A liberal man deviseth liberal things, and by liberal things he shall stand."

Ver. 18. **Sit still, my daughter.]** Stir not abroad, divulge not the business, -some women cannot but be tattling, -but wait upon God, and be ready whensoever thou art called to the accomplishment of this marriage.

How the matter will fall.] How God's providence will work. Commit thyself to God in well doing. {#Ps 37:5} "Cast thy care upon him." {#1Pe 5:7} It is thy work to cast care: God's work to take care: let him alone with his work, which is then only well done, when done by himself.

For the man will not be in rest, &c.] Naomi knew him to be *homo quadratus*, a right honest man, such a one as accounted promise to be due debt, and would not rest till he had paid it.

Chapter 4

Ver. 1. **Then went Boaz up to the gate.**] Which was the place of judicature among the Jews; as for other reasons, so to put all that entered into the city in mind of their duty, whilst they were imminded, that

*“ Hic locus odit, amat, punit, conservat, honorat,
Nequitiam, pacem, crimina, iura, bonos.”*

And sat him down there.] As a judge, and a principal person; for he took place. The Hebrews make him the same with Ibsan, as was forenoted.

And, behold, the kinsman of whom Boaz spake came by.] Not without a guiding hand of divine providence: hence it is set forth with a behold, as with a starry note.

Unto whom he said, Ho, such a one!] *Heus tu:* (ὦ δεινά). Boaz called him by his name, doubtless, for he also was a man of quality, and sat next to Boaz above the other ten elders or senators; but the Spirit of God nameth him not, haply because he would not continue the name of his deceased kinsman upon his inheritance, but being *totus in se*, like the snail, that is still in his house, he loved land better than the law of his God, desiring the one, but not caring to obey the other.

Ver. 2. **And he said, Sit ye down here.**] Elders they were called for their gravity and authority. Ten, haply, to immind them of the Ten Commandments, the rule of their sovereignty. Sit they must, to teach them to be of a sedate and considerate spirit, in hearing and determining controversies.

Ver. 3. **And he said unto the kinsman.**] Without a pleader, without preface or passion, in few and fit words he propounds the cause and brings it to an issue. Men should not go lightly to law, or spin out their suits to that length they do.

Naomi, that is come again, ... selleth a parcel of land.] Boaz, having to do with a wily worldling, dealeth warily with him for prevention of further strife; telling him first of the land, and then of the wife that must go along with it. How forcible are right words!

Ver. 4. **And I thought to advertise thee.**] Heb., I said I will reveal in thine ear: so the Latins say, *Aurem tibi vellam*. Honesty promoteth to plain dealing.

And before the elders of my people.] For more assurance, ratification, and confirmation. Thus also amongst us many acts betwixt private persons are done before a judge or public notary for like reason.

And he said, I will redeem it.] This showeth that he was rich, ready for a purchase after so long a famine; but wretched, not willing to part with a penny to his two poor kinswomen, as good Boaz did. Many are, the richer the harder.

Ver. 5. **What day thou buyest the field.**] Here God is making provision for these two widows, his clients; maintenance for Naomi, and marriage for Ruth. Henceforth it shall be no more Marah, but, as heretofore, Naomi: and while Orpah lacked bread in her own country, Ruth is grown a great lady in Israel. "Who would not serve thee, O King of Nations?" &c.

To raise up the name of the dead.] This Boaz kept in till now at last; at the hearing whereof, the other relinquisheth his right in the land, since it was so encumbered. It is a witty and pious advice that a grave divine giveth; When thou art making a covenant with sin, saith he, say to thy soul as Boaz did to his kinsman, At what time thou buyest it, thou must have Ruth with it. If thou wilt have the pleasure of sin, the wages of wickedness, thou must also have the curse that is due to it. And let thy soul answer as he there doth, No, I may not do it, I shall mar and spoil a better inheritance.

Ver. 6. **I cannot redeem it.**] And again, I cannot redeem it. Note here: (1.) His verbosity; see the like, **#Ec 10:14**; {See Trapp on "Ec 1:14"} (2.) His levity and inconstancy, *aliud stuns, aliud sedens*, erewhile he could, but now he cannot. {a} And why so?

Lest I mar mine own inheritance.] Oh! take heed of that by any means: this is the worldling's greatest care; he preferreth *haram domesticam arae domicae*, a swine sty before a sanctuary: and feareth more *iacturam regionis quam religionis*, the loss of his part in Paris, than of his part in paradise, with that carnal cardinal. But

what meant this man by marring his inheritance, in marrying the widow? First, she was poor; and then the old woman must be kept too, which would be a double charge. More than this: she might fill him with children, and so weaken his inheritance, while it was divided among so many. Or if he had but one child only by her, he should lack an heir to bear his own name: for the child must bear the name of his kinsman deceased: he should but beget children on another man's bed, &c. *Quae vero illa fuit vel impudentia vel audacia?* saith Lavater here. What strange impudency was it thus to reason, and thus to resolve! Would this man be wiser than God? Is it not he who preserveth families, and blesseth those that obey his commandments, &c. But this fellow hath many fellows in these our days, &c.

{a} *Una eademque de re contraria loquitur. -Lav.*

Ver. 7. **Now this was the manner.**] *Tyrannus ille trium literarum, Mos, permultum apud omnes gentes invaluit.* Several nations have their several customs and ceremonies. In this, there was some resemblance of that which had been appointed by Moses, {#De 25:9} but only there was some alteration crept in. {a}

A man plucked off his shoe.] In token of giving place to another; whence some will have it that David went barefoot from Jerusalem when Absalom was up against him. And others herehence expound that speech of his, #Ps 60:8. *Possessio est quasi pedum positio.* In taking possession, a man goeth and setteth his foot upon the possession: and the giving his shoe to his neighbour, is a symbol of foregoing his right to him, so that he may not pass that way, but upon sufferance. Among us, a man may sue another for treading upon his grass: but such extremity is utterly void of charity.

{a} Diodat.

Ver. 8. **So he drew off his shoe.**] See #Ru 4:7. Answerable hereunto is that custom amongst us, of giving possession by turf and twig, by taking up a piece of earth and laying it upon the deed or writing, &c. Ver. 9. **Ye are witnesses this day.**] Fit witnesses ye are, because eyewitnesses: and faithful I hope ye will be, if I need your testimony. Boaz's care was to make all sure in his new purchase: so it was Abraham's. {#Ge 23:13-18 Jer 32:10,11,25}

Ver. 10. **Moreover Ruth the Moabitess.**] But a proselyte: not such as were Solomon's mistresses of Moab, who caused him to sin, {#Ne 13:26} but such as was Jether, by nature an Ishmaelite, {#1Ch 2:17} but by his faith and religion an Israelite. {#2Sa 17:25}

Have I purchased to be my wife.] Neither could he pay too dear for such a purchase, since *procul prae unionibus precium eius*, "her price is far above rubies." {#Pr 31:10} A good wife was one of the first real and royal gifts bestowed on Adam.

And from the gate of his place.] Hence some note that Elimelech had been a man of authority among them, an elder and judge in the gate.

Ver. 11. **We are witnesses.**] And will be ready to help the truth in necessity. "A faithful witness will not lie," saith Solomon. Among the Turks, those that bear false witness have their tongues shaved and washed in vinegar.

The Lord make the woman.] Marriage, though no sacrament, as Papists make it, yet is it to be solemnised, as here, and sanctified with prayer; as being a holy ordinance, and an honourable estate.

That is come into thy house.] Or, Shortly is to come, and to share with thee in all. The heathen truly saith, that every man when he marieth bringeth either a good or an evil spirit into his house; and so maketh it either a heaven or a hell.

Like Rachel and like Leah.] Amiable as Rachel, fruitful as Leah: both are from God, and to be prayed for, as here. Love is the inward cement of married couples: fruitfulness furthereth love betwixt them.

And do thou worthily in Ephratah.] *Te fortem et strenuum praebe;* show thyself a worthy man, as #1Ki 1:52; do good among thy people, as #Eze 18:18; be public spirited, though to private disadvantage, and this way get renown. Some render it, *Compara tibi opes, vel potestatem*, Get thee riches or power: for marriage requireth maintenance, neither is it a little that the gulf of housekeeping swalloweth up.

And be famous {a} in Bethlehem.] Fame waiteth upon worth. The poets feign that Achilles's sepulchre in Sigaeum is surrounded with green amaranth. Agesilaus, being asked how ενδοξια, renown, may be attained, answered, *Si quis loquatur quae sunt optima, et faciat quae sunt honestissima*. If a man set himself to say well and do well; but especially the latter. Cicero worthily preferreth Cato before Socrates, *Quoniam huius dicta, illius facta laudantur*, because the latter is famous for his sayings, the former for his doings.

{a} Heb., *voca nomen*. Chald., *sis vocans tibi famam*.

Ver. 12. And let thy house be like the house of Pharez.] That breach maker, as the midwife called him, because he would needs be born before his brother, and carried away the first birthright: and afterwards became happy in a numerous and honourable posterity, though he were basely begotten, and that in incest also. {#Ge 38:15,18,29} {See Trapp on "Mt 1:3"} This prayer of the people for Boaz and Ruth God graciously heard and granted: for they: had children, and wealth, and honour: of them came many and mighty kings, yea, "Messiah the Prince," "who is over all, God blessed for ever, Amen." {#Ro 9:5}

Of the seed which the Lord shall give thee.] Children are called seed: as if the parents were but the husk only. Here I cannot but insert what I read in the Life of Luther, {a} that he being present at the marriage of Philip, duke of Pomerania, with Mary, daughter to the elector of Saxony, prayed heartily for a blessing thereupon; and taking Philip by the hand, said, The Lord God be with you, and keep your posterity from failing. But his wife continuing barren four years, all his male stock was like to be extinct. Yet at length, by God's blessing, according to Luther's prayer, he had seven sons by her, which wonderfully enlarged that noble family.

{a} *Luth. Life*, by Mr Clark.

Ver. 13. So Boaz took Ruth.] Solemnly, in the face of that assembly, where, it appeareth by the former verse, she was personally present.

And when he went in unto her.] A modest expression of the marriage act. {a} Note this against those broad spoken *barbarologi*

qui dum spurcetias Veneris eliminant, non aliud quam podicem ex ore faciunt.

The Lord gave her conception.] By Boaz an old man: whereas by her first husband, a young man, she had no child. This was, therefore, a singular act of God's blessing.

And she bare a son.] Which was greater joy than to have born a daughter; not only because he was *columen familiae*, the upholder of the name and family, but especially because they looked for the Messiah of the line of Judah. And this was, indeed, the end wherefore this Book of Ruth was written, to continue and declare the genealogy of Christ, and what patriarchs lived from Judah (to whom Shiloh was promised) to David, to whom that promise was renewed. But how blank were the foolish Jews when they saw the long hoped for issue of their late Jewish virgin turned to a daughter!

{a} *Lingua Hebraica ideo vocatur sancta, quod nulla in ea inveniantur propria nomina, quae significant pudenda utriusque sexus, coitum, excrementa, &c. Sed res turpes aliqua pudica periphrasi circumloquatur. -Munster in Deut. xxiii.*

Ver. 14. And the women said unto Naomi.] This was a holy way of gossiping. So **#Lu 1:58**. God was praised and called upon: the time was not wasted in idle chat and frivolous prattle, much less in scurrility and ribaldry.

Which hath not left thee this day without a kinsman.] So good a kinsman, or redeemer, as Boaz, so hopeful a kinsman as Obed, to take charge of thee, and care for thee.

That his name may be famous in Israel.] This the men had wished, {**#Ru 4:11**} and now the women second it. This cheered up the old woman's heart exceedingly, whose last years were very happy, as were likewise Jacob's, Joseph's, Esther's, &c. The Jews, after their seventy years' captivity, had seven seventies of years (Daniel's weeks) granted for the enjoyment of their own country.

Ver. 15. And he shall be unto thee a restorer of thy life.] A joyless life is a lifeless life. *Mortis habet vices quae trahitur vita gemitibus.* Such had been Naomi's life for a long while, till now that God had raised her up a restorer. "Now we live," &c. {**#1Th 3:8**}

And a nourisher of thine old age.] Children should nourish their old parents, and supply their wants, αντι πελαργων. Storks and mice feed their dams when old: boughs incline and bend down toward the root; and in summer, receiving from the root leaves, flowers, and fruit, they let them fall again in winter, to the fattening and nourishing of the root. Unkind and unnatural children are like kites, *{bird of prey}* which, when grown strong, expel their dams, and with their bills and wings beat them out of the nest.

For thy daughter-in-law, which loveth thee...hath born him.] And it is to be hoped that he will not degenerate, or grow out of kind: for *partus sequitur ventrem*, the birth followeth the belly, as the proverb is.

Ver. 16. **And Naomi took the child, and laid it in her bosom.]** Next her heart, to show her great love and tender affection, though she were but mother-in-law to his mother. What, then, may we think of Ruth, own mother to Obed? There is an ocean of love in a parent's heart.

“φιλτρῶ μὲν συνεδησε θεος γονεας τε τοκους τε.”

Grandfathers and grandmothers oft love their grandchildren better than their own, for love descendeth.

And became his nurse.] A dry nurse no doubt, a foster nurse, a faithful nurse, as the Hebrew word importeth, not a milk nurse, for she was too old to give it suck. That was a miracle, if true, that is reported of the old woman of Bolton in Lancashire, who, when that town was plundered by Prince Rupert in our late unnatural wars, took up a child that lay pitifully crying at the breasts of her slain mother, and having neither food for herself nor for the infant in that common calamity, to still the child, laid it to her breast: and although she were aged above seventy years, and had not given suck above twenty years before, yet the child sucking, milk came into her breasts wherewith she nourished it, to the admiration and astonishment of all beholders. This, saith my reverend author, *{a}* is attested by three godly ministers, and various others of good credit, who were eyewitnesses of the same.

{a} Mr Clark's *Mirror*; edit. 2, p. 16.

Ver. 17. And the women her neighbours gave it a name.] Those good women, spoken of before, {#Ru 4:14} persuaded the parents to give the child that name, either when it was born or when it came to be circumcised, which was the usual time.

There is a son born to Naomi.] Now no longer Marah, but a joyful mother; for grandmothers also are so called; and this child was born for her good and comfort. See a like phrase in #Isa 9:6, "Unto us a child is born, unto us a son is given."

And they called his name Obed,] i.e., A servitor, a servant of God, -a Theodulus, as Lavater gives the reason, -who hath promised to spare his people, as a man spareth his own son that serveth him. {#Mat 3:17} Others say he was so called because he should serve as a comforter to old Naomi, as the the women said. {#Ru 4:15}

He is the father of Jesse.] Who was *Vir bonus et honestus*, saith one, *minus tamen clarus* {#2Sa 17:27} He is also called Nahash; and that for his serpentine prudence, saith the Chaldee Paraphrast.

The father of David.] God's darling, as his name signifieth, a notable type of Christ, and his most famous progenitor.

Ver. 18. These are the generations.] This catalogue showeth that Shiloh came of Judah, according to the promise.

Ver. 19. Hezron.] Who went down with Jacob into Egypt. His firstborn, Jerahmeel, {#1Ch 2:9} is passed by in this catalogue.

Ram begat Amminadab.] Whose daughter Elishebah became wife to Aaron.

Ver. 20. Nahshon.] Prince of Judah, the first standard.

Ver. 21. And Salmon begat Boaz.] Whom the Chaldee calleth that just man, by whose prayers the land was freed of the famine.

And Boaz begat Obed,] i.e., Obedient. The Prince of Wales's word is *Ich Dien*, I serve.

Laus Deo

1 Samuel

Samuel was in the number of those few in Scripture, that lived and died with glory. His birth, life, and acts take up a great part of this book, which seemeth to have been written by some disciple of his, who, in honour of his master, called it by his name. Like Anna Comnena, daughter of Alexius Comnenus the Emperor, wrote the history of her father's deeds and called it Alexias.

Chapter 1

Ver. 1. **Now there was a certain man of Ramathaim-zophim.**] Called also Ramah, and Arimathaea. The Hebrews ^{a} say it was a school of prophets, who are frequently in Scripture called Zophim, that is, watchmen, and that Elkanah himself was a prophet, as being of the sons of Korah, who are called prophets. See #**1Ch 6:22,27,33**, compared with those titles of Psalms "to" or "of the soils of Korah." Of that gainsaying "sinner against his own soul," came Samuel, *Homo ille virtute simillimus*.

An Ephrathite.] So called, because he dwelt in the tribe of Ephraim, as #**Jud 12:5**; likeas those Jews are called Cretes and Arabians, Elamites and Parthians, &c., ^{#Ac 2:9,10} because they sojourned in those countries.

^{a} Chald. Paraph., Kimchi, Ben-Gerson.

Ver. 2. **And he had two wives.**] Polygamy was ever a sin, though in the patriarchs and ancient saints, a sin of ignorance. "It was not so from the beginning." ^{#Mt 19:8 Mal 2:15} Lamech, of the cursed seed of Cain, first brought it in: but his second wife Zillah was but the shadow of a wife, ^{a} as her name also signifieth. And although before the law given by Moses, polygamy is not reprehended; yet in #**Le 18:18** it is flatly forbidden, "Neither shalt thou take a wife to her sister," or one wife to another, "to vex her," as here Peninnah did Hannah. This passage good Elkanah and those other ancients mistook, as it is thought, by taking the word "sister" for one so by blood, which was spoken of a sister by neighbourhood, or by nation as those phrases "to vex her," and "during her life," do evince.

^{a} *Quomodo Menander, φίλου σκιαν, dixit.*

Ver. 3. **To worship and to sacrifice,**] viz., Peace offerings. The Rabbis here observe that to worship or pray is better than to sacrifice; because it is first named.

And the two sons of Eli...the priests of the Lord.] These were learned and lewd; *Multi sacerdotes, pauci sacerdotes,* saith Chrysostom: {a} There are many priest in name, but few that are right. I do not believe that there many priests, saith he, that shall be saved.

{a} *Multi in nomine, pauci in opere. -Hom. 3, in Act.*

Ver. 4. **And when the time was that Elkanah offered.]** He did not forbear to offer, because the priests were wicked and slubbering, as some weak ones did, {#1Sa 2:17} abhorring God's sacrifice for their sakes: wherein they are said to have transgressed, even to a cry.

Ver. 5. **But unto Hannah he gave a worthy portion.]** Heb., A gift of the face; *partem spectabilem;* a choice dainty piece, such as a man might well set before his best guests, as looking better than any of the rest.

For he loved Hannah: but the Lord had shut up her womb.] For an allay to his love: God is wise and jealous. Piscator rendereth it, "He loved Hannah, although the Lord had shut up her womb": that was no stop to his love.

Ver. 6. **And her adversary also provoked her sore.]** *Aemula eius: num ita vocantur uxores digamorum* {#Le 18:18} Peninnah, her corival, an insolent spiteful creature, vexatious, as the Hebrew word signifieth, and violent. {a}

For to make her fret.] Or, To make her to thunder, and cause a rattle in the house, by chiding and chafing. Peninnah provoked her on purpose, and for that purpose: this was an aggravation of her sin, as it is likewise of theirs that put a word out on purpose to enrage, vex, disgrace, or discountenance another. Piscator rendereth it, *Propterea quid intonabat,* because she, that is, Peninnah, thundered, that is, impetuously railed, and reproached her with her barrenness. This was to add affliction to the afflicted; which is greatest inhumanity.

{a} Angens.

Ver. 7. **And as he did so year by year.]** His kindness to her thus continued, stirreth up the spirit of petulant Peninnah, whom he could not silence, to upbraid her with her barrenness, thereby boasting of her own fruitfulness, no otherwise than if she had it of herself, and not from the Lord.

When she went up to the house of the Lord, so she provoked her.] Then she provoked her, when she might do her most mischief—viz., at the very time of praying and offering sacrifice to the Lord, when she should have been most cheerful and free from all disquietment. And withal it implieth, saith a grave expositor, {a} that she upbraided her with the fruitlessness of her seeking to God so earnestly at those times for a child. Peter Martyr telleth us of some who, by Peninnah's provoking of her, understand her urging of her to pray to God, who only hath power to make a woman fruitful. But if Peninnah put Hannah upon her prayer, it was merely by accident: as she that called Monica, Augustine's mother, Meribibula, by way of reproach, made her more cautious and abstinent.

{a} Mr. Jackson.

Ver. 8. **Hannah, why weepest thou?]** Children should not be desired too passionately, because they are certain cares, but uncertain comforts. Sir Thomas Moore's wife was mightily desirous of "a *boy*,"—that was her word, -and she had one that proved a fool: and saith her husband, You were never quiet till you had a *boy*; and now you have one that will be all his life a *boy*.

Am not I better to thee than ten sons?] Than those ten sons of Peninnah, saith Lyra, following the Hebrews.

Ver. 9. **So Hannah rose up.]** Fasting as she was—not in ease to eat, because in heaviness; compare #Le 10:19, -she rose up to go to the place of worship and prayer, over against the most holy place. See #1Sa 1:15,18.

Now Eli the priest sat upon a seat.] Without the tabernacle; for within it, *sacerdotibus neque edere neque sedere licebat*, saith Vatablus, the priests might neither eat nor sit.

Ver. 10. **And she was in bitterness of soul, and prayed.**] Herein she took a right course to get comfort. So did David, {#Psa 109:4} and Paul, {#1Co 4:13} "being defamed we pray." If she should have rendered to Peninnah railing for railing, there would have been somewhat to do. Prayer and patience are the best antidotes against contempt and contumelies; the one hot, the other cold; the one quickening, the other quenching.

And wept sore.] Prayers and tears are the saints' best weapons; *Bombardae et instrumenta bellica Christianorum*, saith Luther, their great guns, and their scaling ladders.

Ver. 11. **And she vowed a vow.**] Not without the consent of her husband, {#1Sa 1:22} who else had power to vacate and disannul it. {#Nu 30:8} A vow is a binding of one's self to God by a holy and religious promise, to do or not to do something that is lawful, possible, and useful for our increase in godliness. This promise is to be made with prayer, and paid with thanksgiving.

And remeber me, and not forget thine handmaid.] This was a masculine prayer; though made by a woman; and the same request thus repeated, argueth her fervency.

Then I will give him unto the Lord.] He shall be a Diodat, a Nazarite, extraordinarily devoted to God's service.

Ver. 12. **And she continued praying.**] Heb., Multiplied to pray; as resolved not to give over her suit. Prayer, like those arrows of deliverance, should be multiplied. {#Lu 18:1} *Misericordiam extorquemus*, said those primitive Christians. We wring out of God's holy hands that mercy which he with an unwilling willingness withholdeth for a while, that we may be the more importunate.

Eli marked her mouth.] Saw her lips walk with a strange unusual motion and writhing: but heard no voice, and thereupon misjudged her. Of Dr Gabriel Nele, Bartolus reporteth, {a} that by the motion of the lips only, without any utterance, he understood all men: yea, that he could read their thoughts in their looks. Whether he could or not, -which I much question, -old Eli it seems could not.

{a} Lib. i. *De Ver. Oblig.*

Ver. 13. **She spake in her heart.]** *Vocis egit silentio ut corde clamaret,* as Augustine saith of Moses. {#Ex 14:4,5} *Non vex sed votum.*

Therefore Eli thought she had been drunken.] Here was devotion misconstrued. So was it in those good souls that were *puriores caelo*, as Chrysostom saith; {#Ac 2:13} in those ancient martyrs, whose constancy was counted obstinacy; {a} and in those modern martyrs, who were said to be actuated by the spirits of the buttery, and to go drunken to the stake. {b}

{a} Tertul., *Apolog.*

{b} *Act. and Mon.*, 1653.

Ver. 14. **How long wilt thou be drunken?] Eli** sat there for the purpose to see good order observed: and seeing Hannah's strange and uncouth gestures, knowing also that she was newly risen from a feast, he suspected that all was not well.

Put away thy wine from thee.] Go, sleep out thy drunkenness, and this alienation of thy mind, caused by a too liberal use of wine, which thou shouldst rather do, *quam ut turpiter eructes coram Iehovah*, than do on this sort.

Ver. 15. **No, my lord, I am a woman of a sorrowful spirit.]** She was also a woman of a meek and quiet spirit, as appeareth by this mild answer. She doth indeed roundly defend her own innocency, but setteth not up her note at him as a false accuser, neither biddeth him look better to those drunken whoremasters, his own sons—as many an impudent dame would have done, and as Augustus upon the bench was twitted with the disorders of his own family, -but giveth the high priest good words—which St Paul scarce did, -and {#Ac 23:5} seeketh to satisfy him by such good reasons as well showed that she was sober enough.

But have poured out my soul before the Lord.] This is a just description of effectual fervent prayer. {#Jas 5:16} See #Ps 62:8 142:2 La 2:19. Saints unbosom and unbowel themselves before the Lord with much freedom and affiance.

Ver. 16. **Count not thine handmaid for a daughter of Belial.]** That is, Of the devil, as all drunkards are confessedly. Behemoth lieth in

the fens, {#Job 40:21} which Gul. Parisiensis applieth to the devil dwelling in drunken hearts. See #Lu 11:24. Oh that our carousers were persuaded, as Mohammed told his followers, that in every grape there dwelt a devil!

For out of the abundance of my complaint and grief.] Not of wine, or any other inebriating liquor, whereof the Italians, besides wine, have many sorts: the most delicious they blasphemously call *Lachrymae Christi*. If Hannah were drunk at all, it was with her own tears, which she, poor soul, had drunk in great abundance.

Ver. 17. **Go in peace.]** Take no further anxious care about this business; but cast thy burden, or thy request, upon the Lord, who will surely grant it. And thou shalt be sure of my prayers to that purpose. This was a good amends for his former uncharitableness.

Ver. 18. **Let thine handmaid find grace in thy sight.]** *Ineam tecum hanc gratiam ut pro me ores*. Oh that I might be so happy as to have the benefit of thy prayers for me still! Herein I recommend myself to thy fatherly favour and goodwill.

So the woman went away, and did eat.] She took the high priest's answer as an oracle, and was comforted by a sweet motion of the Holy Ghost, met by a motion of her own mind, resting in that comfort, as unfailable because proceeding from faith unfeigned.

And her countenance was no more sad.] *Vultum vocat faciem illam vultuosam*: she was blithe and cheery. God's children use to pray down their distempers, as David oft.

Ver. 19. **And they rose up in the morning early.]** That so they might come home in due time: for they had ten miles to go. {a}

And worshipped before the Lord.] This whet they held no hinderance in their journey, but a furtherance rather, and as oil to the wheels. It is good to go in God's name.

And the Lord remembered her.] Her prayers that were on the file before him.

{a} H. Bunting.

Ver. 20. **That she bare a son.**] A singular son, *Quem Deus immortalis nasci voluit ut esset in quo virtus per omnes numeros hominibus efficaciter se ostenderet*, {a} whom God would have to be born for a pattern of piety.

And called his name Samuel,] *i.e.*, Asked of God; sent me as a return of prayer, and therefore the more dear unto me:—

“ *Quoniam charissima semper*

Munera sunt, Author quae preciosa facit. ”

{a} *Sic de Scipione*, Val. Max.

Ver. 21. **And his vow.**] Made first by his wife, and afterwards owned and ratified by himself. And perhaps he vowed something now to God, though it be not said what, besides the child, to show his thankfulness.

Ver. 22. **I will not go up until the child be weaned.**] She knew herself not bound to go up, because she was a woman, and her husband a Levite. Now also she was a mother, and had a child to nurse. Nightingales are silent when once they have hatched their eggs, as if then all their care were for their young ones.

Ver. 23. **Do what seemeth thee good.**] Wives must be gratified in their lawful and reasonable requests.

Only the Lord establish.] Perfect what he hath begun.

Ver. 24. **With three bullocks.**] One for sacrifice, {#1Sa 1:25} and the other two for the use of the priests, who lived of the oblations. Let ministers be liberally maintained.

Ver. 25. **And brought the child to Eli.**] Not without a gratuity, that he might have the more care of the child.

Ver. 26. **As thy soul liveth.**] As sure as thou art alive. Her heart was full, her tongue fluent, in mentioning God's mercy.

Ver. 27. **For this child I prayed.**] A child of many prayers cannot easily miscarry.

Ver. 28. **Therefore also I have lent him.**] Or, Returned him whom I have obtained by petition unto the Lord. So did Hunter the martyr's mother: {a} and Mr Bradford begged of his mother to do the like. {b} The stork is said to leave one of her young ones where she hatcheth.

{a} *Act. and Mon.*, 1397.

{b} *Ibid.*, 1504.

Chapter 2

Ver. 1. **And Hannah prayed, and said,** / *i.e.*, She praised God, and said; for there is not one petition in all this holy hymn: but thanksgiving is a principal part of prayer; it is also an artificial begging.

My heart rejoiceth in the Lord.] Leapeth and danceth levaltoes, danceth a galliard; as did also Mary's {#Lu 1:47} for like cause; and betwixt this song and that of the holy Virgin there is a great likeness, as Peter Martyr rightly observeth.

My horn is exalted in the Lord.] My might and mirth is advanced. A metaphor from horned creatures, or, as some say, from conquerors setting up their crest.

My mouth is enlarged over mine enemies.] Peninnah and her accomplices, over whom now I can crow and triumph, my mouth magnificently praising the Lord.

Ver. 2. **There is none holy as the Lord.]** "Glorious in holiness, fearful in praises, doing wonders." {#Ex 15:11} This holy God is to be sanctified, {#Isa 5:16} and praised; {#Mt 6:9} yea, he "will be sanctified in all that draw near unto him." {#Le 10:3} The Pope, who arrogateth the title of Holiness, is injurious to God; and was no whit wronged by Philip the Fair of France, who wrote thus to him, *Sciat tua maxima fatuitas, &c.*: Be it known to your singular Foolishness, &c.

Ver. 3. **Talk no more so exceeding proudly.]** Heb., Multiply not, speak not loftiness, loftiness. Peninnah, that odious woman, had vexed and troubled holy Hannah both in her prayers and meals, with her insolent speeches. Now she is warned to have done, and not to let hard words any more to come out of her mouth, *Ne lapides loquantur*. See #**Jude 1:15**. And why? for divers good reasons:—

For the Lord is a God of knowledge.] Heb., Of knowledges; and he taketh cognizance of your pride and petulancy. See #**Mal 3:13** **Mt 12:17** {See Trapp on "*Mal 3:13*" } {See Trapp on "*Mt 12:17*" }

And by him actions are weighed, / *i.e.*, Exactly examined, and their {a} obliquities discovered and punished. Or, By him enterprises are established viz., if they be to his good liking, else not.

{a} The elephant, that largest of beasts, hath the smallest tongue; and nothing is said of his voice, {#Job 39} to teach great men not to speak big words.

Ver. 4. The bows of the mighty men are broken, / *i.e.*, The bows of Peninnah and her children, who did shoot reproachful words at Hannah. Some gather hence that Peninnah bore no more children, but lost those she had, as #1Sa 2:5.

They that stumbled.] To the same sense singeth the holy Virgin in #Lu 1:46-55

Ver. 5. And they that were hungry ceased.] *Nimirum famelici esse*, to be still hungry; they were "filled with good things," as #Lu 1:53.

Is waxed feeble.] Weak for profligation; or having *luctuosam faecunditatem*, as Jerome saith of Laeta, who had born many children, but with this she had buried them.

Ver. 6. The Lord killeth, and maketh alive.] He layeth men for dead, and then reviveth them, as #2Co 1:9,10. That great apostle was "in death often"; and those ancient confessors cry out, "For thy sake are we killed all the day long." {#Ro 8:36} The Hebrews say that Peninnah's children died all but two, and that those were saved alive by Hannah's prayer for them, at their mother's request.

Ver. 7. The Lord maketh poor, and maketh rich.] *De pauperat et ditat*: It is he that stoppeth that hole in the bottom of the bag, those secret drains and issues of expense, at which other men's estates run out. {#Hag 1:6}

He bringeth low, and lifteth up.] Job, for instance; and our Henry VI, in whom it appeared that mortality was but the stage of mutability; for today he was a most potent monarch, tomorrow not the master of a mole hill. How suddenly was Joseph advanced, and David, and Daniel, and Mordecai, and Thomas Cromwell, Earl of Essex, &c.

Ver. 8. He raiseth up the poor.] See #Ps 75:6. {See Trapp on "Ps 75:6"}

To set them among princes.] As he did Agathocles, Marius, Maximinus, Claudius, who, hiding himself for fear of death in a hole, was pulled out by the heels and made emperor. Michael was condemned to death by the Emperor Leo; but before the execution the emperor died, and Michael was chosen in his stead.

For the pillars of the earth are the Lord's.] He hath hanged it upon nothing; only it hangeth in the midst of the heaven, equally poised with its own weight, and serveth for pillars or foundations to the whole fabric of the universe.

Ver. 9. **He will keep the feet of his saints.]** This is a lower love and courtesy than to keep their hands. {#Joh 13:5,6} He keepeth them from utter *prolapsion*, from devoratory evils, as Tertullian speaketh, so as that either they fall not at all, -stumble they may, but they get ground by their stumbling, -or if they fall, they shall arise; for the Lord putteth under his hand. {#Ps 37:24} There is still a supporting grace, below which they cannot possibly fall.

The wicked shall be silent in darkness.] They may fall whither they will or can, for any care God taketh of them: they shall fall and never rise again. {#Zep 1:3} They have been silent in darkness, making no moan, neither humbling themselves in their distress; they "cried not when God bound them," {#Job 35:12} therefore they shall be silent, sore frightened and astonished at their horrible calamities here, and tortures in hell.

For by strength shall no man prevail.] Or, Obtain his enterprise. Augustine striving against his headstrong corruptions in his own strength, heard a voice saying, *In te stas, et non stas*. Thou wouldst stand by thyself, and therefore fallest. See thyself weak as water, and run to Christ: rely on him alone; for God "hath laid help on One that is mighty"; he hath given "strength unto his King, and exalted the horn of his Messiah," as it is in the next verse.

Ver. 10. **The adversaries of the Lord shall be broken to pieces.]** "As a potter's vessel." {#Ps 2:9} Turk and Pope, both those Antichrists, shall be served on this sort, saith Peter Martyr.

Out of heaven shall he thunder upon them.] As he did soon after this prophecy upon the Philistines. {#1Sa 7:10} The mightiest men quake before God, and as the worms when it thundereth, wriggle into their holes.

The Lord shall judge the ends of the earth.] The Lord Christ shall; who is here first of all in Scripture called Messiah, or the Anointed One, of whom David and Solomon were types; and in that sense may also be here understood.

Ver. 11. **And the child did minister unto the Lord.]** He did such offices as he was able about the tabernacle; which was the more commendable in young Samuel to be so sedulous, because Eli's sons were at the same time so corrupt and dissolute. The word here rendered *child*, is by the Dutch translated *Der knaben*, the knave; which with them signifieth child or servant; and so it did in old English, not as now, a wicked varlet. And therefore manifest wrong is done to John Wickliffe by Bellarmine and others, because that, disallowing the invocation of saints, he called them servants, knaves, which was then a good word, -not gods, as the Papists made them.

Ver. 12. **Now the sons of Eli were sons of Belial.]** So were Jehoshuah the high priest's sons. {#Ezr 10:18} *Heroum filii noxae!* Their parents, much employed about other things, are oft not so careful of well-breeding their children; and besides, they are apt to abuse their father's authority and power to a licentious practice. Eli brought up his sons to bring down his house. He might fitly have called them, as Augustus did his lewd daughters, his ulcers or cankers.

They knew not the Lord.] Apprehensively they knew him, but not affectively; they had no lively light, their knowledge was not accompanied with faith and fear of God. {#Ro 1:21 Tit 1:16}

Ver. 13. **And the priest's custom with the people was.]** It was their custom, but not their right. *Plus valet malum inolitum quam bonum insolitum.* Here these priests are accused of sundry foul crimes, as ignorance, theft, sacrilege, luxury, adultery, obstinacy. A wicked priest is the worst creature upon earth. Who are devils, but they which were once angels of light?

Ver. 14. **All that the flesh hook brought up the priest took for himself.]** Whether it were his part appointed him by the law or not.

See **#Le 7:21,22**. Commonly a wanton tooth is the harbinger to luxurious wantonness. Gluttony is the gallery that lechery walketh through.

So they did in Shiloh.] In that holy place, which should have struck shame into them, since it was in God's eye, and to his face, that they committed these abominable villanies.

Ver. 15. **Also before they burnt the fat.**] Due to God by the law, {#Le 3:3,4,9} who well may call for the best of the best; but these liquorish Lurcos would needs be served before him, and be their own carvers. Neither waved they the breast and shoulder before the Lord, in token that they had it of his free gift: but ravenously seized upon whatsoever they liked, and said in effect, We are lords.

Give flesh to roast for the priest.] Boiled meat would not content them. But it ill becometh a servant of the Lord to be a slave to his palate. Christ biddeth his apostles when they come into a house, "eat such things as are set before them," {a} if wholesome, though but homely.

{a} τα παρατιθεμενα.

Ver. 16. **Let them not fail to burn the fat presently,**] *q.d.*, Let God have his due first; {#Le 3:3,4} but these men took no care to serve at the altar, but only to satisfy their gluttony: their gut was their god.

Ver. 17. **Wherefore the sin of the young men was very great.**] The greater because they were uncounsellable, *ac ne moniti quidem ab ista perversitate desistebant*; but became evil examples to God's people, who might have desired the like of them, that one did once of a bad living preacher—viz., to point him out a nearer way to heaven than that he had taught in his sermons: for he went not that way himself.

For men abhorred the offering of the Lord.] Which yet was a great sin in them so to do, {#ISa 2:24} likeas it is in those now-a-days that separate from our churches because of the ill lives of some of our ministers. It is a true saying of a reverend divine, {a} The garden may be watered through a wooden gutter; the sun give comfortable light through a sluttish window; the field may be well sowed through a dirty hand; the bell call us to church, though it never enter

itself but by the sound; the well may yield excellent water, though it have much mud: so may wicked ministers perform the true service of Christ, &c.

{a} Abbot.

Ver. 18. **But Samuel ministered before the Lord.**] He did some small charges, as setting up lights, laying up vestments, learning music, or the like. See #1Sa 2:11.

Girded with a linen ephod.] Theoderet saith, {a} that for the excellent grace appearing in him, and the hopes conceived of him, Eli imparted unto him this honour.

{a} Quest. 8.

Ver. 19. **His mother made him a little coat.**] To wear under his ephod at festival times, saith Pet. Martyr, and so showed her motherly care; and did something toward his maintenance.

Ver. 20. **And Eli blessed Elkanah and his wife.**] In the words of God, as being his high priest: and they took it so, and sped accordingly. {#1Sa 2:21} Faith is effectual.

For the loan which is lent to the Lord.] This is a periphrasis for *Samuel*; who being begged of God, was no less the fruit of his parents' supplications, than of their bodies. The words may be rendered, "For the petition which he asked of the Lord": and these, saith Junius, are not the words of Eli to Elkanah, but of the author concerning Elkanah.

Ver. 21. **And the Lord visited Hannah.**] In answer to Eli's prayers for her. The like answer was returned to Dr Sandys's prayer for his hostess, of whom taking his leave, when he departed the land for fear of Queen Mary, he said, Be of good comfort, ere that one whole year be past, God shall give you a child, a boy. And it came to pass that day twelve months, lacking one day, God gave her a fair son. {a}

And bare three sons and two daughters.] She had five for one. So little is there lost by giving to God: he is a liberal paymaster.

{a} Act. and Mon., 1894.

Ver. 22. **Now Eli was very old.**] And with it dim sighted, and so could not see so well into the evil manners of his sons; who also haply therefore slighted him the more, because old, and overworn.

And how they lay with the women.] ^{a} That came thither for better purpose: either to be purified, as **#Le 12:6**, or to fast and pray, as **#Lu 2:37**, to perform service to God in an orderly way. The Hebrew hath it, which warfared, or came together by troops, ^{b} as **#Ex 38:8**, where in the LXX render the sense by the verb νηστευειν, to fast. The sin of these priests, therefore, was "exceeding sinful": for that being of a sacred calling, and wearing white ephods, they should in so sacred a place commit such villany with religious women, such as came in freely and frequently to serve God in the tabernacle: this also they did, though they had wives of their own, as being sick of a pleurisy, ^{Now rare or Obs.; formerly almost always in sense 'superabundance, excess'} and like the devil, delighting to sow other men's grounds. ^{#Mt 13:25}

^{a} *Hebraei intelligunt puerperas.*

^{b} *Turmatim conveniebant. -Jun.*

Ver. 23. **And he said unto them, Why do ye such things?**] This was to reprove them, *Lenitate patris, non auctoritate pontificis*, saith Jerome, *i.e.*, with the lenity of a father, and not with the authority of a magistrate. This was to shave the head, which deserved cutting off, saith another. A weak dose doth but stir bad humours, and anger them, not purge them out: so it fareth with sins. *Castigantur a parente Eli, leniter tamen et molli tantum brachio:* Chastised these varlets ^{A person of a low, mean, or knavish disposition; a knave, rogue, rascal.} were by their father, but so lightly, as if he were afraid to hurt them. It is likely he had always marred them with too much indulgence: David's fault also. Pope Paul III, hearing of the abominable practices of his son Petro Alvigi Farnesis, thought it enough to say, *Haec vitia me non commonstratore didicit*, He never learned these faults of his father.

For I hear of your evil dealings.] Which Eli should have instanced and aggravated for their terror and shame. A reproof should be soundly set on. Jehoshaphat was to blame with his "Let not the king say so."

Ver. 24. **Nay, my sons.**] Too mild all along. He should have said as #Isa 57:3,4, "Draw near hither, ye sons of the sorceress, the seed of the adulterer and the whore," &c., ye degenerate brood and sons of Belial, and not of Eli; ye brats of fathomless perdition, &c.

For it is no good report that I hear.] He should have said, It is stark stinking naught that I hear, and woe is me that I yet live to hear it; it had been better that I had died long since, or that you had been buried alive, than thus to live and stink above ground. But he saith only, "I hear ill of you by all the people": as if he went only upon hearsay; and were put on by the people thus to check them.

Ye make the Lord's people to transgress.] Or, To cry out: to transgress, even to a cry, by their abhorring the sacrifices, -see #1Sa 2:17—which they did, but ought not to have done, -for the evil lives of those profligate priests.

Ver. 25. **If one man sin against another.**] The magistrate or umpire may compose the difference in such a case, and piece them together again, if they be not implacable, and if their hearts be not bigger than their suits.

But if a man sin against the Lord,] *i.e.*, Directly in things concerning his service, and purposely to offend him. {#Le 15:30} Saul killed the priests to be avenged on the Lord, who had set up David.

Who shall intreat for him?] Who shall be his daysman? *Quid ergo si iacerdos ipse peccet?* &c. What then if the priest himself, whose office is to offer sacrifice, and to intercede for others, fall into foul offences, as Cyprian ^{a} gravely argueth, since the means of atonement is thereby perverted and taken away? I read not in Scripture of a hypocrite's conversion; and what wonder? for whereas after sin, conversion is left as a means to cure all other sins, what means to recover him who hath converted conversion itself into sin?

Notwithstanding they hearkened not unto the voice of their father.] Who should therefore have thrust them out of the priesthood, as the father of Marcion, a godly bishop, expelled him from the Church for fornication.

Because the Lord would slay them.] God withdrew his grace from them, and gave them up to a hard heart that could not repent, that they might perish in their corruptions. This text then maketh nothing at all for the Novatians, who denied pardon to the penitent. ^{b} These sinners against their own souls perished by their pertinacy, or rather obstinacy in wicked practices.

^{a} Lib. i. epist. 3.

^{b} Amb., lib. i. *De Paenit.*, cap. 8.

Ver. 26. And the child Samuel grew on, &c.] The worse Eli's graceless sons were, the better Samuel was: the more amiable and acceptable both to God and men. Bad company to good people is, or ought to be, as the dirt of oysters, whose mud hath soap in it, and doth rather scour than defile.

And also with men.] This was a great mercy to him, as it was afterwards to David, that "whatsoever he did pleased the people."

Ver. 27. And there came a man of God unto Eli.] This man of God was Samuel, saith Junius: but that is not likely; rather it was Elkanah, as the Hebrews will have it, or some other prophet extraordinarily raised up by God, to show Eli and his sons their *ingentia beneficia, flagitia, supplicia*. Yet some good divines hold that this prophecy is part of that sent afterwards to Eli by Samuel, ^{#1Sa 3:11-14} and here set down by way of anticipation.

Did I plainly appear unto the house of thy father?] viz., Of Aaron, of whom thou art descended by Ithamar. This referreth, saith Lyra, to **#Ex 4:27**, before which time Aaron was a prophet, say the Hebrews, and prophesied in Egypt, reproving the Hebrews for their idolatry there, and that one of his sermons was recorded by Ezekiel.

^{a}

^{a} Pet. Martyr.

Ver. 28. And did I choose him? &c.,] q.d., Do ye thus requite the Lord, O ye foolish folk and unwise *Qui exprobrat reposcit*: God doth not upbraid any, but only in case of abuse of his benefits, which he accounts a very great indignity. *Beneficium postulat officium*.

All the offerings made by fire.] A very liberal and an honourable maintenance. {#Le 6:17 De 18:1}

Ver. 29. **Wherefore kick ye at my sacrifice?**] *i.e.*, Why slight ye, and, as headstrong horses, {a} trample under foot my holy ordinances?

“*Quae tibi pro vili, sub pedibusque iacent?*”

And honourest thy sons above me.] Choosing rather to gratify them than to glorify me, by abdicating them from the priesthood. But it may be Eli feared lest the high priesthood should by this means go from his family, as it had before from Eleazar’s for like misdemeanour, which also afterwards befell him, and he by seeking to prevent it, hastened it.

To make yourselves fat with the chiefest.] Whereby you intrench upon God’s part. And because Eli himself ate part thereof, he is also blamed: or rather because he suffered these disorders. Of Claudius, Emperor, it was said, *Non faciendo malus, sed patiendo, fuit*. And of Edward the Confessor, that, by Earl Godwin’s insolencies, though a good man, yet, not by doing, but enduring ill, he was held to be a bad prince. {b}

{a} Metaph. *a refractario pecore. -Pisc.*

{b} *Dan. Hist.*

Ver. 30. **I said indeed.]** Not as if God did at any time say and unsay: but many of his sayings are conditional, *sc.*, if men reciprocate, if they prove faithful in the covenant.

For them that honour me I will honour.] This is a bargain of God’s own making; you may bind upon it.

And they that despise me.] God’s visitation is like a checker board, black and white.

Ver. 31. **I will cut off thine arm,**] *e.g.*, The ability and dignity of thy family. See #Zec 11:17. {See Trapp on "Zec 11:17"}

There shall not be an old man in thine house,] Because, being an old man, thou hast no better quitted thyself in thy place and station, This was not executed for many years after, that it might be considered, and course taken to prevent it. God therefore threateneth, that he may not be put to punish.

Ver. 32. **And thou shalt see an enemy,**] *i.e.*, A rival, another high priest, viz., Zadok, set up by Solomon. {#1Ki 1:26,27} "Thou shalt see it"; *i.e.*, thy posterity shall, to their grief and regret:

In all the wealth.] In the time of Solomon's most flourishing reign, the most gallant of that kingdom.

Ver. 33. **Shall be to consume thine eyes.**] Should be so; couldst thou live so long, thou wouldst even weep thyself blind, and thy heart would fall asunder like drops of water.

Ver. 35. **And this shall be a sign.**] One part of the threatening fulfilled shall ascertain the truth of the rest. See #Zep 3:5.

Ver. 35. **And I will build him a sure house,**] *i.e.*, Bless him with children, and settle the office firm upon them.

Ver. 36. **Shall come and crouch to him for a piece of silver.**] As Abiathar did, that *officiperda*, when banished to Anathoth, where he had not a maintenance. {#1Ki 2:26} Let those that would shun poverty, and prevent it in posterity, take heed of snatching from others, and of pampering their paunches.

That I may eat.] We preach the gospel, saith an ingenuous Papist, *tantum ut nos pascat et vestiat*, for this end only, that we may pick a living out of it. So do too many amongst us.

Chapter 3

Ver. 1. **And the child Samuel ministered unto the Lord before Eli.**] *Praemonstrante et instruente eum Eli*. Eli being his tutor and teacher, he was tractable and officious, faithful in a little, and therefore intrusted with more, being the next famous prophet to Moses, and called the first. {#Ac 3:24 2Ch 35:18}

The word of the Lord was precious in those days.] Heb., Rare. The Hebrews put *rarum pro charo*: as #Pr 25:17, "Let thy feet be precious in thy neighbour's house," that is, let them seldom come there. See #Ps 74:9 Isa 13:12. A prophet was a rare bird; so was

once a preacher in this land, and then much more set by. *Diaconos paucitas honorabiles fecit.* {a}

There was no open vision.] Heb., Broken. See #Jud 7:15, with the note. Prophecy was very scarce.

{a} Jer., *Epist.*

Ver. 2. **At that time.]** Much about that time that the aforesaid prophet had spoken to Eli, {#1Sa 2:27-36} or not long after. Clouds cluster against a storm. Or rather, At that time when the word of God was precious.

That he could not see.] Τηλαυγες, clearly, and far off. The Rabbins interpret it of the eyes of his mind also, as that he had lost the gift of prophecy: and do therefore note a special providence, that when one light failed, God set up another, viz., Samuel.

Ver. 3. **And ere the lamp of God went out, / i.e.,** Early in the morning, before it was day. For they did not then burn daylight, as the superstitious Papists do by their tapers burning upon their altars at noonday. The morning is the fittest time for meditation and prayer.

And Samuel was laid down to sleep.] In some of the Levites' lodgings, and not far from Eli, on whom he waited.

Ver. 4. **That the Lord called Samuel]** *Gratuita et inopinata est vocatio nostra* {#Eph 1:11} God calleth his people of free grace, and when they least think of it.

And he answered, Here am I.] A hearing ear is a sweet mercy: a heavy ear, a grievous judgment. {#1Sa 6:9}

Ver. 5. **And he ran unto Eli.]** This showeth his diligence in attending on his blind master, though he were now but twelve years old, as saith Josephus.

And he went and lay down, / sc., To sleep; which he would not have done had he thought that the Lord had spoken to him. So if men did but consider that it is God that speaketh unto them by the mouth of his ministers, they would hear and heed much better.

Ver. 6. **And the Lord called yet again, Samuel.]** How oft do we either turn the deaf ear to God's call, or else mistake, and run another way, till he please to speak home to our hearts, and "cause us to hear him," as the Church speaks! {#So 8:13}

Ver. 7. **Now Samuel did not yet know the Lord,] i.e.,** He knew him not in that way peculiar to prophets: for otherwise he knew the Lord a far deal better than Eli's two sons did, {#1Sa 2:12} and yet he and they had all one tutor. But he hath his chair in heaven who teacheth the heart, saith a father.

Ver. 8. **And Eli perceived that the Lord had called the child.]** There was a special providence in it, that Samuel should thus run to Eli three several times, that he might surely know it to be a divine revelation, and be affected with it. Whereas else he might have slighted it as a childish dream; or have thought it strange that God should use the pupil to instruct the tutor. {a}

{a} P. Martyr.

Ver. 9. **That thou shalt say, Speak, Lord; for thy servant heareth.]** Eli, though his conscience told him that Samuel would shortly bespeak him, as afterwards Ahijah the prophet did Jeroboam's wife, "I am sent to thee with heavy tidings," {#1Ki 14:6} yet he instructeth him when God called again, what answer he should make: and saith in effect, as that holy Dutch doctor did, *Veniat, veniat verbum Dei et submittemus ei, sexcenta si nobis essent colla.* Let the word of God be what it will, I will surely submit to it.

Ver. 10. **And the Lord came, and stood.]** In some visible shape, either by an angel, or at least as he did, late in Queen Mary's days, to Robert Samuel, martyr, who having been long kept in close prison by the Bishop of Norwich without food and drink, saving that he had every day allowed him two or three morsels of bread and three spoonfuls of water, to the end he might be reserved to further torment, he fell one time into a sleep, as it were one half in a slumber: at which time one clad all in white seemed to stand before him, which ministered comfort unto him by these words—Samuel, Samuel, be of good cheer, and take a good heart unto thee, for after this day thou shalt never be either hungry or thirsty. For speedily after he was burned, and from that time till he should suffer, he felt neither hunger nor thirst. And this declared he, as he said, that all

men might behold the wonderful works of God. {a} The like befell Cuthbert Simson, martyr. {b}

{a} *Act. and Mon.*, fol. 1547.

{b} *Ibid.*, fol. 1844.

Ver. 11. I will do a thing in Israel.] All the people are threatened, as well us those priests; because for their faults they abhorred the Lord's sacrifice, and from the priests "profaneness was gone forth into all the land," {#Jer 23:15} so that there was "like priest, like people."

At which both the ears of every one that heareth it shall tingle.] Through horror and amazement, as useth to fall out upon some sudden thunder clap, or the roaring of great ordnance, or the fall of those huge heaps of snow in the Alps, called by the inhabitants *Labinae*. {a}

{a} *Lavat., in Judic.*, pp. 18,31. Vatab.

Ver. 12. When I begin, I will also make an end.] *Praestabo reipsa quod verbis minitor*. Execution of justice is God's work, though his strange work, {#Isa 28:21} and when he once beginneth, he will go thorough stitch with it: he will neither dally nor desist till it be done.

Ver. 13. For I have told him.] And he shall find that I told him so not *in terrorem*, only to frighten him.

For the iniquity which he knoweth.] Both by that prophet, {#1Sa 2:29} and by that domestical chaplain, his conscience.

Because his sons made themselves vile.] Heb., Contemned or despised themselves—viz., by despising their ways, not ordering them aright {#Pr 19:16} -and so have rendered themselves contemptible, or accursed, and the service of God also, by their maladministration: for who will taste of the fruit that first disliketh the tree?

And he restrained them not.] No, not so much as by frowning upon them—so the word signifieth—by casting a wry look toward them. A Christian should carry a severe rebuke in his countenance at least, as God doth. {#Ps 80:16}

Ver. 14. **That the iniquity of Eli's house shall not be purged.]** Hence some concluded that their sin was that sin unto death, {#1Jo 5:16} for which "there remaineth no more sacrifice," {#Heb 10:26} and that they were damned, because so hardened that they could not repent. {#Ro 1:28} If some of that race proved right, as they did, yet the temporal punishment of losing the chief priesthood could not be averted or avoided.

Ver. 15. **And Samuel...opened the doors of the house.]** His modesty appeareth in that, (1.) He doeth his former office of doorkeeper, though he were now become a prophet: he was not at all puffed up with his new honour; (2.) He is not forward, but fearful to tell Eli the oracle, which yet he might not conceal.

Ver. 16. **Then Eli called Samuel.]** He had a sore conscience, as his sons a seared, and such as presaged no good.

Ver. 17. **What is the thing that the Lord, &c.]** He is earnest to know the worst: for any good from an offended God he expected not. But "do not my words do good to him that walketh uprightly?"

{#Mic 2:7} {See Trapp on "Mic 2:7"}

Ver. 18. **Told him every whit.]** Bitter truths must be spoken, however they be taken; and if ministers be mannerly in the form, yet in the matter of their message let them be resolute.

It is the Lord.] Jehovah the Essentiator and the Promise keeper.

Let him do, {a} &c.] His holy will be done. This he speaketh not out of perversity or hypocrisy, as some have censured, but in a humble submission to his heavenly Father: for if Eli had been an ill father to his sons, yet he was a good son to God.

{a} *Faciat quod vult, non discedo: Et si perire me volet, ipse perdat me, dum ego serve illi.* -Tertul.

Ver. 19. **Fall to the ground.]** *Metaph. a liquidis, aut ab aedificationibus collapsis.*

Ver. 20. **That Samuel was established.]** Because his words were fulfilled.

Ver. 21. **By the word of the Lord.]** That is, By Christ, {as #2Sa 7:21} or by prophetic revelation.

Chapter 4

Ver. 1. **And the word of Samuel came to all Israel.**] It was commonly noised and noticed what he had foretold against Eli and the whole people; and it happened accordingly, because they prepared not to meet the Lord with entreaties of peace, as afterwards they did, {#1Sa 7:2-6} when once and again they had paid for their learning. Samuel was but a child when he foretold this calamity; but at man's estate, fit to succeed Eli in the government, ere it was inflicted. God is slow, but sure, if men repent not; and those that will not hearken to the word shall "bear the rod, and who hath appointed it." {#Mic 7:9}

And pitched beside Ebenezer, / *i.e.*, The stone of help, so called here by anticipation. See #1Sa 7:12. And, as it proved now to the defeated Israelites, by *antiphrasis*, as *Mare Pacificum*, which is out of measure troublesome and dangerous.

Ver. 2. **And the Philistines put themselves in array.**] Heb., Marshalled themselves: to meet Israel, as thinking to hold them under; encouraged, likely, thereunto, because Eli their judge was old and feeble: but God had a holy hand in it, for the just punishment of priests and people.

Ver. 3. **Wherefore hath the Lord smitten us today?**] There was cause enough, {#Ps 78:58,61,62,64} but they could not see it. Men's minds are as ill set as their eyes; neither of them look inwards to the plague of their own hearts, to sin, the mother of all their misery. These Israelites mistook the cause of their calamity to be the want of the ark amongst them. This was *non causa pro causa*. And alike mistaken are the Jews at this day: and those Lutheran ministers who concluded some few years since at Hamburg, that Germany was therefore so embroiled in war, because their images in churches were not adorned enough: which therefore they would procure done. {a} A bad business!

Let us fetch the ark of the covenant.] This was done sometimes with good success, but by such as were upon good terms with God. The ark and the mercy seat were never sundered: but then they sealed up mercy to the penitent and obedient only. Against others God hath a controversy, and sendeth in the enemy to revenge the quarrel of his covenant. He is to be fetched into the field by the suits

of his humble suppliants, who shall thereupon do great exploits. But these carnal Israelites trusted in the ark of wood, as a sure pawn of God's presence and power, likeas the superstitious Philistines used to bring their gods into the field, {#2Sa 5:24} and as in the days of King Edward VI the Norfolk rebels brought with them into the battle their bready god, setting him in a cart: neither was there lacking masses, crosses, banners, candlesticks, &c., all which were taken in the cart, and there lay all in the dust. {b}

{a} Burroughs, on *Hosea*.

{b} *Act. and Mon.*, fol. 1190.

Ver. 4. So the people sent to Shiloh.] This they did presumptuously and profanely, of their own head, not consulting with God, or waiting for his warrant: for they said, "We are lords," and they acted as if they had been petty gods within themselves, &c. When the beginning is carnal confidence, the end is usually shame of any business, even of this life.

And the two sons of Eli, Hophni and Phinehas, were there with the ark.] Josephus addeth, that their father Eli charged them to live and die with it; and if it were lost, never to look him in the face more. Η ταν η επι ταν, said she to her son, when she gave him his shield: Either bring it back from the battle, or be thou brought back dead upon it. Let us resolve either to live with the gospel, or to die for it.

Ver. 5. And when the ark, &c.] The ark was indeed to the Israel of God, the chiefest evidence of his gracious presence, and the most principal type of Christ. The word here used is *Aron*, which is put for a coffin, coffer, or chest. {#Ge 50:26 2Ki 12:9} This showeth that all the counsels of God, all the love and favour of God, all that God accounteth precious, are treasured up for his in Christ. {#Col 2:3 1:13 Heb 10:12} But what is all this, or any of God's ordinances, to the profligate professor, who yet boasteth of them, and beareth himself too bold upon them

All Israel shouted.] This was to triumph before the victory. So they afterwards bellowed out, "The temple of the Lord, The temple of the Lord," {#Jer 7:4} as the Papists now do 'The Church, the Church,' *ad ravim usque*; and as they go to war with their crucifixes at their

bosoms, and with the sign of the cross, as if armed thereby against devils and adversaries.

Ver. 6. **And they understood.**] *Per exploratores*, saith Vatablus, by their scouts and intelligencers.

Ver. 7. **And the Philistines were afraid.**] But without cause; for God—who as Josephus well saith, was greater than the ark—was their enemy. The ark also was brought into the camp without any pomp or due reverence, and by the hands of those ungodly priests that were now come into the field to fetch their bane, as had been foretold in #1Sa 2:34.

For there hath not been such a thing heretofore.] Not that they knew of; but such a thing there had been before at the siege of Jericho, and in that expedition against the Midianites. {#Nu 31:6} So after this (#1Sa 14:18 2Sa 11:11) David sent the ark into Joab's camp before Rabbah; though at another time, when he fled from Absalom, he sent back the ark to Jerusalem, {#2Sa 15:25} as knowing that God could as well save without it.

Ver. 8. **Woe unto us!**] So at the siege of Mountabon, in France, when the Popish soldiers heard the people of God within the town singing a psalm, after which they ever expected a sally, they would so quake and tremble, crying, They come, they come! as if the wrath of God had been breaking out upon them. These faithless Philistines, followed by the furies of their own consciences, were woe begone, as we say, at the sight of God's ark, as being the people of God's wrath and of his curse.

With all the plagues in the wilderness.] Or, Near the wilderness. That last sweeping plague—the drowning of them in the Red Sea—was near the wilderness of Etham, on the shore whereof their dead carcasses were cast up. {#Ex 14:30} Or it may be these frightened Philistines spoke at random, and according to their skill, as Bishop Bonner did when he said the martyrs were like to certain arrant heretics of whom Pliny maketh mention, that they daily sing *antelucanos hymnos*—psalms before daybreak.

Ver. 9. **Be strong, and quit yourselves like men.**] Though they were convinced that they should fight against God, yet they hearten up themselves, and resolve to fight howsoever: so doth every obstinate sinner. Ahaziah sent a third captain to fetch the prophet *ai*

despito di Die, as if he would despitefully spit in the face of Heaven, and wrestle a fall with the Almighty.

That ye be not servants unto the Hebrews.] That ye lose not your sweet liberty. Philo Judaeus reporteth of a certain heathen people, who in their wars used only this expression, to put spirit into their soldiers, *Estote viri, libertas agitur*. Play the men, for your liberty lieth at stake.

Ver. 10. **Every man into his tent,** *J i.e.*, Into his house, *pedibus pro armis usi, et depositis hastis domum ad beatos rastros, benedictum aratrum, sanctamque stivam recurrerunt*, as one {a} saith of the Dutch boors.

And there was a very great slaughter.] Notwithstanding the presence of the ark, and far greater than before. {#1Sa 4:2} Men fare the worse for their external privileges, if they rest in them. "Of the Jew first," &c. {#Ro 2:9}

Thirty thousand footmen.] That is, Men able to march afoot; for horsemen they had none.

{a} Bucholoc.

Ver. 11. **And the ark of God was taken.]** By the wicked Philistines, who had as little joy of it—for it plagued them—as the Israelites before had benefit by it: *Ut videas quid, ant quantum res sanctae sine sancto earum usu prosint*, {a} that men may see how little good is gotten by holy things if not used in a holy manner.

And the two sons of Eli...were slain.] As had been forethreatened in #1Sa 2:34. God's menaces will be accomplished in their time; and yet most men hear and read them as they do the predictions of an almanac, which they think may come to pass, and it may be not: they put off all, as those in the gospel did, with a "God forbid!"

{a} Bucholoc.

Ver. 12. **And there ran a man of Benjamin.]** Not Saul, as some of the Jewish doctors have dreamed, but another Benjamite.

With his clothes rent.] In token of grief to the breaking of his loins.

{#Eze 21:6}

And with earth upon his head.] As weary of his life, and not willing to be any longer above ground.

Ver. 13. **Eli sat upon a seat by the wayside watching,**] *i.e.*, Waiting what news from the camp, and praying for good.

For his heart trembled.] His guilty conscience misgave him. By his example let all men learn to look to their families:

“*Aedibus in propriis quae prava aut recta gerantur.*”

Ver. 14. **And the man came in hastily.]** Αι βλαβαι ποδωκεις: Ill news, like ill weather, cometh ere it be sent for; but this doleful messenger was not so discreet as he might have been.

Ver. 15. **And his eyes were dim.]** Heb., Stood. They were shrunk in his head by the contraction of the sinews.

Ver. 16. **And I fled today out of the army.]** I am an eyewitness, and therefore may be credited. But he should not have poured forth all the ill news at once, to the crushing of the old man's heart.

Ver. 17. **Israel is fled, &c.]** Themselves had by their sins abandoned the victory, and sent it to the enemy. They should have said as Jerome {a} did after the overthrow of the Roman army by the barbarians, *Infelices nos qui tantum displicemus Deo, ut per rabiem barbarorum illius in nos ira desaeviat.*

{a} Epist. iii. Ad Heliodor.

Ver. 18. **When he made mention of the ark.]** This word struck him down backward, and killed him in the fall. No sword of a Philistine could have slain him more powerfully; neither can you say whether his neck or heart were first broken.

His neck brake, and he died.] Howbeit he had hope in his death, and might write *Resurgam* on his grave; whereas the wicked fall like the elephant, which, being down, riseth not again.

Ver. 19. **That the ark of God was taken.]** Here likewise lay the pinch of this good woman's grief. The miseries of the Church made Melancthon almost neglect the death of his most beloved children: they cost Oecolampadius his life.

Ver. 20. **Neither did she regard it.**] *{See Trapp on "ISA 4:19"}*

Ver. 21. **And she named the child Ichabod,**] *i.e.*, Inglorious, *{a}* as Josephus interpreteth it. Now no glory, because no ark. *{b}*

And because of her father-in-law, &c.] She was not without natural affection, but her spiritual affections prevailed. Hence, the comment on the next verse.

{a} Αδοξος.

{b} Fuit Ilium et ingens gloria Teucrorum.

Ver. 22. **The glory is departed.]** This comes in twice; the other of her father and husband is but once named.

Chapter 5

Ver. 1. **And the Philistines took the ark of God.]** Which had been so greatly abused by the Israelites, that God justly suffered it to be taken from them by the Philistines; to whom also it proved as fatal as the gold of Tholouse to the Romans. See #1Sa 4:11.

Ver. 2. **They brought it into the house of Dagon.]** Which some *{a}* will have to be *Iupiter Aratrius sive Frumentarius*, - called Dagon of *Dagan*, which signifieth grain, -because he taught them the use of the plough, and of tillage, Others, *{b}* to be Triton, a sea god, -the Philistines or Phenicians were situate by the sea side, and worshipped fishes, as Xenophon, Siculus, and Cicero testify, -called Dagon of *Dagah*, a fish, because they made him like a man upward, and downward like a fish, whence that of Virgil,

“ *Frons hominem praeferit, in pristin desinit alvus.*”

And set it by Dagon.] *Tanquam Iovi Feretrio spolia opima*, as consecrating it unto their idol for a chief spoil.

{a} Euseb., Lel., Gyal., Arias, Pagnin., Jerome, Abulens, Adrichom.

{b} Ibid.

Ver. 3. **And when they of Ashdod arose early on the morrow,**] *viz.*, To their devotions, the fittest time for which the heathens generally held to be the top of the morning: for they thought that the gods sat in their temples, and waited for their morning salutations.

Behold, Dagon was fallen upon his face to the earth.] Before the Lord, who seemed to be asleep all this while, as David elegantly speaketh in **#Ps 78:65,66**, but now showeth his power, by beating Dagon upon his own dunghill, and smiting his worshippers on their hinder parts, paying their posteriors, as men use to deal by puny boys.

Before the ark of the Lord.] Who endureth not a co-rival. There is a tradition, that when the child Jesus came into Egypt, all the idols of that nation fell to the ground: according to that of the psalmist, "Worship him, all ye gods." Sure it is, that when Christ, of whom the ark was a type, came in the flesh and sent abroad the gospel, thereby "bringing life and immortality to light," the oracles of Apollo and other heathen idols ceased. Plutarch sweateth in giving some fond reasons of that sudden deep silence among their deities: but the truth is, Christ was "come a light into the world, that whosoever believed on him should not abide in darkness." {#Joh 12:46}

Ver. 4. **Behold, Dagon was fallen, &c.]** This second fall convinced them that it was no chance, but the very finger of God. {#1Sa 5:7} Woe, woe to our stupidity. *Vae, vae stupori nostro.*

And the head of Dagon and both the palms of his hands.] The head, saith Peter Martyr, signifieth wisdom, and the hands power. To show them that he had neither wisdom nor power to help them, was this done.

Upon the threshold.] That those that came to his temple to worship him might now tread upon him, as unsavoury salt, as a dunghill deity. But they made no such good use of it, as appeareth by the sequel.

Only the stump of Dagon was left to him,] *i.e.*, The fishy part, whence he had his name; for of his feet there is no mention made, and his shoulders, breast, and belly were battered and mutilated.

Ver. 5. **Therefore neither the priests of Dagon, &c.]** This they did either by way of veneration, as accounting the threshold sanctified by the touch of their idol. The Papists at this day, by a like superstition, refrain from treading on that part of mount Garganum,

where the print of Michael the archangel's foot is to be seen in marble. {a} Or else by way of detestation, as thinking that it was the falling of their idol upon that unhappy threshold that had dashed it in pieces. Like as the old Romans declined the dismal gate, {b} as they called it, because three hundred gentlemen going out thereat to fight with some neighbouring enemies perished; and the Pope in his solemn procession shunneth that street in Rome where Pope Joan was delivered, as some report of them. A. Lapide upon this text telleth us out of Tertullian, that the pagans kissed the thresholds of their temples: and in addition, that his papagans do at this day kiss the threshold of Peter's church in Rome, when they enter into it.

{a} Pet. Martyr.

{b} Porta Scelerata.

Ver. 6. But the hand of the Lord was heavy upon them of Ashdod.] For he will not always serve men for a sinning stock, though he oft bear long with them. *Patientia laesa sit furor.* These men hardened their hearts; God therefore hardeneth his hand, and hasteneth their destruction.

And he destroyed them.] With mice, say some, from #1Sa 6:4; with some other mortal disease, say others, besides that next mentioned; but that might give them their passport, and set them going.

And smote them with emerods.] *In podicibus,* so Vatablus rendereth it, which some understand *de lue Venerea*: others, {a} of a cancer or fistula: {A long, narrow, suppurating canal of morbid origin in some part of the body; a long, sinuous pipe-like ulcer with a narrow orifice.} others, of the dysentery or bloody flux: but most, of the emerods or piles, called *Mariscae* or *Ficus*, *Obscaenus turgenti podice morbus*. Let such belly gods, *quorum non alia est cura quam cibum ingerere, digerere, egerere*, that are good for nothing else but to fill privies, take heed of God's hand in this kind: as one well warneth shag haired ruffians to beware of the *Plica Polonica*, that dreadful disease.

{a} Josephus. Sidonius. Bernard.

Ver. 7. The ark of the God of Israel shall not abide with us.] They should have rather parted with their sins, than with the ark: and have

said unto their idols, "Get ye hence," as **#Isa 30:22**. What have we to do any more with Dagon, who cannot save himself, much less us, from the divine vengeance? Wicked men are upon all occasions glad to be rid of God and his ark, his ordinances, which they, Philistine-like, have rather as prisoners than as privileges, rather *in testimonium et ruinam quam salutem*, for an utter mischief.

For his hand is sore upon us, and upon Dagon our god.] So short is the triumphing of the wicked: God can soon alter the scene, turning their mirth into mourning, their laughter into lamentation, &c.

Ver. 8. **What shall we do with the ark of the God of Israel?]** Vexation should have given them understanding: and they should have consulted in this case with the priests and people of God, who could best have directed them what to do: but this they were farthest from. Afflictions, God's hammers, without the Holy Ghost and his fire, do but beat upon cold iron.

Let the ark of the God of Israel be carried about.] It was so, by a providence, through all the five cities of the Philistines, *Veluti tributum per singulas poenam violatae religionis exigens*, {a} thus exacting the tribute of just punishment upon them all, for religion violated.

{a} Joseph., lib. vi. cap. 1.

Ver. 9. **And they had emerods in their secret parts.]** Much worse than the inhabitants of Ashdod, as being more inward, and therefore more painful, and hard to come at, or to be cured. {a} Such as was that direful disease whereof died Jehoram, Antiochus, Arrius, Arminius, who died of an incessant pain in his belly.

{a} *Secundum genus haemorrhoidis, et multo gravius, ut omnes testantur medici.*

Ver. 10. **Therefore they sent the ark of God to Ekron.]** Thus they send the plague of God up and down to their neighbours. Wicked men use to draw others into partnership of their condemnation.

The Ekronites cried out, saying.] The Israelites did not more shout for joy when they saw the ark come to them, than the Ekronites cry out for grief to see it brought among them. {a} Spiritual

things are either sovereign or hurtful, according to the disposition of the receivers.

{a} Dr Hall.

Ver. 11. **Let it go again to his own place.**] *Hoc magno mercentur Hebraei.* It is reported of the people in the East Indies, in the isle Ceylon; that having an ape's tooth got from them, which was a consecrated thing by them, they offered an incredible mass of treasure to recover it. But what an ape's face was the devil {a} to set Herodotus {b} the historian a-work, to say that at Ascalon, a city of the Philistines, Venus had a temple, -Dagon is by some thought to be Venus, -which when certain thieves robbed, they were smitten with emerods!

{a} *Satan est Dei Simia.*

{b} Joseph., lib. x. cap. 1.

Ver. 12. **And the men that died not were smitten, &c.]** All that were smitten with emerods died not here, as they had done at the other cities, *quod petiverant ut arca restitueretur,* {a} because they had desired that the ark might be restored.

{a} Piscator.

Chapter 6

Ver. 1. **And the ark of the Lord was in the country.]** Heb., In the field of the Philistines: whence some have thought, that being plagued for it while in their houses, they set it in the open fields, and were thereupon plagued with mice and moles, that turned up their fields and devoured their grain.

Seven months.] Not four months only, as Josephus, falsely. This was a long while for God's people to be without that visible pawn of his presence and glory; so that they might seem to be as forlorn and forsaken of him. Such a misery may befall any people, to be bereft of God's ordinances; or any soul, to be for a time without the sense of his gracious presence and light of his countenance. But God hath promised to his to be "a little sanctuary unto them," {#Eze 11:16} and "not to leave them," or if he do so, yet "not to forsake them," {#Heb

13:5} provided that they look upon all other comforts as so many Ichabods, till he return unto them in mercy and lovingkindness.

Ver. 2. **And the Philistines called for the priests and the diviners.**] Who were so called from their divinations, that is, their superstitious searchings into things secret, and to foretell future events. Cicero saith they were called diviners, *a divis*, from the gods, that is, from the devils, with whom they dealt doubtless.

What shall we do to the ark of the Lord?] They say not, What shall we do with it? for they were most of them resolved to send it home; but What shall we do to it? how shall we send it as it should be sent? for they knew that it is the manner that maketh or marreth an action. Sure it is, that in divine matters men must look that not only the body of their service be found, but that the clothes be fit: that it may be *καλον καλως*.

Ver. 3. **If ye send away the ark.**] Which they were full loath to do, but that they could neither will nor choose, and therefore kept it seven months, in hope that in some time their plagues might assuage, and they might keep from the Israelites their enemies that wherein they reposed so much confidence, and whereby they took so much encouragement.

Send it not empty.] This nature itself taught them, that God loveth a full hand. No man might salute the kings of Parthia *sine munere*, without a present, saith Seneca. {a} See #Ex 23:15.

But in any wise return him a trespass offering.] They say not *chataah*, a sin offering, but *ashom*, a trespass offering; as if their sin had been but small in meddling with the ark, whereas, indeed, it was very great.

Then ye shall be healed.] For he will be appeased. The kings of Israel were noted for *being* merciful; but God much more.

“*Litatur minimo thuris honore Deus.*”

{a} *Epist.* 17.

Ver. 4. **Five golden emerods, and five golden mice.**] All these things were not only superstitious, but ridiculous: suggested, as

some conceive, by Satan to the diviners, in contempt of God; but they were turned by an overruling providence to his great glory. He sent the Philistines mice and emerods of flesh and blood; they return him both these in gold: to imply, saith one, ^{a} both that these judgments came out from God, and that they did gladly give him the glory of that whereof he gave them pain and sorrow: and that they would willingly buy off their pain with the best of their substance.

^{a} Dr Hall.

Ver. 5. Wherefore ye shall make images of your emerods.] *Similitudines anorum vestrorum*, so the Vulgate rendereth it. And indeed they could not well make the images of their emerods, without making images of their secret parts, where they brake out; which could not but redound to their great shame and perpetual ignominy.

And images of your mice that mar the land.] Pliny ^{a} out of Varro telleth us of a town in Spain undermined and overturned by conies: of another in Thessaly, by moles: a third in France, by frogs: a fourth in Africa, by locusts: and a fifth in Guarus marred by mice. He writeth ^{b} also, that the inhabitants of Troas were driven out of their town by mice. And no longer since than in the year of grace 1581, in the county of Essex, an army of mice so overran the marshes in Dengey-hundred, near unto Southminster, that they ate the grass to the very roots; and so tainted the same with their venomous teeth, that a great murrain fell upon the cattle which grazed thereon. ^{c}

^{a} Lib. viii. cap. 29.

^{b} Lib. x. cap. 68.

^{c} Speed, *in Essex*.

Ver. 6. Wherefore then do you harden your hearts?] This they seem to speak to the dissenting party that were against the sending back of the ark with the forementioned presents, as a thing dishonourable to their nation. The world is a pearl in the eyes of politicians: they are like children, always standing on their heads, and shaking their heels against heaven.

As the Egyptians and Pharaoh, &c.] This is the true use of history;

“ *Discite iustitiam moniti,* ”— *Virg.*

Ver. 7. **Now therefore make a new cart.**] For reverence to the ark, which the Philistines might cart: but if David, who should have known better, do so, as **#2Sa 6:3**, though it were a new cart, yet God made a breach upon him, because the ark was not carried as it ought, on the Levites' shoulders.

On which there hath come no yoke.] Untamed and untrained, *iuvencae petulcae*, and therefore less likely to do that piece of service they were now to be put to. But God was the more seen in it, confuting his enemies by their own inventions.

And bring their calves home from them.] This made the miracle the greater, and the hand of God the more manifest, since they naturally longed after their calves, and would break through all, to come to them.

Ver. 8. **And put the jewels of gold...in a coffer.**] For reverence' sake of the ark, which they durst not open.

Ver. 9. **By the way of his own coast to Bethshemesh.**] That is, The house of the sun, which, haply, had sometime been there worshipped, as at Heliopolis in Egypt, {#Jer 43:13} called now Dameta. This Bethshemesh was in the tribe of Judah, and in the way to Shiloh, where the ark had formerly stood; but now and henceforward it was, "Go ye up to my place which was in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel." {#Jer 7:12} God suffered the Philistines to lay it waste, as he did the Chaldees, Romans, and now the Turks to deal by that whole country; *Ut ostenderet se non propter locum gentem, sod propter gentem locum elegisse*, saith Theodoret. {a}

It was a chance that happened to us.] This was a string that the heathens much harped upon, denying, or at least doubting of, the divine providence, and ascribing events to fate and blind fortune. The Jews tell us, that when Jeroboam's hand was dried up, the false prophets told him that this was but by chance: and so kept him from thinking of God that had smitten him. Still the devil is suggesting the same thing to the sons of men—viz., that their crosses are but common events, such as had a time to come in, and must have a

time to go in, &c.; whereas nothing in the world cometh to pass without God's providence and decree, as is excellently set forth in **#Eze 1:4**. {See Trapp on "Eze 1:4"}

{a} Quest. 1, in *Daniel*.

Ver. 10. And the men did so.] According to the advice of the priests and diviners, who were of no small authority amongst them: as likewise were the Brachmanni among the Indians, the Druids among the Gauls, and the Bards here in Albion: of such esteem they are said to have been among the greatest commanders, that if two armies were even at push of pike, and a bard or priest had stepped in between them, they would have held their hands, hearkened to his advice, and not have offered to strike till he were out of danger.

Ver. 11. And they laid the ark of the Lord upon the cart.] *In trivio absque auriga*, saith Josephus; {a} in a place where three ways met, and without a driver to guide it: but God directed the cattle, and by his angels, say some, by the devils *sortilegii huius instigatores*, say others, set them right on in their way to Israel.

{a} Lib. vi., *Antiq.*

Ver. 12. And the kine took the straight way.] So far did God, as it were, gratify these idolaters in a thing that so much concerned his own glory, and the comfort of his poor people, who now looked upon themselves as forlorn and forsaken of him.

Lowing as they went.] In token of grief for leaving their young ones: but all creatures "continue according to thine ordinance," saith David, "for they all are thy servants." {#Ps 119:91} Let not us draw God's ark, bear Christ's yoke, lowing and lamenting, but lively and cheerful, "ready to every good work." {#Tū 3:1} *Melior est sancta laetitia quam querula quasi tristitia*, saith an ancient.

And the lords of the Philistines went after them.] And so, as servants and pages they attend upon the ark, which erst as conquerors they carried captive. This was the Lord's own work, and should have been marvellous in their eyes.

Ver. 13. And they of Bethshemesh were reaping, &c.] And so it was in April or May that the ark was brought back, after seven months' abode among the Philistines. So that it was taken in

October, or, as some will have it, in September, which was a solemn month amongst the Hebrews, and, for most part, sacred. For then, besides the new moon feast, were kept the feast of trumpets, of tabernacles, of atonement, &c., {#Le 23:24-32} so that all was full of oblations and sacrifices: which because both priests and people polluted and profaned, therefore was the ark taken, and all lost that month.

Lifted up their eyes...and rejoiced to see it.] This was well done, and had they not fallen under that heavy hand of God for their later sin, they would have found in their hearts to show their joy by dedicating unto God, as those Milesians once did to Apollo, χρυσου θερου, a harvest of gold, as the Philistines had done mice of gold.

Ver. 14. **Where there was a great stone.]** This stone, saith Comestor, is thought by some to have been an altar, which Abraham had set up unto the Lord.

And they clave the wood of the cart.] They would not put it to any common use, because it had borne the ark, and had been consecrated to God. The Turkish history telleth us that the very camels that are used to go to Mohammed's tomb, are ever after of high esteem amongst them, and never afterwards used in a mean servile way, as before.

And offered the kine.] The priests did: for Bethshemesh was a city given to the priests, {#Jos 21:16} and therefore they should have known better how to have demeaned themselves toward the ark.

Ver. 15. **And put them on the great stone.]** Or, Beside it, rather, as Comestor hath it, for upon the stone they offered their sacrifices: which they might the better do in that place, because they had the ark with them, which was the visible sign of God's presence.

Ver. 16. **They returned to Ekron the same day.]** Amazed and convinced, but not effectually converted, *Puncti et repuncti, minime tamen ad resipiscentiam compuncti.*

Ver. 17. **And these are the golden emerods.]** These the Israelites either kept whole for monuments and memorials, as they did the censors of Korah and his complices; or else they made golden vessels of them for the sanctuary.

Ver. 18. **Both of fenced cities.**] So that the golden mice seem to have been many more than the emerods.

Unto the great stone of Abel,] *i.e.*, Of grief, so called from the great slaughter there made. {#1Sa 6:19} See #Ge 50:11.

Ver. 19. **Because they had looked.**] Presumptuously prying into the ark, out of an impious curiosity. *Arcaua Dei sunt Arca Dei;* be wise to sobriety: abuse not sacraments. {a} The Israelites were charged on pain of death not to look upon the ark bare or uncovered; {#Nu 4:20} the Philistines might, and not die, because not alike obliged. Peter giveth charge against curiosity, as against theft or murder. {#1Pe 4:15}

“ *Tu fuge ceu pestem την πολυπραγμοσυνην.* ”—*Funccius.*

{a} *Scilicet in superis etiam fortuna luenda est; Nec veniam laeso numine casus habet.*

Ver. 20. **This holy Lord God.**] Here they seem peevishly to lay the blame of their sufferings upon God, as too holy and strict: of their sins, the true cause, they say nothing; but take care to rid their hands of the ark, which they should have retained reverently.

Ver. 21. **Fetch it up to you,**] *viz.*, Lest the Philistines fetch it again; so they pretend, howsoever. Nature need not be taught to tell her own tale.

Chapter 7

Ver. 1. **And the men of Kirjathjearim came.**] Notwithstanding the recent slaughter at Bethshemesh; *Aliorum perditio horum erat cautio:* they had seen their neighbours shipwrecked, and would look better therefore to their own tackling.

And brought it into the house of Abinadab.] Who was a Levite, saith Josephus, and a good man, *Civitatis suae integerrimus,* as one saith of Phocion, the Athenian.

In the hill.] Which hill, saith Beda, overlooked and commanded the whole town, and was therefore a fit place for the ark, which was *quasi arx totius Israelis,* the beauty and bulwark of all Israel. As for Shiloh, either it was destroyed when the ark was taken, or else abhorred by God for the filthiness there committed by those profane priests, the two sons of Eli.

To keep the ark of the Lord.] Which was properly the office of the high priest's son. {#Nu 4:16}

Ver. 2. **The time was long; for it was twenty years,**] viz., Ere Samuel could bring them to this solemn conversion related in the verses following: so tough is the old Adam, and so difficult a thing it is to work upon such as are habituated and hardened in sinful practices. Samuel's song had been, as was afterwards Jeremiah's, {#Jer 13:27} "Woe unto thee, O Jerusalem! wilt thou not be made clean? when shall it once be?" *Sed surdo fabulam;* they refused to return, till God stopped them with the cross, suffered the Philistines grievously to oppress them, and then

All the house of Israel lamented after the Lord.] *Lamentatione quadam post Dominum universa domus Israel anhela fuit;* so the Tigurines translate: they groaned in spirit, and sighed after the Lord, with storms of sighs, and showers of tears, from a right principle of "sorrow according to God." Some sense the words thus, they lamented after the Lord, that is, they could never go to worship but in fear of some mischief, because now the ark was *in confinio Philistaeorum,* in a place that bordered upon the Philistines; so that they did eat the bread of their souls in peril of their lives: as did also here the good people in Queen Mary's days.

Ver. 3. **And Samuel spake unto all the house of Israel.]** He doth not presently cheer them up, but presseth them to a thorough reformation: and giveth them to know that their sorrow must bear some proportion to their sin. See the like done by Peter, in #Ac 2:37,38.

If ye do return unto the Lord with all your hearts.] Not giving the half turn only, as temporaries, but doing it truly, that there be no halting, and totally, that there be no halving. Some think that the sullen Israelites, offended at God's severity against the Bethshemites, had neglected the ark, and gone after strange gods; till now that, heavily oppressed by the Philistines, they "lamented after the Lord": and Samuel, taking that opportunity, persuadeth them to return to him who had smitten them.

Put away the strange gods and Ashtaroth.] Away with them all, but especially Ashtaroth, because that ye do most doat upon. "Thou shalt cast them away as a menstruous cloth; thou shalt say unto it, Get thee hence." {#Isa 30:22}

And prepare your hearts unto the Lord.] Devote them wholly to his fear, divide them not betwixt him and idols.

Ver. 4. **Then the children of Israel did put away, &c.]** Their he-gods and their she-gods: so powerful is the word coming upon the rod, when God is pleased by his Spirit to second and set it on. Samuel might speak persuasively, as doubtless he had done for twenty years before, but God only persuadeth the heart.

Ver. 5. **Gather all Israel to Mizpeh.]** Heb., In that Mizpeh; famous formerly for the slaughter of those kings of Canaan there, {#Jos 11:3} but henceforth more famous for this memorable meet at Mizpeh; which they turned into a Bacha, and God afterwards turned into a Beracha. {a}

{a} Kimchi. Vatab.

Ver. 6. **And drew water, and poured it out before the Lord.]** That is, saith the Chaldee Paraphrast, They wept abundantly, as if their hearts had been springs, and their eyes as the fish pools of Heshbon. Some think that they did really draw water and pour it out, in token that they did pour out their souls to God in prayer; {a} and by this ceremony they did further stir up themselves also so to do. They seemed to say in effect, We could wish to shed as many tears for our sins as there are drops of water in this bucket; but because we cannot do this, behold, we do what we can. Some think that by this "water poured out," they washed off the ashes that they had sprinkled on their heads, in token of their true repentance. Others, that hereby they acknowledged themselves to be in no better condition than as water spilt on the ground, &c.

{a} *Hyperbolica expressio ingentis lamentationis. -Jun.*

Ver. 7. **The lords of the Philistines went up against Israel.]** Not without their forces, as fearing this convention tended to a rebellion. So do savage beasts bristle up themselves and make the most fierce assaults, when they are in danger of losing the prey which they had once seized on. But these Philistines took a very ill time for

themselves to come upon the Israelites, whilst they were fasting and praying. They should shortly find, whatever the poor Israelites now thought in their fright, that there was more good to be done *precando quam praeliando*; and that those with whom God taketh part must needs prevail. But wicked men are even ambitious of destruction. Judgments need not go to find them out; they run to meet their bane.

Ver. 8. **Cease not to cry unto the Lord our God for us.**] Samuel they knew to be a Pethuel, {#Joe 1:1} a God persuader, a man mighty in prayer, a favourite, and one that had the royalty of God's ear; they beg of him therefore to exercise his faculty, and to improve his interest in God for them in this exigent, *Ne destituas nos ope tua quam praestare potes clamando ad Dominum.* {a} Help us, say they, now at a dead lift. So the people afterwards told David at Mahanaim, that he should not go into the field with them, but that he "should succour them," viz., by his prayers, "out of the city." {#2Sa 18:3}

{a} Vatab.

Ver. 9. **And Samuel took a sucking lamb.**] A figure of that Lamb undefiled and without spot, Jesus Christ, by whom we prevail over all our spiritual enemies, as here Israel did over the Philistines. It was a sucking lamb, to show, haply, that the people purposed to be renewed in piety and holiness—a {a} lamb of no great price, to show that God looketh not to the greatness of the gift, but to the heart of the offerer. {b}

And offered it for a burnt offering.] This he might do as a prophet, though no priest, saith Kimchi. See #1Ki 18:30,31.

And Samuel cried unto the Lord.] He was famous for calling upon God's name with singular success. {#Ps 99:6 Jer 15:1}

And the Lord heard him.] So he doth all such as bring unto him honest hearts and lawful petitions: these are sure of not miscarrying returns of their prayers.

{a} Diod.

{b} Pet. Martyr.

Ver. 10. **And as Samuel was offering.**] If Numa, king of Rome, could say, when he was sacrificing, and heard of the enemy's approach, Εγω δε θυω, Yea, but I am serving my gods, and therefore I fear them not; {a} how much more might Samuel say so!

But the Lord thundered with a great thunder on that day.] As Hannah had foretold; {#ISA 2:10} as happened; {#Jos 10:10 Jud 4:15} as also at the prayers of the thundering legion under Antoninus, the emperor; {b} and in the days of Theodosius, when that good prince, being to fight with Eugenius the tyrant, *Dominum Christum solus solum corpore humi fusus mente caelo fixus orabat*, he prayed heartily to Jesus Christ, the stars and meteors fought for him, which made Claudian, though a heathen, cry out, *O nimium dilecte Deo, &c.* {c} So we read of a terrible tempest that fell upon the Turks, fighting against the Persians, which they imputed to the magicians; but the Lord sent it. {d}

And they were smitten before Israel.] Who were not slack to set in with God when he, as out of an engine, {e} appeared for them.

{a} Plut., in *Vita Numa*.

{b} Euseb., lib. v. cap. 5.

{c} Oros., lib. vii. cap. 35.

{d} *Preacher's Travels*, 49.

{e} απο μηχανης.

Ver. 11. **Until they came under Bethcar.**] The name of that rock, saith Junius, which in the next verse is called *Shen*. *Bethcar* signifieth the *house of a lamb*, and might have its name from the lamb offered by Samuel.

Ver. 12. **Then Samuel took a stone, and set it.**] As a trophy or lasting monument of that day's victory. So when the Spanish armada was defeated here in 1588, money was coined with a navy flying away at full sail, and this inscription, *Venit, Vidit, Fugit*. It came, it saw, it fled.

Between Mizpeh and Shen.] Where, before, the Israelites had been beaten, and the ark taken. {#ISA 4:1}

And called the name of it Ebenezer,] *i.e.*, The stone of help. So the place where Charles the Great vanquished his enemies was called *Mons adiutorii*, the hill of help {a} Alexander the Great called the mountain where he overcame Darius, *Nicatorium*, or the place of conquest. {b}

Hitherto hath the Lord helped us.] And we trust he will do so still; for every former mercy is a pledge of a future.

{a} Crantz., *Har.*, lib. ii. cap. 4.

{b} Strabo.

Ver. 13. **And they came no more,**] *sc.*, With any success; or they did no more at this time rally their scattered troops and recruit their army, they were so terrified.

Ver. 14. **And the cities.]** So crest fallen were the Philistines after their recent overthrow. *Nemo confidat nimium secundis*. Let no one be excessively confident the second time.

Between Israel and the Amorites.] The Philistines and the rest.

Ver. 15. **And Samuel judged Israel.]** Being a mixed person, a prophet and a judge, as among the heathen, Anius was

“ *Rex idem hominum Phoebique sacerdos.* ”—*Virg.*

Saul was the ordinary judge, and Samuel the extraordinary.

Ver. 16. **And he went from year to year in circuit.]** For the people's ease and conveniency; which the magistrate ought to provide for, as Jethro adviseth. {#Ex 18:17-23}

Ver. 17. **And his return was to Ramah.]** There was his house.

There he judged Israel.] Being ever in action for the public good.

And there he built an altar,] *i.e.*, At Ramah, either for a monument of piety, or for extraordinary sacrifices.

Chapter 8

Ver. 1. **And it came to pass, when Samuel was old.]** Sixty at least, say interpreters; and so less able to do all himself. *Omnia fert aetas*,

animum quoque...fert, i.e., aufert. Age disableth for duty many times.

That he made his sons judges over Israel.] Substitutes to himself, not without God's permission and consent likely, being so holy a man. It may well be thought that he had given them good breeding, and had great hopes of their good behaviour in executing their office. It is probable also that at first they carried the matter well, till puffed up with their new dignity, and corrupted by gifts. Nero's first five years were such that Trajan was wont to say, that none ever attained to the perfection of them. Be it that Samuel was some way faulty in setting up his sons, as there is no pomegranate but hath one or more rotten kernels in it, yet it is no way likely that he was guilty of that indulgence for which his own mouth had denounced God's judgments against Eli: yet he succeeded him in his cross as well as his place, though not in his sin.

Ver. 2. Now the name of his firstborn was Joel.] Which some {a} will have to be Joel the prophet, the son of Pethuel, that is, of Samuel, say they, {#Joe 1:1} as this Joel is called Vashni. {#1Ch 6:28,33} He might afterwards repent of his government without righteousness, which is but robbery by authority, and be a prophet as was his father. Howsoever, he had a good son—viz., Heman the music master and a prophet. {#1Ki 4:31 1Ch 6:33 25:1 Ps 88:1}

They were judges in Beersheba,] i.e., From Dan to Beersheba, saith Junius: the one in Dan, the other in Beersheba, saith Josephus. Pellican thinketh they dwelt both at Beersheba, purposely to vex the people with long journeys for judgment: or at least out of a neglect toward them. Others hold that their father set them there to exercise that authority by him delegated unto them in the southern parts of the land, because they were so far remote from Ramah, and that he knew not of their bribery, &c.

{a} Alsted.

Ver. 3. And his sons walked not in his ways.] *Heroum filii noxae.* Grace is by gift, not inheritance. {See Trapp on "1Sa 3:12"} This was no fault of Samuel's, as hath been said. Plato worthily blameth Darius for so ill breeding his son Xerxes, whereas he had seen the evil

consequence in Cyrus's breeding Cambyses, whom Darius succeeded in the empire.

But turned aside after lucre.] Whereas a public person, as he should have nothing to lose, so nothing to get: he should be above all price or sale. *Nec prece, nec precio*, should be his motto.

And perverted judgment.] Which to prevent, the Areopagites judged always in the dark, that they might neither respect persons nor take gifts.

Ver. 5. **Behold, thou art old.]** But what of that? was he therefore to be cast off as a Depontanus, a dotard? Or were they weary of receiving so many benefits by one man? But this is *Merces mundi*. Samuel was not so old but he could do his office, and did for many years after: but they had the itch of innovation, and would needs be of the mode of other nations. And besides all this, there was another pad lay in the straw, and that was the fear of Nahash, king of Ammon, who was now making great preparations against them. See #1Sa 12:12. And hence this headlong and preposterous desire of theirs to change their aristocracy, or rather theocracy, as Josephus calleth it, into a monarchy: a king they would have upon any terms.

And thy sons walk not in thy ways.] But might they not have amended by wholesome admonition? or better judges have been set in their room? Must they needs be exauthorated, and the government altered?

Now make us a king to judge us.] *Ut iudicet seu vindicet nos*. But were they sure that their king would prove any better than Samuel's sons had been? And was it so long since they had suffered deeply in Abimelech their king, set up by some of them to their cost? But these men are set upon it, being pricked forward by that unruly evil, ambition, that rideth without reins; they are stiffly resolved *contra gentes*, to have an absolute, constant, powerful, and pompous king as other nations had, though their condition were far unlike. *Planeque non sine exemplo amentiae, praeoptabant libertatem servitio mutare*, saith Sulpitius, ^{a} *i.e.*, so madly bent were they to change their liberty for slavery.

{a} *Sacr. Hist.*, lib. i.

Ver. 6. But the thing displeased Samuel.] Chiefly because he knew it was displeasing to God, {#*ISA* 8:7} and then as an indignity done to himself, by shaking off his government even while he lived. But this is the manner of the many headed multitude, *Cui praesentia fastidio, insueta desiderio sunt*, {a} to loath things present, and to affect novelties; αει γαρ το παρον βαρον, saith Thucydides, the present government is ever grievous; neither is the beauty of benefits seen but on the backside, that is, till men are bereft of them.

And Samuel prayed unto the Lord.] {b} He was not so far displeased at the ungrateful people, but that he could, at the same time, pity them and pray for them. So did Moses before him, {#*Ex* 32:19,31} and our Saviour after him. {#*Mr* 3:5} Samuel prayed for the pardon of that sin of theirs, which they afterwards came to a sight of, and confessed against themselves. {#*ISA* 12:19} He also prayed, doubtless, for direction in that weighty work whereupon the people had put him.

{a} *Sulpit. Sever.*, *ibid.*

{b} *Consuluit Dominum praemissa oratione.* — *Vat.*

Ver. 7. Hearken unto the voice of the people.] *Verba sunt irati*, these words were uttered in anger, as appeareth by #**Ho 13:11**, *q.d.*, Let them have a king, since they will needs have it so, but they shall soon have enough of him. *Deus saepe dat iratus, quod negat propitius*. It is not safe to prescribe to God, nor to be too importunate for any temporal blessing. Those in the gospel that indented for a penny a day had it, but had no good content with it.

For they have not rejected thee.] That is, Thee only, but me also. And if Phocion could say to one that was to die with him, Mayest thou not be glad to fare as Phocion fareth? {a} how much more might Samuel take his rejection well, since God also was rejected. Christ was in like sort afterwards cast off by those that cried, We have no king but Caesar!

{a} *Plutarch.*

Ver. 8. According to all the works which they have done.] *Populus hic antiquum obtinet*, these are no changelings, but as

naught as need to be, and as they ever have been η παλαι γυνη, as it was said of Helena after her return from Troy, the same woman still; and as the Lord somewhere complaineth of this perverse people, "This hath been thy manner from thy youth."

And served other gods.] Who never did anything for them, nor could do: therefore Samuel had the less reason to repine. See #**Joh 13:16 Mt 10:24,25**. King Alphonsus professed that he wondered not so much at his courtiers' ingratitude toward him, as at God's patience toward them and himself.

Ver. 9. **Now therefore hearken.]** See #**1Sa 8:7**.

Protest solemnly unto them.] That they may fall with open eyes, and be left as inexcusable as they are wilful.

And show them the manner of the king.] *Rationem istam, παμβισιλειαν, {a}* how he will domineer with *Sic volo, sic iubeo:* setting up his will for a law, as an absolute monarch. {#*Lu 22:25*}

{a} Arist., *De Politic.*, p. 3.

Ver. 10. **And Samuel told, &c.]** But he lost his sweet words; for the people were set and would not be reclaimed.

Ver. 11. **This will be the manner.]** *Loquitur hic non tam de iure quam de more.* The prophet here speaketh not so much of the office of a king what he ought to be, as of the manner of his rule, and what he is like to be: and it proved accordingly, as they soon found, {#*IKi 12:4*} and more cause they had afterwards: many of their kings being of Nero's mind, who ruled by lust, rather than law: and like Constantius, who, commanding certain orthodox bishops to communicate with the Arians, yielded no other but this, *Quod ego volo, pro Canone sit;* Do as I bid, or get you into banishment. Claudian gave his Honorius better counsel—

“ *Tu civem patremque geras, tu consule cunctis,
Non tibi; nec tua te moveant, sed publica damna.* ”

He will take your sons.] *Perforce, and without any considerable recompense: as the Turk doth at this day.*

Ver. 12. **And he will appoint him captains over thousands, &c.]** Who shall use the common soldiers as the Turkish commanders do their *asapi*, only to blunt the swords of the enemy, and to fill up ditches with their dead bodies, &c. {a}

{a} *Turk. Hist.*, 317.

Ver. 13. **And he will take your daughters.]** Whereat you may fret, but cannot help it.

“ *Vanae sine viribus irae.*”

All your comfort will be, *Etsi actio est iniusta, tamen passio est iusta*, No remedy but patience.

Ver. 14. **And he will take your fields, &c.]** As if you were not masters of so much as a molehill, but all were his. But what saith God? "The prince shall not take of the people's inheritance by oppression, to thrust them out of possession." {#Eze 46:18} And what saith Seneca? *Non civium servitatem Regi traditam sed tutelam*, { a} And what said the clergy of England to Rustand, the Pope's legate, when he said that all the churches were the Pope's? They answered, that they might be so *tuitione, non fruitione...defensione, non dissipatione.* {b}

{a} De Clem., lib. i. cap. 18.

{b} Jacob. Rev., *De Vit. Pont.*

Ver. 15. **And he will take the tenth of your seed.]** Violently, and not by order of law; pilling and polling you unreasonably, though he receive of his subjects no less sums of curses than of coin, as our King John did, gathering money, the sinews of war, but losing love, the cement of peace. {a}

{a} Speed.

Ver. 16. **And he will take your men-servants.]** Nero's word to his officers was, *Hoc agamus nequis quicquam habebat.* {a} Make the slaves know that they can call nothing at all their own.

{a} Sueton.

Ver. 17. **And ye shall be his servants.]** His slaves to do his drudgery, more like peasants of France than yeomen of Kent, as he said.

Ver. 18. **And ye shall cry out.]** As the Romans once did of Marius and Sulla, that the remedy was worse than the disease.

And the Lord will not hear you,] viz., To change your monarchy again into an aristocracy, your kings into judges.

Ver. 19. **Nay; but we will have a king.]** Why then you shall, saith God, for a mischief to you. {#Ho 13:11} You shall have your will, and then I will have mine another while. See the like, #Eze 24:13.

Ver. 20. **That we also may.]** So ambitious they were of losing their liberty, being *heroines ad servitutem parati*, as Tiberius said of the Romans.

Ver. 21. **In the ears of the Lord.]** Whereof he had the royalty, as a favourite.

Ver. 22. **Go ye, &c.,] q.d.,** Your request is granted, and shall shortly be accomplished. Meanwhile wait God's pleasure.

Chapter 9

Ver. 1. **Now there was a man of Benjamin.]** Here beginneth the second part of this book: and here properly begin the Books of the Kings, saith A. Lapidé.

A mighty man of power.] *Heros fortis*, and so the fitter to be father to a king. Mighties beget mighties.

“*Fortes creantur fortibus et bonis.*”—Horat.

Ver. 2. **And he had a son, whose name was Saul.]** Which signifieth desired or sought after: *Nomen, Omen*.

A choice young man, and a goodly.] Heb., Good. That is of a good nature and disposition, saith Lyra. So perhaps he was at first: as was also Nero for the first five years of his reign, so that Seneca sets him forth for a singular example of clemency. Saul proved to be the reigning hypocrite, by whom "the people were ensnared." {#Job 34:30} It is threatened as a heavy curse, "If you still trespass against me, I will set princes over you that shall hate you." {#Le 26:17}

There was none...a goodlier person than he.] This won him much respect with the vulgar, that he was *Os humerosque Deo similis*, proper and comely, looking like a prince, {a} as the tragedian noteth of Priamus: for want of which, Agesilaus, that gallant man, was much slighted by the Persians. The French had a Philip the Fair: and Artaxerxes Longimanus was *omnium hominum pulcherrimus*, saith Emilius Probus, the comliest man alive.

{a} αξιον ειδος τυραννιδος—*Eurip.*

Ver. 3. And the asses of Kish, Saul's father, were lost.] This was the rise of Saul's royalty: *Nam ex agasone factus est rex, et David ex opilione*. And here we have a famous instance of God's most wise providence, bringing about great matters by small and weak means. *Saul quaerens asinos reperit regnum*.

Ver. 4. Through the land of Shalim.] Near Jordan, where afterwards John baptized. {#Joh 3:23} Called also the land of Shual, {#1Sa 13:17} as Junius holdeth; haply because haunted by foxes.

Ver. 5. And when they were come to the land of Zuph.] Samuel's country. {#1Sa 1:1} Saul's city, Gibeah, is not once mentioned in the foregoing description of him: haply because infamous for the rape there committed upon the Levite's concubine.

Lest my father leave caring for the asses, and take thought for us.] Saul was a better son than afterwards he proved a father; serviceable and solicitous of his father's comfort: but to his good son Jonathan, currish and cruel.

Ver. 6. A man of God.] A prophet: this title is also given to ministers of the gospel. {#2Ti 3:16,17}

And he is an honourable man.] Any relation to God ennobleth, and must be highly esteemed. King Zedekiah is blamed for not humbling himself before Jeremiah the prophet, {#2Ch 36:12} who was "precious in God's sight," and therefore "honourable." {#1Sa 43:4}

Peradventure he can show us our way.] Tell us whether we shall, and where we may find our lost asses. So low did the high God stoop sometimes to his people's meanness: to keep them from seeking to sorcerers and idol priests. {#1Ki 14:2 2Ki 1:3}

Ver. 7. **What shall we bring the man?**] *q.d.*, *In civile esset sine honorario eum accedere antea ignotum*: It would be no good manners to go empty handed. See #1Ki 14:3 2Ki 4:42, and learn to show all thankful respects to God's faithful ministers. But the word and the world is now altered. Once it was, What shall we bring the man? what have we? Now it is, What shall we take, or keep back from the man? and to rob a minister, is held neither sin nor pity.

Ver. 8. **Behold, I have here at hand the fourth part of a shekel.**] That was but a little, to the value of about our fivepence. But they knew that thankfulness was not to be measured of good men by the weight, but by the will of the retributor. That Persian monarch took in good part a handful of water presented to him by a poor peasant his subject, who had no better. Queen Elizabeth cheerfully received nosegays, {*A bunch of flowers or herbs, esp. sweet-smelling flowers; a bouquet, a posy.*} flowers, rosemary, from mean persons. Two mites from that poor widow went farther than two millions from some others.

Ver. 9. **Beforetime in Israel.**] Of old, *Antiquitus*. Such was the piety of the people in the purer times, as #Ge 25:22.

Come, and let us go to the seer.] The man whose eyes are open to see God and his visions as clearly, and as certainly, as if he had seen them with his eyes. {#1Pe 1:12}

Ver. 10. **Well said.**] Heb., Thy word is good. He scorned not to take advice from a servant: no more did Job, {#Job 31:23} nor Naaman. {#2Ki 5:14}

“ Saepe etiam est holitor valde opportuna locutus.”

Ver. 11. **Is the seer here?**] Seers then the prophets were called, not only beforetime, but now also: though that name began to be antiquated.

“ Multa renascentur quae iam cecidere, cadentque

*Quae nunc sunt in honore vocabula, si volet usus,
Quem penes arbitrium est, et vis et norma loquendi.”*

- Horat., De Arte Poet.

not only beforetime, but now also: though that name began to be not only beforetime, but now also: though that name began to be

Ver. 12. **And they answered them, and said, He is.**] Courtesy to strangers is very commendable. But that these maidens, taken with the beauty of Saul, stayed him a while to look upon him, using more words than needed, is an odd conceit of R. Solomon, cited by Lyra.

For there is a sacrifice.] Or, A feast: first a sacrifice, and then a feast made of part of the peace offerings, as was usual; and, haply, at this time appointed on purpose by Samuel, for Saul's better entertainment.

Ver. 13. **For the people will not eat until he come.**] To bless and distribute the meat. A commendable custom, to crave God's blessing on the creatures before we eat them; and to give thanks after meat; and not to sit down as an ox, and rise as an ass, not as vultures and kites, to seize upon our meat as a prey. The very heathens consecrated their cates before they tasted them, as appeareth by Homer and Virgil. And some think that the Greeks called a dinner *αριστον*, *απο των αρων*, from the prayers they premised.

Ver. 14. **Samuel came out against them.**] Not without divine direction. {#1Sa 9:15} When God will have a thing done, there shall be a sweet subordination of causes, and all things shall cooperate.

Ver. 15. **The Lord had told Samuel in his ear.**] By the instinct of his Spirit: Samuel was his favourite, and had communication of his secrets. Every saint hath likewise "the mind of Christ" {#1Co 2:16} "revealed unto him by his Spirit," {#1Co 2:10} even such things as "eye hath not seen, nor ear heard." {#1Co 2:9}

Ver. 16. **I will send thee a than out of the land of Benjamin.**] *Arcana gubernatione mea ipso aliud agente.* {a} Little did Saul think of the kingdom when he came to Ramah. And as little do we think of heaven, when God by effectual calling "delivereth us from the power of darkness, and translateth us into the kingdom of his dear Son." {#Col 1:13}

And thou shalt anoint him to be captain.] *Unges eum Antecessorem.* Public persons are leaders to others, being as the he-goats before the flock, and therefore must have double care, since they have many eyes upon them.

Out of the hand of the Philistines.] Who were now, as it may seem, confederate with the Ammonites against Israel. {#1Sa 12:12}

For I have looked upon my people.] Notwithstanding their late miscarriage in rejecting mine immediate government. "Is Ephraim my dear son? is he a pleasant child? for since I spoke against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Lord." {#Jer 31:20}

.Because their cry is come unto me.] As #Ex 3:9. And the good people cried, *Domine indignus sum, sed indigus*; I am unworthy of mercy, but I much need it.

{a} Piscat.

Ver. 17. **This same shall reign over my people.]** Heb., Restrain my people, viz, from loose and lewd practices. Princes must do so, or they are guilty of a passive injustice at least. They are called "heirs of restraint." {#Jud 18:7, marg.}

Ver. 18. **In the gate.]** Heb., In the midst of the gate; Sept., In the midst of the city; Chaldee, Within the gate.

Tell me, I pray thee, where the seer's house is.] It seemeth, then, that Samuel bore no great import in his outside. Saul knew him not, though judge of Israel, by his clothes, or by his attendants.

Ver. 19. **And will tell thee all that is in thine heart.]** And much more: for that he had dreamed of the kingdom, is but a dream of some Jewish doctors.

Ver. 20. **And on whom is all the desire of Israel?]** *Sed cuius est omne desiderabile Israelis?* so Martyr rendereth it. And whose shall be the best, or fairest, things of Israel? {a} so the Vulgate after the Septuagint. {See Trapp on "Hag 2:7"} They desire a king, and God hath pitched upon thee.

{a} Jerome in lib. Heb. Qu.

Ver. 21. **Am not I a Benjamite, of the smallest, &c.]** Yet out of the rubbish of Benjamin doth God raise the throne. That is not ever the best and fittest that God chooseth; but that which God chooseth is ever the fittest.

Wherefore then speakest thou so to me?] This he speaketh not in hypocrisy, whereof yet afterwards he was grossly guilty, but in

simplicity and truth: likens Frederick, the elector of Saxony, refused the empire when it was offered him: and would take no money of those that accepted it. Gideon also might have been king, and would not. {#Jud 8:22,23}

Ver. 22. **And made them sit in the chiefest place.**] He envied not Saul's new dignity, though it were to the diminution of his own: *sed excipit eum et tractat humanissime atque honorificentissime*; {a} but giveth him the place.

{a} Piscat.

Ver. 23. **Bring the portion which I gave thee.**] A choice mess, that Saul might see by his cheer what his welcome was: and that the rest at table might take notice that Saul was no ordinary guest.

Ver. 24. **And the cook took up the shoulder.**] Which was counted ill those days a principal piece: whence the priest, for his part of the peace offering, had the right shoulder allotted him. {#Le 7:32,33}

And that which was upon it.] The sauce likely, or garnish.

Behold that which is left!] Or rather, Reserved, as in the margin.

Ver. 25. **Samuel communed with Saul.**] Gave him good counsel, better than any is to be found in Lipsius's "Beehive," Macchiavel's "Spider's Web," or Castalio's "Curialis," the book that Charles V so much delighted in.

Ver. 26. **To the top of the house.**] Which was made flat in manner of a terrace: as now also they are in Italy, and some great men's houses amongst us.

Ver. 27. **Stand thou still a while.**] And so show thy reverence to the divine oracle that I shall deliver. {See Trapp on "Jud 3:20"}

Chapter 10

Ver. 1. **Then Samuel took a vial of oil.**] Not a horn, as when David and his posterity were anointed, but a vial made of earth, or glass; brittle matter, to signify, say some, the short continuance of his kingdom. He was anointed with oil, as to set forth his superiority and eminency above his subjects, -oil will ever be on the top of other liquors, -so to admonish him of lenity, clemency, and bounty—whereof oil is a symbol—to be exercised toward them.

And kissed him.] In token of congratulation and subjection. {#Ge 41:40
1Ki 19:18 Ps 2:12 Ho 13:2}

And said, Is it not because the Lord, &c.] What else is the import of these ceremonies used by me? Some render it, And said, Should I not do thus? for Jehovah hath anointed thee, &c., for it seemeth that Saul, in modesty, had used some resistance: refusing to be anointed, till Samuel persuaded and pacified him with these words: likens afterwards, when our Saviour came to be baptized of John, he flatly forbade him, {a} and kept him out of the water, till Christ said, "Suffer it so to be: for thus it behoveth us to fulfil all righteousness." {#Mt 3:14,15}

{a} *Consentaneum est iniecta manu Ioan. conatum vetare Iesum. -Erasm.*

Ver. 2. When thou art departed.] Saul is confirmed in his calling to the kingly office by sundry signs, which was *dignatio stapenda*. Think the same of our sacraments, given to confirm our faith in our high and heavenly calling by Christ.

By Rachel's sepulchre.] Which stood in the borders of Judah and Benjamin; Gregory here noteth, that this sepulchre should have reminded him of his mortality; {a} a good allay to his new dignity. {b} It is reported that heretofore at Constantinople, when the emperor was first placed in his throne, a mason came to him with choice of stones, to ask him which of those he would please to choose for his tombstone.

{a} *Monimenta quasi mentem monentia.*

{b} Samuel sendeth Saul newly anointed to Rachel's sepulchre, that he might not be glutton with the honour he was entering upon.—*Mr Love.*

Ver. 3. Going up to God,] i.e., To ask counsel of God; before whom they might not come empty handed, but were to bring the best of the best.

Ver. 4. And they will salute thee.] Though mere strangers to thee,

And give thee two loaves of bread.] In token of honour and homage, as if they acknowledged thee by this present for their king, by a strange motion of God's Holy Spirit.

Ver. 5. After that thou shalt come to the hill of God.] That is, To the high place of Gibeah, thine own city, where was a garrison of the Philistines, {#Isa 13:2} and yet as well a college of prophets, who were looked upon in those days as privileged persons, even in the midst of their enemies; and not molested or meddled with. {a} Learning was once a protection against tyranny and injury, though now it be otherwise. Witness Antony the Triumvir, who when Varro, his enemy, and of a contrary faction, was proscribed for death, he thus gallantly superscribed his name, *Vivat Varro vir doctissimus*; Let Varro live for his learning's sake. Constantine the Great freed not only all ministers, but all professors of the arts, from all public duties, taxes, and burdens whatsoever, by a decree.

And they shall prophesy.] That is, By the instinct of God's Spirit they shall speak or sing excellently of sublime and divine matters.

{a} Junius. Grotius, *de iure Pac. et Bel.*, lib. iii. cap. 11.

Ver. 6. And the Spirit of the Lord will come upon thee.] Not that free or princely spirit {#Ps 51:12} that David prayed for, -and had, no doubt, -but a common spirit of prophecy and of government.

And thou shalt prophesy with them.] This was for the time only, as Balaam's ass spake, saith Augustine; {a} but this gift soon left him again. Saul, by conversing with prophets, prophesied: see the power and profit of holy company. Those that live within the sunshine of religion cannot but be somewhat coloured with those beams.

And shalt be turned into another man.] Not into a spiritual man, as Nazianzen thinketh, but into a prudent and valiant man. *Fies ex rudi sapiens, ex duro mitis, ex agresti urbanus, ex privato regius.* A great change there shall be wrought in thee: howbeit not a sanctifying but a civil change, or merely mental at utmost, suitable to thy kingly calling.

{a} Lib. ii. *ad Simplician.*, Quest. 1.

Ver. 7. That thou do as occasion serve thee.] *Dispone te quantum potueris ad decenter et potenter regnandum.* {a} Quit thee like a king; {b} "deal courageously, and the Lord shall be with the good."

{#2Ch 19:11} "Whatever thine hand findeth to do, do it with all thy might," depending upon God for direction and success.

{a} Lyra.

{b} *Regaliter age.* -Jerome.

Ver. 8. And thou shalt go down before me to Gilgal.] This do also as occasion shall serve thee but see thou do it; for thy kingdom lieth upon it. He that believeth maketh not haste. Compare #1Sa 13:1,2,8.

And show thee what thou shalt do.] Happy Saul in such a monitor! far better than Polybius was to Scipio, whose counsel whilst he followed, he never miscarried, saith Pausanius, in any enterprise.

Ver. 9. God gave him another heart.] According to #1Sa 10:6. {See Trapp on "1Sa 10:6"} It is remarkable that is reported of those Areopagite judges in Athens, that men of evil conversation, after they were once admitted into that company, abhorring and blushing at their former dispositions, changed their natures, and embraced virtue. {a}

{a} οκνουντες τη φυσει χρησθαι.

Ver. 10. The Spirit of God came upon him, and he prophesied.] As it were for company. Good men, as civet or musk, cast a sweet scent about them, and perfume the air they breathe on. {See Trapp on "1Sa 10:6"} *Bonitatem suam aliis affricant.*

Ver. 11. What is this that is come unto the son of Kish?] Whence hath he all these things? as they said of our Saviour: {#Mt 13:56} and as much wondering there was at Saul the persecutor, when he turned preacher. {#Ac 9:21}

“ *Tertius e caelo cecidit Cato.*” *Juvenal.*

Is Saul also among the prophets?] This became a like proverb among the Hebrews, as those among the Latins, *Anser inter olores, Asians inter apes, Corvus inter Musas.*

Ver. 12. And one of the same place.] And, as it may seem, one of the same company of prophets stopped their wondering with these words, as Peter did the people. {#Ac 2:12 3:10}

But who is their father?] i.e., Their master and instructor? {a} Is it not God? are they not all taught of him? Saul and all? Now,

Quando Deus Magister, quam cito discitur quod docetur? {b} God can soon make a prophet of whomsoever he pleaseth.

{a} Chald. Paraph.

{b} August.

Ver. 13. **He came to the high place.]** *Ut animum colligeret, et Deo gratias ageret,* {a} to bless God, to pray for his blessing, and better bethink himself of his business.

{a} Tostat.

Ver. 14. **And Saul's uncle.]** Ner, the father of Abner, likely, wondering with the rest, was thus inquisitive after the news. We have all a natural itch after novelties.

Ver. 15. **Tell me, I pray thee, what Samuel said unto you.]** There was a general expectation that Samuel should provide them a king; and Saul's uncle might suspect by what he had seen of Saul, that he was the man.

Ver. 16. **But of the matter of the kingdom.]** This he prudently concealed, as being at first of a modest and humble spirit. Josephus giveth two very good reasons that might move Saul to be silent in this business: *Ne res credita invidiam, non credita vanitatis opinionem ei contraheret,* i.e., Lest if the matter were believed, he should be envied; as if disbelieved, he should be slighted and jeered.

Ver. 17. **To Mizpeh.]** Whither also, for the purpose, he had appointed the ark to be brought, and the high priest to repair with Urim and Thummim, to ask counsel of God, and to cast lots, {#1Sa 10:22} as Junius here noteth.

Ver. 18. **I brought up Israel out of Egypt.]** See #Jud 2:1 6:8. {See Trapp on "Jud 2:1"} {See Trapp on "Jud 6:8"} There is some great matter of unkindness in it, when God hitteth men in the teeth with his former favours.

Ver. 19. **And ye have said unto him.]** Because to me.

Nay, but set a king over us.] Here he taxeth them with singular ingratitude, incredulity, and folly, in that they would rather trust in a man whom they knew not how he would prove, than in God, whose power and goodness they had so often experienced. And this they persisted to do, refusing to be ruled by any reason, *Regiumque,*

nomen, cunctis fere liberis gentibus semper invisum, efflictim desiderantes, {a} and still calling for a king upon any conditions.

{a} Sulp. Sever.

Ver. 20. **To come near.**] As #Jos 7:14. See there.

The tribe of Benjamin was taken,]{ a} viz., By lot, as the word signifieth, which is governed by God, {#Pr 16:33} and is not therefore to be used *ad lucrum aut lusum*, but only in matters of weight.

{a} Josephus saith it was done by lots, lib. vi. cap. 5.

Ver. 21. **The family of Matri was taken.**] Which is not the name of a man—see #1Ch 8:30; but signifieth a mark, saith one out of Lyra; whence he concludeth that the family of Matri was of those that could shoot at a mark so excellently. {#Jud 20:16} *Fides sit penes Authorem.*

Ver. 22. **Behold, he hath hid himself among the stuff.**] This he did not out of hypocrisy; -as did Pope Paschalis II, who when he knew aforehand he should be chosen Pope, hid himself; and being drawn into the light, would not be enthroned, till the people of Rome had thrice cried out, *Sanctus Petrus Reinerum virum optimum elegit;* {a} St Peter hath chosen Reyner, who is a very honest man; -or as that Popish Bishop did, who being asked, as the manner at their instalment is, *Visne Episcopare?* answered, *Nolens volo, et volens nolo;* - or else our Richard III, who seemed very unwilling to be made king, but out of humility and prudence: *but* as Augustine would not come at those churches that lacked bishops, lest they should choose him, and at length accepted of little Hippo, when leaden Aurelius got the golden bishopric of Carthage: and as the elector of Saxony, Frederick, seriously and upon mature deliberation, refused the empire of Germany when it was offered him.

{a} Funcc., *Chronol.*

Ver. 23. **And they ran and fetched him thence.**] Thus honour followeth them that fly it, flieth from them that follow it; as they say of the crocodile. It hath been already noted of Claudius, that he was pulled out of a hole by the heels, and made emperor.

He was higher than any of the people by the shoulders.] {a} This did further edge the people's affections, as hoping that he would be as eminent above others in virtue, as he was in stature. Virgil commendeth his Aeneas and Turnus {b} from their tallness: and Pliny {c} his Trajan, that he was not carried on men's shoulders as some proud emperors had been, but was taller than others by the head and shoulders.

{a} Εξοχος ανθρωπων κεφαλην και ευρεας ωμους.

{b} Cunctis altior ibat.—*Aeneid.*, lib. viii. *Toto vertice supra est* ("de Turno"), lib. vii.

{c} Plin., in *Paneg.*

Ver. 24. God save the king.] Heb., Let the king live; {a} that is, live happily, as #1Sa 25:6. To live, is to live in prosperity. Princes must be prayed for.

{a} Sit faelix rex.—*Chald. Paraph.*

Ver. 25. Then Samuel told the people the manner of the kingdom.] Not what it usually is, -degenerating into tyranny, as if it were not enough to be above men, but to be above mankind, {#1Sa 8:9,10}—but what it ought to be, according to #De 17:14-16 Eze 45:9,10 46:6.

And wrote it in a book.] {a} That it might be as their Magna Charta, made to keep the beam right betwixt sovereignty and subjection.

{a} Hic liber periiit cum multis aliis.—*Vat.*

Ver. 26. A band of men.] *Lateranes voluntarii*, a royal guard to attend and conduct him on the way, as was fit.

Ver. 27. But the children of Belial.] Aweless, lawless, yokeless.

Despised him.] Vilified and nullified him, as a king of clouts. {a} So they were never content. Thus they slighted manna and the Messiah.

But he held his peace.] Or, He heard them not. This was kingly indeed. What could great Alexander have done more? or Augustus Caesar? or Queen Elizabeth? whose motto was, *Video, Taceo*, I see and say nothing.

“ *Qui nescit dissimulare, nescit imperare.*”

{a} *Quid faciet hic longolius? Quid praestabit turris haec carnea? Non est in tanto corpore mica salis.*

Chapter 11

Ver. 1. **Then Nahash the Ammonite came up.**] After long preparations, {#*ISa* 12:12} and for the old hatred, {#*Eze* 25:15} and upon the old claim, {#*Jud* 11:13} as also to revenge the overthrow then given them by Jephthah.

And encamped against Jabeshgilead.] Because it lay near to their country, and had been much weakened by that cruel slaughter of their men, {#*Jud* 21:6} and not like to be relieved, because the Israelites were ill-agreed among themselves about the choice of their new king. {#*ISa* 10:27}

Make a covenant with us, and we will serve thee.] Take us for thy confederates, and not for thy slaves. This was to make as good terms for themselves as they could; but they should not have made any with that accursed nation. {#*De* 23:3}

Ver. 2. **On this condition will I make a covenant.**] Slaves he would make them, and perpetually so, -stigmatical slaves, utterly disabled to deliver themselves out of his hands.

That I may thrust out all your right eyes.] This was most inhuman and insolent. The devil—as another Nahash, which signifieth a serpent—would likewise put out the right eye of faith, and leave us only the left eye of reason; look to him narrowly. Those that would deprive the people of the Scriptures, and muzzle them in ignorance, do the like.

And lay it for a reproach upon all Israel.] For a base people that would live upon any terms; that boasted also of an almighty God, but durst not confide in him.

Ver. 3. **Give us seven days' respite.**] This the tyrant yielded unto, *non ex pietate, sed ex animositate*, which proved to be his ruin. Pride goeth before destruction. Meanwhile the men of Jabeshgilead tempted God in setting him a time; but he helped them nevertheless, and made way thereby for Saul's settlement in his kingdom.

Ver. 4. **And all the people lifted up their voices, and wept.**] This was to "weep with those that weep." {#Ro 12:15} And if in addition they "turned again unto the Lord, that their" distressed "brethren might" the sooner "find compassion," as #2Ch 30:9, they did best of all. God, in such a case, "will restore comforts unto his mourners." {#Isa 57:18}

Ver. 5. **Saul came after the herd out of the field.**] His volunteers, belike, that guarded him home were dismissed, and he returned to his country employment, till God should give a further opportunity to act as a king.

“ *Res age, tutus eris.*”

Ver. 6. **And the Spirit of God came upon Saul.**] That is, The spirit of fortitude, saith the Chaldee Paraphrast; not that "spirit of love, of power, and of a sound mind." {#2Ti 1:7}

And his anger was kindled greatly.] Anger is *cos fortitudinis*, saith Aristotle, the whetstone of courage {a} And Saul, though cold in his own cause when slighted and rejected, {#1Sa 10:27} is all alight, on fire, *exarsit nasus eius*, when God is dishonoured, and his people so reproached.

{a} *Nervus est animae indignatio.*

Ver. 7. **And he took a yoke of oxen.**] His own, likely, which he was following from the field. {#1Sa 11:5} These he slayeth and sendeth abroad, as that Levite did his dead concubine, {#Jud 19:29} and as the Scots do their fire cross, with proclamation that all men above sixteen years of age, and under sixty, shall come into the field, to oppose the common enemy. {a}

So shall it be done unto his oxen.] He knew that deeds would persuade more than words; and that fear of punishment prevaieth most with the many. He therefore taketh upon him like a king, which yet would have been to small purpose, but that—

The fear of the Lord fell on the people, and they came out with one consent.] Whereas otherwise the malcontents would have said, *Minarum strepitus, Asini crepitus.*

{a} *Life of Edw. VI*, by Sir Jo. Heywood, 20.

Ver. 8. **And the men of Judah thirty thousand.**] All which yielded, now that God had signified his will, to be commanded by Benjamin, the least of the tribes.

Ver. 9. **Tomorrow, by that time the sun be hot.**] Not *tertio die*, the next day after tomorrow, as Josephus and Comestor have it, who will needs mend Magnificat.

Ver. 10. **Tomorrow we will come out,**] viz., If help come not in the meanwhile; but this they cunningly concealed.

Ver. 11. **Came into the midst...in the morning watch.**] Before they were looked for by either side, with wonderful celerity; so that he might well say as Caesar did, *Veni, vidi, vici*, I no sooner came, but overcame.

And slew the Ammonites.] Together with Nahash their king, saith Josephus; but some think otherwise, from #2Sa 10:1.

Ver. 12. **Who is he that said?**] Saul's prudence and diligence crowned with so good success, had made him many friends. Those of Jabeshgilead showed their thankfulness many years after. {#1Sa 31:11,12}

Ver. 13. **There shall not a man be put to death this day.**] *Mitisima sors est Regnorum sub Rege novo.* {a} But this held not long with Saul; witness his dealing with David, Jonathan, the Lord's priests, &c. He was never right.

For today the Lord hath wrought, &c.] Therefore this day shall not be obscured or fouled with shedding of blood. So the citizens of Berne, for joy of the reformation there wrought, pardoned a couple of traitors, and gave liberty to all their exiles to return home again.

{b}

{a} Claudian.

{b} Scultet., *Annal.*

Ver. 14. **And renew the kingdom there,**] *i.e.*, The covenant of the kingdom between the new king and his people, for the preventing of future rebellion.

Ver. 15. **And there they made Saul king.**] Serrarius saith these were the ceremonies used at such a time: (1.) They set the king in his throne; (2.) They crowned him; (3.) They anointed him; (4.) They

put the book of the law into his hand: They took an oath of him to observe it; (6.) They offered sacrifices of all sorts; (7.) They showed various signs and testimonies of public joy.

Chapter 12

Ver. 1. **And Samuel said unto all Israel]** In this most excellent chapter the people giveth testimony to Samuel's innocency, heareth his wisdom, seeth his patience, admireth his power with God.

Behold, I have hearkened unto your voice.] Which was so violent and impetuous. Now you must hearken to my voice, and be told that after your peace offerings God hath still a quarrel with you, and you must be yet further humbled, or else your sin will find you out, your iniquity will be your ruin. Great sins must be greatly repented of: otherwise men shall find that God may be angry enough with them, though they outwardly prosper.

Ver. 2. **And now, behold, the king walketh before you.]** *Graditur ante vos: gressu, sc., grillatorio,* with a pace and state befitting a king: with care and charge also, to be unto you a shepherd and a shield. See #Nu 27:17. For which purpose, Samuel, as he here resigneth his power to him, so he propoundeth himself for a pattern to him in the ensuing apology.

And I am old and gray headed.] About sixty, as it is conceived, and much decayed in nature by his incessant pains in his office: *Cura facit canos.* What marvel that he who was so old-a-young-man should not be a young-old man? ^{a} Some Rabbis think that Samuel was but fifty and two when he died, but then he must have been gray headed at thirty-four, which is not likely, since he lived eighteen years after Saul was king, as Josephus holdeth. ^{b}

And, behold, my sons are with you.] *Conditione privata,* as private persons, so that you may question them, and deal by them as they deserve.

And I have walked before you.] In all integrity and good conscience, not only "harmless and blameless, as the son of God, without rebuke," ^{#Php 2:15} but useful and serviceable in my place and station; trading all my talents for the common good of you all.

Samuelis sane nomen (ut de Socrate, Plinius) {c} non hominis, sed integritatis et sapientiae nomen.

{a} παιδαριωγερον.

{b} Lib. vi., *in fine*.

{c} Lib. vii. cap. 31,34.

Ver. 3. Whose ox have I taken?] So Moses purgeth himself, {#Nu 16:15} that he had not taken a hoof of any one: and St Paul to the same purpose in many places; as #Ac 20:33 1Co 9:18, &c.: and Greg. Nazianzen, Orat. 32. *Quid populare hunc per avaritiam circumvenimus? nunquid privatis utilitatibus consulimus? &c.* Whom have we circumvented by covetousness? and wherein have we sought our own ends? &c. So Melancthon; George, prince of Anhalt; the late victorious Gustavus Adolphus, king of Sweden; "I protest before God," said he, in a speech to his German plunderers, "that I have not by all this war enriched myself so far as a pair of boots comes to. Yea, I had rather ride without boots than in the least degree enrich myself by the damage of poor people."

Or whom have I defrauded?] *Quem calumniatus sum?* Vatab.— Compare #Lu 19:8. Whom have I deprived of his wealth by forged cavillation?

Whom have I oppressed?] *Contrivi, pulsavi.* Whom have I beaten, bruised, shattered, or any way violenced?

Or of whose hand have I received any bribe?] *Munus expiatorium. Olim didici, quid sint munera,* saith one: I know well the danger of meddling with bribes or ransoms, as they are here called. For, like the fish torpedo, they will infect and benumb the hand that touches them. {a}

To blind mine eyes therewith.] "A gift blindeth the eyes of the wise," {#De 16:19} transformeth him into a very walking idol, that hath eyes and seeth not, ears that hear not: only he hath hands to hold bribes. {#Isa 33:15}

{a} Plin.

Ver. 4. **Thou hast not defrauded us.**] Happy is Samuel thus to be acquitted by himself in private, by others in public, in both by God. *Quoad vixit, virtutum laude crevit,* saith Cornelius Nepos concerning Cato. *In maximis laboribus usque ad summam senectutem summa cum gloria vivit,* saith Cicero of the same Cato. *Invictus praeterea cupiditatibus animi et rigidae innocentiae,* saith Pliny of him. How much better may all this be said of Samuel, and a great deal more?

Ver. 5. **The Lord is witness against you.**] Samuel being so innocent, was the fitter to reprove: otherwise they would have retorted, Heal thyself, cast out first the beam that is in thine own eye. *Cave ne dicta factis deficientibus crubescant.* {a}

And they answered, He is witness.] Heb., And he answered, Witness. A voice from heaven answered, Witness; so some Hebrews sense it, as *Lyra* testifieth.

{a} Tertul.

Ver. 6. **It is the Lord that advanced Moses and Aaron.**] Heb., That made them; not only made them men, but great men. See the like, **#De 32:6 Isa 43:7 Eph 2:10 Re 1:6.**

And that brought your fathers.] And so made, that is, exalted them too. {#Ac 13:17}

Ver. 7. **Now therefore stand still.**] Bustle not, bristle not, but suffer the words of reproof and admonition. A proud person would have replied, Who can stand still to have his eyes picked out? A headstrong horse casteth his rider, and riseth up against him.

That I may reason with you.] Or, Contend with you in judgment. Sweetly said Epictetus, A faithful and prudent reprover is a Mercury, or messenger sent from God, to reduce a man to better practice.

Ver. 8. **Where Jacob was come into Egypt.**] When that "Syrian ready to perish went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous." {#De 26:5-9}

Ver. 9. **And when they forgot the Lord.**] As their wont was: and hence grew all their other wickednesses. See **#Ro 3:17,18.**

Ver. 10. **And they cried unto the Lord.]** *Lachrymas angustiae exprimit Crux; lachrymas poenitentiae Peccatum.* Misery is the best art of memory; God whippeth his stragglers home by weeping cross.
Ver. 11. **And Bedan.]** That is, Barak, according to the Septuagint. Others, Jair; but most likely Samson, as hath been noted. {See Trapp on "Jud 13:25"}

And Samuel.] He mentioneth himself, not out of vain glory, but to aggravate their ingratitude toward him, by whom they had been so lately and memorably delivered. {#1Sa 7:9,10 8:4,5}

Ver. 12. **Nay; but a king shall reign over us.]** This Nay is much and oft alleged against them; to show their wilfulness, and how they were set upon it, not hearkening to any right reason. A wilful man standeth like a stake in the midst of a stream; lets all pass by him, but he standeth where he was.

Ver. 13. **Behold, the Lord hath set a king over you.]** But "in his wrath." {#Ho 13:11} {See Trapp on "Ho 13:11"}

Ver. 14. **If ye will fear the Lord, and serve him.]** Here is a precedent for preachers, who must one while chide their people, another while counsel them, another while comfort them, and always pray for them. They must turn themselves into all shapes and fashions of spirit and of speech to bring men home to God.

Continue following the Lord your God.] The Septuagint adds, And he will deliver you.

Ver. 15. **There shall the hand of the Lord be against you.]** This is an excellent way of preaching, -to mingle promises and threatenings. Sour and sweet make the best sauce.

Ver. 16. **Now therefore stand and see.]** He had bidden them before Stand and hear, {#1Sa 12:7} now, Stand and see: that both these two learned senses, as Aristotle calleth them, being affected together, they might be instructed, lest else God's soul should be disjointed from them, as #Jer 6:8. "Hear, ye deaf; and look, ye blind, that ye may see." {#Isa 42:18}

Ver. 17. **Is it not wheat harvest today?]** And so, no usual season for rain; {#Pr 26:1} because the parching heat of the sun drieth up the exhalations and vapours. It was a fair day, howsoever, when these things were spoken: and the change was as sudden as that at Sodom. {#Ge 19:22}

I will call unto the Lord.] And could ye not rest satisfied with such a governor as is thus prevalent with God, and can open or shut heaven by his prayers?

And he shall send thunder and rain.] Which though it might hinder their harvest, yet it furthered their soul's health, which was chiefly to be regarded.

Ver. 18. **And the Lord sent thunder and rain that day.]** Out of the midst of water he fetched fire, astonishing the people with the fearful noise of that eruption; that he might refute their folly, and bring them to repentance: since now they saw evidently that God was greatly displeased with them for rejecting his government, and that it was not Samuel's saying only.

Ver. 19. **Pray...that we die not.]** As they now feared they should, so terrible was the tempest: but good Samuel prayed it down again likely, when the people were thoroughly humbled. It is well observed that they say, Pray for thy servants unto the Lord thy God; they say not, the Lord our God: for they might fear they had now forfeited their interest, and that they were discovenanted.

For we have added unto all our sins.] By occasion of this sin, they came to the sight and recognition of many more. Our lives are as full of sins as the firmament is of stars, or the furnace of sparks.

Ver. 20. **Fear not,** / *i.e.*, Despair not, cast not away your confidence: they that go down into this pit cannot hope for God's truth. {#Isa 38:18} It is a kind of taking away the Almighty, to limit his boundless mercy; despair is a high point of atheism.

Yet turn not aside.] As the devil, that old manslayer, would have it, tempting you first to presume, and then to despair: "whom resist steadfast in the faith."

Ver. 21. **And turn ye not aside.]** To idols, or other of the devil's anodynes, as music, merry company, multiplicity of worldly business, or the like. This is but to imitate the wounded deer, which frisketh about, but hath the deadly arrow sticking in his side.

Ver. 22. **For the Lord will not forsake his people.]** Whatever the devil and your own misgiving hearts may suggest to the contrary: as it is ordinary with men to measure God according to their own

models, and to think that he should deal by them, as they have done by him. But he is God and not man, yea, there is no God like him for pardoning of sins of all sorts and sizes. {#Mic 7:17}

For his great name's sake, / *i.e.*, For his honour's sake, which he mainly respecteth in all his actions: there being none higher than himself to whom to have respect.

Because it hath pleased the Lord to make you his people.] He chose you for his love; and he still loveth you for his choice. Go home to him, therefore, again, and he will receive you. As when man and wife drop out, they consider they must live together, and therefore they piece again: so should it be betwixt God and his people.

Ver. 23. **In ceasing to pray for you: but I will teach you.]** I will faithfully perform the office of a prophet in preaching unto you, and praying for you. See **#De 33:18 Ac 6:4**. Whether a minister shall do more good to others by his prayers or preaching, I will not determine, saith one; {a} but he shall certainly by his prayers reap more comfort to himself.

{a} Dr Tho. Taylor's *Saints' Progr.*, p. 172.

Ver. 24. **Only fear the Lord.]** Else my praying for you shall profit you nothing: my preaching also will be lost labour.

And serve him in truth.] Without dissimulation

With all your heart.] Without diminution.

For consider how great things, &c.] Mercy calleth for duty: deliverance commandeth obedience.

Ver. 25. **But if ye shall still do wickedly.]** Thus he mixeth promises and menaces, {#Isa 12:15} and artificially concludeth with that which would stick by them, and ring in their ears.

Chapter 13

Ver. 1. **Saul reigned one year,** / *i.e.*, Well and orderly; he reigned the two first years, till he was rejected of God, and bereft of his

Spirit; for then he turned tyrant, holding the kingdom by violence, {#1Sa 14:47} and ruling with rigour. Now although he reigned many years, yet the two first only are reckoned on. In God's account, a man liveth no longer than he liveth well {a} Seneca saith of men's lives as of ships in a storm, that they have been much tossed, but have sailed little.

{a} *Sic, Qui diu vixit, nec profecit ad bonos mores, non diu vixit, sed diu fuit. -Seneca.*

Ver. 2. **Saul chose him three thousand men of Israel.]** *Praesidiarios milites et stationarios*, for a selected band to be ready on all occasions: and it was but needful; for the Philistines had well nigh ousted him from his kingdom: and therefore after that he had defeated them, he is said to "take the kingdom again," say some.

{#1Sa 14:47}

Ver. 3. **And Jonathan smote the garrison of the Philistines.]** By his father's command no doubt, {#1Sa 13:4} -else he might have been served as T. Manlius dealt by his son; for overcoming the enemy without order, he put him to death, -but {a} God was not consulted with, and therefore the issue of this that Jonathan did was not so happy.

That was in Geba.] Or, Gibeah, his own native country: here this *iuvenis animosus et audax*, this black prince—so he might be called for his dreaded acts in battle; for "from the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back"; {#2Sa 1:22} likeas of our Black Prince it is said, {b} that he assailed no nation which he overcame not, he besieged no city which he took not—made his first enterprise and foiled the enemy. If it be demanded what weapons Jonathan and his regiment made use of, since they had scarcely any of iron, {#1Sa 13:19} Lucretius answereth,

“*Arma antiqua manas, {c} ungues.*”

So Virgil,

“... *hic torre armatus obusto,
Stipitis hic gravidi nodis.*”

And again,

“*Stipitibus duris agitur, sudibusve praeustis.*”—*Aeneid. 7.*

And Saul blew the trumpet.] *Omnes ad arma classico convocat,* he sounds an alarm all the country over: for he knew how he had angered those wasps the Philistines.

{a} Livy.

{b} Speed, 723.

{c} *Pugnis rem agebant, a quibus pugna dicitur.* -Cassidor.

Ver. 4. That Saul had smitten a garrison.] As desirous to rid the country of those Lurdaines.

And that Israel also was had in abomination.] Heb., Did stink; were as loathsome to them as any carrion. It was quarrel enough to the Hebrews, that they would not be miserable, but sought to unslave themselves.

Ver. 5. Thirty thousand chariots.] Armed with scythes and hooks. These were a great number. Sisera had but nine hundred, Pharaoh six hundred.

And people as the sand which is on the sea shore.] Josephus saith they were three hundred thousand footmen. All these were by God's all-disposing providence brought together to be broken in pieces.

{#Isa 8:9 9:12}

Ver. 6. For the people were distressed.] Notwithstanding their having a king to save them. God will make the strongest sinew in the arm of flesh to crack, when once he taketh men to do. See #1Sa 13:3.

Ver. 7. And all the people followed him trembling.] Μικροψυχοι; they were quite dispirited; and now that all seemed to be on fire, they rang their bells backwards as it were. Such as whose hearts are not ballasted with grace, no marvel though they ride uncertainly, and sometimes dash fearfully.

Ver. 8. And he tarried seven days,] i.e., Till part of the seventh day was past; but because patience had not her perfect work, wanting nothing, {#Jas 1:3} the line of hope was not drawn out to the

full length. Saul lost his kingdom by his precipitancy *{rashness}* and prefestination. *{hastiness}* If Samuel stayed to the last hour, it was not but by direction from the Lord whose ordinary course it is to prove us by delays, and to drive us to exigents, that we may show what we are: for that is every man in truth, that he is in a temptation.

Ver. 9. **And Saul said, Bring hither a burnt offering.**] The heathens also were wont to sacrifice before they went to war: whence also they called a sacrifice *hostia*, from the enemies they went against. It was Saul's error here, that he thought God would be pleased with the external act of sacrifice, though it were not offered up in faith and obedience. Luther *{a}* calleth such hypocrites Cainists. But what saith a reverend man *{b}* here? If Saul were among the prophets before, will he now be among the priests? Can there be any devotion in disobedience? O vain man! what can it avail to sacrifice to God, against God?

And he offered the burnt offering.] If he did it with his own hands, invading the priest's office, as Uzziah did, his offence was far the greater.

{a} Luth., in *Decal.*

{b} Dr Hall.

Ver. 10. **And it came to pass, that as soon, &c.**] *Vide quid faciat praecipitatio et impatientsia.* Saul should have held out an hour or two longer, and he had saved his kingdom. The men of Issachar were famous for this, that they had "understanding of the times, to know what Israel ought to do," and when to do it; *{#1Ch 12:32}* therefore they were dear to David: but Saul advised not with them. God had a holy hand in it. See **#1Sa 13:8**.

And Saul went out to meet him.] So to salve up the matter, if it might have been; for his conscience accused him.

Ver. 11. **What hast thou done?**] Samuel saw well what was done; for the peace offering was not yet offered: but to convince him of his great folly, and as a preface to his following doom, he thus questioneth him. See **#Ge 3:13**.

And Saul said.] He should have said as David when he had done amiss, "I have sinned greatly in that I have done; yea, I have done

very foolishly." {#2Sa 24:10} Pray to the Lord for me, that none of those things that I have deserved come upon me. {#Ac 8:24} But he palliates {covers} and pleads for his sin, laying all the blame upon others: this is still the guise of hypocrites. Sin and shifting came into the world together. {#Ge 3:12-14}

Ver. 12. **And I have not made supplication unto the Lord.**] Saul dared not enter the battle without this armour: but the sacrifice of the wicked is abomination to the Lord, {#Pr 15:8} how much more when it is brought with an evil heart! {#Pr 21:27} But the devil had taught the Athenians also when they began the battle to cry out *Io Paeon*, which is the same in force as Jehovahpeneh, that is, Lord look upon us. And it is storied of Pausanias, king of Sparta, that when he fought against the Persians at Platea, he would not suffer a blow to be given till he had sacrificed, and had an auspicious answer. {a}

I forced myself therefore.] Or, I restrained or contained myself: *sc.*, till I could no longer forbear. Here was a plausible pretence: hypocrisy needeth not to be taught to tell her own tale: but God is not mocked. *Deus est sapiens nummularius*, saith a father. {b}

{a} Macrob.

{b} *Nummum fictum non recipiet.* -Bern.

Ver. 13. **Thou hast done foolishly.**] This was to reprove *libere et rotunde*, as one saith, freely and roundly, plainly and faithfully. But wherein had Saul offended? Surely in diffidence and disobedience: there was in him an "evil heart of unbelief, departing from the living God," {#Heb 3:12} to whom he should have adhered "with full purpose of heart," {#Ac 11:23} and waited for his help according to his promise; "He that believeth maketh not haste." Some think that Saul had transgressed against some special commandment of God. To disobey God in the smallest matter is sin enough: there can be no sin little, because there is no little God to sin against.

For now would the Lord have established, &c.] *Loquitur humano more, et ut videri poterat stabiliri regnum*, saith Pellican: he speaketh after the manner of men, and as his kingdom might have seemed to us likely to have been established, See a like speech, #1Sa 2:30 Re 2:15

Ver. 14. **The Lord hath sought him a man after his own heart,**] *sc.*, *Iuxta suum gustura et votum;* one that would do all his wills, {#Ac 13:22} and was therefore his *Corculum*, the man of his desires and delight.

And the herd hath commanded him to be captain, &c.] He sought not this honour, but it was laid upon him, as Gregory observeth. The Venetians have magistrates they call Pregadi: because at first men were prayed to take the office, and to govern the state. As for David, though he was not without his failings, -and those foul ones too, some of them, -yet for the main, his heart was upright, {#Ps 57:7} not rotten, as Saul's was.

Ver. 15. **Unto Gibeah of Benjamin.]** Whither also went Saul and his forces: either with Samuel, or soon after him. For though Samuel had sharply reprov'd and threaten'd Saul, yet he would not leave him in that distress. Some think that Samuel therefore went before to Gibeah, where the company of the prophets was, that he might there, together with them, pray to God for Saul's better success.

Ver. 16. **Abode in Gibeah of Benjamin.]** His own country, where he was likely to have the best assistance of his allies, but especially of Samuel's good company and prayers.

Ver. 17. **And the spoilers came out of the camp.]** This is one of the woes of war, that hell of this world, -as one calleth it, wherein there is no measure or satiety of blood and spoil; witness our late stripping and bleeding times.

Ver. 18. **And another company turned, &c.]** They might rove and plunder at pleasure, there being none but a naked people to withstand them; whose children, doubtless, were dashed in pieces, their houses spoiled, and their wives ravished, as it is in #Isa 13:16, and as it befell the old Waldenses at Merindell and Chabriens, and their posterity in Piedmont the last year, by those bloody Irish and Savoyards. {a}

{a} *Act. and Mon.*, fol. 869.

Ver. 19. **Now there was no smith found.]** For the Philistines had either slain them, or carried them away, By a like wicked policy, Julian the Apostate forbade Christians the use of the liberal arts: and Antichrist, the Word of God.

Lest the Hebrews make them swords or spears.] See the like care of disarming, and disabling an enemy to rebel, in **#Jud 5:8**. So Cyrus disarmed the Lydians, after that he had subdued them: *{a}* and William the Conqueror the commons of England; he prevented also their night meetings with a heavy penalty, that every man at the day closing should cover his fire, and depart to his rest, &c. *{b}*

{a} Justin., lib. i.

{b} Daniel's *Hist.*, p. 46.

Ver. 20. **But all the Israelites went down.]** Which many of them could not do, without much trouble and expense of time. See into what straits sinful people plunge themselves!

Ver. 21. **Yet they had a file.]** This was all the help they allowed them, "The tender mercies of the wicked are cruelties."

Ver. 22. **There was neither sword nor spear found.]** And yet the Israelites had the day, and returned laden both with arms and victory. No armour is of proof against the Almighty. Excellently Gregory, *Armati ab inermibus victi sunt ut totum quod vincitur Omnipotentis Dei laudibus tribuatur.*

But with Saul and with Jonathan his son.] The Hebrews say that the angels brought them these arms; but that is not likely.

Ver. 23. **To the passage of Michmash.]** A place of advantage, kept till now by Saul's soldiers.

Chapter 14

Ver. 1. **Jonathan the son of Saul said.]** By an extraordinary instinct of the Spirit, and by the force of his faith, founded upon God's promise, *{#De 28:7 32:10}* the ground of all true valour and magnanimity.

Said unto the young man that bare his armour.] His squire; such as was Joannes de Temporibus to Charles the Great, in the year of grace 1139.

But he told not his father.] Lest Saul should have counted him as temerarious as himself was timorous; and have said unto him as afterwards Archidamus did to his son, rashly conflicting with the Athenians whom he was not able to deal with, *Aut viribus adde, ant animis adime;* Either add to thy strength, or abate of thy courage.

Ver. 2. **And Saul tarried.**] In his fastness; observing the enemies' motions, but unable to encounter them.

Under a pomegranate tree.] Or, Under Rimmon, a place so called from the store of pomegranates there growing: as Granata, a chief city in Spain, is to this day, *a malogranatorum copia vel figura*.

Ver. 3. **And Ahiah.**] Called also Ahimelech, {#1Sa 22:11,12} and basely butchered by the command of Saul, who here had sent for him, and served himself upon him.

And the people knew not that Jonathan was gone.] Or, For what purpose. The engine that doth all in great works, is oft inward, hidden, unobserved.

Ver. 4. **There was a sharp rock.**] Heb., The tooth of a rock: {a} these were two promontories which hung over and ran out, after the manner of dogs' teeth, or boars' tusks, and so rendered the passage to the enemy's camp hard, and as might be thought impossible. But what may not be done by daring? Alexander the Great got a strong fort, set on a high steep rock from his enemies, -who asked him in derision, Whether he could fly?—by the help of three hundred gallant soldier, and then used these words, *En, ostendi me posse volare*, {b} Lo, I have showed you that I can fly: but Jonathan, with one only, made a harder and higher attempt, and achieved a far greater victory by the force of his faith, whereunto nothing is impossible. See #**Heb 11:33,34**.

{a} Vat.

{b} Curtius.

Ver. 5. **The fore front.**] Heb., The tooth. See #**1Sa 14:4**.

Northward over against Michmash.] So that these rocks were placed on either end of the inlet or passage; and he that would pass must climb over both. *Sic petitur caelum*.

Ver. 6. **Unto the garrison of these uncircumcised.**] Strangers to the covenant, and therefore we shall the sooner prevail against them. By the consideration of the sacraments we should strengthen our faith against all adverse power; this being one special use of them.

It may be that the Lord will work for us.] A promise God had made, that Saul should save them out of the hand of the Philistines; {#1Sa 9:16} but whether at this time, and by this means, he submitteth to God's holy will, saying, "It may be that the Lord," &c., which is not spoken by way of doubting, saith Pellican, but of praying and exciting himself and his armour bearer to trust in God all-sufficient.

{a}

for there is no restraint to the Lord.] He is *magnus in magnis, nec parvus in minimis*, { b} and hath promised to help his people "with a little help," {#Da 11:34} that through weaker means they may see his greater strength.

{a} *Magis orantis quam trepidantis affectu.*

{b} August.

Ver. 7. Turn thee; behold, I am with thee.] Here we have an example of a faithful servant, who would thus stick to his master, and adventure with him. Doubtless he would have done as much for his master, if there had been occasion, as the Earl of Huntly's servant did at Musselburgh field in Scotland, who, when the Earl, assaulted by the English, had lost his helmet, took off his own headpiece, and put it on the Earl's head. The Earl was therewith taken prisoner, but the other, for want thereof, was presently struck down. {a}

{a} *Life of Edward VI*

Ver. 8. Behold, we will pass over.] Though on all fours, and with much ado. Difficulty doth but whet on heroic spirits. Alexander never held anything to be unfeasible.

Ver. 9. If they say thus unto us.] This sign was *Nec superstitiosum nec Dei tentativum, sed religiosum aequae ac animosum*: it was given him in answer to his earnest prayer, saith Josephus, as was also that of Abraham's servant. {#Ge 24:13,14} So was not that of the Pazonas in Herodotus, who warring upon the Perinthians, had this answer from the oracle, If the Perinthians call you by your name, and challenge you, then set upon them: as if otherwise, not: They did accordingly, and had the better. {a} Satan is God's ape, as they say.

{a} *Herod., lib. v. initio.*

Ver. 10. **But if they say thus, Come up unto us.**] Come up if ye can; for they were confident upon the defence of the place: wherefore Jonathan doubted not but God would confute them, saith Josephus. See the like, #Isa 22:16,18.

Ver. 11. **Behold, the Hebrews come forth out of the holes,**] *i.e.*, Out of their lurking places, {#1Sa 14:22} or trenches.

Ver. 12. **Come up to us, and we will show you a thing.**] The thing that ye seem to seek, by climbing up these steep rocks, and to be ambitious of—viz., your bane, your passport.

Ver. 13. **And Jonathan climbed up upon his hands and upon his feet.**] See #1Sa 14:4. Faith in God's power and promises will eat its way over all Alps of opposition. *Magna facinora, magnis periculis emuntur;* saith the historian. {a} Great acts are bought with great hazards.

And they fell before Jonathan.] Who cut his way through a wood of men: as did afterwards the thrice noble Scanderbeg.

And his armour bearer slew after him.] With the weapons of the slain Philistines he slew more of them.

{a} Dionys. Halicar.

Ver. 14. **Was about twenty men.**] Twenty men, plus minus. So #Joh 4:6, "It was about the sixth hour." In things whereof there is no necessity of speaking on a certainty, we must deliver ourselves accordingly.

Within as it were an half acre.] *Brevissimo spatio:* {a} in a small compass of ground these two slew twenty; so well they bequit them.

{a} Vat.

Ver. 15. **And there was trembling in the host.**] The Lord smote them with a panic terror; and hence they fell so fast before Jonathan and his armour bearer: hence also they fell so foul one upon another, and fled so fast before the host of Israel. The like befell the Germans in their war against the Hussites of Bohemia: and the Spaniards at Zutphen in the low countries, A.D. 1586, when and where the Earl of Leicester, General of the English forces, took the fort by the valour of Edward Stanley; who catching hold on a Spaniard's pike,

wherewith he charged him, held it so fast, that by the same he was drawn up into the sconce: wherewith the Spaniards being terrified, as the Philistines were here at the sight of Jonathan, fearfully withdrew themselves, &c. {a}

And the earth quaked.] This added much to their amazement.

So it was a very great trembling.] Heb., A trembling of God: that is, of God's own sending. Himself was a terror to them; an evil that Jeremiah so much deprecated, {#Jer 17:17} as the greatest of all other.

{a} Camden's *Elisab.*, fol. 205.

Ver. 16. **And they went on beating down one another.]** As any one was in their way, they knocked him down: being smitten with such a *scotama* or *acridis*, a giddiness of brain, or blindness of judgment, that they knew not their friends from their foes in that distemper and hurrycomb. Josephus saith, that when Jonathan first showed himself, a cloud suddenly arose, which so darkened the air, that they knew neither him, nor one another. But God, where he pleaseth, can easily trouble the fantasy, and make men to mistake; as we see daily in melancholy persons, who looking through a black cloud, as it were, see all things black, dark, cross and harmful.

Ver. 17. **See who is gone from us,]** viz., To make this trouble in the army of the Philistines.

Ver. 18. **And Saul said unto Ahiah.]** See #1Sa 14:3. Hypocrites in a strait repair to God, not so much to serve him, as to serve themselves upon him: for at another time they think themselves men good enough; and act as if they were petty gods within themselves.

Ver. 19. **Withdraw thine hand.]** Words of profane impiety: *q.d.*, it is now no time to consult with God, for we know well enough what we have to do, and will take our opportunity.

Ver. 20. **Every man's sword was against his fellow.]** See on #1Sa 14:16. So #Jud 7:22 2Ch 20:23.

And there was a very great discomfiture.] Notwithstanding Saul's sin, Samuel's departure, and the people's diffidence, God wrought for his own name's sake: and lest the enemy should vaunt and say, "Our hand is high, and the Lord hath not done all this." {#De 32:27}

Josephus saith that there were threescore thousand Philistines slain at this bout. {a}

{a} Joseph., lib. vi. cap. 7.

Ver. 21. **Moreover the Hebrews that were with the Philistines.**] Either as their slaves or fugitives; these now took part with their countrymen. It is bard trusting of such in battle whose hearts are with the enemy.

Ver. 22. **Even they also followed hard after them.**] The Greeks have a proverb, When a tree is falling, every passenger will be pulling at it. {a} *Leoni mortuo vel mus insultat.*

{a} Δρυος πεσουσης πας ανηπ ξυλευεται.

Ver. 23. **So the Lord saved Israel.**] Immediately, and for no merit of theirs. See #1Sa 14:20.

Ver. 24. **And the men of Israel were distressed that day.**] Saved they were that day, and yet distressed: *usque adeo nihil est ex omni porte beatum.* Men must ever have somewhat to complain of, for an allay of their enjoyments. *Miscentur tristia laetis.*

For Saul had adjured the people.] Some Popish commentators do highly commend Saul for this fast enjoined the people. But Josephus and others better say, that Saul used this victory too insolently and immodestly, to fill himself with the slaughter of his enemies, without any regard had to the weak and faint bodies of his subjects that pursued them: whereas a good magistrate more regardeth the life of one good citizen, than the death of many enemies. Comestor, to salve the matter, saith that in war they used not to eat till the time of the evening sacrifice: but in Homer, Nestor and his soldiers went forth to battle, *δορπον ελοντες*, taking their breakfast first.

Ver. 25. **And there was honey upon the ground.**] Wild honey (such as John Baptist fed on) dropping from the trees, where wild bees left it, and frequently fought with wild bears that there sought and sucked it.

Ver. 26. **Behold, the honey dropped.**] Hence Canaan is so oft called "a land flowing with milk and honey."

But no man put his hand to his mouth.] It argued there was much power in that oath, when no man dared to touch one drop of this

honey: so, to resist a strong temptation, argueth strong grace. Pliny mentioneth a certain country where the honey is poisonous, because sucked out of poisonous herbs. Such is the pleasure of sin; sweet, but deadly.

Ver. 27. **But Jonathan heard not.**] He was absent, and therefore innocent. "Where is no law, is no transgression."

Wherefore he put forth the end of the rod, &c.] He followed the chase, till he found the honey. A dog followeth his master till he meeteth with carrion; and goeth along with the company till it comes to a parting: so do hypocrites follow Christ till it come to a critical point, or till drawn away by ungodliness and worldly lusts. Lucian maketh mention of a fellow that would show King Ptolomy a strange sight. He had taught apes to act comedies, and show other tricks. Another being willing to put a trick upon this sport maker, cast nuts before those apes as they were acting. The apes left all, and picked up the nuts. So do hypocrites show themselves in a temptation; making good the proverb, an ape remaineth an ape, though clothed in purple.

And his eyes were enlightened.] Which through fasting and faintness were grown dim, the optic spirits failing.

Ver. 28. **Then answered one of the people.**] To Jonathan, who haply had exhorted them to refresh themselves, as he had done, or to follow hard after the enemies.

And the people were faint.] Weak and weary with hunger and hard labour. *Animantis cuiusque vita in fuga est.* Were it not for the repair of nutrition, life would soon be extinct.

Ver. 29. **My father hath troubled the land.**] *Iuveniliter hoc dixit Ionathas,* saith one. ^{a} If Saul had done unadvisedly, yet Jonathan should not have reprehended his father's act so publicly, for fear of a rebellion.

See, I pray you, how mine eyes have been enlightened.] So Hunniades was much refreshed, when, after a fight with the Turks, he supped with a shepherd, who brought him faint and almost famished to his poor cottage, and set before him bread and water, with a few onions. ^{b}

{a} A. Lapidé.

{b} *Turk. Hist.*, p. 310.

Ver. 30. How much more, if haply the people had eaten.] Here are his reasons wherefore he disliked his father's act in restraining the people from eating till evening; which yet is much commended, but not so well, by Tertullian, Ambrose, Jerome, and Cajetan.

Ver. 31. From Michmash to Aijalon.] A city in the tribe of Dan, {#*Jos 19:42*} twelve miles distant from Michmash, say some.

Ver. 32. And the people flew upon the spoil.] Hard hunger, which driveth the wolf out of the wood and breaketh through stone walls, as we say, made them impatient, {a} when once the evening was come, that they might do it with safety of their lives.

And the people did eat them with the blood.] And so with the hazard of their souls, because they did it against an express law of God. {#*Le 17:14 De 12:16 15:23*} Pain of death prevailed more with them than fear of hell.

{a} *Praefestatione et fame expectare nequibant. -Cajetan.*

Ver. 33. Ye have transgressed.] But whose fault was it that they thus transgressed? Was not his rash edict or ordinance the occasion of the people's trasgressing God's ordinance? This was never thought on by him.

Roll a great stone unto me this day.] That I may see the blood clean drained out of the flesh before it be eaten. But he that maketh so much ado about eating with the blood, makes nothing of spilling the blood of innocent Jonathan, and of swearing bloody oaths at the same time.

Ver. 34. And sin not against the Lord.] When himself cared not to sin in going about to pursue the Philistines without asking counsel of God, if the high priest had not interposed. {#*1Sa 14:36*}

And all the people brought every man his ox.] Or, What other cattle soever they had. But this was a good while a-doing, if they were to bring all to that one great stone; which would be very troublesome to such as were so hasty and hungry.

Ver. 35. **And Saul built an altar unto the Lord.**] That they that would might thereon offer peaceofferings, as Vatablus here noteth.

The same was the first altar that he built, / *sc.*, In obedience, saith Jerome: other altars he had built before, but in hypocrisy. Some think that he is here taxed with profaneness and impiety, in that he could never till now find in his heart to testify his thankfulness for any former victory, by building an altar unto the Lord.

Ver. 36. **Let us not leave a man of them.**] Here he expreseth, say some, his excessive desire of revenge, his arrogancy, and his cruelty. He had an express command not to leave a man of the Amalekites, and yet he could spare many of them. {#1Sa 15:7,8}

Ver. 37. **And Saul asked counsel of God.**] Since the high priest would needs have it so. See #1Sa 14:34.

But he answered him not that day.] A sure sign of his displeasure, as #1Sa 28:6. God either answereth not wicked men at all, {#Eze 20:2,3} or else he answereth them according to the idols of their hearts, with bitter answers: {#Eze 14:20} sending them to the gods whom they had chosen, as #Jud 10:13,14.

Ver. 38. **Draw ye near hither, all the chief of the people.**] Heb., The corners: for what the cornerstones are to the building, that the princes are to the people. See #Jud 20:2. The Switzers at this day call their chief towns Cantons, that is, corners; and the Greeks of old called their town governors Pagites; the Hebrews, Corners.

And know and see wherein this sin hath been this day.] He knew it was for some sin that God was so silent, -"we know that God heareth not sinners," said that blind man in #Joh 9:31, -and he doubted not but that it was the breach of that oath imposed by himself, but rashly and without reason; which yet he never regretteth.

Ver. 39. **For, as the Lord liveth.**] Saul seemeth to have been a very great swearer, rapping out oath upon oath, which belike he thought he might do by authority. Chrysostom {a} rightly condemneth this oath of his, how specious soever, *Ut temerarium et parricidale, ideoque a Diabolo suggestum,* as rash and bloody, suggested by the very devil, for a public mischief.

He shall surely die.] This law was like those of Draco, that punished every peccadillo almost with death; and was therefore said to be written not with black, but with blood.

{a} Hom. xiv., *Ad Pop. Antioch.*

Ver. 40. Do what seemeth good unto thee.] So they had said once before. {#1Sa 14:36} Silken words must be given to princes as she in the story said. {a} But when Saul spake of putting Jonathan to death, there was first *altum silentium* {#1Sa 14:39} and then an absolute opposition, {#1Sa 14:45} and a forcible rescue.

{a} Plut.

Ver. 41. Give a perfect lot.] Or, Show the innocent, as Tremelius rendereth it. Saul was so scrupulous, that he would not so much as name a guilty man, or sinner, but in casting of lots, instead of saying, Show the innocent or guilty, he said, Show the upright or innocent person. Wherein, saith Piscator, God overruled his tongue, *Et ita per sortem Ionathan innocens declaratas est a Deo.*

Ver. 42. And Jonathan was taken.] Not in answer to Saul's prayers, which God valued not. But, (1.) To show that he is the disposer of lots; (2.) To humble Jonathan, who was in danger of being puffed up too much with the joy of his victory; (3.) To discover Saul's hypocrisy. {a}

{a} Peter Martyr.

Ver. 43. And, lo, I must die.] This he speaketh, saith Josephus, out of his constancy and contempt of death. Others in this speech note his candour, ingenuousness, and honest simplicity; neither accusing his father, nor excusing himself, nor appealing to the army, whose darling he was.

Ver. 44. And Saul answered, God do so and more also.] It appeareth that Saul was a great swearer. *Et rationem maiorem habebat iuramenti quam iuris, &c.* {a}

Thou shalt surely die, Jonathan.] This was sharp law; as was afterwards that of Manlius the Roman, who condemned his own son to death for slaying an enemy without his command: whereupon sharp and severe commands were usually called Manliana, saith Gellius. {b} But what an abhorred cruelty was that of Philip, king of

Spain, who delivered up his eldest son Charles to be murdered by the cruel Inquisition, because he seemed to favour the reformed religion!

{a} Jun.

{b} Lib. ix., cap. 13. Jerome. Catin.

Ver. 45. **Shall Jonathan die?**] By whose means we are yet alive: this were such an ill requital, as heaven and earth would be ashamed of.

As the Lord liveth, there shall not one hair of his head.] Here was oath against oath, and so sinning on both sides, as Chrysostom, a great inveigher against rash swearing, well observeth: like as boys pulling at a rope, some against others, do on both parts fall to the ground, if the rope breaketh.

For he hath wrought with God this day.] The Chaldee hath it, For it is manifest before the Lord, that he hath done it in ignorance this day. And this indeed was the best reason that could be given wherefore Jonathan hath not deserved to die. {a} A good soldier, and one that hath been very successful, may yet afterwards commit something that is worthy of death; as did Joab, and Marshal Biron lately in France.

So the people rescued Jonathan.] Which they should have done, not by force, but by humble supplication, as Chrysostom well observeth; since hereby might have followed civil dissensions and rebellion against the king.

{a} Peter Martyr.

Ver. 46. **Then Saul went up.**] Seeing that God was displeased, and the people discontented, and the time now past.

Ver. 47. **So Saul took the kingdom.**] Out of which he had been well nigh ousted by the Philistines; he took it, that is, he undertook the managing administration of it. Or, he took it, though God had said he should lose it, as it were in opposition to God; and therefore gathered a host and beat his enemies round about. Like as wicked Ahab, to cross the oracle concerning the rooting out of his posterity,

so followed the work of generation, that he left seventy sons behind him. {#2Ki 10:1}

And against the kings of Zobah.] The inhabitants of which country—lying between Batanea and Euphrates—are corruptly called by Pliny, {a} *Nubei*.

He vexed them.] Heb., He worsted them; and very much infested them; but the honour of vanquishing them was reserved for David.

{a} Lib. vi. cap. 28.

Ver. 48. **And he gathered a host,**] See on #1Sa 14:47.

And delivered Israel out of the hands.] God may make use of wicked men as instruments to defend his people: "the earth helped the woman"; {#Re 12:16} yet the vials of God's wrath were poured out "upon the earth." {#Re 16:1}

Ver. 49. **Now the sons of Saul were Jonathan, &c.]** Ishbosheth is not once named, because he was an ουτιδανος, not fit for war, and so of no account amongst them: yet he came to be a king, and the youngest daughter Michal a queen. Let no man despise the day of small things.

Ver. 50. **And the name of Saul's wife.]** We read but of this one wife that Saul had: and this some: {a} do number among his virtues, that he multiplied not wives, according to #De 17:17. Howbeit, he had a concubine, Rizpah, and children by her, which for their father's fault were hanged in David's days.

{a} Pellican.

Ver. 51. **And Kish was the father of Saul.]** Hence Saul is called Cush the Benjamite, {#Ps 7:1, title} as the Chaldee there paraphraseth it.

And Ner the father of Abner.] In #1Ch 8:33, Ner is said to be the father of Kish, that is, his foster-father, saith Comestor.

Ver. 52. **And when Saul saw any strong man.]** *Robustum et pugnacem*. This was not amiss, had he not placed too much confidence in them, as indeed he did.

Chapter 15

Ver. 1. **The Lord sent me to anoint thee to be king.**] And kings are doubly bound to obey the Lord, -as Queen Elizabeth wrote to Henry IV of France, -first as men; next as men so entrusted and advanced.

Now therefore hearken thou.] Now at least, and at length, after thy so foul miscarriages, and God's heavy menaces thereupon. {#*ISa* 13:8,9} *Ut prioris inobedientiae nexus enodes*, as Gregory hath it, that thou mayest redeem thine own sorrows, breaking off thy sins by righteousness, if it may be a lengthening of thy tranquillity, or a healing of thine error. {#*Da* 4:27}

Ver. 2. **Thus saith the Lord of hosts.**] Who judgeth righteously, {#*Jer* 11:20} and is able to save and to destroy.

I remember that which Amalek did to Israel.] Though it be four hundred years since, and I may seem to have forgotten it. It is ill angering the Ancient of Days; his forbearance is no quittance. Heb., I have reviewed.

How he laid wait for him in the way.] Smiting all the feeble and wearied: and so answering his name Amalek, which signifieth a licking people. {a}

{a} *Populus Lingens.*

Ver. 3. **Now go and smite Amalek.**] This God had twice threatened; {#*Ex* 17:14 *De* 25:17} *Ut ostenderet quam ex animo et omnino id vellet fieri.* {a} The greater was Saul's offence, in executing it so slackly.

And utterly destroy all that they have.] Oh the severity of God! Oh the venomous nature of sin! How evil and bitter a thing is it! {#*Jer* 2} *Aliorum perditio, tua sit cautio.* Amalek, for molesting God's Israel, is thus utterly destroyed. The Kenites, for showing them kindness, are graciously preserved.

{a} A. Lapide.

Ver. 4. **And numbered them in Telaim.**] Called also Telem, a town of Judah. {#*Jos* 15:24} Not in Gilgala, as Josephus hath it, after the Septuagint.

Two hundred thousand footmen.] Not forty thousand only of Israel, and thirty thousand of Judah; as Josephus, but not truly.

Ver. 5. **And laid wait in the valley.]** Or, Skirmished by the burn or brook: declining the mountains, lest it should have proved prejudicial to the Kenites who dwelt there.

Ver. 6. **And Saul said unto the Kenites.]** Who were the posterity of Jethro, {#Jud 1:16} who, though he went not with Israel, yet some of his children did, and were helpful. They dwelt at this time in the borders of Amalek, but in tents, as did their issue, the Rechabites, -they are therefore warned to move their habitations, lest they should perish with ill neighbours, {#Zec 9:2} Hamath lying nigh to Damascus, partook of its punishment. See #2Co 6:17 Re 18:4).

Go, depart, get you dawn,] *Congeries asyndetos celeritatis index:* pack away with all speed. And when the Kenites pack up their fardles {*little bundles*}, it is time to expect judgment, *Migremus hinc* is a sad foretoken.

So the Kenites departed.] This they could soon do, as being *Scenites*, dwellers in tents.

Ver. 7. **And Saul smote the Amalekites.]** So many as he could well come at; for many made escape, and they were still a nation in David's days, retaining their old hatred and hostility against God's Israel, derived to them from Esau their progenitor, and first founder. {#1Ch 1:36} See #1Sa 27:8 30:1.

Ver. 8. **And he took Agag the king of the Amalekites alive.]** *Captans laudem clementiae*, that he might be cried up for a clement conqueror: or that he might put him to his ransom, or rather out of a foolish and preposterous pity to his fellowking; as Ahab afterwards dealt by Benhadad. {a}

And utterly destroyed all the people.] All that he met with, as those that were devoted to destruction. The Jews at this day think they may kill any idolaters; and they have a saying, *Optimus qui inter gentes, dignus est cui caput conteratur tanquam serpenti*. The very best man among the Gentiles is as worthy as the old serpent to be knocked on the head.

{a} *Ob fortanae regiae similitudinem. — Joseph.;*

Ver. 9. **And the best of the sheep.**] If Saul spare Agag, the people will take liberty to spare the best of the spoil, — *Regis ad exemplum, &c.*, the sins of the great command imitation, and do as seldom go without attendants as their persons, -which they ought not to have done, because together with those spoils, the memory also of the nation remained, which God had decreed utterly to blot out. They should have done as they did once at Jericho. {#Jos 6:17} But the dust of covetousness had put out their eyes; neither was it godliness, -as they pretended, -but gain, that made them so to fly upon the spoil. {#1Sa 15:19}

Ver. 10. **Then came the word of the Lord.**] That which one saith of our Henry VIII may well be applied to Saul, *Habuit ille quidem egregias dotes; sed suos simul patiebatur manes:* there were in him great virtues, and no less vices, jumbled together, as it were. And as the chronicler writeth of our Edward II. Never was prince received with greater love and opinion of all than he; or ever any that sooner lost it. So here.

Ver. 11. **It repenteth me that I have set up Saul.**] This is *humaniths dictum*, spoken after the manner of men: as man when he altereth anything that he did before, seemeth to repent. It hath been elsewhere noted, that God's repentance is not a change of his will, but of his work. Repentance with man, is the changing of his will; repentance with God, is the willing of a change.

And it grieved Samuel] Heb., And Samuel kindled; viz., with anger and grief together; anger against Saul, and grief for him, See a like mixture of holy passions in our Saviour against the hard-hearted Jews, #Mr 3:5.

And he cried unto the Lord all night.] That God would not cast away Saul, but give him repentance unto life. Here was no envy at his new successor, but fervent charity.

Ver. 12. **Saul came to Carmel.**] A town of Judah that was in his way as he returned from Amalek. {#Jos 15:55}

And, behold, he set him up a place.] Heb., A hand: that is, say some, a trophy or monument of triumph like a hand; as who should say, By mine own hand have I achieved this victory. So Sesostrius, king of Egypt, not long before Saul's days, when he had conquered

any country, was wont to set up pillars there; and thereon to engrave these words, Τηνδε την χωρην ωμοισιν τοις εμοισιν οκτησαμην; With mine own hands did I get this land. This is taken for a vain glorious vaunt of Saul's, and an aggravation of his sin. He goeth on to boast in the next.

Ver. 13. **Blessed be thou of the Lord: I have performed, &c.]** Which if he had done indeed, he would never thus have boasted, but by glossing speeches he thinks to stop Samuel's mouth, from whom he might well fear a reproof. He gives good words, when his deeds were evil: he protests his obedience against his conscience, and faceth out his protestation against a reproof. In a word, there needeth no other character of hypocrisy than Saul in the handling of this one business with Agag and Samuel, as a very grave and learned divine {a} hath well observed.

{a} Dr Hall, *Contempla.*

Ver. 14. **What meaneth then this bleating, &c.]** *Quid verba quaero, facta cum videam? cave ne dicta factis erubescant. Tenue mendacium pellucet:* falsehood may be transparently seen through, many times: "but the unjust knoweth no shame." {#Zep 3:5}

Ver. 15. **They have brought...the people spared, &c.]** He had no hand in it, if you will believe him; he lays all the blame upon the people, -contrary to #1Sa 15:9, -they would have it so, and how could he hinder them? A poor shift of weak princes, an ordinary trick of arrant hypocrites, to save themselves by charging others. As harlots when their beauty is decayed, desire to hide it from themselves by false glosses, and from others by paintings: so do hypocrites their sins, -from themselves by false glosses, and from others by shuffling and excuses.

To sacrifice unto the Lord.] Thus piety is frequently pretended to worldly respects, {#Php 3:18,19} and to wicked respects. {#Mt 23:14 1Ki 21:9 2Sa 15:8 Mt 2:8} But this is putrid hypocrisy; it is double iniquity.

The rest we have utterly destroyed.] With shame enough might he speak it: but it was past that time of day with him.

Ver. 16. **Stay, and I will tell thee.]** Ministers must rebuke with all authority: neither may any despise them for so doing. {#Tit 2:15} It is a

treacherous flattery to soothe men up in their sins, and to sew pillows under their elbows.

Ver. 17. **When thou wast little in thine own sight.**] There is an ingratitude in every sin, and that is to be considered. Good turns aggravate unkindnesses: and our offences are increased by our obligations.

Ver. 18. **Go and utterly destroy the sinners the Amalekites.**] Those sinners with an accent, those wicked with a witness; *qui noluerant solita peccare*, - as Seneca said of some in his time, - who strove to out sin others.

Ver. 19. **Wherefore then didst thou...fly upon the spoil?**] As a hungry hawk upon his prey. See on #1Sa 15:9.

Ver. 20. **Yea, I have obeyed the voice of the Lord.**] He thinketh to overcome the prophet, and to make his penny good silver. He putteth God to his proofs, as those did in #Jer 2:25. *Et pudet non esse impudentem*, as Augustine speaks.

Ver. 21. **But the people took, &c.**] See #1Sa 15:15.

Ver. 22. **Behold, to obey is better than sacrifice.**] The reason whereof is given by one, *Quia per victimas aliena caro, per obedientiam voluntas propria mactatur*: because in sacrifice the flesh of another creature, but by obedience, our own wills are offered up to God. Luther was wont to say, *Mallem obedire quam miracula facere*, I had rather be obedient, than able to work miracles:

Ver. 23. **For rebellion is as the sin of witchcraft.**] Because it dethroneth God, as it were, and setteth up self in his place. For as the covetous man's god is his gold, the glutton's his belly, the ambitionist's honour; so the obstinate sinner's god is his own reason and will, which alone he serveth, seeketh, and setteth up for his chiefest good. It is his pleasure, his profit, and his preferment, that is every wicked man's trinity: and his carnal self that is these in unity. What wonder then that God so hateth such? {#De 29:19-21} He cannot satisfy himself in saying what he will do to them: but is absolute in threatening, to show that he will be resolute in punishing. See the like, #Isa 22:12-14 Eze 24:13,14.

Ver. 24. **I have sinned.**] *Tandem aliquando frigide ait Peccavi*. When he could deny it no longer, at length he maketh a forced and feigned confession; drawn thereto, more by the danger and damage of his sin, than by the offence; mincing and making the best of an ill

matter. Rupertus, making a comparison between the repentance of Saul and of David, observeth that they both cried *Peccavi, sed magno discrimine*, but with a great deal of difference. It was wrung from Saul, but it freely came from David. {#2Sa 12:13} Saul sought his own glory; David, God's. Saul saith, "I have sinned; yet honour me before the people": David saith, "Against thee, thee only, have I sinned; have mercy on me," &c.

Because I feared the people.] This was to excuse one sin with another. He should have trusted in God, done his duty, and not feared what man could do unto him.

Ver. 25. **Now therefore, I pray thee, pardon my sin,**] *i.e.*, Pray God to pardon it: though some here also tax him for this, that he relied more upon another's virtue than upon his own penitency; likeas afterwards, also, he would cloak his guiltiness with the holiness of another's presence.

That I may worship the Lord.] He would fashionably serve that God, whom yet he careth not to reconcile by sound repentance.

Ver. 26. **The Lord hath rejected thee.]** God loveth to retaliate; and what wonder that the holy and true God casteth off him, whose best was dissimulation?

Ver. 27. **He laid hold on the skirt of his mantle, and it rent.]** Saul was loath to leave him, lest the people should take notice of a breach betwixt them. But what a madness of malice was that in those Papists in King Edward VI's time, against Mr Cardmaker, lecturer in Paul's, that in his reading, cut and mangled his gown with their knives! {a}

{a} *Act. and Mon.*, 1436.

Ver. 28. **The Lord hath rent the kingdom.]** And given it to the man that shall hereafter tear off the skirt of thy garment, as Lyra here noteth out of the Rabbins, whence also Saul said then, "And now behold I know well that thou shalt surely be king," &c. {#1Sa 24:20}

Ver. 29. **And also the Strength (or Eternity) of Israel will not lie nor repent.]** This was most fearful, and showed that the sentence passed upon Saul was irrevocable. Do not think, saith a reverend man, {a} this is a case that seldom comes; it is done every day, upon some or other.

{a} Dr Preston.

Ver. 30. **I have sinned: yet honour me.**] Thus he careth to hold in with men, in what terms soever he standeth with God. Not so the sincere Christian. {#Ro 2:29}

Ver. 31. **So Samuel turned again after Saul.**] Both to show his respect to him as his sovereign, and to do execution upon Agag.

Ver. 32. **And Agag came unto him delicately.**] *Gressu et incessu regio, et superbo*, {a} stately and haughtily, with the garb and gait of a king; as little dreaming of death. *Ultimus sanitatis gradus est morbo proximus*, say physicians. The wicked when nearest misery, are oft in greatest security: as here Agag.

{a} Vatab. *Pinguissimus et tremens. -Vulg., sc., prae pinguedine.*

Ver. 33. **As thy sword hath made women childless.**] Thine and thy predecessors', in whose footsteps thou hast trodden; being *Mali corvi, malum ovum*, {a} neither good egg, nor good bird.

And Samuel hewed Agag.] With his own hands likely, as Phinehas stabbed Zimri, and Elias slew the Baalites, not out of a desire of revenge, but a zeal for justice: such as was that in Charles V, who, hearing that his general Farnesius had ravished certain gentlewomen, said, If I had the villain here, I would despatch him with mine own hand. {b}

{a} A. Lap.

{b} Parei *Med. Hist. Prof.*

Ver. 34. **Then Samuel.**] Little caring for one another's company.

Ver. 35. **And Samuel came no more,**] viz., To visit him, and assist him.

Samuel mourned for Saul.] For the hardness of his heart, and the hazard of his soul.

Chapter 16

Ver. 1. **How long wilt thou mourn for Saul?**] Mourn he might, but it was too long that he mourned. *Est modus in rebus*: It is not fit to wash stables with sweet water. *Ad ignem charitatis incalescente*

pectore liquefactus intus pietatis adeps foras emanabat per oculos,
saith Bernard, {a} speaking of Samuel's mourning.

Fill thine horn with oil.] See #1Sa 10:1. {See Trapp on "1Sa 10:1"}

I will send thee to Jesse the Bethlehemite.] First, Samuel was told that God had found him out a man after his own heart; {#1Sa 13:14} now, that this man shall be one of the sons of Jesse the Bethlehemite; and lastly, that it should be David, after a refusal of his other brethren. God oft revealeth not his will to men, but at sundry times, and by various degrees. So the Messiah was made known to the Church: first, that he should be the seed of the woman; then, that he should be of the posterity of Abraham; then, of the tribe of Judah; then, of the house of David; then, that he should be born of a virgin. {#Isa 7:14}

{a} Serm. xii. in Cantic.

Ver. 2. **And Samuel said, How can I go?]** This he might ask, not so much out of diffidence—for he was old and experienced; and if Solon could say, I fear not to oppose Pisistratus the tyrant, because I am old and must shortly die howsoever, much better might Samuel—as out of a desire to be directed, as #Lu 1:34.

And say, I am come to sacrifice.] This a prophet might do at any time, and in any place. "In everything give thanks." But when a king was to be anointed, there was a kind of necessity in this service. Neither was Samuel bound to tell all that he came about. Some part of a truth may lawfully be concealed out of civil prudence. See the like done, #Jer 38:27.

Ver. 3. **And call Jesse to the sacrifice.]** Who was grandchild to Ruth the Moabitess, {#Ru 4:22} now grown a great lady in Bethlehem, great-grandmother to the king of Israel. So little is there lost by adhering to God and his people.

Ver. 4. **And the elders of the town trembled at his coming.]** Not because they feared him, but themselves, lest guilty of some great sin, or in danger of some grievous judgment, which he came to denounce. They well knew that Samuel was no gadder abroad, and that such a guest came not to them for familiarity. Coming also so unexpectedly and so privately, they might well fear he had fled from

Saul, and that evil would befall them for his sake, as it afterwards did to Nob for David's sake.

Comest thou peaceably?] It is a good thing to stand in awe of God's messengers, and to hold good terms with them upon all occasions. Zedekiah is blamed for not humbling himself before Jeremiah the prophet, speaking from the mouth of the Lord. {#2Ch 36:12}

Ver. 5. **I am come to sacrifice unto the Lord.**] This prophets might do, either upon occasion, or without, for the blessing and comfort of certain places and cities. See #1Sa 9:12.

Sanctify yourselves.] By washing your garments; {#Ex 19:14,15} but especially your hearts: {#Isa 1:16} prepare yourselves both legally and spiritually.

And called them to the sacrifice.] And to the feast that followed the sacrifice with part of the peace offering, kept, likely, at the house of Jesse.

Ver. 6. **He looked on Eliab.**] Who was of a goodly stature and presence, but proud and uncourteous. {#Isa 17:28} *Fronti nulla fides.* Samuel had seen how ill Saul proved, though proper and personable.

And said, Surely, &c.] This he said by a human judgment, and not as a prophet. See the like, #2Sa 7:3.

Ver. 7. **Because I have refused him.**] *Licet primogenitum, pulchrum, et procerum.* All these are but as ciphers to God, which signify nothing without some figure set before.

For man looketh on the outward appearance.] He seeth but the surface of things—his knowledge is but skin-deep. The Antiochians chose Nectarius for their bishop—next after Nazianzen—for no other reason than this, that he was *veneranda canitie, et vultu sacerdote digno*, a goodly old man, and a comely person. So did the Constantinopolitans, Arsadius, next after Chrysostom. {a}

But the Lord looketh on the heart.] *Cor camera Omnipotentis Regis.*

{a} Baron., *Annal. Antonin.*, tit. x. cap. 9.

Ver. 8. **Then Jesse.]** Who was now made of the council.

Ver. 9. **Then Jesse made Shammah.]** Called elsewhere Shimeah; {#2Sa 13:3} and Shimma. {#1Ch 2:13}

Ver. 10. **Again, Jesse made seven of his sons.]** For he had eight in all, {#1Sa 17:12} though one of them likely died without issue, and is not therefore reckoned. {#1Ch 2:13}

Ver. 11. **Are here all thy children?]** God will say to such as make not a full confession of their sins, Are here all?

There remaineth yet the youngest, and, behold, he keepeth the sheep.] Him God called "from following the ewes great with young, to feed Jacob his people, and Israel his inheritance." {#Ps 78:71} {See Trapp on "Ps 78:71"} Our vocation likewise to glory and virtue is *gratuita, et inopinata* {#Eph 1:5}

Ver. 12. **Now he was ruddy, and withal of a beautiful countenance.]** Not *rufus*, red haired, as Pellicau and Junius render it, but *rubicundus*, cherry-cheeked, as we say, {#La 4:7 So 5:10} sanguine and spiritful.

Ver. 13. **Then Samuel took the horn of oil.]** Not a cruse or phial, as when Saul and Jehu were anointed, to show the short continuance of their kingdom, say some.

And anointed him in the midst of his brethren,] i.e., Amongst them all, as #De 18:15 Ex 33:5. Not in the presence of them all; for then Saul might soon have heard all. Seven may keep counsel, if six be away.

And the Spirit of the Lord came upon David.] Not the spirit of felicity only, as R. Levi, but the spirit of fortitude, of prudence, of prophecy, and of piety, whereby he became, as his name David signifieth, *dilectus et desiderabilis*, amiable and acceptable to all, able to do great exploits, and famous for them; so that the courtiers took notice of him, and commended him to their prince. {#1Sa 16:18}

Ver. 14. **But the Spirit of the Lord departed from Saul.]** He lost his royal abilities and achievements; he that was before *in bellis acer et victor, factus est imbellis, ignavus, iners, nec quidquam praeclare gessit.* {a} And the like befell Henry IV of France after that

he turned Papist once. *Bonus Orbi*, but afterwards *Orbus Boni*, as they wittily anagrammatised his name Borbonius.

And an evil spirit from the Lord troubled him.] Or, Terrified him, scared him, vexed him. That old man-slayer— *permittente Deo aut immittente*— assaulted him, and perhaps possessed him, tormented his mind and body, working upon his melancholy and discontent, which is the devil's bath, and casting him into fits of frenzy and fury. He had preferred his own reason, saith a grave interpreter, *{b}* before God's directions in the business of the Amalekites, and so made an idol of his own wisdom and reason: and now God deprives him of the use of his reason, and breaks, as it were, this his idol in pieces.

{a} A. Lapide.

{b} Mr Jackson.

Ver. 15. And Saul's servants.] That is, His physicians. "And Joseph commanded his servants the physicians." *{#Ge 50:2}* Θεραπευοντας θεραπευοντας.

Ver. 16. Let our lord now command.] Here the good providence of God beginneth to work for the bringing of David to the court, that he might appear to be a man fit to govern the kingdom, to wear that diadem whereunto his head was destined after Saul's death.

And thou shalt be well.] Thy melancholy malady shall be much mitigated and allayed by the music, and the voice of the sacred hymn sung therewith shall cause an intermission of Satan's work. Although it may well be thought that Saul's counsellors and courtiers took care only for his corporal ease; for else they would have advised him in the first place to send for Samuel to have prayed for him, and with him, and advised him the best way for his soul. Without this, music and other such like diversions would work but a palliate cure, and be but as a cup of cold water to him that is in a high fever. Charles IX of France, after the Parisian massacre acted by him upon his Protestant subjects, was so haunted by the furies of his own evil conscience, that he could neither sleep nor waken without music, which what was it else but the devil's anodyne, or whistle, to call him off from the practice of repentance, that would soon have settled his mind by that peace of God which passeth all understanding! But this was hid from his eyes. *{a}*

{a} Thuan., lib. lvii.

Ver. 17. **Provide me now a man.**] Not a wise man, as they call wizards, or a white witch, -Saul, as bad as he was, was yet an utter enemy to such, {#1Sa 28:9} -but a man that can play well. *Musica maestae medicina mentis*, {a} Pythagoras cured a frantic young man by music, saith Seneca. {b} And *Xenocrates lymphatos carminum modulis a dementia liberavit*, saith another, {c} Elisha called for a musician to settle his distempers. {#2Ki 3:15} And what strange alterations that excellent minstrel Timotheus could work in great Alexander, either to enrage or appease him, is well known out of historians. {d}

{a} *Movit Amphion lapides canendo.*

{b} Lib. iii. *De Ira.*, cap. 9.

{c} Martianus Capella.

{d} Alex., *Ab Alex. Genial.*, lib. ii. cap. 17.

Ver. 18. **Then answered one of the servants.**] Junius thinketh this might be Jonathan; Lyra, that it might be Doeg. But it is not likely that it was either, but another who had heard of David's great acts and worth, since the Spirit of God came upon him. {#1Sa 16:13}

Ver. 19. **Which is with the sheep.**] Saul might easily remember that himself was once of a like employment, and not now so contemptuously speak of it, as if David should therefore be sent him, because he could better prefer him. Shepherdry is ancient and honourable:

“*Pascebatque suas ipse Senator oves.*”—*Ovid.*

Ver. 20. **And Jesse took an ass laden with bread.**] Great men love and look for presents, whereby men testify their respects unto them. *Reges Parthos non potest quisquam salutare sine munere*, saith Seneca. {a}

And sent them by David.] Whom he might well have feared to send to Saul; but he trusteth God with him, submitting to his good pleasure and providence.

{a} *Epist.* xvii.

Ver. 21. **And he loved him greatly.**] But better he had loved him little, so he had loved him long. Trust not in princes. {#Ps 146:3} Alvarez de Luna told them that admired his fortune and great favour with the king of Castile, You do wrong to commend the building before it is finished.

Ver. 22. **Let David, I pray thee.**] This kindness lasted not long; for David was sent home again shortly after, and loves his hook the better since he saw the court. {a}

{a} *Magis caulam quam aulam diligebat. -A. Lapide.*

Ver. 23. **David took a harp.**] This music disabled the instrument of Saul's distemper—melancholy, {a} Not the agent—the devil; unless David withal sang psalms to his harp, as Josephus saith he did; or prayed heartily there while, as others think. See #2Ki 3:15.

{a} *Lymphationibus tunc temporis cessantibus. -Tremel.*

Chapter 17

Ver. 1. **Now the Philistines gathered together.**] They hearing of the breach between Saul and Samuel, whose piety and prayers had been dreadful and baneful to them, as also of Saul's frantic fits, rendering him unfit to lead an army; but especially being stirred up by God to undertake this expedition for the accomplishment of his ends, they again invade the land of Israel:

“*Atque Philisthaeis redit in praecordia virtus.*”

Ver. 2. **By the valley of Elah.**] So called from the store of oaks that grew there. *Ad convallem querceti.* {a}

{a} Tremel.

Ver. 3. **And the Philistines stood on a mountain, &c.**] Thus the two armies stood long facing one another; expecting who should begin, and waiting for advantages. In like sort when the Caliph of Egypt came against Baldwin II, king of Jerusalem, both the armies lay the one facing the other for three months' time, and then rose, -the Christians fearing the multitude of the Turks, and the Turks the valour of the Christians, -and so returned without any notable thing done. {a} And so they might have done here, had not David undertaken the giant.

{a} *Turk. Hist.*, fol. 27.

Ver. 4. And there went out a champion.] {a} *Intermedius, sequester, duellio.* The Vulgate calleth him a bastard: and it is held by some that those old giants were the devil's brats, {b} and that there was none of them good, no not one, but all *αντιθειοι*, and *θεομαχοι*, fighters against God. This man was of the race of the Rephaims. See #**Jos 11:22**.

Whose height was six cubits and a span.] Hence his presumption, which is the presage and cause of ruin—

“ *Magna repente ruunt, summa cadunt subito.*”

{a} *Δυνατος*.—*Sept.*

{b} Josephus thinks they were begotten of *Incubi* devils.

Ver. 5. And he had an helmet of brass (or steel) upon his head.] Which yet could not save his head. No armour is of proof against the Almighty. If he set himself against a man, no other helps can relieve him. Brass and steel cannot fence one against fire and water. "Now God is a consuming fire," and his "breath a stream of brimstone."

{#*Isa 30:33*}

And he was armed with a coat of mail.] *Lorica squamata*, like fish scales, one lying over another, to ward off deadly darts, or other weapons of war, leviathan like.

Five thousand shekels of brass.] That is, One hundred and fifty-six pounds, and more, besides all the weight of his other arms; which yet he could well wield and make use of in fight.

Ver. 6. And he had greaves (or leg-harness) of brass.] So that he was substantially armed *cap-a-pie*, {head to foot} as they say, and might seem to be a walking armory.

Ver. 7. And one bearing a shield.] For state's sake. He came into the field like thunder and lightning, but went out like a snuff.

Ver. 8. Am not I a Philistine?] *Palesthinas ille*; that famous Philistine, on whom all my nation leaneth and layeth their weight; who also have done for them so many exploits?

And ye servants to Saul?] Whom you look upon as a tall fellow, but to me he is a very dwarf, a Zany; of no prowess or power to look me in the face.

Choose you a man for you.] A champion, a dueller.

Ver. 9. **If he be able, ... then will we be your servants.]** Thus of old the Romans and Albans put the trial of the common cause upon the hazard of three champions on each side. Our ordinary duellers who, like those youngsters of Helkath Hazzurim, {#2Sa 2:14-16} sheath their swords in their fellows' bowels, are doubtless set on by that old manslayer, that he may feed upon them both at once, as the cock-pit-masters do upon their cocks of the game. What David did in this monomachy {*duel*}, was by a singular instinct of God.

Ver. 10. **I defy the armies of Israel.]** This man's insolence and self-confidence do plainly prove his heart to be nothing else but a piece of proud flesh. But God will shortly cut off those arrogant lips, and the "tongue that speaketh proud things." {#Ps 12:3,4}

Ver. 11. **They were dismayed, and greatly afraid.]** Even valiant Jonathan also, who both knew the promises, and had lately found the performance in that glorious conquest he had over these Philistines. {#1Sa 14:13-15} But it is the Lord who strengtheneth and weakeneth the arm of either party, {#Eze 30:24} and he had decreed that David should have the glory of the day.

Ver. 12. **And he had eight sons.]** See on #1Sa 16:10.

And the man went among men for an old man.] Not fit to bear arms as his sons were. But what meant the Chaldee Paraphrast here to say that Jesse was numbered *bebichirova*, among the choice, or young men?

Ver. 13. **And the three eldest sons of Jesse went.]** These were sent by their old father, who held it

“ *Dulce et decorum pro patria mori.* ”—*Horat.*

Delightful and glorious to die for *your* country.

Ver. 14. **And David was the youngest.]** Yet second to none of them in valour; which yet he is not too forward to put forth, till fairly called to it. One would have thought that Jesse, who knew of

David's anointing, should have sent him above all the rest of his sons to the wars. But God had a holy hand in all.

Ver. 15. **But David went and returned from Saul.**] Who had given him a dismiss, either as having now no further use of him, or as tendering the comfort of his aged father, to whom he had sent for him at his need, and who had now furnished him with three other of his sons for soldiers. {a}

{a} Josephus.

Ver. 16. **And presented himself forty days.**] Braving and daring any one of them to a duel, which none durst adventure on till David came, whose victory is hereby made the more famous.

Ver. 17. **And run to the camp.**] This some think David did often, interpreting that going and returning from Saul, {#1Sa 17:15} of his going to and fro from his father's house to the camp. Though anointed king, yet he disdaineth not this low employment; wherein he was a type of Christ. {#Php 2:7}

Ver. 18. **Look how thy brethren fare.**] Great is a parent's care.

“ *Omnis in Ascanio churi stat cura parentis.*”

And take their pledge.] Redeem what they have pawned, and bring me commendations from them.

Ver. 19. **Fighting,**] *i.e.*, Skirmishing, and ready to join battle.

Ver. 20. **And left the sheep with a keeper.**] A commendable care: neither was there cause that Eliab should so check and chide him for the contrary. {#1Sa 17:28}

And shouted for the battle.] This was the old way of beginning the fight: so to show their courage, and to fright the enemy.

Ver. 21. **For Israel and the Philistines.**] See on #1Sa 17:3.

Ver. 22. **And David left his carriage.**] Bags and such like things, wherein he brought their supplies.

Ver. 23. **The Philistine of Gath, Goliath by name.**] Which signifieth Captivity; a terrible name, {a} such as was that of Bellarmine (*Bellum, arma, minae*), the Pope's late great champion.

“ *Cur Bellarminum te, Bellarmine, vocamus?*”

Nempe Malerminus rectius esse potes." {b}

{a} *Apud Plautum militis nomen est Therapontigonoplata-gidorias.*

{b} Owen, *Epigram.*

Ver. 24. **Fled from him.**] As from a bugbear. This was their want of faith in God's power and promises; the property whereof is, to quell and kill distrustful fears.

Ver. 25. **And it shall be, that the man who killeth him.**] They talk of the reward, but dare not undertake the combat. So those that have not hearts to believe, yet can say there is glory laid up for the faithful.

The king will enrich him, &c.] But poor David found it otherwise.

" Pollicitis dives quilibet esse potest."

And make his father's house free.] Enfranchise and ennoble it, making them all gentlemen.

Ver. 26. **What shall be done to the man?**] This he inquireth, *non quia victus his pollicitationibus*, as Chrysostom saith; not because he was won by these promises, -for as he hardly credited them, so he never claimed them, -but moved with "a zeal of God," and for the honour of his nation, he is willing to enter the contest, and wisheth that the king knew as much. David is not so much encouraged, as enraged against that dead dog, that thus proudly barked against the God of Israel.

Ver. 27. **And the people.**] Ever better at talking than at fighting, as Philip said of the Athenians.

Ver. 28. **Eliab's anger was kindled.**] But without cause; merely out of pride and envy: and such hard measure our Saviour met with among his brethren the Jews, to whom his Father sent him. Eliab envied him his former favour and preferment at court, and now feared his further advancement above himself and the other brethren: and hence this bitterness, and those evil surmises.

And with whom hast thou left, &c.,] q.d., Get thee home again to thy hook, and thy harp. See #1Sa 17:22.

I know thy pride, and the naughtiness of thine heart.] Here he taketh upon him that which belongeth to God alone, {#Jer 17:10} and judgeth of David's heart by his own. Well might Augustine say that envy is *vitium diabolicum*, a devilish vice, such as wherein is found the venom of most other vices.

For thou art come down.] He knew that David came not till sent by his father: but malice careth not how true the charge is, but how cutting.

Ver. 29. **What have I now done?]** *sc.*, Worthy of so great blame: thus he answereth his elder brother with "meekness of wisdom," and giving place to wrath, whilst he defendeth his own wronged innocency.

Is there not a cause?] Or, Have I not business here? and am I not equally concerned as another, in this common cause? "This day is a day of trouble, of rebuke, and of blasphemy," as #Isa 37:3.

Ver. 30. **And he turned from him toward another.]** When a man is provoked to wrath, and beginneth to kindle, it is wisdom to divert to some other company, place, and business: as did Jonathan, {#1Sa 20:25} and Ahasuerus. {#Es 7:7} This is a cooler, and will slake the fire.

Ver. 31. **They rehearsed them before Saul.]** This was according to David's desire: and for this it was that he so busied himself in all companies, by making those inquiries: for his fingers even itched to be taking off the head of that "dead dog," which so howled against heaven.

Ver. 32. **Let no man's heart fail, &c.]** This David spake with so much courage and confidence, as if he had already set his feet on the neck of that heathenish miscreant.

Ver. 33. **For thou art but a youth.]** And therefore *impar congressus Achilli*, no fit match for this monster.

Ver. 34. **There came a lion, and a bear.]** Individually, and at various times.

Ver. 35. **And delivered it out of his mouth.]** So did Christ his darling, the Church, out of the mouth of the lion of hell. If the devil be *leo ωρνομενος*, {#1Pe 5:8} Christ, the Lion of the tribe of Judah, is ο ρομενος, he that delivereth his from the wrath to come. {#1Th 1:10}

I caught him by his beard.] I killed him *cominus*, fighting with him hand to hand as it were. This was an act of admirable courage in David: what could any Samson or Lysimachus have done more? *Leo animalibus omnibus robore, animo et crudelitate antecellit: nec feras tantum, sed homines etiam devorat. Nonnulli quidem multis in locis, vel ducentos equites invadere audeant, { a} i.e.,* The lion exceedeth all other living creatures in strength, courage, and cruelty: he devoureth not only beasts but men. Some lions in some places have not feared to set upon two hundred horsemen at once, and have slain five or six of them.

{a} Gesner. de Animal.

Ver. 36. **This uncircumcised Philistine shall be as one of them.]** Death sweepeth, and hell swalloweth all such as are out of the covenant: and although circumcision be nothing, nor uncircumcision, but a new creature: yet as circumcision saved David, a believer, from Goliath; so doth baptism now shend and save us from Satan, yet "not the putting away of the filth of the flesh, but the answer of a good conscience toward God." {#1Pe 3:21}

Ver. 37. **The Lord that delivered me, &c.]** He who hath found God present in one extremity, may trust him in the next. Every sensible favour of the Almighty inviteth both his gifts and our trust.

Ver. 38. **And Saul armed David with his armour.]** Not the same that himself used to wear, for there would have been no proportionableness; but with armour taken out of Saul's armory or storehouse, and meet for David's body.

Ver. 39. **I cannot go with these.]** If Saul's coat be never so rich, and his armour never so strong, what is David the better if they fit him not? It is not to be inquired how excellent anything is, but how proper. If we could wish another man's honour, when we feel the weight of his cares, we should be glad to be in our own coat. {a}

For I have not proved them.] Or, Been accustomed to them. He had been Saul's armourbearer for a short while, but never in any battle with him; he had led a rural and pastoral life; and for arms he could not well wield them, and was therefore soon weary of them. Press some people to the exercise of prayer, or any other piece of the armour of God, and they must say, if they say truly, as here, I cannot do in addition, for I have not been accustomed to it. Or if they have

taken up such a custom, it may well be said of them as Sidonius saith {b} of King Theodoricus, that he so served God as that any man might see, *quod servet illam pro consuetudine potius quam pro religione reverentiam*, that he did it more of course, and of custom, than of conscience, or any good affection to God's work.

{a} Dr Hall.

{b} *Epist. i., lib. i.*

Ver. 40. And he took his staff in his hand.] His *pedum pastorale sive agolum*: so Festus calleth the shepherd's crook, *ab agendis pecoribus*, a poor weapon against such an antagonist. *Veritas etiam indefensa est invicta: et arma victorie eius sunt inermis patientia, bona causa, et bona conscientia.* {a}

“*Qua mens plena fide sit prece iuncta Deo.*”

Even in a scrip.] Such as shepherds use, *ut in ea reculas suas recordant*, to put their small doings in.

{a} Bucholcer.

Ver. 41. And the Philistine came on and drew near.] When he saw David, that τῦρθος ἀνηρ, presuming to make his approach: he considered not that

“*A cane non magno saepe tenetur aper.*”

Ver. 42. For hewas but a youth, and ruddy, and of a fair countenance.] No son of Mars, {a} hardened and habituated in feats of chivalry, but some effeminate Adonis he took him for, a knight of Venus rather than Bellona, fitter for a canopy than a camp, for language than a lance: *cuius bella, labella; spicula, pocula; spolia, dolia; scutum, scortum; stratagemata, tragemata.*

{a} *Militia est operis altera digna tui.*

Ver. 43. Am I a dog?] {a} No, not so good as a dog, said David, very stoutly and sternly, if Josephus may be believed; and this so maddened the Philistine, that he cursed him, saying, Dagon destroy thee, or, The devil take thee: but David knew that cursing men are cursed men. He remembered likely the promise made to Abraham, "I will bless them that bless thee, and I will curse him that curseth

thee." Basil {b} of Selencia bringeth in David hereupon, saying, *Maledicam inimici linguam victoriae pignus teneo*, I take Goliath's curse for a pledge of victory. "Let him curse, Lord, but do thou bless," &c. {#Ps 109:28}

{a} Had David taken him for any better, he would never have come out with a staff and a stone.

{b} *Orat.* 15.

Ver. 44. **I will give thy flesh.**] This was to triumph before the victory, to sell the hide before he had taken the beast. The Goliath of Rome hath dealt no better by the bodies of various of God's dear saints, than this captive here threateneth to do by David.

Ver. 45. **In the name of the Lord of hosts,**] *i.e.*, For his sake and service, in confidence of his power and promise to protect such as promote his glory.

Ver. 46. **This day will the Lord deliver thee into mine hand.**] *Quandoquidem mihi pro armatura Dens est*, since God is my defence, even Jehovah the Conqueror, as Josephus bringeth in David saying. And surely by the force of his heroical faith, David letteth fly here at his adversary, no otherwise than as if he had wrapped up in his sling, not a stone, but the blessed God himself, if I may say so with reverence to his Majesty.

Ver. 47. **That the Lord sayeth not with sword and spear.**] Is not tied to means, but crosseth oft the likeliest projects. See #Zec 4:6.

{See Trapp on "Zec 4:6"}

Ver. 48. **David hasted.**] That he might sling at Goliath before he came too near him, saith Lyra, because a distance is necessary in slinging of a stone, to make it the more forcible.

Ver. 49. **And smote the Philistine in his forehead.**] That seat of pride and impudency; there being no other part of Goliath capable of danger; the rest of him was defenced with a brazen wall. This was the Lord's own work, and it is justly marvellous in our eyes.

That the stone sunk into his forehead.] And, through that, into his brain, whereby he, being presently deprived of sense and motion, fell to the ground in the fulness of his stature, as it is afterwards said of Saul. {#1Sa 28:20}

“Δουπησεν δε πεσων,”—*Hom.*

There lay the greatness of Goliath.

Ver. 50. **So David prevailed over the Philistine.**] By the help of his God, and by the force of his faith. {#Heb 11:32}

“*Traiectamque cavo terebravit vulnere frontem.*”—Prudentius.

With a sling and with a stone,] Unlikely means to prostrate such a bulk. So Shamgar with an oxgoad, and Samson with the jaw bone of an ass, made great slaughters. So Christ by his cross destroyed the devil, yea, by death he foiled him that had the power of death, {#Heb 2:14} as David cut off Goliath’s head with his own sword.

Ver. 51. **And cut off his head therewith.**] *Propriis pennis configimur;* said Julian the apostate, when the Christians confuted the heathens by their own arts and authors. The Papists may say as much when we bring the canons, decrees, and testimonies of the Fathers against them. Learned Whitaker tells Campian—the Pope’s champion—very truly, *Patres in maximis sunt nostri; in multis varii; in minimis, vestri.* The Fathers are, mostly what, on our side.

And when the Philistines saw their champion was dead, they fled.] *Facti sunt a corde suo fugitivi.* {a} God struck them with terror, as he did also the Guisians after that their duke was slain by the command of the French king, Henry III; {b} and as, before that, the French army, at the battle of Terwin, being beaten by our Henry VIII, they fled away for fear of the English, that this conflict was called, The battle of Spurs. {c}

{a} Tertul.

{b} *Hist. Gallic.*

{c} Paul. Jov.

Ver. 52. **And the wounded of the Philistines fell down.**] Their fears betrayed them, as it commonly doth those that flee, into the hand of death. *Semper in bello his maximum est periculum qui maxime timent; audacia est pro mare.* {a}

{a} Sallust.

Ver. 53. **They spoiled their tents.**] They plundered not till they had completed their victory.

Ver. 54. **And brought it to Jerusalem.**] Setting it up for a trophy of his victory, and for a terror to those sturdy Jebusites there, which still held the fort.

But he put his armour in his tent.] Either at his father Jesse's house, or that tent in the camp which he had in common with his brethren. Some think he made the 144th Psalm upon this occasion. That in the tenth verse, "Who delivereth David his servant from the hurtful sword," the Chaldee rendereth, From Goliath's sword.

Ver. 55. **Whose son is this?**] Saul being of a weak brain by reason of his frantic fits, and withal full of business, had, belike, forgotten David, who might be now much altered in his visage and habit, and never haply otherwise taken notice of by Saul than as princes use to do of musicians or servants.

Ver. 56. **Enquire thou.**] It was fit that such a stripling should be noted and noticed, as durst grapple with such a daring giant.

Ver. 57. **With the head of the Philistine in his hand.**] This, among other things, knit Jonathan's heart to him; the Philistine's head being a far better sight than the good admiral's head presented at the Parisian massacre to that cruel queen mother of France, who presently embalming it, sent it to her holy father, for an assurance of the death of his most capital enemy. {a}

{a} Speed, 1161.

Chapter 18

Ver. 1. **When he had made an end of speaking unto Saul.**] No doubt but David spake much more than is here expressed, abasing himself, and exalting God, as sole Author of the victory over Goliath, &c. "The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment. The law of his God is in his heart," {#Ps 37:30,31} and "in his tongue the law of kindness." {#Pr 31:26} Hence Jonathan's good heart was so fast glued to David, -for grace is of a uniting nature, -as also *propter similitudinem morum et amorum*, by reason of the similitude and suitableness of their natures and manners; for likeness maketh love.

That the soul of Jonathan was knit with the soul of David.] *Corporibus geminis spiritus unus erat.* So the primitive Christians

were "of one heart and of one soul." {#Ac 4:32} *Animo animaque inter se miscebantur*; saith Tertullian. So were Basil and Nazianzen, Eusebius and Pamphilus, Minutius Faelix and Octavianus, as themselves witness.

And Jonathan loved him as his own soul.] A sweet mercy of God to David to have such a fast friend in court, to advertise him, and advise him on all occasions.

Ver. 2. **Saul took him that day.]** According as Samuel had foretold, {#1Sa 8:11,12} and for a step to the kingdom, whereunto he was anointed, and no less assured. See #Ps 63:11.

Ver. 3. **Then Jonathan and David made a covenant.]** Heb., Cut a covenant; for the covenanters first sware, and then cut a beast in two, passing between the parts thereof, and wishing so to be cut in pieces if ever they falsified. {#Jer 34:18}

Ver. 4. **And Jonathan stripped himself of the robe...and gave it to David, &c.]** As a pledge of his dear love, and for a symbol, that now all things were common betwixt them, as it useth to be betwixt dearest friends, and that he would have David looked upon as his *Alter Ego*.

And his garments, even to his sword, &c.] Love is liberal, and can part with anything. Christ sealed up his great love to his elect by bestowing himself and all his benefits upon them. Neither was it, perhaps, without mystery, saith one, that Saul's clothes fitted not David, but Jonathan's fitted him; and these he is as glad to wear, as he was to be disburdened of the other.

Ver. 5. **And behaved himself wisely.]** Or, Prospered, *Virtute duce, comite fortuna*. God will come, with a *cornucopia* in his hand, unto such as behave themselves wisely in a perfect way. {#Ps 101:2}

And Saul set him over the men of war.] Made him captain of his guard. Abner was general of the army.

And he was accepted in the sight of all the people.] Virtue is very amiable and attractive. Αρετη *quasi* αιρετη: Αγαθον *quasi* αγαστον.

Ver. 6. **Women came ont.]** Women share deeply in a common calamity by war; they usually are ravished, abused, slaved; they

therefore greatly rejoiced, as there was reason, when the enemy was vanquished. See #Ex 15:20 Jud 11:34

Ver. 7. **Saul hath slain his thousands, &c.,**] *q.d.*, Saul is to be commended, but David ten times more. This praise of the women given to David flew far and near, {#ISA 21:11 29:5} and was the rise of all his following troubles: likeas in the gospel, he whom our Saviour cured, — and in addition charged him to say nothing, -when he divulged the miracle, though of a good intent, caused a persecution by the spiteful Pharisees.

Ver. 8. **And Saul was very wrath.]** But without cause: for, as Chrysostom observeth, {a} the women ascribed to Saul more than he deserved, -for he suffered the Philistine to vaunt himself forty days together, and yet cowardly sat still, -and to David less than was his due: but that they ascribed anything to him, was not his doing, or desire; as Saul might very well gather by his modest behaving himself all along.

And the saying displeased him.] He gave way to that devilish vice of envy, which was henceforth as a fire in his bosom, as a worm continually gnawing upon his entrails.

“ *Invidia Siculi non invenere tyranni*

Maius tormentum. ”—Horat.

Caligula, Nero, and Valentinian, the emperors, are infamous in history {b} for their envy; the property whereof is *virtutem eminentem odisse, et odio melioris favere deteriori*. Tiberius, that tiger, laid hold with his teeth on all the excellent spirits of his times, that he alone might seem to excel.

And what can he have more but the kingdom?] He now begins to suspect, belike, that David was the man that should be king in his room. Now kings love not co-rivals.

{a} Chrysost., *Hom. de Saul et David*.

{b} Sueton. Marcellin.

Ver. 9. **And Saul eyed David.]** *Limis intuebatur*, he looked upon him with an evil eye: prying into all his actions, and making the worst of everything.

From that day and forward.] Discovering that *lernam vitiorum*, world of wickedness, that was in his own heart. Sooner or later a hypocrite will show himself; how else should his name rot?

Ver. 10. **The evil spirit from God came upon Saul.]** By discontent and envy the devil windeth himself into the heart, and setteth all on a hurry.

And he prophesied in the midst of the house.] As those heathen enthusiasts, the sibyls, and other like, did in a wild, raving, and raging sort, when acted and agitated by the devil. These Plato and Plutarch ^{a} call prophets. The Chaldee here hath it, And he was mad in the midst of the house: *More desipientium aliena et absurda loquebatur*; he spake as one distracted.

And there was a javelin in Saul's hand.] Which he carried always for his own defence, being ever in fear; and now more terrible to himself, than ever he had been to others.

^{a} In *Timaeo, lib. de Orac.*

Ver. 11. **And Saul cast the javelin.]** At David to kill him, whom he could not have sufficiently honoured, saith Chrysostom, if he had taken the crown from off his own head, and set it upon his, since he owed to David both his kingdom and his life. But this is *merces mundi*: look for no better. In princes' courts there are, saith one, *lenta beneficia, iniuriae praecipites*, slow favours, quick injuries. David, for his music, hath a javelin thrown at him, to pin him to the wall.

And David avoided out of his presence.] So did our Saviour often, when his enemies sought his life. ^{#Lu 4:30 Joh 10:39}

Ver. 12. **And Saul was afraid of David.]** His heart ached and quaked within him, when he saw how God preserved and prospered David, whom he attempted to destroy, but could not effect it; himself forsaken of God, was as a man wildered in a dark night.

Ver. 13. **Therefore Saul removed him from him.]** As the great Turk doth always his eldest son, whom he sendeth away into some remote provinces, lest he should practise treason. And as unto the *Aga*, captain of the janizaries, nothing can portend a more certain

destruction than to be of them beloved; for then is he of the great sultan straightway feared or mistrusted, and occasion sought for to take him out of the way; ^{a} so it befell good David.

And made him his captain over a thousand.] This seeming preferment was indeed a persecution; for hereby David, being valorous and venturous, was exposed to no small danger in fighting against the enemies. Uriah lost his life by such means.

^{a} *Turk. Hist.*

Ver. 14. **And David behaved himself wisely.]** Or, Prospered, as #1Sa 18:5, having no more deadly enemies—as was said once of Germanicus—than his own ornaments: neither had his enemies anything to complain of him, more than his greatness.

Ver. 15. **He was afraid of him,**] viz., Lest the people should make him king. He had sent him from court as an eye sore, and yet he ceaseth not to malign him. He could not come at David's heart; he will therefore needs feed upon his own. See #1Sa 18:12. *Invidia semper se devorat primum, uti vermis nucleum ex quo nascitur.* Envy is destructive.

Ver. 16. **But all Israel and Judah loved David.]** Of David and Saul it might be said, as once it was of Germanicus and Tiberius, that the former reigned in the hearts, and the latter but in the provinces only.

Ver. 17. **Behold mine elder daughter Merab.]** She was due to him before by promise, for killing Goliath; yet he that twice inquired into the reward of that enterprise before he undertook it, never demanded it after that achievement. Now, no remedy but he must be a son, where he was a rival. Love is pretended, but mischief purposed. So dealt Herod, Domitian, Charles IX.

Let not mine hand be upon him.] Saul did not kill David, because he durst not for fear of the people; or, as Kimchi thinketh, lest he should afterwards have been brought into question for murder.

Ver. 18. **And David said unto Saul, Who am I?]** Time was, when Saul, being of a better spirit, could say as much as David here doth, viz., when he was first anointed by Samuel to be king. But now it was otherwise, *Honores mutant mores.* David here without dissimulation abaseth himself, as unfit for such a marriage. And what just cause had Saul to fear so modest and lowly minded a man?

Ver. 19. **At the time when Merab, &c.]** This affront and disgrace was done to David purposely to provoke him (as is probable) to do or say something that might bring him under censure, and give Saul some colour to cut him off. But David was too hard for him that way too: leaving it to God to right his wrongs, as indeed he did notably when Merab's five sons by this Adriel were all hanged. {#2Sa 21:8}

Ver. 20. **And Michal Saul's daughter loved David.]** Some Latin copies have it, And David loved Michal, Saul's other daughter. Both may be true; there was mutual liking.

Ver. 21. **Thou shalt this day be my son-in-law.]** Here is a fair glove drawn upon a foul hand; there is a great deal of such colluding and colloquing in the world. "Be wise as serpents."

“ *Sit licet in partes circumspectissimus omnes,
Nemo tamen vulpes, nemo cavere potest.* ”

Ver. 22. **Commune with David secretly,] i.e.,** *Tanquam ex vobis, ne intelligat consilium ex me profectum esse,* { a } speak it as from yourselves, and not as set on by me.

Behold, the king hath delight in thee.] Thus they must sprinkle him with court holy water, as they say; Fair words make fools fain. But David had learned the rule, Μεμνησο απιστειν.

{a} Junias.

Ver. 23. **Seeing that I am a poor man, and lightly esteemed.]** Poverty is vilified and slighted: *Pauper ubique iacet.* Arrian hath observed that in a tragedy there is no place for a poor man, but only to dance. {a}

{a} In Epictet.

Ver. 24. **On this manner.]** Heb., According to these words; they truly related the substance of David's answer to the motion; for he was generally well beloved, he was an *Omnes omnia bona dicere.*

Ver. 25. **!!An hundred foreskins of the Philistines.]** Not a hundred heads, as Josephus hath it, but foreskins; the more to enrage the Philistines against David: for besides the loss of so many men, they would take it for a foul disgrace and despite done to their whole nation: as also that this victory might be the more ignominious.

Ver. 26. **It pleased David well.**] Saul's envy serveth but to enhance David's zeal, and valour, and glory. Difficulty doth but whet on heroic spirits. When Alexander understood of any desperate adventure, he would rejoice and say, *Iam periculum par animo Alexandri*. Oh, this is brave! *Conditionem implevit David, idque mature et ample*.

Ver. 27. **Two hundred men.**] He doubled the number of foreskins required: (1.) To cut off all cavils; (2.) To show to Saul his liberality and generosity. Strabo saith ^{a} that among the old Germans none might marry a wife, who had not first presented to their king the head of an enemy cut off. In the year 959 our King Edgar, to free his country from wolves, enjoined the prince of North Wales to bring him yearly three hundred skins of them for a tribute.

^{a} *Geog.*, lib. xv.

Ver. 28. **And Saul saw and knew.**] The greater was his sin in persecuting David, whom he knew God favoured; and that without remorse unto the death. Was not this the unpardonable sin?

Ver. 29. **And Saul was yet the more afraid.**] As considering that this marriage with his daughter would be a fair step to the kingdom.

Ver. 30. **So that his name was much set by.**] Heb., Was precious. Glory fled from Saul who followed it; but followed David who fled from it.

Chapter 19

Ver. 1. **And Saul spake to Jonathan his son.**] *Detexit facinus fatuus et non implevit*, saith Tacitus of one that was sent by the senate to kill another, but revealed it to one that disclosed and prevented it. Did Saul think that Jonathan would kill David whom he so dearly loved? How grossly mistaken was Saul! how shameless and impudent! This was *in peius proficere*: wicked men grow worse and worse, till wrath come upon them to the utmost.

And to all his servants.] Who were, while, great admirers of David, ^{#1Sa 18:5} but now cold friends at best; not one of them speaks for him, and not a few of them are ready to act against him, according to the courtier's motto, *Quicquid regi placet, mihi placet*; whatsoever pleaseth the king shall please me. Jonathan said nothing at present, lest he should seem publicly to oppose his father: whom also he now

perceived to be in a rage, and so not in case to hear good counsel. Seedsmen sow not in a storm; physicians give not a potion in a fit.

That they should kill David.] But reason or cause he allegeth none. It was indeed the very same that Graecinus died for. *Graecinum Iulium virum egregium Caesar occidit ob hoc unum, quod melior vir erat quam esse quenquam tyranno expedire;* saith Seneca: {a} that is, Graecinus Julius was by Caesar put to death for this only reason, because he was a better man than the tyrant could well away with.

{a} *De Benef.* lib. ii. cap. 21.

Ver. 2. But Jonathan Saul's son.] And heir apparent to the kingdom, which might have made him an enemy to David, whom he knew likely to succeed his father.

And Jonathan told David.] Wherein he did him a most friendly office, for darts foreseen are dintless, {a} and to his father no disservice at all; by hindering him from imbruing his hands in innocent blood.

Saul my father seeketh to kill thee.] Before he had sought to do it more covertly; but now more overtly; so true is that of Luther, *Hypocritis nihil est crudelius, impatientius, et vindictae cupidius, &c.,* there is nothing in the world more cruel, more impatient, and more vindictive, than are hypocrites: truly they are very serpents, spiteful, venemous, and revengeful.

Take heed to thyself until the morning,] viz., That thou be not surprised by my father's assassins and cut-throats.

Abide in a secret place.] Such a hidingplace, as thou knowest of, near to Saul's walk: where thou mayest hear what passeth betwixt us; and what thou hearest not I will tell thee.

{a} *Praevisa iacula minus feriunt.*

Ver. 3. And what I see, that I will tell thee.] This was not treachery to his father, but true love to his friend, with whom he was in covenant, *ad commoriendum et convivendum.*

Ver. 4. **And Jonathan spake good of David.**] Though to the hazard of his own life, as #1Sa 20:32,37. The picture of true friendship among the ancients was this, A fair young man, with head uncovered, with bosom open, so that his heart might be seen; whereupon was written, *Longe, Prope*, Far and Near. In his forehead was written, *Aestas, Hyems*, Summer and Winter; in the skirt of his garment, *Mors et Vita*, Death and Life.

And because his works have been to thee-ward very good.] To render evil for evil is brutish: but to render evil for good is devilish. Heathens abhorred ingratitude. Lycurgus would make no law against it, *quod prodigiosa res esset beneficium non agnoscere*, because he held it a thing monstrous and almost impossible.

Ver. 5. **For he did put his life in his hand.**] offered it, as it were, to Goliath to take away if he could: like as the King of Sweden said of Queen Elizabeth when she took upon her the protection of the Netherlands, that she took the crown from her own head, and set it upon the head of fortune.

And the Lord wrought, &c.] And shall he be murdered who hath so highly merited? *Absit nefas*.

Ver. 6. **And Saul hearkened to the voice of Jonathan.**] So far did Jonathan's oratory and David's innocency together triumph in Saul's conscience.

And Saul sware.] He was a customary swearer, and made little reckoning of an oath. His bare word should have been as the laws of the Medes and Persians: how much more when bound thus with an oath? That was a great dishonour to the heathen Romans, that it should be said of them by Mirrhanes the Persian general, *Romanis promittere promptum est, promissis autem quanquam iuramento fermatis minime stare, { a }* they are free of their fair promises, but careless of performing the same, yea, although they have sworn to them. But what a base shame is it to the modern Romanists, those pseudo-Christians, that they should so break their promises and oaths made not to Turks only, as did Ladislaus, king of Hungary, by the consent and counsel of the Pope's legate, -but to Protestants: witness their proceedings against John Huss, and Jerome of Prague,

contrary to the emperor's safe conduct; and the horrible massacre in France, &c.

He shall not be slain.] And it is very likely Saul now spake as he thought. But if good thoughts look at any time into a wicked heart, they stay not there, as those that like not their lodging. The flashes of lightning may be discerned in the darkest prisons, but they are soon gone thence again: so here.

{a} Procop., lib. i., *De Bell. Pers.*

Ver. 7. And he was in his presence, as in times past.] But nothing so well assured of Saul's favour, now restored, as the chief butler was of Pharaoh's; or Essex of Queen Elizabeth's: whom when she had first imprisoned and then enlarged, she no less loved him than before, after that he had signified to her Majesty that he kissed her royal hands, and the rod which had corrected him, not ruined him, &c. {a}

{a} Camden's *Elisab.*, 533.

Ver. 8. And slew them with a great slaughter.] His name was no less terrible to them, likely, than was afterwards Hanniade's to the Turks, or Zisca's to the Papists in Bohemia and other parts; the mothers quieted therewith their crying children.

Ver. 9. With his javelin in his hand.] This he would not be without, as being ever in fear. The great Turk, that tyrant, hath always as he sitteth in his throne, lying at hand ready by him a target, a scimitar, an iron mace, with bow and arrows, for his defence. {a} Our Richard III had always his naked sword stuck by his bedside. {b}

{a} *Turk. Hist.*

{b} Daniel

Ver. 10. And Saul sought to smite David.] Whom he now raged against more than ever before: contrary to his oath. So little trust or truth is there in the envious.

Even to the wall with the javelin.] See #1Sa 18:11, {See Trapp on "1Sa 18:11"} Envy was Saul's master sin: as all hypocrites do customarily live in some known sin without sorrow or amendment: Judas in covetousness, Herod in voluptuousness, Diotrephes in ambition,

&c.; and these devour them, as the moth in a garment, as a thief in a candle, as a worm in a tree: these put out the little good that was in them, as the sunlight putteth out the firelight.

Ver. 11. **To watch him, and to slay him in the morning.**] When he thought they might do it with less noise and less resistance than in the night. Josephus saith ^{a} that Saul had appointed judges to sit upon him that morning, and to condemn him for a traitor: as our Richard III dealt by the Lord Hastings, whom he hastily executed.

And Michal, David's wife, told him.] She might haply hear of that murderous design by some friend: or she might see the assassins about the house by night. And although she had little religion in her, yet nature had taught her to prefer a husband to a father. Man and wife are as the two branches in the prophet Ezekiel's hand, enclosed in one bark, and so closing together that they make but one piece: they should therefore mutually seek the preservation and good one of another. Mary, queen of Hungary, showed the like kindness to her husband Sigismund, who was afterwards chosen Emperor of Germany, A.D. 1411, but so did not Mary, queen of Scots.

^{a} Lib. v. cap. 14.

Ver. 12. **So Michal let down David through a window.**] She bestirred her every way; love is laborious. Antiochus the Great gave Cleopatra his daughter to Ptolomy Epiphanes, king of Egypt, thinking to use her as an instrument to destroy him; but she, contrary to his expectation, clave to her husband, according as Daniel had before prophesied of her, "She shall not stand on his side." ^{#Da 11:17}

Ver. 13. **And Michal took an image.**] Either a statue, David's own statue, or else some superstitious image (the Hebrew is teraphim) which she kept secretly, as Rachel had done, David knowing nothing of it. Some have probably gathered that Michal, though a good wife, yet was no good woman: both because she had an image in the house, and afterward she mocked David for his devotion.

And put a pillow of goats' hair.] Which might make the messengers believe it was the hair of David's head. This she did that she might gain more time for her fleeing husband. Or such a pillow, as for ease and warmth.

Ver. 14. **She said, He is sick.**] This officious lie she held belike either no sin, or a very peccadillo, since it was to save the life of her husband: wherein she becometh an example of human infirmity.

Ver. 15. **Bring him up to me in the bed.**] So greedily did this sanguinary seek, and so fain would he have sucked David's blood: but the bird was flown, God having better provided; and David was now making or singing that **#Ps 59:1**, "Deliver me from mine enemies, O God," &c., as appeareth by the title. *{See Trapp on "Ps 59:1"}*

That I may slay him.] And then say of him as bloody Caracalla the emperor did of his brother Geta, whom he had slain and afterwards deified; *Sit divus, modo non sit virus*, Let him go to heaven, so that I may not be troubled with him upon earth.

Ver. 16. **Behold, there was an image.**] See **#1Sa 19:13**. So have persecutors been frequently frustrated, as those that sought after Jeremiah and Baruch, Athanasius, Luther, and others whom the Lord hid till the storm was over.

Ver. 17. **He said unto me, Let me go; why should I kill thee?**] This was a second lie, as it is usual with liars to lay one lie upon another, and a worse than that former. *{#1Sa 19:14}* If that were an officious lie, this was surely a pernicious one: slandering her husband to save herself. How much better the wife of Polixenus, who was sister to Dionysius, the tyrant: and when her husband, being accused of treason, was fled into Italy, she being asked by her brother, why she did not give notice unto him of her husband's fleeing, confidently answered, *An ita me degenerem putas*, &c., Thinkest thou that I am so undutiful a wife, that if I had known my husband would have fled away, I would not have fled away with him? And here I cannot but insert what I have read of that brave Bohemian woman in the late bloody persecution there. The Major of Litomeritia had apprehended twenty-four godly citizens, of whom his own son-in-law was one, and after he had almost pined them in prison, he judged them to be drowned in the river Albis: whereupon his daughter, wringing her hands and falling at her father's feet, besought him to spare her husband. But he, harder than a rock, bade her hold her peace, saying, What! can you not have a worthier husband than this? to which she answered, You shall never espouse me to any: and so beating her breasts and tearing her hair she followed her husband to the river. And when he was cast into the midst of the river bound, she leaped

in and caught him about the middle; but being unable to draw him forth, they were both drowned together, and the next day were found embracing one another. {a}

{a} Mr Clark's *Mirror*, 305.

Ver. 18. And came to Samuel to Ramah.] For direction and comfort, which is to be had, if anywhere upon earth, in the communion of saints, in the company of good people. Here also, if anywhere in the land, he might hope to be safe under Samuel's wing, and in a college of prophets, as in a sanctuary of safety. See **#1Sa 10:5**, with the note.

And he and Samuel went and dwelt in Naioth.] Which was a college or school of prophets, adjoining to Ramah. The word Naioth signifieth a solitary place in the pastures and fields: this was fittest for study and meditation. Here was professed the true philosophy which is, saith Aristotle, {a} θειον τι και δαιμονιον οντως χρημα, a divine and heavenly doctrine indeed; far different from that vain deceitful philosophy which the apostle inveigheth against in **#Col 2:8**. This is nothing else but sophistry; which, saith the same Aristotle, {b} is φαινομενη σοφια, ουσα δε μη; a seeming but not a substantial wisdom.

{a} Arist., *De Mundo*, cap. i.

{b} *De Sophist. Elench.*, cap. i. partic. 6.

Ver. 19. And it was told Saul.] By some of his *Coryccei*, his spies and flatters: as there is a wonderful sympathy between princes and such pests.

Ver. 20. And Saul sent messengers to take David.] *Contra gentes*, as they say, and whosoever should say nay to it: not sparing the prophets, but if they opposed, putting them all to the sword, as he afterwards did the priests of Nob. All malice is bloody and barbarous so far as it dare show itself.

And when they saw the company of the prophets prophesying.] That is, Praising God, praying, and preaching, to the no small comfort of distressed David, who might well say, "In the multitude of my perplexed thoughts within me, thy comforts have refreshed my soul." {#Ps 94:19}

And Samuel standing as appointed over them.] As their president. For though Samuel had given over the public government of the commonwealth, yet he would not live to himself, as did Sulla after that he had resigned the dictatorship: but as Cato—after that he had ridden in triumph, and so had a writ of case given him—exercised himself still for the good of the public, —

“ *Ut qui toti genitum se credidit orbi.*”

So Samuel hated to be idle or unprofitable: and therefore exercised himself in his prophetic office still. So Moses when he may not in Egypt, will be doing justice in Midian: in Egypt he delivered the oppressed Israelite, in Midian the wronged daughters of Jethro. I had rather be sick in my bed than idle, saith Seneca.

And they also prophesied.] They put off their military clothes, and acted the prophets in habit and gesture, forgetting the business they came about. *Disce hic quantum valeat bonorum societas,* saith A. Lapide. See here the efficacy of good company: surely as the loadstone draweth iron, so spiritual exercises are able to affect the hearts and affections of others.

Ver. 21. **And they prophesied also.]** Such sudden changes we read of also in **#2Ki 1:13 Joh 7:46.** So Augustine was suddenly converted by Ambrose; Latimer by hearing Mr Stafford’s lectures, which he came to scoff at, and Mr Bilney’s confession. {a} Concerning the Christian congregation in Queen Mary’s time, I have heard of one, saith Mr Fox, who being sent to them to take their names and to espy their doings, yet, in being amongst them, was converted, and cried them all mercy. At Miltenberg, a town in the territory of Mentz, an officer was sent to take a certain godly deacon sojourning in a widow’s house. The deacon meeting and embracing him said, *Salve mi frater, frater enimvero meus es, Et adsum, transfode me, vel suffoca me:* Hail, brother; here I am, stab me, hang me, do as thou pleasest to me. The officer, by a sudden innovation of his heart from heaven, said, Sir, I will do you no harm, nor shall any man else, if I can hinder it. And when the rustics came in to help to kill the deacon, the officer kept them off, and would not let them harm him. {b}

{a} *Act. and Mon.*, fol. 188l.

{b} Scultet., *Annal.*, p. 174.

Ver. 22. Then went he also to Ramah.] As if he had a mind to try it out with God, to wrestle a fall with the Most High.

Ver. 23. And he went on, and prophesied.] Being suddenly cicurated, and sooner than his messengers had been—viz., by the way, and before he came to Naioth. So that the more he hardened himself against God, the more did God show his power upon him.

Ver. 24. And he stripped off his clothes also,] *i.e.*, His upper garments, or arms, as his messengers had done before. {#Isa 20:2 Mic 1:8}

And prophesied before Samuel.] The same God which did at first put an awe of man upon the fiercest creatures, hath stamped in the cruellest hearts a reverent respect to his own image in his ministers: so as even they that hate them, do yet honour them.

And lay down.] *Cecidit.* The Vulgate hath it *cecinit*; he fell into a trance or ecstasy, forgetting the cause of his coming thither. "Whilst that I withal escape," singeth David. {#Ps 141:10}

Is Saul also among the prophets?] This was now spoken in a jeer. What! Is the bloody tyrant so tied up and manacled, in spite of all his malice and madness? It is well surely.

Chapter 20

Ver. 1. And David fled from Naioth in Ramah.] To Gibeah of Saul, which is twelve miles from Ramah, say some, {a} and where Jonathan was resident and president in his father's absence. Hither David was hunted "as a partridge in the mountains"; and so hard bestead, that he knew not whither to betake him, unless it were to heaven (as he did, #Ps 11 throughout), and to his fast friend Jonathan, who did his utmost for him when he was forlorn and forsaken of his hopes: God being now fitting him for the kingdom, by making "his soul even as a weaned child." {#Ps 131:2}

That he seeketh my life.] There could no other reason be given of it, but that Saul was an unreasonable and wicked, or troublesome, man, {#2Th 3:2} acted and agitated by that old man-slayer, "who

worketh effectually in the children of disobedience," {#Eph 2:2} as a smith worketh in his forge. Poor David found the doing of anything or of nothing dangerous alike; such was the malice of his enemy, who was captain of the devil's sworn swordmen.

{a} Patriach., *Travels*.

Ver. 2. God forbid; thou shalt not die.] Jonathan could not think his father so perfidious and bloody minded; having so lately sworn to the contrary. "Love thinketh not evil, but believeth all things, hopeth all things." {#1Co 13:5} He knew not that Machiavellian maxim, *Mercatorum est, non regum, stare iuramentis*: It is for tradesmen, and not for kings to keep their oaths.

Behold, my father will do nothing.] Either Jonathan knew not of Saul's recent attempts against David, or else he looked upon them as fruits of his frenzy, which would be soon over.

Ver. 3. And David sware moreover.] Since Jonathan was so hard of belief, and the matter of so great importance, for better assurance David gave him, as he might do, a private oath. *Ex animi sui sententia*, was instead of such an oath among the heathens.

But truly as the Lord liveth, and as thy soul liveth,] *i.e.*, By the life of God; that is his oath: and, As sure as thou art alive; that is his asseveration added to his oath. See the like, #1Sa 1:26 17:55 2Sa 11:11 14:19 Jer 31:3.

There is but a step between me and death.] *Praesentissimum est periculum meum in quo versor*, { a} As we use to say of seafaring men, that there is but an inch board, or a handbreadth between them and death, and that they have *fortunam rudentibus aptam*, their estates hanging on ropes; so is it with man in his best estate; *o quam exigui sunt mortalium termini! o quam exigui sunt mortalium animi!* but especially with such as are proscribed and sought after to be slaughtered. But here David's faith began to flag, as indeed it is a hard thing for the best faith, after long and sharp trial, not to buckle and hang the wing: *Adeo nihil est in nobis magni, quod non queat minui; adeo nihil est ex omni parte beatum.*

{a} Jun.

Ver. 4. **Whatsoever thy soul desireth.**] True love is easily persuadable to anything possible and lawful. The heathen promised his friend to stick to him *usque ad aras*; so far as stood with piety and honesty. The Hebrew here is, *Quid dicit anima tua, et faciam tibi*.

Ver. 5. **Behold, tomorrow is the new moon.**] The first day of the month—the Hebrews reckoned their months by the moon—the Calends, which was a kind of a holy day, not only among the Jews, but the Greeks and Romans also, {a} in testimony of thankfulness for their time, which is the Lord's: according to that of David, "The day is thine, the night also is thine: thou hast prepared the light and the sun." {#Ps 74:16}

Let me go, that I may hide myself] From the fury of thy father, whom I have little reason to trust, though I saw him prophesying so lately at Naioth. *Vulpes pilum murat, non naturam. Lupus venit fremens, redit tremens: lupus est tamen, et fremens et tremens,* {b} So are hypocrites as wicked in their fearful abstaining from sin, as in their furious committing of sin.

{a} Macrob., *Sat.*, lib. i. cap. 16.

{b} Aug., *De Verb. Apost. Serm.* 21.

Ver. 6. **For there is a yearly sacrifice there.**] This might very well be a true excuse; and he might in prudence take the opportunity, for the safeguard of his precious life, so much sought after.

Ver. 7. **But if he be very wrath.**] The Rabbis have a saying, that three ways men discover their dispositions—viz., *bekis, bekos, becagnash*, in their purses, cups, and passions.

Ver. 8. **Into a covenant of the Lord.**] Who is witness to the bargain, and keepeth the bands.

Slay me thyself.] Let me die by a friendly and merciful hand. *Nimis opto amantis immori manibus*, said she in Seneca. {a} This David speaketh pathetically, to stir up his friend Jonathan to act vigorously for him.

For why shouldst thou bring me to thy father?] Who will not only slay me, but so torture me, that I may feel myself to die. "The tender mercies of the wicked are cruelties." {#Pr 12:10}

{a} Phaedra, apud Sen.

Ver. 9. **That evil were determined by my father.**] The Vulgate rendereth it, *completam esse malitiam patris mei contra re*, that my father were so malicious as to murder thee.

Ver. 10. **Who shall tell me?**] Since thou canst neither come, nor send to me with any safety.

If thy father answer thee roughly.] As indeed he did, *Et tristoribus dictis atrociam facta coniungebat*, as Tacitus saith of Tiberius; he spake stones, and threw daggers. {#1Sa 20:30,33}

Ver. 11. **Come, and let us go out into the field.**] Where we may be private, and consider of some means of intercourse.

Ver. 12. **O Lord God of Israel, when I have sounded, &c.**] Broken language from a troubled spirit. Love will creep where it cannot go, and shine as a candle through the chinkers.

Ver. 13. **And the Lord be with thee, as he hath been with my father.**] Much joy mayest thou have of the kingdom after him; and the will of the Lord be done, whatever becometh of me. See #1Sa 23:17. Pellican therefore was mistaken in thinking that Jonathan's affection was somewhat abated toward David while he thought of the succession of the kingdom; and that therefore he was so hard of belief that his father intended mischief toward him.

Ver. 14. **Show me the kindness of the Lord.**] Such as he showeth to his people; and such as they that have their thoughts steeped in the kindness of the Lord to themselves, do show one to another, loving mutually, "out of a pure heart fervently." {#1Pe 1:22}

That I die not.] As justly perhaps I might do, for my father's hatred to thee, and persecution of thee. That was a cruel custom of Ulades, prince of Walachia, together with the offender, to execute the whole family; yea, sometimes the whole kindred. {a}

{a} Turk. Hist.

Ver. 15. **No, not when the Lord hath cut off,**] *i.e.*, When thou art in thy greatest power, and hast none to oppose thee. Jonathan looked upon David as his greatest *under*; — as king of Israel; so did the penitent thief upon Christ. {#Lu 23:42}

Ver. 16. **Let the Lord even require it at the hands of David's enemies.**] And more especially at my hands, if I keep not touch with thee, and do all the offices of a faithful friend towards thee.

Ver. 17. **And Jonathan caused David to swear again,**] *i.e.*, He required the like oath of him which he had made, that there might be a sure and steadfast league with him whom he so dearly loved. {a}

{a} Willet.

Ver. 18. **Tomorrow is the new moon.**] {See Trapp on "1Sa 20:5"}

Ver. 19. **When the business was in hand.**] When I advertised thee of my father's intent to kill thee, {#1Sa 19:2} and when I made intercession for thee to my father, being hard wrought about it.

By the stone Ezel.] That is, By the stone of walking, saith Lyra; because Jonathan and David used there to walk and talk of private businesses: as a certain hill near Cambridge was commonly called Heretics' Hill, because thither Bilney and Latimer used to resort for holy conference. *Lapidem Mercurialem intelligit*, saith Vatablus here, *i.e.*, He meaneth a stone that set travellers their right way.

Ver. 20. **And I will shoot three arrows.**] Which shall be as so many *επεα πεποεντα*, a sure token between us, if we cannot conveniently come together for discourse but we shall be discovered.

Ver. 21. **Then come thou.**] Along with the lad, as if thou camest thither by chance; and hold on thy course to the court without fear of evil.

Ver. 22. **Go thy way.**] *Fuge, fuge, cito, citius, citissime*, flee, flee, quickly, more quickly, most quickly, shift for thyself, and so serve God's providence in such a way as he shall direct thee.

Ver. 23. **And as touching the matter.**] The mutual covenant, see that it be kept inviolable, or the Lord will require it.

Ver. 24. **The king sat him down to eat meat.**] At the feast of the new moon, which Saul, as bad as he was, yet was careful to keep, and to have his chief princes keep it with him.

Ver. 25. **And Jonathan arose,**] *viz.*, To sit down at the table by his father; or perhaps in honour of Abner, and to give him place; as not willing to sit so near his father, but pretending some other thing to avoid the danger which he feared.

Ver. 26. **Something hath befallen him.**] *Casus est*, it is some of those chances wherewith men are defiled and unfitted for holy

services; such as were the touching of dead bodies, nocturnal pollutions, &c. {#Le 7:19,20}

He is not clean.] Himself, then, surely was clean, *sc.*, from those legal pollutions; but his heart was full of filth, and his hands of blood. This is the guise of hypocrites.

Ver. 27. **Wherefore cometh not the son of Jesse to meat?]** Wherefore should he, say, unless he were weary of his life, which was so lately sought for? But Saul thought, belike, that David would forget old injuries, and make as small account of them as himself who had done them. But what is the old saying in this case?

“*Pulvere, qui laedit, scribit; sed marmore, laesus.*”

Ver. 28. **To go to Bethlehem.]** {See Trapp on "1Sa 20:6"}

Ver. 29. **And my brother, he hath commanded me to be there.]** This, some think, Jonathan added of his own; and Josephus addeth, that Jonathan said he was also invited. It is ordinary with some people, in relating a business, to add here and there something, the better to set off the tale, and to make it run the more roundly.

Ver. 30. **Thou son of the perverse rebellious woman.]** Or, O thou son of perverse rebellion. He calleth good Jonathan all that is naught, and holdeth the worst word in his belly, as they say, too good for him. *Nihil tam volucre quam maledictum*, saith Cicero, *nihil facilius emittitur*. If passionate people be but crossed of their wills, oh the tragedies, the blusters, the thunder cracks of fierce and furious language that they presently vent and utter, railing with as much bitterness as if they went as far as hell for every word that comes from them! How basely doth this tyrant revile both his wife as perverse and rebellious, who perhaps was neither; and his son as a bastard, and so like the mother, that he was the worse again!

And unto the confusion of thy mother's nakedness.] As if she were a harlot, and thou illegitimate; and so not fit to inherit the kingdom.

Ver. 31. **For he shall surely die.]** Yea, but stay: "Unto God the Lord belong the issues of death"; {#Ps 68:20} and "My times are in thine hand," saith David, not in Saul's, whatever he may think of the matter: "the counsel of the Lord, that shall stand."

Ver. 32. **Wherefore shall he be slain?**] Good blood will not belie itself. Nicodemus, faint hearted at first, yet when Christ was likely to be apprehended, stickled for him, and to very good purpose. {#Joh 7:50-53}

Ver. 33. **And Saul cast a javelin at him to smite him.**] Which, if it had hit him, and killed him, Saul would have had as small joy of it as Alexander when he had killed Clitus in his passion, whom he would have revived, but could not, with his own heart's blood.

“ *Qui non moderabitur irae, &c.*”

Ver. 34. **Because his father had done him shame.**] Traducing him for a rebel and a traitor on so public a theatre. This went to good Jonathan's heart, which bled in David's wounds, and ached for his miseries.

Ver. 35. **And a little lad with him.**] He went no better attended, because to shoot only for his recreation: but indeed that he might get an opportunity, if possible, of communing with David.

Ver. 36. **He shot an arrow beyond him.**] God also shoots sometimes sharp arrows at his children, yet not to wound them, but to warn them that the will of Saul—the devil—is their utter destruction.

Ver. 37. **Is not the arrow beyond thee?**] This was an item to David to be packing. See #1Sa 20:22.

Ver. 38. **Make speed, haste, stay not.**] *Habent Aulae suum Cito, Cito. Sic et Amicitia.* See #1Sa 20:37.

Ver. 39. **But the lad knew not anything.**] What a sweet saying is that of our Saviour: "Henceforth I call you not servants; for the servant knoweth not what his Lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you." {#Joh 15:15}

Ver. 40. **Go, carry them to the city.**] The lad he sent away, that David and he might talk together the more freely; for he knew that little pitchers also have ears.

Ver. 41. **David arose out of a place.**] When now they saw the coast was clear, these two famous friends met and melted one over another.

Until David exceeded.] *Αγαθοι δ αριδακρυες ανδρες—*

“ *Et faciles motus mens generosa capit.*”

The better any one is, the more apt to weep. But David indeed had the greater reason in many regards.

Ver. 42. **Forasmuch as we have sworn both of us.**] Some read it, What things soever we have sworn, &c., making it to be an elliptical broken speech: as it is usual with those that are in heaviness to utter half sentences, &c.

Chapter 21

Ver. 1. **Then came David to Nob.**] Not to that Nob beyond Jordan, {#Nu 32:42 Jud 8:11} -as more remote from Saul; *Procul a Iove, et procul a fulmine*, - but to Nob a city of Benjamin near unto Anathoth, {#Ne 11:32 1Ki 2:26} where, at this time, was the tabernacle, with the altar; and therefore great store of priests attending upon it. {a} Hither resorted David in this distress: as to consult with God, {#ISa 22:10,13,15} so to get relief in that necessity from the high priest: to whom he flieth, when hunted from the prophet Samuel; as knowing that justice and compassion should dwell in those breasts which are consecrated to God.

To Ahimelech the priest.] Otherwise called Ahiah, {#ISa 14:3} but certainly Abiathar. {#Mr 2:26}

And Ahimelech was afraid.] As were likewise the Bethlehemites at the coming of Samuel. {#ISa 16:4} See the note there. The priest suspected David fled as a proscribed person.

Why art thou alone?]

“ *Tempera si fuerint nubila, solus eris.*”

Herein appeareth the inconstancy of courtly favour, saith Peter Martyr. David, who was before beloved, admired, and revered of all, is now left and forsaken of all. If the sun shine not on the dial, no man will look at it; so fareth it with great subjects, when out of favour with their prince.

{a} Serrer. Jun.

Ver. 2. The king hath commanded me a business.] Here David uttereth two lies in a breath, -as before him Jacob had done three, {#Ge 27:19,20} though lying be a blushful sin, -whereunto he addeth another lie, {#1Sa 21:8} and all deliberate. The like he doth to Achish, king of Gath. {#1Sa 21:8,10} If the best man's faults were written in his forehead, it would make him pull his hat over his eyes, saith the proverb. Some go about to excuse David's lying here: but that cannot be. The consequents of it were very sad, viz., that bloody massacre of the priests, and all the inhabitants of Nob, {#1Sa 23:18,19} which he could not but foresee and suspect, when he saw Doeg—that flatter—present, {#1Sa 22:22} and afterwards it made his soul melt for very heaviness, whilst he bewailed it, and begged pardoning and prevailing grace. {#Ps 119:28,29}

Ver. 3. Or what there is present.] Heb., Found; anything to preserve life. Eat that which is set before you, {a} said our Saviour to his disciples. Eat to live; hunger is the best sauce, and can well season homely dainties.

{a} τα παρατιθεμενα.—Luke x. 8.

Ver. 4. There is no common bread under mine hand.] He kept house at Anathoth, where doubtless he had common bread; but David's haste called for present supply.

If the young men have kept themselves at least from women.] From companying with their wives; which, though lawful enough, {#Heb 13:4} yet through men's corruption, it sometimes is not without sin; and some legal uncleanness was contracted by it. See #Le 15:18 Ex 19:15. Howbeit this was not a sufficient impediment to David and his followers in this necessity: and therefore Jerome saith that this was a ridiculous and preposterous objection.

Ver. 5. And the vessels of the young men.] That is, Their bodies, as #2Co 4:7 1Th 4:3,4, or as some understand it, their knapsacks, wallets, baskets, &c., as #1Sa 9:7. Vatablus understandeth it of their garments.

Yea, though it were sanctified this day in the vessel.] Or, Especially when this day there is other sanctified in the vessel: and this seemeth to be the better translation. Hence some collect that it

was on the Sabbath day that David came to Nob: since then the shewbread was to be renewed.

Ver. 7. **Now a certain man of the servants of Saul was there that day.]** Doeg may set his foot as far within the tabernacle as David, and seem to be as devout: "but God knoweth your hearts," saith our Saviour to the Pharisees, {#Lu 16:15} and will wash off your paint with rivers of brimstone.

Detained before the Lord.] Either because it was the Sabbath, or by reason of some vow, or for some other religious respect. Some render it *Incluserat se ante tabernaculum*, he had shut up himself—as a recluse—before the tabernacle; viz., that he might give himself wholly to reading and prayer. A wicked wretch he was, and of ill fame amongst the better sort; and therefore David was very sorry to see him there, {#1Sa 22:22} as fearing that he would "carry tales to shed blood." {#Eze 22:9} A very Judas he was, and a type of Judas Iscariot.

Doeg, an Edomite.] By nation, but an Israelite by profession, as was also Ahimelech the Hittite, {#1Sa 26:6} and Jether the Ismaelite. {#1Ch 2:17 2Sa 17:25, marg.}

The chiefest of the herdmen that belonged to Saul.] The Septuagint makes him his mule keeper: the Rabbis say that he was that armourbearer of his that slew him, and himself also with him, {#1Sa 31:5} but that is uncertain.

Ver. 8. **Is there not here under thine hand spear or sword?]** He well knew there was Goliath's sword, and he greatly desired it; as knowing that there was more in it than metal and form: he counted it as it were a sacrament, saith Peter Martyr; and his arm was not so much strengthened by it as his faith. At this therefore did his suit here aim. It is good to take all occasions of renewing the remembrance of God's mercies to us, and our obligations to him.

Because the king's business.] Another lie. See #1Sa 21:2. Sin is of an encroaching nature, one lie makes way for another. See #Ps 119:69. {See Trapp on "Ps 119:69"}

Ver. 9. **And the priest said, The sword of Goliath.]** This priest had no other weapon: the high priest of Rome is a great warrior: professeth to hold both the swords: and is herein the picture and

successor of Timotheus Herulus, that warlike bishop of Alexandria, A.D. 467.

Wrapped in a cloth behind the ephod, / *i.e.*, Behind the vestry, or priest's wardrobe; kept there for a monument of that famous victory; dedicated by David, and therefore some {a} think, neither lawful nor fit for him, being to go among the Philistines, who could not but know it. But necessity hath no law; and why he desired it, see on #1Sa 21:8.

There is none like that.] Say we so of the sword of the Spirit, the word, when preached especially. As milk warmed is fitter for nourishment, and as the rain from heaven hath a fatness with it, and a special influence more than standing waters: so there is not that life, operation, and blessing in the word read as preached.

{a} Pellican.

Ver. 10. **And went to Achish,** / *i.e.*, Into his country, -any whither from Saul, that *Hercules furens*, that flung firebrands, -where he had little likelihood of being safe; but he hoped to live there secretly and unknown, as a sojourner; which yet could not be.

Ver. 11. **And the servants of Achish.]** Who had some way discovered and apprehended David, and then his sword—got by a lie—could not but be prejudicial to him. It was a great mercy that the Philistines had not slain him with it; like as it was to Peter, that the rude soldiers had not cut him in pieces when he cut off Malchus's ear; but David prayed hard when he was in their hands, {#Ps 34:6} and so escaped.

Ver. 12. **And David laid up.]** He was much affected with them, and as greatly afflicted as if he had been crushed in a winepress: so the word *Gath* signifieth.

Ver. 13. **And he changed his behaviour]** See the title of #Ps 34:1 This was a sorry shift, and can hardly be excused. The chameleon, saith Pliny, is the most fearful of all creatures, and therefore turneth itself into all colours, that it may shift for itself: so fearful men.

Ver. 14. **Lo, ye see the man is mad.]** Ay, or else you are infatuated to dismiss him for mad, to your further ruth {grief} and utter ruin.

Ver. 15. **Have I need of mad men?**] The Rabbis say that Achish's wife and daughter were mad: and therefore was he so loath to be further troubled with any such creatures.

Chapter 22

Ver. 1. **David therefore departed thence.**] Full glad he was so fairly delivered; and got to a place where he might, to the glory of God, his Sospitator, compose that most elegant and excellent thirty-fourth Psalm.

And escaped to the cave of Adullam.] Which was in the tribe of Judah, saith Lyra: {a} a place fortified by nature, saith Adrichomius, insomuch as that the Christians do there still shelter and secure themselves, -namely, from the force and spoil of the Turks that come to plunder and rob them.

And when his brethren, &c.] Who had, it is likely, suffered for his sake, by Saul's cruelty. Christ's friends shall be sure to be hated of all men, {#Mt 10:22 Joh 15:19-21} and to suffer many things for the name of Jesus: they must be conformed unto him in sufferings, that he may be the firstborn among many brethren. {#Ro 8:29}

They went down thither to him.] For mutual comfort, as **#Ro 1:11,12.**

{a} In trib. Jud., num. 201. In this country dwelt that hangby Hiram, Judah's friend, or rather broker.—Gen. xxxviii.

Ver. 2. **And every one that was in distress.**] Herein David became a type of Christ, the Captain of our salvation, who cried, "Come unto me, all ye that are weary," and who are sensible that ye have Suffered more under Satan's tyranny, than these had under Saul's: and yet in his time, as afterwards in Tiberius's, there was *crimen ex silentio, ex voce*, {a} danger either to speak, or to hold one's peace, to have done anything, or nothing.

And every one that was in debt.] Heb., That had a creditor or an oppressor, extortioner, usurer, who cruelly handled him.

And every one that was discontented.] Heb., Bitter of soul. Not such ruffians and rakehells as Abimelech, {#Jud 9:4} and of later time Mohammed, that grand impostor, got together to spoil and do mischief; but these came to David upon a better principle, and for a better purpose, viz., for his and their own just and necessary defence: and for their carriage, see what a testimony Nabal's servants gave them, though that brute their master had basely reviled them. {#1Sa 25:15} In the Gospel we read that our Saviour received him that had been born blind, and was now cast out. {#Joh 9:35} And in the civil law we find provision made for such as were cast out and exposed to the wide world; some hospitals to entertain them, some liberties to comfort and compensate their troubles.

{a} Tacit.

Ver. 3. **To Mizpeh of Moab.]** Called also Malle, {#/APC 1Ma 5:26} as Junius after Josephus thinketh—that is, a fort.

And he said unto the king of Moab.] Who might therefore favour him, because Saul, their common enemy, hated and persecuted him: like as Queen Elizabeth respected and aided the king of Portugal, cast out by the Spaniard.

Let my father and my mother, I pray thee.] This care of his for his aged parents' ease and safety was very commendable, and worthy of imitation. He might haply plead that his father's grandmother, Ruth, was a Moabitess.

Ver. 4. **And he brought them before the king of Moab.]** To whom Jesse, a grave godly man, might haply be as useful and as dear as Solon was to Croesus, or Croesus afterwards to King Cyrus; by whose good counsel he was more enriched and benefited than by all his wealth.

That David was in the hold.] In the cave of Adullam, or, as others think, in Mizpeh of Moab. See #1Sa 22:3.

Ver. 5. **And the prophet Gad said unto David.]** It was no small comfort to distressed David to have about him a prophet, called elsewhere David's seer, {#1Ch 21:9} and afterwards also the high priest with the ephod, by whom he might and did inquire of God upon all occasions. {#1Sa 23:2,4}

Depart, and get thee into the land of Judah.] Where thou mayest be in action, and do some good to thy country. God is a pure act, and he willeth that all his should be active, "and run with patience the race that is set before them." {#Heb 12:2}

Ver. 6. When Saul heard that David was discovered, and the men that were with him.] This vexed him at the heart, and rendered all his felicities miserable. Philip Comineus saith that if he should write of all the princes of his time, that in the judgment of men seemed to live in great felicity, and yet to those that knew them familiarly, lived in a miserable estate, that matter alone would require a reasonable volume.

*“ Miser atque infelix eat etiam rex,
Nec quenquam (mihi crede) facit diadema beatum.”*

Under a tree in Ramah.] Or, Under a grove in a high place; which is the better reading.

Having his spear in his hand.] Perhaps for a sceptre, or else quasi paratus ut supplicium sumeret ipse de deprehenso, to show that himself was ready to do execution upon anyone that was found guilty.

Ver. 7. Hear now, ye Benjamites.] Will ye suffer the kingdom to be translated from your tribe, to David of the tribe of Judah? bestir you, that it may not.

Will the son of Jesse give every one of you.] As I have done, and yet will do. Thus also the Pope tempteth people on his side, as he did Aeneas Sylvius, Luther, and others, by great rewards and preferments; which yet he sometimes but slenderly performeth, as he did to Allin, Sanders, Stapleton, Reynold, Harding, Dr Smith, and other English fugitives, his best champions.

Ver. 8. That all of you have conspired against me.] And why? but because they were no more eager in pursuing of David, who yet were indeed too much estranged from him, and addicted to Saul. So we read of letters sent from King Philip and Queen Mary to bloody Bonner, complaining that heretics were not so reformed as they should be, and exhorting him to more diligence, &c.

And there is none of you that is sorry for me.] It may be there were some of them that were sorry for his malice and madness against innocent David, but durst not show it, lest Saul should have used them, as afterwards Cambyses, king of Persia, did some of his servants, whom in his rage he commanded to kill Croesus, who was left as a counsellor to him by his father Cyrus, and had now by reproving him for his cruelty, fallen under his displeasure. His servants thinking that he would afterwards repent it, hid Croesus, and slew him not; and when Cambyses shortly after wanted Croesus for his faithful counsel, and wished for him again, his servants expecting a great reward, brought him forth. Cambyses was glad that Croesus was alive: but yet he put his servants to death, for sparing him contrary to his command. {a}

That my son hath stirred up my servant.] It was neither so nor so: but only his jealous mind made him to think so, because David was come into the land with forces; and Jonathan absented himself from court ever since Saul cast a javelin at him. {#1Sa 20:33}

{a} Pezel, *Mell. Hist.*

Ver. 9. Then answered Doeg.] So soon as ever the word was out of Saul's mouth, concerning the preferring of such as should inform him against David, Doeg answered, snapping at that bait, and not sparing maliciously and slanderously to traduce an innocent, and one that so well deserved of the public. Thus was Scipio dealt with by Carbo, Alcibiades by Hyperbolus, Cicero by Clodius, &c. *Habuerunt et suos cuculos omnes docti et heroici quolibet tempore.* Every Zopyrus is sure to have his Zoilus, every David his Doeg, that will seek to raise himself upon the ruins of another.

Which was set over the servants of Saul.] That is, Over his herdsmen; but that seemed to him to be too low a place. Ambition, like the crocodile, groweth as long as it liveth.

I saw the son of Jesse.] This language he had learned of his master, Saul, whom he striveth to humour: as princes are never without their *Aiones* and *Negones*, that will say as they say, and not stick to lick up their very spittle.

Coming to Nob, to Ahimelech.] With this Ahimelech Doeg had been, in pretence of great piety, not long before, "detained before the Lord." {#1Sa 21:7} {See Trapp on "1Sa 21:7"} Now he impeacheth him of high treason, making the worst of everything he said or did, as done by way of conspiracy with David against Saul; whose false suspicion of David he hereby confirmed, and is therefore rightly reputed a liar, {#Ps 52:3} and because, though he told the truth, yet he wrested it to an evil intention. He is no better than a slanderer, who uttereth the truth, not for any love to it, nor for respect to justice, nor for the bettering of the hearer or the delinquent, but only to disgrace the one and to incense the other.

Ver. 10. **And he inquired of the Lord for him.]** Herein, saith Lyra, some think he lied; and indeed he did, though he did not in #1Sa 22:15. {See Trapp on "1Sa 22:9"} The truth is, God owed a revenge to the house of Eli, and now, by the delation of Doeg, taketh occasion to pay it. But they are very slight arguments that are here brought against the high priest to prove him guilty of treason; not much unlike those brought against the Lady Elizabeth in her sister Queen Mary's days.

Ver. 11. **Then the king sent to call Ahimelech.]** Under a pretence of justice, but himself will needs be both his accuser and his judge; and let him make never so good an apology, he must die for it; that is resolved on.

And all his father's house.] The remnant of Eli's house, so long since doomed to destruction. {#1Sa 2:31} If God's word sleep, it shall not die; but, after long intermissions, breaks forth into those effects which we had forgotten to look for and ceased to fear.

Ver. 12. **Here now, thou son of Ahitub.]** This is the best title he can now find in his heart to give him whom he meant to condemn to die. And yet this was better language than Stephen Gardiner gave Dr Taylor, martyr, with whom he thus began at his very first appearance before him: Art thou come, thou villain? how darest thou look me in the face for shame? knowest thou not who I am? &c. {a}

{a} Act. and Mon., 1381.

Ver. 13. **Why have ye conspired against me?]** This was in Tacitus's days, *Unicum crimen eorum qui omni crimine vacabant*, the usual

charge brought against the most innocent men; and is still. The Protestants of France, after the massacre of Paris, were reported, but falsely, to have conspired against the king, the queen mother, the king's brethren, the king of Navarre and the princes of the blood; {a} but the covering proved too short.

{a} Camden's *Elisab.*

Ver. 14. **And who is so faithful, &c.]** This, some {a} think, was not so wisely spoken by Ahimelech—viz., thus highly to commend David, whom he saw to be under so great displeasure now, whatever he had been formerly. Others hold that he did all in the honesty and integrity of his heart; giving David his due, and tacitly taxing Saul of tyranny.

{a} Peter Martyr.

Ver. 15. **Be it far from me,] viz.,** To have any hand in a treacherous conspiracy against my sovereign. As for sedition, said Latimer, for aught that I know, methinks I should not need Christ, if I may so say: I do so abhor the very thoughts of it.

Ver. 16. **Thou shalt surely die, Ahimelech.]** A bloody sentence, harshly pronounced and as rashly executed, without any pause or deliberation, without any remorse or regret. This was the worst act that ever Saul did, saith Theoderet: {a} and a great cause of his destruction, saith Josephus.

{a} *Serm.* iii.

Ver. 17. **And the king said unto the footmen.]** Heb., The runners: who had run to fetch the priests from Nob to Saul, saith A. Lapede.

Turn, and slay the priests of the Lord.] His anger was bent against the Lord himself, for taking away his kingdom, and giving it to another: and because he could not come at the Lord, therefore he wreaketh his rage upon his priests; like as the devil smote Job's servants when he might not meddle with Job's self. This seemeth to have been the very sin against the Holy Ghost.

Because their hand also is with David.] This he speaketh, that he may not seem to have been mad without reason. In the Vatican hall, at Rome, is pictured the massacre of Paris: under one side of the

picture is written, *Coligni et sociorum caedes*: on the other, *Rex Coligni caedem probat*. {a} Money, also, was thereupon coined in France, in the forepart whereof, together with the king's picture, was this inscription, *Virtus in rebelles*: and on the other side, *Pietas excitavit Iustitiam*, Piety hath stirred up justice., {b}

But the servants of the king would not.] This was well, but not all. Chrysostom {c} blameth them, because they did not positively and effectually plead the cause of the priests before Saul, &c.

{a} *Il Mercurio Italico*, p. 42.

{b} Camden's *Elisab.*

{c} *In Ps.* cxxxiv.

Ver. 18. And Doeg the Edomite.] Not the Syrian, as the Septuagint, by a mistake of letters, renders it, but the bloody Esavite.

And he fell upon the priests.] Who were privileged persons in all nations, and spared even in battle, as were the bards here.

And slew on that day forescore and five persons,] viz., By the help of his hacksters and assassins. Some say that Armoni and Mephibosheth, the two sons of Saul by his concubine Rizpa, who were afterwards hanged, helped Doeg: but that is uncertain.

That did wear a linen ephod.] And, as some think, {a} came to Saul now in those clothes, to move him rather to spare them.

{a} *Lyra.* Osiander.

Ver. 19. And Nob, the city of the priests, smote he.] Josephus saith that he razed it, and burned it, and left the tabernacle of God, as much as lay in him, without a place, or priests to minister.

Both men and women, children and sucklings.] All of them to the number of three hundred and eighty-five, saith Josephus; all whom Beda reckoneth among the martyrs: and Osiander maketh this infanticide a type and figure of our Saviour's flight into Egypt.

Ver. 20. And one of the sons of Ahimelech.] So Merlin the admiral's chaplain, was by a strange providence preserved in the

Parisian massacre, and nourished for several days in a hay mow, by a hen that laid her eggs there.

Ver. 21. **That Saul had slain.**] Himself only was escaped, that God's promise might be accomplished. {#1Sa 2:33}

Ver. 22. **I knew it.**] His sin therefore was the greater.

I have occasioned.] Though not caused, as Saul did: but I am heartily sorry that I concurred as an occasion.

Ver. 23. **For he that seeketh.**] *Tua causa erit mea causa*, Thy cause will be my cause, as Charles V said of Julius Flugijs, who for his sake had been much wronged by the Duke of Saxony.

Chapter 23

Ver. 1. **Then they told David.**] The men of Keilah in the land of Judah seek help of David their countryman; but having served themselves of him, they soon proved false hearted to him, and would have made him an ill requital. {#1Sa 23:12} In trust I have found treason, said Queen Elizabeth. {a}

And they rob the threshingfloors.] Vatablus hath it, *Horrea*, the barns. *Horreum ab hauriendo*, barns and threshingfloors were without the city, as #Jud 6:11, but necessary appendages to it.

{a} Camden.

Ver. 2. **Therefore David inquired of the Lord.**] By his prophet Gad, say most interpreters; for Abiathar was not yet come unto him, {#1Sa 23:6} and that which is read of him in #1Sa 22:20 is spoken by way of anticipation. War is to be made by wise counsel, saith Solomon, {#Pr 24:6} and, long after him, Salust, a heathen historian: surely it is fit that God be consulted—viz., by prayer and searching the Scriptures—ere war be waged; since it is matter of so great weight, and the issue thereof so uncertain. Herein Josiah was too short, and died for it.

Ver. 3. **And David's men said unto him.**] See a like discouraging speech of the disciples to our Saviour, {#Joh 11:8} and his resolute answer. {#1Sa 23:9,10} God may be safely and must be faithfully followed, whithersoever he leads us: neither must we stand casting of perils.

Ver. 4. **Then David enquired of the Lord yet again,**] viz., For the confirmation and encouragement of his soldiers, whose rule should have been *Nec temere, nec timide*, Neither rashly nor timorously.

For I will deliver.] Heb., I am delivering; *illico traditurus*, sc., before that Saul can set upon thee.

Ver. 5. **And brought away their cattle.]** Which either they found about their camp, or fetched out of their country.

So David saved the inhabitants of Keilah.] And therefore deserved a *corona civica* of them, but met with ill measure. {#1Sa 23:12}

Ver. 6. **With an ephod in his hand.]** Or, The ephod came into his hand; whence some think, that in catching up his clothes, in making up his pack to be packing, he lighted upon the high priest's ephod, that had the Urim and Thummim in it, by chance rather than choice. {a} But it was surely a sweet providence of God, for the comfort of his poor servant David. Hence God answered not Saul by Urim and Thummim, {#1Sa 28:6} for it was now with David, not with Saul. This ephod thus brought was more, saith one, than if many thousand soldiers had come to David.

{a} *Forte fortuna et non dedita opera secum detulerat ephod, et posuerat inter sarcinas suas-Vatab.*

Ver. 7. **God hath delivered him into mine hands.]** Thus this "hypocrite flattereth himself in his own eyes, until his iniquity be found to be hateful," {#Ps 36:2} and although he standeth in a posture of distance and defiance against God, yet he talketh very confidently of him, as if on his side. So did Rabshakeh, and the Pharisees: and so do the Popish persecutors, beginning their processes against the martyrs with, "In the name of God, Amen," and taking for their posy these words of the psalmist, "Our help is in the name of the Lord." "Thou art near in their mouth," saith the prophet concerning such, "but far from their reins." {#Jer 12:2} They are right blackamoors, white nowhere but in the teeth.

Ver. 8. **To besiege David and his men.]** Rather than to pursue the Philistines. So the Pope publisheth his *Croysados* against the Protestants; holding them greater enemies than are the Turks: witness his wars against the Waldenses in France, and the Hussites in Germany.

Ver. 9. **Secretly practised mischief.**] Plotted and ploughed mischief: pretending to raise an army against the Philistines, but intending the same against David.

Ver. 10. **O Lord God of Israel.**] He runneth to the Rock of Ages for help in this distress, as was his constant course when hardly bestead.

To destroy the city for my sake.] So in the holy war, as they called it, against the Waldenses in France, the Pope's great army took one great populous city, and put to the sword sixty thousand: among whom were many of their own Catholics. {a}

{a} Caesar Heistorbachensis, *Hist., lib. v. cap. 21.*

Ver. 11. **And the Lord said, He will come down,**] viz., Unless thou goest hence. God knoweth future contingents: and not only those that are absolute, but those also that are conditionate: he knows a man's "thoughts afar off," and oftentimes judgeth them accordingly. We used to destroy hemlock in the midst of winter, because we know what it will do if allowed to grow: so the Lord doth sometimes cut off people while young, out of the foresight of the evil they would do to his Church if let alone.

Ver. 12. **Will the men of Keilah.**] Here is a second inquiry. God loveth to be often sought unto by his praying people, {#Lu 18:1} and therefore answereth them by degrees, that he may frequently hear from them. Thus the cloud emptieth not itself at a sudden burst, but dissolveth upon the earth drop after drop.

They will deliver thee up.] Trust not to them; lest upon trial they prove treacherous, how well soever thou hast deserved of them. They look upon Nob so recently razed and harassed, and fear to fare accordingly.

Ver. 13. **Which were about six hundred.**] Not four hundred only, as Josephus here misreckoneth. Indeed, they were but four hundred, {#1Sa 22:2} but now they are become more. Persecution doth not diminish, but increase the number of good people. The lily grows and spreads by the juice that floweth from itself: {a} so the Church. *Plures efficimur quoties metimur,* saith Tertullian.

And went whithersoever they could go.] But knew not well whither to go to be in safety. Luther, when excommunicated by the

Pope, and proscribed by the Emperor, being asked by one where he would shelter himself, answered, *Sub caelo*; somewhere under the vault of heaven, where God shall please to cast me. {b}

{a} Plin.

{b} Scultet., *Annal.*, p. 28.

Ver. 14. In the wilderness of Ziph.] Which was the name of a city: so called, belike, from the plenty of pitch there. Zepheth signifieth pitch. {#Ex 2:3 Isa 34:9}

And Saul sought him every day.] So desperately bent was he to destroy him: being herein like the scorpion, whereof Pliny saith that there is not one minute of time wherein it doth not put forth the sting desirous to do harm. Or rather like the devil, whose malice to mankind is incessant and unsatisfiable.

Ver. 15. And David saw.] By his scouts and intelligence, he well perceived his present danger.

Ver. 16. Jonathan Saul's son arose.] Jonathan could tell where to find David, though Saul could not: there being messengers still passing between them as fast friends, solicitous of each other's welfare. {a}

And strengthened his hand in God.] By imminding him of the promises, and assuring him of God's powerful protection. This was true friendship.

{a} Lyra.

Ver. 17. And I shall be next unto thee.] In heaven he might be, but not on earth, because prevented by death; but otherwise they might have lived together in as great unity and unanimity as did lately Frederick and John, dukes of Saxony; who as they dwelt both in one and the same house, so their mutual love grew to the last, *in utriusque periculis et gravissimis deliberationibus*, saith mine author, {a} *dum omnia in rep. communicatis sententiis constituebant*; so that they did nothing in the commonwealth without one another's counsel and consent. Those that say, as some do, that Jonathan is next unto David in heaven, have as little assurance of it as those that tell us—but who told them?—that John

Baptist, for his humility, {#Mt 3:11} hath the same place in heaven that Lucifer lost by his pride.

{a} Exner.

Ver. 18. **And they two made a covenant.**] This is the second time, for more assurance; or, as Lyra reckoneth, the third: (1.) In the house; (2.) {#ISA 18:3} In the field; {#ISA 20:5} (3.) Here in the wood. Let us oft renew and reinforce our covenants with God, that we may the better observe them: all will be found little enough.

Ver. 19. **Then came up the Ziphites.**] Who were of David's own tribe, and of good Caleb's stock, {#1Ch 2:42} but naught and degenerate, as was likewise the churl Nabal, who came of Caleb. {#ISA 25:3}

Doth not David hide himself with us?] This treacherous dealing of theirs drew from David—as he never was without his cordial—that sweet fifty-fourth Psalm. {See Trapp on "Ps 54:1"}

Ver. 20. **And our part shall be to deliver him.**] Here is their *proditio atque premissio dedendi Davidem*. A company of Judases they showed themselves; and David turneth them over to God, that he may take an order with them. {#Ps 54:3,5}

Ver. 21. **Blessed be ye of the Lord.**] God was much in this hypocrite's mouth, but far from his reins: {#Jer 12:3} he abuseth that majestic and tremendous name of his, to palliate his cruel purpose of killing David. See the like done by those impudent hypocrites in **#Isa 66:5**. But this blessing pronounced by Saul upon the Ziphites was not worth a button to them: nay, it came doubtless as a curse into their bowels, {#Ps 109:18} whilst thereby they were heartened and hardened in their sin.

For ye have compassion on me.] A flatterer is εἰσιους σφακτης, saith one; that is, a kind murderer: a cur-dog, saith another, that sucketh a man's blood only with licking.

Ver. 22. **Go, I pray you, prepare yet.**] Saul maketh use of these traitors, which a Roman Fabricius would have scorned to have done.

For it is told me.] Or, My heart telleth me so; {#Ps 36:1} or, He hath told me, viz., David, when I have asked him sometimes how he so easily overcame his enemies, hath told me that he used subtlety and policy.

Ver. 23. **See therefore, and take knowledge of all the lurking places.]** Oh that we could, with like care, find out and ferret out the sin that doth so easily beset us—our *dilectum delictum* delightfully sweet.

Ver. 24. **And went to Ziph before Saul.]** As his guides and forerunners, fearing him as the heathens did their Vejoves, lest he should serve them as he had lately done the city of Nob.

Ver. 25. **He pursued after David.]** Hunting him up and down as a partridge in the mountains this made him so tender, as we see he was. {#1Sa 24:5}

Ver. 26. **And David made haste.]** After that he had first said in his haste, "All men"—prophets and all—"are liars." {#Ps 116:11} Peter Martyr thinks David made that psalm, as also #Ps 31 Ps 99 Ps 54. about this time. Now it was that he was almost forsaken of his hopes; but God was seen in the mount.

Ver. 27. **But there came a messenger, &c.]** Here was *Deus ex machina*, God appearing as out of an engine: where human help failed, divine came in. God sent from heaven and saved his poor servant "from the reproach of him that would have swallowed him up, Selah." {#Ps 57:3} So he took off Sennacherib; {#2Ki 19:8,9} and Julian, by the Parthian war; and Charles V from persecuting the Protestants, by the Turks breaking into Hungary; those dogs licked Lazarus's sores. So one Justice Gilford, in Queen Mary's days, going up the stairs to Mrs Roberts's chamber, to compel her, willed she, nilled she, to go to Mass, was suddenly taken with his old disease the gout, and so tormented that he swore he would never trouble her anymore.

{a}

{a} *Act, and Mon.*, 1880.

Ver. 28. **They called that place Selahammahlekoth.]** *Petram partitionum*, the rock of Diremptions or partitions; because Saul's forces were forced to forego David's when they had hemmed them in.

Ver. 29. **Dwelt in strong holds at Engedi.]** Which was the utmost border of the country, a very rocky and craggy place, And here it is thought he penned the fifty-seventh Psalm.

Chapter 24

Ver. 1. **It was told him, saying.]** They that told him knew what would please him—they found him out some new game: they knew his implacable spirit fraught with malice, and fomented it. Mithridates was so mad a hunter that, taken with that sport, for seven years' space, *neque urbis neque ruris tecto sit usus*, saith the historian, he came not within any house in city or country. Saul was as madly set against David, whom he had lately seen must strangely snatched out of his hands.

Ver. 2. **Upon the rocks of the wild goats.]** *Per rupes rupicaprarum*: where they ventured their necks at every step almost, so steep and craggy were those cliffs. The wild goats hanging on them, and sometimes falling down, are said to pitch upon their horns without hurt. {a}

{a} Plin., lib. viii. cap. 53.

Ver. 3. **And Saul went in to cover his feet.]** To ease nature. See **#Jud 3:24**, {See Trapp on "Jud 3:24"} Alexander Medices, duke of Florence, and son-in-law to Charles V, Emperor, was slain by his near kinsman Laurentius, as he was doing his easement. {a}

And David and his men remained in the sides of the cave.] Here and at this time it was that David said, "I will cry unto God most High, unto God that performeth all things for me," {#Ps 57:2} where the Chaldee hath, Unto God who sent the spider to make a web in the mouth of the cave for me. It may very well be that Saul, seeing the entrance of the cave overgrown with cobwebs, might think that no David lurked there. The like providence is reported for the preservation of Felix, a martyr, one time from his persecutors, whereupon Paulinus singeth—

“*Sic ubi Christus adest, nobis et aranea muro est:
At cui Christus abest, et murus aranea fiet*”

{a} Gal, Hist. Epit.

Ver. 4. **Behold the day of which the Lord said unto thee.]** But when and where did the Lord say this to David? Either not at all, but they spoke it of their own heads, to move him to make an end of Saul, the cause of all their sorrows and sufferings; or else they

collected it from God's general promise to deliver all David's enemies into his hands; their fingers even itched to be doing at Saul, and therefore they urge the matter so hard upon David to despatch him out of the way: the present opportunity here thrust into his hands they looked upon as an oracle and warrant good enough, and therefore not to be slighted or let slip. Thus we see how ready we are to hasten the Lord's promise, if the occasion serve never so little, saith the Geneva note here.

And cut off the skirt of Saul's robe privily.] *Sine impetu aut strepitu alam pallii abscidit.* Abulensis thinketh that God at this time made David extraordinarily nimble, and Saul extraordinarily deaf; but the noise of Saul's soldiers without the cave, and Saul's upper garment lying at some distance from him as then, might easily give David this opportunity of cutting a lap of it undiscerned.

Ver. 5. **David's heart smote,**] *i.e.*, His conscience, which keeps court in every faculty of the soul, checked him: such was his tenderness then. Bee masters tell us that those are the best hives that make the greatest noise; so is that the best conscience that checketh for smallest sins. David feared that what he had done to the king might be taken for an ignominy and an injury: he is therefore pricked inwardly. *Bonorum enim mentium est culpam agnoscere ubi culpa non est,* saith Bernard. Good men are afraid of the least show of sin, being jealous over themselves with a godly jealousy.

Ver. 6. **The Lord forbid that I should do this thing.]** Thus he blesseth himself from such a disloyalty to his master and sovereign. The Janizaries have learned of the Jesuits to kill their king if he please them not. Peter du Moulin said truly of many of the priests of France, that they were for their loyalty not beholden to the maxims of Italy.

Ver. 7. **So David stayed his servants.]** *Dispescuit, diffidit:* He stayed them off, when they rose from both sides of the cave to lay violent hands upon Saul; and this was a greater victory, saith Chrysostom, than that he once got over Goliath, because now he overcame himself, and manfully repressed his unruly soldiers with a word in season.

But Saul rose up out of the cave.] Little thinking how near he had been to a mischief, and how easily he might have died before his

time; {#Ec 7:17} that is, than when it had been better for him to have done anything than have died. See #Ec 9:12.

Ver. 8. **And went out of the cave.**] That by his just apology he might make his own innocency to triumph in the tyrant's conscience, as indeed it did.

Ver. 9. **Wherefore hearest thou men's words?**] The tale hearer is no less faulty than the tale bearer; for as this carrieth the devil in his tongue, so doth that other in his ear. David blameth not so much Saul as his toadies, yet showeth that both were blameworthy.

Ver. 10. **Behold, this day thine eyes have seen.**] This is David's defence; wherein each word hath its weight, each syllable its substance. We may lawfully, when wronged, clear our own innocence, so we do it, as here, with meekness and wisdom. *Sed o quam hoc non est omnium.*

Ver. 11. **And killed thee not.**] Chrysostom saith that David, by his sparing of Saul, gave a deep wound to the devil, that old manslayer, *qui non nisi caedes sinit, et suscitatur.* The Rabbins say that David went toward Saul with a purpose to have killed him, but that, as he went, he better bethought himself. See to the contrary of this, #1Sa 26:10, which the Vulgate hath here inserted.

That there is neither evil nor transgression in mine hand.] For that had been to have taken vengeance into his own hand, and to have raised trouble in the commonwealth. David was of his temper, -or rather of a far better, -who had escaped three tyrants, Caligula, Claudius, and Nero, -who had slain many good men, -and being asked how, answered, *Iniurias accipiendo, et insuper gratias agendo,* by bearing wrongs, and returning thanks for them.

Ver. 12. **The Lord judge between me and thee.**] He appealeth to God the righteous Judge: as did Athanasius, when Constantine the Arian emperor sent him into banishment, *Iudicet Dominus inter me et te, O Imperator, quia calumniis inimicorum credidisti.* So did John Huss, and many more martyrs, who cited their adversaries to answer them before God's tribunal, setting them a time.

And the Lord avenge me of thee.] This he desireth *ex recto iusticiae zelo,* from a right principle: and woe be to those whom God's persecuted people shall put over to him to be punished. He is the Lord God of recompences, and will surely requite. {#Jer 51:56}

But mine hand shall not be upon thee.] I will not do thee that wrong, nor myself that disservice; fear it not.

Ver. 13. **Wickedness proceedeth from the wicked.]** They are carried away even as they are led, {#1Co 12:2} they act as they are acted and agitated by the devil {#Eph 2:2} and their lusts. {#Tit 3:3} If a graceless man "find his enemy, will he let him go well away?" {#1Sa 24:19} But my hand shall not be upon thee, for I am an honest man; and as thou never hast, so thou never shalt find me otherwise. He that is once wicked, is presumed to be so always, as occasion serveth him. But "the counsel of the wicked is far from me," {#Job 21:16} therefore thou needest not fear any hurt from me. I abhor the motion.

Ver. 14. **After a dead dog, after a flea.]** *Egregiam vero laudem*, a great praise, a great purchase sure, to kill a dead dog, to fight with a flea! Is this an employment fit for a king? an exploit worthy of such an army? {a} Caligula took his army to the ocean, as if he would have passed over into Brittany, and done great matters there: but he only caused his soldiers to pick up cockle shells that lay on the shore, and so returned to Rome: *Magnifie glorians quasi oceano subacto. Ridiculum caput!* {b} Domitian spent his time in catching flies: and Artaxerxes in making knife handles. Was this handsome? *Aquila non captat muscas*, as saith the proverb of the ancients.

{a} *Facis quod est tanto rege indignum, dum me tenuissimum, infimum, et infirmissimum tanto comitatu persequeris.* -Jun.

{b} Dio, in Calig.

Ver. 15. **The Lord therefore be judge, and judge.]** See #1Sa 24:12.

Ver. 16. **And Saul lifted up his voice, and wept.]** As overcome with David's kindness, whose innocency now triumphed in Saul's conscience, and produced a velleity, an imperfect motion of the will: but not *voluntatem*, a direct and complete will against his sin.

Ver. 17. **Thou art more righteows than I.]** This is a great mercy of God, and a great comfort to the godly, that their persecutors, convinced in their own consciences, are eftsoons forced to attest their innocency, and their own unrighteousness in acting against them. Thus—besides Maximinus and other of the ancient persecutors—the Papists could not but think and speak well of Luther, Bucer, Bradford, and others whom they persecuted, for their

piety in life and patience at death. *Si Luthero faverem ut viro bono, quod fatentur et hostes, &c.*, saith Erasmus. {a} At the digging up of Bucer's bones in Cambridge, Dr Perne, vice-chancellor, made a sermon against him. Howbeit the same Perne, either immediately after his sermon, or before he went to it, striking himself on the breast, and in a manner weeping, wished at home at his house with all his heart that God would grant he might even then presently depart, and remain with Bucer; for he thought if any man's soul were worthy of heaven, his in special to be most worthy. This was testified by Perne's own familiar friends. {b}

{a} Tom. viii. epist.

{b} *Act. and Mon.*, fol. 1780.

Ver. 18. **And thou hast showed this day.]** Saul being melted by those coals of kindness which David had heaped on his head, poureth out himself in a flood of passionate expressions, and for present spake as he thought. But good thoughts make but a thoroughfare of wicked hearts: they stay not there, as those that like not their lodging: their purposes, for want of performance, are but as clouds without rain, or as Hercules' club in the tragedy, of a great bulk, but stuffed with moss and rubbish.

Ver. 19. **For if a man find his enemy; will he let him go well away?]** Not likely, unless he be more than a natural man; for we are all revengeful enough. Aristotle thinketh revenge lawful. Mohammed's laws run thus—Avenge yourselves of your enemies; marry as many wives as you can maintain; kill the infidels, &c. But we have not so learned Christ. God giveth more grace, &c.

For that thou hast done unto me this day.] Thou hast given me my life, which is more to me than my kingdom. Therefore David, though but a subject, was herein greater than King Saul; *Nil enim ira magnum et magnanimum facit*, {a} for nothing showeth more a magnanimous man, than to love an enemy, and to pardon injuries.

{a} A. Lap.

Ver. 20. **And now, behold, I know well.]** How knew he this? *Nimirum ex ipsis Davidis moribus*, saith Chrysostom. Surely by David's kingly virtues, and good success, whereby God made him formidable to his enemies, but amiable and admirable in the eyes of

all Israel. Saul's sin therefore was the greater in persecuting David, whom he knew God had set up. See #Ps 4:2-4.

Ver. 21. **That thou wilt not cut off my seed.**] His care of posterity's good was commendable; but till now he had taken a very ill course for them; as that Roman tyrant had done, whom when the people slew together with his children, they cried out, Of so ill a litter, not one whelp is to be left alive.

Ver. 22. **And David swore unto Saul.**] The same in effect that he had sworn before to Jonathan.

And Saul went home.] Convinced, but not converted; *Punctus et repunctus, minime tamen ad resipiscentiam compunctus.*

Gat them up unto the hold, / *i.e.*, Of Engedi, {#1Sa 24:1} for they knew that there was little hold to be taken of Saul's melting protestations, whom they had found so faithless. Credulity argueth folly.

Chapter 25

Ver. 1. **And Samuel died.**] After a long race run without cessation or cespitation: he was one of those few that lived and died with honour. Nabal did not; so: *Contraria iuxta se posita, &c.* "The memory of the just is blessed; but the name of the wicked doth rot." {#Pr 10:7}

And lamented him.] As well they might, and their own folly in laying him aside;

“ *Virtutem incolumem odimus:
Sublatam ex oculis quaerimus invidi.* ”—*Horat.*

And buried him in his house at Ramah.] Where he had, likely, prepared himself a sepulchre; for so was the custom of that people, and others also. The Thebans had a law, that no man should make a house for himself to dwell in, but he should first make his grave.

And David arose.] He had lost a fast friend in Samuel, — *cuius consilio subsidioque fretus commodius in regno versabatur*, { a } -and therefore speedeth away to the wilderness of Paran, whereof see #Nu 10:12.

{a} Jun.

Ver. 2. **And there was a man.**] Or rather, A golden brute, χρυσοῦν προβατον, {a} -as Caligula called that rich wretch, his father-in-law, Syllanus, -or a great *Colosse* full of rubbish.

And he had three thousand sheep.] Men's wealth of old consisted most in their herds of cattle; whence money also in Latin hath its name: *Omnis enim pecuniae pecus fuit fundamentum*, saith Columella. {b}

{a} Dion.

{b} *A pecudibus pecunia, et peculium.* -Liv. vi.

Ver. 3. **Now the name of the man was Nabal.**] *Nebulo*; a man in whom all grace and good nature is faded and dried up; a sapless fellow, not a natural fool, but worse; an Atheist, {#Ps 14: 1} a Mammonist. *Conveniunt rebus nomina saepe suis*, Nabal had not his name for naught.

And the name of his wife Abigail, / *i.e.*, My father's joy. But what meant her father to match her to such an ill-conditioned churl? It is likely he married her to the wealth, not to the man. Many a child is cast away upon riches.

Of good understanding, and of a beautiful countenance.] Not fair and foolish, but καλη και σοφη, as was Aspasia Milesia, {a} beautiful and wise; this was a sweet mixture.

But the man was churlish.] *Durus, inhumanus*, a hardhead, a miser.

And he was of the house of Caleb.] But nothing like him. Virtue is not, as lands, heritable.

{a} Aelian,

Ver. 4. **That Nabal did shear his sheep.**] At which time the Jews used to make great feasts, in remembrance of their forefathers that were shepherds, saith Lyra.

Ver. 5. **Go to Nabal, and greet him in my name.]** Here a man might have seen—as #Ec 10:7—"servants on horses, and princes walking on foot": poor David speaking supplications, and rich Nabal answering him roughly. *Ludit in humanis divina potentia rebus.*

Ver. 6. **And thus shall ye say to him that liveth.]** Rich men only seem to live, -the Irish ask such what they meant to die; -poor people are reckoned among the dead, as it were; there is little account made of them, they stand for ciphers and shadows.

Ver. 7. **And now I have heard that thou hast shearers.]** And makest a feast: so that it will be easy for thee to spare us somewhat, who crave not much, and yet have deserved more. Thus David moveth him by many topical places in rhetoric; *sed surdo fabulam*, but he lost all his sweet words upon him.

Ver. 8. **For we come in a good day.]** A festival; wherein thou art bound by the law to relieve the necessitous. {#De 15:7} *Hilaria celebras, illorum ergo particulam in nos deriva, nosque tecum exhilara*, let us partake of thine exceedings.

Give, I pray thee.] *Annonam et alimoniam*; we will not be our own carvers, but take thankfully what thou canst well spare us. Thus he omitteth nothing whereby he might insinuate; but this matter was not malleable.

Ver. 9. **And ceased.]** Heb., And rested; *quiete se continuerunt*, { a} they patiently heard Nabal inveighing against themselves and David, and replied not; this was excellent.

"Incessunt, taceo: culpant, fero; crimina spargunt,

Dissimulo: mordent, absque dolore meo.

Obtrectant, sileo: ringuntur, rideo: vulgo

Traducunt, patior: dant mihi damna, sino.

Exagitant, non exagitor: vexant, neque vexor:

Laedunt, non laedor: probra refutat honos."

- Buchler., *Gnomolog.*

{a} Jun.

Ver. 10. **Who is David?] q.d.,** I know him not: and yet all Israel knew and honoured David as their deliverer. But this unworthy *Pamphagus*, to save his victuals, will either make him a man of no merits, or ill; either an obscure man, or a fugitive: and yet he was of

his own tribe: but one had as good deal with a cannibal, as with a truly covetous captive.

That break away every man from his master.] As dammed rivers break the banks; or as refractory cattle break their bands, and run away from their owners. Here he maketh no better of David and his men than rogues and runaways. But David was now poor, and himself rich, therefore he thought he might say or do anything. David asked him bread; he gave him a stone.

“ *Stultitiam patiuntur opes.*”

Ver. 11. **Shall I then take my bread.]** All Nahal’s logic was little enough to conclude for himself and his sheep shearers: as those envious Athenians would sacrifice for none but themselves and their neighbours of Chios. Selfish people had as gladly part with their blood as with their goods: it is not the lack, but the love of money that maketh men churls.

Ver. 12. **So David’s young men turned their way.]** Being neither importunate nor insolent, as some in their condition would have been; but they liked not to engage in those ignoble quarrels— *ubi et vincere inglorium est, et atteri sordidum* -to wash off dirt with dirt.

Ver. 13. **Gird ye on every man his sword.]** So subject are God’s best saints to weak passions; they are men as others are; and man’s nature is most impatient of contempt and contumely.

Ver. 14. **And he railed on them.]** Heb., He flew upon them; as a ravenous bird doth upon the prey. Or, He drove them away, *sc.*, by his harsh and currish language wherewith he let fly at them.

Ver. 15. **And we were not hurt.]** So strict was David’s military discipline; so was afterwards Tamerlane’s; ^{a} who punished with death that soldier of his that but took an apple, or a little milk, &c., from another, without permission.

^{a} *Turk. Hist.*, 216.

Ver. 16. **They were a wall unto us.]** A guard against unreasonable men and wild beasts; and therefore we owe them maintenance.

Ver. 17. **For evil is determined.]** As may well be gathered from the strength and animosity of David and his men thus incensed.

For he is such a son of Belial.] *Cervicosus et indomitus, biliosus et bellicosus*, so extremely froward and *foul tempered*, that there is no talking to him: *Proh durum et dirum caput!* Caelius, the Roman orator, *mortalium ille iracundissimus*, was such another fool. {a}

{a} Sen., *De Ira*, lib. iii. cap. 8.

Ver. 18. **Then Abigail made haste.]** As if she had had wings, and "wind in her wings," {as #Zec 5:9} for she well knew the danger of delays in such a case.

And took two hundred loaves.] A very large present, to expiate her husband's illiberal refusal: whereunto she added great store of good words to make amends for his harsh language. And herein she was more happy than that English lady, De Breuse, who had by her virulent and railing tongue more exasperated the fury of King John, than could be pacified by her strange present of four hundred cattle and one bull—all milk white, except only the ears, which were red—sent unto the queen.

Ver. 19. **Behold, I come after you.]** For she knew that none of them all could make her apology so well as herself.

But she told not her husband Nabal.] Lest that humorist should have crossed her enterprise, and marred all.

Ver. 20. **That she came down by the covert of the hill.]** That is, saith Martyr, by a blind and secret way; not the common road, lest she should meet with any interruption. David also and his men, by a providence, came the same way: and so they met haply, but happily.

Ver. 21. **Now David had said,**] viz., Either before he set forth, or else whilst he was upon the way: and so, haply, Abigail might overhear him, and thereupon fall down at his feet and say, "Upon me, upon me be this iniquity," &c. {#1Sa 25:24}

And he hath requited me evil for good.] This is gross ingratitude, and doth mainly provoke. Such was that of Michael Balbus to Leo Armenius, the emperor, of Parry to Queen Elizabeth, of Bonner to Bishop Ridley, &c.

Ver. 22. **So and more also do God unto the enemies of David,**] i.e., To David's self, say some, whom yet he was loath to curse, by an *euphemismus*: and so the Septuagint rendereth it. This was a rash

vow, and not usual with David. We may say as much, and more, in excuse of it, as the historian doth of King Alphonsus, that he never swore any oath but by his father's bones; *Et quidem rareret et ob causam*, and that but now and then, and for some cause.

If I leave of all that pertain to him.] So rough and rash was David in a resolution of revenge:

“*Tantae ne animis coelestibus irae?*”

Men do in anger they know not what; such a smoke it raiseth; like as when fire is put to wet straw and filthy stuff. "Cease therefore from anger, and forsake wrath: fret not thyself in any wise to do evil." {#Ps 37:8}

Any that pisseth against the wall.] Dog or cat, as we say: *Canem in hoc oppido non relinquam*, I will not leave a dog alive in this town, said Aurelian, the emperor, concerning Tyane, which had shut her gates upon him. {a}

{a} Vopiscus, in *Aureliano*.

Ver. 23. **And fell before David on her face.]** By which most humble posture she disarmed David's indignation, and redeemed her own sorrows. Caesar said that he did nothing more gladly than pardon humble suppliants. {a} The very Turks, though remorseless to those that bear up, yet receive they humiliation with much sweetness. {b} "Humble yourselves under the mighty hand of God," &c. {#Jas 4:10}

{a} Caes., *Comment. de Bell. Alexan.*

{b} Sir H. Blunt's *Voyage in the Levant*.

Ver. 24. **Upon me, my lord, upon me let this iniquity be,]** *i.e.*, Wreak thy wrath on me, if thou canst find in thine heart; but first hear my defence, and then do thy pleasure.

Ver. 25. **For as his name is, so is he.]** A very sot, and stark naught. Evil is the Hebrew word for a fool; and the word fool seemeth to come of φαυλος, and Nebulo of Nabal. See #1Sa 25:3.

Nabal is his name, and folly is with him.] A silly simple he is, a very brute. See #**Jer 4:22**. Abigail could not have been a good wife if she had not honoured her unworthy head: yet to save his life she is bold to acknowledge his folly. It is a good disparagement that preserveth. The surgeon lanceth the body to save it.

But I thine handmaid saw not.] And yet must I die also? So it seemeth it was resolved. {#*ISa 25:34*} Wilt thou slay the innocent with the wicked? Is that God's way?

Ver. 26. **As the Lord liveth, and as thy soul liveth.]** This latter part is not an oath, but an asseveration, or obtestation only, conjoined with the oath.

Seeing the Lord hath withholden thee.] David saw not God in this matter of Nabal's vile dealing with him, as he did afterwards in Shimei's reviling him, and bore it the more patiently. Abigail therefore immindeth him of God—to whom vengeance belongeth—to very good purpose.

Now let thine enemies...be as Nabal.] As little able to hurt thee, as much also in thy power, and at thy pleasure, as he is at this present, -since thou canst as easily undo him, as bid it be done, and as sure to be punished by God. But why should I and my family, who wish thee well, be the subjects of thy wrath?

Ver. 27. **And now this blessing,]** *i.e.*, This present, the fruit of God's blessing.

Let it even be given unto the young men.] For of thine acceptance or personal use I hold it not worthy.

Ver. 28. **Because my lord fighteth the battles of the Lord.]** *Non autem privatas ultiones tuas.* {*a*} Here she argueth from his office, which was to fight the Lord's battles, and not to revenge his own quarrel.

And evil hath not been found in thee,] *i.e.*, Self revenge and cruelty; and, what! shall they now? Wilt thou cast such a slur upon all thy former brave parts and practices?

{*a*} Jun.

Ver. 29. **Shall be bound in the bundle of life.**] Thy person shall be preciously preserved by God's special care and providence. {#Ps 116:15} A metaphor, say some, from binding up of plants that are to be removed, and laid in water, to preserve them till they shall be set in God's paradise; or from the binding up of a book; so here. The saints are bound up together in the book of life.

Them shall he sling out.] Here God tosseth wicked men's souls with cares, fears, and griefs, rendering them restless, and at length hurleth them into hell, as far off him as is possible. *Metophora a re praesenti*, saith Junius, a metaphor from the slings and other arms of David and his men.

Ver. 30. **And it shall come to pass.**] She had filled her mouth with arguments all along her discourse; and this, as of greatest concernment, she purposely reserveth to the last.

Ver. 31. **That this shall be no grief unto thee.**] No terror or torment to thy conscience, for shedding innocent blood, which is a crying sin, and lieth heavy upon the soul. The Hebrew word rendered *grief* signifieth staggering or stumbling: such is the guilt of sin. The Latin rendereth it *singultum*, sighing. One drop of it may trouble a whole sea of outward comforts.

Then remember thine handmaid.] For the good counsel I have now given thee; and befriend me accordingly.

Ver. 32. **And David said to Abigail.**] The wisdom from above is persuadable. {#Jas 3:17} It maketh a man *mancipium rationis*, a slave to right reason. David considereth not *quis* who but *quid*; what and disdaineth not good counsel, though from a woman.

Ver. 33. **And blessed be thou.**] Whom God hath made instrumental to my great good; and therefore I may not defraud thee of thy due commendation. If Solomon have his thousand, yet the vinedressers, his labourers, may well have two hundred. {#So 8:11} We send thanks to the donor: we also thank and pay the messenger that bringeth a present to us.

Ver. 34. **Which hath kept me back from hurting thee.**] The females also therefore had perished, and not the males only, as some have gathered from that proverbial expression, any that pisseth against the wall.

Except thou hadst hasted and come to meet me.] That was a worthy saying of Alphonsus, king of Arragon, a valiant and wise warrior, *Decet ducem invictum, habere animum, si res sit iusta; at ubi conatus est iniustus, praestat regredi quam progredi.* A general in a good cause should be unalterable, unvanquishable; but if he and it to be otherwise, he had better stop or step backward, than to go on further with it.

Ver. 35. **See, I have hearkened to thy voice, and have accepted thy person.]** The person must be accepted before the suit can be graciously answered, as with man, so with God, who "heareth not sinners"; {#Joh 9:31} "but in every nation, he that feareth him, and worketh righteousness, is accepted with him": {#Ac 10:35} he will not hear a good motion from an evil mouth.

Ver. 36. **He held a feast in his house, like the feast of a king.]** We use to say, it is good going to a niggard's feast, for such do it but seldom, and then they usually lay on, measuring their cheer not by the necessity of nature, but by that which, greedy appetite appointeth. Oh, the gourmandise and excess of this age! It is hateful that peasants should expend as princes, &c. The Great Turk entertaineth ambassadors with rice and mutton, and fair water out of the river—Adam's ale. {a}

And Nabal's heart was merry within him.] When yet he was so near to a mischief. Carnal men give themselves over to pleasures, while there are deadly quarrels depending against them in heaven.

For he was very drunken.] And so had no consideration of the present danger; as neither had Belshazzar, Amnon, Elah. Drunkenness had robbed Nabal of himself, and laid a beast in his room. Abigail therefore said nothing to him for present, till he had slept out his drunkenness, which is, saith Augustine, *Flagitiorum omnium mater, radix criminum, culparum materia, origo vitiorum, turbatio capitis, subversio sensus, tempestas linguae, procella corporis, naufragium castitatis,* {b} &c. That is, the mother of misdemeanour, the matter that ministereth all mischief, the root of wretchedness, the vent of vice, the subverter of the senses, the confounder of the capacity, raising a storm in the tongue, billows in the body, and shipwreck in the soul: the loss of time, the corrupter of conversation, the discredit of carriage, the infamy of honesty, the

sink that swalloweth chastity, the infirmity whose physician is ignominy, and the madness whose medicine is misery.

{a} *Turk. Hist.*

{b} August., *Ad Sacr. Virg.*

Ver. 37. When the wine was gone out of Nabal.] That is, The perturbation of his brain, the alienation of his mind, -when sleep had cooled his head, and restored him to himself.

And his wife had told him these things.] In a pathetic manner no doubt, as she could well do it. That tongue of hers had oft advised him well and prevailed not. Now it occasioneth his death, whose reformation it could not effect. She meant nothing but his amendment. God meant to make that loving instrument the means of his revenge. Wonderful, saith one, {a} was the force of this woman's speech, that as it before allayed David's rage, so now it pierceth Nabal to the heart. This power was not in her human eloquence, but proceeded from the Spirit of God.

That his heart died within him.] Through fear, which hath a deadly force upon feeble spirits; for some have died for fear they should die: as a gentleman at the siege of St Paul, in France, fell down stark dead in the breach, without any stroke or touch, save what his heart gave him by a fearful apprehension of danger near at hand. {b} And at the massacre of Paris, where Peter Ramus was slain in his study, Lambinus, a learned man, but a Papist—through fear of his adversary, Carpenter, a Sorbonnist, who had slain Ramus—was so frightened, that he died shortly after. {c}

And he became as a stone.] A sot he had been in his life, and as senseless he lay at his death, though he had the benefit of ten days' sickness. {d} Who then would defer to do the great work?

“ Non aliter stupuit quam qui Iovis ignibus ictus

Vivit, at est vitae nescius ipse sum.”

- Ovid. Trist., lib. i. eleg. iii.

{a} Dr Willet.

{b} Dr Hall, *of Christ. Moder.*, lib. i. sect. 14.

{c} *Epit. Hist. Gallic.*, p. 148.

{d} *Praeclusis sensibus rigebat.* -Jun.

Ver. 38. About ten days after.] All which time he lay like a block in his bed, without repentance or confidence in God; but condemned of his own conscience, he went to his place without noise. Let this be a warning to drunkards.

The Lord smote Nabal, that he died.] Deadly diseases are God's strokes; and especially if they be sudden, and soon make an end of men. Hippocrates calleth the pestilence τὸ θεῖον, the divine disease; and another is called *morbus sacer*.

Ver. 39. And hath kept his servant from evil.] It is a very great mercy when God either leadeth us not into temptation, or delivereth us from the evil of it, or, lastly, raiseth us again by repentance; since it is not the falling into the water that drowneth, but the too long lying under it.

For the Lord hath returned the wickedness of Nabal.] So, little is there lost by making God our umpire. He that saith, "Vengeance is mine, I will repay it," repayeth oftentimes when we have forgiven, when we have forgotten; and calleth to reckoning after our discharges.

To take her to him to wife.] Finding her every way so fit for him, and that it would be an honest, pleasant, profitable, and comfortable marriage.

Ver. 40. David sent us unto thee.] He sent rather than went, lest her love should seem to be forced; and that if he had a repulse, it might not be so grievous to him. Ministers are Christ's spokesmen, {#2Co 11:2} pity but he should speed.

Ver. 41. Behold, let thine handmaid be a servant.] A most lowly and lovely compliment: wherein also she expresseth her faith, in thinking so highly of David, when he was at such an under. He also showed his trust in God, by taking a wife in the midst of so many troubles.

Ver. 42. That went after her.] Heb., At her feet, *i.e.*, *pedissequae*.

Ver. 43, And they were also both of them his wives.] Polygamy was a sin of ignorance in the ancients, who either knew not, or

understood not that prohibition in **#Le 18:18**. {See Trapp on "Le 18:18"} See the like continuance in an error of life unreformed, **#Ne 9:17**.

Ver. 44. **But Saul had given Michel his daughter.**] This he had done as out of pure spite to David, so out of policy, say some, that he might not have by his wife any pretence or title to the crown.

David's wife.] Whom he had so dearly deserved, and by whom he was now so causelessly deserted; for why should she give consent to be married to another?

To Phalti.] Who is justly faulted for taking another man's wife.

Which was of Gallim.] A town of Benjamin, near Gibeah. {#Isa 10:29}

Chapter 26

Ver. 1. **And the Ziphites came unto Saul.**] As they had done once before, {#Isa 23:19} and therefore being conscious of their former treachery, and in addition desirous to curry favour with Saul, they stir him up to destroy David, whom they ought to have favoured, as being of their own tribe. {#Jos 15:55}

Doth not David hide himself in the hill of Hachilah?] Is he not, with the hunted hare, returned to his old form? There he had found God appearing for him, as out of an engine, and there he hopeth to find him again. It is not amiss in our daily prayers, to accustom ourselves to the same place; faith may hereby be somewhat helped, as Jacob's was by Bethel and Penuel.

Ver. 2. **Then Saul arose.**] Though he had otherwise resolved. {#Isa 24:16-22} Good motions that fall into wicked hearts, are like some sparks that fall from the flint and steel into wet tinder; light some for the time, but soon go out.

Ver. 3. **He saw that Saul came after him.**] He had an inkling of it; and knowing that *sine vano publica fama*, rumours are neither to be too much heeded, nor yet altogether slighted.

Ver. 4. **David therefore sent out spies.**] A practice in war both lawful and prudential.

That Saul was come in very deed.] The devil driving him: for as he, being cast out of heaven, keepeth ado, and is restless; so do

unruly spirits, led by him. And as he, being god of this world, is vexed to see men in the world to walk above the world: so are his instruments. See. #Ps 27:12.

Ver. 5. **And came to the place.**] He came privily, saith the Vulgate, and as some think, in a disguise; as Alexander once did into the camp of King Porus: but surely not without a divine instinct, like as Gideon went to the host of the Midianites. {#Jud 7:9-11}

And Saul lay in the trench.] Or, In the midst of the carriages; *in ambitu plaustrorum*, for safety's sake; and in the midst of this people, which yet could not secure him. Henry IV, of France, was stabbed by a traitor in the midst of all his forces; so little trust is there to *be put in* men or means.

Ver. 6. **And to Abishai the son of Zeruiah.**] David's own sister; her husband not mentioned, because, haply, of meaner rank, and no great deserts; her two sons Abishai and Joab were, as it is said of the two Roman Scipios,

“*Duo fulmina belli.*”—*Lucan.*

The two thunderbolts of war.

Ver. 7. **So David and Abishai came.**] Ahimelech belike durst not venture, or else David was willing to have but only one with him, for secrecy sake.

But Abner and the people lay round about him.] See on #1Sa 26:5.

Ver. 8. **God hath delivered, &c.**] See on #1Sa 24:4.

I will not smite him the second time.] I desire to have but one blow at him, to give him his passport.

Ver. 9. **Destroy him not.**] *Hoc enim indecens et indignum mihi videtur.* "Keep thee far from an ill matter." {#Ex 23:7} "Meddle not with them that are given to change." {#Pr 24:21} The Ruteni are said to have every day one new king or more, according as they are able to make themselves so. {a}

{a} Val. Max. *Christian*, p. 350.

Ver. 10. **The Lord shall smite him.**] The offending lion is not to be lashed with every man's whip, but by the rod of his accustomed governor. And as men endure with patience a barren year, if it happen, or unseasonable weather: so must they tolerate the imperfections of their rulers, and quietly expect either reformation or alteration. But ill accidents attend such princes, as being absolute in power, will be too resolute in will, and dissolute in life.

Ver. 11. **And the cruse of water.**] *Clepsydrum*, the hour glass, as some render it; others understand it of a bottle of rose-water standing there to refresh him. But probably it was a cruse of common water to be used either for drink or for washing. *Iudaei etiam in lecto purgantur*, saith Clement of Alexandria. {a} The Jews wash by night many times. The Turks also are much in this ceremony.

{a} *Strom.*, lib. iv. cap. 7.

Ver. 12. **So David took the spear.**] He took it himself, and would not trust Abishai with it, saith Vatablus, lest he should strike Saul with it; for his fingers even itched to be doing.

Ver. 13. **And stood on the top of a hill afar off.**] On a hill, that he might be heard; and afar off, that he might provide for his own safety. *Vide hic ut David in omnes formas se transformet ad Saulem placandum, sanandum et salvandum*. See here, saith one, {a} how David turneth himself into all shapes and forms of spirit and of speech for Saul's good; and learn to do accordingly. Be all things to all men to win them to God.

{a} *Illud nimirum sapere est, si ubicunque opus sit animum possis flectere*.

Ver. 14. **Answerest thou not, Abner?**] It seemeth that David had often called unto him, and that by name; for so men asleep are soonest waked.

That criest to the king, / *i.e.*, To the disturbance of the king.

Ver. 15. **Art not thou a valiant man?**] Heb., A man, that is, a man every inch of thee? and hast thou not played the man in guarding thy sovereign so carefully? If Philip sleep, should not Antipater watch the while? Lilloe slept between the murderer and King Edwin his master, to intercept the deadly thrust intended and aimed at the heart of his sovereign. {a}

{a} Speed.

Ver. 16. **Ye are worthy to die,**] *sc.*, *Ex iure Gentium*, because ye keep no better a watch. Epaminondas walking the round, slew a watchman whom he found sleeping; and defended the fact by saying, *Talem reliqui, qualem inveni*, I left him no otherwise than I found him.

And now see where the king's spear is.] *Ecce signum*, lo here an ocular demonstration of thy blameworthiness, but of mine integrity and innocence.

Ver. 17. **Is this thy voice, my son David?**] See #1Sa 24:16, {See Trapp on "1Sa 24:16"}

Ver. 18. **Wherefore doth my lord.]** Nothing is more irrational than irreligion. Would wicked persons but consider their ways, as they are oft advised, {#Hag 1:5,7} they would see them compact of mere incongruities and absurdities. But their lusts do so hang in their light that they think they have reason to be mad; and that there is no small sense in sinning.

Ver. 19. **Let him accept an offering.]** Heb., Let him smell, viz., the savour of a sacrifice, and be reconciled through the passion of Christ, whereof those sacrifices were sacraments. And hereunto David doubted not but God would condescend, for he is gracious, and doth abundantly pardon. {#Isa 55:7}

From abiding in the inheritance of the Lord.] This troubled David more than the loss of all other comforts and accommodations.

Saying, Go, serve other gods.] This they said not verbally, but interpretatively, and upon the matter, when they compelled him to sojourn in Mesech and Kedar.

Ver. 20. **Let not my blood fall to the earth.]** Slay me not, for God seeth and will require it. {#2Ch 24:22}

“ *Ne pecces, Deus ipse videt, bonus Angelus astat.*”

To seek a flea, as when one doth hunt a partridge.] Out of his modesty and low mindedness, *comparat se pulici et perdici*, he compareth himself to these contemptible creatures, see #1Sa 24:14.

Ver. 21. **For I will no more do thee harm.]** No more till next time. Saul's good affections and resolutions were so far from being like the Persian decrees, unalterable, that they were more like the Polonian laws, which, they say, last but three days.

Behold, I have played the fool, and have erred exceedingly.] Nay, you have done worse than all that: for, against the light of your own mind, you have maliciously persecuted that godly man whom God had set apart for himself. {#Ps 4:3}

Ver. 22. **Behold the king's spear!]** Which I took away, not to retain it, but to return it, whereas thereby I had cleared nay much wronged innocence.

Ver. 23. **The Lord render to every man his righteousness.]** Saving me from thy tender mercies, for they are cruelties, and from thy fair promises, for there is no trusting to them.

But I would not stretch forth mine hand.] Here is his holy gloriation: for as every flower hath its sweet smell, so hath every good action its comfort and refreshing; but especially when we withstand a strong temptation, as here.

Ver. 24. **And, behold, as thy life, &c.]** What brave rhetoric is here! what heart could be so hard as to resist it? *Ipsa Suada, credo, si loqui posset, non potuisset* εμφορικότερος.

Ver. 25. **Thou shalt both do great things.]** *Faciendo facies*. The Tigurines translate it, *Et facies et omnino perficies*, thou shalt do the deed, and go thorough stitch with it, as we use to say. And so David did indeed above all that went before him; so that in his days, and his son Solomon's, that kingdom was at its highest ακμη but no thanks to Saul, who truly foretold it, but maliciously opposed it to his utmost.

Chapter 27

Ver. 1. **And David said in his heart]** Not well ballasted with grace, but wherried about with unbelief, {#Heb 13:9} whilst he consulted not with God as formerly, but with carnal reason, an evil counsellor, and with the rest of his company, as Josephus telleth us, to the scandal of

the weak, and scorn of the wicked, besides his own singular disadvantage. For being now out of God's precincts—who had commanded him to come out of Moab into Judea {#1Sa 22:3,5} -how could he look for his protection? and if a man put himself amongst Philistines, as David now did, how can he promise himself to come forth innocent?

There is nothing better for me.] Indeed nothing worse; but his fear befooled and betrayed him to many inconveniences, as the sequel showeth. But it is hard for the best man to say how far he will be tempted.

Ver. 2. And David arose, and he passed over with the six hundred men.] Who might have done far better service in fighting against the Philistines in that fatal battle; {#1Sa 31:1-7} and haply have hindered that great slaughter of God's people: but there was a providence in it, God fetching good out of evil; as the Athenians fancied that their goddess Minerva ordered their evil counsels to the best events. The Philistines entertained them gladly, as the Persians did Themistocles, the Lacedemonians Alcibiades, and the Volscians Coriolanus. But David and his men may no more be excused herein, say some, than if a captain with a band of men being Christian should flee to the Turk to fight for him. Others think that he did well and wisely; from whom I dissent.

Unto Achish...king of Gath.] But *fide publica*, it is like; upon better security beforehand given than formerly was had; else he would hardly have ventured.

Ver. 3. And David dwelt with Achish.] Where doubtless he was much vexed many times, as Lot was in Sodom, and cried, Oh that I had the wings of a dove! &c. Woe is me that I sojourn in Gath! a good place to pass through, but an ill place to dwell in, as one once said of Athens.

Ver. 4. That David was fled to Gath.] Such news would fly amain, and make good sport amongst the courtiers his enemies, but grieve good Jonathan and his party there.

And he sought no more again for him.] As he would have done, if to any purpose; for malice is restless and irreconcilable.

Ver. 5. **For why should thy servant dwell in the royal city?]** *Exeat aula qui vult esse pius.* The court he found to be but an ill air for devotion to breathe in, and therefore beggeth a *bene discessit*, pretending modesty.

“Vive tibi, quantumqae potes praelustria vita.”—*Ovid.*

O Vacia, solus scis vivere, said the Romans of one that had retired himself from the court into the country.

Ver. 6. **Then Achish gave him Ziklag that day.]** Hungry Ziklag—*augustia sextarii*, so it signifieth, saith Pagnine—where David and his men were hard put to it for a poor subsistence; but it was fittest for his purpose, being an outter town, that he might forrage, and fetch in spoil undiscovered. And besides, it became a rendezvous for his friends out of Judea to resort unto him, as they did for his better advancement to the kingdom. {#1Ch 12:1,22} But it was impolitically done of Achish to assign him to such a city as belonged to Judea, {#Jos 15:31} and bordered thereon.

Ver. 7. **A full year and four months,**] viz., Till Saul’s death, and about two years after Samuel’s death.

Ver. 8. **And the Gezrites.]** Otherwise called Girgashites, as some hold.

And the Amalekites.] Whom Saul should have utterly rooted out, {#1Sa 15:3,7,9} but did not. *Quod defertur, non aufertur.*

Ver. 9. **And left neither man nor woman alive.]** To tell tales, or carry tidings. This he might lawfully do, for they were people devoted to utter destruction.

Ver. 10. **Whither have ye made a road?]** Or, Whether have ye made, &c.

Against the south of Judah.] This was either a flat lie, or a foul equivocation, much misbecoming such a man’s mouth. The infirmities of God’s children never appear but in their tentations. David knew that

“*Nihil est vigilantius aure tyranni.*”—*Juvenal.*

But that should not have made him thus to lie and dissemble: as the Priscillianists did of old, and the Jesuits do still, with their detestable equivocations, and mental reservations, which they teach and defend *ad consolationem afflictorum Catholicorum* (their own words) *et omnium piorum instructionem*, for the comfort of poor afflicted Catholics, and the instruction of all godly persons. {a} That subtle answer of Tarlton, bishop of Winchester, is well known, *Edwardum occidere nolito timere bonum est*. David had chosen the way of truth, {#Ps 119:30} and yet otherwhiles he deviated.

{a} Gurnes. Blackwell.

Ver. 11. **And David saved neither man.**] See on #1Sa 27:9.

And so will be his manner.] *Semel malus semper praesumitur esse malus*. God was in it, otherwise it could not have been so concealed, though these nations dwelt remote, and scattered in a solitary wilderness. {a}

{a} *Humanitus vix fieri id poterat.*

Ver. 12. **And Achish believed David.**] Heb., Believed in David, which was much; but so God would have it, for David's good. Achish, haply, thought that David would not lie; and it was easy, saith Josephus, to persuade him to believe that which he greatly affected and desired.

Chapter 28

Ver. 1. **And it came to pass in those days.**] When Saul's sin was now grown ripe and ready for the sickle, and David as a weaned child was now fitted for the kingdom.

Thou shalt go out with me to battle.] This struck cold to David's good heart, who now began to repent him, doubtless, of gadding about Gath; but all too late.

Ver. 2. **Surely thou shalt know what thy servant can do.**] But whether for Achish or against him, he saith not. Indeed, he could do neither with any honesty, and therefore he maketh a double answer; equivocating, as he had done before. {#1Sa 27:9} Josephus is out when he saith that David did readily promise Achish his help; for what show soever he made, he meant nothing less, but prayed and hoped

that God would extricate him out of this labyrinth, as also he did, {#1Sa 29:3-7} so that he neither fought against Israel, nor was false to Achish.

Thee keeper of mine head.] Captain of my bodyguard. Wicked men will sooner trust the saints, than those that are graceless. Natural conscience cannot but stoop to the image of God stamped upon the hearts and lives of the religious.

Ver. 3. **Now Samuel was dead.]** See #1Sa 25:1.

And all Israel had lamented him.] This is one of the dues of the dead—viz., to be sowed in the earth, and watered with tears. *Mors mea ne careat lachrymis.*

And buried him in Ramah.] The bodies of the saints, being the temples of the Holy Ghost, should with reverence be commended and committed unto Christian sepulture, in hope of the resurrection.

And Saul had put away those that had familiar spirits.] This he had done, according to #Le 19:31 Le 20:6,27, at the beginning of his reign, say some, or else when for a show of his great zeal he slew the Gibeonites, {#2Sa 21:1} as others hold. His seeking to these kind of creatures again therefore in his extremity, was a sin against conscience; it was point blank against verity, equity, and piety, as Junius observeth.

Ver. 4. **And pitched in Shunem.]** A city in the tribe of Issachar, ennobled afterwards by the good Shunamite with whom Elisha hosted. {#2Ki 4:8}

Pitched in Gilboa.] Baleful and baneful to Saul and his sons: and therefore cursed by David. {#2Sa 1:21}

Ver. 5. **He was afraid.]** "The sinners in Zion are afraid; fearfulness surpriseth the hypocrites": and they run away, if they could tell whither, with these words in their mouths, "Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?" {#Isa 33:14} God himself answereth in the next word. {#Isa 33:15} "He that walketh righteously, and speaketh uprightly," &c. But Saul was none such; and therefore in his extreme

fear he runneth from God to the witch, and from the witch to the sword's point.

And his heart greatly trembled.] Those that cannot fear for love, shall once tremble for fear: and God shall laugh when such a one's fears cometh. {#Pr 1:26}

Ver. 6. And when Saul inquired of the Lord.] Which he did not with a true heart, {#Heb 10:23} and *Ficta pro factis non habentur*, saith the Civilian: *Nec videtur fieri quod non legitime fit*: hence {#1Ch 10:13,14} it is said that Saul inquired not of the Lord. He did, and he did not, because not uprightly nor constantly: and *Nihil dicitur factum quamdiu aliquid superest faciendum*. He should have persisted in seeking God, and not have run to light a candle at the devil, as they say: a sin, whereof his own hands wrought the revenge.

The Lord answered him not.] And no wonder: since it was only extremity of distress that sent Saul to seek God; like as the drowning man catcheth at that bow which he contemned standing safe on the bank.

Nor by Urim.] For Saul had slain those that wore the ephod: and Abiathar who had it was fled to David. {#1Sa 23:6} That Saul now sent to Abiathar, is a conceit of the Rabbins.

Nor by prophets.] He cared not for them in his prosperity, and now can have no comfort from them in the day of his distress. Let such look to it as slight God's faithful ministers.

Ver. 7. Seek me a woman that hath a familiar spirit.] One Rufus I read of, who painted upon his shield, God on the one side, and the devil on the other, with this inscription, *Si tu me nolis, iste rogat*, If thou refuse me, here is another that will be glad of me. {a} Saul seemeth to be like-minded.

“*Flectere cure nequeat superos, Acheronta movebit.*”—Virg.

So Oedipus in Seneca, when he could not get an answer at the oracles, made use of necromancy. This great sin Saul added to all his

former, and so became miserable by his own election. {#Jon 2:8} The like is recorded of Julian the apostate.

Behold, there is a woman that hath a familiar spirit.] Heb., The dame of a familiar, such as could raise up the dead as they imagined. So Lucan {b} saith that a woman of Thessally raised up a soldier lately dead, who declared unto Pompey the evil success of the Pharsalian battle. That the woman here mentioned was Abner's mother, may pass for a Jewish fable. Josephus saith she was *vilis operaria*, a poor painstaker.

{a} *Animi impii vox. -Piscat.*

{b} Lib. 6.

Ver. 8. **And Saul disguised himself.]** As well he might with shame enough, thus to return to his vomit, and make use of those whom he had formerly suppressed. A hypocrite will at length be detected, that he may be detested.

Ver. 9. **Behold, thou knowest what Saul hath done.]** This speech could not choose but beat hard upon Saul's evil conscience, making it sound heavily, as a Shaulm, but to little purpose.

How he hath cut off those, &c.] The Hebrews say he cut them off because they also foretold the ruin of his family, and the succession of David in the kingdom. {a}

Wherefore then layest thou a snare for my life?] A good and seasonable answer to Satan, soliciting us to evil. We should cut him up short in such a case, as Christ doth the Pharisees, Why tempt ye me, ye hypocrites? and as Solomon did his mother interceding for Adoniah, Ask for him the kingdom also.

{a} Lyra.

Ver. 10. **And Saul sware to her by the Lord.]** A most wicked abuse of God's holy name: but this was ordinary with Saul, whom we have before noted for a great swearer and forswearer.

Ver. 11. **Bring me up Samuel,] i.e., *Spectrum Samuelis*,** an apparition of Saumel. Saul neglected to hearken to Samuel while he was alive, and now would fain advise with him after his death. *Haec est fortuna eorum qui salutaria monita spernunt.* Let such look

to it as despise wholesome counsel, while they may have it. "The days will come when ye shall desire to see one of the days of the Son of man, and ye shall not see it." {#Lu 7:22} Wherefore bestir you as good husbands.

Ver. 12. **And when the woman saw Samuel.**] That is, The devil in Samuel's mantle. Who also told her that it was Saul, whence her outcry.

Ver. 13. **For what sawest thou?**] He then was not an eye-witness at first, the witch being in *secretario*, saith the Gloss, in a secret place by herself, working her feats.

saw gods ascending out of the earth,] *i.e.*, Some goodly apparitions sent by Satan, as his apparitors and forerunners. Or, I saw a judge, or an excellent person, ascending, &c. {a}

{a} Jun.

Ver. 14. **What form is he of?**] Heb., What is his form? for as yet Saul saw him not; though soon after he both saw him, and heard him preaching his funeral sermon.

And he is covered with a mantle.] The clothes of a prophet, wherein also Samuel was buried, saith Lyra: but that is doubtful. Many great Papists hold it a gay business to be buried in a Franciscan or Dominican habit: and some at point of death have given great sums for licence to be buried in a cardinal's purple robe.

And he stooped with his face to the ground.] This was what the devil chiefly aimed at: and it is well observed that everyone that consulteth with Satan worshippeth him, though he bow not. Neither doth that evil spirit desire any other reverence than to be sought unto.

Ver. 15. **Why hast thou disguised me?**] This the true Samuel would never have said; *sed ut specie Samuelem ita verbis mentiebatur diabolus*, but as the devil had personated Samuel in his form, so now he doth in his words.

And God is departed from me.] Whereupon all mischiefs came rushing in upon him, as by a sluice. See #Ho 9:12. {See Trapp on "Ho 9:12"}

Ver. 16. **Wherefore then dost thou ask of me?**] Samuel himself could not have spoken more gravely, severely, divinely, than this fiend doth. {a} Well may lewd men be good preachers; well may hypocrites make a great flaunt; well, it may be, that in charms and spells there is nothing to be found but good words and good prayers; of which, nevertheless, one well saith, *Si Magicae, Deus non vult tales: si piaae, non per tales.*

{a} Dr Hall.

Ver. 17. **And the Lord hath done to him,** / *i.e.*, To him you knew of, to David his darling. Or, The Lord hath done for himself, that is, for the accomplishment of his own counsels.

Ver. 18. **Because thou obeyedst not the voice of the Lord.**] This disobedience the devil had once tempted him unto, and now he layeth it in his dish to drive him to despair. This is yet his method to this day: be not ignorant of his wiles.

Ver. 19. **Moreover the Lord will also.**] See how Satan layeth load enough upon this already despairing wretch, that he may hurry him to hell: as afterwards he did the Gergesenes' swine into the sea headlong. Till men have sinned, Satan is a parasite; when they have sinned, he is a tyrant. What careth he to flatter any more, when he hath what he would!

And tomorrow.] That is, Shortly hence, as #Ex 13:14 Mt 6:24.

Shalt thou and thy sons be with me, / *i.e.*, In the state of the dead. Hereby also this old deceiver would persuade Saul that the souls of all men, as well good as bad, go to the same place: seeking thereby to blot out of him all knowledge and apprehension of eternal life.

The Lord also shall deliver.] This the devil could not certainly foretell, though he might gather much, and give a shrewd guess, unless he had it by revelation from God, as #1Ki 22:21,22.

Ver. 20. **Then Saul fell straightway all along.**] Like an ox, *totus totus, quantus quantus*; Heb., In the fulness of his stature: and this he made haste to do. {a} Let such as run to witches look for no more comfort in distress: or else to any other like sinister practice. Clement V, Pope, sent to a wizard to know how it fared with a nephew of his, who had been his catamite, now that he was dead.

The wizard assured the messenger that he had seen him in hell torments. The Pope was so troubled and terrified hereat, that he never looked up again, but died soon after. {b} Cicero {c} made lamentable moan in his misery, crying out, *O me nunquam sapientem! &c. O meam cadamitosam et praecipitem senectutem! O turpem exacta dementique aetate canitiem!*

For he had eaten no bread.] Haply, saith Martyr, because such as came to inquire of witches were to come fasting; as God will be sought to by fasting and prayer.

{a} *Corruit ut erat erectus et stabat. -Vat.*

{b} *Jacob. Rev., in Vit. Pontif.*

{c} *Epist. ad Octav.*

Ver. 21. **And the woman came unto Saul.]** Though she were a wicked woman, yet she was not without pity and humanity, as some savages are.

Ver. 22. **Let me set a morsel of bread before thee,] i.e.,** Some such poor fare as I have at hand.

Ver. 23. **I will not eat.]** If the message of death made Hezekiah weep, {#Isa 38:3} and the approach of it was *mar mar*, bitter bitterness, {#Isa 38:17} what wonder if Saul were so dismayed that he had no mind to his meat?

Ver. 24. **And she hasted, and killed it.]** That he might go safe out of her house, and she not be questioned for his death, as she might have been if he had there swooned quite away. Josephus highly commendeth her for this her courtesy to Saul: as also he doth him for his valour in dying in defence of his country. But so did the Decii, Curtii, and other Romans of old: and so do those Turkish desperadoes the Spahyes at this day.

Chapter 29

Ver. 1. **To Aphek.]** Which was contiguous to Shunem. {#Isa 28:4}

Which is in Jezreel.] This also was near to mount Gilboa. Chronology and topography are the two eyes of history.

Ver. 2. **Passed on by hundreds, and by thousands.]** *Lustrabrant exercitum*, they made a general muster, and took a view of their forces, by their several companies, regiments, and brigades.

In the reward with Achish.] Whom they had chosen general; wherefore also he brought up the rear, having David and his men for his bodyguard, which the Philistines as much stomached as the French ever did their king's guard of Scots.

Ver. 3. **What do these Hebrews here?]** A people ever as much hated by the heathens for their religion, as afterwards the Christians were: but now more than ordinarily by these Philistines, because their mortal enemies.

And I have found no fault in him.] Faults David had not a few, {#Ps 19:12} and if the best man's faults were written in his forehead, it would make him pull his hat over his eyes, but God had hid them from public notice; which was to him a greater mercy than it is to us, that the filth and stench that is within us annoyeth us not. If Seneca could say of Cato, that he was the lively image of all virtues: and Valerius Maximus of Scipio, that he was the man whom God would have *to be* born, *ut esset in quo virtus per omnes numeros hominibus efficaciter se ostenderet*, that he might be a perfect pattern to men of unblamable conversation: how much more might the same be said of the holy David?

Ver. 4. **And the princes of the Philistines were wroth.]** Therefore it appeareth they were his fellow princes, of the four other Satrapies, since they thus roughly ruffle with him: as also did Achilles in Homer with Agamemnon, —

“οινοβαρες, κυνος ομματ εχων, κραδιην δ ελαφοιο”
- *Iliad.*, lib. i.

Make this fellow return.] A happy word for David, who was now in a great perplexity and peril, either of betraying his trust or fighting against his own people: neither of which he could have done with a good conscience. Here, therefore, God cut asunder this gordian knot, which David knew not how to untie. It would be ill with us sometimes, were it not for God's good providence, and others' malice.

Lest in the battle he be an adversary to us.] As some others have been. {#Isa 14:21} He is but a reconciled enemy at best: and

Reconciliationes sunt vulpinae amicitiae: he is not to be trusted. This was military prudence in these princes, though Achish had endeavoured to justify David against their jealousies.

Ver. 5. **Is not this David?**] They knew the acts of other countries. Princes should be good historians, and well seen in foreign affairs.

Ver. 6. **Surely, as the Lord liveth.**] He swareth by Jehovah, of whom haply he had got some notions, either from the ancient patriarchs, or at least from David, whom haply he thought to please herewith; Diodate saith, he flattered with him; sure it is that David flattered grossly with Achish, {#1Sa 29:8} which if Achish had known, he would never have said—

Thou hast been upright.] It is better, saith one, to live so as thine enemies may be amazed at thy virtues, than that thy friends should have cause to excuse thy vice.

Nevertheless the lords favour thee not.] Great men are not always good men. That was an extraordinary example of a nobleman of this nation, who in the worst of times, when he came into jeering company of great ones, would begin and own himself one of those they called Puritans, and so anticipated them. {a} "Not many mighty, not many noble are called": blessed be God that any are.

{a} Mr Burroughs on Hosea i. p. 307.

Ver. 7. **Wherefore now return, and go in peace.**] Happy for David to be thus opportunely cashiered, when he was, as it were, *inter saccum et saxum*, in a great doubt what to do, and how to come off with comfort. They that trust in God shall never be confounded. If David had not been thus dismissed, what would have become of poor Ziklag, much about this time sacked by the Amalekites?

Ver. 8. **That I may not go fight against the enemies.**] This David pretended; but this he would not have done for any good: so that he evidently flattereth and glosseth with Achish. The best have their frailties, not a few: *Nimis augusta res est, nusquam errare.*

Ver. 9. **Thou art good in my sight, as an angel of God.**] Thou art both pious and prosperous; *secunde fluunt omnia ubicunque ades.* {a} See #Ge 33:19 2Sa 14:17. Chrysostom calleth some eminent Christians of his time earthly angels; and Dr Taylor blessed the Lord that ever he came acquainted with that angel of God, John Bradford.

The heathens were not without some blind notions of God and his angels; whom Plato maketh to be *caeli motores*; and Plutarch, messengers betwixt God and men, *Iussa divina ferentes ad homines, et hominum vota ad deos*; but excellent persons every way.

Notwithstanding the princes of the Philistines have said.] He rehearseth not all, nor the worst of the princes' words; to teach us, saith Osiander, that when we do report a tale from another man's mouth, we should make not the worst, but the best of it.

{a} Jun.

Ver. 10. Wherefore now rise up early in the morning.] *Matutinum te age in mane*, get up by peep of day, before the fight begin. Oh, happy word! the fruit of prayer doubtless, and therefore the sweeter to David; who could the better digest the contumely of being cashiered the army.

With thy master's servants,] i.e., *Cum meis servis qui sum dominus tuus*, with my servants who are your lord, saith Piscator. But others understand it, and better, of Saul's servants, and this bred the jealousy.

Ver. 11. To return into the land of the Philistines.] Not to defend their borders, as Josephus will have it; but to do God service at Ziklag, and there to receive such as resorted unto him to make him king. See #1Ch 12:19-21.

Chapter 30

Ver. 1. Were come to Ziklag on the third day.] For so long they were in coming from the camp of the Philistines. See #2Sa 1:2.

That the Amalekites had invaded the south.] Of Judea, David's country, who had lately so slaughtered them, but not wholly destroyed them. It is said of Carthage, that Rome was more troubled with it when it was half destroyed, than when it stood whole: so here, for now these Amalekites were enraged, and sought revenge.

And smitten Ziklag, and burnt it with fire.] Taking the advantage of David's absence. And this was all that he got by fleeing to the

Philistines, and marching among them. They sent him away as a man not to be trusted; and Ziklag smarts and smokes for their attempt against God's people. But God had a holy hand in all, both for the chastising of David's diffidence and dissimulation, for the further punishment of the cursed Amalekites, and for the endearing of David to his own people by the fame of his victory, and the largess he sent them. {#1Sa 30:26}

Ver. 2. **And had taken the women captives.**] Perhaps out of covetousness to make prize of them. This is likewise the practice of seducers. {#2Ti 3:6 2Pe 2:3} *Egregiam vero laudem!* &c.

They slew not any, either great or small] By God's restraint they took up with an unbloody revenge; while David, roving against the Amalekites not many days before, left neither man nor woman alive.

Ver. 3. **And, behold, it was burned with fire.**] Such is the woe and the waste of war. And now David was at his worst, -this sad accident was worse to him than all the evil that had befallen him from his youth until now, as Joab said in another case:, {#2Sa 19:7} -a sign that deliverance was at next near by; as when things are at worst, we say they will mend.

Ver. 4. **Lifted up their voice, and wept.**] Wept their utmost. They held not that stoical apathy, but testified their great grief for their sins and their sufferings by a flood of tears, which are called the blood of the soul.

“ Expletur lachrymis egeriturque dolor.”

Ver. 5. **And David's two wives were taken captives.**] This was a very great aggravation of his grief; for good wives are rare commodities, their price is above that of rubies. {#Pr 31:10} What huge sums offered Darius to Alexander for the ransom of his dear wife!

Ver. 6. **And David was greatly distressed.**] So that he knew not which way to look, but heavenward. See #1Sa 30:3.

For the people spake of stoning him.] As the chief cause of their calamity, by carrying them all after Achish to no purpose; whereby their city was exposed to the spoil of the enemy.

Because the soul of all the people was grieved.] Imbittered and enraged; their great losses had put them into an anger, and David into danger.

But David encouraged himself in the Lord his God.] He ran to his cordial. *Virtus lecythos habet in malis*, he turned into his counting house, and there saw himself well stored, and well underlaid, as we say. He had that which supported him in the fail of outward comforts—viz., the power, promises, and fatherly providence of God; who is here called his God, as being in covenant with him, never to fail him nor forsake him. No marvel that God remembereth David in all his troubles, since David did in all his troubles thus remember his God. If Saul could have done thus, he would never have been his own death's man. See **#Hab 3:17,18**. {See Trapp on "Hab 3:17"} {See Trapp on "Hab 3:18"}

Ver. 7. **I pray thee, bring me hither the ephod.]** Some other times, when he should, he called not for it; but proceeded only upon his own head. Now being in this great distress, though very desirous to pursue his enemies, and recover his wives, he would not go without God's approbation and direction. We are usually best when at worst.

Ver. 8. **Pursue: for thou shalt surely overtake them.]** The mouth and ears of God, shut to Saul, are open to David. "Then shall ye return and discern," &c. {#Mal 3:18}

Ver. 9. **He and the six hundred men.]** Mighty men, and chafed in their minds, as a bear robbed of her whelps in the field, {#2Sa 17:8} of redoubted and redoubled resolution.

Ver. 10. **He and four hundred men.]** For those six hundred were too many for God to work by, as **#Jud 7:4**. He delighteth to help his people "with a little help." {#Da 11:34}

For two hundred abode behind.] Being either so weary, or so lazy, for the word will bear both, saith Vatablus, {a} that they marched no farther. Piscator noteth, that of the Hebrew word here used cometh *pheger*; for a dead carcass: to show that these two hundred were so weak and weary, that they were well nigh dead.

{a} גרר *significat et lassum esse et pigrum esse.*

Ver. 11. **And they found an Egyptian in the field.]** Cast off, sick and ready to perish, by his cruel master—much unlike that good

centurion in the gospel—but provided by God to be a guide to David, and a means of ruin to his wretched master, and the rest of his company.

Ver. 12. **And they gave him a piece of a cake of figs.**] All this they did for him out of their humanity and charity, before they knew whether he could or would do them any service.

His spirit came again to him.] For in nature were it not for nutrition, the natural life would be soon extinguished.

Ver. 13. **And my master left me, because three days ago.**] He should the rather have looked to him, and taken order for his carriage and cure; as did the good Samaritan for a mere stranger. But this is *merces mundi*, the world's wages: and Eucherus here observeth, that the world usually serveth her servants in this sort, casting them off when at worst: and then God taketh them up, those that belong to his election, and not only relieveth them, but maketh great use of them in the Christian warfare.

Ver. 14. **Upon the south of the Cherethites,** / *i.e.*, Of the Philistines. {#1Sa 30:16} See #Eze 21:15 Zep 2:5. Some think the Cretians might from these have their name and original.

And upon the south of Caleb, / *i.e.*, Of the Calebites, amongst whom lay David's possessions which he had with Abigail.

Ver. 15. **That thou wilt neither kill me.**] For a traitor to mine own company, and therefore not fit to live. How the Turkish Basha punished him that betrayed the Rhodes to him, is well known. Men hate the traitor, though they love the treason: the traitor is odious, though the treason may be commodious.

Ver. 16. **And when he had brought him down.**] For he knew by some means where they would rendezvous; and there they were spread abroad at random. Security ushereth in destruction, as it did not many years since at Verona in Italy. The story is this Nicolaus Picinninus, fighting against the Venetians, and being beaten by them, rallied his forces, and suddenly set upon Verona, fearing nothing less than a beaten enemy, and took it. But whilst his soldiers were plundering, and pleasing themselves in their so-soon-gotten victory, they were easily overcome again by Francis Sfortia coming unexpectedly upon them. So that that city was twice together taken by the same means, *securitate et negligentia utrisque exitiali*, saith

the historian; that is, by security and negligence, destructive to both parties. {a}

Eating and drinking, and dancing.] Or, Keeping holiday. So Abraham found and routed Chedorlaomer and his army: {#Ge 14:15} Ahab, the Syrians: {#IKi 20:16} Tomyris, the Persians: the Turks, twenty thousand Dutchmen in Joppa, drinking themselves drunk upon Martin's day, their arch-saint. {b} In the fight at Bannockburn, in Scotland, {c} where the English were, under Edward II, overthrown, in the English camp *wassail* {A salutation used when presenting a cup of wine to a guest, or drinking the health of a person, the reply being drink-hail.} and *drink-hail* {The customary courteous reply to a pledge in drinking in early English times. The cup was offered with the salutation was hail 'health or good luck to you' (see wassail), to which the reply was drink hail, 'drink good health or good luck'.} were thundered extraordinarily, as accounting themselves sure of the victory. {d} Far otherwise the Bruce's army, which by his commandment spent the evening in making humble confession of their sins, and so to fit themselves on the morrow to receive the sacrament, &c.

{a} Balth., Exner. Val. Max., *Christ.*, p. 379.

{b} Justin.

{c} Full., *Holy War*.

{d} Speed, 671.

Ver. 17. From the twilight even unto the evening of the next day.] Heb., Of their morrow, *i.e.*, of David's men's morrow; {a} the morrow after they set forth to pursue the Amalekites, whom they found it no hard matter to stab with the sword, who were intoxicated before.

Upon camels, / *i.e.*, Upon coursers or dromedaries.

{a} Jun.

Ver. 18. All that the Amalekites.] *Non nisi cum faenore.*

rescued his two wives.] Who might be vexed, but not violated, and now were double endeared to him.

Ver. 19. And there was nothing lacking to them.] Here the end was better than the beginning: as the contrary befell the Amalekites, who lately framed comedies out of poor Ziklag's tragedies.

Ver. 20. **And David took all the flocks,** / *i.e.*, All the rest of the flocks and herds which the enemy had pillaged from other places.

And said, This is David's spoil.] The soldiers said so, and as some think, sung so, this being the burden of their triumphant song. This was better, I trow, than to speak of stoning him: to make him amends for which, some say they gave him all this booty.

Ver. 21. **That they could not follow David.]** Could not, or would not. {See Trapp on "1Sa 30:10"}

Ver. 22. **Of those that went with David.]** As good as he was, he had bad men and Belialists in his retinue: although he had done his part by them to make them better. {#Ps 34:11,1, with title}

Because they went not with us.] But did they not as good service in staying behind, and guarding the carriages? which if it had not been done, you would have fought but faintly.

We will not give them aught.] A man had as good deal with a cannibal, as with a truly covetous captive.

Ver. 23. **Ye shall not do so, my brethren.]** So they were by place and race, but not by grace; but he hoped they might become better hereafter; and therefore giveth them this compellation.

Ver. 24. **For who will hearken unto you?]** Who that is unbiassed and impartial? Who that hath any ingenuity? &c.

But as his part is that, &c.] This is so far *ex aequo et bono*, agreeable to good reason, that the Romans also had the like law amongst them, as Polybius writeth. {a} See the like done, #Nu 31:25-40 Jos 22:10,11 /RAPC 2Ma 8:28.

{a} Lib. x. Pariter partientur.

Ver. 25. **That he made it a statute,** / *i.e.*, He revived and ratified it as most reasonable. The truth is, that all God's laws are grounded upon so much good reason, that though he had never made them, yet it had been our wisest way to have lived according to them; since his will is not only *recta* but *regula*, the very rule of right.

Ver. 26. **He sent of the spoil unto the elders of Judah.]** Thereby to show his *liberalitas muneraria*, and so to make them his friends; for "a gift maketh room for a man"; {#Pr 18:16} it "is as a precious

stone," {#Pr 17:8} and hath a marvellous conciliating property; it is a very loadstone. Much about this time were Saul and his sons slain, and thereby way made for David to the crown; whereunto these presents would not a little conduce. The Roman emperors were wont to insinuate into their soldiers and subjects by gifts and congiaries.

{a}

{a} *Lenire multitudinem imperitam congiariis. -Cic., apud Ainsw.*

Ver. 27. **To them which were in Bethel.**] Or, At God's house, *i.e.*, at Kirjathjearim, where the ark now was. See #1Sa 7:16 10:3.

Ver. 28. **In Siphmoth.**] Alias Shephum.

Ver. 29. **Cities of the Kenites.**] Jethro's offspring, ever friendly to the godly party.

Ver. 30. **Chorashan.**] Called also Ashan. {#Jos 19:7}

Ver. 31. **Were wont to haunt.**] When they fled and hid from Saul, everywhere they found friends. So did the Waldenses in the worst of times. From Mentz in Germany, to Milan in Italy, they could pass and lodge with those of their own profession all along; neither forgot they that apostolical precept, "And be ye thankful," {#Col 3:15} viz., to your friends and benefactors.

Chapter 31

Ver. 1. **Now the Philistines fought against Israel.**] As they had done, by times, all the days of Saul, whose endless turmoils—as one saith of our King John—kept his body still in action, his mind in passions, and his prowess in use. Now he is to fight his last, and to die for his transgressions, {#1Ch 10:13} and, as it maybe feared, in his transgressions, which is worse than to die in a ditch, {#Joh 8:21} though Josephus renown him for a martyr to his country, and Pellican send him to heaven.

And the men of Israel fled...and fell down slain.] Or, Wounded: as they had been foretold. {#1Sa 12:25} "But if ye shall still do wickedly, ye shall be consumed, both you and your king"; but they believed it not, till it befell them. Now they are so hard bestead, that they had neither good heart to go forward, nor good liking to stand still, nor good assurance to run away: as our historian saith of the Scottish army at Musselburgh field; adding, moreover, that two thousand lying all day as dead, departed in the night; and that many so

strained themselves in their flight, that they fell down breathless and dead; whereby they seemed in running from their death, to run to it. The execution was much maintained by the Scots' own swords scattered in every place, &c. The like might be done here. If this calamity befell them at the same instant when David was triumphing over the Amalekites, as Josephus saith it did, it was very remarkable. It is sometimes hail with the saints, when it is much worse with the wicked. At once the sun rose upon Zoar, and the fire fell down upon Sodom. Abraham stands upon the hill, and seeth the cities burning.

{#Ge 19:27,28}

Ver. 2. **And the Philistines followed hard upon Saul.**] Heb., Clave to him; sat close upon his skirts: fighting neither against small nor great, so much as against him, as their capital enemy, the destroyer of their country, that had slain many of them, as #Jud 16:24.

And the Philistines slew Jonathan.] That peerless prince, the glory of chivalry, that *lumen et columen* the light and support of his country. He dieth among the rest, and hath his share as deep as any other in that common calamity: so true is that of Solomon, {#Ec 9:1,2} "there is one event to the righteous and to the wicked"; but God maketh them to differ, {#Mal 3:18} as the harvest man cutteth down the good corn and the weeds together, but for a different purpose. Martyr noteth, that if Jonathan had lived, his heart might have changed toward David, and the people's hearts might have hanged much after him, so valiant and virtuous a prince, to David's great prejudice. We read how they were set upon it to settle Ishbosheth upon the throne, though an ουτιδανος, a worthless man, and undeserving.

And Abinadab, and Malchishua, Saul's sons.] All whom, and many more of his dear friends, Saul lived to see slain before him, for his greater punishment. And the like befell Mauritius, the emperor—a far better man—who made a better use of it.

Ver. 3. **And he was sore wounded of the archers.**] Sulpitius Severus saith he was so wounded that he fell from his horse. {a} But this he addeth of his own; for neither in the Scriptures nor yet in Josephus read we any such thing.

{a} Saul equo delapsus.—Sac. Hist., lib. i.

Ver. 4. **Then said Saul unto his armourbearer.]** Whom the Rabbis constantly affirm to have been Doeg, the Edomite, whom Saul had once commanded to slay the Lord's priests, and now to do the like to himself.

“ *Discite iustitiam moniti.*”

Lest these uncircumcised come.] To his last he reproaches the Philistines with their uncircumcision: as if his condition had been better than theirs, because he was circumcised. Whereas external privileges profit nothing those that are profane; but they are therefore the worse, because they ought to be better. {#Ga 5:6 6:15}

And abuse me, / i.e., My body, whereof he took more care than for his precious soul; a common fault. His body was abused, nevertheless.

But his armourbearer would not.] No more would Mark Antony's armourbearer Eras: but, that he might not meddle with his master, fell first upon his own sword.

Therefore Saul took a sword, and fell upon it.] After that he had first seen so many fall by the sword before him; and that with delight, if he had fallen before into the unpardonable sin, as some think he had. We read {a} of one that had committed that sin, that he wished that his wife and children, and all the world, might be damned together with him. But that he thus desperately slew himself, lest he should be slain by the enemy, "*Hic rogo non furor est, ne moriari mori?*" So some Jews at the sack of Jerusalem killed themselves, lest they should be taken by the Romans. Cato, lest he should fall into the hands of Caesar; for which suicide Seneca {b} highly extolleth him, but Augustine, {c} upon better grounds, dispraiseth and condemneth that fact of his as absurd and cowardly; especially since at his death he bade his son to do otherwise; yea, to promise himself all good of Caesar's clemency. Cleombrotus and the Circumcelliones are not worth mentioning; Brutus and Cassius were to be pitied: but God receiveth not such souls, saith Jerome, {d} as against his will go out of their bodies. Osiander thinketh that Saul's

desperate death was a forerunner of his everlasting destruction: the Lord taketh it upon himself, and saith that he slew him. {#1Ch 10:14}

{a} Burr., *Moses's Choice*, p. 34.

{b} *Lib. de Provid. Divin.*

{c} *De Civ. Dei*, lib. i. cap. xxiii.

{d} *Ad Marcel.*

Ver. 5. He fell likewise upon his sword.] By Saul's evil example, and perhaps in love to him; as loath to outlive him, whom he had held the joy of his heart, the breath of his nostrils.

Ver. 6. And all his men, that same day together,] *i.e.*, His household servants, his bodyguard, allies, and a great part of his army; so that of him might be sung that of Virgil concerning Priamus,

“ *Hic finis Priami fatorum, hic exitus illum*

*Sorte tulit Troiam incensam et prolapsa videntem
Pergama, tot quondam populis terrisque superbum
Regnatorem Aside: iacet ingens littore truncus,
Avulsumque humeris caput, et sine nomine corpus.* ”

Ver. 7. That were on the other side of the valley,] *i.e.*, On both sides of the place where the battle was fought.

And the Philistines came and dwelt in them.] They were not like Hannibal, of whom it is said that he knew how to get a victory, but not how to use it. These pursued the victory; and having slain Saul, they might have overrun the land, but that God raised up David to put a stop to their proceedings, and at length to subdue them to his dominion.

Ver. 8. And it came to pass on the morrow.] They made sure work of the victory before they fell upon the spoil: so did not Pirinninus.

{See Trapp on "1Sa 30:16"}

Ver. 9. And they cut off his head, and stripped off his armour.] They served him in like sort as their champion Goliath had been served: that they might cry quittance with him. Men love to retaliate.

To publish it in the house of their idols.] Heb., Their fray-bugs {*object of fear*}. So called, because they fright their superstitious

followers, instead of instructing and comforting them. See #Ps 16:4.

{See Trapp on "Ps 16:4"}

And among the people.] This David would not have had done, {#2Sa 1:20} but God suffered it, though he some way suffered in it, to show his singular hatred of sin, and show he is set upon the punishment of it.

Ver. 10. **And they put his armour in the house of Ashtaroth.]** That is, Of Venus, or, as some think, Juno. See Mr Selden, "*De diis Syris*,"—*opus illud accuratissimum, eruditionisque reconditoris cum primis factum*, saith learned Mr Gataker. {a}

{a} *Dissert. de Tetragram.*

Ver. 11. **And when the inhabitants of Jabeshgilead.]** *Memores beneficii a Saule accepti*, they remembered what a good turn Saul had once done them, {#1Sa 11:11} and hence make this bold adventure, *Perraro grati reperiuntur*; the memory of a good turn should never wax old; hence the Graces were painted as young virgins, &c. See Alciat's "Emblems," p. 565. Trebius the Roman, for his kindness to that people, was carried forth, when he died, on their shoulders; and put into the funeral bonfire. {a}

{a} Plin.

Ver. 12. **And went all night.]** To rescue his dead body, as he had marched all night to rescue them from the Ammonites.

And burnt them there.] *Erant enim putrida corpora, plena vermibus*, saith Vatablus; for their bodies were now putrified, by hanging long in the sun and air, full of vermin. They burnt them therefore with sweet odours, as #2Ch 16:14, and as was usual with the heathens, as may be seen in Virgil—

“*Ingentem struxere pyram, &c.*”—*Aen.*, lib. vi.

Ver. 13. **And they took their bones.]** Half calcinated.

And buried them under a tree.] *Sub ulmo*, some render it, under an elm: others, under a terebinth, as under a monument.

And fasted seven days.] To show their great grief, as **#Job 2:13**, all which while they fasted, *non a toto, sed a tanto et tali*, as **#Da 10:3**, and prayed doubtless for the public welfare.

Soli Deo Gloria

2 Samuel

Chapter 1

Ver. 1. **Now it came to pass.**] Heb., And it came to pass: for the history is here continued by some of Samuel's disciples, and, as some gather from #1Ch 29:29, by Gad and Nathan.

After the death of Saul.] Who began his reign with great glory and renown, but ended it with shame. Contrariwise David; who therein also became a type of Christ. {#Php 2:7-9}

When David was returned from the slaughter, &c.] And was now triumphing and sending presents to his friends, he is thus, for an allay to those his comforts, met by an evil messenger. *Miscentur tristia laetis*. It is in heaven alone that we shall have joys without measure or mixture.

Ver. 2. **A man came out of the camp from Saul.**] The Hebrews will have this man to be Doeg's son, and further tell us that Doeg, Saul's armourbearer, delivered to this son of his Saul's crown and bracelets, willing him to repair therewith to David, so to win his favour.

With his clothes rent.] In token of greatest grief, as #1Sa 4:12.

Ver. 3. **Out of the camp of Israel am I escaped.**] But as good he had lost his life there; for his preservation was but a reservation to a worse end. Evil shall hunt the violent man to overthrow him. "Bloody and deceitful persons shall not live out half their days." {#Ps 55:23}

Ver. 4. **How went the matter? I pray thee, tell me.**] He was very desirous to hear what was the issue of the battle, and how it went with the poor people of God; and hence this earnest inquiry. So #1Sa 4:13. {See Trapp on "1Sa 4:13"}

Ver. 5. **Unto the young man.**] The lad, the stripling, the servant, for so David took him to be: and such are called lads or boys in many languages. "Herod said to his servants"; {#Mt 14:2} Gr., to his *boys*. And the Latins call the body *Corpus* or *Corpor*; *quasi Cordis puer*; as some will have it.

That Saul and Jonathan his son be dead.] For there lay the pinch of his grief, and the public concernment.

Ver. 6. **As I happened by chance.]** An artificially composed speech, but scarce ever a true word. This Amalekite, which signifieth a licking-people, would, like a cur-dog, have sucked David's blood only with licking; but was happily disappointed. Indeed, he happening happened upon Saul now dead, and brought away his crown and bracelets, for the which he promised himself some great preferment: but why should he tell so many lies? *assuens mendacium mendacio*, as **#Ps 119:69** -viz., that he leaned, or fell, upon his spear, when it was upon his sword, *{#1Sa 31:4}* that he talked to him, when his armourbearer saw him dead first, *{#1Sa 31:5}* that he should desire an uncircumcised Amalekite to do for him that which he would not have done by the uncircumcised Philistines, &c, Hugo observeth that Saul died by that sword wherewith he should have done to death the Amalekites. And another observeth that he is, if not slain, yet despoiled of his ornaments by an Amalekite whom he had spared. So at the hour of death men's unmortified corruptions shall take their crown from them, -keep them out of heaven. *{#Ro 8:13}*

Ver. 7. **And when he looked behind him.]** This fellow had taught his tongue to speak lies, and wearied himself to commit iniquity. *{#Jer 9:5}* He was an artist at it: and, like Dolon in Homer,

“Ἴσκε ψευδεα πολλὰ λεγεῖν εὐμοισιν ὁμοία.”

Ver. 8. **I am an Amalekite.]** *{See Trapp on "2Sa 1:6"}*

Ver. 9. **For anguish {a} is come upon me.]** Or, My *chlamys ocellata*, coat of mail, hindereth me, that I cannot die. Life may prove a mischief to a man; we should therefore set the less by it. Bernard saith it would be little better to us than hell, were it not for the hopes we have of heaven.

{a} σκοτος δεινον.—*Sept.*

Ver. 10. **So I stood upon him, and slew him.]** Lie and all: but this word was his death, David judging him out of his own mouth. Plutarch telleth us that Artaxerxes commanded three needles to be thrust through the tongue of a certain soldier, *qui mentitus fuerat duos hostes se obruncasse*, who lyingly said that he had killed two of the enemy.

Ver. 11. **Then David took hold on his clothes, and rent them.]** Which manner was taken up at first by extremity of passion, without any regard to the decency of whole apparel, or damage by tearing them; and afterwards, by the example of some eminent persons, drawn into common practice. This David and his men did cordially, as there was cause, for the public; though for their own particular there was no such great reason.

Ver. 12. **And they mourned, and wept, and fasted.]** The manlier any man is, the milder and more merciful. Julius Caesar when he had Pompey's head presented to him wept, and said, *Non mihi placet vindicta, sed victoria*, I sought not revenge, but victory. David was well pleased with Nabal's death; but mourned for Saul's: the case was not alike.

Ver. 13. **I am the son of a stranger, an Amalekite.]** This he had said before in David's hearing, {#2Sa 1:8} but he being full of grief, minded it not belike.

Ver. 14. **How wast thou not afraid to stretch forth thine hand, &c.]** William Parry was for burglary condemned to die: and yet saved by Queen Elizabeth's pardon. {a} But he, ungrateful man, sought to requite her by vowing her death, A.D. 1584; but ever he was daunted, though he had opportunity, when he beheld the glory of her presence and majesty in her face.

{a} Speed.

Ver. 15. **And he smote him that he died.]** And alike sped those that murdered Ishbosheth, whom David caused instantly to be put to death, abhorring their treason, though attended with a kingdom. He that betrayed the Rhodes to the Turk was served in like sort, ending his life with shame and torment. So was Earl Godwin here, and Earl Doring in Bohemia by Duke Neda.

Ver. 16. **Thy blood be upon thy head.]** For though Saul desired thee to despatch him, as thou hast said, and *volenti non fit iniuria*: yet because he was *felo de se*, as lawyers now speak, a suicide, it was not lawful for thee to help him out of the world, although the enemy had given him his death wound, and he therefore desired it of thee. Say that there was no wrong hereby done to Saul's self, yet wrong was done to God the Lord of Saul's life, as also to the commonwealth whereof Saul was the head; so saith Aquinas. {a}

Saying, I have slain the Lord's anointed.] A just hand of God upon this Amalekite, for his lying.

{a} Tho. iii. p. 9, 47, ar. vi. ad. 3.

Ver. 17. And David lamented.] He composed this following elegy, or epitaph, this funeral song: a usual practice among the ancients.

Ver. 18. Also he bade them teach.] Or, And he spake it to teach, &c., *sc.*, in honour of Jonathan, so skilful a bowman, {#2Sa 1:22} and for their own future defence against the Philistine archers, who had wounded and slain Saul and his sons with these weapons, {#1Sa 31:3} for which end also, among others, David made this doleful ditty to be sung by all sorts for their instruction and comfort. After the discomfiture of the Athenians in Sicily, those were relieved who could repeat somewhat out of Euripides, the tragedian.

The children of Judah the use of the bow.] David was not so overcome with grief but he could think of this, and gave order to have it done for a public good. The Lacedemonians, and before them the Ethiopians, accustomed their youth daily to fling javelins or great stones, to shoot at marks, to run races, &c., before they either ate or drank.

Behold, it is written in the Book of Jasher.] A general chronicle, say some: a brief compend, say others, of the most memorable things touching that nation: and haply called the Book of Jasher, in allusion to the name of Jeshurun, whereby is meant Israel. {#De 32:15,33:5} {See Trapp on "Jos 10:13"}

Ver. 19. The beauty of Israel.] Here beginneth this sad sonnet, whereof this verse is the foot, and is therefore repeated. {#2Sa 1:25,27} Junius {a} readeth it, O thou beauty of Israel: which is, saith he, a periphrasis of God, of the land, saith Diodate. {#Da 8:9,11:16} In this short song there are many things to be understood as being concise: the expressions of a man grieved for the death of his dear friends, and done in metre, which causeth a cloud.

How are the mighty fallen!] *q.d.*, By a divine hand doubtless, else they could hardly have been over matched: such notable warriors they were. In the remembrance of many that are yet alive at Ostend in the Netherlands, the most warlike soldiers of Europe, whilst they

most eagerly contended for that barren plot of land, had, as it were, one common sepulchre, but an eternal monument of their valour. {b}

{a} *Est genus lamentationis cycloides. -Jun. Decus, desiderium, et gloria.*

{b} *Camd., Elis.*

Ver. 20. Tell it not in Gath.] *Ah utinam saltem cladem hanc celare possemus hostes nostros.* If wishing were anything, I could heartily wish that our enemies might never come to the knowledge of this great loss of ours. For how, alas! will they exult and insult over us, blaspheming God, and condemning his Church! as #**Jud 16:23-30**.

Ver. 21. Ye mountains of Gilboa.] A poetical exclamation, together with a hyperbolical imprecation—which possibly was as effectual as that of our Saviour pronounced upon the barren fig tree— *in monumentum tanti mali*, as a monument of this disastrous accident: the ground being clad in black as in mourning. Adrichomius and others say that these mountains of Gilboa are to this day rocky, dry, and barren: like unto which was Hesiod's country Ascrea: and St David's in Wales is said to be a place neither pleasant, fertile, nor safe: for, as Giraldus Cambrensis reporteth of it, it is neither furnished with woods, watered with rivers, beautified with meadows, nor enriched with any kind of fruitful soil.

Is vilely cast away.] As either useless or cumbersome.

As though he had not, &c.] But either a usurper, or a common soldier. So it is a baleful business when God seemeth to cast off his people, as if they were nothing to him; not "holy," or "partakers of the heavenly calling." {#Heb 3:1}

Ver. 22. From the blood of the slain.] The sword is in Scripture said to "devour flesh" and to "drink blood." Saul and Jonathan were not wont to be worsted, however it hath now fallen out. Hunniades fought five times upon one day with the Turks, and five times foiled them, and put them to flight. Our Black Prince was ever victorious.

Ver. 23. Lovely and pleasant in their lives.] Both to others and betwixt themselves: they loved one another dearly.

And in their death they were not divided.] A worthy pattern of true and perfect friendship; on the outside of whose garment was anciently written, *Mors et Vita*, {a} death and life; in her forehead,

summer and winter, &c. Such fast friends were the *Sacra cohors* sacred cohorts among the Thebans: {b} the *Soldurii* the elite corps among the old French: the sworn brethren among the Irish, &c.

{a} Athen., lib. iii.

{b} Caes., *De Bel. Gal.*, lib. iii.

Ver. 24. **Ye daughters of Israel.**] Women love fine array: see #**Isa 3:18-26**; and see their wardrobes rifled. Queen Elizabeth used to wear costly apparel always: and well she deserved it.

Ver. 25. **In the midst of the battle.**] Making good their station, and dying on the place: not flying to save themselves.

Thou wast slain, &c.] *Est hoc carmen spiritu militari conscriptum.* David, as he fought, so he wrote.

Ver. 26. **My brother Jonathan.**] *Frater quasi fere alter.* I loved thee as entirely as any one doth a brother: thou lovedst me as much as any woman doth her husband or child. Of women we say, *Quicquid volunt, valde volunt.*

“*Aut te ardentem amat, aut te capitaliter odit.*”—*Virgil.*

Ver. 27. **How are the mighty fallen!**] See #**2Sa 1:19**.

And the weapons of war perished!] Yea, together with Saul and Jonathan, all the warlike glory of Israel is gone.

Chapter 2

Ver. 1. **And it came to pass after this.**] And after that many worthies out of several tribes had resorted unto him at Ziklag, so that he had a very great host, like the host of God. {#**1Ch 12:1-22 Job 25:3**}

Shall I go up into any of the cities of Judah?] Ziklag was a city of Judah, but not so fit for his purpose: because it was in the utmost borders, and now also held by the gift of the king of the Philistines, who at this time were so overruled by God, that after their victory over Saul, they stirred not against David, till, settled in the whole kingdom, he was well able to deal with them.

And he said, Unto Hebron.] An ancient and metropolitan city of Judah; where the patriarchs, to whom the land was promised, lay buried; and thereby held possession, as it were.

Ver. 2. **And his two wives also.]** To take such part as himself, to share with him in his prosperity as they had done in his misery. The Lord Christ likewise will shortly remove his spouse, the Church, from the land of her banishment, from the ashes of her forlorn Ziklag, to the Hebron of her peace and glory. {#2Ti 2:12 Lu 22:28,29} He hath taken order for it already, {#Joh 17:24} is gone a little afore to make ready, {#Joh 14:2,3} and counteth not himself complete till he hath us all with him. {#Eph 1:23}

Ver. 3. **And his men that were with him did David bring up.]** Those that came to him, {#ISa 22:2} and continued with him in all his troubles. He cashiereth them not for all their recent rebellion at Ziklag, which was yet fresh, and but a few days since: but pardoning their rebellions, he maketh them partakers of his good success. Thus doth our heavenly Leader, whom David prefigured, take us to reign with him, who have suffered with him.

And they dwelt in the cities of Hebron.] They were billeted up and down in the neighbouring towns and villages, called daughters, {#Jos 21:11,12} lest he should be burdensome to his Hebronites, by quartering upon them sa great a company.

Ver. 4. **And the men of Judah came.]** Together with those others that had resorted to him to Ziklag from the other tribes, who were not a few. {#1Ch 12:1-22} Even some of Soal's brethren of Benjamin: besides the Cherethites and the Pelethites, his bodyguard; ever very firm, and therefore dear to him, though Philistines by nation.

And there they anointed David king.] This is now the second time that he is anointed, for his further confirmation, whereof the best have need enough. It is said of our Queen Elizabeth, that as she swam to the crown through a sea of sorrows, so she brought the ship of England from a tempestuous and troublous sea to a safe and quiet harbour. The more happy was her government, because it ensued upon the stormy times of Queen Mary; she came as a fresh spring after a sharp winter; so did David to his *contribules* the men of Judah, who therefore gladly received him, and crowned him, after seven years' persecution and banishment. *Sic petitur caelum.*

Neither yet could he get the whole kingdom, till seven years after. Our Henry IV was crowned the very same day that, the year before, he had been banished the realm. Not so David. He "waited patiently for the Lord," *{#Ps 40:1}* and had not the kingdom till his "soul was even as a weaned child." *{#Ps 131:2}*

And they told David, saying, That the men of Jabeshgilead, &c.] For ill-will haply some told him so; to exasperate David against them, as favourers of his greatest enemy: but he sent them no small thanks for so doing; yea, he sendeth a kind message to the men of Jabeshgilead, and giveth them great thank for their kindness to Saul; so far was he from proscribing them, or seeking revenge upon them, as did Sulla, Marius, Anthony, Octavius, all such as had any way favoured their enemies.

Ver. 5. **That ye have showed this kindness unto your lord.]** Whose not only subjects ye were—as others—but beneficiaries also in a special manner; for he rescued you from Nahash, king of Ammon; and I, for this your last good office to him, shall be ready to requite you; so little grudge bear I to him, or any that favoured him: you may trust me.

Ver. 6. **And now the Lord show kindness and truth unto you.]** God's mercy and his truth go commonly coupled in holy Scripture. His mercy moveth him to promise, his truth to perform. "For thy word's sake"—thy truth—"and according to thine own heart"—thy mere mercy—"hast thou done all these things." *{#2Sa 7:18-21}*

And I also will requite you this kindness.] He had punished the Amalekite: he promiseth to requite these Jabeshites. By rewards and punishments duly administered, the public weal is preserved, saith Plato. David could tell that "he that ruleth over men must be just, ruling in the fear of God." *{#2Sa 23:3}*

Ver. 7. **And be ye valiant.]** Heb., Be ye sons of valour: and if ye like to be my liege-people—as the tribe of Judah now are—I will be your liege-lord, as Saul sometime was; that is, we will be mutually bound each to other.

Ver. 8. **But Abner the son of Ner.]** An ambitionist and an atheist; for he went against God's express command, and the light of his own conscience, *{#2Sa 3:9}* to bring about his own designs, and to keep himself in the saddle; but it turned to his own ruin, and his master's

also: so vain a thing is it to strive against God. But "all men have not faith," and are therefore "unreasonable and wicked." {#2Th 3:2}

Took Ishbosheth.] Passing by Mephibosheth, the rightful heir, because young and lame, he setteth up Ishbosheth, a weak, unworthy man: as thinking to rule all under him, using him as a stale, or stalking horse: whence, {#2Sa 3:6} not Ishbosheth but Abner is said to have made himself strong for the house of Saul.

And brought him over to Mahanaim.] Which was beyond Jordan, and not far from Jabeshgilead: which town David had so courted, and Abner therefore might be jealous of, and would thus overawe.

Ver. 9. **And over all Israel.]** Except the tribe of Judah, and some few others. {#1Ch 12} This was an ill precedent, and as it were a preparative to that great schism in Rehoboam's days, that could never be made up again.

Ver. 10. **And reigned two years, / sc.,** Peaceably and quietly, before war fell out betwixt him and David. So Saul is said to have reigned two years, {#1Sa 13:1} that is, free from foreign enemies, and unmolested by the Philistines. After this, there was five years' war betwixt the house of Saul and the house of David, till Ishbosheth's death. {#2Sa 3:1}

But the house of Judah followed David.] Yet were they not guilty of the sin of schism: no more are the Reformed Churches, for forsaking of Antichrist, to follow the Lamb wheresoever he goeth, to set the crown upon the Lord Christ's head.

Ver. 11. **Seven years and six months.]** So long the Lord kept him off the full sovereignty, for the further trial and exercise of his faith and patience. Look we for the like, and bear up.

Ver. 12. **Went out from Mahanaim to Gibeon.]** The same with Gibeah of Saul; hither he came with his host, to chastise Judah for their revolt from the house of Saul.

Ver. 13. **And then sat down.]** David and his men were loath to fight, unless it were in their own necessary defence. He remembered his oath to Saul, not to attempt against his house: and therefore came not hither himself in person, but sent Joab, with directions to hold off till needs must.

Ver. 14. **Let the young men now arise, and play before us,**] *i.e.*, *Spectaculi causa pugnent*, let them hack and hew one another, to make us sport; as the sword players did among the Romans, till good Theodosius forbade that bloody pastime, as hateful to God, and abhorred of all good men. At the taking of Tripolis in Barbary, the Turks, having in their hands one John de Chabis, a Frenchman, brought him into the town, and when they had cut off his hands and his nose, put him quick into the ground to the waist, and there, for their pleasure, shot at him with their arrows; and afterwards cut his throat. {a} The Spaniards day by day, for their pleasure, whip the poor Indians with cords, and drop their naked bodies with burning bacon; this being one of the least cruelties they exercise upon those wretches, to make themselves merry in the others' misery.

Let them arise.] Joab was true touch, as they call it, and soon accepted the challenge: but better he had not; for the issue was bloody. Many martialists, fleshed with such horrid acts and aspects, make little reckoning of bloodshed. *O formosum spectaculum!* Oh, brave sight! said Hannibal, when he saw a pit full of men's blood. *O rem regiam!* Oh, kingly act! said Valesus, when he had slain three hundred men.

{a} *Turk. Hist.*, p. 756.

Ver. 15. **And twelve of the servants of David.]** So the Romans and Albans tried it out by three of a side—viz., the Horatii and the Curatii; but this practice is no way warrantable, as being against faith and against charity; a tempting of God, and a trusting to the arm of flesh.

Ver. 16. **And they caught every one his fellow.]** With such eagerness and fury met these gallants, that each in others' side

“ *Capulo tenus abdidit ensem,* ”

sheathed his sword, for a proof of his valour. *Talis fait Cadmaea Tugna*. But was this valour, or madness rather? Courage or outrage, whether? Josephus saith—but not well—that Abner's twelve men only were slain. {a}

Helkathhazzurim,] *i.e.*, The field of strong men, or of rocks, *i.e.*, of those that stood firm as rocks, till they fell in the place.

{a} *Aliis placet agellum mucronum reddi. -Jun.*

Ver. 17. **And there was a very sore battle.**] *Ecce hic duellum transit in acre bellum totale.* "Behold, how great a matter a little fire kindleth!" {#Jas 3:5} It is far easier to stir strife, than to stint it; to begin a war, than to end it.

Ver. 18. **Light of foot as a wild roe.**] Josephus saith he could make as much speed as a horse. Achilles was ποδαζ ωκυς, swift of foot; so was Jonathan. {#2Sa 1:23} Harold, son of Canutus, the Dane, king of England, was surnamed Harefoot, for his agility and swiftness. This is excellent in a soldier.

Ver. 19. **And Asahel pursued after Abner.**] Too great a prize for him, who was *impar conyressus Achilli*: but he trusted too much to his own abilities—as being no less valiant of his hands, than swift of foot—and so perished. See #Ec 9:11.

Ver. 20. **Art thou Asahel?**] Abner had no mind to meddle with any son of Zeruah, David's sister: he therefore first turneth querist to this currist, -Luther's words, -and then twice adviseth him to retreat from pursuing his own peril. But *quisque suos patitur manes*.

Ver. 21. **Lay thee hold on one of the young men.**] Meddle with thy match, and contend not with him that is mightier than thou. Patroclus is no meet match for Hector. When Carolostadius opposed Luther's consubstantiation, but weakly and insufficiently, Zuinglius said he was sorry that so good a cause wanted shoulders. {a} Heat of zeal sometimes, in the indiscreet pursuit of a just adversary, proves mortal to the agent, prejudicial to the service.

{a} *Non satis humerorum haberet.*

Ver. 22. **Wherefore should I smite thee to the ground?**] As I shall be forced to do, if thou desist not. If a man must kill or be killed, (1.) He must flee; (2.) Defend himself by all means possible, dissuading the party, as here, and otherwise as he may. That tenet of Navarrus is most false, that a man may lawfully kill another, for the avoiding of a box on the ear, and to recover his honour. And so is that of Soto, A man may kill another in his own defence, because it is a shame to flee from an adversary. These are your Popish casuists.

Ver. 23. **Under the fifth rib.]** ^{a} Where the liver and gall are, a sure killing place; for a punishment of his pertinacy, and too eager pursuit of a yielding enemy.

^{a} *In inguine. -Vulg.*

Ver. 24. **Joab also and Abishai pursued after Abner.]** Notwithstanding the loss of their brother Asahel; which could not but be a great grief to them. The public cause was their main care.

Ver. 25. **And became one troop, and stood on the top of an hill.]** They were not so routed but that they could rally: and getting the hill, they stood upon their guard. *Cuneati in collis vertice stabant.* He that flieth may once fight again.

Ver. 26. **Shalt the sword devour for ever?]** The Hebrews ascribe a mouth to the sword. The Greeks call it *πολεμος*, q.d., *πολυαιμος*, from the much blood spilt by it. The Latins call it *Bellum a belluis*, from beasts, whose manner it is to gore and tear one another. Oh, pray that God would command the sword into the scabbard, making it to "rest and be still," ^{#Jer 47:6} that he would "scatter those that delight in war." Pompey was famous for finishing a war quickly.

Knowest thou not that it will be bitterness in the latter end?] *q.d.*, It is likely to be so, if my men, despairing not of victory only but of life, resolve to run any hazard, and to sell their lives as dear as they can, since they must needs part with them. It is no wisdom to fight with a desperate man. *Ignaviam necessitas acuit: et saepe desperatio spei causa est. Victorem a victo superari saepe videmus.* ^{a} Justin ^{b} telleth, that fifteen thousand Locrians did beat a hundred thousand Crotonians: *Quia omissa spe victoriae in destinatam mortem conspirarunt*, whilst they despaired of victory, and took care only how to die bravely. Take heed, therefore, saith this old soldier, lest ye have sour sauce at length to your deserts; as indeed all those are sure to have who feed on the murdering morsels of sin. Revenge is sweet; but the fruits thereof are sad, and all too late repented of. All wars are woeful; but especially those they call civil,

“*Nullos habitura triumphos.*”

Peccatoris cuiusque calix mellis, in faeces fellis desinet.

Return from following their brethren.] Is it so good butchering their poor brethren? We read in the Roman history of one brother unawares killing another in battle; and that when he came to strip him to take his spoils, seeing that it was his brother, he slew himself for sorrow.

{a} Curt., lib. iv.

{b} Lib. xx.

Ver. 27. **Unless thou hadst spoken,] q.d.,** Thou mayest thank thyself for the hurt that is done: for thou first madest the challenge. *Aequum est ut faber quas fecit compedes ipse gestet.*

Ver. 28. **So Joab blew a trumpet.]** After that Abner had first excused unto him the killing of his brother Asahel, as saith Josephus.

Ver. 29. **And went through all Bithron,] i.e.,** Through the separate or divided country: sundered from Canaan by the river Jordan, as Junius rendereth it. They went back to Mahanaim, by weeping cross. *Dubia est Martis alea, nec raro utrique parti noxia.*

Ver. 30. **There lacked of David's servants, &c.]** War is the slaughter house of mankind, and the hell of this present world, saith one: *Mars Alpha malorum.* It openeth the gates of infelicity that were shut up in times of peace. Wherefore Lactantius {a} thought it not lawful for a just man to be a warrior: whose justice was to be his warfare. Some Anabaptists also hold the same. But God is called a man of war, {#Ex 15:3} and said to have war with Amalek; {#Ex 17:16} he sendeth the sword; {#Eze 14:17} mustereth the men; {#Isa 13:4} ordereth the ammunition; {#Jer 50:25} batheth the sword in heaven. {#Isa 34:5} David fought his battles. {#1Sa 25:28} Captain Cornelius, who was of the Italian band, was highly accepted in heaven. John Baptist disliked not the soldiers' calling, but directeth them how to manage it, &c.

{a} *Instit.*, lib. vi. cap. 20.

Ver. 32. **And buried him in the sepulchre of his father.]** This they did, likely, after that they had first been with David at Hebron, to give him an account of that expedition.

Chapter 3

Ver. 1. **Now there was long war.]** *Continuo iteratis proeliis:* there was constant opposition, and continual skirmishing: so there is still

betwixt Christ and Antichrist, betwixt the spirit and the flesh: and these will be bickering, whilst the world shall be standing.

And the house of Saul waxed weaker and weaker.] So do and shall do daily the eastern and western Antichrist. That stone cut out of the mountains without hands, shall bring down those golden images with a powder.

Ver. 2. **And unto David were sons born in Hebron.]** None born during his exile: a sweet providence.

And his firstborn was Amnon.] Who was none of the best; as was neither Absalom, Adoniah, &c. *Heroum filii noxae.* The white halcyons hatch black young ones.

Ver. 3. **And his second, Chileab, / alias Daniel.** ^{#1Ch 3:1} By his name he should be like his father: he died early. ‘Ον φιλει Θεος θνησκευεος

And the third, Absalom the son of Maacah.] More like his mother. *Partus fere sequitur ventrem. Ingenium atque indoles plerunque matrissat.* His name signifieth, The father's peace: but he proved like the sea called Pacific, which is troublous above measure.

Ver. 4. **And the fourth, Adonijah.]** This also was one of David's *tres vomicae, tria carcinomata,* imposthumated ulcers, as Augustus called his three untoward daughters.

And the fifth, Shephatiah the son of Abital.] By six wives he had but six sons. God was not pleased with his polygamy. Erasmus ^{a} telleth of one Combe, a woman of Eubaea, who brought her husband a hundred children: and of another, an English woman, who, being blind, and married to a poor cripple, was blessed with twelve lusty sons, no way deformed or defective. ^{b}

^{a} Eras. Chil.

^{b} *De Instit. Matr.*

Ver. 5. **Eglah David's wife.]** His wife by a specialty: most dearly beloved. ^{a} Some make her to be Michel, and her son to be Nathan: but that is not very likely.

^{a} *Praecipua et prima, ac prae aliis dilecta. -Lap.*

Ver. 6. **Abner made himself strong.**] See #2Sa 2:8,9.

Ver. 7. **Wherefore hast thou gone in, &c.**] Whether this charge were true or false, it appeareth not. But Ishbosheth, belike, suspected that Abner aspired to the kingdom. Compare #1Ki 2:17 2Sa 16:21.

Ver. 8. **Am I a dog's head?**] *An persona canina sum?* Am I so worthless and abject? as some sense it; what! a dog, or a dog-keeper? Others, Am I so given to lust and lasciviousness, as dogs are? Thus #De 23:18, the price of a bitch, that is, of a whore, which, as a suit-bitch, is followed up and down by her libidinous *{lecherous}* paramours. Aristogiton, an Athenian orator, was for this cause called Dog: and it was not permitted to a dog to enter into the Acropolis or tower at Athens, for his heat in venery, and for his ill favour. Goats likewise came not there, saith Varro, unless for necessary sacrifice.

{a}

{a} Plutarch.

Ver. 9. **Except, as the Lord hath sworn to David.**] What Abner did, then, hitherto for Ishbosheth, he did against his conscience: and now they fall out. Sinful leagues last not long; thieves falling out, true men come by their goods. But who ever heard Abner godly till now? Neither had he been so at this time, if he had not intended a revengeful departure from Ishbosheth. Nothing is more odious than to make religion a stalking horse to policy. If Abner be a means of doing David right, yet because he doth it with an ill mind, and out of self-respects, he loseth his reward with God.

Ver. 10. **To translate the kingdom**] This was Abner's arrogance to boast such great things of himself, as if he had carried a king in his pocket, as that great Earl of Warwick in Edward IV's time was said to have done.

Ver. 11. **And he could not answer Abner a word.**] Wherein he showed himself to be no less timorous than timerarious. And the truth is he was overpowered and overawed by Abner.

Ver. 12. **Whose is the land?**] *q.d.*, Whose but thine, by God's own designation

Make thy league with me,] viz., That thou wilt both pardon me, and prefer me to the same place of honour that I had been in with Saul for so Josephus understandeth him.

Ver. 13. **Except thou first bring Michal.**] David's first love, and rightful wife; though wrongfully she had been detained from him, against her will haply, by the authority and importunity of her father. God seemeth to say the same to us concerning our hearts, so long held from him by the devil.

Ver. 14. **For a hundred foreskins.**] He might have said two hundred; but he thought better to speak with the least. *In maxima sui mole se minimum ostendunt stellae.*

Ver. 15. **And Ishbosheth sent, and took her from her husband.**] By his regal authority he rescindeth that unlawful matrimony of Phaltiel with Michal. This was better than that of Leicester in Queen Elizabeth's reign, {a} who by his greatness bore out the marriage of Julio, an Italian physician, with another man's wife; or that of some bishops in King James's days, and by his appointment, in the business of Essex and Somerset; {b} or that of Philip, Landgrave of Hesse, who took another wife before his former wife was dead, not without the advice of Luther and other Dutch divines, who shamefully misled him. {c}

{a} Camden's *Elisab.*

{b} Speed.

{c} Zanch's *Misc.*

Ver. 16. **And her husband went with her along weeping.**] Heb., Going and weeping, as having still a month's mind—as we say—to a wife so noble and beautiful. So have many to their sweet sins, which yet, for some inconveniences, they are forced to leave, but cannot be drawn to loath. Phaltiel might have taken up that for his motto—*Nocet empta dolore voluptas*, and so shall all sinners at length,

“ *Habet omnis hoc voluptas,
Stimulis agit fruentes:
Apiumque par volantum
Ubi greta mella fudit,
Fugit et nimis tenaci
Ferit icta corda morsu.* ”
- Boet., lib. iii. metr. 7.

Ver. 17. **And Abner had communication,**] *i.e.*, He had had communication with them before that he went toward David with Michal.

Ye sought for David.] And David they had crowned ere this, but that Abner overruled them for Ishbosheth. All his care was to have a stake in store, howsoever the dice chanced to turn. Politicians are all for their own ends.

Ver. 18. **For the Lord hath spoken of David, saying,**] *Sententias loquitur carnifex.* Hypocrites make use of God for their own purposes: and care only to make divine authority a colour for their own designs.

By the hand of my servant David.] We read not that God had so said in express terms: but either Abner had heard of such a promise made at the anointing of David by Samuel, or else he feigned it of his own head for his own ends.

Ver. 19. **And Abner also spake in the ears of Benjamin.]** Who were Saul's own kindred, and much addicted to his family. And although Abner thus spake to them, yet by #1Ch 12:29, it appeareth that the greatest part of Benjamin did yet follow Ishbosheth.

To the whole house of Benjamin.] If Abner may be believed.

Ver. 20. **And David made Abner...a feast]** Which some think was not so well done, and the end of this transaction was tragic. {a}

{a} Pellican. Martyr.

Ver. 21. **I will arise and go, and will gather.]** He doubted not but to do all this, as if the whole matter had lain in his hand. God is not in all his thoughts.

Ver. 22. **Joab came from pursuing a troop.]** Of foragers and brigands; Philistines likely. Spoilers shall be spoiled. {#Isa 33:1}

Ver. 23. **They told Joab, saying.]** The courtiers; to curry favour.

Ver. 24. **What hast thou done?] q.d.,** Thou hast done indiscreetly. Joab was ever too bold, blunt, and boisterous with David, which cost him at length the loss of his place. {#2Sa 19:13}

Ver. 25. **That he came to deceive thee.]** As a spy and a traitor; so he interpreteth Abner's league, according to his own exulcerate spirit, full of ambition and revenge.

Ver. 26. **And when Joab was come out from David]** In a great heat, flinging out from his presence: as did likewise Robert, Earl of Essex, once from Queen Elizabeth; who followed him at the heels, and fetched him again with a cuff on the ear. {a} But so durst not David deal by General Joab.

He sent messengers.] In the king's name, saith Josephus.

From the well of Sirah.] The Vulgate hath it, the cistern Syra; Tremellius, the cistern of Sisera. But Piscator thinketh that Sisera was there *mendose scripture pro Sira*, the fault of the scribe, for Sira writing Sisera.

{a} Camden's *Elisab.*

Ver. 27. **To speak with him quietly.]** Or, Peaceably, or privately. Tremellius rendereth it *imprudeutem*, unwitting: the LXX, εν παραλογισμω, by a fallacy.

And smote him under the fifth rib.] Basely and treacherously, but not without divine providence: that David might come a fairer way to the kingdom, than by Abner's perfidy.

For the blood of Asahel his brother.] This was the pretext, and might be some cause; but the main reason was, lest Abner should by David be promoted above him.

Ver. 28. **From the blood of Abner.]** Heb., Bloods: from every drop of his blood shed when he was slain. David cleareth himself and his kingdom of this crying crime. But what a deal hath France to answer for the Parisian massacre, whereby a hundred thousand, some say more, innocents perished in one year in various parts of the realm! besides the many civil dissensions there, to the effusion of much Christian blood, and six thousand gentlemen slain in private quarrels within the space of ten years! as it appears by the king's pardons. {a}

{a} See "Les Ombres des Defunts Seiures de Vilemor et de Fountains," p. 46.

Ver. 29. **Let there not fail from the house of Joab.]** This lamentable legacy Joab left his children. So do all these *peremptores potius quam parentes*, that bequeath their sins and punishments to their wretched posterity.

One that hath an issue.] The gonorrhœa, or running of the reins, as the Septuagint hath it.

Or that leaneth on a staff.] Weak, gouty, or consumptive. Aquila rendereth it, That is blind.

Ver. 30. **So Joab and Abishai his brother slew Abner.]** Joab did, but not without the privity and consent of his brother Abishai. Now there is little difference, *faveasve sceleri, an illud facias;* to hold the bag is as bad as to fill it.

Ver. 31. **And David said to Joab.]** As a part of his punishment. So the Pope forced our Henry II to kneel and pray to Becket's shrine, yea, to go barefoot a great way in pilgrimge thereunto for a penance. Joab might hereby be possibly brought to some sight of his foul sin. So could Henry hardly, for one Roger, a Norman doctor, maintained publicly that Becket had justly deserved death, for rebelling against his sovereign: and though the Pope sainted him, yet it was disputed among the doctors of Paris whether he were damned or saved, saith the French chronicler. {a}

And king David himself followed the bier.] Heb., The bed. So the grave is called a bed, {#Isa 57:2} and the burying place, κοιμητηριον, a sleeping place. It was not usual for princes to attend upon funerals; -there was a veil laid between Tiberius, who counterfeited grief at the funeral of Drusus, and the dead corps, for state's sake; -but David would do it in honour of Abner, and to clear his own innocency.

{a} Dan., *Hist.*, fol. 99.

Ver. 32. **And they buried Abner in Hebron.]** The burial place of the patriarchs. The wicked may be with the saints *in area, sed non in horreo;* in the floor, but not in the garner.

Ver. 33. **Died Abner as a fool dieth?]** Sept., As Nabal died? Was this a fit death for so gallant a man, to be thus basely butchered? *Est interrogatio indignantis.*

Ver. 34. **Thy hands were not bound.]** As one either conquered or condemned. Hadst thou not been treacherously surprised and assassinated, *manibus pedibusque obnixè omnia fecisses,* thou

wouldst have made thy party good with the stoutest he, and have stood with Joab in a trial of manhood.

So fellest thou.] Before this wicked Joab. And this perhaps was the elegy appointed to be sung at Abner's funeral, to the reproach of Joab, whom David durst not as yet otherwise punish: but that he deferred it so long, when he had power in his hand, was an oversight.

Ver. 35. **To cause David to eat meat.]** They had feasts at funerals, and cups of consolation. {#Jer 16:7 Eze 24:17}

If I taste bread.] He not only mourned, but fasted; to testify his unfeigned grief. This was a point of prudence.

Ver. 36. **Pleased all the people.]** This was both hard and happy: a great contentment doubtless to good David.

“Εργμασιν εν μεγαλοις πασιν αδειν, χαλεπον.”—*Theog.*

Ver. 37. **That it was not of the king.]** This was the end that David aimed at, and attained unto, in the carriage of the whole business. Prudence is usually prosperous.

Ver. 38. **And the king said unto his servants.]** His courtiers and counsellors.

Know ye not that there is a prince and a great man fallen?] Lords and losels {*scoundrels*} die alike: and the mortal scythe is master of the royal sceptre. But whereas his servants might hereupon demand, Why punishest not thou the murderer? David answereth:

Ver. 39. **And I am this day weak.]** Heb., Tender; {*a*} weak he was in force, but weaker in faith, for he had God's promise: and as Hezekiah afterwards trusted in God, and pulled down the brazen serpent, so should David have done justice upon Joab whatever had come of it. {#Ge 9:6} *Fiat iustitia, ruat caelum.*

Be too hard for me.] If I provoke them, being so potent with the army, they may serve me as Abner did Ishbosheth in a displeasure, -thus carnal reason argued, {*b*} -I shall with the right hand cut off the left, as Honorius did when he destroyed Stillico: and as the Lord Protector did when he cut off his brother the admiral here in King Edward VI's reign.

{a} Metaph. *a puero tenero et imbelli: or from a young plant easily plucked up.*—Jun.

{b} *Mussitanda igitur ad tempus haec iniuria est.*—Jun.

Chapter 4

Ver. 1. **His hands were feeble.**] He was quite dispirited; *nihil neque animi, neque consilii habuit.*

And all the Israelites were troubled.] *Consternati sunt et conturbati*, for loss of their champion. Carnal confidence endeth in confusion: when trust in God is never at an utter loss. See #**Heb 3:17-19**.

Ver. 2. **And Saul's son,**] *i.e.*, Jonathan; as the Rabbis and some others, who make these two to have been captains under him; and further say, that after Jonathan's death, they stood for Mephibosheth, their master's son, whom they would have made king, and have slain Ishbosheth. But Mephibosheth revealed all to Ishbosheth, whereupon these traitors fled, and afterwards hearing of Abner's death, returned secretly and slew Ishbosheth. Thus R. Solomon, Rabanus, Cajetan, &c. But who told them all this? and what footing have they for it in Scripture? By Saul's son here, we may better understand Ishbosheth, as #**2Sa 3:14,1**.

Captains of bands.] Or, Of rovers, robbers, *Latronum* (so the Vulgate), raiders, Tories.

Ver. 3. **And the Beerothites fled to Gittaim.**] A town of their own tribe, but of far greater security. Hither therefore they fled for fear of the Philistines. See #**1Sa 31:7**.

Until this day.] Until the time that this story was written, the penners whereof were Gad and Nathan. {#*1Ch 29:29,30*}

Ver. 4. **That was lame of his feet. He was five years old, &c.**] And therefore neither fit to reign, nor likely to revenge Ishbosheth's death. This encouraged the traitors; and is therefore here brought in.

And his name was Mephibosheth.] Called also Meribbaal. {#*1Ch 8:34*} So Jerubbaal is called Jerubbesheth, {#*2Sa 11:21*} and Ishbaal, Ishbosheth, {#*1Ch 8:33*} in detestation of that shame, Baalpeor, {#*Ho 9:10*} whose very name was odious to right worshippers.

Ver. 5. **Who lay on a bed at noon.**] And on his bed was slain sleeping: so true is that

“ *Per quod quis peccat, per idem punitur et ipse.*”

It was much he could sleep at all, having so lately lost his Antipater, his Abner; but to sleep at noon, and without a guard, speaketh him both sluggish and secure. He dieth therefore in his sloth, who had lived slothfully all his days: *Qualis vita finis ira.* {a} Some hold that these two were captains of Ishbosheth’s guard, and thereby had so easy an access unto his person. Queen Elizabeth complained that in trust she had found treason. And Augustus Caesar was wont to say of his own guard, *Metuendum est esse sine custode, sed multo magis a custode metuendum est.* {b} It is dangerous to be without a guard, and yet more dangerous to have one.

{a} Salian.

{b} Dion., in *August.*

Ver. 6. **As though they would have fetched wheat.**] Either for their own pay, or for the use of their soldiers.

And they smote him under the fifth rib.] Where there is no bone to hinder; but the belly is soft, and fit for a deadly wound. To the doing of this villainous act, some think they might be encouraged by Joab’s impunity; so true is that political sentence, *Bonis nocet qui malis parcit.*

And Rechab and Baanah his brother escaped.] But though for a time they had escaped, yet vengeance suffered them not long to live.

{#Ac 28:4} *A tergo Nemesis.*

Ver. 7. **He lay on his bed.**] Dreading no danger. So great need have we to commit ourselves to God, when we go to our rest, that whether we live or die, we may be his.

They smote him, and slew him.] So do surfeiting and drunkenness slay the soul, saith Hugo, of the spiritual sleeper; taking away his heart. {#Ho 4:11}

Ver. 8. **Behold the head of Ishbosheth.**] A plausible oration they make, but miss of their purpose. They commend their own act to

David: (1.) *A iucundo*, from delight, Lo, here the head of thine enemy; and what more pleasant sight than this? (2.) *Ab honesto*, from honesty, We did it not without the Lord, who hath set us on work to avenge my lord the king, &c. (3.) *Ab utili*, from usefulness, For now thine enemy being removed, thou shalt reign alone without a rival. Thus these wretches rhetoricate, and all to insinuate; which yet would not be.

Ver. 9. **As the Lord liveth.**] *Sunt verba iurantis, sed abrupta et praecisa:* {a} Understand, I will surely punish you.

Who hath redeemed my soul.] And would have freed me from Ishbosheth also in his good time, without your treasonable practices against your lord and master.

{a} Piscat.

Ver. 10. **I took hold of him, and slew him.**] So did Caesar serve him who brought him Pompey's head, looking for a great reward. And when Hamen the false Jew, a physician, had poisoned Bajazet the great Turk, and coming to Constantinople, expected some great reward for his foul treason, by the commandment of Selymus, who succeeded in the throne, he had his head struck off, with this exprobration of his treachery, that opportunity serving, he would not stick to do the like for reward against Selymus himself. {a}

{a} *Turk. Hist.*, 496.

Ver. 11. **How much more,**] *q.d.*, That Amalekite's perdition should have been your caution; especially since you are far greater sinners against your own souls; for how bad soever Ishbosheth was, yet in comparison of you, he was righteous; and to you a good lord.

In his own house.] Which is a man's castle, *tutissimum cuique Refugium atque Receptaculum*, saith the civil law.

Require his blood of your hand.] Which, because it is not in your power to repair and restore, should I not execute you?

Ver. 12. **And they slew them.**] Not without exquisite torments, saith Josephus; he crucified them, saith Theodoret.

And cut off their hands and their feet.] Those weapons of wickedness. God taketh notice of the offending members.

And hanged them up.] For a perpetual monument and punishment of their wickedness: and to declare David's innocence.

Chapter 5

Ver. 1. **Then came all the tribes,** / *i.e.*, Great numbers out of all tribes: out of Zebulun only, fifty thousand. {#1Ch 12:33} Josephus saith {a} that Zebulun came full and whole: and the Scripture saith that they were not of a double heart. Christ's subjects are a willing people; {#Ps 110:3} they flee to him as clouds, and as doves to their windows, {#Isa 60:8} and he receiveth them graciously, {#Ho 14:2} though they had long stood out as these tribes had. *Nimis sero te amavi.* too slowly I had loved thee. {b}

Behold, we are thy bone and thy flesh.] We may boldly say the same to Christ, claiming kindred, inasmuch as he is "bone of our bone, and flesh of our flesh." {#Eph 5:30 Heb 2:15,16}

{a} Lib. vii. cap. 2.

{b} August.

Ver. 2. **That leddest out and broughtest in.]** *Educebas et reducebas.*

And the Lord said to thee,] *viz.*, When thou wast first anointed by Samuel, {#1Sa 16:13} then was this word added to that sign; though for brevity's sake it is not there mentioned. So when Christ was baptized, there came a voice from heaven. {#Mt 3:16,17} And so still he sanctifieth and cleanseth his Church "with the washing of water by the word." {#Eph 5:26,27}

Ver. 3. **And king David made a league with them,** / *sc.*, That he would be their liege-lord, as they would be his liege-people; that is, as the word signifieth, mutually bound each to other.

In Hebron.] Where, haply, Abraham's altar still continued. Compare #1Sa 15:7.

And they anointed David king.] As other nations crowned their kings, so the Israelites anointed them as types of the Messiah, who was "anointed with the oil of gladness above his fellows," and for them also.

Ver. 4. **David was thirty years old.]** So was Christ when he entered upon his kingdom, which he hath twofold: 1. Patientiae; of patience. 2. Potentiae, of power. {#Lu 3:22,23}

And he reigned forty years.] Which consisting of four tens, signifieth the fulness of times, and perfection of things, saith Angelomus: wherein also David was a type of Christ.

Ver. 5. **Seven years and six months.]** These last six months are not reckoned in the whole sum for the roundness of the number: or, as some Rabbis {a} will have it, because six months David lay sick in Hebron: or, six months he fled before Absalom; and so there is no count made of them.

{a} Jerome in Tradit.

Ver. 6. **And the king and his men.]** Those of the several tribes that came unto him at this time armed and well appointed, fit for some noble exploit.

Went to Jerusalem unto the Jebusites.] Who still held the tower of Zion, {#Jud 1:23 19:10,11} being a company of ungracious people there gathered together, such as were in that city of Thracia called Poneropolis, whither King Philip had assembled all the infamous persons, and men of evil demeanour, that many places might not be troubled with them. {a}

Which spake unto David.] *Scommate militari*, by a military scoff, which did not weaken but waken David's courage.

Except thou take away the blind and the lame.] Which are the best men that we need to set for defence of this our impregnable fort. These thou hadst best deal with first, and then with us: whom thou shalt find to have both eyes and legs to withstand thee. Others think that by "blind and lame" these Jebusites mean their tutelary gods—called by the Israelites blind and lame idols in contempt—who would not fail to defend them against all adverse forces.

{a} Theopomp. xiii. Philip.

Ver. 7. Nevertheless David took the stronghold of Zion.] And the rather for their carnal confidence which God had rejected, and David soon after confuted; wherein also he became a lively type of Christ, perfectly triumphing over all our enemies, and treading Satan under our feet. {#Ro 16:20}

Ver. 8. Whosoever getteth up to the gutter.] This bitter scoff had not so much encouraged as enraged David and his men to assault the fort, which they took by scaling, Joab venturing almost as hard for it, as that brave Englishman did, who, at the storming of an earthwork in the low countries, caught hold of a pike in the hand of his enemy, and was thereby drawn up to the taking of the place.

Wherefore they said.] Or, Because they had said, even the blind and the lame, He shall not come into the house, that is, into the hold. Now because they had put this scorn upon him, David was set upon it to have them out. So the king of France, jesting at William the Conqueror's great belly, whereof he said he lay in at Rouen, so irritated him, as he being recovered of a sickness, entered France in the chiefest time of their fruits, making spoil of all in his way till he came even to Paris, where the king of France then was, to show him of his activity after his illness: and from thence marched to the city of Mentz, which he utterly sacked, &c. {a}

{a} Dan *Hist.*, 42.

Ver. 9. So David dwelt in the fort.] After that he had slain all the old inhabitants, save one Araunah, saith Josephus, who afterwards proved his very friend.

And called it, The city of David.] As Constantine called Bizantium Constantinople, after his own name: making it likewise the metropolis and seat of the empire.

And David built round about, from Millo.] A certain tower or fortress. {#2Ch 32:5} All the inside of the city David rebuilt, leaving the care of building the walls to Joab. {#1Ch 11:8}

Ver. 10. And David went on, and grew great.] Heb., He went going and growing. How could he do less, who had the Lord God of

hosts with him and for him? who may better say than any earthly prince, *Cui adhaereo, praeest*. He must needs have the better whom I take part with.

Ver. 11. **And Hiram king of Tyre sent messengers to David.**] To congratulate his happy settlement in the kingdom. This Tyre was at first a poor town, built by the Phoenicians, for their fishermen to dwell in: but afterwards it became a famous city: like as Dublin, the chief city of Ireland, was at first called by the Irish Balacleigh, that is, the town upon hurdles, because the foundation thereof was laid upon hurdles; the place where it was built was so fennish and moorish.

Ver. 12. **And David perceived that the Lord had established him.**] He partly perceived it by this extraordinary kindness of Hiram toward him; but especially by the inward certification by God's Holy Spirit, as Lyra noteth.

Ver. 13. **And David took him more concubines.**] Directly against God's commandment, {#De 17:17} and his own practice in other points. {#Ps 23:5,6} Apprehensions of mercy in God should work resolutions of obedience in us. David was afterwards punished in these concubines, and made to vomit up that again which now he swalloweth down with so much delight. See #2Sa 20:3. They who would excuse him herein, say that he did it to strengthen himself in his kingdom by new friends and allies. But it is no good policy to leap the pale of God's precepts upon any pretence.

Ver. 14. **And Nathan.**] Who therefore cannot be the same with Ithream, born of Eglah, David's wife, {#2Sa 3:5} as some would have it.

Ver. 15. **And Elishua.**] Called also Elishama; {#1Ch 3:6} another of his sons being likewise called by the same name, {#1Ch 3:8} probably because the former was dead.

Ver. 16. **And Elishama.**] See #2Sa 5:15.

And Eliada.] Called also Beeliada. {#1Ch 14:7}

And Eliphalet.] My God heareth, my God knoweth, my God delivereth. "My God" was much in David's mind and mouth when he named these three sons in this sort. The wicked, on the other side, have God neither in their heads, {#Ps 10:4} nor hearts, {#Ps 14:1} nor words, {#Ps 12:4} nor ways. {#Tit 1:16}

Ver. 17. **Came up to seek David,**] *i.e.*, To fight with him wheresoever they should find him: as being jealous of his growing greatness, and fearing lest they should lose their tribute. Now also was the time come when God would execute his judgments against them and their gods, {as #Ex 12:12} to whom they had sacrilegiously ascribed their recent victories. See **#2Sa 5:21**. Wicked men are even ambitious of destruction: these men came to seek their bane.

And went down to the hold.] That of Adullam likely, where he so thirsted for the water of the well of Bethlehem: {#1Ch 11:15} hither he went, not for fear of the Philistines, but to make preparation. {#1Ch 14:8}

Ver. 18. **In the valley of Rephaim.**] Of the Titans or giants, as the Septuagint rendereth it; or, "Of the dead." {#Ps 7:13} God had against these Philistine Theomachi; was "preparing for them the instruments of death," and would ere long lay them in that slimy valley where were many already like them. and more should come after them.

{#Job 21:31,32}

Ver. 19. **And David enquired of the Lord.**] Without whose direction he would not attempt anything; but said in effect, as **#Jud 4:8**, "If thou wilt go with me, then I will go; but if thou wilt not go with me, I will not go."

Ver. 20. **As the breach of waters.**] Whenas, overflowing the banks, they bear all before them. See **#1Ch 14:11**. Or, As the division of waters; that is, as waters are easily divided with hand or foot, so God hath dispersed mine enemies with great facility. See a like place in **#Isa 25:11**, "And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth his hands to swim: and he shall bring down their pride together with the spoils of their hands." See also **#Isa 26:21**.

Ver. 21. **And there they left their images]** Heb., Their terrors. {a} The Chaldee hath it, Their errors. See **#Ps 16:4**. {See Trapp on "Ps 16:4"} These idols they had brought into the field with them, in hope of help by them; and perhaps in imitation of the Hebrews, who sometimes took the ark with them. It hath been before set forth how it befell the Popish Norfolk rebels in King Edward VI's days, with their cart load of trinkets and relics brought into the battle, and there laid in the dust. {b}

{a} Terricula sua.

{b} *Act. and Mon.*, fol. 1190.

Ver. 22. **And the Philistines came up yet again.**] They will have the other bout, though to their bane. No warning will serve obdurate hearts Cimon the Athenian triumphed over the Persians twice in one day. David shall do little less over these foolhardy Philistines.

Ver. 23. **But fetch a compass behind them.**] God must be trusted; but in addition the best means must be used; and then a blessing may be expected.

Over against the mulberry trees.] The Vulgate rendereth it, The pear trees; and the ordinary gloss hath *Flentes*, the weepers, because there the defeated Philistines wept for the loss of their idols, or of their hopes by them.

Ver. 24. **The sound of a going.**] A hurry noise made by God's angels, as #2Ki 7:6, who are come to thy help.

Then thou shalt bestir thyself.] Break forth presently and set upon the enemy. We must also, in the spiritual warfare, observe and obey the motions of the Spirit, when he setteth up his standard; {#Isa 59:19} for those are the sound of God's goings, the footsteps of his anointed. {#Ps 89:51}

Ver. 25. **To Gazer.**] Which was a city of the Philistines, saith Josephus.

Chapter 6

Ver. 1. **Again, David gathered.**] That is the second time {#1Ch 13:1,5} after that their first consultation about the bringing of the ark to Jerusalem had been interrupted by the invasion of the Philistines. Reformation ever meeteth with opposition. David was no sooner settled in his kingdom, but he thinks of settling religion and God's sincere service: which popular men should esteem as silver, noblemen as gold, princes prize as pearls, as Aeneas Sylvius was wont to say of learning.

Ver. 2. **From Baale of Judah.**] Called also Kirjathbaal, {#Jos 15:60} and Kirjathjearim. {#1Ch 13:6}

To bring up from thence the ark of God.] Which in Saul's days had been slighted; and was now haply less regarded, because in a private house.

That dwelleth between the cherabims.] By the presence not only of his grace, but of his glory also upon earth.

Ver. 3. And they set the ark of God upon a new cart.] After the example of the Philistines, {#1Sa 6:7} but not after God's command. {#Nu 4:15 7:9} It was no good that Israelites could learn of Philistines: and that which God will take from Philistines he will not brook from Israel. The staff rings that were upon the ark might have minded the Kohathites of their duty; but it may be that they thought it was a long way from Kirjathjearim to Jerusalem, and were willing to be eased of the burden.

Ver. 4. And they brought it out of the house of Abinadab.] Where it had been more than forty years. See #1Sa 7:1.

Which was at Gibeah.] Or, On the hill in Kirjathjearim.

And Ahio went before the ark, / sc., To drive the oxen, as Uzzah came behind it, *ut observaret ne illa de plastro decideret, { a }* to take care that the ark fell not out.

{a} Piscator.

Ver. 5. Played before the Lord.] According to the custom of that country, and the condition of those times.

Before the Lord, / i.e., Before the ark, which is called God's face; {#Ps 105:4} yea, God himself. {#Ps 132:5}

Ver. 6. Uzzah put forth his hand.] He was a good man, it is thought, and did this of a good intention, but without warrant of the word. It must be men's care "that their deeds may be made manifest that they are wrought in God." {#Joh 3:21} Two things make a good Christian—good actions and good aims. A good aim maketh not a bad action good, as here: and yet a bad aim maketh a good action bad, as we see in Jehu.

For the oxen shook it.] Or, Stumbled, and had like to have tumbled the ark down, -compare #2Ki 9:33, -the dumb beasts admonishing them of their error, as once the ass did Balaam.

Ver. 7. **And the anger of the Lord was kindled.]** For he will not take up with a careless and slubbered service: he "will be sanctified in all those that draw near unto him." {#Le 10:3}

And God smote him there for his error.] Smote the breath out of his body: the Rabbis say it was done by rending his arm from his shoulder: that it was by a rent or rupture, may be gathered from the name given thereupon to the place Perez Uzza, or the Breach of Uzza. *Ipsa in officio inofficiosus fuit qui iniussa praesumpsit*, saith Salvian. {a} He was too officious, and therein inofficious; this was his error, his *factum imprudens*, as Tremellius rendereth it. See #Nu 4:15. Satan, who loveth to be God's ape, told the heathens that *Ilus Palladium ex incendio eripiens, dum arderet Templum Minervae, luminibus privatus est*. {b} Ilus, whilst he snatched the image of their goddess Minerva out of her burning temple, lost his eyes.

{a} Lib. vi., *De Provid.*

{b} Plutarch. *Parallel.*

Ver. 8. **And David was displeased,**]{ a} He was in a pet, in a passion, in a fit of discontent, if he could have told at whom or at what: and how untowardly spake he, as if the fault were more in God than in himself! Dogs in a chase bark at their own masters sometimes. It troubled David that all the people's joy should be so suddenly dashed and damped with this sad disaster; and he had somewhat to do to strike sail and stoop.

{a} *Et exarsit Davidi, sc., nasus; quae est descriptio irae.* -Pisc.

Ver. 9. **And David was afraid of the Lord that day.]** *Poena ad paucos, rectus ad omnes*. David, considering how ill the Philistines had sped first, for their miscarriage toward the ark, and then the Bethshemites, and now Uzzah, was himself at a great stand, and forbore to deal further in a matter so dangerous; but this was his infirmity; though some will have it to be his humility.

How shall the ark of the Lord come to me?] He looketh at himself through Uzzah, as good cause he had: but why should he fear to take

home the ark to him? Do not God's ordinances "do good to him that walketh uprightly?" {#Mic 2:7}

Ver. 10. **So David would not remove.**] For he taketh it for granted that it was not God's will he should.

Into the house of Obededom the Gittite,] *i.e.*, Born in Gathrimmon, a city of priests, {#Jos 21:24,25} and himself a Levite, a good man, and glad of such a guest as the ark, which he entertained cheerfully, and resolved to handle holily. *Sancte magis quam scite*, as he once said to the *Vestalis Virgo*.

Ver. 11. **And the ark of the Lord continued.**] If that heathen could say of his poor cottage, *Ενθα και οι θεοι*, here are gods, household gods, whatever else is wanting; how much more might this good Levite now say so!

And the Lord blessed Obededom.] As he will do all those, both small and great, that favour his cause and further his kingdom: for he is a liberal paymaster, and his retributions are more than bountiful. If Abinadab was not so well blessed as Obededom, it was haply because he entertained not the ark with like reverence. As men measure to God in preparation, &c., so will God measure to them in blessing.

Ver. 12. **And it was told king David, saying.**] So that now he feared no danger, as Josephus noteth, but resolved upon a better carriage of the matter. It is well observed by a grave divine, {a} that while the ark brought the plague, everyone was glad to be rid of it: but when it brought a blessing to Obededom, they looked upon it as worthy of entertainment. Many will own a blessing ark, a prospering truth: but he is an Obededom indeed that will own a persecuted, tossed, banished ark.

{a} Dr Bolton.

Ver. 13. **Had gone six paces.**] *Gravi et decenti incessu*, in a grave and decent equipage, and had felt by comfortable experience that God helped them to bear the ark, {#1Ch 15:16} -supporting it haply together with them by a divine power invisibly, so that it seemed light unto them. David thereupon took order to have sacrifices offered in the place, for the better carrying on of the good work in hand.

Ver. 14. **And David danced before the Lord with all his might.]** Lustily indeed, yet not lightly and vainly, as Caligula and Nero sometimes did on an open theatre; nor yet superstitiously, as the Salii, those Roman priests, did in honour of their god Mars, and as the Romanists do at this day in Spain and elsewhere before their breaden god, when he is carried in procession: but by a grave motion of his body, in a holy and sober manner and measure, as was usual with the ancients in some cases, to express thereby their spiritual jollity and ravishments of rejoicing.

And David was girded with a linen ephod.] Laying aside his royal habit; he put on a linen garment, not unlike that of the priests, to show his devotion. We read of Charles V, that at his solemn inaguration at Bononia he did put on a linen vesture, to please the Papal society, as if he were consecrated one of their priests. This was much in an emperor, but the less to be wondered at, since afterwards he sent his schoolmaster, Adrian, to Rome, to negotiate for him for the Popedom: thinking thereby to sway much, if he could get both the swords. David had no such aim when upon his silken robe he put this linen ephod, {#1Ch 15:27} which, being girt to him, kept his other garments close from flying abroad when he danced. {a}

{a} Osiander on 1 Chron. xv.

Ver. 15. **With shouting.]** And singing of psalms, {#1Ch 16:8} which although they did with all their might, yet no man was wearied out, as Josephus {a} here noteth; much less exanimated and killed outright with vehemency of singing, as Paulus Diaconus {b} saith that eighty men were at Rome, by singing Gregory the Great's litanies, in the time when a great plague raged there.

{a} Lib. viii. cap. 2.

{b} Lib. iii. cap. 11

Ver. 16. **Michal Saul's daughter.]** Being too much her father's daughter, and still η παλαι γυνη, as the Greeks said of Helena after the destruction of Troy.

Looked through a window.] With carnal eyes, which discerned not the things of the Spirit of God; for they were foolishness unto her.

{#1Co 2:14}

And she despised him in her heart.] Herein she was no daughter of Sarah. {#Ge 18:12 1Pe 3:6}

Ver. 17. **And peace offerings.]** With abundance of sweet odours, saith Josephus, so that all the air thereabouts was perfumed *ita ut etiam longe remotis sentiretur*: yea, the neighbour villages sucking in the air of that holy city, breathed righteousness, as Plutarch saith of Rome in Numa's days.

Ver. 18. **He blessed the people.]** And feasted them besides, which was more than he did when he was confirmed by them in his kingdom, {#2Sa 5:1-3} to show his greater joy.

Ver. 19. **And a flagon of wine.]** For which Josephus hath a wafer cake, and the Vulgate *similam frixam oleo*, as if David had made the people a dry feast—such as the Papists make the people at the eucharist; but the word here used signifieth *vas vinarium*, a flagon.

Ver. 20. **To bless his household.]** To show himself as good a householder as he was a king. See his care there. {#Ps 101} And this he calleth "a perfect way," as opposed to hypocrisy. {#Ps 101:2} Michal was not blessed, but cursed through her own default.

Came out to meet David.] She could not keep in her chamber window; but must needs come out to tell him her mind.

How glorious was the king of Israel today!] Words as full of pride and scorn as was possible. Barren Michal hath still too many sons, that make religion not more a form than a scorn: and no marvel that such are plagued with continual fruitlessness, as she.

Who uncovered himself.] And did not her father Saul do as much when he prophesied at Naioth? {#1Sa 19:24} Why then is that a fault in Titius that was none in Cajus?

In the eyes of the handmaids.] Thus she proudly exaggerateth.

As one of the vain fellows.] *Scurriliter et histrionice*, leaping and dancing. *Nemo sobrius saltat*, {a} saith Cicero, who also accuseth a certain Roman lady, because she could sing and dance daintily. But how David danced, #2Sa 6:14.

{a} *Iupiter nec cantat, nec citharam pulsat.*

Ver. 21. **Which chose me before thy father.**] It is hard for the best men to recriminate without some tincture of tartness, and to keep quick the fire of zeal without all smoke of sin.

Therefore will I play.] *Ludam ut illudar,* as Bernard hath it.

Ver. 22. **And I will yet be more vile.**] This was bravely resolved. So when the proud prefect told Basil that he was mad, he answered, I wish to be mad in this manner always. {a}

{a} *Opto me in aeternum sic delirare.*

Ver. 23. **Therefore Michal.**] God hath still a barren womb for mocking Michal.

Chapter 7

Ver. 1. **When the king sat in his house.**] His newly built house of cedar; and considered that God and his ark dwelt in *tabernaculo pelliceo et papillione,* in a meaner tabernacle.

And the Lord had given him rest.] So that he abounded with leisure; and could relax a while.

Ver. 2. **That the king said unto Nathan the prophet.**] This he said out of that ardent devotion and zeal kindled and increased in him by his late religious joy at the removal of the ark; by the presence whereof he tasted more and more how good the Lord was: and thereupon consulted with himself and Nathan about a fit retribution: saying in effect as **#Ps 116:12**. The building of a temple *non tantum voluit, sed et vovit,* he both designed and vowed, {#Ps 132:2} but herein he failed, that he would run before the Lord's commandment. So hard it is to hold the golden mean, and not to mingle some sin with our best actions.

See now, I dwell in an house of cedar.] Ahab dwelt in a palace of ivory, and yet had no thoughts of heart for God and his service. The thoughts of the wicked are little worth. {#Pr 10:20}

Ver. 3. **And Nathan said.**] *Ex proprio sensu,* out of his private opinion, and not by divine revelation. Good men, then, may be out in matters of religion, as here both David and Nathan were; neither is it safe to pin our faith on another man's sleeve—for who knoweth

whither he may carry it?—but to "prove all things," and to "hold fast only that which is good." {#1Th 5:21} Nathan himself was here too well persuaded of David, as if he had been infallible: and why? For the Lord is with thee. What? always, and in all things? No, nor with any man in this life, surely. *Nimis augusta res est nusquam errare.* Nathan shall see and say ere long, that he was mistaken. It is with us while here, as it was once with Peter, we walk one step and sink another.

Ver. 4. **And it came to pass that night.**] *Post datum a Nathane intempestivum responsum.* God will not suffer his dear children to lie long in error: but if in anything they be otherwise minded, he will reveal even this unto them. {#Php 3:15}

Ver. 5. **Shalt thou build me an house?**] *q.d.*, In no wise. I accept of thy good will, {#1Ki 8:18} and will see thee well satisfied for the same: but I have other work for thee to do, {#1Ki 5:3} and shall reserve this piece of service for thy son, as more suitable to his peaceable reign, wherein "the righteous shall flourish, and abundance of peace to all people." {#Ps 72:7}

Ver. 6. **But have walked in a tent and in a tabernacle.**] By tent, some understand the hangings made of goats' hair; and by tabernacle or habitacle, the sanctuary itself. See #Ex 26:6. The ark was transportative hitherto, till settled in Solomon's temple: so till we come to heaven, we are in continual motion.

Ver. 7. **Spake I a word.**] They waited for my warrant for such an enterprise: and wilt not thou? Hold a while, and let thy sacrifice be offered with salt, thy zeal regulated by discretion: let this hold that by the heel, as Jacob did his brother Esau.

Ver. 8. **Now therefore so shalt thou say unto my servant David.**] God signified his good acceptance by calling him his servant David: for at another time, when he had offended, it was plain David. {#2Sa 24:12} So when the people had set up an idol, God fathereth them upon Moses; {#Ex 32:7} he would own them no longer.

I took thee from the sheepcote.] So that thou needest not to doubt of my love, though I use not thy service in this particular.

To be ruler over my people, over Israel.] Do this well, and thou needest not be idle.

Ver. 9. **I was with thee, &c.]** And so have sufficiently sealed up my love to thee.

Like unto the name of the great men.] Those men of renown.

“ *Claros inter habes nomina clara viros.*”

Ver. 10. **Moreover I will appoint,] q.d.,** For thy further comfort and encouragement, I do thee to know, that I will settle and felicitate thy subjects: who shall sit still and see golden days under thine and thy son’s government.

Neither shall the children of wickedness.] A fit description of tyrants and persecutors; brats of wickedness, that hell-hag; as Job calleth sparks the sons of fire, being engendered by it upon fuel.

Ver. 11. **That he will make thee an house,] i.e.,** Give thee a numerous and longlasting offspring to succeed thee in the throne. See #Ex 2:21 Ru 4:11 1Ki 2:24. Scarce any of the Roman emperors had a son to succeed him: all or most of them, till Constantine, died unnatural deaths.

Ver. 12. **And thou shalt sleep with thy fathers.]** *Quando cubitum te contuleris,* When thou shalt go to bed. When God’s children have done their work, he sendeth them to bed. {#Isa 57:2}

I will set up thy seed after thee.] Solomen; {#1Ch 28:6} as also Christ: for this and the following promises are, some peculiar to Solomon, some to Christ; and some to both, as the types and antitypes.

Ver. 13. **He shall build an house for my name.]** Solomon, a material temple; Christ, a mystical—that is, the Church, which is the house of God. {#1Ti 3:15} The Jews say that the Messiah is to build a temple, but then it must be a material one: and therefore in their daily prayers they call hard for his coming, and they cry altogether to God, *Templum tuum brevi, valde cito, valde cito in diebus nostris, citissime nunc aedifica templum tuum brevi, { a} &c.* Build thy temple, Lord, quickly, quickly, quickly, even in our days, &c. Oh that we would be as earnest for the building up of the mystical temple, and the speedy doing of it, that the topstone were once laid! &c.

{a} Buxtorf, *De Synag.*, cap. 13.

Ver. 14. **I will be his father.**] Solomon's, by adoption and regeneration. See **#2Co 6:18**. Christ's, by eternal generation and personal union. {#Heb 1:5 Ps 2:7}

If he commit iniquity.] As Solomon did, but Christ could not. One Augustinus de Roma was censured in the Council of Basil for affirming that Christ was the greatest of sinners. It may be he meant that Christ was so by imputation, as **#Isa 53:6 2Co 5:20**. Otherwise it was blasphemy in the highest degree.

I will chasten him with the rod of men, / *i.e.*, Gently and favourably, as parents do their children; thereby to break their stomachs, but not their bones. I will not lay the weight of my mighty hand upon him, to crush him to pieces, or grind him to powder; I will not scourge him with scorpions, but chasten him with the rods of men, of old, or weak, sickly men—as the Hebrew word signifieth {a} -who cannot strike hard, or do any great hurt with their *ictus imbelles*, and *vanae sine viribus irae*.

{a} *Virga senum vel hominum debiliū.*

Ver. 15. **But my mercy shall not depart away from him.**] Why then *Feri, Domine, feri*, saith Luther. Strike while thou wilt, Lord; my sins are pardoned. I thank thee, O Lord, for all my pain, as another said. And, Not so much case, as the use, Lord, said a third.

Ver. 16. **Thy throne shall be established for ever.**] It shall, it shall—take my word for it:—in Christ, howsoever, who shall reign as God-man throughout all eternity.

Ver. 17. **So did Nathan speak unto David.**] He unsaid what he had said before, {#2Sa 7:3} and thought it no such disgrace—since God had now revealed his mind to the contrary—as Jonah did, {#Jon 4:1-3} swelling, till he was ready to burst again. See the like piety and modesty in **#Isa 38:5**. Augustine also is famous for his book of "Retractions"; wherein none had imitated him in Ludovicus Vives's time. Bellarmine hath since written a book of "Recognitions": {a} but therein he maketh some things worse than before.

{a} *De Caus. Cor. Art.*, lib. i.

Ver. 18. **And sat before the Lord.**] So Elias sat under the juniper, and prayed; Stephen kneeled; {#Ac 7:60} so did Paul and his company. {#Ac 20:36} The publican stood and prayed. {#Lu 18:13} And the Jews had a proverb, *Absque stationibus non subsisteret mundus*: Were it not that the saints stood in prayer, the world would not stand. The rule here given for gesture in prayer is, that that is to be used in private which we find fittest to excite our inward devotion; and that in public there be a uniformity observed.

Who am I, O Lord?] Thus use good men to vilify and nullify themselves before the Lord. {#Pr 30:2}

That thou hast brought me hitherto?] Εξ οἴων εἰς οἴα, as that noble Iphicrates said: How greatly am I advanced? May not every saint say as much See #Eze 16:3-15.

Ver. 19. **And this was yet a small thing in thy sight.**] We should make the most of God's mercies unto us in our thankful acknowledgments, instancing the particulars.

For a great while to come.] *In longinquum*, for as far as Christ's time, and to all perpetuity.

And is this the manner of man, O Lord God?] *q.d.*, I think not. Men do not use to deal so liberally with their servants; they think it kindness enough to give them a pension, or some copyhold, {*A kind of tenure in England of ancient origin: tenure of lands being parcel of a manor*} to maintain them while they live; but take no care for their children after them, or how it shall fare with them in later ages.

Ver. 20. **And what can David say more unto thee?**] More I would say, but I want words, and am at a loss. But thou, Lord God, knowest thy servant—viz., that I could wish I had the "tongue of men and angels"; and that I could gladly grant thee better service than I am able to do thee.

Ver. 21. **For thy word's sake,** / *i.e.*, For thy Christ's sake, saith Junius: or for thy promise's sake made unto me by Nathan, as #2Sa 7:25.

And according to thine own heart, &c.,] *i.e.*, *Ex mere motu*, out of pure and unexcited love thou didst give thy word and promise: and for thy word's sake thou wilt perform it.

Ver. 22. **Wherefore thou art great, O Lord God.**] Great in goodness. *Optimus Maximus*.

According to all that we have heard with our ears.] Thy sweet promises—those fruits of thy free grace—give us good cause to think and to say so.

Ver. 23. **And what one nation...is like thy people?**] See #De 4:7 33:29. {See Trapp on "De 4:7"} {See Trapp on "De 33:29"}

Whom God went to redeem.] Came down from heaven, as it were, to display his glorious power upon earth {#Ex 3:7,8} The whole Trinity did so in a special manner, when God the Son took our nature, and therein came to visit us.

And to defer you.] This he speaketh by a most emphatical apostrophe to the people: and then presently turneth him to God again, having his heart as full of heaven as it could hold.

Ver. 24. **For thou hast confirmed to thyself,**] *i.e.*, All the Israel of God by a perpetual covenant: by thy benefits also thou hast gained them unto thee, and to thine obedience.

Ver. 25. **Do as thou hast said.**] David knew well that God's promises must be put into suit, must be prayed over. Eliah went forth to pray for rain, after He had promised it. David elsewhere saith, "Remember the word unto thy servant, upon which thou hast caused me to hope." {#Ps 119:49} "Lord, do as thou hast said," is a speeding argument; like Jonathan's bow, that never returned empty.

Ver. 26. **And let thy name be magnified for ever.**] That God may be glorified by his benefits on us conferred, should be the principal end of our prayers *Propter Te, Domine, propter Te*, cried that holy man in story.

Ver. 27. **Therefore hath thy servant found in his heart.**] Or, as some read it, and the original will well bear it, Therefore hath thy servant found his heart—viz., thus well-affected, and all the powers of his soul centred in the making of this prayer unto thee. He light of such a heart by hap, as we say, or upon serious and long seeking of such a heart; for the Hebrew word will bear both.

Ver. 28. **Thou art that God...and thou hast promised.**] David hath never done with this; but improves it, and works out the goodness of it, by actuating his faith upon the promise.

Ver. 29. **Let it please thee to bless.**] Heb., Be thou pleased and bless. Another prophet hath it, "It hath pleased thee to bless." {#1Ch 17:27} Prayers are often made in faith, as if they were done things.

Let the house of thg servant be blessed for ever.] This is to press and oppress the promises, as we are commanded to do, {#Isa 66:11} till we have expressed the utmost sweetness out of them. David prevailed and prospered hereupon, as appeareth by the next chapter.

Chapter 8

Ver. 1. **And after this it came to pass, that David smote.**] Out of action he would not be; but seeing he might not build God a house, he would, by subduing his enemies on all hands, provide for his son Solomon both peace—the daughter of war—and spoils for materials great store. And it is observable that he assailed no nation which he overcame not, besieged no city which he took not; the same which our chronicles affirm of the Black Prince.

And David took Methegammah.] That is Gath with her precincts, {#1Ch 18:1} called Methegammah, or the bridle of the angle, or corner, because it kept that part of the country in awe and order. This David took from the Philistines; so hath Christ taken away the dominion of sin. {#Ro 6:8-14}

Ver. 2. **And he smote Moab, and measured them with a line.**] He used this great severity against them, say the Rabbis, because they had treacherously slain his father and mother, whom he had left with them. {#1Sa 22:3,4} Howsoever, the Moabites were ever bitter enemies to the Israelites. See #Nu 22:3. {See Trapp on "Nu 22:3"}

And measured them with a line.] As a carpenter marketh out with a line {#Isa 44:13} what he meaneth to hew off. Compare #Isa 34:11.

And with one full line to keep alive.] See a like mixture of severity and mercy in #Zec 13:8,9. So Christ will at the last day shed and sever the sheep from the goats. {#Mt 25:32,33}

And so the Moabites became David's servants.] Even his wash pots, {#Ps 60:8} and that prophecy was in part fulfilled, #Nu 24:17.

Ver. 3. **David smote also Hadadezer.]** An ambitious and turbulent prince, who began to grow exceeding potent; and had already, as it may seem, subdued Damascus, and was now formidable to the Israelites. Saul had had wars with his father Zobah, {#1Sa 14:47} and haply he might pretend that old quarrel, or the conquest of Canaan by his predecessor Cushanrishathaim.

As he went to recover.] And so must needs pass through part of Judea on the other side Jordan, or not far from it. And so if he had returned a conqueror, was like enough to invade it; for ambition is restless, and never saith, It is enough.

Ver. 4. **And David took from him a thousand chariots.]** As #1Ch 18:4. And the seven hundred horsemen were ranks of horsemen, ten in a rank, and so make seven thousand (*ib.*). Josephus saith that he slew five thousand horsemen, and twenty thousand footmen. Of David's houghing the horses he maketh no mention, because it might seem to have been unwisely done, though in obedience to God's will, and according to Joshua's practice. It is well observed concerning Josephus, that writing the antiquities of his own nation with an intention to communicate them to others, he described them as stately as he could; and when he thought the simplicity of the Scripture did not suffice to the commendation of things done amongst his Hebrews, he either added or detracted from the holy history; and therefore he is to be read with discretion.

Ver. 5. **And when the Syrians of Damascus came.]** Either by the command of Hadadezer, who had subdued them—compare #1Ki 11:23 -or else out of a pragmatial humour, to meddle where they had not to do. See #Pr 26:17.

Ver. 6. **Then David put garrisons in Syria of Damascus.]** Which lay north of Judea, as the Moabites did east, the Philistines west, and the Edomites {#2Sa 8:14} south. Thus he laid about him lustily; beating his enemies on all sides; himself the chief actor; for as Virgil hath it

“*Urget praesentia Turni.*”

Ver. 7. **And David took the shields of gold.]** As Alexander had his Argyraspides, {*a*} so Hadadezer his Chryspides; as if they had been

masters of those two islands in India, called Chryse and Argyre, for the plenty of gold and silver there.

{a} Polyhist., cap. 65.

Ver. 8. And from Betah, and from Berothai.] Called afterwards Tibhath and Chun. {#1Ch 18:8}

Ver. 9. When Toi king of Hamath.] Called afterwards Antiochia, as the Chaldee Paraphrast hath it, of King Antiochus; as Methegammah or Gath, {#2Sa 8:1} was called Diocaesarea.

Ver. 10. Then Toi sent Joram his son:] So true is that of Solomon, "Many are the lovers of the rich and prosperous: whenas the poor is hated even of his own neighbour," {#Pr 14:20} as David had been whilst in a low condition.

Had wars with Toi.] Heb., Was a man of wars with him. {a} A quarrelsome man is like a cock of the game, that is still bloody with the blood of others, and himself.

{a} *Perpetuis bellis cum infestabat neque sinebat ab eis quiescere. -Jun.*

Ver. 11. Which also king David did dedicate unto the Lord.] For the building and beautifying of his temple. So did Christ, when he went forth conquering and to conquer, {#Re 6:2} make use of the spoils he took from the world for the good of his Church, and for the building up of that spiritual temple; -the precious arts, for instance, which, as in the first plantation of the gospel in Europe, he shipped before into Greece, as his munition, meaning to send his soldiers soon after. So in the reviving of the gospel by the late happy reformation, there was sent before it as a harbinger, a general resurrection of all learning. The Greek tongue, by the sack of Constantinople, was sent by the Turk, though for no good will, into these western climates. The art of printing, which the Chinese say they had amongst them long before, was here made use of: and by that means, among other excellent books, conducing to the reformation, was published the Complutensian Bible in six volumes, A.D. 1515, at the charge of Cardinal Ximines, Archbishop of Toledo, two years before Luther stirred. An excellent work surely, and such as may well be reckoned among those means and instruments whereby the truth was restored, and Popery profligated: since both the original languages of the Bible, before only in the

hands of the Jews and Grecians, together with the Chaldee, were now generally made known. Neander telleth us that that Bible, set forth by a limb of Antichrist (*ducatorum sexcentis millenis millibus impensis*), was a singular help to Luther. {a}

{a} *Geogr.*, part 1.

Ver. 12. **Of Syria, &c.**] Rupertus well applieth these seven victories of David recorded in this chapter to those seven vials of wrath and judgments which Christ shall pour upon the beast and others, for contempt of the gospel.

Ver. 13. **And David gat him a name.**] He set him up a triumphal arch or trophy, saith Abulensis and others; he was worthily renowned and reckoned amongst the world's worthies; he was everywhere cried up for a great warrior and a famous conqueror.

From smiting of the Syrians.] Amongst whom also were very many of the Edomites, who here met with their bane, and lost the library of their country. See #1Ch 18:12 Ps 60:1, title: which psalm David sang at this time, and on this occasion.

Ver. 14. **And he put garrisons in Edom.**] He cast out his shoe over them, as #Ps 60:8. {See Trapp on "Ps 60:8"} he set a deputy or viceroy there; {#1Ki 22:47} and here the elder brother began to serve the younger, according to the oracle, #Ge 25:23.

And the Lord preserved David whithersoever he went.] Neither preserved him only, but prospered him: and this is twice noted in this chapter. See #2Sa 8:6. *Plures sunt gratiae privativae quam positivae*, saith Gerson. Our deliverances are many and daily: this being the difference betwixt a godly and a wicked man; that the former is preserved, the latter is only reserved to further punishment, as was Pharaoh Sennacherib, others. See both these in #2Pe 2:9.

Ver. 15. **And David reigned over all Israel.**] They were his loyal subjects at home; like as his foes abroad were his slaves and vassals; the bounds of his kingdom also were extended to the uttermost, as God had anciently promised.

And David executed judgment and justice.] *Fuit severus in quos oportuit, et in quos oportuit misericors*, saith Vatablus. Now it was, haply, that "the God of Israel said, the Rock of Israel spoke unto

him, He that ruleth over men must be just, ruling in the fear of God." {#2Sa 23:3} David was not puffed up with pride of his many victories, as Nebuchadnezzar; nor did he thereupon give himself to riot and intemperancy, as Alexander; nor did he tyrannise the more over his people, as Saul; but set himself to rule aright, that his throne might be established. {#Pr 14:34}

Ver. 16. **Was over the host.**] This honour he had purchased by his valour, {#1Ch 11:6} but forfeited by his blood-guiltiness.

And Jehoshaphat...was recorder.] Or, Chancellor of the kingdom, or chief chronicler.

Ver. 17. **Were the priests.**] Ahimelech, alias Abiathar, being the only high priest: till he was thrust out by Solomon for siding with Adonijah; and Zadek set in his room. {#1Ki 2:25,27}

Ver. 18. **Was over both the Cherethites and the Pelethites,**] *i.e.*, Was *Praefectus cohortis praetorianae*, captain of the king's guard, {a} who might be native Philistines, great and mighty men of stature, but proselytes and professors of the true religion.

And David's sons were chief rulers.] Or, Princes, chief about the king, {#1Ch 18:17} which preferment haply might puff up Absalom and Adonijah, and put them upon ill exploits. Our Henry II was very unhappy in his eldest son Henry, whom he crowned whilst he was yet alive, but killed him with that kindness; in his second son Richard, who, being set over Normandy, conspired with the king of France against him; and in his third son John, upon whom by heaping honours, he made him more dangerous at home. {b}

{a} σωματοφυλακες.—*Joseph. Illis erat commissa cura corporis regii. -Vatab.*

{b} Dan. 109,144

Chapter 9

Ver. 1. **And David said.**] *Tandem aliquando*, long and last good Jonathan's posterity is thought on and inquired after. *Perraro grati reperiuntur*. It was much that David, so thankful a man to God as his psalms testify, should be so forgetful of his most faithful friend, and of the covenant of God betwixt them. This is by some accounted to be one of the chief errors of his life.

That I may show him kindness for Jonathan's sake.] We must also see where Jesus our fast friend hath any receivers; that since our goodness extendeth not to him, we may show him kindness in his poor people, who are his seed, and do prolong his days on earth. {#Isa 53:10 Ps 16:3} And herein be nimble, since

“ *Gratia, ab officio, quod mora tardat, abest.*”

Ver. 2. **A servant whose name was Ziba.]** An old flatter, such as Saul had many about him; *Qualis herus, tolis servus.*

Ver. 3. **The kindness of God.]** A God-like kindness, — compare #3Jo 1:6, -or that which Jonathan bound me in the presence of God to show to him and his. {#1Sa 20:14,15}

Which is lame on his feet.] But this broke no square; neither thought good David the worse of Mephibosheth, so long as he saw in him the features of his friend Jonathan: no more doth God of those weak but willing servants of his, whom he beholdeth in the face of his Son, whose image they bear.

Ver. 4. **Behold, he is in the house of Machir...in Lodebar.]** Which was a place beyond Jordan. {#2Sa 17:27} Here, in a remote part of the country, Mephibosheth secreted and secured himself; little thinking of any court preferment, which yet God was now providing for him: his motto might be,

“ *Crede mihi bene qui latuit, bene vixit*”

Ver. 5. **Then king David sent, and fetched him.]** Thus God oft stirreth up the hearts of his able servants to do good to the orphans of poorer saints, for their sakes; as were easy to instance. Peter Martyr's only daughter, through the riot and prodigality of her debauched husband, being brought to extreme poverty, was well maintained by the Senate of Zurich, for her reverend father's sake. Personal goodness is profitable to posterity.

Ver. 6. **And David said, Mephibosheth.]** He is also called Meribbaal, {#1Ch 8:34} but his name was, haply, turned to Mephibosheth, saith Martyr, for some deformity that happened to his face in his fall. {#2Sa 4:4}

Ver. 7. **And David said unto him, Fear not.]** Mephi-bosheth feared, belike, that he was sent for to be put to death, as being Saul's

nephew. Kings are not without their jealousies; that Mephi-bosheth well knew, and afterwards smarted for. {#2Sa 16:4}

For I will surely show thee kindness.] It would be a great stay of mind if some great man should say to us, as David here doth to Mephibosheth, and as afterwards he did to Barzillai the Gileadite. Behold, God, the only potentate, saith more than all this; and shall we not trust him?

And will restore thee all the land.] Which had been confiscated for Ishbosheth's rebellion, saith Vatablus.

And thou shalt eat bread at my table continually,] i.e., At fit times; like as we are commanded to pray continually. Here take notice how they that humble themselves are exalted. Mephi-bosheth, who made himself a dog, and therefore fit only to lie under the table; yea, a dead dog, and therefore fit only for the ditch; is raised up to the table of a king.

Ver. 8. **Upon such a dead dog as I am?]** So he calleth himself, as being lame, poor, of a rejected stock, and no way to be compared to David and his children, whose companion and fellow commoner he was now to be made. There is no more certain way to honour and advancement, than a lowly dejection of ourselves.

Ver. 9. **I have given unto thy master's son,] i.e.,** To Mephibosheth; though some expositors will have it meant of Micha, Mephibosheth's son; since Mephibosheth himself was to eat at David's table continually.

Ver. 10. **Shall till the land for him.]** *Hic Ziba instituitur colonus partarius.* Here Ziba is far intrusted, but he proved treacherous; being neither good egg nor good bird, as they say.

That thy master's son may have food to eat.] That is, Food in his house for his family to eat, and enough besides to defray his other necessary charges; so Josephus.

Ver. 11. **As for Mephibosheth, said the king.]** These last words are not in the original: and some there are that make it Ziba's speech; as if he had said, Do, O king, as thou thinkest fitting: howbeit Mephibosheth might have his meals with me, and should by me be royally entertained as a king's son.

Ver. 12. **And Mephibosheth had a young son.**] It was no small while, therefore, ere poor Mephibosheth was thought upon—see #2Sa 9:1; twenty years at least.

Were servants unto Mephibosheth.] He was master of the house, and Ziba but steward; till, by his false and foolish calumnies, he had wormed out his master.

Ver. 13. **And was lame on both his feet.**] Or, Though he were lame, and therefore unfit to take his meals at the court, or to come thither at all; {#2sa 5:8} yet by special favour he enjoyed this privilege.

Chapter 10

Ver. 1. **The king of the children of Ammon died.**] Death is the only king "against whom there is no rising up." as it is in #Pr 30:31. Nugus, king of Scythia, slighted certain precious presents sent him by Michal Paleologus, the Emperor, asking whether they could drive away sickness and death; for if so, then they would be worth the receiving. {a}

And Hanun his son reigned in his stead.] Or, Chanun. The Greek hath it Annon: a good name, as signifying Gracious, but ill bestowed. There was an ancient Latin poet, contemporary with Virgil and Ovid, called Gratius the Faliseian; he bore a high esteem in that pure age. But this king carried grace in his name only, as did Ptolomeus Euergetes, Antiochus Epiphanes, and some princes and popes.

{a} Pachym., *Hist.*, lib. v.

Ver. 2. **Then said David.**] Let Hanun be as graceless as he will, David will show himself gracious by being grateful. The same Greek word χάρις signifieth both grace and gratitude. Neither doth the ill success he had argue that he did amiss, as Pellican will have it: for duty is to be done, however it speed or take with wicked persons. What if Hanun were a heathen king? might not his friendship be therefore sought? might not his father's courtesy be requited? If a very dog fawn upon us, we stroke him on the head, and clap him on the side: much less is the common band of humanity untied by grace.

As his father showed kindness unto me.] What this kindness was in particular, the Scripture showeth not: the Hebrews say, that when the king of Moab had slain David's parents and brethren—whom he left with him for safeguard from Saul—one of his brethren escaped and fled to Nahash, king of Ammon, who helped him. Abulensis, Lyra, Angelomus, and others say, that when David fled from Achish, king of Gath, he came to the king of Ammon, who showed him kindness, and out of his hatred to Saul, their common enemy, bestowed many favours upon him. This David now desireth to requite, but meeteth with coarse entertainment.

Ver. 3. **Thinkest thou that David, &c.?** *q.d.* We think otherwise: wicked men muse as they use, and measure others by their own foot. These tale bearers—besides the old quarrel {#Ge 3:15 compare #Mt 23:13 Ac 13:10 Pr 29:27 1Jo 3:8}—retained a hereditary hatred against Israel. See #De 23:3-5. And hence these evil surmises, calumnies, and sinful counsels, whereof at length themselves had the worst.

“ἦδε κακη βουλη τω βουλευσαντι κακιστη”

Ver. 4. **Wherefore Hanun took David's servants.]** His ambassadors, whom to misuse was against the law of nations, and severely punished by the Romans upon the Corinthians, whose city they razed and destroyed for some contumelious speeches given to their ambassadors. But Hanun did not only reproach and revile these men, *sed turpiter deformavit Legatorum vultum et vestitum*, but basely deformed and abused them, {#1Ch 19:4} which the Vulgate rendereth, *Decalvavit, rasit, praecidit tunicas eorum*, making it a threefold indignity and ignominy that he put upon them.

And shaved off the one half of their beards.] Which, amongst the Greeks and the Egyptians, was wont to be done in derision and for a scorn. *Imo apud omnes nationes probrosum est barbam vellere.* {a} But there was more in it than all this; for these Ammonites knew that the Israelites were forbidden either a shaven beard or a short garment. In despite therefore, likely, to their law, David's ambassadors are sent away with both. Julian the apostate served the Christians, whom he contumeliously called Galileans, in like sort, writing books against their gospel, and robbing them of their riches, that, as he said, they might go more readily to heaven.

And cut off their garments.] Which the Hebrews wore long and side, both for ease and honesty. See **#Isa 20:4 47:2,3**. As for those Christiansthat separate knowledge and good conscience, they deal by their holy calling, saith one, as Hanun did by David's servants, when he disguised them, and cut heir garments in the midst.

Even to their buttocks.] That the shame of their nakedness might appear, and especially that of their circumcision, so derided by the heathen.

“ *Credat Iudaeus Apella*”

{a} Plut., *in Ages. Herod. Euterp.*

Ver. 5. When they told it unto David.] Who could not but feel his own cheeks shaven, and his own coat cut in his ambassadors, who did but carry his person to Hanun: like as also Christ's faithful ministers do his to the world, {#2Co 5:20} which is therefore charged to "do his prophets no harm."

Tarry at Jericho.] In some cottage or village thereabouts: for Jericho was not rebuilt till long after. {#1Ki 16:34}

Ver. 6. Saw that they stank before David.] Who could not but be very sensible, they knew, of their odious indignity done to his ambassadors, and would surely revenge it; as there was never any prince so poor and despicable that would put up such an affront: and shall Jesus Christ? I think not. Julian, for instance, paid for his petulancy.

And of Ishtob.] Which signifieth, A good man; but this was such another for true goodness as our late Bishop Goodman, who died a professed Papist, Feb. 19, 1655, soon after whom followed, to the great grief of all good men, that most reverend Archbishop Ussher, an Ishtob indeed, who better deserved the surname of *Bonus* Good, than ever did Phocion the Athenian. {a}

{a} Cleri de bonestamentum, Godf. Goodman. Praesulum decus ille Jacobus Armachanus.—*Gatak. Cinnus*, cap. 5.

Ver. 7. **He sent Joab.**] As far as Medeba, a city in the borders of Amnon, choosing rather to make that the seat of the war than his own country.

Ver. 8. **At the entering in of the gate,**] viz., Of Medeba; {#1Ch 19:7,9} for that bush they thought good to keep on their backs, however the day should happen; and that stake to have still in store, however the dice chanced to turn. But how wretchedly reckless was Pompey, who never considered into what place he should retire if beaten by Julius Caesar, as he was at the Pharsalian field.

Were by themselves in the field.] As not fit to be trusted near the town, being such a multitude of mercenaries, and, in reference to David, who had lately subdued them, a rabble of rebels.

Ver. 9. **He chose of all the choice men of Israel.**] This was a special piece of military prudence in Joab, who was an accomplished general, no whit inferior to Hannibal the Carthaginian, Decebalus the Dacian, Albert of Brandenburg, whom they commonly called Achilles Teutonicus, or any other famous for warlike skill and prowess.

Ver. 10. **And the rest of the people.**] Thus Joab, *consilium e re nata capiens*, opposeth one stratagem to another, and getteth the day, though nothing so strong as the enemy. The like hereunto did Judas Maccabeus, and before him Claudius Nero, the Roman consul, who, hearing that Asdrubal the Carthaginian was coming into Italy with a great army to join with his brother Hannibal, secretly and speedily took the flower of his forces, and setting upon Asdrubal, beat him and slew him, and then tumbling his head toward his brother Hannibal's trenches, so amazed him and discouraged him, that he was glad to retreat into an utmost nook of Italy for his own security. {a}

{a} Liv., decad, iii. lib. vii.

Ver. 11. **If the Syrians be too strong for me.**] As the issue of war is uncertain, and the best cause hath not always the best success. Howbeit inasmuch as the concord of the commanders is of great consequence, and *proeliorum delicta emendationem non patiantur*, {a} Errors in war are not to be corrected, Joab prudently maketh this agreement with his brother Abishai. The discord of the Christian commanders in the Holy Land, as they called it, was the loss of so

much blood and treasure there, to the dishonour of religion, and the encouragement of the common enemy.

{a} Veget., lib. i. cap. 14.

Ver. 12. **Be of good courage, and let us play the men.]** A brave speech, and such as than which a better could not have been uttered by any captain, saith Pellican. {a} That of Hunniades to his soldiers, when ready to join battle with the Turks, {b} is a very good one. Of them both it may be well said, as one did once of Julius Caesar, *Si acta eius penitus ignorasses, per linguam tamen militem esse diceret;* Had you never heard of their acts, yet you might have known them to have been good soldiers by their very speeches.

And the Lord do that which seemeth him good.] *Det victoriam cui volet.* Let him dispose of the victory as he pleaseth; but let us not be wanting in good courage, whose cause is so good. It is an excellent saying of Demosthenes, the Greek orator, *Δει μὲν τοῦ ἀγαθοῦ ἀνδραῶς, &c.* It behoveth good men to make good attempts, and therein to hope the best, but to bear valiantly what event soever God shall order them.

{a} *Non potest vox duce dignior cogitari.*

{b} *Turk. Hist., fol. 272.*

Ver. 13. **And they fled before him.]** As not able to endure so fierce an assault of those most warlike soldiers, the flower of the whole army, -no, not the first shock. How many of them were slain is not said: fight any longer they would not, and to flee they were better prepared by their chariots, than the Israelites were to pursue them.

Ver. 14. **And entered into the city.]** See #2Sa 10:8.

So Joab returned from the children of Ammon.] As purposing to take another and a fitter time to deal with them. {a}

{a} *Ut macul in priori bello inustam delerent.*

Ver. 15. **They gathered themselves together.]** That they might be broken in pieces, {#Isa 8:9} as all Immanuel's enemies must.

Ver. 16. **And Hadarezar sent.]** He is elsewhere called Hadadezar: Daleth and Resh (ד and ר) being letters very like one to another. Hence some collect probably that the Hebrew letters had the same

figure of old as now they have, and therefore were not the same with the Samaritan characters. The Samaritan Jod is one of the largest; but the Hebrew Jod is one of the least letters, whence that of our Saviour. {#Mt 5:18} {Hebrew Text Note}

And they came to Helam.] A place nowhere else mentioned in Scripture. Perhaps it was the same town of the *Arabes Trachonitae*, {a} which Ptolemy calleth Alamtha.

{a} Junius.

Ver. 17. He gathered all Israel together.] The best of all, and fittest for his purpose; leading them forth himself. See #2Sa 8:6. This put life into his soldiers, as Queen Elizabeth also did by her personal presence at Tilbury Camp; and as the thrice valiant King of Sweden did.

And fought with him.] Very desperately, no doubt; for they had no hope of having quarter, since they had before this rebelled and joined with the Ammonites, to make war against him.

Ver. 18. And David slew the men of seven hundred chariots.] Heb., Slew seven hundred chariots; that is, seven thousand men that fought in chariots {a} {#1Ch 19:18}

And forty thousand horsemen.] Which yet are said to be footmen. {#1Ch 19:18} They might be dragoons, as we now call them; or there might be forty thousand of each sort. The Chronicles are therefore called *Paralipomena*, because they supply that which was wanting in the former books.

{a} *Equites curules.*

Ver. 19. So the Syrians feared.] And perhaps engaged to fight no more in haste against Israel, as the beaten Parthians swore that they would fight no more against the Romans for ever. *Vexatio dat intellectum.*

Chapter 11

Ver. 1. After the year was expired.] Heb., At the return of the year: *Namque in se sua per vestigia volvitur annus.* This year was David's seventh climacterical, the forty-ninth of his age, as is generally held,

and the nineteenth of his reign, {#1Ch 21:1} to him a woeful year, because, left to himself, he "fell into temptation and a snare, and many foolish and hurtful lusts," &c. Augustine thanks God for himself, that the heart and temptation did not meet together. Joseph, a young man, was fiercely assaulted, but stoutly resisted; when lo, David, an old man, and one that had many wives and concubines, is shamefully foiled, and made to defile himself in sin's guzzle. *Turpe est senecere aetatem, non tamen senecere lasciviam,* saith Nazianzen. What more odious than an old lecher? Were it not monstrous to behold green apples on a tree in winter? So to see the sins of youth in an old decrepit goat! Take heed; corruption doth as easily creep into the white head as the canker into the white rose.

At the time when kings go forth to battle,] i.e., At spring time, when there is store of food and forage to be had. But we have lately seen great things done, and forts taken in the depth of winter. But this expedition was undertaken in *Martio, quo Mars dominari solet.* Our navy is now gone forth this present March 1655; the good Lord bring them back with victory!

And besieged Rabbah.] That great city, Megalopolis, the metropolis of the Ammonites; called afterwards by Ptolemy Philadelph, second king of Egypt, Philadelphia.

But David tarried still at Jerusalem.] Who was used to be abroad, and about fighting the Lord's battles in his own person, as was before noted: and then he was safe. *Res age, tutus eris.*

“ *Otis si tollas periere Cupidinis arcus.*”

David's giving himself to ease and pleasure was the root of all his wretchedness. Standing waters gather filth. Flies settle upon the sweetest perfumes when cold, and corrupt them. As the crab fish seizeth upon the oyster gaping, so doth Satan upon the idle. No moss sticketh to the rolling stone: which if it lay still would be overgrown. Ver. 2. **And it came to pass in an evening tide.]** When David should have been at his devotions, as his wont was. But now, belike, the devil had caused him to come from his trench, and then did

presently wound him. While Joab is busy in laying siege to Rabbah, Satan is to David, and far sooner prevailed.

That David arose from off his bed.] *Somno et cibo pastas distentusque ideoque in Venerem proclivis;* full feeding and being idle, two of Sodom's sins, disposed him to the other of lust and uncleanness. The rankest weeds grow out of the fattest soil. The water that hath been heated, soonest freezeth: the most active spirit soonest tireth with slacking. The earth standeth still, and is all dregs; the heavens ever move and are pure. Beware of ease and idleness: here began David's downfall. Say not of this, as Lot did of Zoar, Is it not a little one? The parvity {smallness} of a sin taketh not away the pravity {depravity} of it: and a less maketh way for a greater, as wedges do in wood cleaving. Pompey desired that all his soldiers might come into a certain city; when that was denied, he said, Let my weak and wounded soldiers come in; they did, and then soon opened the gates to all the army.

“ *Principiis obsta.* ”

And from the roof he saw a woman.] This was another occasion of David's foul fall, *curiosa circumspectatio*. His eyes had no sooner the sleep rubbed out of them, than they roved to wanton prospects. He had once prayed, "Turn away mine eyes from beholding vanity"; and should have still continued his suit: that as he might keep a door in God's house, so God would keep the doors and windows of his, -those, otherwise, windows of wickedness, and loopholes of lust, the eyes; through which the old serpent easily windeth himself into the heart, and maketh himseff master of the whole man. This made good Job to step from a prayer to a vow. {#Job 31:1} Yea, from a vow to an imprecation, {#Job 31:7} as knowing the danger of irregular glancing, or inordinate gazing. Those who abuse the outward eye, are worthy to have the inward eye darkened, saith Gregory. David's eye became an inlet of lust into his soul: let them look to it who think they may look at liberty, {a} *et se illis spectaculis non moveri. Nunquid tu fortior Davide, Solomone, sapientor?* saith Augustine. Art thou stronger than David, wiser than Solomon? See therefore to thy *cinque-ports*, { five gates} to thy senses: for of looking cometh lusting, and contemplative wickedness. Valerius fitly calleth the eyes the spies,

that lie in ambush for the undermining of other men's marriages. And Quintilian saith, that by the eyes way is made to manifold wickedness. {b}

Washing herself,] viz., From her legal uncleanness, according to the Law. {#Le 15:19 18:19} David, Actaeon-like

“ *vidit sine veste Dianam;
Praeda fuit canibus nec minus ille suis.* ”

Lust is quick sighted: it metamorphoseth a man into a beast, and maketh him a prey to hell's huntsman. The Vulgate rendereth the text thus, Videtque mulierem se lavantem ex adverso, he saw a woman washing herself opposite him: he saw her washing either in her garden, which was near the palace, saith Adrichonius, or else in her chamber per fenestram, through a window, as Vatablus thinketh, by some casement accidentally open, he chanced to see her: he espied her, where she could espy no beholder.

And the woman was very beautiful to behold.] This was an eyesore to David, in the same sense that the Persian maids were by Alexander called *oculorum dolores*, eye maladies to his Macedonians. The basilisk slayeth with his sight. Circe will enchant all that behold her, having faculty attractive with the jet, and retentive with the adamant.

{a} *Sit casus maiorum tremor minorum. -Aug.*

{b} *Ut vidi, ut perii. Oculi sunt in amore duces.*

Ver. 3. And David sent and inquired after the woman,] viz., Who she was, and whether maid or wife. He should rather have checked himself for looking and lusting after a forbidden beauty—he should have taken an antidote of mortification, before the venom of lust had got to the vitals. But it is hard for him who hath fallen down the ladder of hell a round or two, to stop or step back, till he come to the bottom, without extraordinary help from the hand of Heaven. Can a man commit one sin more, and but one sin more? Unclean creatures went by couples into the ark: so do sins into the soul. Fornication is the devil's nest-egg, saith one, and causeth many sins to be laid one to and upon another.

Is not this Bathsheba, the daughter of Eliam?] Or Ammiel, {#1Ch 3:5} who was the son of Ahithophel, {#2Sa 23:34} who might, for the dishonour done by David to his niece Bathsheba, be the readier to conspire against him, and to take part with Absalom. {a}

The wife of Uriah the Hittite?] Bathsheba therefore was an honourable lady both by parentage and marriage, for both her father and husband were of the number of David's worthies: the greater was his sin. Uriah might be called the Hittite, as Scipio was called Africanus, for doing some notable exploit against that accursed nation, the worst of the Canaanites. {#Eze 16:3}

{a} Hugo, Salianas.

Ver. 4. And David sent messengers, and took her.] Unbridled lust, like the wild fig, will soon mount over the wall, and break out into unclean practices. It is a law of the members in a double sense, &c. It is, as Reuben, the eldest child of old Adam's strength. It is the butter which the devil presenteth in so lordly a dish, that the soul spieth not; the hammer and nail in his hand, till he have driven it into the temples. *Cavete.*

And she came in unto him.] Not so well fortified as she ought against such a temptation: as the window of her house had before been too open, so now the window of her ark was not so well shut, but that the waters of wickedness entered into it. She resisteth not David's unchaste motion that we read of, no not in word; but too easily consenteth. So did not Susanna, Lucretia, or that other Roman lady, who being taken from the table by Augustus the emperor into a chamber, and afterwards brought back again, her eyes were very red, and her hair all disordered. {a}

And he lay with her.] Wherein he received a foul foil, saith Mr Bradford, {b} and in this sin lay long asleep, as many do now-a-days: God give them good waking! The best of God's children, saith another, may not only be drenched in the waves of sin, but lie in them for the time: and perhaps sink twice to the bottom. This and other foul faults in David the Holy Ghost hath recorded, not to encourage any to do the like, but as sea marks, that they may avoid

these rocks, against which such a choice vessel dashed, and had surely split and perished, had not God's grace and Holy Spirit, as a timely gale of wind, blown him off, and reduced him into his right course by unfeigned repentance.

For she was purified from her uncleanness,] *i.e.*, Her monthly flows; and so was the more apt to conceive with child. Or, And when she had purified herself from her uncleanness, she returned home; that is, from that legal uncleanness contracted by her carnal copulation with David, -yea, though he had been her own husband. See #Ex 19:15 Le 15:18 1Sa 21:4. But doth Bathsheba make conscience of ceremonial, and none of moral purity? Or, doth David's deceitful heart make him think that he may the more safely lie with Bathsheba, because she was purified?

And she returned unto her house.] But a far worse woman than when she went out of it, and with a sting in her conscience: for *transit voluptas, manet dolor.*

“ *Habet omnis hoc voluptas,
Stimulis agit fruentes, &c.
Laeta venire Venus, tristis abire solet.* ”—Boet. {c}

{a} Sueton.

{b} *Serm. of Rep.*

{c} Lib. iii. metr. 7.

Ver. 5. And sent and told David.] Chrysostom saith, She went to David, and said, O king, I am undone, I am with child, the fruit of my sin buddeth, I carry an accuser within me, my betrayer is in my womb, my husband will slay me, &c. Whereupon that father inferreth, *Videte et admiramini fratres,* See here and admire, my brethren, what a mischief there is in sweet sins, what a happiness in freedom from foul offences. {a} *Hoc curabat ne lapidaretur,* saith Vatablus here. Now all her care was, lest she should be stoned to death, according to the law of God.

{a} Chrysost., in *Psalm 50.*

Ver. 6. And David sent to Joab, &c.] To prevent Bathsheba's miseries, wherein he also was sure to have a great share, David

casteth about how to colour and cover his sin with fair pretences, -as Alcibiades embroidered a curtain with lions and eagles, to cover his pictures of owls and apes, -but all would not do, God so disposing that David's sin should come to light.

Send me Uriah the Hittite.] As before, like the devil, {#Mt 13:25} he had sowed another man's ground, so now he would fain father upon him his bastardly brood, *intrudens filium suum in agros Uriae*, thrusting his son into Uriah's inheritance.

Ver. 7. **How Joab did, and how the people did.]** David was but a bungler at committing and covering his sin. Lust was but a stranger to him, as Peter Martyr observeth from that passage in Nathan's parable. {#2Sa 12:4} What poor queries were these to put to such a man as Uriah! What weak pretences for fetching him home from such a service! Might not a meaner man have made as good a messenger? Some conceive that Uriah hereupon began to suspect somewhat, and to grow jealous of his beautiful wife, so that he would not come at her.

And how the war prospered.] Heb., Of the peace of the war; that is, in what forwardness the war was for a peaceable conclusion.

Ver. 8. **Go down to thy house and wash thy feet,]** *i.e.*, *Cura corpus et recrea te cum uxore tua*, Refresh thyself after thy travel, and rejoice with the wife of thy youth.

And there followed him a mess of meat from the king.] *Ferculum regium*, a mess royal, that Uriah might pamper his flesh, and then lie with his wife. *Veneris enim stimuli sunt deliciae regale*, :*ut sine Cerere et Libero friget Venus.* {a}

{a} Terent.

Ver. 9. **But Uriah slept at the door, &c.]** This was much; but it is like he smelt something: and God had a hand in it.

And went not down to his house.] Though much urged thereunto by his fair but false wife, very likely.

“*Lis est cum forma magna pudicitiae.*”

And some think that there might be some discord betwixt Uriah and his wife before for her seeming levity, he feared she was sick of a pleurisy.

Ver. 10. **And when they had told David.**] They, that is, his *corycaei*, his brokers; such as was that hangby, Hiram the Adullamite.

Why then didst thou not go down unto thine house?] Shouldst thou not have obeyed me as thy prince, or at least listened to me as thy friend, since all was for thine own good?

Ver. 11. **And Uriah said unto David.**] *Vir robustior spiritu quam corpore Urias*: Uriah was a man all over, having a golden soul in an iron body. His name signifieth the fire of God; and surely the fire of zeal was kindled by God's Spirit upon the hearth of his heart, which made him thus resolute to abridge himself even of lawful delights, in a time of common calamity. See the like in Nehemiah, {#Ne 1:4,5} Daniel and his fellows, {#Da 1:9} those good captives. {#Ps 137} And that any Baruch at such a time seeketh great things for himself, and is not even sick at heart for the breaches of Joseph, father Latimer's reason holdeth good; *Deest ignis*; there wanteth that flame of God, {#So 8:6} Uriah's public spirit. Common dangers or calamities should, like the rapt motion, carry our hearts contrary to the ways of our own private occasions.

And my lord Joab.] Josephus saith that Uriah was Joab's armourbearer. See here how he fortifieth his resolutions against evil with strongest reasons: we had need to do so daily, looking well to our hearts, as the Dutchmen do to their banks, which if they should not, the sea would soon make a breach upon them. Hereby we shall become "steadfast and unmovable, always abounding in the work of the Lord." But what a dead lethargy had sin and Satan cast good David into, that hearing all this from Uriah, he yet repented not of his unlawful pleasures, taken at such an unfitting time! How can any presume of not sinning, saith a reverend man, {a} or despair for sin, when we find David thus fallen, risen?

{a} Dr Hall.

Ver. 12. **Tarry here today also.**] All this was the worse in David, because done upon deliberation, and in cold blood, seeking a cover for his sin, plotting and ploughing up further wickedness, not leaving till he had wiped off all his comfortables. {#Ps 51} Take heed that your hearts be not hardened by the deceitfulness of sin, {#Heb 3:13} those sensual sins especially, -those "fleshly lusts that war against the soul," {#1Pe 2:11} that "take away the heart," {#Ho 4:11} that disable nature, and so set it in a far greater distance from grace, which is seated in the powers of nature.

Ver. 13. **And made him drunk.**] Thus doth David still *proficere in peius*, proceed from bad to worse; So plying good Uriah with cup after cup, that at length he was intoxicated. *Vina parant animos Veneri.* {a} A stomach boiling with wine easily foameth into lust, saith Jerome. Wine is the milk of Venus, saith another. David's design here was to make Uriah, contrary to his oath, to lie with his wife. Tiberius, otherwise spare of speech, yet when drunk, *arcana effutiebat omnia*, would utter all the secrets of his heart. {b} So David hoped that Uriah, when well heated with wine, would lay aside all his austerities, and take his pleasure. All this was so much the worse done of David, because though he was drunk, with lust, when he lay with Bathsheba, yet he was sober enough when he made Uriah drunk; he went quietly and sedately on in it. *Ruina maiorum sit cautela minorum.* Be not highminded, but fear.

With the servants of his lord.] With the hinds and household servants; not with the guard, as before; perhaps because ashamed that he was overcome with drink.

But went not down to his house.] And so David was still disappointed, and by God Almighty counterplotted, that he might at length awake "out of the snare of the devil, who had carried him alive captive at his pleasure." {#2Ti 2:26}

{a} Ovid, *De Rem. Am.*, lib. ii.

{b} Sueton.

Ver. 14. **David wrote a letter.**] Not with black, but with blood. *Sic ex vitio vitium gignitur.* {a} This is the last but worst link in that woeful chain of David's lust: *non evitavit adulteriam, perpetravit et homicidium*, saith Isidor; to palliate his adultery he committeth

murder. This was to do worse than that non-such, Ahab, who only coveted Naboth's vineyard, and then took away his life: but David coveted first the wife, and then the life of this valiant Uriah; yea, and of many more that fell with him by like treachery, Joab also being involved in the same guilt. Well might Gregory say, *David rector fuit in servitio quam in regno: servus enim adversarium retire timuit, Rex factus luxuriae, persensione Uriam fraude extinxit*: David was better while a servant than when a king; for being a servant, he feared to kill Saul his adversary, but becoming a king, he basely slew his most faithful friend and dutiful subject.

And sent it by the hand of Uriah.] *Qui abiit ferens gladium suae caedis*, saith Theodoret, who went his way carrying a sword to Joab to cut his own throat. So did Bellerophon to Jobata by the command of King Praetus; unless that fable were feigned by Satan's subtlety out of this true story, to elude it. Lysander carried letters to Lacedemon from Pharnabarus against himself. And the like do all those, saith Aquinas, *{b} qui sciunt et docent, et non faciunt*, who know and teach others the will of God, but practise it not themselves. Knowledge without virtue draweth a greater judgment, and oftentimes condemneth the bearer.

{a} Isidor.

{b} Praef., in Epist. Canon.

Ver. 15. Set ye Uriah in the forefront of the hottest battle.] Here David schemes it indeed with hellish skill: little thinking how heavily this crimson sin would shortly lie upon his conscience, putting him to no less pain than if all his bones had been broken. *{#Ps 51:8-14}* Joab possibly might not know the cause of this bloody letter, but gather by it that Uriah had some way deserved death, howbeit he could not but know that by the law none should be put to death without witnesses, two or three, produced against him; his obedience, therefore, to so tyrannical a command cannot be justified.

Ver. 16. He assigned Uriah, &c.] He thrust him into the jaws of death, and basely betrayed him: as holding that unsound principle, Whatsoever pleaseth the king shall please me, be it right or wrong. How much better he in the tragedian, *{a} Obediemus Atridis honesta mandantibus; sin vero inhonesta mandabunt, non obediemus*; We

will obey the prince if he command things honest; and not, if otherwise. But Joab haply hoped hereby to ingratiate, and to come off the better, for the murder of Abner, which he had not yet answered, since David was now no less guilty than himself.

{a} Euripid., in *Iphigen*.

Ver. 17. **And Uriah the Hittite died also.**] Unjustly in respect of David and Joab, who were *ipso facto* children of death; but justly in respect of God; for Uriah owed a death to him, and he might call for it how and when he pleased.

Ver. 18. **And told David all the things.**] But all was to bring in that one thing which he knew would be most pleasing to David's palate, the death of Uriah. Such a dead and dedolent disposition had seized upon David's heart, such a hoof had overgrown it, that he could hardly ever recover his ancient tenderness to his dying day.

Ver. 19. **Of telling the matters of the war unto the king.**] Who would be inquisitive after the full truth of things, which yet kings seldom are so happy as to hear, as Alphonsus complained; and Augustus therefore took the death of Varus very grievously, because now there was not one about him that would tell him the naked truth of things.

Ver. 20. **And if so be that the king's wrath arise.**] As that is the best reward oft times that is given to generals and other officers, though never so well deserving, unless they prove prosperous, that they are discountenanced and discarded; as were Bellisarius, Trajan general to Valens, Hunuiades otherwhiles, *qui pro tantorum laborum praemio vix veniam impetravere.* {a}

{a} Ut de Aria, *Mont. Thuan.*

Ver. 21. **Who smote Abimelech.**] See #Jud 9:53. {See Trapp on "Jud 9:53"} A commander-in-chief had need be a good historian, *ne fiat historia*. Tamerlane read much at spare times, in a certain book, wherein was contained the lives of his ancestors and other valiant worthies; not therewith vainly to deceive the time, but to make use thereof by the imitation of that which was by them worthily done, and declining of such dangers, as they, by their rashness or oversight, fell into. {a}

{a} *Turk. Hist.*, 218.

Ver. 22. **And showed David all.**] Playing his part notably to flatter, and make all fair weather, as they say.

Ver. 23. **Surely the men prevailed.**] Sallied out upon us, and slew some of us, but we beat them in again, albeit not without loss.

Ver. 24. **And thy servant Uriah the Hittite is dead also.**] This the messenger maketh haste to tell, as that which would salve all; not staying till David should object as Josh had before conceived he would, and had accordingly devised a form of answer.

Ver. 25. **Let not this thing displease thee.**] Thus he smootheth up Joab, slights the slaughter of so many gallant men, and deeply dissembleth with the messenger, to the intent that neither his cruel command, nor Joab's fawning obedience, may be discovered. But was this David? *O quantum mutatus!*

For the sword devoureth one as well as another.] Heb., So and such; lords and losels *{lowlies}* together. *Mars est αλλοπροσαλλος*: down they go pell-mell, without difference.

Ver. 26. **She mourned for her husband.**] *Fictis lachrymis*; there is little doubt to be made but that she was inwardly glad, considering her danger of being punished for an adulteress, and her hopes of being now made a queen: but if her great sin had come before her—as afterwards doubtless it did—she had cause enough to mourn with "the voice of a dove, tabering upon her breast," as Queen Huzzab.

{#Na 2:7}

Ver. 27. **And when the mourning was past.**] And long it lasted not; seven days Josephus saith was the ordinary time, but here more haste might be made. Theodoret saith there was little time given to mourning.

And she became his wife.] He marrieth her when with child, and as soon as he could with any honesty, as they say; in some hope thereby also to cover his sin.

And she bare him a son.] Of his own begetting, though before wedlock. Howbeit this was not all out so bad in some respects as that act of Augustus, who took Livia Drusilla from her husband Tiberius Nero, when she was great with child with Drusus, who proved an unhappy hackster, and came to an untimely end. *{a}*

But the thing that David had done.] All the whole business set down in this doleful chapter, displeased the Lord, and cost David very dearly, as shall appear in the next. {b}

{a} Sueton.

{b} *Principium dulce est, sed finis amoris amarus.*

Chapter 12

Ver. 1. And the Lord sent Nathan unto David.] He must be of God's sending, that shall effectually awaken conscience, and speak to the heart. Nathan the prophet {#2Sa 7:2} -a man so highly esteemed by David, that he called one of his sons by his name (say some), made him tutor to his son Solomon, and had him of his Cabinet Council {#1Ki 1} -is here purposely sent to let good David feel the bruise of his fall; to be unto him as Paul's sister's son was to the chief captain; as the cock, or rather as Christ's look, was to Peter; to arouse him out of that dead lethargy wherein he had lain for three quarters of a year together; and to convert him from the error of his way. If God's best children have been sometimes suffered to sleep in sin, at last he hath awakened them in a fright. Now because men that are awakened hastily out of a deep and sweet sleep are apt to take it ill, and to brawl with their best friends, wise Nathan, *non aperte, sed per ambages*, beginneth his reproof, not in plain terms, but by fetching about a form of speech—as she saith, #2Sa 14:20; by an allegory or apologue, he first fisheth out of David what the law was, and then forceth him to pronounce sentence of death against himself. {a} David was a prophet, yet needed he a prophet to be sent unto him; as one physician to another; but the sound to the sick, as Chrysostom saith. {b}

And he came unto him] *In conclave Davidis*, into David's closet; for whereas some have thought that Nathan dealt now with David in the hearing of his courtiers and captains, it is more likely that he did it privately, that he might the more easily work and win upon him. Hitherto all the king's care had been to conceal his sin from the world, -which yet he could not do with all his skill, for the enemies had got it by the end, {#2Sa 14} -and although his conscience had galled him betwixt whiles, when he heard the lectures of the law, and groaned under a great fit of sickness, as some gather from #Ps

32:3,4 Ps 6 Ps 38, yet he turned the deaf ear, and continued in the hardness of his heart till the prophet came home to him, and dealt plainly and privately with him. Great is the benefit of conference and private admonition. Luther was much helped this way by Staupicius; Galeacius by Peter Martyr; Junius by a countryman of his not far from Florence; Senarclaeus by John Diazins; Latimer by blessed St Bilney, as he styleth him; Dr Taylor by that angel of God, John Bradford, who counted that hour lost wherein he had not done some good with his hand, pen, or tongue. Private admonition, saith one, is the pastor's privy purse, as princes have theirs, besides their public disbursements. It repented good Mr Hiron, and troubled him on his death bed, that he had been so backward to it, and barren of it.

There were two men in one city.] By this pretty parable, Nathan maketh David self-condemned, or ever he was aware; and useth his own tongue as a lance to rip up and heal his own heart. {c}

{a} *Velut prudens medicus ferrum tegebat. -Aug. Ut secantem gladium sentiret aeger antequam cerneret. -Greg.*

{b} *Tanquam medicus ad medicum, sed sanus ad aegrotum. -Chrys.*

{c} *Aug., Hom. 21.*

Ver. 2. The rich man had exceeding many flocks and herds.] The greater was his sin, since pressed with no necessity. What need had the angels to leave their first estate and habitation? {#Jude 1:6} What need had Adam to reach after a deity? What need had Ahab to covet Naboth's vineyard? &c. It is no small aggravation of a man's sin to fall into it without a strong temptation; to be led to it with a wet finger, as we say.

Ver. 3. But the poor man.] Poor Uriah; poor in comparison of David, who had all that heart could wish.

Save one little ewe lamb.] This was his Bathsheba, he had no more wives but her: as Isaac never had more than Rebecca, whom therefore he loved tenderly and entirely.

And it grew up together with him, and with his children.] Which he had by a former wife, as some think.

It did eat of his own meat.] Heb., Morsel; he spared it out of his own belly for his favoured lamb; neither was anything good to him, whereof his wife had not part.

And lay in his bosom.] Where he nourished and cherished her, {#Eph 5:29} as the hen doth her chickens, or as the cock pigeon doth the eggs.

And was unto him as a daughter.] Yea, much dearer. The greater was her disloyalty against so loving a husband, and so gallant a man: the more heinous also was David's offence in wronging and robbing him of such an only jewel.

Ver. 4. **And there came a traveller.]** This was the devil, say some, whom David feasted by abusing Bathsheba; and indeed he is a great traveller and trudge-over-the-world. {#Job 1:7 1Pe 5:8} Others—and better—understand it of fleshly lust, which beareth the name of the mother, called in general concupiscence or corruption; this to good David was but a stranger, and not a home dweller: and it must be our care, that though corruption enter, it may not be entertained—"How long shall thy vain thoughts lodge within thee?" {#Jer 4:14} -lest the traveller become the man of the house, lest the Lurdan (Lord-Dane) play *rex* in the soul.

And he spared to take of his own flock.] While Nathan was querulously discoursing of the cruel rich man, how he spared to take of his own flock, &c., how willingly doth David listen to the story, and how sharply—even above law—doth he censure the fact!

But took the poor man's lamb.] So sweet are stolen waters, and so pleasant is bread of secrecies, or eaten in hugger-mugger. {#Pr 9:17}

*“ Quod licet ingratum est, quod non licet acrius urit:
Sic interdietis imminet roger aquis. ”—Ovid.*

And dressed it for the man that was come to him.] This was for lack of true charity, doubtless, which biddeth a man to make bold with his own, and not to meddle with others' goods. Nevertheless that saying of Gul. Parisiensis hath a great deal of truth in it, *Charitas est fur fidelissimus et innocentissimus: quia omnia bona*

proximoram sua facit, neque tamen illi adimit. Charity is a most faithful and most innocent thief: for why? it maketh all another man's good its own, without taking anything away from him.

Ver. 5. **And David's anger was greatly kindled against the man.]** Little dreaming that himself was the man, till afterwards, and then it was, -"Yea, what indignation!" {#2Co 7:11} Men usually favour themselves too much when they are chancellors in their own cause, and measure all things by their own private interest; as David could allow himself another man's wife, and judge another to death for taking away a poor man's lamb. So Augustus caused Proclus to die for adultery, when himself was a great adulterer. Tiberius was the like: and yet he banished the adulteress two hundred miles out of the city, and expelled the adulterer out of Italy and Africa. How much better Zaleuchus the Locrenian, who made a law that the adulterer should loose both his eyes: and it so falling out that his son was taken in adultery, he, to satisfy the law, caused one of his son's eyes to be put out, and one of his own! {a} And Saletus the Crotonian, who made a law that adulterers should be burned alive; and being himself detected of adultery, having by an oration in his own defence almost persuaded the people to have compassion toward him, he voluntarily leaped into the fire. {b} But self-love is partial, and teacheth men to turn the glass to see their own faults lesser than they are, and other men's bigger; to hate and persecute that in others which they favour and foster in themselves: as it is noted of Crassus the Roman, that he hated the covetous, but not covetousness: {c} and of Sulla—the like is storied of our Richard III—that he commanded others under great penalties to be virtuous and modest, when himself walked the clean contrary way. How easy is it to detest those evils in others, which we flatter in ourselves! Witness Judah in his dealing with his daughter-in-law Tamar. The Pope was angry with the French king for using moderation toward the Protestants, at the request of the Swiss, whose assistance he had used in his wars with Spain, A.D. 1557: he had forgotten that in the time of his own wars, the cardinals of the Inquisition, complaining that the Protestant Grisons, brought to his pay for the defence of Rome, used many scorns against the churches and images, his holiness did reprehend them, saying, they were angels sent by God for the custody of the city and of his person, and that he had a strong hope that God would convert them. This was Pope Paul IV. {d}

Shall surely die.] Our Henry I punished his courtiers' thefts with death: and fornication with the loss of their eyes, and other parts peccant. {e} The King of Persia punisheth theft and manslaughter so severely, that in an age a man shall not hear of the one or the other. But by God's law, the thief was to restore, and not to die for that offence. {#Ex 22:1}

{a} Aelian., lib. lii.

{b} Lucian.

{c} Plutarch, *in Crasso*.

{d} *Hist. of Counc. of Trent*, 407.

{e} Speed, 467.

Ver. 6. And he shall restore the lamb fourfold.] Nay, twice fourfold, as some sense it; because the word is of the dual number. But what! Must he do all this, and die too? This was hard law, better beseming a Draco to pronounce, than a David: but he was transported and biassed, as above said. {a}

{a} *Prompte et fervide sententiam pronunciat.*

Ver. 7. And Nathan said to David, Thou art the man.] *Tu is es, de te narratur fabula.* You are the one and about you is the story told. This was downright plain dealing indeed. See the like, **#1Ki 20:35,41 Ge 40:18,19 Da 5:22 Mt 14:4.** Truth must be spoken, however it be taken: it is a treacherous flattery in divine errands to regard greatness. If prophets must be mannerly in the form, yet in the matter of reproof they must be resolute. What brave and bold preachers of old were Athanasius, Ambrose, Chrysostom! and since that, Ode Severus, Johannes Sarisburiensis—who reproved the Pope to his teeth, and then wrote his "Polycraticon,"—Lambertus Trajectinus Episcopus—who stoutly reproved King Pipin for his adulteries, A.D. 798, and lost his life for so doing! {a} To come nearer to our own times, what brave and undaunted spirits were Luther, Farell, Latimer, Lever, Gilpin, Deering, Perkins, Stock! of which last, Mr Gataker giveth this true testimony, that as he could speak his mind fitly, so he durst do it freely. I myself once heard him say to some that slept before him, If ye will not rouse up yourselves, I will pull you up by the poll.

{a} Godw. Catal. Revius, *De Vit. Pontif. Hist. Gal. Epit.*

Ver. 8. And I gave thee thy master's house.] What! to hire thee hereby to be thus wicked? Shouldst thou again, after such deliverances and benefices, break my commandments, {#Ezr 9:13,14} kick against my bowels, fight against me with mine own weapons, &c.

And thy master's wives into thy bosom.] That is, Into thy subjection: for David could never have married the wives of Saul, since that had been incest: though some think that he might lawfully have married any of them save Michal's mother; but yet never actually did, because they were too old.

And gave thee the house of Israel.] *Qui exprobat reposit.* If God upbraid any man, it is a sign of great anger, and of a danger that he will ere long take his own again and be gone. {#Ho 2:2,3}

Ver. 9. Wherefore hast thou despised the commandment?] Yea, not one, but many: especially the sixth and seventh commandment: although the truth is, the whole law is but one copulative, as the schools speak, {#Ex 16:18 Eze 18:10-13} and he that breaketh one commandment is guilty of all, {#Jas 2:10} since God will not be served with an exception, neither brooketh he a dispensatory conscience.

Thou hast killed Uriah.] A wretched reward for all his good service: a valiant man that ventured his life for thy sake, and would have laid it down for thy safeguard. Like as we read in our chronicles of one Hubert de St Clare, that at the siege of Bridgenorth, A.D. 1155, he cast himself between death and King Henry II, taking the arrow into his own bosom to preserve his sovereign's life. {a} Uriah likely would have done as much for David.

{a} Speed.

Ver. 10. Now therefore the sword shall never depart from thine house.] Never, that is, so long as thou livest, as #1Sa 1:22 Ge 43:9. Or, which I like better, From one generation to another, even for many ages. And so this threatening was performed in the slaughter of Amnon, Absalom, Adonijah, the five sons of Jehoshaphat, {#2Ch 21:17} all the sons of Joram except Ahaziah, afterwards killed also,

{#2Ch 22:7} all the king's seed killed by Athaliah but Joash, and he also afterwards by his servants, {#2Ch 24} his son Amaziah slain, {#2Ch 25:27} and Josiah, {#2Ch 35:24} and the sons of Zedekiah. {#2Ki 25:7} {a}

Because thou hast despised me.] In thinking to sin secretly, not considering mine all-seeing eye, nor caring though I looked on.

And hast taken the wife of Uriah the Hittite.] To conceal your adultery, and to cover your shame, which you mainly minded in that marriage, whereunto you made way by the murder of that good man.

{a} Weems.

Ver. 11. **Behold, I will raise up evil against thee, &c.]** God loveth to retaliate, as were easy to exemplify; take one instance for all. Valentinian the Emperor was slain in Mars' field at Rome by the instigation of Maximus, whose wife he had defiled. This Maximus thereupon steppeth into the imperial throne, and first ravisheth and then marrieth Eudoxia, late wife to Valentinian. She, thus married, secretly sent for Genserius, king of Vandals, who seized upon Italy, to the ruin of the Roman empire. Now God hath a holy hand in ordering all these disorders of the world to his own glory and the good of his people.

Ver. 12. **For thou didst it secretly.]** As fearing men more than me; whereas an honest heathen could say, Although I were sure *homines ignoraturos, et Deos ignoscituros*, {a} that men knew it not, and that the gods would pardon it, yet for the filth that is in sin, I would not commit it. It is not for men to put their sins in a secret place, as **#De 27:15**, to pull down the bush with a vintner, for God will detect them and men shall detest them; at the last day howsoever, if not before, when every man's faults shall be written in his forehead, and, it shall be said, Behold the man, and behold his works.

Before all Israel.] *Palam et publice*: yea, thou shalt voluntarily shame and shent thyself, doing penance for thine offence, as it were, in a white sheet. {#Ps 51:1, title}

And before the sun.] For Absalom abused his father's concubines on the house top: and haply on that same terrace from whence he first looked, liked, and lusted after Bathsheba.

{a} Seneca.

Ver. 13. **I have sinned against the Lord.**] He saith not *Perii*, but *Peccavi*; not I am undone, but I have done amiss. A short word, but passionate. The greatest griefs are not always the most verbal. Saul confessed his sin more largely, but less effectually; because his confession of sin was not joined with confusion of sin, as **#Pr 28:13**. "I have sinned," said he; "yet honour me before the people": and he sped accordingly, {a} as shall be showed.

And Nathan said unto David, The Lord also hath put away thy sin.] *Dominus transtulit*, { b} The Lord hath translated thy sin upon Christ's back, as Mr Bradford translateth it; thou shalt not die. This was the voice of the gospel, awarding life to repentance for sin; and this was David's comfort: like as David, He shall surely die, {#2Sa 12:5} was the voice of the law, awarding death to sin; and this was Saul's doom. It is wittily and pithily observed by Bernard, that Saul repented, and his word was *Peccavi*, I have sinned: David likewise repented, and his word is the same. The answer to Saul was *Dominus transtulit*, "the Lord hath taken away": the answer to David was the very same, "the Lord hath taken away." They were both kings and sinned, both were warned by prophets, both repented, both confessed, both were answered. Both their words were alike to the prophet, both their answers alike in part from the prophet, *Dominus transtulit*: yet never so much difference betwixt words as betwixt these two answers; for to David the answer was *Transtulit peccatum*, the Lord hath taken away thy sin: but to Saul a double *Transtulit*, but a curse with both. *Dominus transtulit regnum*, the Lord hath taken away thy kingdom. {#1Sa 15:26} Again, *Dominus transtulit Spiritum*, God hath taken from thee his Spirit; {#1Sa 16:14} and this latter was the greater.

Thou shalt not die.] As thou hast deserved to do, both temporally, by some sudden stroke of God's hand, *ex proprio iudicato*, and externally, since hell is the just hire of the least sin; {#Ro 6:23} how much more of such heinous crimes as thou hast committed! But all is remitted, and thou art *rectus in curia*, acquitted, and accepted. God hath his pardons ready sealed for true penitentiaries. *Homo agnoscit, Deus ignoscit*.

{a} *Serm. of Rep.*, p. 54.

{b} The Lord hath caused thy sin to pass over from thee to Christ. {#Isa 53:6 Ro 4:8}

Ver. 14. **Howbeit, because by this deed, &c.]** Thus, though the Lord was a God that forgave David, yet took he vengeance of his scandalous and reproachful practices. {#Ps 99:8} Such sins seldom go unpunished, because of the offence and the evil example that is in them. If sins committed be pardoned, yet sins may be punished: that is, sins committed by example from others: like as a father may be spared, and his children executed.

Occasion to the enemies of the Lord to blaspheme.] To lay reproach upon religion, and to rail against God, as if he were the author, or, at least, the abettor of such wickedness. See #Isa 52:5 Eze 36:20,23 Ro 2:24. This the Jews at this day all *chillul hashem*, a profaning of God's name; and this they account one of the greatest sins that can be. {a}

The child also that is born unto thee shall surely die.] This, though in some respects it was a mercy to David, -for how could he ever have looked upon this child without grief and shame?—yet, considering the dear affection he bare to it, and the manifestation of the divine displeasure in the death of it, he took on exceedingly. So true is that of an ancient, {b} *Etiam post veniam impetratam nunquam deerit nobis flendi materia, donec Deus eadem benignitate lacrymas nostras abstergat, qua et peccatum remisit:* Even after sins pardoned, there will be continual cause of weeping, till such time as God, who hath remitted our sins, shall, by the same grace, have wiped away all tears from our eyes.

{a} Leo Modena.

{b} Marulus.

Ver. 15. **And the Lord struck the child.]** As he might justly do, both for the corruption of nature wherein it was conceived {#Ro 5:14} -infants are no innocents—and for that children are a part of their parents, they are their goods.

And it was very sick.] The Vulgate hath it, He despaired: i.e., David despaired of the child's recovery by any natural means, only he

would try what he could do by fasting and prayer, that best lever at a dead lift.

Ver. 16. **David therefore besought God.**] As knowing that God doth sometimes threaten, that he may not punish: with humble submission therefore to his goodwill and pleasure he supplicateth for the sick child: wherein also he showeth his good assurance of the pardon of his own sin, by taking the humble boldness to sue for his sick child.

And lay all night upon the earth.] By this *χαμεννια*, *humicubatio*, lying on the ground, joined with his fasting and prayer, David doth both evidence his affection and edge his devotion. It was in the time of this humiliation, it is thought by some, that David uttered the fifty-first Psalm: which he afterwards published.

Ver. 17. **But he would not, neither did he eat bread with them.**] It is easy to observe that good man, David, too passionately attached to his children: and that these strong affections brought strong afflictions.

Ver. 18. **And it came to pass on the seventh day,**] viz., Of the child's sickness, a critical day; or, After his birth, and then he died without circumcision, and yet was saved. {#2Sa 12:23} *Gratia non est alligata symbolis*, God's grace is not tied unto the signs.

That the child died.] Repentance may come too late in respect of temporal chastisements, {#1Co 11:32} which yet are not penal but medicinal. Thus Moses and Aaron were kept out of Canaan for their disobedience at the waters of Meribah.

Ver. 19. **Is the child dead?**] This he inquired, that if so, he might put an end to his prayers, which for the dead he knew was not only ineffectual but sinful. Note this against the Romanists' *Orate pro animabus*, superstitious intercession for souls departed: as also against their *Limbus infantium*, whereof Pelagius was the first inventor, saith Peter Martyr.

Ver. 20. **Then David arose from the earth.**] When God hath signified his will, he patiently submitteth, and acquiesceth therein. Grief for losses that are past hope of recovery, is more sullen than useful. A godly man saith Amen to God's Amen; and putteth his *fiat* and *placet* to God's. {#Ac 21:14}

And came into the house of the Lord.] Whose service he preferred before his necessary food, as **#Job 23:12**. {See Trapp on "Job 23:12"}

Ver. 21. **What thing is this that thou hast done?**] *Quam absurda et insolens?* The saints are "for signs and for wonders in Israel"; {#Isa 8:18} their rations also—because they keep a constant counter notion to the corrupt customs of others—seem strange and unreasonable, {#1Pe 4:4} though they need not.

Ver. 22. **Whether God will be gracious to me, that the child may live?**] God was gracious to him in that the child did not live. See on **#2Sa 12:14**. How oft do God's children find themselves crossed with a blessing! and on the contrary.

Ver. 23. **I shall go to him,**] viz, With my body I shall go to him into the grave, with my soul into heaven. For in answer to his prayers for the child's life, David had a secret consideration dropped into his soul, that the child was saved.

Ver. 24. **And David comforted Bathsheba his wife.]** Till now she was called the wife of Uriah: but now that God had pardoned their sin, ratified their marriage, and otherwise sealed up his love to them, she is called David's wife: and he, as a kind husband, comforteth her with the comforts wherewith himself had been comforted of God, {#2Co 1:4} which was doubtless the effect of his seven days fasting: as was also his so patient and peaceable bearing the child's death, to the admiration of his counsellors, who knew not the power of prayer, nor "the peace of God passing all understanding," that followeth thereupon. {#Php 4:6,7} These are riddles to the unsanctified.

And she bare a son.] Yea, sons, and David's best sons came of Bathsheba because they were the fruit of their humiliation. Nathan, of whom came Christ, {#Lu 3:23,31} is ranked before Solomon, {#2Sa 5:14 1Ch 3:5 14:4} but Solomon was the elder brother by Bathsheba, and a notable type of Christ, both in his name and in his reign. This may be for comfort to such as have leaped rashly into marriage; yea, have entered into that holy ordinance of God, through the devil's portal, if for that they be afterwards soundly humbled.

And he called his name Solomon,] *i.e.*, Peaceable: a type of Christ triumphant, as David had been of Christ militant, saith one. {a} The child of adultery died soon, so did not Solomon. This, saith

another, {b} shadowed forth the old man which must die in the members of Christ, and the new man which must live unto God.

And the Lord loved him.] This was a high privilege and portion enough: together with God's love cometh a cornucopia of blessings.

{a} Diod.

{b} Borrh.

Ver. 25. And he sent by the hand of Nathan the prophet.] Who was Solomon's *educator et pedagogus*, tutor and monitor to fit him for the kingdom, saith Lyra: and by whom God would comfort David, as before he had humbled him by the same Nathan.

And he called his name Jedidiah,] i.e., Beloved of the Lord. This was more than to be called, as Scipio afterwards was, *Corculum*, the people's sweet heart: or as Titus, *Generis humani deliciae*, the darling of mankind: or as Otho the emperor, *Miraculum mundi*, the world's wonder. David signifieth beloved: but Jedidiah, the Lord's beloved: and this,

Because of the Lord.] That is, For the Lord Christ's sake, as Junius senseth it, in whom alone Solomon was, and all the elect are, beloved of God. {#Mt 3:17 Eph 1:6 Ps 127:3}

Ver. 26. And took the royal city.] He had well nigh taken it after a twelve month's siege. David's sin at home had hindered Joab's good success abroad, and retarded the conquest of this city of Rabbah, which now is ready to be taken, that David reconciled to God may have the honour of it: whom therefore Joab desireth to speed away with fresh forces.

Ver. 27. The city of waters,] i.e., {a} The palace royal encompassed with waters, both for safeguard and delight. Or, The city of waters, that is, the waters of the city; {b} so that it cannot long hold out; *praecisis aquae ductibus*, saith Josephus.

{a} By Hypallage.

{b} Jun

Ver. 28. Lest I take the city, and it be called by my name.] *Mirare hic modestiam et fidelitatem dueis Ioab*, saith one; the modesty and fidelity of General Joab herein is worthy of admiration;

and that above all other his noble acts whatsoever; for in those, he overcame others; but in this, himself. And surely his sending for David in this sort, was more for his honour than if he had triumphed a hundred times over Rabbah and the Ammonites. *Inter omnia eius praeclara facta hoc heroicum virtutis eius specimen praecipuum semper censui, quod victoriae suo Marte partae gloriam et coronam in Davidis caput transferre voluerit et valuerit,* {a} Do we the like by Jesus Christ, when we get any victory over our spiritual enemies, let him have the whole glory; say we as those two disciples in #Ac 3:12-16.

{a} *Magnetis Reductor*, per Sam. Ward, p. 85.

Ver. 29. **And David gathered all the people together.**] He had made his peace with God, for else he durst not have looked the enemy in the face: howbeit, that he had not yet recovered his former tenderness and sweet temper, some have gathered from his rigid, if not cruel dealing with the Ammonites, whom he put under saws and harrows of iron, &c. Cruelty hath the name *a cruore*, from blood inhumanly spilt.

Ver. 30. **And he took their king's crown from off his head.**] After that it had been first put on by others, to show that he was now degraded of his royal dignity. So our Richard II, when to be deposed, was brought forth in a royal robe, with a crown upon his head, &c. Never, saith the historian, was prince so gorgeous with less glory and more grief.

The weight whereof was a talent of gold.] Too heavy and weighty to be worn ordinarily; held it was perhaps, or hung at solemn times, over the king's head as he sat in a chair of state. The crown of glory is much more weighty; so that if the body were not upheld by the power of God, it were impossible it should bear it. It is "an exceeding excessive eternal weight of glory." {#2Co 4:17}

With the precious stones.] It is said of our Queen Mary, that at her coronation, her head was so laden with pearls and precious stones, that she could not look up.

And it was set on David's head.] So our Edward III was crowned in Paris, and set there a viceroy; like as David here did Shobi the son

of Nahash, who therefore helped David when he fled from Absalom. {#2Sa 17:27,28} Let us set the crown on Christ's head, by whom we are more than conquerors. See #So 3:11 Re 4:10. Canutus set his crown upon the crucifix, according to the course of those dark times, and proclaimed, saying, Let all the inhabitants of the world know that there is no mortal man worthy the name of a king, but he to whose beck heaven, earth, and sea by his laws eternal are obedient. {a}

{a} Hen. Bunting.

Ver. 31. **And he brought forth the people that were therein.]** The ring leaders especially, who had been chief in abusing David's messengers. The Corinthians abused certain Roman ambassadors, and were therefore burnt to the ground by L. Mummius: {a} for *irasci populo Romano nemo sapienter possit*, saith Livy. No wise man will wrong the people of Rome: much less the people of God: and least of all the ambassadors of Christ. Hath any one ever waxed fierce against him and prospered? {#Job 9:4} I think not.

And put them under saws, and under harrows of iron.] This was a kind of most terrible torture, {#Am 1:3 Heb 11:37} when

"Tribulaeque, trahaeque et iniquo pondere rastris," -Virg. Georg. i.

saws, harrows, axes were used in this sort, for punishment of offenders. Whether David did not herein overdo, the doctors are divided. Certain it is, that what miseries soever impenitent sinners suffer here, they are but a typical hell, a *praeludium* to the wrath to come, a beginning of sorrows, a foretaste of torments without end and past imagination.

And made them pass through the brickkiln.] *Per fornacem Moleci*, through Molech's furnace; where they made their children to pass through the fire, as Junius judgeth.

{a} Cic. *pro lege Manil.*

Chapter 13

Ver. 1. **And it came to pass after this.**] God's justice, which seemed to sleep, now beginneth to show itself in the punishment of David's foul offences.

That Absalom the son of David.] By Maacah, the daughter of Talmai, king of Geshur, whom, say the Rabbins, David had taken prisoner, and knew her before she was proselyted. This haste God might punish in these miscarriages of his children by her.

Whose name was Tamar.] Which signifieth a palm tree; like as Absalom signifieth his father's peace, and Amnon faithful, stable; but none of them answered their names.

“*Fallitur augurio spes bona saepe suo.*”

And Amnon the son of David.] His eldest son, but by another wife: he proved to be one of his *tres vomicae*, imposthumated ulcers, as Augustus said of his children. {a}

Loved her,] i.e., Lusted after her. Of this the poet speaketh,

“*Amor est amaror, et melle et felle faeundissimus:
Gustu dat dulce, amarum ad satietatem usque aggerit.*”
- *Plaut. Gist. Act. i.*

And to the same sense another,

“*Non Amor antiquo fuerat sed Amaror ab aevo;
Dicendus cure sit semper amarus Amor.*”

{a} Sueton.

Ver. 2. **And Amnon was so vexed that he fell sick.**] So did Antiochus, the son of Seleucus, king of Syria, for the love of his step-mother, Stratonice; so that he was near to death. {a} *Mors et Amor comites sunt, et mutant et mutant aliquando sagittas.* {b}

“*Mutarunt arma inter se Mors atque Cupido:*

Haec falcem gestat, gestat at ille facem.”

The reason hereof is given by some, and it is this: The affections are in the grossest and basest part of the mind, which hath greatest affinity with the body; and thence it is that the vehemency of the affections worketh such bodily distempers.

***For she was a virgin.]** And therefore of herself more averse from any such unchaste thoughts; and besides, she was strictly kept in, being the king's daughter especially, and for aught we find, his only daughter.*

***And Amnon thought it hard.]** He knew not how to compass his desire, and therefore lay broiling on the gridiron of his own unruly passions; but the devil found him out a broker.*

{a} *Appian. Syriat.*

{b} *Val Max., lib. v. cap. 7.*

Ver. 3. But Amnon had a friend.] A friend no friend; a carnal friend, but a spiritual enemy, who advised, for the recovery of his body, the ruin of his soul. Such a false friend to Antiochus was Erasistratus, the physician, who, finding him lovesick, persuaded his father Seleucus to part with his wife Stratonice to him, for the saving of his life.

And Jonadab was a very subtle man.] *Ingeniose nequam*, witty, but wicked; and therefore a fit tool for the devil to work with. Good natural parts abused prove to be as press money to impiety, — *auctoramentum maioris infidelitatis*, as one well phraseth it, -and their wisdom *culpae suasoria*, as Ambrose speaketh. Augustine, writing to such another as this Jonadab, telleth him that the devil desired to be tricked up by him. {a}

{a} *Diabolus cupit a te ornari.*

Ver. 4. Why art thou, being the king's son?] And therefore needest not want for anything. But in addition Amnon should have considered, that in *maxima libertate minima licentia*, that although the king's son, yet he should not have desired or done anything unbecoming his dignity; and Jonadab, had he been a friend indeed,

would have told him as much. Antigonus, being invited to a place where a notable harlot was to be present, asked counsel of Menedemus what he should do: he bade him only remember that he was a king's son.

Lean from day to day.] Heb., Thin every morning; *sc.*, For want of sleep, through thoughtful anxieties by night.

“*Invidia vel amore vigil torquebere.*”—*Horat.*

Plato saith, He that is in love liveth in the body of another, but dieth in his own; whilst the whole man *macrescit, marcescit et contabescit ex amoris vehementia*. Hence Apollonius Tyanaeus the philosopher, when the king of Babylon—devising how to punish a certain young courtier who had lain with a concubine of his—asked him what was the greatest of all tortures, answered, that he could not punish him worse than by suffering him to live in the fire of lust, which would secretly but certainly devour him. ^{a} Hence that of the poet,

“*Tristatur, pallet, non dormit, nil edit, ardet,
Nec tamen aegrotat Calliodorus: amat.*”

Wilt thou not tell me?] Who can both keep counsel and give counsel. But what counsel gave he other than what Julia gave Caracalla, her son-in-law, when he said, O si liceret Oh that I might lie with thee! She impudently answered, *Si libet licet: imperator dat leges, non aceipit*, You may if you will: for an emperor giveth laws to others, he taketh none himself.

I love Tamar, my brother Absalom's sister.] He saith not, My sister, for shame. Sin is a blushful business. This filthy love is the disease which the physicians call *Ερως*, and is by one not unfitly compared to that shirt which Clytemnestra put upon her husband Agamemnon; or to those asps ^{b} which Cleopatra applied to her body to suck out her lifeblood; or to those Charonean ditches, *mortiferum spiritum exhalantes*, that send out a deadly air. Good, therefore, is the tragedian's counsel,

“ *Recedat a te, temere ne credas, Amor:
Florem decoris singuli ne carpent dies.* ”
- *Sen. in Octav.*

{a} *Agnus curio*, apud Plaut. *Macilentus, quasi curis confectus. Spec. Hum Vit.*, p. 125.

{b} Plin., lib. ii. cap. 93.

Ver. 5. Lay thee down on thy bed, &c.] Pestilent counsel; such as is oft instilled into young princes, to their utter undoing, and the public mischief: Nero, for instance, and our Henry III, who was called *Regni dilapadator*; and another German prince, of whom it was said, *Esset alius, si esset apud alios*, he would have been better if he had had better men about him.

Ver. 6. So Amnon lay down, and made himself sick.] He was *Cereus in vitium flecti*, easily drawn to do evil. He answered Jonadab, upon the matter, as Tiberius did Justinus, I am only thy clay and wax. Oh that we could find men so docile and ductile to that which is good! *Sed hoc est magis optabile quam opinabile.*

And when the king was come to see him.] As fearing to lose him, like as he had lately done the child of his adultery. But could he have foreseen what shortly followed, he would either have wished himself childless with Augustus, or else have said with Moses in another case, Lord, if thou deal thus with me, "kill me, I pray thee, out of hand, if I have found favour in thy sight; and let me not see my wretchedness." {#Nu 11:15}

And make me a couple of cakes.] *Laganet ante oculos meos duo lagana.* Let her prepare me two cordial cakes, such as may refresh my heart; so the word signifieth.

Ver. 7. Go now to thy brother Amnon's house.] David might have suspected that there was something more than ordinary in this request of Amnon, that there was *vipera sub veprecula*, an ill intention in this petition. But God had a purpose to chastise him, and therefore suffereth him to be led blindling to do that which he should shortly repent with every vein of his heart, as we say. Sometimes both grace and wit are asleep in the holiest and wariest breasts.

Ver. 8. So Tamar went to her brother Amnon's house.] As an ox to the butcher, or as an innocent sheep to the ravenous wolf.

And she took flour, and kneaded it.] This she disdained not to do, though a king's daughter; neither was she unused to such employments. Rebekah was a dainty cook; so was Sarah before her. Augustus wore no garments but what his wife and daughters made him. Our Queen Katharine, and her successor Anne Boleyn, are famous for their good housewifery; not taking leisure to follow such pastimes as are usual in princes' courts.

Ver. 9. **But he refused to eat.]** As if he had been very sick: and so bade all to go out: then he called for her again, and so forced her. This was the fruit of those base, vain, wanton, capering thoughts, which he should at first have resisted, before they had thus broken out into foul incest; as ill humours in the body do into sores and botches. The poets tell us, that whoso washeth in the river Silenus, is forthwith cured of his love passions. The Stoics say, *Aut mentem, aut restim*. Let a man either moderate his lusts, or go hang himself. But Amnon might have learned better than all this of his father and other holy prophets, had he more minded their counsel, than that of his cousin Jonadab.

Ver. 10. **That I may eat of thine hand.]** This he pretended; but he had more mind to feed on those murdering morsels of iniquity, which nourish not, but rend and consume the belly that receiveth them; as being sauced and spiced with the bitter wrath of God, as **#Job 20:23**.

Ver. 11. **Come lie with me, my sister.]** *Os ferreum!* how could he have the face to say thus to a sister? But of some men Seneca saith truly, *Nolunt solita peccare, et paudet non esse impudentes*, they have put off all manhood, and are become dogs, worse than dogs; such were King Agrippa and Bernice, {#Ac 25:13} son and daughter to that Herod mentioned in **#Ac 12:1**, and known to live in detestable incest, saith Josephus.

Ver. 12. **Do not force me.]** Heb., Do not humble me; *sc.*, by bereaving me of my virginity, which is my chief honour. *Custus, quasi καστος, ornatus: αγνος αβ αγος, veneratio.*

For no such thing ought to be done in Israel.] As being a holy people, professionally at least. What will the heathen say to this? will not the banks of blasphemy be broken down in them hereupon

Do not thou this folly.] *Ne committito flagitium hoc;* thus she filleth her mouth with arguments; but to no purpose. {a} As the belly, so that which is beneath it hath no ears. All that Tamar can say in this case is of Davy Dutton's dream, as the proverb hath it, and he will in no wise heed it. *Amantis amentes.*

{a} Trem.

Ver. 13. **And I, whither shall I cause my shame to go?]** True it is that *Invita virgo vexari potest, violari non potest;* {a} A virgin forced may be vexed, but not violated. And *Corpora sanctarum mulierum non vis maculat sed voluntas;* {b} Not force but consent defileth the bodies of holy women. Nevertheless a ravished Tamar cannot but be ashamed ever after to show her face anywhere: the blot is indelible, like that of an iron mould. Lucretia would not outlive it, nor Paulina, -those Roman ladies.

Thou shalt be as one oy the fools in Israel.] A stigmatic Belialist, no way fit to succeed thy father: which if thou shouldst, yet God would surely cross thee, and curse thee in all thy proceedings. So he did Heraclius that incestuous emperor, who having married Martian his own brother's daughter, and turning Monothelite, was soon overthrown by the Saracens, and, like the loss of Sennacherib, a hundred and eighty-five thousand men of his army were found dead in one night without any apparent executioners. Himself also was followed with a strange priapism, which together with a dropsy ended his days, himself being no better esteemed than as one of the fools in Israel; and the rather for those two foolish and impious laws that he made; -one that whosoever would might marry his brother's daughter, as he had done; the other, that no man should determine whether there were either one or two operations or wills in Jesus Christ.

For he will not withhold me from thee.] This she said, either as one unskilled in the law, which flatly forbiddeth such incestuous marriages, {#Le 18:6,11} -Papal dispensations in such cases were not then heard of, -or else as one willing, by any means she could make, to get out of his hands.

{a} August.

{b} Jerome.

Ver. 14. **He forced her, and lay with her.]** A double abomination, either of them deserving death; which because David inflicted not on him, God did. Where we may easily see a hand of justice. As David had committed adultery, made Uriah drunk, and then murdered him: so Amnon committeth incest, is made drunk, and then murdered.

Ver. 15. **Then Amnon hated her exceedingly.]** Heb, With great hatred greatly; so did Nero, that shame of mankind, hate his own mother, after that he had carnally known her. So did Semiramis hate her son Ninus; Phaedra her Hippolitus; Medea her Jason, &c. Of these filthy pleasures, a man may break his neck before his fast:

“*Labor est etiam ipsa voluptas.*”

At the last, howsoever, it biteth] like a serpent, and stingeth like a cockatrice. {#Pr 23:32} Amnon was now pricked in conscience, and ashamed of his horrible sin; hence this extreme hatred. Neither was it without the Lord that this foul crime might come abroad to David's grief, as Martyr noteth, that he might further feel what "an evil and bitter thing sin is."

Ver. 16. **There is no cause,] sc.,** Of adding this inhumanity to thy former impiety. I have given thee no just occasion for so serving me. She had not therefore exasperated him, either by railing upon him, or hurting him in the bustle. We read {a} of a certain seamster who thrust her scissors into the belly of Walter, bishop of Hereford, who would have ravished her, A.D. 1060; but here was no such violence offered, whatever the Rabbins here feign.

This evil...is greater than the other] Because done in cold blood, and not without public notice; whereas else, the rape might have been concealed, and the matter taken up, by repentance, in the judge's privy chamber of mercy, to the stopping of all open judicial proceedings in court.

{a} Godw. Catal., 452.

Ver. 17. **Put now this woman out from me.]** His evil conscience he could not so easily thrust out of his bosom: this the poets call furies, *quia ex furentibus cogitationibus promanant*. Oh that we could cast

out the idols of our hearts in like sort, saying unto them, Get ye hence! {#Isa 30:22} Oh that we could, out of pure hatred of our sins, as heartily desire to forego them, as to have them forgiven: to part with them, as to have them pardoned!

Ver. 18. **A garment of divers colours.**] Wrought or embroidered.

For with such robes were the king's daughters, &c.] So are all God's children apparelled with the *vestis variegata* of saving graces {#Col 3:12 1Pe 5:5} which maketh them amiable and admirable in the sight of God and all good people.

Then his servant brought her out, &c.] Evil masters are not without evil servants, ready to humour them in anything they command.

Ver. 19. **And Tamar put ashes on her head.]** Most grievously bewailing in the open street the loss of her virginity; exclaiming against Amnon, as Chrysostom thinketh, and saying that he had ravished her, lest she should be thought to have been put away as a whore.

And rent her garment of divers colours] To show that her virginity had been by force rent from her.

And laid her hand on her head.] To cover her face, that seat of shamefacedness. See #Jer 2:37.

And went on crying.] She cried not out before, that she might have been rescued: but now, like one grown desperate, as not caring what became of her, she made known by her crying what abuse she had suffered.

Ver. 20. **And Absalom her brother said unto her.]** For to him she addressed herself, and not to her father, against whom haply she was exasperated in her mind, for sending her to Amnon's house; which was not the wisest act that ever he did. {See Trapp on "2Sa 13:7"}

Hath Amnon thy brother been with thee?] *Synechdoche generis verecunda*, a modest expression of an immodest action.

He is thy brother.] Whereby Absalom meant not, that therefore he might do to her as he did—Clodia indeed, that impudent strumpet, to excuse her incest, said, that she lay with Metellus as a husband, but with Clodius as with a brother; this covering was too short—but that the less blame could be laid upon her for being alone with him, and that she had the less cause to suspect him. Besides, by blazoning his folly, she should set a blur upon the whole family. {a}

Regard not this thing.] Do not grieve too much for that which, being now done, cannot be undone; but make the best of an ill matter: let that which is past cure, be past care.

{a} *Fratrem sine propria infamia accusare non potes.*

Ver. 21. **But when king David heard... he was very wroth.]** Why! but was that all? Wherefore did not David, as supreme magistrate, see due execution done on this malefactor, though never so great? Why did he not reprove him at least very sharply for this foul fact? Should he have thus connived at Amnon's offence, because he was his firstborn, and now looked so thin and wan? Knew he not how ill good Eli sped for his fondness in a like case? Why should the Septuagint and Vulgate hold it but needful here to add to the text these words following, "And he would not grieve the spirit of Amnon, because he greatly loved him, and he was his firstborn?" Queen Elizabeth loved Sir Walter Raleigh well enough, and besides many other favours, made him captain of her guard. Nevertheless when he had deflowered one of her maids of honour—whom he later took to wife—she not only cast him out of favour, but kept him many months in prison. {a} She never suffered any lady to approach her presence, of whose stain she had but the least suspicion, {b} Piety, sobriety, purity, charity, and chastity were her unseparable companions. But it may be the edge of David's justice against Amnon was somewhat rebated, by the consideration of his own recent sin with Bathshebah, and against Uriah, which yet God had graciously pardoned and remitted his punishment, more than what was to befall him by the miscarriages and miseries of his own family, whereof this of Amnon was one of the first. But what an unsufferable wickedness was that in Pope Alexander, who when he had heard that his son Caesar Borgia, Duke of Valence, had first invited to a feast his nobility, and then after dinner cut off their

heads, smiled at the conceit, and said, his son had showed them a Spanish trick!

{a} Camden's *Elisab.*, fol. 444.

{b} Speed, 1236.

Ver. 22. And Absalom spake unto his brother Amnon neither good nor bad,] *sc.*, About that abuse done to his sister; but made as if he had digested that injury, and put it up. Nothing is more unsafe to be trusted, than the fair looks of a festered heart.

For Absalom hated Amnon.] With a habit of hatred, wherein is steeped the venom of all other vices. Gunpowder will take and blaze, sooner than lime; yet lime hath more innate heat, and burneth more within; so is it with the malicious resolved upon revenge, and waiting their opportunity. Beware of such.

Because he had forced his sister Tamar.] This was the great grudge, the ground of that inveterate hatred. Now if Absalom, though wicked and unnatural, could not endure the wrong done his sister: if Jacob's sons fell so foul upon the Shechemites for the rape of Dinah, how will the Lord Christ, think we, take the misuses done to his sister, his spouse, the Church, and her members, by those that seek to turn her glory into shame?

Ver. 23. And it came to pass after two full years.] So long Absalom had dissembled his wrath, which is—as we use to say of Runnet—the older, the stronger: and so long Amnon had gone unpunished by the patience of God, and the fondness of his father. Now, therefore, *subito tollitur qui diu toleratur*, God taketh the sword in hand which David—as to Amnon—bore in vain, {#Ro 13:4} and executed justice upon him by such an executioner as afflicted his soul with double grief.

That Absalom had sheepshearers.] At which times there used to be feasting, -see #1Sa 25:7, -as there is still in many places.

Ver. 24. Behold now thy servant hath sheepshearers.] Absalom, though the king's son, was a sheep-master, -such was the simplicity of former times, -which now-a-days would be accounted *terminus diminuens*, a disparagement. That was a tart but true answer of the Lord Spencer—in the Parliament held A.D. 1621—to the Earl of

Arundel, who hit him in the teeth with his ancestors, that they were sheepkeepers; Spencer instantly replied, When my ancestors—as you say—were keeping sheep, your ancestors were plotting treason.

{a}

Let the king, I beseech thee.] Absalom was so enraged against his king-father for his remissness, that in his presence he would have slain Amnon, could he have got him along.

{a} *Life and Reign of King James*, by Arthur Wilson.

Ver. 25. **Lest we be chargeable unto thee.]** So tender was David over this his ungracious son: he was ever too passionately affected to his children, as is afore noted.

And he pressed him.] Too fair shows are a just argument of unsoundness. No natural face hath so clear a white and red as the painted.

But blessed him.] *Benedixet, i.e., vale dixit ei*, as Vatablus rendereth it: he dismissed him with good wishes, *et fortassis etiam munere*, and haply also with a gift, saith Junius.

Ver. 26. **If not, I pray thee, let my brother Amnon go.]** Who, being thine eldest, may represent thy person there. Here was a fair glove drawn upon a foul hand: by courtesy he seeketh to cover his bloody design.

Ver. 27. **But Absalom pressed him.]** His so great importunity might well have begotten a jealousy and suspicion both in David and Amnon—had they not been infatuated—that some mischief was intended. But *Deus quem destruit, dementiat*. Let God make deranged whom he destroys.

Ver. 28. **Now Absalom had commanded his servants.]** His assassins, whom some conceive to have been Geshurites of his mother's country, ready to flee thither with him, as #2Sa 13:37.

When Amnon's heart is merry with wine.] See on #2Sa 13:13.

And when I say unto you, Smite Amnon.] So cowardly he was that he durst not do it himself, saith Pellican.

Then kill him, fear not.] This bloody command he uttered in plainer terms than did Tarlton, bishop of Winchester, when he gave order for the death of King Edward in these words unpointed, and therefore of doubtful interpretation, *Edvardum occidere nolite timere bonum est.*

Have not I commanded you?] Am not I the next heir to the crown? and so shall be able both to secure you and reward you.

Ver. 29. **And the servants of Absalom did unto Amnon, &c.]** So bitter is the end of sinful pleasures. *Cavete a Melampygo.* Amnon died in his sin, which is worse than to die in a ditch. Be not wicked too much: why shouldst thou die before thy time, {#Ec 7:17} i.e., when it were better to do anything than die? Luther, when he heard of a horrid murder, fetched a deep sigh, and said *Heu quam furit Satan et impellit homines securos ad horrenda flagitia quae corpus et animam perdunt!* Oh, how doth Satan rage, and drive secure people into flagitious practices, that destroy body and soul together!

And every man gat him upon his mule, and fled.] Fled for his life: as fearing haply lest themselves also should be in like manner massacred: as the sons of the great Turk are, that the elder brother may not have a co-rival in the kingdom.

Ver. 30. **Absalom hath slain all the king's sons.]** Rumour is a loud liar, like a snowball that gathereth as it goeth,

“*Mobilitate viget, viresque acquirit eundo.*”—*Virgil.*

Thales the Milesian being asked how far truth differeth from a lie, answered, As far as the eyes are distant from the ears: intimating, that there is little trust to be given to tales and reports, further than a man is an eye-witness of what he hath by hearsay. Meanwhile David, as he took on more than needed, so by this false report he was the better prepared to bear the loss of Amnon only, seeing the rest of his sons were in safety.

And there is not one of them left.] Heavy news to so tender a father. Mauritius the emperor cried out in like case, ‘Righteous art thou, O Lord, and just are thy judgments,’ taking up David’s words but whether at this time he said so, it appeareth not.

Ver. 31. **Then the king arose, and tare his garments.**] To show that his heart was torn with extreme sorrow for so sad a disaster. It was the time when he took delight to hear of Uriah's death: now he smarts for it.

And lay on the earth.] As not able to stand under so importable an affliction.

Ver. 32. **And Jonadab, the son of Shimeah.**] This cunning pated man, seeking somewhat to mitigate his uncle David's extreme sorrow, which he had caused by his wicked counsel to Amnon, guesseth at the truth, and hitteth upon the right: whereunto, perhaps, he might be at some time by Absalom made privy. He had advised Amnon how to compass his unlawful lust: and now that he was slain, he could tell what was become of him: the devil can do the like. Great pity it was that David did no further sift him hereupon, to find out the bottom of the business, and to give him his due payment.

For by the appointment of Absalom.] Heb., By the mouth, *i.e.*, by the purpose of his exulcerate heart, breaking forth haply some time at his lips.

From the day that he forced his sister Tamar.] So the Lacedemonian commonwealth was utterly overturned at Leuctra, for a rape there committed on the two daughters of Scedalus. So when a certain monk had ravished the sister of Zisca, that noble Bohemian, he took up arms against the monks, and those that favoured them; casting to the ground three hundred monasteries, and doing many great exploits against the Papists in Bohemia and Germany. But what an impenitent and impudent man was this Jonadab, that he could speak of the rape of Tamar, which he had contrived, together with the sad consequents, without any remorse or regret! And what sots are some Rabbis for saying that this Jonadab here was Nathan the prophet, who knew by the Spirit what was done at Baalhazor!

Ver. 33. **For Amnon only is dead.**] See on #2Sa 13:32.

Ver. 34. **But Absalom fled.**] If he had stayed, he should by right have been served as our king Richard I used to serve murderers: he caused such to be tied to the murdered, and buried with him quickly.

Lifted up his eyes, and looked.] And by the sound of his trumpet signified what he had seen.

By the way of the hill side,] viz., Between Baalhazer and Jerusalem: which were eight miles apart, saith Hen. Bunting. {a}

{a} Patr., Trav.

Ver. 35. **As thy servant said, so it is.]** But how could he say it and not blush and bleed?

Ver. 36. **And the king also...wept very sore.]** Heb., With a great weeping greatly: this was the product of his sweet sin with Bathsheba. Macrobius telleth us that the Romans placed the image of Angeronia upon the altar of Volupia. And the poets feign that pleasure and pain once accused one another before Jupiter: and that whenas he could not decide the controversies between them, he tied them together with a chain of adamant, and so made them inseparable companions.

Ver. 37. **And went to Talmai.]** His grandfather by the mother's side, to whom he was the welcomer, because he had slain Amnon, who had deflowered his niece Tamar.

And David mourned for his son every day,] i.e., For his son Amnon. This was a long while to mourn for a lost son—viz, every day for three years' time. The grief was, -(1.) For that he was so basely butchered by his own brother (we had a like example lately here in England in the family of Sir George Sandys); (2.) For that he died in his drunkenness, having never soundly repented of his incest, though Hugo thinketh he did, and was therefore spared by his father.

Ver. 39. **And the soul of king David longed to go forth.]** He had many sallies and egressions of affection toward him, and could, but for stark shame, have gone himself, or sent others to fetch him home. There is an ocean of love in a father's heart.

Seeing he was dead.] And could not by any tears be recovered, though he had wept himself into a stone with Niobe, or blind, as did Faustus the son of king Vortiger, for his parent's incest.

Chapter 14

Ver. 1. **Now Joab the son of Zeruah perceived,**] *sc.*, By probable signs; as being a cunning old courtier, and long conversant about David: he could easily find which way his pulse beat.

That the king's heart was toward Absalom.] As the eldest now (for Chileab *alias* Daniel was dead), the fairest of all his sons, and the people's darling. Only he wanted a fair excuse of fetching him home. Joab, therefore, to gratify David and ingratiate with Absalom, secretly brides this Tekoiteess, by her wily discourse to bring about the business. How many good princes are persuaded to anything by the cunning craftiness of their favourites and followers; yea, even bought and sold by them! as it was said of Aurelian the emperor.

Ver. 2. **And Joab sent to Tekoah.**] A city of Judah, {#2Ch 11:6} where the prophet Amos was born, or lived at least, {#Am 1:1} being the grandson of this wise woman, if the Rabbis may be believed.

And fetched thence a wise woman.] Witty and well-spoken.

Feign thyself to be a mourner.] And that many women can do very artificially. Plautus saith, but not truly,

“ Mulier nulla cordicitus dolet ex animo.”

This woman might well be one of those who were usually hired to mourn at funerals.

Ver. 3. **And come to the king, and speak on this manner,**] *viz.* By way of parable: the property whereof is, deeply to affect, and to leave a very vehement impression behind it.

Ver. 4. **She fell on her face to the ground, &c.**] And so she insinuateth, by her civility showed in her gestures, *humilitatis et honoris ergo.*

Ver. 5. **And the king said unto her, What aileth thee?**] Kings and princes should courteously admit, patiently hear, and readily help their suppliant subjects. Antonius the emperor was, for this good property, surnamed Pius; Titus, the darling of mankind; Trajan is much renowned in story for this, that being mounted to go against

the enemy in battle, he alighted from his horse, only to do justice to a poor woman, that cried out unto him. {a}

I am indeed a widow woman.] And therefore in a calamitous condition: especially if thou knewest all. *At mulier vidua sum.*

{a} Ael. Spart.

Ver. 6. **And they two strove together in the field.]** Upon some sudden and perhaps slight occasion; such as was that recorded by Camerarius, who telleth a story of two brethren walking out in a starlit night: said one of the brethren, Would I had a pasture as large as this element. And said the other, Would I had as many oxen as there be stars. Says the other again, Where would you feed those oxen? In your pasture, replied he. What, whether I would or no? Yea, said he, whether you would or no. What, in spite of me? Yes, said he. And thus it went on from words, till at length the one killed the other.

Ver. 7. **And we will destroy the heir also.]** That the inheritance may be ours. They pretend zeal for justice: but self swayed them.

And so they shall quench my coal which is left.] Which though it cast not much heat, yet if utterly extinct, I am lost. An elegant metaphor used also by Plato, Lucretius, and other heathen authors.

Ver. 8. **Go to thine house.]** Suitors are to be timely dismissed, when they cannot be presently despatched, as Jethro adviseth. {#Ex 18:13-23}

Ver. 9. **The iniquity be on me,] q.d.,** I am so confident of my surviving son's innocency, that I doubt not to take the blame upon myself, and dare be bold to say, that you and yours shall sustain no prejudice by favouring my cause, and protecting my child. See the like expressions in #Ge 27:13 Mt 27:25.

Ver. 10. **Bring him to me.]** This word, Bring him, is spoken to one of David's officers, saith Vatablus, whom he had assigned for a helper to the woman. *Est enim secundae personae masculinum verbum apud Hebraeos.*

Ver. 11. **Let the king remember the Lord thy God.]** Whose viceregent thou art to do me right: which that thou wilt not fail to do, be pleased to swear to me: this she covertly desired, and he granted.

And he said, As the Lord liveth.] This oath was not taken "in truth, in righteousness, and in judgment," as #Jer 4:2, for this manslayer ought to have died according to #Nu 35:16,17,21. But it was now David's own case in respect of Absalom: and thence he was so favourable to this petitioner, and so ready to relieve her.

Ver. 12. **And he said, Say on.**] {See Trapp on "2Sa 14:5"}

Ver. 13. **Wherefore then hast thou thought such a thing?**] Here is the reddition; an application of the parable which now she brings home to David's self, making intercession for Absalom by many arguments; but briefly and darkly, *quippe perita cure perito*: and first she thus reasoneth here: Whereas thou, O king, dislikest the proceeding of my kindred against my son; why art thou so severe and stern against Absalom, upon whom are set the eyes of all the people, as upon their coal and thy successor?

For the king doth speak this thing, / *sc.*, Concerning the securing of my son's life.

As one which is faulty,] *viz.*, In too much severity against his own son Absalom. This plain song was very pleasing music to David's ear; and that Joab knew well enough.

Ver. 14. **For we must needs die.**] This is her second argument, as she had them ready coined to her hand both for matter and form, and put into her mouth by Joab, and it is this, It is appointed for all men once to die: thou art mortal, though a king; Amnon is dead already and past recovery, as water spilt upon the ground, which cannot be gathered up again. Absalom is dead in law, and if he continue in exile, likely enough to die with sorrow; or if he be cut off for his fratricide, what wilt thou do for a fit successor? and what will become of the public welfare? will not all go to wreck and ruin? will not our coal, yet alive, be quite quenched? why then shouldst thou be so sharp set against thy son Absalom?

Neither doth God respect any person.] But whether king or captives, he must die; we all carry our precious souls as precious water in a brittle glass, or as a candle in a paper lantern, soon puffed out. It is but reason therefore that thou bethink thee of a successor, and so provide for the public. The thought of death is terrible to

great ones. Queen Elizabeth could not endure to hear of it. She frowned upon a good bishop for reminding her of her great age in a sermon, and of the climacteric year (age 63) of her life, which happened at that time, and put him to some trouble. But this woman of Tekoah was upon a pleasing subject, and might say anything. Some render this text thus, *Neque vero solet Deus vitam eripere*, God is not wont to take away life from those that have forfeited it— for then what had become of thee for the slaughter of Uriah? ^{a} — *Mavult enim parcere supplicibus quam sotes plectere*; he delighteth not in the death of a sinner, but deviseth means how to save such: and will not you, sir, do the like? Will it not be your office and honour to express God to the world, since you represent his person?

^{a} *Regem ad recordationem Uriae non nisi timide et tecte revocat. -Castal.*

Ver. 15. **It is because the people have made me afraid,**] viz, Lest they should be left in a desolate condition: as myself should be, losing my second, and now only son; since Absalom is the hope of the people.

I will now speak unto the king.] Others durst not; but I have adventured to speak, however I shall speed.

Ver. 16. **For the king will hear.**] Or else he hath lost his old wont. And if he yield to me for the rescuing of my son, will he not do the like for his own at the suit of the whole people? will he *in similibus causis dissimilem ferre sententiam*? This was her argument; but not so sound a one; for the king's case and hers were different. But orators are permitted *non ad veritatem solum, sed etiam ad opiniones eorum qui audiunt, orationem accommodare*, saith a great master in rhetoric: ^{a} that is to tune and turn their tongues somewhat to the humours of their hearers.

^{a} *Cicer., Partit.*

Ver. 17. **The word of my lord the king shall now be comfortable.**] As binding upon the arguments foregoing, I am bold to believe, and dare say as much.

For as an angel of God, &c.] Both for dexterity and integrity. This is her last argument *a laude Davidis*, from the high price she set

upon David, and the excessive praise she giveth him, the better to insinuate. She knew that ἡδίστον ακουσμα εταivos, a man's own commendation is the sweetest hearing, {a} and the way to curry favour.

{a} Xenophon.

Ver. 18. **Then the king answered and said.**] Hitherto he had with great delight hearkened to her silken words: and now as smelling a plot, he desires therein to be satisfied. Neither was she to seek of an answer, but comes off truly and trimly, extolling the king's singular sagacity.

Ver. 19. **Is not the hand of Joab with thee in all this?**] Wert not thou secretly bribed and set on by him? Yes, nothing more sure, quoth she; it is bootless to say otherwise; he hath dictated and directed the whole business. All which Joab did, not out of any great goodwill to Absalom; but merely out of self love, to serve his own turn, now that he saw that David was set upon it to have him home, and that he was likely enough to succeed his father in the kingdom. Now as Joab's hand was in this whole business, he was the engineer: so is Satan's hand in the sins of the wicked, and in the troubles of the godly, as is easily discerned.

Ver. 20. **To fetch about this form of speech.**] *Ut rei faciem inverterem*: that I might tell thee a story of my son, but transfer it to thine as much alike; that I might deliver myself parable wise, a thing in those days very usual.

To know all things that are in the earth.] Πανσοφος και παντα ανθρωπεια επισταμενος, as one said of Homer, that he knew all that was within the circumference of human knowledge. See #2Sa 14:17.

Ver. 21. **And the king said unto Joab.**] Who was present, it seemeth, when this woman acted her part, and had brought her in to the king for that purpose.

Behold now, I have done this thing.] But how well David did it, the event will prove. Cassandra could not be hard when she sung,

“ *Graia iuvenca venit quae te patriamque domumque*

Perdit, io prohibe, Graia iuvenca venit.”—Ovid., *Epist.*

David was ever too indulgent a father, and smarted for it. This fact of his is neither to be commended nor justified, saith Willet; excused it may be by some circumstances: but the wrath of God was soon revealed from heaven against it: as also it was against Maud, wife to William the Conqueror, and her eldest son Robert Curtuoise, whom she maintained out of her motherly indulgence in his quarrel for Normandy, out of her own coffers paying the charges of war against his father and her own husband. {a}

{a} Speed.

Ver. 22. **And thanked the king.**] The king could have found in his heart to have thanked him, but for stark shame; and that Joab knew well enough, though he thus colluded.

Ver. 23. **And brought Absalom to Jerusalem.**] Where, though he escaped the lash of the law, yet not the furies of his own conscience—as little as did Cain after his fratricide, or Orestes and Nero after their matricide—unless he were master of his conscience, and had muzzled it. Joab, by his Tekoites, had sought to salve the business—which Papinian, the great lawyer, would not be drawn to do for Caracalla (who had slain his brother Geta) though he died for it—and now he had brought him to Jerusalem, who will soon show himself to be *flagellum Reip, flabellum seditionis*, a desperate incendiary, a very viper.

Ver. 24. **Let him turn to his own house.**] This was a piece of prudent severity: as well for the better humbling of Absalom, whom David knew to be of an insolent nature, as for the preventing of scandal, lest otherwise he might seem too facile to one guilty of so foul a fact, and to make but a light matter of manslaughter.

Ver. 25. **There was none to be so much praised as Absalom for his beauty.**] This was no great commendation, that he was *pulcherrimus corpore, aterrimus mente*, fair without, and foul within; like an Egyptian temple: or as Alcibiades, comely but turbulent: or as Aurelia Orestilla, *cuius praeter formam nihil unquam bonus laudavit*, { a } commendable only for her beauty; which is only then praise worthy, when it is the flower of virtue. Otherwise it is but as the goodly oak, which beareth no fruit but for swine; whereas the weak and deformed vine yieldeth sweet grapes: or, as the peacock, which hath gay feathers, but maketh the ground barren whereon it sitteth; whenas the poor homely bee yieldeth

honey, &c. In Saul and Absalom, saith an interpreter {b} here, two men of goodly stature, but of bad conditions, we have the right description of hypocrites, who bear a fair show outwardly, but within are corrupt. The more to blame were this people for doting so much upon these two whited sepulchres; as therefore worthy to reign, because comely and sightly.

There was no blemish in him.] But nature had spent all her strength, saith one, {c} in trimming his body; his soul she had left altogether untrimmed, as appeareth by his ambition.

{a} Sallust.

{b} Borrh.

{c} A Lap.

Ver. 26. And when he polled his head.] He had a pride in his hair, and might well have feared some such fearful disease as is the *Plica Polonica*. The Romans abhorred those that wore long hair. Our Henry I repressed that vanity, though a gaiety of no charge, as undecent; and all other dissoluteness. {a}

He weighed the hair of his head.] It was not worth so much, as some sense it, but it weighed above three pounds, at sixteen ounces to the pound, when yearly polled.

{a} Dan., *Hist.*

Ver. 27. And unto Absalom there were born three sons, and one daughter.] This was but *luctuosa faecunditas*; for they all died before their father, {#2Sa 18:18} wherein God made way for Solomon's more peaceable enjoyment of the crown after David's decease.

Whose name was Tamar.] After the name of her fair aunt deflowered by Amnon.

Ver. 28. Dwelt two full years in Jerusalem.] During which time he had used means, likely, to be reconciled, and admitted to the royal presence. Robert, Earl of Essex, when banished the court, wrote to Queen Elizabeth, that he could never recover his wonted joy, till he beheld her comfortable eyes, which had been his guiding stars; and by the conduct whereof, he had sailed most happily, whilst he held his course in a just latitude. {a}

And saw not the king's face.] Unless it were at the public ordinances.

{a} Camden's *Elisab.*

Ver. 29. **But he would not come to him.]** As disliking his pride and ambition, saith Pellican; as fearing lest David thereby might suspect that there was some secret practice or conspiracy betwixt them, saith Diodate.

Ver. 30. **Go and set it on fire,**] viz., That he may have cause to come and speak with me. So—but in a mere just way—God fetcheth his home to himself by afflictions, he fireth them out of their false refuges.

Ver. 31. **Then Joab arose.]** Then he came speedily. Affliction hath whipped many a soul to heaven, whom, otherwise, prosperity had coached to hell. When God's people leave this world they go to God; and when the world leaveth them, that is, when crosses come, they do the like; they arise and go to him. {#Ho 6:1}

Ver. 32. **It had been good for me to have been there still.]** Since there I lived at liberty, and in all manner of courtly jollity; as for the use of God's ordinances, he made no reckoning of that.

Now therefore let me see the king's face.] Oh, deep dissimulation! he was even now hatching treason in his heart against his father, and yet maketh as if he could not live out of his favour.

And if there be any iniquity in me.] This he speaketh as one confident either of his father's lenity and indulgence, or of his own conceited innocency in killing Amnon for forcing his sister. We know what Jacob's two sons said in defence of that horrid act of theirs in slaughtering the Shechemites. "Should he deal with our sister as a harlot?" {#Ge 34:31} The word harlot is written with a great letter in the original, to show with what a courage they spake it. {Hebrew Text Note} We know also how Collatinus, the husband of Lucretia, is cried up in the Roman history for killing Tarquin, who had ravished her: and likewise Virginius for murdering his own daughter, that she might not be deflowered. {a}

Let him kill me.] *Ubi non sis qui fueris, non est cur vivas.* {b}

{a} *Liv. Val. Max.*, lib. vi. cap. 1. το ζην μη καλωσ, μεγας εστι πονος.—*Euripid.*

{b} Cicero.

Ver. 33. **And the king kissed Absalom.**] He should have kicked him rather; and not have hardened him to further villainy. But he believed him to be a true penitent; and smarted for his credulity.

Chapter 15

Ver. 1. **And it came to pass after this.**] Two years after, saith Josephus: all which while, Absalom had been hammering and hatching this following insurrection; God raising up evil against David out of his own house, as he had threatened, **#2Sa 12:11.**

That Absalom prepared him chariots and horses.] Pride buddeth, {#Eze 7:10} and ambition rideth without reins. Absalom will needs have a train and port like a prince and successor to the kingdom, so to dazzle the eyes of the common people, who are apt to judge of inward worth by outward gaiety, and to dote upon glittering shows, as they did upon Herod in his cloth of silver, {#Ac 12:21,22} and upon Agrippa with his Bernice, when they came to the tribunal with a great deal of pomp. {#Ac 25:23}

Ver. 2. **And Absalom rose up early.**] As ambition is restless, and like the crocodile, groweth as long as it liveth. Hereby, also, he would make the people believe that he was very solicitous of their good, since up so early for the purpose.

That when any man that had a controversy.] So he showeth himself, as Jerome {a} calleth Crates, *Gloriae animal, popularis aurae vile mancipium*, basely popular.

{a} *Epist. ad Julian. Consolator.*

Ver. 3. **See, thy matters are good and right.**] Right or wrong, he, to steal away their hearts, smoothed them up with fair words, which are light cheap: telling them that their cause was very good, and condemning the judges as corrupt, saith Josephus, who had given sentence against them. This was very taking with the rude multitude.

But there is no man deputed of the king to hear thee.] This was a base slander, as appeareth from #2Sa 8:15. But that is a small matter with graceless ambitionists.

Ver. 4. **Oh that I were made judge in the land.]** It were pity else, you are so worthy a wight; let Pellican say for you. Absalom was an absolute villain, saith he, ungrateful, ambitious, arrogant, a hypocrite, a liar, a persecutor of his father, a subverter of the people, an example and monument of rebellious sons, and of all that persecute God's servants. And was not this a fit man to make a supreme judge! Surely, such while they seek the greatest dignities, find the greatest shame; and like apes, when they be climbing, they do the more show their deformities.

Ver. 5. **To do him obeisance.]** But should men bow to a molten calf, because made of golden earrings?

And took him, and kissed him.] By a counterfeit courtesy, which, in high degree, easily ailureth men's minds, as do fair flowers, in the spring, the passengers' eyes.

Ver. 6. **And on this manner did Absalom to all Israel.]** Courting them, and colloguing with them all alike, of what degree soever; so basely could this proud wretch stoop, that he might get into the throne. {a}

So Absalom stole the hearts of the men of Israel,] sc., From David the right owner; and this he did slyly and secretly, so as neither the people nor David himself did discover it.

{a} So Salvius Otho, of whom Tacitus saith, *Adorare vulgus iacere oscula, et omnia serviliter pro imperio.*

-Hist. lib. i. One calleth him the Roman Absalom.

Ver. 7. **And it came to pass after forty years.]** Not after four years, as Josephus hath it, but after forty years, via, after David's first anointing by Samuel, say some, {#1Sa 16:13} seven or eight years before he began his reign in Hebron, and ending about seven years before his death. Others of good note begin the computation of these forty years at the time that Israel asked a king, as if it intimated thus much, -They would needs have a king. They shall now have so many kings that they know not well which to follow; and many of them shall perish in following the usurper. Samuel had foretold the people then—but they regarded not his words—that a king would

"take their sons and appoint them for himself, for his chariots, and to be his horsemen, and some to run before his chariots." {#1Sa 8:11} Now they see it fulfilled in Absalom, who affected the kingdom; and by this passage, after forty years, are reminded of their sin, and what a heavy burden they had brought upon themselves. Codomannus gathereth, that for the time of the year, it was between the feasts of the passover and Pentecost; because Barzillai the Gileadite brought to David for a present "parched corn, and beans, and lentiles, and parched pulse." {#2Sa 17:28}

Let me go and pay my vow.] Here religion is made a cloak to rebellion, as in the Papacy is ordinary. He knew well that his pious father would be full glad to hear that he was a votary, and would further him all that might be.

Ver. 8. **Then I will serve the Lord,**] viz., With gratulatory oblations and peace offerings; when in truth his design was, not to serve the Lord, but to serve himself upon the Lord, by pretending his worship to his own wicked practices, and by drawing together as guests at that feast of his—usual at such sacrifices—as many as he thought meet to join with him in his intended conspiracy.

Ver. 9. **Go in peace.]** David was so blinded with fond affection, that he could see nothing amiss in Absalom; though otherwise he were sagacious enough, yea, suspicious without cause, as of good Mephibosheth. The Dutch have a proverb, Where God intendeth to destroy any man, he first putteth out his eyes.

And went to Hebron.] The fittest place for his purpose, because ancient and famous, the place of his birth, and where he had many friends. See **#Jud 9:1.** {See Trapp on "Jud 9:1"}

Ver. 10. **But Absalom sent spies.]** Under a show of messengers and invitants to Absalom's feast, but indeed to underfeel the chief of each tribe, and to acquaint them with the intent of the meeting at Hebron. And hereunto probably Ahithophel—that old fox—had paved a way by his persuasions; though for the present he had withdrawn himself, and lay close, as having learned to put others before him in dangerous actions, and, with the ape, to take nuts out of the fire with the paw of the cat.

Ver. 11. **And with Absalom went two hundred men out of Jerusalem.]** These were, doubtless, the principal men of the city;

and this was likewise done by the policy of Ahithophel, (1.) That the plot might be the better concealed, since such confiding men were invited; (2.) That other cities, thinking that Jerusalem was for Absalom, might the sooner be drawn to follow him also.

And they went in their simplicity.] So did many of our forefathers after Antichrist, by whom, being kept in gross ignorance, they had the happiness not to know those depths of Satan, that is, the chief and most pernicious corruptions of Popery, God's providence so disposing, *Ut sub Antichristi sacerdotibus Christi populus non accideret*, as Hillary hath it, that the people of Christ should not perish under the priests of Antichrist.

Ver. 12. **And Absalom sent for Ahithophel the Gilonite.]** Who doubtless of all his virtues made best vice of his dissimulation; as our historian saith of that Earl of Warwick in Edward VI's days. See on #2Sa 15:10. Some think that Ahithophel joined with Absalom against David, in revenge of the abuse done by him to Bathsheba, -who is supposed to be Ahithophel's grand-daughter, -and the murdering of Uriah, her husband.

For the people increased continually with Absalom.] Bewitched by his flatteries, as #2Sa 15:6, affecting novelties, *αἰ γὰρ τὸ παρὸν βάρυ*, {a} and incensed by Absalom's *boutefeous*, whose work was to black and blast good David and his government; but above all, God's holy hand was in it for the chastising of David, according to what had been forethreatened.

{a} Thucyd.

Ver. 13. **The hearts of the men of Israel are after Absalom.]** So little trust there is to be put in the many headed multitude, a dangerous and heady water when once it is out. David had better deserved of this people: but he might now complain, as afterwards Frederick III, Emperor of Germany, did, that he found his good turns were forgotten, his favours ill placed upon those that proved treacherous. Or rather he might say, as Alphonsus, king of Arragon, since did, that he wondered not so much at his subjects' ingratitude to him—who had raised various of them from mean to great estates—as at his own to God.

Ver. 14. **Arise, and let us flee.**] And so prevent, what in us lieth, the misery of a civil war, and the sacking of the city.

And bring evil upon us.] *Impellatque super nos malum*, push evil upon us by a sudden surprise. This he spake, not for want of courage, {witness #Ps 3} or of good company about him, but out of prudence, and willingness to serve God's providence.

Ver. 15. **Behold, thy servants are ready.**] Though his own son rebelled against him, yet his servants remained faithful to him. So did they not to Muleasses, that wicked king of Tunis, in Africa, deserted of his servants then, when his son Amida rose up against him, and possessing himself of the kingdom, slew his captains, polluted his wives, took the castle of Tunis, and afterwards put out the eyes of his father and brethren. {a}

{a} *Turk. Hist.*

Ver. 16. **And all his household after him.**] Heb., At his feet, or, On his feet. {a} He stayed not so long till a mule could be made ready for him. See #2Sa 15:30. *Fuga fuit pedestris et lugubris.*

And the king left ten women.] As hoping that they would not hurt those weak women: but God had a further hand in it, for the fulfilling of that threat in #2Sa 12:11.

{a} *Egressus est pedibus.*

Ver. 17. **And tarried in a place that was far off.**] Aloof from the city; and yet not very far off neither, as appeareth by that which followeth.

Ver. 18. **Six hundred men which came after him from Gath.**] That had stuck to him in all his afflictions; then when he was at Gath, and now also that Absalom was up in arms against him. As any of these six hundred died, others of like fidelity were succenturiated, and set in their room; and these were to David as that *Sacra cohors* was to the Thebans, who esteemed them the prime of all their strength in battle, {a} God likewise setteth a high price on such as keep close to him in evil times. See #Zep 3:18 Lu 22:28,29.

{a} Athenaeus, lib. iii.

Ver. 19. **Then said the king to Ittai the Gittite.**] Who is thought by some, saith Martyr, to have been the king of Gath's son, who was now become a proselyte, and lived in Jerusalem for religion's sake: but this is uncertain.

And also an exile.] Tremellius rendereth it, *Et etiam remigraturus es in locum tuum*: and Diodat, And wilt quietly go to thy place; as if he would say, Thou art old and weak, near to thine end.

Ver. 20. **Should I this day make thee go up and down with us?**] David had need enough of him; but yet would not do anything that had but a show of unwarrantableness in it.

Mercy and truth be with thee.] Mercy, the fruit of God's faithfulness, covenant kindness. See **#Ps 25:10**. So Paul prayeth for Onesiphorus. *{#2Ti 1:18}* And such prayers could not be ineffectual; for God will gratify his afflicted; *{#Zec 13:9}* they may have even what they will of him.

Ver. 21. **Even there also will thy servant be.**] Such fast and faithful friends are gone on pilgrimage; and their return is uncertain.

Ver. 22. **Go and pass over.**] The river Kidron, *{#2Sa 15:23}* since thou art resolved to live and die with me. This was some comfort to David, that strangers were thus stirred up to stick to him, when his own son lifted up his heel against him, and sought to get into the throne by making the dead carcass of his father a step to it.

Ver. 23. **And all the country wept with a loud voice.**] All David's friends did, when Absalom and his complices were jolly and jocund: but their good times lasted not long.

The king also himself passed over the brook Kidron.] Which had its name from darkness, and was the town ditch. Herein he became a type of Christ, who passed over the same brook, when he was in danger of the Jews. *{#Joh 18:1}*

Toward the way of the wilderness.] The wilderness of Jericho.

Ver. 24. **And Abiathar went up,**] viz., Into some high place to see what store came, and when they left coming out of the city. In a time of common calamity, every man must do his devoir. *Ἡμεῖς πάντες κινδυνευομεν, και ου παιζεις;* Are we perishing, and dost thou trifle?

said one to another, that in a great tempest at sea asked many frivolous questions. {a}

{a} Aul. Gell.

Ver. 25. **Carry back the ark.**] He believed that in his banishment God would be unto him as "a little sanctuary," {#Eze 11:16} and not withdraw from him his powerful presence and assistance.

If I shall find favour in the eyes of the Lord, &c.] This was a piece of David's piety, thus patiently and peaceably to submit to God's holy will and pleasure; well content to be wholly at his disposal. So did David Pareus when forced to flee out of Heidelberg, not long before it was taken by the Spaniard. Hear him in his "Heidelberga Vale."

*“ Sic est, Sancte Deus, sio fert tua sancta voluntas:
Ergo silens oris comprimo labra mei.
Quin me redde meis si vis; si reddere nolis,
En adsum, quo me pergere eunque voles.”*

Of Mr Robert Bolton {a} also, that most eminent preacher, it is reported, that dying and desiring to be dissolved, he was told that it was indeed better for him to be dissolved, but the Church of God could not miss him, nor the benefit of his ministry: he sweetly replied in these very words of David, If I shall find favour, &c.; but if otherwise, lo here I am, let him do what seemeth good in his eyes. The like equanimity was in Ferdinand II, emperor.

{a} *Life of Mr Bolton*, by Mr Bagshaw.

Ver. 26. **But if he thus say, I have no delight in thee.**] As justly he may, for my many foul offences and daily disobediences, lay me aside as a broken vessel.

Behold, here am I.] Alexander the emperor in Herodian could say, χρη ανδρας γενναιους και σωφρονας ευχεθαι μεν υπαρχειν τα βελτιστα, φερειν δε τα προσπιπτοντα; It behoveth generous and wise men to pray that all may go well with them, but to bear patiently whatsoever shall befall them. A Christian followeth his suit for earthly things coldly and negligently, saith a reverend man, {a} as

one indifferently disposed to them: or rather generously and nobly, *tanquam Candidatus Caesaris*, as a favourite of Caesar, as they were wont to say at Rome.

{a} Dr Stought.

Ver. 27. **Art not thou a seer?**] *i.e.*, A prophet. {#1Sa 9:9} And is it not, therefore, fit that thou shouldst abide with the people to teach and instruct them in the will of God according to thine office especially, since in so doing, thou mayst also do me singular good service?

Ver. 28. **See, I will tarry in the plain of the wilderness.**] Where in times past he had lived, when he fled from Saul, and had found that God was not "a wilderness unto him, or a land of darkness." {#Jer 2:31}

Ver. 29. **Carried the ark again to Jerusalem.**] From whence they were to help David by their prayers, and otherwise: like as David was afterwards to help the people out of Mahanaim. {#2Sa 18:3}

Ver. 30. **And wept as he went up.**] Bewailing his own sins, and the deplorable state of the commonwealth at that time.

And had his head covered.] As was and is still the guise and garb of mourners, {#2Sa 19:4 Es 6:12 Jer 14:3} partly for secrecy's sake, and partly for seriousness, that their minds might not be diverted or distracted. For which cause also our modern Jews do in their synagogues put on each man his *talesh* or square vestment, turning it back about their neck, that so they may be the more attentive at their prayers, without looking aside any way. {a}

And he went barefoot.] In token of sorrow and shame. {#1sa 20:3,4} Whether his bare feet by the hard stones were forced to yield bloody tokens of his humiliation, as our Henry II did when he went on pilgrimage to Becket's sepulchre, {b} we have not to say. Muleasses, king of Tunis, fleeing from his son Amida (another Absalom), was betrayed and taken by the sweet odours he had about him, and could not be without, no not in so great a danger.

And all the people.] *Regis ad exemplum, &c.* They sympathised.

{a} Leo Modena.

{b} Daniel.

Ver. 31. **Turn the counsel of Ahithophel into foolishness.**] This was done accordingly: great is the power of faithful prayer, The queen-mother of Scotland was heard to say, that she more feared the prayers of John Knox than an army of fighting men.

Ver. 32. **Where he worshipped God.**] Looking toward the ark which was yet in sight; and himself not like to see it again in haste. His prayer might be like that of Pareus driven from Heidelberg as above said.

“ *Da veniam, exaudi gemitus dextramque precantis,
Et pro me gnati suscipe λυπρα tui.* ”

Hushai the Archite came to meet him.] *As a sensible return of prayer.*

Ver. 33. **Thou shalt be a burden unto me.**] For at this time David was, as Henry king of Navarre was wont to say of himself, a king without a kingdom, a husband without a wife, and a soldier without money.

Ver. 34. **And say unto Absalom, I will be thy servant, O king.**] Here David teacheth Hushai at the best *ambiguo sermone ludificari*, to mock Absalom with ambiguities, if not to dissemble with him. It is an easy thing, saith a grave interpreter ^{a} here, for the best men in their extremities to settle upon such counsels as are not exactly such as they ought to be.

^{a} Mr Jackson.

Ver. 35. **Zadok and Abiathar the priests?**] *Qui facilem et fidelem operam tibi praestabunt.*

Ver. 36. **And by them ye shall send unto me.**] Good intelligence of the enemy's counsels and motion in war, is of greatest consequence.

Ver. 37. **So Hushai David's friend.**] This was *honus aulicus* proper to Hushai: but such honour have all the saints. ^{#Joh 15:14,15}

Chapter 16

Ver. 1. **Met him with a couple of asses saddled.**] His master Mephibosheth could not get him to saddle one ass for him to go along with David, ^{#2Sa 19:26} for he had a design by false accusation, to wrest his land from him, as also he did; furnishing, meanwhile,

this rich present out of Mephibosheth's means; which it is likely he made bold with for his own advantage.

Ver. 2. **What meanest thou by these?**] Is it thy master's doing, or thine own?

For the young men to eat.] A modesty not unlike that of Abigail, to see to, {#1Sa 25:27} only that was real, this in semblance.

Ver. 3. **For he said, Today shall the house of Israel.**] A shameless and senseless slander, uttered by a false and faithless informer, who would, in all likelihood, have been as ready to murder his master, if the king had pleased, as now he was to deceive him. See #Eze 22:9. Plato commendeth that law of the Lydians, that punisheth slanderers like as they did murderers.

Ver. 4. **Behold, thine are all that pertained unto Mephibosheth.**] Thus poor Mephibosheth is condemned and punished *causa inaudita*, before he was heard speak for himself: so was the Lord Cromwell in Henry VIII's time. His enemies durst not bring him to his answer, nor try him by his peers; but procured an Act of attainder, whereby he was condemned, before he was heard: yet the king not long after his death repented that haste, wishing him alive again, &c. David had good cause to repent and retract this his error; but did it to the halves: where we may easily observe that the best men are but men; and that it is a very dangerous thing for a magistrate to receive gifts. *Olim didici quid sint munera*, said one.

And Ziba said, I humbly beseech thee.] Flattering Ziba doth more harm to good David, than railing Shimei Beware of such flatters, Οι κολακες κοραχες

That I may find grace in thy sight.] *Utinam semper ira me ames.* {a} I do highly esteem thy gift, but much more thy favour. So should we do God's as that which sugareth all comforts, and is the mother blessing. When Cyrus had given Artabazus a cup of gold, and Chrysantas a kiss in token of his special favour, Artabazus was discontented, and said that the kiss was better gold than the cup. {b}

{a} Vatab.

{b} Xenoph.

Ver. 5. **And when king David came to Bahurim.]** Which was not far from Jerusalem. There is no small cruelty in picking out a time for mischief: that word would scarce wound at one season, that killeth at another. It is the murder of the tongue to insult upon those whom God hath humbled, and to draw blood from that back which is yet blue from the hand of the Almighty.

He came forth and cursed still as he came.] This was blasphemy in the second table; and it justly befell David, for his causing the name of God to be blasphemed by the heathen. {#2Sa 12:14}

Ver. 6. **And he cast stones at David.]** He both spake and cast stones against David: not that he could thereby harm him, but the more to show his hatred and contempt.

And all the mighty men were on his right hand.] So that if Shimei had not been stark mad with malice, he would not have thus desperately vented himself, and ventured his life.

Ver. 7. **Come out, come out, &c.]** *Prima semper irarum tela maledicta aunt: et quod non possumus imbecilli, optamus irati.* {a} Calvin {b} maketh mention of an insolent heretic, who, though he had as fair language given him as was possible, yet would never vouchsafe to speak better to that most worthy man than if he had had to deal with a dog.

Thou bloody man, and thou man of Belial.] *Facundia plane canina.* With what eagerness barketh this dead dog, no otherwise than if he had fetched every word as far as hell! Such a *rabiosus canis* was Porphyrie, Genebrard, Scioppius, &c.

{a} Sallust.

{b} *Epist. ad Farell.*

Ver. 8. **The Lord hath returned upon thee all the blood of the house of Saul.]** What blood was that? Saul he spared once and again, when but few men else would have done it, by his own confession. {#1Sa 24:19} In the death of Ishbosheth and Abner it was well known he had no hand at all. But it may very well be, which some say, that Shimei and such like charged David, that he had stirred up the Philistines to make that invasion upon the land, wherein Saul and his sons were slain, and hence this false

accusation. But was not David rightly punished by Shimei's railing, for his hearkening so readily to Ziba's flattering? Was not he justly spoiled of his honours, who had so unjustly spoiled Mephibosheth of his goods?

Because thou art a bloody man.] Bloody he had been indeed, though not as Shimei meant it: and prayeth hard for pardon of that crimson sin. {#Ps 51:14} God is just, though men be unjust.

Ver. 9. **Why should this dead dog curse my lord?]** Abishai was no less zealous for David his kinsman than Shimei was for his, and would fain have been doing with him; his fingers even itched to take off his head, *ut maledicere simul et vivere desineret*. David is no less earnest with God to take an order with such dead dogs as blasphemed him and his truths. {#Ps 74:10,18,22,23} This was true zeal in David; but revenge—ζηλος πικρος—in Abishai and Shimei.

Ver. 10. **What have I to do with you, ye sons of Zeruiah?]** So that Joab, it seemeth, as well as Abishai, had a hand in this request of revenge, and is therefore thus shaken up, unless it were so that Abner's death were now laid afresh in his dish, as that wherewith Shimei had newly twitted David Ambrose, citing these words of David, crieth out. *O altitudo prudentiae! O altitudo patientiae! O devorandae contumeliae grande inventum! Ecce verborum contumelia parricidii levavit aerumnam, &c.* Reproaches make graces more splendent. As the gardener planteth his unsavoury herbs, garlic and onions, near his sweetest roses, saith Plutarch, that so the smell thereof may be the more prized.

Because the Lord hath said unto him, Curse David,] sc., By the secret impulse of some evil spirit, saith Piscator: or by a secret command of providence, say others: and this consideration framed David's heart to so much patience, that he was "as a deaf man that heard not, and as a dumb man in whose mouth are no reproofs." {#Ps 38:13,14} He could sit and sing,

*“ Incessunt, taceo: culpant, fero: crimina spargunt,
Dissimulo: mordent, abque dolore meo.
Latrant, non moveor: frendent, non curo: minantur,
Non metuo: mordent labra, laboro nihil.”*

Who shall then say, Wherefore hast thou done so?] God is *αἰπεθυνος*, not bound to give an account to any: neither needeth he so to do, since his will is the rule of right, and his judgments are sometimes secret, always just, David knew there was cause enough.

Ver. 11. **Behold, my son, which came forth of my bowels.]** If we can therefore suffer because we have suffered, as David did from Shimei, but first from Absalom, then we have profited by our afflictions: then "patience hath her perfect work." {#Jas 1:4} A weak heart faints with every addition of succeeding sorrow: the strong recollecteth itself, and, like an old beaten porter to the cross, *tolerare mavult quam deplorare*, rather carrieth it, than crieth out of it. See #Job 23:2. {See Trapp on "Job 23:2"}

Seeketh my life.] Not only is he sick of my long life—as Adolphus Egmondanus lately was of his father Arnold's, duke of Geldria, whom he kept prisoner six years for living so long—but seeketh to destroy it: as did Tullia, Nero, Solymus, Amidas, &c. {a}

For the Lord hath bidden him.] It is he who hath turned this dead dog loose upon me. This seeing of God in crosses as the chief agent, whatever the instrument be, is an excellent help to true patience. If a man meet a prince, and know him not, he will not give him due reverence: so if we see not God in our sufferings we shall not so well submit to him; David, for instance, when he went against Nabal.

{a} Cominaeus.

Ver. 12. **It may be the Lord will look on mine affliction.]** Heb., On mine eye, or tears; for *Iisdem quibus videmus oculis flemus; et lachrymas angustiae exprimit Crux.*

And that the Lord will requite good for his cursing.] Restore me to my kingdom, or some way else reward my patience, of his free grace, and according to his usual dealing with his poor afflicted. Howsoever, if he bring not down his will to theirs, he will bring up their will to his: which will make infinite amends for all their patience.

Ver. 13. **And cursed as he went, and threw stones at him, and cast dust.]** Heb., Dusted him with dust: and this he did all along the

way, till David came to Bahurim. He bravely contemned all these contumelies and indignities; and by a happy composedness set himself above the flight of the injurious claw, wherein also he became a type of Christ, "who when he was reviled, reviled not again, when he suffered, he threatened not, but committed his cause to him that judgeth righteously." {#1Pe 2:23}

Ver. 14. **And they refreshed themselves there,**] viz., at Bahurim, {#2Sa 16:5} where yet they stayed not long: for when the messengers came thither from Hushai, David was gone, leaving Shimei to feed upon his own heart, since he could not come at David's, and to drink up the most part of his own venom himself, as every malicious man doth.

Ver. 15. **The men of Israel.**] Perhaps the deputies of the commonality for the choosing of a new king.

And Ahithophel with him.] That archartist in hellish policy: as ill a counsellor to Absalom, as Jonadab had been to Amnon. In all the shop of hell there is no anvil so well set whereon to forge, no engine so apt whereby to execute any choice piece of mischief, as your Machiavellian. And although that Florentine Secretary was not born for many ages after Ahithophel, yet the devil no doubt was as great a master then, as afterwards.

Ver. 16. **God save the king.**] So Squier cried out cheerfully, God save Queen Elizabeth, when at the same time he poisoned the pummel of her saddle, with a purpose to have destroyed her. *Fronti nulla fides*. Fair words make fools fain. See on #2Sa 15:34.

Ver. 17. **Is this thy kindness to thy friend?**] He saith not, To my father: for so he should have tacitly taxed himself of far greater ingratitude, and fouler disloyalty, than he had done Hushai.

Ver. 18. **His will I be, and with him will I abide.**] His argument had been good, saith Martyr, if David had been dead, and the state had generally accepted of Absalom for their king: thus the Romans obeyed Julius Caesar, and the whole empire Phocas. But here it was otherwise.

Ver. 19. **Whom should I serve?**] Here Hushai offereth Absalom his service, that he might dive into his secrets, and defeat his counsels.

Ver. 20. **Then said, Absalom to Ahithophel.**] As president of his council: Hushai was present, but forced to dissemble at that time. {a}

{a} *Mentitur impiissimo tyranno. -Mart.*

Ver. 21. Go in unto thy father's concubines.] O tongue worthy to have been cut out, shred in gobbets and driven down the throat of him that thus misused him, to the engaging of Absalom in such an unpardonable villainy, beside hazard of his immortal soul!

That thou art abhorred of thy father.] And so no hope of reconciliation.

Ver. 22. Upon the top of the house.] Whence David first saw Bathsheba.

And Absalom went in unto his father's concubines.] By a worse kind of incest than that of Amnon, or any other unless it were Amida above mentioned, or Pope John XII, as Luitprandus writeth. {a}

{a} Lib. De Reb. Gest. in Europ.

Ver. 23. And the counsel,] q.d., Though this was horrid counsel, yet because it was *facinus maioris abollae*, the counsel of Ahithophel, it passed for current, and was well approved by Absalom and the facilous Israelites. *Dotibus scelerati Satanae et libidinibus suis ministrant.* Wicked men abuse their abilities and their authority to the service of sin and Satan, as Augustine bitterly bewaileth it in Licentius, a scholar of his, learned but lewd.

Was as if a man had inquired at the oracle of God.] So Plutarch saith of Archimedes the Syracusian, that he had the name and fame of understanding not human but divine. {a} And of Polybius, the historian, it is reported, that Scipio never miscarried in any enterprise, carried on according to his counsel.

Both with David and with Absalom.] David's chief counsellors were God's testimonies: {#Ps 119:24} to these as to the test he brought all counsel given him, whether by Ahithophel or any other; and held it for a rule that if any "spoke not according to these, it was because there was no light in them." {#Isa 8:20} Indeed, Absalom and his adherents followed Ahithophel's counsel howsoever, as infallible, because it was for their purpose. So the Papists would persuade us that the Pope's *placits* are *ipsissimum De; verbum.* {b} And if a priest teach this or that, be it true or false, the people are, without

further trial, to take it as God's oracle. {c} Is not this to be "the servants of men?" {#1Co 7:23} Is it not an honour due to Christ alone, to be believed on his bare word, to be the only Αυτος εφα, to be self-credible?

{a} ουκ ανθρωπινης αλλα δαιμονιου τινος συνεσεως.—*Pausan.* lib. viii.

{b} Hosius.

{c} Stapleton.

Chapter 17

Ver. 1. **Moreover, Ahithophel said unto Absalom.**] This was a second politic indeed, but pestilent counsel, given by Ahithophel to Absalom, stirring him up to parricide; and offering his best service as a captain and commander, which in counsellors and politicians is not ordinary.

And pursue after David this night.] He knew well that celerity in war is a great matter. Witness Alexander the Great with his Μηδεν αναβαλλομενος, and Julius Caesar with his *Veni, Vidi, Vici*. Pompey lost the day at the Pharsalian field by delays. And Charles, king of Sicily and Jerusalem, was for his lingering called Cunctator, because he stayed till opportunity was lost.

Ver. 2. **And I will come upon him while he is weary and weak-handed.**] That indeed had been the ready way to win. Hannibal when he could have taken Rome, would not; when he would, could not. {a} The Protestant princes of Germany lost a fair opportunity at Ingolstadt, August 13, 1546, which they never afterwards could recover. They were far stronger in horse than the emperor, whose forces were but slenderly fortified at that time, and might easily have been worsted; but the next night they so entrenched themselves, that they took better heart, and soon after got the day. This error of the Protestant princes—the elector of Saxony, the landgrave of Hesse, and the rest—was, saith mine author, {b} the rise and cause of their calamity, but of Caesar's victory, to the grief of all good people.

{a} Plut.

{b} Alsted., *Chronol.* 545.

Ver. 3. **The man whom thou seekest.**] Ah, lewd lowly! could Absalom hear his dear father's death thus contrived and endeavoured, and approve of the plot? *Certe tu non occidisti patrem*, Certainly you did not kill your father, said Augustus to one that was brought before him for parricide. Lycurgus would make no law against it, as holding it impossible. But the devil had filled this man's heart from corner to corner, as **#Ac 5:2**, and torn out thence all childlike affection.

Ver. 4. **And the saying pleased Absalom well.**] Heb., Was right in the eyes of Absalom, &c. *Nam quae recta sunt placent.* {a} Man is a rational creature: and everywise man will be *mancipium rationis*, ruled by reason, in matters of greatest consequence especially. Howbeit, all men are mutable, as appeareth in that this counsel, while so applauded, was so soon again misliked.

{a} Vat.

Ver. 5. **Call now Hushai the Archite also.**] God had said that David should not die; but Absalom was doomed to death by God's determined counsel. If Ahithophel's counsel had been followed, how could David have escaped, or Absalom perished? Hushai, therefore, is consulted, and the whole scene altered. This came forth "from the Lord of hosts, which is wonderful in counsel, and excellent in working." **{#Isa 28:29}**

Ver. 6. **If not, speak thou.**] Thou hast free liberty of counsel given thee, make use of it. And so he did to the hazard of his life, but with singular good success, showing himself to be *vir bonus dicendi peritus*, wise and well-spoken.

Ver. 7. **Is not good at this time.**] This was a bold speech, and such as if he had not made good by alleging to Absalom *verisimilia, et ingenio illius superbo accommodata*, arguments probable, and suitable to his ambitious disposition, there had been but one law for Hushai; not unlike that of the Locrians, who ordained that whoso would propose a new law, should come with a halter about his neck, that if it were not liked, he should be hanged. Here, then, he beginneth with his *Errorem erravit non levem vir alioqui consultissimus Ahithophel*. This most grave and wise counsellor is out in this particular; as well he may be, since

“Ουδεις ανθρωπων αυτος απαντα σοφος.”

Ver. 8. **They be mighty men.**] Mighty indeed they were, whereas some one of them could lift up his hand against a hundred, two hundred, three hundred of the enemy. {#2Sa 23:18-21} And David himself was of known valour. Our Richard II, when dethroned and committed to Pomfret Castle, was there assaulted by eight assassins, four of whom he valiantly killed. What would David have done then, think we? who as when he was young he fought with great Goliath and slew him, so, long after this rebellion of Absalom, and when he was well in years, he encountered Ishbibenob the giant, the weight of whose spear weighed three hundred shekels of brass in weight; {#2Sa 21:16} surely he with his old soldiers would have made some work among Absalom's raw men, fresh water soldiers.

As a bear robbed.] So they, forced to leave all they have, will redouble their resolution to recover what they have lost: and who knoweth not that anger is the whetstone of valour? and that men enraged will venture their utmost?

And thy father is a man of war.] A wary warrior, and expert in stratagems of all sorts: let him alone to look to one.

Ver. 9. **Behold, he is hid now in some pit.**] Either to secure himself, or from thence to rush suddenly upon our forces as they march by him, and to give them a defeat, and that would be of very ill consequence: *Nam prima pugna, qualiscunque fuerit, totius belli praeiudicium esse videtur;* for the first conflict is much looked upon as a foretoken of the success of those that shall follow: therefore Ahithophel's counsel *hac vice* is not good.

“ *Quandoque bonus dormitat Homerus.*”

Ver. 10. **Whose heart is as the heart of a lion, shall utterly melt.**] Falling asunder in his bosom like drops of water. See #Jos 2:11. Those seeming lions shall become as harts and stags, that have great horns and strength, but do nothing with them, *quia deest animus,* through want of courage.

That thy father is a mighty man, &c.] This he repeateth as his chief argument, for he knew that he spake to a carpet knight.

Ver. 11. **Therefore I counsel that all Israel, &c.**] This was crafty counsel, well fitted to Absalom's ambitious humour: viz., that he

should raise so great an army as was possible, and then have the heading and leading of them himself, that the honour of the victory might be ascribed to him, and not to any deputy. It is reported of Sigismund, the young king of Hungary, that beholding the greatness of his army, in his great jollity, hearing of the coming of the Turks, he should proudly say, What need we to fear the Turks, who need not at all to fear the falling of the heavens; which if they should fall, yet were we able with our spears and halberds to hold them up from failing upon us! But what was the issue? This vainglorious prince shortly after received a notable overthrow, many of his army being slain, and himself hardly escaping with his life in a little boat, like another Xerxes. {a} The young man Absalom, deceived by Hushai's counsel, and brought into the sublime dotage of a fool's paradise, sped not so well, but well enough for such a stigmatical Belialist.

{a} *Turk. Hist.*, 206.

Ver. 12. **So shall we come upon him.**] We: *q.d.*, I also will be one of the first and forwardest: that he might not seem to come short of Ahithophel, who had offered Absalom his service, both as a counsellor and as a commander.

There shall not be left so much as one.] Thus in every point he opposeth himself to Ahithophel, {#2Sa 17:2} and is the rather heard.

Ver. 13. **Then shall all Israel bring ropes,** / *i.e.*, With warlike engines we will as easily demolish it, as we would draw a great weight down a hill. A proverbial kind of speech, as #Ps 83:14.

And we will draw it into the river.] As Queen Elizabeth once threatened to do Leghorn into the sea, if the duke of Florence—that duke of Clouts, as she called him—did not by such a day disembark her merchants' ships, which he then upon some pretence detained.

Ver. 14. **For the Lord had appointed.**] Heb., He commanded—viz., his angels, saith Vatablus—that they should defeat Ahithophel's counsel.

The good counsel of Ahithophel.] The Vulgate Latin for *bonum* good, hath *utile*, profitable, the profitable counsel, *sc.*, for the attaining of that end which Absalom aimed at: for otherwise, the counsel in itself was stark stinking nought.

Ver. 15. **Thus and thus did Ahithophel counsel Absalom.**] Hushai might in this case safely discover Absalom's counsels, for the glory of God and the safety of his sovereign: though by the civil law, it was death to betray the secrets of the state, in military matters especially; and at Venice, *consilia et decreta Patrum revelasse quempiam raro auditum est, semper graviter punitum*: to reveal the counsels and decrees of the senators, is a fault seldom committed, and ever grievously punished, saith a good author. {a}

{a} Zevecat., *Obser. Polit.*, cap. 14.

Ver. 16. **Lest the king be swallowed up.**] For Hushai observing Absalom's and his followers fickleness, knew not but that they might yet follow Ahithophel's counsel, when seconded and set on by him with new and better arguments. He would have David therefore get speedily out of their reach over Jordan.

Ver. 17. **And a wench went.**] She went to Enrogel, that is, the Fuller's fountain, -where those two were by their parents' appointment, under pretence of fetching water or washing clothes there, -and carried intelligence. Thus David's safety depended upon the faithfulness of a wench. God delighteth to help his servants "with a little help," as it is in **#Da 11:34**.

Ver. 18. **Nevertheless a lad saw them.**] As the devil never wanteth instruments in such cases to work mischief. Who this lad was, it mattereth not: but sure he was none of Absalom's horsemen, as Josephus writeth.

Ver. 19. **And spread ground corn thereon.**] *Grana tusa et commolita*; meal grist, under pretence it needed drying, being moist; or airing, being musty.

Ver. 20. **They be gone over the brook of water.**] Her hiding of them was ingenious—as women's wits, they say, are best at a pinch; but her lie, though but officious, cannot be excused; for God could and would have wrought without it: nevertheless he is graciously pleased to lay the finger of mercy on the scars of such infirmities, where the bent and intent of the heart, for the main, is upright.

Ver. 21. **For thus hath Ahithophel counselled against you.**] And who can yet tell what course they will take, though for present my counsel be cried up for the better?

“*Plebs tantum constans in levitate sua est.*”

Ver. 22. **Then David arose, and all the people that were with him.**] This was a hard task to those that had tired themselves all day before with a long and tedious march: but there was a necessity of doing so. *Perquam durum est, sed lex ita scripta est,* saith the civilian. Soldiers must suffer hardship.

There lacked not one of them.] This was comfortable: "Unto the righteous there ariseth light in darkness." Christ likewise loseth not any of his. {#Joh 17:12} Baptism, figured out by Jordan, sayeth us. {#1Pe 3:21}

Ver. 23. **And when Ahithophel saw that his counsel was not followed.**] Discontent then was the ground of his suicide; like as it was also of Judas', who could not brook it, that his counsel about the woman's costly ointment to be sold rather, was rejected; but thereupon began to practise against his Master's, and in fine against his own life. *Principiis obsta;* discontentedness paveth a way to desperation: it undid the devil.

He saddled his ass.] Being conscious to himself, that for conspiring against his sovereign, and giving such perilous and pernicious counsel, there wanted but a hurdle, a horse, and a halter—as Judge Belknap afterwards, for like cause, said of himself—to do him right. {a} Had Ahithophel bridled his anger, when he saddled his ass, he would not, saith a worthy divine, of an oraculous counsellor, have turned such a notorious fool or madman, as to put his house in order, and himself into such a desperate and irrecoverable confusion. But the world's wizards must show themselves in their colours. {#Ro 1:22} Cato first readeth Plato's book of the immortality of the soul, and then stabbeth himself at Utica. Pliny thinketh that God never gave a man any greater happiness than this, that he may die when he pleaseth. *Sensit idem et reipsa comprobavit Seneca.* So Brutus, and many others, who, through pusillanimity or desperation, brake the lantern of their body, and quench the light of their life. This was to be like Hercules Furens, or Ajax Flagellifer, who, restored to his right mind, slew himself; *dementior quam cum demens,* being therein more mad, than when he was stark mad. What if Ahithophel feared that Absalom following Hushai's counsel would be ruined, David restored, and himself for his perfidy hanged, as he well deserved;

“ *Hic rogo, non furor est, ne moriari, mori?*”

Gat him home to his house, to his city.] That is, saith Vatablus, To his house in the city of Giloh; {#2Sa 15:12} for he had many houses elsewhere, having feathered his nest under David’s government; like as Judas the thief licked his fingers in our Saviour’s family.

And put his household in order.] Heb., Gave charge concerning his house; viz, what he would have done after his death. Josephus saith that he told his household that Absalom would be undone, and himself should be hanged: wherefore it was better for him to prevent it, and manfully to die with his own hands. He should first have set himself in order, and bethought him what would become of his precious soul. Then might he have hanged his house with tapestry, {#Pr 7:16} and with brodered work of Egypt, {#Eze 27:7} but this was the furthest end of his thoughts, as they say. Or if he had at his death any thoughts of eternity, they were, likely, not unlike those of Thomas Blaverus, chief counsellor sometime to the King of Scots, who believed not that there was God or devil, heaven or hell, till he came to die; and then cried out he was damned for ever. {b} Ahithophel was curious to provide for his family after his death; yet had no care to preserve himself from eternal death. Was not this a madness even to a miracle? saith one. {c}

And hanged himself.] *Ipse sibi fauces strangulavit, quibus impium consilium dederat, et dominum suum Davidem prodiderat.* {d} The like end to like counsellors, God send! saith Willet.

{a} Speed, 747.

{b} *Theat. Hist.*, pp. 127,128.

{c} Bolton.

{d} A Lapide.

Ver. 24. Then David came to Mahanaim.] Where Jacob sometime had met with a double camp of angels, that made a lane for him, as it were. {#Ge 32:2} The remembrance of this was some relief doubtless to distressed David; for there God spoke with us, {#Ho 12:4} as he did likewise when he said to Joshua, "I will never leave thee, nor forsake thee." {#Heb 13:5}

And Absalom passed over Jordan.] In pursuit of his father, like an impious parricide: but not till he had got all the men of Israel to him, which was much for David's advantage; for in the interim, David got together three potent armies, wherewith he worsted Absalom.

{#2Sa 18}

Ver. 25. **Ithra an Israelite,** / *sc.* For his faith and religion, as by nature he was an Ishmaelite. {#1Ch 7:17}

That went in to Abigail, / *i.e.*, Married her; went in to the wedding chamber to her, as **#Jud 15:1.**

The daughter of Nahash.] Otherwise called Ishai, the father of David; wherefore many Greek copies for Naas have Jesse, and both Josephus and Jerome affirm him to be the same. Kimchi thinketh he was called Nahash, or Serpent, *per antiphrasin*, as being void of venom or bitterness.

Ver. 26. **Pitched in the land of Gilead.]** Near Mahanaim, that they might keep in and contrain David, or draw him out to fight them.

Ver. 27. **Shobi, the son of Nahash.]** Second brother, likely, to that unworthy Hanun, {#2Sa 10:2} who abused David's messengers, did him much more mischief, and was therefore worthily deposed, this brother of his being set up king in his stead. We read of Attilus, king of Suecia, that he made a dog king of the Danes, in revenge of a great many injuries he had received from them. Gunno, likewise king of the Danes, made a dog king of Norway, and appointed counsellors to do all things under his title and name. David was not so spiteful: but appointed this thankful man Shobi king of those injurious Ammonites; and married his son Solomon to Naamah, this man's sister, or daughter, likely, but a convert to the Jewish religion.

{#1Ki 14:21}

And Machir.] He with whom Mephibosheth had been brought up, seeing his unexpected kindness to that poor cripple, ministereth to him.

Chapter 18

Ver. 1. **And David numbered the people.]** Which seem to be by this time not so few as four thousand, as Josephus reporteth them, or

seven thousand, as Comestor, but many more; so that he was confident of the victory, and gave charge concerning Absalom, that his life should be spared.

Ver. 2. **I will surely go forth with you myself also.**] If he had done so when Joab went against Rabbah of the Ammonites, he had done well: for

“ *Quaeritus Aeysthus quare sit factus adulter*

In promptu causa est, desidiosus erat.”

Nero, Commodus, Galienus, and other cowardly and voluptuous princes, are blamed for idling and rioting at home, when their armies were against the enemy. But it may well be thought, that this motion of David's to go in person, was in favour of Absalom, and to see that he were not cut off by any of the army.

Ver. 3. **But now thou art worth ten thousand of us.**] Christ, of whom David was a type, is "the chief of ten thousand": and so every good heart holdeth him. When David was in danger of being slain by Ishbibenob the giant, Abishai interposed and rescued him. {#2Sa 21:17} When our Henry II was in imminent peril of his life at the siege of Bridgenorth, A.D. 1155, Hubert de St Clare preserved his sovereign's life with the loss of his own. {a} When Mauricius, the young Saxon prince, valiantly charging the Turks at the siege of Pesth, had his horse slain under him, and was in danger to have been there lost himself, Nicholas Ribische, one of his own followers, covered him with his own body, till such time as he was rescued by others, Ribische himself presently dying of his wounds. {b} A comen soldier at Musselburgh field, in Edward VI's time, finding the Earl of Huntly assaulted by the English, and without his helmet, took off his own headpiece, and put it on the earl's head. The earl was therewith taken prisoner, but the soldier, for want thereof, was presently struck down. {c} John Careless, martyr, in a letter to Mr Bradford in prison, writeth thus, 'Oh that my life, and a thousand such wretches' lives more, might go for yours! Oh, why doth God suffer me and such other caterpillars to live, that can do nothing but consume the alms of the Church, and take away so worthy a workman and labourer in the Lord's vineyard! But woe be to our sins and great unthankfulness,' &c. {d} A public spirited man is all for Christ; and can drown all self-respects in his glory. *Vivat et*

regnet Christus, Let Christ live and rule, is his motto. He is also much taken up with the care of community, and will venture his own particular good for the general: as heavy things will ascend to keep out vacuity, and to preserve the universe.

Therefore now it is better that thou succour us out of the city.] *Si fueris nostra causa, pervigil*, so Tremellius rendereth; *Si fueris nobis praesto civitate*, so Piscator. Thou thence shalt help us, or cause us to be helped; thy prayers shall prevail with God for our assistance, -so others, -that God may send us in the supplies of his Spirit, {#Php 1:19} and thou also may help us with fresh supplies of men and victuals, as there shall be occasion.

{a} Speed, 501.

{b} *Turk. Hist.*, 730.

{c} *Life of Edward VI*, by Sir J. Heywood.

{d} *Act. and Mon.*, 1744.

Ver. 4. What seemeth you best I will do.] So meekly doth David submit himself to the will of his men. Affliction and meekness grow both on the same root in the holy tongue. "A man of understanding is of an excellent"—or, of a cool—"spirit." {#Pr 17:27}

Ver. 5. Deal gently for my sake.] Heb., *Leniter propter me, sc., agite*. Though he hath deserved no favour, yet do something for me, who cannot grow out of kind, though he doth, who cannot choose but love him after all the unkindness, and am much afraid lest he should die in his sins. This is said to be the best line in all Terence,

“*Pro peccato magno paulum supplicii satis est patri.*”

A little punishment for a great offence seemeth to a father to be enough. It doth so surely to our heavenly Father. *Laudent alii pietatem Dei, ego misericordiam.* {a}

And all the people heard.] But no man ever heard David threaten, that if they slew Absalom, he would slay himself, as Josephus falsely saith that he did.

{a} August.

Ver. 6. **And the battle was in the wood of Ephraim.**] So called, because it was opposite Ephraim; or because forty-two thousand Ephraimites there once lost their lives. {#Jud 12:5,6}

Ver. 7. **Where the people of Israel were slain.**] For a just reward of their unjust rebellion: besides a great sort of them who having tasted of the sweetness of war, *dulce bellum inexpertis*, threw down their arms, and ran home *ad beatos rastros, benedictura aratrum, sanctamque stivam*, { a } as the divine chronologer saith of the seditious boors of Germany beaten by the princes, together with Munzer, their general, who was taken and executed according to his deserts.

{a} Bucholz.

Ver. 8. **And the wood devoured more people that day.**] While in running from death, they ran to it; *sive in stipites impegerint, sive in arbores illisetint, sive in scrobes, praecipitia aut etiam feras inciderint*; whether they fell upon the stubs, or fell into the ditches, or were hanged in the trees, or devoured by wild beasts, or were slain there in the pursuit, or knocked on the head by the country people; *quod arguit hanc divinam esse vindictam*, saith Jerome.

Ver. 9. **And his head caught hold of the oak.**] His head was caught in a crotch or forked branch of the oak, {a} and so he hung by the neck between heaven and earth, as rejected of both.

“*Abslon Marte furens pensilis arbore obit.*”

By that head he hanged, which had plotted treason against so good a father; and by the hair of his head twisted and wound about the boughs, as most expositors hold. God making his hair his halter: those tresses that had formerly hanged loosely dishevelled on his shoulders, now he hangs by them. He had wont to weigh his hair, and was proud to find it so heavy: now his hair poiseth the weight of his body, and makes his burden his torment. But what meant Gretser, the Jesuit, to call this oak a cross, and a manifest figure of Christ's cross? *in qua Absalom pendens Christum praefiguravit?* {b} Was the man in his right mind?

And the mule that was under him went away.] False hopes of God's mercy will one day serve men as Absalom's mule did his

master: when those that are rightly grounded, will do as Bucephalus, Alexander's great horse, of which Gellius reporteth, that though deeply wounded in both neck and sides in a battle, yet he carried his master with great speed from out the danger of his enemies, and when he had set him in safety, fell down and died.

{a} Henry, grandchild to William the Conqueror, while he hotly pursued the chase in New Forest, was struck by a bough into the jaws, and, as Absalom, left hanging until he died.—Speed, 145.

{b} Lib. i., *De Cruce*, cap. 6.

Ver. 10. **Behold, I saw Absalom hanged in an oak.**] Which oak, by the just judgment of God, this new king had for a throne, his twisted hair for a crown. He shall shortly have three darts in his heart for a sceptre, and Joab's ten armourbearers for a guard: but this in the text dared not meddle with him, because of the king's command to the contrary. {#2Sa 18:5}

Ver. 11. **And I would have given thee.**] And will do still, if thou wilt yet do it: for though Joab wished Absalom slain as a public pest; yet he had rather it should have been done by another, than by himself, or by his command. Politicians use to put others before them in dangerous actions, and, with the ape, to take nuts out of the fire with the paw of the cat.

Ten shekels of silver, and a girdle, / *i.e.*, A purse, as #Mr 6:8, or a military belt, as an ensign of honour.

Ver. 12. **Yet would I not put forth mine hand.**] Because it would be as much as my life is worth. How mad, then, are they who for a few paltry shillings part with their precious souls!

“ *Hoc Ithacus velit, hoc magno mercentur Achivi.* ”

Ver. 13. **And thou thyself wouldst have set thyself.**] Or, Wouldst have kept aloof off from helping me. Satan is ever accusing the saints after that he hath drawn them to sin: so that one may say to him, as this man here doth to Joab, Thou thyself, &c.

Ver. 14. **And thrust them through the heart of Absalom.**] In which execution of this arch-rebel, contrary to David's charge, whether Joab did well or ill, the doctors are divided. I think he did well for the main; though he might have some mixed motives in it. Absalom was incorrigible, a great murderer, and a parricide, whom though he had now escaped, yet vengeance would not have suffered

long to have lived. Selymus, the great Turk, struck with a most loathsome and incurable disease, ended his days at Chiurbus with an untimely and tormenting death, where he had joined battle with his own father, Bajazet, A.D. 1511; God in the same place with revenging hand taking just punishment for his detestable disloyalty towards his aged father. {a}

{a} *Turk. Hist.*

Ver. 15. **And ten young men.**] As he had defiled his father's ten concubines, so by these ten youngsters he hath that little breath that was left in him beaten out of his body. *En admirandum Dei iudicium.* See #2Sa 18:10.

Ver. 16. **For Joab held back the people.**] From pursuing the rebels, as pitying their seduction: he knew as well how to use victory, as to get it, which Hannibal did not.

Ver. 17. **And laid a very great heap of stones upon him.**] Other disobedient sons were by the law to be stoned alive; so was Absalom when dead: and still, as Adrichomius reporteth, every one that goeth by throweth a stone to add to the rest; in detestation of that horrid sin, saying, Cursed be the parricide Absalom.

Ver. 18. **Had reared up for himself a pillar.**] A *pyramis*, a triumphal arch, or rather a sepulchral monument; to make him a name, which yet would not be. God crossed him in his pride: for it proved a *κενοταφιον*, as the Greeks call it; and he as a dead beast was cast out of the way.

Which is in the king's dale.] As hoping one day to be a king amongst them: and pity but he had been served as that false Earl of Athol was, who, having murdered James, king of Scots, in hope to attain the crown, as his witches had promised him, was indeed crowned, but it was with a crown of red-hot iron clapped upon his head; being one of the tortures wherewith he ended at once his wicked days and desires. {a}

For he said, I have no son.] His sons all died similiarly, after he came from Geshur. God would not allow him to live in his children, who had so wicked a heart toward his father.

And he called the pillar after his own name.] But took no care at all whether his name were "written in the Book of life." *{See Trapp on "Jud 9:54"}*; Erasmus telleth us of some of his time who being at last gasp, would give a great sum of money for a cardinal's hat, that they might have the title of cardinals engraven upon their tombs.

And it is called unto this day, Absalom's place.] Heb., Absalom's hand: or, as Martyr hath it, The work of Absalom. It was a marble pillar with his statue upon it, saith Adrichomius. *{b}* It might afterwards have been called, as that near Rome is, *Colonne infame*, the infamous pillar.

{a} Hect. Boeth.

{b} *Il Mercur. Italico.*

Ver. 19. And bear the king tidings.] Who could not but much long to hear the issue of the battle.

Ver. 20. Because the king's son is dead.] Not by a fever and a flux, with excoriation of his bowels (as died Henry, son of our Henry II—crowned by his father, but rebelling against him—after floods of tears, and a most sorrowful confession of his sin; which being by some good Ahimaaz afterwards related to his father, who hearing before of his penitency, had sent him his ring in token of forgiveness, the king fell upon the earth weeping bitterly, and mourned very sore); *{a}* but by a most sad stroke of divine justice in the flagrancy of his rebellion, which he had neither space nor grace to regret, that we read of. This would be heavy news to good David, as Joab well knew; and therefore, out of his love to Ahimaaz, was loath to send him with it.

{a} Speed, 522.

Ver. 21. Then said Joab to Cush.] *{a}* *Cuidam Aethiopi*; so Tremellius rendereth it; to a certain blackamoor, some slave that belonged to David's house, *{#2Sa 18:31}* whose acceptance before the king Joab did not so much regard; and, because of his blackness, he might be the fitter messenger of such doleful tidings, as he knew it would be to David.

{a} *Non est nomen proprium. -Vat.*

Ver. 22. **But howsoever, let me, I pray thee, also run.**] For he resolved to be first there, and to report the best only, and let Cushy tell the worst of the news. It is discretion to put off the relation of ill news to others, where we are not urged by necessity.

Ver. 23. **Then Ahimaaz ran by the way of the plain.**] Which was the nearest way, though farthest about.

Ver. 24. **And David sat between the two gates.**] Where he hung in suspense, and waited for the next news.

Ver. 25. **If he be alone, there is tidings in his mouth.**] Tidings of victory likely; for if an army be beaten they flee by troops; and it is seldom seen that the newsbearer hath cause to say, "I only am escaped alone to tell thee," as **#Job 1:15,16**.

Ver. 26. **Behold another man running.**] He ran first, but was outrun by Ahimaaz; so was Peter by the beloved disciple. {#Joh 20:4} A ready heart maketh riddance.

Ver. 27. **He is a good man.**] We should have the same good esteem of God's faithful ministers, whose "feet," if they be not "beautiful" to us, how much more their faces!—it is a sign that our hearts are foul with infidelity and secure worldliness.

Ver. 28. **All is well.**] Heb., Peace; or, There is peace, the daughter of war, εχηρος πατρος φιλτατον τεκνον, as the Romans said of Pompey, The lovely daughter of an ugly mother. By "peace" the Hebrews signify all prosperity and happiness.

Ver. 29. **Is the young man Absalom safe?**] Heb., Is there peace to Absalom? *q.d.*, I reckon it no peace if Absalom partake not of it.

But I knew not what it was.] But he did know, as appeareth in **#2Sa 18:19,20**, &c. This, therefore, was a lie, and it was the product and punishment of his rashness in running, though Joab had dissuaded him.

Ver. 30. **And he turned aside, and stood still.**] Till Cushy came. Meanwhile David was held in suspense; and fearing the worst, was the better prepared to hear and bear the sad news of his son's death. At the siege of Buda, A.D. 1541, Eckius Raschachius, a German captain, having the dead body of his son presented to him unexpectedly, was so surcharged with inward grief, that after that he had stood a while speechless, with his eyes set in his head, he suddenly fell down dead. {a}

{a} Turk. Hist.

Ver. 31. **And, behold, Cush** came.] Who was the king's servant, {#2Sa 18:29} and likely one of his footmen; but outrun by Ahimaaz, who left him the worst of the news to tell; as knowing that sick men do naturally loathe the very cup out of which they drink bitter potions.

Ver. 32. **Is the young man Absalom safe?**] *Omnis in Ascanio, &c.* See still his excessive love and unbounded affection to this untoward son of his, in whom there was nothing good but only his name. Such unmortified affection is as soon wounded, as a scald head broken.

Be as that young man is,] viz., Dead; not damned, as some, both ancient and modern writers, conclude that Absalom was. But who can tell that?

Ver. 33. **And the king was much moved.**] A great deal more than was justified. Many heathens have better borne the death of their dear children; as he who, bearing his son's death, said only this, *Novi me genuine mortalem*. Pulvillus, when he was about to consecrate a temple to Jupiter, and news was brought to him of the death of his son, would not desist from his enterprise, but with much composure of mind gave order for decent burial. Now is it not a shame that nature should outstrip grace?—that David, hearing that Absalom was dead, should thus *inconsolabiliter lamentari et victoriam funestare*, lament so unreasonably and intempestively now, to the endangering of all his people, who, it might be feared, would hereupon have forsaken him, and set up a new captain over them? But it is like it was the fear lest he died in his sin, and so perished for ever, that so much troubled David, and then, — *Lugeatur mortuus; sed ille quem gehenna suscipit, quem Tartarus devorat, in cuius poenam aeternus ignis aestuat*, saith Jerome; in that case there is great cause of mourning indeed. Howbeit *est modus in rebus*, there is reason in all things; and all immoderations are to be avoided, as offensive to God and prejudicial to the soul.

And as he went thus he said, O Absalom, &c.] The poet saith, *Res est ingeniosa dolor*, Grief is a witty thing; nevertheless the excess of it maketh a man foolish, as it did David here; and as Alexander the Great, who, bewailing the death of his favourite, Hephæstion, not only clipped his horses' and mules' hair, but

plucked down also the battlements of the walls of the city, that they might seem to mourn too. {a}

Would God I had died for thee!] Thus he could now cry out ill natural sorrow. But who ever heard David cry out in godly sorrow, O Uriah, would God I had died for thee! But that is more rational, the other more passionate.

{a} Plutarch.

Chapter 19

Ver. 1. **And it was told Joab.]** By Ahimaaz and Cush, likely.

And mourneth.] Showeth his sorrow by habit and gesture, as #Ex 33:4.

Ver. 2. **Was turned into mourning unto all the people.]** *Nullos habitura triumphos*, as the poet saith of the civil wars of Rome.

The king was grieved.] This marred all the mirth of that day.

Ver. 3. **And the people gat them by stealth.]** As if they had fled in the battle, and were ashamed of their cowardice; or like a dog that claps his tail between his legs, and getteth away as he can.

Ver. 4. **But the king covered his face.]** After the manner of mourners. See #2Sa 15:20. *Aut prae pudore, ne flere videtur*, saith Vatablus, -for shame, lest he should be seen to weep.

O my son Absalom,] He had never done with this doleful ditty. How much sweeter sang David, when—like a bird that having got a note by the end, recordeth it over and over—he so oft repeateth in one psalm, "For his mercy endureth for ever!"

Ver. 5. **And Joab came into the house to the king.]** For by this time, it seemeth, he had got home to his house or quarters, having first vented his passion in the chamber over the gate, but not wholly eased himself of it.

Thou hast shamed this day, &c.] A rough and rude reproof, such as David could never digest, {a} though for the present he prudently gave place to it, and said little: *At manet alta mente repostum*. Josephus addeth, that he asked him if he were not ashamed to be

thus affected with sorrow for a son that had been of so hostile a mind against him; and bade him come forth and speak friendly to the people, and give them thanks, threatening that if he did not, he would give the army and kingdom to another. The truth is, Joab had some reason to speak, and much of that he speaketh stands with good reason; but *byssina verba*, better language to his sovereign, had better become him.

{a} Mountfort, Earl of Leicester, gave our Henry III the lie.—*Dan. Hist.*, 172.

Ver. 6. **And hatest thy friends.**] This was not true: neither did David love Absalom as an enemy, but as a son, through a *nimum* excessively of natural affection.

Then it had pleased thee well.] But what, then, would have become of good David? and how would his darling son have served him? would he not have been forced, if he escaped with life, to supplicate Absalom in like sort as old Andronicus, the great emperor, to this effect did his young nephew? ‘Reverence my miserable old age, which of itself promiseth unto me shortly death, but unto thee a rest after long cares; reverence the hands which have oftentimes most lovingly embraced thee, yet crying in thy swathing clothes; reverence those lips which have oftentimes most lovingly kissed thee and called thee mine other self; have pity upon a bruised reed cast down by fortune, and do not thou again tread upon it. And seeing thou art thyself a man, be not too proud of thy present condition, but consider the uncertainty and variety of worldly things, taking by me example. See in me the end of long life, and marvel how one might, having received me an emperor of many years, leave me now subject unto another man’s power for ever.’ {a} Thus he, and much more to the same purpose.

{a} *Turk. Hist.*, fol. 172.

Ver. 7. **Now therefore arise, go forth.**] Good counsel, but ill administered: like a good potion ill prepared, or not well sweetened. How much better Melancthon, who when he found on a time Luther overcome by his passions, overcame both him and them by saying,

“*Vince animos, iramque tuam, qui caetera vincis.*”

There will not tarry one with thee.] ^{a} They will choose them a ruler that can better rule his passions, and use his great place and power with more sobriety and moderation: they will depose thee, and expose thee to the greatest miseries. And all this Joab bindeth with an oath (but not well), to startle and scare David.

{a} Non pernoctaturum, sc., ex meo iussu. -Piscat.

Ver. 8. **Then the king arose, and sat in the gate.]** Though thus harshly roused out of his passions and rattled up, as we call it, he showeth himself gentle and persuadable: he sat in the gate and did justice, which was an excellent means to allay his passions: neither henceforth hear we any more of his "O Absalom," &c.

Ver. 9. **And all the people were at strife.]** Hereby it appeareth that David was not readmitted without some dispute, some great thoughts of heart: the devil doubtless stickled hard to have hindered it.

Saying, The king saved us.] The prevailing and better part said so.

Ver. 10. **And Absalom...is dead.]** By "the wrath of God revealed from heaven" against both him and us for so mad an attempt: and should we not now return to our right minds?

Ver. 11. **Speak unto the elders of Judah.]** Who having been most forward in the late horrid rebellion, might haply most despair of pardon, and thereupon hang back. To these David sendeth and sueth; like as Christ also doth to his greatest enemies for reconciliation. ^{#2Co 5:20} His grace doth in a manner kneel to us, who are naturally both averse and adverse thereunto.

Ver. 12. **Ye are my brethren.]** Which only title is sufficient to stint all strife, if well considered.

Ye are my bones and my flesh.] Now, "no man ever hated his own flesh," (hurt his own bones), "but nourisheth and cherisheth it." ^{#Eph 5:29} We may likewise promise ourselves all good from Christ our brother, upon this account.

Ver. 13. **And say ye to Amasa.]** Who having been Absalom's captain general, had still the command of the strong tower of Zion, and of the city of Jerusalem, and so might have raised further troubles and tragedies had he not been thus won over by promise of free pardon and highest preferment.

Art thou not of my bone? &c.] Mine own sister's son, and not a bastard neither, as some would prove from **#2Sa 17:25**. And should not good blood bewray itself?

God do so to me, and more also.] *Ita faciat mihi Deus, et ita pergat.* So? How? So as I cannot tell how: it importeth the heaviest penalty: it being a fearful thing to fall into the punishing hands of the living God.

In the room of Joab.] Who, though faithful to David, yet was always overbold with him, and therefore suspected by him, *nequid novi in eum moliretur*; saith Theodoret, lest he should work some treason. The murder of Abner also was fresh in David's memory, who it seemeth was resolved to cut him off (as the French king did Biron lately), which he could not have done but by making Amasa generalissimo, who was of great power with all Israel. Thus David had designed it likely; but God had otherwise ordered it.

Ver. 14. **And he bowed the heart of all the men of Judah.]** David did: so doth God bow and draw the hearts of his elect, by motions of mercy, and proffers of pardon upon their return unto him. See **#Isa 55:7,8**.

Ver. 15. **And Judah came to Gilgal.]** The rendezvous was there. But why were not the rest of the tribes acquainted therewith? Had not they first shown their forwardness to reduce David? and did not this neglect of them breed ill blood, and cause a quarrel? *{#2Sa 19:40,41}* It is easier to stir strife than to stint it. Tostatus blameth David as overpartial to his own tribe.

Ver. 16. **And Shimei...hasted and came down.]** As hoping that he also should get pardon among the many; who were faulty too, but not so deeply as himself. It is good thrusting in where pardon is to be had. "Let the redeemed of the Lord say so"—viz., "that his mercy endureth for ever."

Ver. 17. **And there were a thousand men of Benjamin with him.]** And, as some think, under him as their captain; for he was of the house of Saul, and haply a great man in that tribe.

And they went over Jordan before the king, / sc., To salute him, and to see him set safe over the river.

Ver. 18. **And there went over a ferry boat.]** *Ponto.* This boat the tribe of Judah had sent before, and Shimei with his company followed it, to make his peace with the king.

Ver. 19. **Let not my lord impute iniquity unto me.]** He justly feared punishment for those heinous outbursts of his intemperate tongue: and earnestly deprecate it. Let us take unto us like words, and say unto God, "Take away all iniquity, and receive us graciously, and love us freely." {#Ho 14:2} This is to prevent fleeing to the caves, crying to the hills, tiring the deaf mountains with moans to no purpose.

Ver. 20. **For thy servant doth know that I have sinned.]** Thus the fox taken in a toil looketh pitifully, but it is only that he may get out. This confession was merely extorted by fear of punishment: it came not like water out of a spring, with a voluntary freeness, but like water out of a still, which is forced with fire.

I am come the first this day.] That in me first thou mightest show forth all longsuffering for a pattern to them which shall hereafter submit to thy mercy and clemency, {#1Ti 1:16} which in a king is no small commendation, and to his delinquent subjects no small encouragement.

Of all the house of Joseph.] Joseph and Benjamin were so near akin that their tribes are spoken of as if one and the same.

Ver. 21. **Because he cursed the Lord's anointed?]** Or, Inasmuch as he cursed, &c. Shall he be therefore spared, because he hath acknowledged his fault after a sort, and now beggeth pardon? Let us show like zeal for God against blasphemers, as this noble captain doth for David.

Ver. 22. **Shall there any man be put to death this day?]** Which is, as it were, a day of my new election and inauguration into the kingdom, and should therefore be auspicated not with bloodshed, but with an act of oblivion.

That I am this day king over Israel?] And so not only may exercise my kingly prerogative in pardoning whom I please, but must in prudence show my readiness so to do: that it may be said of me, as afterwards it was of Julius Caesar, *Nihil oblivisci solet*

praeter iniurias, He is of that happy memory that he never forgetteth anything but injuries.

Ver. 23. **Thou shalt not die.**] *Quod me attingit tibi condono; et facti iudicium aliis relinquo:* I pardon thee for my part, and leave others to judge of thy fact, and to deal with thee as is meet, for thy future offences. Thou shalt not die *ex meo iussu, et iam, { a }* by my command, and at this time.

{a} Piscat.

Ver. 24. **And had neither dressed his feet.**] Which in those parts were frequently fouled with travelling, and in that people— *qui ex complexione olent aeque ac Arabes instar hircorum,* who naturally stink as goats, say some—were usually washed and dressed, as apt to smell most of any part.

Nor trimmed his beard.] *Ut squallidus et hirtus appareret,* in token of mourning.

Nor washed his clothes.] His inner clothes, his linens.

Ver. 25. **When he was come to Jerusalem to meet the king.**] Or, When Jerusalem went to meet the king, as they did fully and wholly at his return. Mephibosheth went also; not having opportunity through Ziba's treachery to come sooner.

Ver. 26. **My servant deceived me.**] He doth not say, My servant hath by false informations and unjust accusations got my land from me: this troubled Mephibosheth nothing so much as the loss of his good name, and that good esteem that David formerly had of him. He said,

“ *Ego si bonam famam servasso, sat dives ero.* ” -Plaut.

His comfort was that God, howsoever, would be his character witness at the resurrection.

Ver. 27. **And he hath slandered thy servant.**] *Traduxit, detulit per criminationem falsam.* The slanderer's tonic, as sharp as the quills of a porcupine, woundeth the good name of another; this is an unexpressible injury; for, *Postea nullus eris.* afterward you will be nothing.

Ver. 28. **For all of my father's house were but dead men,**] *sc.*,
For our siding with Ishbosheth.

What right therefore have I yet to cry? &c.,] *i.e.*, To complain of
my servant's treachery, or mine own infelicity.

Ver. 29. **I have said, Thou and Ziba divide the land.]**
Condemnatur hic Mephiboshethus ex asse. David now, in haste, and
full of business, passeth an unjust sentence; intending, perhaps, to be
better informed hereafter: and not willing at present to displease
Ziba, by taking back from him all that he had given him. The
Hebrews say, that because David broke his oath made to Jonathan,
and divided Mephibosheth's land, that afterward his kingdom was
divided in Rehoboam's days. Abulensis thinketh that David made
Mephibosheth amends for this wrong some other way.

Ver. 30. **Yea, let him take all]** *Ego enim satis dives ac beatus mihi
videor,* for I am well enough and rich enough, now that thou art safe
returned. Seneca could say to his friend who was in heaviness, *Fas
tibi non est, salvo Caesare, de fortuna tua queri: hoc incolumi, salvi
tibi sunt tui, &c.* It is not fit for thee to complain of thy hard lot, so
long as Caesar is in safety.

Ver. 31. **And Barzillai the Gileadite came down.]** He was one of
those three that had brought provision to him. {#2Sa 17:27,28} Of the
other two we hear no more. Some suspect that David neglected
them, being all for Barzillai. See #1Ki 2:7. There will be faults as
long as there are men.

Ver. 32. **Now Barzillai was a very aged man.]** *Senex quasi
seminex,* he had lost his colour, but had kept his sweet savour with
the rose: and like a flower, though he were withering, yet "the root
of the matter was in him," as Job speaketh.

For he was a very great man.] Else he could not have so long
sustained the king and his company. Crassus accounted no man rich
that could not do as much. Pythias, by entertaining Xerxes and his
great army, came to extreme poverty.

Ver. 33. **I will feed thee with me in Jerusalem.]** God is not
unrighteous to forget their labour of love who do minister to his
saints, and feed his poor afflicted. {#Mt 25:34,35 Heb 6:10}

Ver. 34. **How long have I to live?]** *q.d.*, My breath is corrupt—or,
my spirits are spent—my days are extinct, the graves are ready for

me, as #Job 17:1. *Pedetentim morior*; as that old poet Alexis said, I die piecemeal, *sensim sine sensu*, every day yielding somewhat to death. It is therefore high time for old people to make up their little bundles, and prepare to begone hence, as Sturmius wrote to Zanchy. Ver. 35. **Can I discern between good and evil?**] Am I fit for courtly pleasures? It is past time of day with me for such matters. See #Ec 12:2-4. {See Trapp on "Ec 12:2"} {See Trapp on "Ec 12:3"} {See Trapp on "Ec 12:4"}

Can I hear any more the voice?] David was a musical man, and had variety of signing and music at his meals. So had Muleasses, king of Tunis, who, that he might with more pleasure hear them, used to cover his eyes all the while.

Ver. 36. **And why should the king recompense it me with such a reward?**] The saints in heaven say so doubtless; being wholly swallowed up with admiration at that "excessive and eternal weight of glory," so freely conferred upon them. For coals we shall have pearls, said that martyr to his fellows; joys without measure or mixture; *desiderio generante satistatem, et satistate desiderium parante*, as Bernard {a} hath it; desire begetting satiety, and satiety bringing forth desire.

{a} *De Pass. Dom.*

Ver. 37. **That I may die in mine own city.**] Where I may retire and rest me, prepare for death, lay hold on eternal life. This is, or ought to be, the old man's chief study.

Ver. 38. **Chimham shall go over with me.**] See on #2Sa 9:7.

Ver. 39. **And blessed him.**] *Benedixit*, i.e., *valedixit ei*. At parting he prayed hard for him, and so dismissed him, not without many thanks for his great courtesy.

Ver. 40. **And also half the people of Israel.**] i.e., A part of them; so many as well could, and had a mind to it.

Ver. 41. **Why have they...stolen thee away?**] Fetched thee home without our privity: as if they alone had true title to thee, and true love toward thee? This is the voice of those who will shortly fight against David under the son of Bichri; so little hold is there of popular favour.

And all David's men with him, over Jordan.] Or thus; -"Why have our brethren the men of Judah stolen thee away, and have

brought the king and his household over Jordan? Now all the men of David were with him," that is, his soldiers; -and this made the men of Judah so bold and fierce, as #2Sa 19:42,43.

Ver. 42. **Have we eaten at all of the king's cost?**] Have we, as parasites, used our tongues to purvey for our teeth? have we sought ourselves in this service? were we hired or waged to do that we did?

Ver. 43. **Why then did ye despise us?**] *Gens haec*, - saith Gerald concerning the Irish, — *sicut et natio quaevis barbara, quanquam honorem nesciant, honorari tamen supra modum affectant*. None can endure to be slighted.

And the words of the men of Judah were fiercer.] Heb., Harder; that is, more arrogant and insolent in the judgment of Him who will one day execute judgment upon ungodly sinners for all their hard speeches. {#Jude 1:15} The tribe of Judah, binding upon the king's favour, and backed by his guard, *duriose sermone Israelitas abegit*, berated the Israelites with their rough language; and this caused a sedition, as the next chapter showeth. The Rabbis say that they gave them the lie. David either spake not at all, or could not be heard in that tumult. "Behold, how great a matter a little fire kindleth!" {#Jas 3:5}

Chapter 20

Ver. 1. **And there happened to be there.**] As all places are full of such *beautefeaus* and Belialists: so is hell too. God permitted, and the devil instigated this fellow to stir up this rebellion for a further correction to David; and, as some think, for his late unjust dealing with Mephibosheth.

A man of Belial.] *Iniquus et nebulo, flagellum Reip, et flabellum seditionis*; such as amongst us were Jack Cade or Wat Tyler, who dared to say that all the laws of England should come out of his mouth.

A Benjamite.] Of the house of Saul likely; and, as some think, one of Absalom's captains against David, even the next to Amasa. {a}

And he blew a trumpet.] Himself being *Tuba rebellionis*, blew a trumpet, that he might thereby assemble, and get audience among

the discontented multitude, that shallow brained but great and many headed beast.

We have no part in David,] viz., As the men of Judah say, -thus he maketh use of the late unhappy contention to advance his ambitious design of setting up himself or some other of his tribe, -let us therefore relinquish him as a stranger, and make a new choice of one that will care more for us. It vexed the ten tribes, perhaps, that David sent Zadok and Abiathar to the men of Judah, to persuade with them to fetch back the king, and not unto them, and that he seemed to incline rather to them than to the rest. A prince had need to carry an even hand over his subjects, of various nations especially; or else there will be somewhat to do with them; as was lately here with the English and Scots in King James's reign. Charles V is famous for this virtue, *Ut qui singulis se parem immo patrem exhibebat.*

In the son of Jesse.] This expression savoureth of Saul, and of the old enmity.

Every man to his tents, O Israel.] Look you to your business, and let him look to his.

{a} A Lapide.

Ver. 2. **So every man of Israel.]** So fickle and inconstant is that *neutrum modo, mas modo, vulgus*, the common people. Our Saviour found it so, when their "Hosanna" was so soon changed into "Crucify him, crucify him." All this was for David's good, that he might trust more in God, and less in the creature.

Ver. 3. **And David came to his house at Jerusalem.]** Which had been in his absence basely defiled, and was therefore by him newly dedicated. {#Ps 30:1, title}

And put them in ward.] He committed them to perpetual, yet liberal imprisonment: because they had not rather died, as they ought to have done, than yielded to Absalom's lust, in so public a manner especially. Pellican here observeth that David was to blame for not punishing such others, now in his power, as were either causers or consenters to that disgrace; such as was Amasa, a chief

man, then about Absalom. Of one Ode Severus, Archbishop of Canterbury, A.D. 934, we read that he excommunicated King Edwin's concubines; and caused one of them, whom the king doted unreasonably upon, to be fetched out of the court by violence, burnt her in the forehead with a hot iron, and banished her into Ireland. {a} Absalom had no such zealots about him; but what should David have done?

{a} Godw., *Catal.*, 62.

Ver. 4. **Within three days.**] This task was long; the time short; but the necessity was pressing. *Semper nocuit differre.*

Ver. 5. **But he tarried longer.**] Either through his own remissness, or the people's unwillingness to be commanded by this new general.

Ver. 6. **Do us more harm than did Absalom.**] David's endless troubles kept his body still in action, his mind in passions, and his prowess in use, as one speaketh of our King John. {a} Affliction, saith another, so held in the Saxon kings in the Danish wars, that, having little outlets and leisure for ease and luxury, they were made the more pious, just, and careful in their government. {b}

Take thou thy lord's servants.] That is, My guard, and those other that are in readiness, as #2Sa 20:7.

{a} Speed.

{b} Daniel.

Ver. 7. **Joab's men.**] Those that had lately been commanded by him: but he was now *Officiperda*, which yet held not long, for he would not be ousted.

Ver. 8. **And as he went forth, it fell out.**] He had taught it, as it were, at a certain motion or posture of his body, to fall out of the scabbard, that taking it up in his hand again, he might *inter salutandum* smite Amasa, suspecting no harm.

Ver. 9. **Art thou in health, my brother?**] Of all kinds of revenge that is most execrable and deadly, which, like a serpent in the green grass, lies lurking in the flatteries and fawnings of a fleeting face. The Hebrew here hath it, Art thou peace? Oh, base!

And Joab took Amasa by the beard to kiss him.] Indeed, to kill him. But that this was the ancient manner of saluting, see Plin., lib. xi. cap. 5.

Ver. 10. **So he smote him therewith in the fifth rib.]** Was not David in some sort guilty of this murder of Amasa, by not having all this while punished Joab for the like butchery acted upon Abner? Hemingius telleth of a felon who was found guilty of murdering seven men: and while the judge was considering what punishment heavy enough to inflict upon him, a certain advocate stepped forth, and offered to prove that the judge himself was guilty of the six last of those murders, because he had not punished ths felon for the first.

Ver. 11. **And one of Joab's men stood by him.]** This soldier was left there by Joab to justify the fact, and to advise them to march on, notwithstanding it. One interpreter saith that these words are a bitter jeer of a certain servant insulting over dead Amasa, and extolling the wicked act of his master Joab.

Ver. 12. **And Amasa wallowed in blood.]** Beating himself, and sprunting in the last pangs of death. Thus God punished him for his rebellion against his uncle, though David had both pardoned and preferred him.

Ver. 13. **All the people went on after Joab.]** So fast affected they were to him, notwithstanding these foul miscarriages and David's displeasure to boot.

Ver. 14. **And he went through all the tribes of Israel.]** First Sheba did, and then Joab at the heels of him, as our forces were at the heels of the gunpowder plotters, who fled from one county to another, after that they were discovered, but could not escape the divine vengeance: which the Greeks fitly call *Αδραστεια*, because it cannot be avoided.

Ver. 15. **And they came and besieged him.]** Who now probably repented him of his bold and treacherous enterprise; *sicut Leo cassibus irretitus ait, Si praescivissem?*

Battered the wall to throw it down.] It had been pity those walls should have stood, if they had been too high to throw a traitor's head over. Sheba, likely, thought himself very safe when gotten into a walled city: but what said the voice from heaven to Phocas the traitor?—if Nicephorus may be believed—Though thou build thy walls as high as heaven, and as strong as thou canst make them, yet

sin lying at the bottom will easily undermine and overturn them: ευαλωτος η απολις, the city of thy defence will soon be taken.

Ver. 16. **Then cried a wise woman out of the city.**] There are wise women, then, as well as men: souls have no sexes. It was a foolish speech of him—

“Μισω σοφην γαναικα”

God delighteth oft, by weak means, to effect great matters.

Ver. 17. **And he answered, I do hear.**] He slighted her not, though a weak woman. If he had, she might fitly have said unto him, as Bernard once did to his brother when he gave him good counsel, and he being a soldier minded it not: A spear shall one day make way to that heart of thine, for instructions and admonitions to enter at.

Ver. 18. **They shall surely ask counsel at Abel,**] *q.d.*, You need not take scorn to take my counsel, since I was born and bred at Abel, the common oracle of the whole country, and so famous for wisdom, as some places are for folly, *{a}* that people came from all parts to take advice there; the men of Abel were so well seen in *{b}* the laws. Most interpreters think that in these words, read according to the margin, she had respect to **#De 20:10,11**, and blamed Joab that he had not first made proposals of peace: therefore in the next verse she saith in the name of her city, "I am one of those which are peaceable," *i.e.*, which will not refuse the offer and order of peace.

{a} *Baeotum in patria, crassoque sub aere natus. Brabanti quo magis senescunt eo magis stultescunt.*
-Erasm.

{b} *Saw so well into.*

Ver. 19. **I am one of them, &c.**] See on **#2Sa 20:18**.

Thou seekest to destroy a city and a mother in Israel,] *i.e.*, A metropolis that hath many towns belonging to it; which sucking in the air of this city, as Plutarch speaketh of Rome in Numa's days, do breathe peaceableness and faithfulness to their rightful sovereign. Or, A mother in Israel, that is, a city that can give mother-like counsel. Or, A mother, that is, a university, such as was afterwards Athens, spared therefore by Sulla, when as else he had destroyed it.

{a}

Why wilt thou swallow up] As a greedy beast doth his prey.

The inheritance of the Lord?] Will not such a murdering morsel be thy bane? Art thou so good at committing of sacrilege, at robbing God of his right?

{a} Plut., *Apoph.*

Ver. 20. **Far be it, far be it from me.]** He utterly disclaimeth and disavoweth all such bloodthirstiness as wherewith she chargeth him. He affected not the title of Poliorcetes or city-destroyer: but rather of Euergetes, a preserver of his country, a general benefactor.

Ver. 21. **Deliver him only, and I will depart from the city.]** Spiritually the case is ours, saith a right reverend writer. {a} Every man's breast is as a city enclosed. Every sin is a traitor that lurketh within those walls. God calleth to us for Sheba's head, neither hath he any quarrel to us for our person, but for our sin. If we love the head of our traitor above the life of our soul, we shall justly perish in the vengeance. We cannot be more willing to part with our sins, than our merciful God is to withdraw his judgments.

{a} Bp. Hall, *Contempl.*

Ver. 22. **Then the woman went to all the people.]** Josephus telleth us what she said, *Vultis mali male perire cure liberis ac coningibus? &c.* Will you utterly undo yourselves, your wives and children, for this wicked fellow's sake, who is both a stranger to you and a rebel against David, from whom you have received so many benefits?

And they cut off the head of Sheba.] A fit death for a traitor. There was a young man among the Swiss that went about to usurp the government, and to alter their free state. Him they condemned to death, and appointed his father to cut off his head, as the cause of his evil education. It were happy if all such traitors might hop headless.

And Joab returned to Jerusalem unto the king.] Who was so glad, it seemeth, of this victory without bloodshed, that he never so much as mentioned to Joab, for aught we find, the murder of Amasa;

which he should have reproved him for at least, though he durst not punish him.

Ver. 23. **Now Joab was over all the host.**] He would be so; neither was it in David's power to put him by; so great a sway bare he in the army, who were all for General Joab. Neither, indeed, could David well spare him, so necessary was his service.

Ver. 24. **And Adoram was over the tribute.**] All was as before, {#2Sa 8:15-18} David being fully reestablished; save that this Adoram *praeerat pecuniae recipiendae*, was treasurer for the tribute, which came in from those many nations, since subdued by David.

Ver. 25. **And Sheva was scribe.**] The same with that Seraiah, {#2Sa 8:17} or else some other succeeding him, being now dead.

Ver. 26. **Was a chief ruler about David,**] Heb., A prince, or a priest: whence some make him president of the council; others, the king's chaplain or his almoner; others, his peculiar and familiar friend. {a}

{a} *Amicus intimus et consiliarius. -Vat.*

Chapter 21

Ver. 1. **Then there was a famine in the days of David.**] *Bella fame excipiuntur*: Wars usually ended with famine: which, if it be extreme, is worse than war, {#La 4:9}

In the days of David three years.] The first and second year he might look upon it as a punishment laid upon them for the common sins of the land: but when he saw it continuing a third year also, he thought there was something in it more than ordinary, and therefore, although he well knew the natural cause of this famine to be drought, {#2Sa 21:10} yet he inquired after the supernatural, as wise men should do. Fools look only who stands on the next stair or step; but Jacob, when he saw the angels ascending and descending, he inquired who stood on the top of the ladder and sent them to and fro. Ezekiel also inquireth who standeth on the top of the wheel. Whatever is the instrument of our sufferings, let God be looked upon as the chief agent, and his favour reobtained. The whole people suffered for Saul's sin; either because they approved it, or at least bewailed it not; neither did what they could to hinder it; whereby they became accessory.

It is for Saul and for his bloody house.] Which God had now a purpose to root out, that they might not be further troublesome to David—who had lately suffered so much—in the quiet enjoyment of the kingdom. We must also, whensoever afflicted, find out the cause, the special sin that God smiteth at, saying as Job, "Do not condemn me, show me wherefore thou contendest with me." {#Job 10:2} "Surely it is meet to be said unto God, I have borne chastisement, I will not offend any more. That which I see not, teach thou me: if I have done iniquity, I will do no more" {#Job 34:31,32}

Because he slew the Gibeonites.] Contrary to oath, and although they were proselytes, afterwards called Nethinims, as men devoted and given up to God. This sin of Saul's slept a long time—viz., till forty years after: like a sleeping debt not called for of many years. So Joab's killing of Abner slept all David's days.

Ver. 2. **And Saul sought to slay them.]** Taxing them with supposed faults, saith Diodate, aggravating their true faults, extending the particular ones into the general, depriving them of all commodity and favour, and raising great dissensions amongst them. Others think that when Saul expelled sorcerers and witches out of Israel, under that pretence he also sought to root out the Gibeonites, as being a remnant of the Canaanites, who were much addicted to those devilish studies.

In his zeal to the children of Israel.] Not to God—whose law, nevertheless, he might seem to have on his side, {#De 7:16 Ex 23:32,33} and would be ready to say as those vainglorious hypocrites, {#Isa 66:5} Let the Lord be glorified—but to the children of Israel and Judah, whose good he pretended, whose applause he sought. And yet he might also be moved to this by covetousness, to gain their lands and goods: as also by malice against all that any way appertained to the priests whom he slew, as did these Gibeonites, who were hewers of wood and drawers of water to the tabernacle. The hypocrite is fitly compared to the eagle, which soareth aloft, not for any love of heaven, for her eye is all the while upon the prey which, by this means, she spyeth sooner, and seizeth upon better.

Ver. 3. **Wherefore David said to the Gibeonites.]** Who had complained to God of Saul's cruelty and perfidy; and he had heard

them, for he is gracious. {#Ex 23:27} Their satisfaction therefore is by David endeavoured, and their prayers for Israel requested. See #**Job 29:13**. This was an evident type, saith Pellican, of the calling of the Gentiles: and that, upon their prayers, God would one day receive the Jews again into grace and favour.

Ver. 4. **We will have no silver nor gold of Saul.**] It is not pecuniary satisfaction that we seek, neither would we suck any man's blood in way of private revenge, but only to make atonement unto the Lord, who is displeased, and hath declared that this way he will be pacified; and that the famine may be removed, we thus demand and desire.

Ver. 5. **The man that consumed us and devised against us.**] Saul, who not only murdered and massacred many of us out of a blind and bloody zeal, but also plotted and practised our utter extermination, though we are proselytes and professors of the truth according to godliness.

Ver. 6. **Let seven men of his sons.**] Saul and some of his sons perished in that last battle of his against the Philistines, for the massacre of God's priests: and now more of them for his cruel dealing with these Gibeonites. Murder is a crying sin; and albeit mortal judges may not punish the children for the father's offence, -although the Japanese do so, they say; and it was the cruellest manner of Uladus Prince of Wallachia, together with the offender, to execute the whole family, yea, sometimes the whole kindred, {a} -yet God may justly punish the father in the children, though innocent in that particular, because all are sinners before him: children also are part of their parents' goods, &c. women from Tekoah confessed that they were all worthy to die. {#2Sa 14:14} and Mephibosheth stated. {#2Sa 9:8}

Whom the Lord did choose.] And therefore his sin was the greater. As he perished "as though he had not been anointed with oil," {#2Sa 1:21} so he sinned as if he had not been elected of God for king of Israel. Junius referreth it to David, and readeth it, "O thou who art the chosen one of the Lord": but the former interpretation seemeth to be the better.

{a} *Turk. Hist.*, 363.

Ver. 7. **Because of the Lord's oath that was betwixt them.**] That oath, if it had been rightly thought on, should have saved Mephibosheth's land as well as his life. If it kept Mephibosheth: from the gallows, how much more shall the Father of all mercies do good to the children of the faithful, for the covenant made with their parents?

Ver. 8. **But the king took the two sons of Rizpah.**] By God's warrant and direction doubtless, who can, at his pleasure, dispense with his own laws.

And the five sons of Michal, the daughter of Saul.] Or, Of Michal's sister, -via, Merab: whose children, Michal, having none of her own, had adopted and educated. See the like *ellipsis*, #2Sa 21:19 Jer 32:12.

Ver. 9. **And they hanged them in the hill.**] In some high hill in Gibeah of Saul, which some make to be the same with Gibeon, and that the Gibeonites were therefore slain by Saul, that he might get their lands and goods for himself and his bloody house.

Ver. 10. **Took sackcloth, and spread it for her upon the rock,**] viz., Where her children and the rest were hanged: that sitting under it, and lamenting her loss, she might be sheltered from the sun's heat, till she might see whether God's wrath was appeased by this execution, and rain reobtained after so long a drought causing a dearth. *Vide hic ergo et mirare pietatem et patientiam Rizphae*, saith an interpreter. See here and wonder at the motherly love and patience of Rizpah, who continued so long in such an open place day and night to watch the dead bodies of her sons, and to keep them from birds and beasts. These are the heart of a mother.

Ver. 11. **And it was told David what Rizpah...had done.**] Who liked it well, and thought it no disparagement to make such a woman his pattern in showing kindness to the dead. We should not disdain to learn any good of any one, though never so mean. God sendeth us to school to the pismire, stork, &c.

Ver. 12. **And David went and took the bones of Saul, &c.**] To show that he loved his enemies, which is no small conquest: it is an act of heroical charity. Full ill might Joab have told David that he hated his friends, for he loved his enemies.

Ver. 13. **And they gathered the bones of them that were hanged.]** This was some comfort to their afflicted mother. Some of Christ's martyrs were denied this honour.

Ver. 14. **And after that God was entreated for the land.]** So pleasing to God is the due execution of justice, that thereby the wickednesses of the wicked are expiated, as to temporal punishment.

Ver. 15. **Moreover the Philistines]** Trusting to their champions, which yet were all cut off, and way made thereby for Solomon's quiet and peaceable government.

And David waxed faint.] As being *senex emeritus*, his best days were done: it was otherwise with him than when he slew Goliath.

Ver. 15. **Which was of the sons of the giant.]** Such as were those before the flood, and the Zamzummims, {#De 2:20} and that Gabbara in Pliny brought out of Arabia, under the empire of Claudius, who was nine feet and nine inches high.

Thought to have slain David.] This happened, saith Josephus, when the enemies being put to flight, David pursued them before all others.

Ver. 17. **That thou quench not the light of Israel.]** As Epaminondas, by his death, did the Thebans, who were after that famous for their calamities, and no more for their victories. The body drowneth not whilst the head is above water; when that once sinketh, death is near: so here. Pray therefore for the preservation of good princes; we cannot pray for them, and not pray for ourselves.

Ver. 18. **There was again a battle.]**

*“ Nunquam bella bonis, nunquam discrimina desunt:
Et quicum certet, mens pia semper habet. ”*

At Gob.] Which was near unto Gezar. See #1Ch 20:4. Some {a} for Gob read Nob, but that is not right.

{a} Sept. Vat. Osiander.

Ver. 19. **Slew the brother of Goliath.]** The name of this monster was Lahmi, {#1Ch 20:5} but it may be, that after his brother's death, he took and bore his name, or that he was called Goliath, as we say of a very huge or strong man, that he is another Hercules, a second

Samson. Albert, Marquis of Brandenburg was called Achilles Teutonicus.

Ver. 20. **A man of treat stature.**] Yet not so great, likely, as he of whom Pliny writeth, that he was found in Crete, in the opening of a monument by an earthquake, to have been forty-six cubits long. *Fides sit penes Authorem.*

Ver. 21. **Jonathan the son of Shimei.**] Whom some hold to be the same with that Jonadab, {#2Sa 13:3,5} and then though he were witty and valiant, yet he was *non nimis pius*, not so honest as he should have been. So Joses Barnabas is by the Centurists thought to be the same with Joseph Barsabas, {#Ac 1:23 4:36} but a far better man he was than this Jonathan, alias Jonadab.

Ver. 22. **And fell by the hand of David.**] Because by the hand of his servants and soldiers. Let us ascribe the honour of all our victories over enemies, corporal or spiritual, to Christ alone.

Chapter 22

Ver. 1. **The words of this song.**] Which being the same, for substance, with #Ps 18, see the notes there. {See Trapp on "Ps 18:1"}

Chapter 23

Ver. 1. **Now these be the last words of David.**] The last he set down as a penman of holy writ, and as divinely inspired. This was his swanlike song; *Davidis novissima*; wherein he doth, in few words but full of matter, acknowledge God's benefits, confess his sins, profess his faith, comfort himself in the covenant, and denounce destruction to unbelievers. So that we may well say of this piece of Scripture, as Cicero did of Brutus's laconical epistle, *Quam multa quam paucis!* How much in a little! Some think that they were his very last solemn words that he uttered, {a} though here set down.

David the son of Jesse said, and the man who was raised up on high.] Though raised up to regal majesty, yet as not ashamed of his mean parentage and the obscurity of his family; saying in effect as Iphierates afterwards did, εἰς οἶον εἰς οἶα, from what a low estate am I advanced to this height of honour!

The sweet psalmist of Israel.] Sweet indeed: for in his psalms are amulets of comfort, as one {b} well saith, more pleasant than the pools of Heshbon, more glorious than the tower of Lebanon, more

redolent than the oil of Aaron, more fructifying than the dew of Hermon. One touch of the son of Jesse, one murmur of this heavenly turtle dove, one michtam of David's jewel, is far above the buskined raptures, garish phantasms, splendid vanities, pageants and landscapes of profaner wits.

{a} *Quum iam iam esset moriturus. -Jun.*

{b} The divine cosmographer.

Ver. 2. The Spirit of the Lord spake by me.] Both here and in other psalms composed by me; I had from the Holy Ghost both matter and words. See #Ac 4:25 Lu 24:44.

Ver. 3. The God of Israel.] God the Father.

The Rock of Israel.] God the Son, who is one with the Father and the Holy Spirit: and is said to have spoken to David by the Holy Spirit.

He that ruleth over men must be just.] This, God told David: and this, dying David telleth his son and successor Solomon; whom he would have to know, that regimen without righteousness is but robbery with authority, and soon turneth into tyranny. An unjust judge is a very thief, saith Columella, {a} as an unskilful physician is a manslayer.

Ruling in the fear of God.] Royalty without religion is but eminent dishonour. This, Jethro knew; and therefore prescribeth that princes and rulers should be men of courage, fearing God, {#Ex 18:21} when he cast Moses a mould for a polity in Israel, &c. {#Ps 2:10,11 2Ch 19:7}

{a} Lib. i.

Ver. 4. And he shall be as the light of the morning.] "Which shineth more and more unto the perfect day." {#Pr 4:18} He shall prosper and proceed, do great exploits, as did Joshua and Josiah, {#Jer 22:15} Constantine, Gustavus, king of Sweden, &c. But all these things are chiefly to be understood concerning Christ, saith Vatablus. Lyra applieth the next words thus to Christ, "As the tender grass springeth out of the earth," &c. As the ground is barren and bringeth forth no fruit but by the rain falling upon it, so the blessed Virgin could not have brought forth a son, but by the Spirit of God making

her fruitful. Peter Martyr also understandeth this and the next verse of the kingdom of Christ.

Ver. 5. **Although my house be not so with God.**] Or, And is not my house so with God? so some render it interrogatively, *q.d.*, Either it is or it ought to be. But in case it be not, as the truth is, "In many things we offend all," and keep not touch with God, -which is a hindrance to our complete happiness, -yet the foundation of God remaineth sure; neither shall our unbelief make the faith of God of none effect. {#Ro 3:3} We change often, but he changeth not, {#Mat 3:6} and his covenant is firm and immutable, {#Jer 31:32-34} "ordered and established in everything," by him who will "not suffer his faithfulness to fail, nor alter the thing that is gone out of his mouth."

For this is all my salvation and all my desire.] *In eo uno acquiesco.* In this covenant with me and my house, through Christ, I rest fully satisfied, and have abundant complacency; through good assurance of safety here, and salvation hereafter.

Although he make it not to grow,] *i.e.*, Though the glory of my temporal kingdom grow not; but there fall out sometimes wants of issue, and ruin of state. Some make this to be the sense, Although I see not that blessed Branch, the Messiah yet to grow forth, who is all my salvation, and my desire, will, or longing. Compare #Isa 4:2.

Ver. 6. **But the sons of Belial.**] Lawless, aweless, yokeless, masterless men, or monsters rather, such as contemn the word, and refuse to be reformed; untractable, incorrigible, such as were the Jews in Christ's time, and so continue to be.

Shall be all of them as thorns.] That bear no good fruit, but only pricks, to hurt those that meddle with them. These shall be thrust away, that is, powerfully proceeded against; they shall be stubbed up by the roots, and burnt, viz., in hell fire. Those refractory Jews, for instance, on whom wrath came to the utmost, because "they pleased not God, but were contrary to all men," {#1Th 2:15,16} and the same is and shall be seen in Antichrist and his adherents, cast alive into the lake of fire. {#Re 19:20}

Ver. 7. **And they shall be utterly burnt with fire in the same place,**] *sc.*, Where they grew, or whither they are thrust away. Certain it is they shall be utterly destroyed here or in hell, as those

stubborn Jews were who crucified Christ. The Romans came upon them with their iron weapons, killed innumerable of them in the very same place, and burnt down their city. "And when the king heard thereof,"—that as thorns they drew blood of his dearest servants, or at least were as thorns in their eyes, {#Jos 4:13} untractable, untameable, and, therefore, fit for the fire, {#Heb 6:8} -"he was wroth, and sent forth his armies," the Romans, "and destroyed those murderers, and burnt up their city." {#Mt 22:7}

Ver. 8. **These be the names of the mighty men which David had.]** Who strengthened themselves with him in his kingdom, {#1Ch 11:10} being valiant and godly men. Joab is not once mentioned among them for his wickednesses; though some have thought that he was meant by this Tachmonite that sat in the seat as president of the council of war. But this is expressly said to be Adino, his proper name, the Eznite, from the country where he was born or bred, the son of one Tachmoni. {#1Ch 11:11} Some render it thus, These are the valiant men which David, sitting in the chair of state, had. Christ also had his worthies, and still hath, whose names are written in heaven.

“ *Ite nunc fortes: superata tellus*

Sidera donat.”

- *Boet.*, lib. iv. metr. 7.

Herehence the heathens borrowed their heroes, their Argonauts, Jason with his fifty-four mighties: Castor, Pollux, Typhis, Hercules, &c. *Dei Simia Satan haec effinxit.*

He lift up his spear against eight hundred.] Whom he routed and put to flight, so that they were slain; himself with his own hands killing three hundred of them upon the place. {#1Ch 11:11} Scanderbeg was such another.

Ver. 9. **When they defied the Philistines,**] viz., At Pasdammim. {#1Ch 11:13}

And the men of Israel were gone away.] Fled, and forsook their captains; a shame to forsake such a captain, of whom it might be said, as was once of Fabius Maximus,

“*Hic patria est, murique urbis stant pectore in uno.*”—*Silius*.

Ver. 10. **Until his hand was weary.**] Scanderbeg fought against the Turks with such earnestness, that the blood burst out at his lips, as he was slaying them.

And his hand clave unto the sword.] By the contraction of his sinews, through the pains he had taken. *Spasmus est tendonum contractio: quae aliquando fit, quum prae nimio sudore tendones siccescunt.*

Ver. 11. **Into a troop.**] Or, For foraging.

And the people fled.] As **#2Sa 23:9**, for it seemeth that this exploit was achieved jointly by these two worthies at the same time. {#1Ch 11:14}

Ver. 12. **In the midst of the ground, and defended it,**] *i.e.*, That part of the ground that had the lentiles; as Eleazar had done that part that had the barley. It was for provender, and about harvest, that they skirmished mostly. {#1Sa 23:1}

Ver. 13. **And three of the thirty chief.**] Or, The three captains over the thirty; viz., those three afore mentioned.

In the valley of Rephaim.] About the beginning of David's reign. {#2Sa 5:17,18}

Ver. 14. **In an hold.**] In the cave of Adullam. {#2Sa 23:13}

And the garrison of the Philistines, &c.] This difficulty did but edge and whet on those heroic spirits to venture.

Ver. 15. **Oh that one would give me drink of the water,**] *q.d.*, If wishing were anything, I had as lief as any good, &c. *Id certe mallet, quam multum argenti accipere.* {a} He had like longings after God. {#Ps 42:1,2 119:5,20}

{a} Joseph.

Ver. 16. **Nevertheless he would not drink thereof.**] Accounting it too dear a draught for himself, he poured it out unto the Lord, out of a religious respect; and this put a difference betwixt this act of David's, and the like done by Alexander the Great and Julius Caesar.

{a} *Finibus, non officiis, a vitiis discernuntur virtutes,* saith Augustine, *propter Te, Domine.*

{a} *Curt.*, lib. vii.

Ver. 17. **Is not this the blood of the men?**] So, say we; Is not this the blood of the souls of our servants whom we keep from the ordinances, for our pleasure? It is reported of Dr Chatterton, master of Emmanuel College, that he was married fifty-three years, and yet in all that time he never kept any of his servants from church to prepare his dinner. {a}

{a} Mr Clark, in his life.

Ver. 18. **Against three hundred.**] Josephus saith six hundred; but he is out in this count, as he is oft, seeking the honour of his nation.

Ver. 19. **He attained not to the first three,**] viz., In degree and dignity. Men may have their praise, though they be not among the first, *Honestum est ei qui in primis non potest, in secundis tertiisve consistere,* saith the orator. {a} Every man cannot excel, who yet may be useful.

{a} Cicero.

Ver. 20. **The son of a valiant man.**] *Fortes creantur fortibus et bonis.* {a}

He slew two lion-like men.] Heb., Two Ariels of Moab, perhaps they were brothers, but *coeur-de-lions* certainly, {b} Or, He took two strong forts, called Ariel, both, -as Vatablus.

And slew a lion.] Which feared the people with his roaring. This was not rashness or ostentation, but magnanimity.

{a} Horat.

{b} *Valentissimos.*, Trem.

Ver. 21. **A goodly man.**] A man of great stature. {#1Ch 11:23}

Ver. 22. **Among three.**] Asahel seemeth to be the third of those who made up the second band or squadron of colonels.

Ver. 23. **But he attained not.**] See on #2Sa 23:19.

Chapter 24

Ver. 1. **And again the anger of the Lord.**] Again, after the late three years' famine for Saul's sin, and the late slaughter of twenty thousand for rebelling with Absalom, this plague of pestilence is sent—as they seldom go sundered—for the injury done to Uriah—saith Rupertus—who is named in the last verse of the former chapter; but more likely it was for some general sin of the whole land; whether it were their recently revolting from David, or their putting too much confidence in their king and his worthies; or the abuse of their present peace and plenty; or whatever else, God was displeased, and David so far abandoned and left to himself, that he yielded to that satanical suggestion, which brought the people's ruth and ruin.

And he moved David against them.] God did; Satan also did, *{#1Ch 21:1}* being let loose upon David for the purpose: like as the dog may be said to bait the beast; and the owner of the beasts that suffereth him to be baited. *{a}*

Go, number Israel and Judah.] This was the last act that he did before he took his bed. And some Hebrews say, that he was so grieved at the common calamity that followed upon his sin, and so terrified at the sight of the punishing angel, that thereupon he took his bed, and was so infirm, as **#1Ki 1:1**. It was not simply unlawful for him to number the people; but he did it out of curiosity and creature confidence. David—otherwise devoted to God's holy fear *{#Ps 119:38}* -had not now the fear of the Lord swaying in his soul, which teacheth to hate evil, even inward evils, such as lie in the bosom and bottom of the soul, as "pride, and arrogancy, and the evil way," *{#Pr 8:13}* those "spiritual wickednesses," and more immediate affronts offered to the Divine Majesty; with which God is more angry, than with a fleshly crime, though heinously seconded, such as was David's sin in the matter of Uriah.

{a} Non pugnant inter se, quum non sint adversa sed diversa, et quidem subalterna.

Ver. 2. **That I may know the number of the people.**] As I have lately taken notice and made a catalogue of my worthies, and the forces under their command. This Augustus Caesar might do for his pleasure, and carry it away without punishment. *{#Lu 2:1}* Not so

David. God will take that from others that he will not bear with in his own. {#Am 3:2} The Philistines might cart the ark, but David smarted for so doing.

Ver. 3. **And Joab said.**] His conscience told him that David did this out of curiosity and vainglory, whereof he foresaw the evil effects, {#1Ch 21:3} and therefore doth what he can to dissuade him. And lest David should suspect that he did it out of any disaffection to him, he wisheth an increase of the people's numbers; and that David might see it to his great joy and comfort.

But why doth my lord the king delight in this thing?] *q.d.*, Why art thou so set upon it, without any colour of cause, and merely for thy mind's sake? A man that would consult with himself, could not but confess, that both himself and all men and means whereon he repositeth, are as much as nothing. But he doth with them as some folks do by dogs and monkeys; they know they be paltry carrion beasts, yet they set great store by them, and take great delight in them, for their mind's sake only.

Ver. 4. **Notwithstanding the king's word prevailed.**] He would have his way *contra gentes*; and not be borne down, though by never so good reason. Sometimes both grace and wit are asleep in the holiest and wariest breasts. The best kings have been from time to time too sovereign, as the schoolman phraseth it.

Ver. 5. **And pitched in Aroer.**] A city of the Gadites. {#Nu 32:34} Here they pitched with their bands and troops, probably to overawe the people, who might be ill-willing and discontented at such an unnecessary trouble and charge, especially if poll-money were now required of them; which kind of taxation being here in England first granted to Edward III, became a precedent for the next reign; and caused therein the first and greatest popular insurrection that ever was seen in this kingdom. {a}

{a} Dan., *Hist. of Eng.*

Ver. 6. **To the land of Tahtimhodshi.**] *In terram inferiorem recens comparatam*, into the lower lands recently conquered; *sc.*, in the days of Saul, {#1Ch 5:10} so Junius rendereth, and senseth it.

Ver. 7. **And to all the cities of the Hivites.**] Who would dwell among the Israelites, and could not be gotten out. {#Jud 1:31,32} So nothing is more pertinacious than a strong lust.

Ver. 8. **At the end of nine months and twenty days.]** So long lay David in his sin unrepented of. It hath before been noted that God's children may not only be drenched in the waves of sin, but lie in them for the time; and perhaps sink twice to the bottom, &c.

Ver. 9. **And there were in Israel eight hundred thousand valiant men.]** Another prophet saith, eleven hundred thousand, {#1Ch 21:5} taking in Levi and Benjamin, which Joab reckoned not. {#1Ch 21:6} The men of Judah also were five hundred thousand men. Now a man would wonder at so great numbers in so small a land: for Judea was not above two hundred miles long and fifty miles broad, say geographers; not near the half of England by much. These great numbers were somewhat abated by the following pestilence: like as the English lately were by the sweating sickness, which reigned here some forty years together, and slew so many, that strangers wondered how this island could be so populous, to bear and bury such incredible multitudes.

Ver. 10. **And David's heart smote him.]** His heart had prompted him to this sin. *Incitavit cor Davidis Davidem;* so David Kimchi, and R. Levi, Ben. Gerson read the first verse of this chapter. *Nemo sibi de suo palpet; quisque sibi Satan est,* saith an ancient. Every man is tempted, when he is drawn aside by his own concupiscence. Now the same heart smiteth him with sense of guilt, and fear of wrath. A stroke on the heart we know is deadly: so had this been to David, but that he confessed and forsook his sin, and so found mercy. All which fell out, some think, the night before the prophet Gad came to offer him that hard choice; he had communed with his own heart upon his bed, and made a pause, as **#Ps 4:4**, his reins also had instructed him in the night seasons, {#Ps 16:7} the Spirit of God had given him counsel; and hence he is so active in his humiliations. David's heart smote him; he stayed not till God smote him. The apostle biddeth, "Be afflicted"—or, Afflict yourselves—"and mourn and weep." {#Jas 4:9} That was much that we read of concerning Epaminondas, a heathen; that the day after the victory and triumph, he went drooping and hanging down his head: and being asked why he did so, he answered, Yesterday I felt myself too much tickled with vain glory: therefore I correct myself for it today. The same is the spirit of the true Israelite. His heart, when once awakened, is a Hadadrimmon, a Bochim; like the best hives, it maketh a great noise, and is restless, till it returneth to God, and maketh its peace.

After that he had numbered the people.] It had done so, likely, before this time; but not effectually. So after his sin with Bathsheba, he had many gripings, and grumblings of conscience, {#Ps 32:3,4} but they amounted not to the full height of godly sorrow for his sin, as afterwards. {#Ps 51}

I have sinned greatly.] He confesseth not slightly, but with greatest aggravation; nor desperately, as Judas, but beggeth pardoning and purging grace.

Take away the iniquity of thy servant.] Take away the frogs, saith Pharaoh; the iniquity, saith David; that was his greatest trouble; for, as for the punishment, "Let thine hand," saith he, "be upon me and my father's house."

For I have done very foolishly.] He thought, at first, he had done very wisely; but now he seeth his error, and disclaimeth it. We had before, his contrition, confession, and supplication, all which make up his repentance for sin: here we have his conversion or reformation, which is his repentance from sin: his amendment of life.

Ver. 11. **And when David was up in the morning.]** Having prayed the night afore in faith, that God would take away his iniquity, and own him for his servant, for he knew that he had deserved to be discountenanced and rejected for ever. His sin was doubtless pardoned; but in his people—his pride—he must be punished. Gad therefore cometh to him, and saith in effect, as that other prophet did to the wife of Jeroboam, {#1Ki 14:6} "I am sent to thee with heavy tidings."

Ver. 12. **Go and say unto David.]** Plain David, now. Once it was, Go tell my servant David, {#2Sa 7:5} but now the case is altered. So when Israel had set up an idol, then God owneth them no longer; but fathereth them upon Moses. {#Ex 32:7}

I offer thee three things.] But such as whichsoever thou chooseth, *demet et demetet numerum hunc ingentem Israelis, itaque sternet tuam superbiam,* { a } it shall pull a crow with thee, and bring down thy pride.

{a} Aug., lib. xxii., *Cont. Faust.*, cap. 66.

Ver. 13. **Shall seven years of famine?**] That is, Shall there to the three bygone years of famine, and to this Sabbatical year— *qui nova messe destitutus priora damna resarcire non potest*, which, having no new harvest, cannot make up the losses of the last years—be added three more such? {#1Ch 21:11}

Or that there be three days' pestilence in the land?] An extraordinary pestilence, inflicted by the hand of a destroying angel. *Hippocrates Pestem το Θειον, vocat.* {a} But how happy was Ferdinand III, king of Spain, who reigned thirty-five years, and during all that time there was neither famine nor pestilence in his dominions. {b}

{a} In *Prognost.*

{b} Lopez, *Gloss. in Prolog.*, part. i.

Ver. 14. **I am in a great strait.**] Great sins bring great snares, as on Samson. And of the wicked Job saith, that "in the fulness of his sufficiency he is in straits."

Let us now fall into the hand of the Lord, *J q.d.*, Let me be chastised rather by a Father, who is all heart, than by such as whose tender mercies are mere cruelties. It is indeed a fearful thing to fall into the punishing hands of the living God; {#Heb 10:31} that is, when he taketh to do *with* rebels and reprobates, such as despite the Spirit of grace, and tread under foot the blood of the covenant. But hath he smitten any of his as he smote those that smote him? Or is he slain? &c. No; but "in measure"—in the branches only, not at the root—"thou wilt debate with it: he stayeth his rough wind, in the day of the east wind." {#Isa 27:7,8}

Ver. 15. **From the morning, even to the appointed time,** *J i.e.*, Till toward the evening of the third day; for before that whole day was over God repented, and bade the angel hold his hand. See **#Jer 18:8,10 Jon 3:10**. Vatablus, by the appointed time here, understandeth the evening of the first day, and cometh in with *Hoc commendat misericordiam Dei, &c.*, this commendeth the mercy of God; that for three days threatened, he sendeth the pestilence one day only.

And there died of the people.] Some, saith Josephus, died suddenly, with great pains, and bitter pangs; some lingered longer, and died under the physicians' hands; some were all of a sudden smitten with blindness, and then with death; some, as they went to bury their dead, fell down dead themselves. The sweating sickness here in England—which began in the year 1486, and lasted almost forty years—was strange and violent; for if a man was attacked therewith he died, or escaped within nine hours, or ten at the most. If he took cold, he died within three hours. If he slept within six hours, as he should be desirous to do, he died raving, &c. {a} From England it went over the seas to Holland, Zealand, Denmark, Norway, &c., chasing only the English there, as some report, which made them, like tyrants, both feared and avoided wherever they came. {b}

{a} Sennert., *De Febris*, lib. iv. cap. 15.

{b} *Life of King Edward VI*, by Sir John Heywood.

Ver. 16. And when the angel stretched out his hand,] viz., To execute his commission. Even the good angels are ready executioners of God's judgments, as here, and at Sodom. There cannot be a better or more noble act than to do justice upon malefactors: it is an office beseming an angel.

The Lord repented him of the evil.] This was *mutatio Rei non Dei*; for God is not as man, that he can repent. {#Nu 23:19} {See Trapp on "2Sa 24:15"}

The threshing floor of Araunah the Jebusite.] That noble Jebusite, famous in later ages. {#Zec 9:7}

Ver. 17. The angel that smote the people.] For the king's offence. Great men's sins do more hurt than others; (1.) By imitation; (2.) By imputation; for *plectuntur Achivi*. Howbeit, the people also had deserved destruction for their many foul enormities; especially for the abuse of their peace, and contempt of God's word, as Bede noteth of the Britons, anne Christi 420, who were therefore visited with such a contagious plague, that the living were scarce able to bury the dead.

And said, Lo, I have sinned.] Hitherto he offered not himself to the plague, saith Chrysostom, because he still expected and made account to be taken away by it. Now, seeing it was God's will to spare him, he crieth out, *Ecce ego peccavi, En ego qui feci, in me convertito ferrum*. Mr Bradford, martyr, in a certain holy letter of his, writeth thus:—Let the anger and plagues of God, most justly fallen upon us, be applied to every one of our deserts, that from the bottom of our hearts every one of us may say, It is I, Lord, that have sinned against thee; it is mine hypocrisy, vain glory, covetousness, uncleanness, carnality, security, idleness unthankfulness self-love, and such like, which have deserved the taking away of our good king, of thy word and true religion, of thy good ministry, by exile, imprisonment, and death, &c. {a}

But these sheep, what have they done?] They had done enough to draw upon them this destruction; but he, as a good Shepherd (ποιμην, *q.d.*, ομην), {b} offereth himself to punishment, that they may go free. Chrysostom writeth, that the Capadocian shepherds, and the Lydian likewiss suffer much hardship by heat and cold, for the good of their flocks. {c} Jacob did so for the good of Laban; {#Ge 31:6} but never any like Jesus Christ, the great Shepherd, who not only offered, but freely gave his life for his sheep. {#Joh 10:11}

{a} *Act. and Mon.*, 1477.

{b} *Ab οις, ovis, et μωω, desidero.*

{c} *Hom. xv. Epist. ad Rom.*

Ver. 18. And Gad came.] By the command of God's angel, {#1Ch 21:18} after that David and the elders had humbled themselves and prayed (ib.), and after that Zadok the priest had stood in his priestly attire between the living and the dead, to make atonement, as Aaron sometime had done, say the Hebrews in Jerome; but this latter is not so certain.

In the threshing floor of Araunah the Jebusite.] Which was in mount Moriah, where Abraham was ready to have offered his son Isaac, and where afterwards stood the temple. {#2Ch 3:1} But what was the threshing floor of a Jebusite to God above all other soils? As in places, so in persons, that is worthiest which he pleaseth to accept.

Ver. 19. **Went up, as the Lord commanded.**] This figured out, say some, {a} the faith amongst the Gentries, to whom the Jews must come by believing in like manner, if ever they will be saved.

{a} Pet. Martyr.

Ver. 20. **And Araunah looked and saw the king.**] After that he had first seen the angel, {#1Ch 21:20} whom scarce any of the Israelites, except David, had yet seen.

And Araunah went out, / *sc.*, Out of the place where he had hid himself, together with his sons.

Ver. 21 **Wherefore is my lord the king come to his servant?**] This, he thought, was *stupenda dignatio*, a wonderful condescension. What is it, then, that the great God should come unto us? {#Ps 101:2} should dwell in us, and walk in us {#2Co 6:16} and sup with us? {#Re 3:20} should manifest himself to us, and not to the world? {#Joh 14:22}

Ver. 22. **Let my lord the king take and offer up.**] In this fright, and for expedition's sake, he maketh this frank offer, being ready to spend and be spent for the public good.

Ver. 23. **All these things did Araunah as a king give unto the king.**] He had a princely spirit, though but a subject's purse: *Regum aequabat opes animis*, as Virgil saith {a} of that old Tarentine. Some {b} think that he had been a king of the Jebusites, and was now in great esteem with David, as being a proselyte, and his friend.

{a} *Georg.* iv.

{b} Joseph.

Ver. 24. **Nay, but I will surely buy it of thee.**] That I may honour the Lord with my substance, {#Pr 3:9} and be at cost for him, as she was with her spikenard of great price, {#Joh 12:3} and as Justinian the emperor with his rich communion table, which had in it, saith Cedrenus, all the riches of land and sea. David's preparations for building the temple, where now he built an altar, were exceeding great, as shall be seen hereafter.

For fifty shekels of silver.] But the whole place and ground, with the houses where the temple was afterwards built, cost him six hundred shekels of gold. {#1Ch 21:25}

Ver. 25. **And David built there an altar.**] A type of Christ, the true altar, {#Heb 13:10} who was also to offer up himself as a slain sacrifice at Jerusalem, "an offering and a sacrifice to God for a sweet smelling savour." {#Eph 5:2} To him be glory in the churches, world without end. Amen.

1 Kings

Chapter 1

Ver. 1. **Now king David was old.**] His numbering the people is by some held to be the last act he did before he took his bed. But by others, with more probability, that all those things recorded in the eight last chapters of the First Book of Chronicles were done whilst David was able to go abroad; for it is said in #1Ch 28:2 that he "stood upon his feet in the assembly of the princes," and spake unto them. And he so spake that they might well perceive his intellectuals were no whit decayed, though he were old and cold, *rigens prae senio*.

And they covered him with clothes, but he gat no heat.] He had been a man of sorrows from his youth up. See #Pr 17:22 2Co 7:10 Ps 32:3,4 119:83. Hence his strength was much impaired, and his death hastened, though he lived as long as any king of Judah or Israel: indeed, Manasseh reigned longest of any.

Ver. 2. **Wherefore his servants said unto him,**] *i.e.*, His physicians, his Θεραπευοντες θεραπευοντες.

And let her lie in thy bosom.] In a medicinal way, to work heat in thy cold body, whilst she lieth with thee as a wife or concubine: for else they would never have advised it, nor David have taken their counsel.

Ver. 3. **So they sought for a fair damsel.**] The natural cause why they went this way to work rather than by wines, furs, &c., was *quia ille calor humanus in substantia erat simillimus calori hominis naturali, eiusque gradum non superabat*, saith Valesius: {a} because her heat would be likest to his in substance and degree. Virgins also have more natural heat than women who have had children.

{a} *Sac. Theol.*, cap. 29. Gal., lib. 7. *Method.*

Ver. 4. **And the damsel was very fair.**] And therefore lovely, οτι καλον φιλον εστι, and fitter for the purpose.

But the king knew her not.] *Utpote frigidus et inhabilis ad generandum;* neither would it have been for his health, as the case then stood.

Ver. 5. **Exalted himself, saying, I will be king.**] This was another of David's darlings. Him and Absalom, David had honoured, as Eli had done his two wicked sons, above the Lord; {#1Sa 2:29} therefore they proved a singular cross to him.

I will be king.] Though David had declared Solomon to be designed king by God himself, {#1Ch 22:9,10} and Adonijah knew it to be so, and therefore called not Solomon and his party to his feast. {#1Ki 1:19} Vain men, whilst, like proud and yet brittle clay, they will be knocking their sides against the solid and eternal decree of God, break themselves in pieces.

And he prepared him chariots.] Absalom-like; ambition rideth without reins. David should have now looked upon him as another Absalom, and suppressed him. But he either knew not, or suspected not this pomp, and those preparations of his.

Ver. 6. **And his father had not displeased him at any time.**] Heb., From his days, *i.e.*, from his childhood; therefore he displeased his father in his age; little caring to crush his heart when now bedridden, by his disloyalty and usurpation. But thus was still fulfilled what had been forethreatened. {#2Sa 12:11}

In saying, Why hast thou done so?] He cockered his children, whom he should have corrected if he had done right. David was ever too fond a father, and he smarted for it.

And he also was a very goodly man.] As well as Absalom: this made him think the better of himself, and his father think too well of him.

Ver. 7. **And he conferred with Joab, &c.**] Seeking to draw these grandees to his party, whom he knew to be discontented, and therefore more easily wrought upon. Joab was conscious to himself of the treacherous murdering of Abner and Amasa; for which and the death of Absalom, David bare him still an aching tooth: and if he stayed till David appointed a successor in the kingdom, who knew what might follow? Abiathar haply was displeased that Zadok was so much favoured: and might fear the fulfilling of that prophecy concerning the overthrow of Eli's house, of which he was. But what saith an ancient? *Divinum consilium dum devitatur, impletur;*

humana sapientia, dum reluctatur, comprehenditur. {a} There are "many devices in a man's heart: nevertheless the counsel of the Lord, that shall stand." {#Pr 19:21}

{a} Greg.

Ver. 8. **But Zadok the priest.**] So Cranmer and Ridley, and some few other conscientious persons, afterwards ill rewarded by Queen Mary, refused to subscribe the letters patent for Lady Jane Gray's succession to the crown, after the death of King Edward VI; which yet were subscribed by the most of the statesmen, who were guided with respect to their particular interest, for that they were possessed of various lands which once pertained to monasteries, chanteries, &c., which they foresaw they should lose, in case religion should change under Queen Mary.

Ver. 9. **And Adonijah slew sheep and oxen.**] Hitherto all went 'hail well' with these gallants: and many a health, no doubt, was drunk to Adonijah: many a confident boast of their prosperous design, many a scorn of the despised faction of Solomon, &c. But the triumphing of the wicked is short. {#Job 20:5} {See Trapp on "Job 20:5"}

Ver. 10. **But Nathan the prophet.**] These were no whit the worse men for being thus neglected. The wise historian observed, that the statues of Brutus and Cassius {a} were the more glorious and illustrious, because they were not brought out with other images in a solemn procession at the funeral of Germanicus. Cato said he had rather men should question why he had no statue or monument erected to him, than why he had.

{a} Tacit.

Ver. 11. **Wherefore Nathan spake unto Bathsheba.**] See here, saith P. Martyr, how God by weak means confoundeth the mighty, and worketh for the accomplishment of his own will.

And David our lord knoweth it not.] Either Adonijah's partisans and parasites kept it from David, or else through age and weakness he took no notice of it.

Ver. 12. **That thou mayest save thine own life, and the life of thy son Solomon.**] Which the usurper will surely take away if he carry the crown; not suffering any such rub to lie in the way, that may hinder the true running of his bowl.

Ver. 13. **Didst not thou swear...unto thine handmaid?]** This was done, say the Rabbis, at that time when David comforted Bathsheba, and went in unto her, and lay with her. {#2Sa 12:24} Lyra saith, that then it was revealed unto him, that this son of his by Bathsheba should reign after him: this was no small comfort to her.

Ver. 14. **I will come in after thee, and confirm thy words,**]{ a} Heb., Fill up—that is, say the same, and more. There are some seeming contradictions in Scripture: and though they seem to be as the accusers of Christ, never a one speaking like the other, yet if we understand, we shall find them speaking like Nathan and Bathsheba, both speaking the same things.

{a} *Pollicetur suam operam in praetexenda tela.*

Ver. 15. **And the king was very old.]** Yet little more than half so old as a plain countryman whom I spoke with yesterday, being May 15, A.D. 1656, at Stratford-upon-Avon, who assured me, and gave good proof of it, that he was a hundred and twenty-eight of age, being born A.D. 1527. He is still hearty and healthy, living at Bedworth in Warwickshire, Thomas Egerton by name.

Ver. 16. **What wouldest thou?]** Heb., What to thee? *q.d.*, I am ready to hearken to thee. She had been a good wife to him, and knew how to command him by obeying him, as Livia did Augustus, and much better. {a} For Livia, notwithstanding her smooth carriage toward her husband, is foully slandered, if she were not over familiar with Eudemus her physician, and if she did not at his death help to set him going, lest he should alter his will, and put her son Tiberius beside the empire. But good Bathsheba was none such. {b}

{a} Plin.

{b} Eutrop.

Ver. 17. **Shall reign after me.]** This was the substance of the promise confirmed by oath.

And he shall sit upon my throne.] This was the evidence thereof. She allegeth both, doing as Nathan had dictated unto her.

Ver. 18. **And now, behold, Adonijah reigneth.]** His ambition hath turned off his obedience. Had his right to the kingdom been never so good, yet to step into the throne, while his father was yet living, without his privity and consent, was no better than treason.

Ver. 19. **But Solomon thy servant.**] Not thy sovereign, as Adonijah affecteth to be. See on #1Ki 1:9,10.

Ver. 20. **That thou shouldst tell them, &c.**] This some princes love not to do, -Queen Elizabeth for instance. A false Jesuit wrote, that she wished she might after her death hang a while in the air, to see what scuffling there would be for her kingdom. *Os durum!* fowl mouth!

Ver. 21. **Shall be counted offenders.**] Heb., Sinners. *Erimus Mamzeres* -so Jerome senseth it, out of the Hebrew traditions—that is, we shall be accounted bastards and infamous. It is probable that Adonijah had spoken basely of Bathsheba as an adulteress, and of Solomon as illegitimate, and so not fit to be king. Or by sinners here understand rebels, and public enemies.

Ver. 22. **Nathan the prophet also came in.**] And so Bathsheba went out, {#1Ki 1:28} that it might not appear to be a plot betwixt them.

Ver. 23. **Behold Nathan the prophet.**] Who was a privy counsellor to David, though he had so sharply reprov'd him. {#2Sa 12:1-12}

He bowed himself before the king.] Note here the exemplary modesty and submission of so great a prophet. How far from this is the false prophet of Rome!

Ver. 24. **Hast thou said?**] *q.d.*, I think not. *Exordium ex abrupto, per admirationem.*

Ver. 25. **And hath slain oxen and fat cattle.**] See on #1Ki 1:14.

Ver. 26. **But me, even me.**] As some useless person, as an ουτιδανος, as if I were no prophet of the Lord, or as if there were not a woe to such rebellious children as "take counsel, but not of God; and cover with a covering, but not of his Spirit, that they may add sin to sin." {#Isa 30:1}

Ver. 27. **And thou hast not showed it, &c.**] See on #1Ki 1:23.

Ver. 28. **Call me Bathsheba.**] See on #1Ki 1:22.

Ver. 29. **Who hath delivered my soul.**] Deliverance commandeth obedience. {#Ezr 9:13,14}

Ver. 30. **Even so will I certainly do this day.**] Before tomorrow: for the business requireth expedition, since,

“ *sero medicina paratur,*

Cum mala per longas invaluerit moras.”—Ovid.

Ver. 31. **Let my lord king David live for ever,** *J i.e.,* Let him live his utmost. Agrippina hastened her husband Claudius the emperor's death, that her son Nero might succeed: yea, she cried out *Occidar, modo imperet.* But good Bathsheba was not so hasty.

Ver. 32. **And Nathan the prophet.**] So far was David from hatred of truth, that he loved Nathan the better for his plain dealing while he lived, gave him free access to his bedchamber, and now nameth him a commissioner for the declaring of his successor.

Ver. 33. **Take with you the servants of your lord.**] My guard, and the garrison soldiers that are at hand.

To ride upon mine own mule.] In token that I have transferred upon him the royal dignity. *{#Es 6:8}*

And bring him down to Gihon.] The Chaldee hath it, To Siloe, where the waters ran softly and constantly. Hereby, saith Martyr, David would set forth his desire that Solomon's reign might be mild and moderate, as also *perpetuum et perenne,* durable and longlasting.

Ver. 34. **And let Zadok the priest and Nathan the prophet.**] That the young king might learn betime to hearken to such, and to give them all due respect.

Ver. 35. **For he shall be king in my stead.**] The son of our King Henry II was crowned king by his father, who at his coronation renounced the name of a king for that day, and as sewer served at that table. But this young king was so puffed up with his new dignity, that he soon bore arms against his father; and dying of discontent before his father, got not so much by his coronation as to have a name in the catalogue of the kings of England. But Solomon had learned better things both of his father *{#Pr 4:4}* and mother, *{#Pr 31:10-31}* and tutor Nathan.

Ver. 36. **Amen: the Lord...say so too.**] Amen is, (1.) Assenting; (2.) Assevering; (3.) Assuring. It is as much as So be it; yea, So it shall be; It must be so, if, as here, the Lord our God say so too. Only we must stretch out our hearts after our Amen, say the Rabbis, and be swallowed up in God.

Ver. 37. **And make his throne greater.**] God heard this prayer, and said Amen to it, set his fiat to it: for Solomon's reign, accomplished

with a civil and religious happiness, represented the triumphant Church in heaven: as David's reign had been a figure of the Church militant upon earth.

Ver. 38. **And brought him to Gihon.**] See on #1Ki 1:33.

Ver. 39. **Took an horn of oil.**] Whereof there was great use in the tabernacle. It was not that holy oil which was at first provided for the anointing of the priests, {see #Ex 30:32, "Upon man's flesh shall it not be poured"} but some other, to show that magistrates should be holy and gracious: whence also the seat of judicature is called the holy place. {#Ec 8:10}

And anointed Solomon.] When he was twenty years of age, saith Lyra: some say twenty-four.

God save king Solomon, / *i.e.*, *Rex Pacificus*: so the Greeks had their Irenaei, the Germans their Fredericks, (that is, rich in peace,) and the Turks their Selims and Solymans.

Ver. 40. **Piped with pipes.**] Or, Flutes; that Adonijah's party might hear and be startled with those noises, which at once proclaimed Solomon's triumph, and their confusion.

And rejoiced with great joy.] By the special operation of God's Spirit, {see #1Ch 12:40} and to shadow forth the great joy which the saints should take in the kingdom of Christ. {#Zec 9:9}

So that the earth rent.] After a sort, with their loud acclamations, *Hyperbole sumpta a fragoris similitudine.*

Ver. 41. **As they had made an end of eating.**] Ever after the meal is ended, comes the reckoning. Adonijah's feast, as all wicked men's, endeth in horror; for the last dish, is served up astonishment and fearful expectation of just revenge. So doth the wise and just God befool proud and insolent sinners in those secret plots wherein they hope to undermine the son of David, the Prince of peace.

Ver. 42. **And bringest good tidings.**] So Adonijah would have had it; but the expectation of the wicked shall perish; when they are at the height of their joys and hopes, God oft confoundeth all their devices, and layeth them open to the scorn of the world, and to the anguish of their own guilty hearts.

Ver. 43. **Verily our lord king David,] q.d.,** Good news say you? truly not so good as you think, for all is like to be nought on your side: *Postea nullus eris.* Afterward it will be nothing.

Ver. 44. **And the king hath sent with him Zadok.]** All this relation was to Adonijah and his guests, as those knuckles of a man's hand were to Belshazzar, to write them their destiny; or as Daniel was to him, to read it unto them.

Ver. 45. **This is the noise that ye have heard.]** A doleful knell to those who had feasted and boasted themselves in a jocund security and promise of success. "A dreadful sound is in their ears: in prosperity the destroyer cometh upon them. Trouble and anguish maketh them afraid, whilst they prevail against them as a king ready to the battle." {#Job 15:21,24}

Ver. 46. **And also Solomon sitteth.]** He is in actual possession, and therefore you are lost. Every man is either a king or a captive; *Aut Caesar; aut nullus.* Either Caesar or no one. Every man, saith Augustine, shall either reign with Christ, or be damned with the devil.

Ver. 47. **Better than thy name, and his throne greater.]** This wish of his servants was no grief of heart to the old king, but a matter of joy. So they prayed for Hector's son in Homer,

“πατρος δ ογε πολλων αμεινων.”

And Claudian thus bespeaketh Honorius the emperor—

“*Aspice, completur votum; iam natus adaequat*

Te meritis, et quod magis est optabile, vincit.”

And the king bowed himself upon the bed.] Worshipping God, as #Ge 47:31, and joining in prayer with his servants for his son. Some think he bowed himself to his son now crowned king: what, then, would he have done to his Lord, if present?, {#Ps 110:1} *quos non honores in illum supplex ac venerabundus certatim contulisset?* {a}

{a} Bucholcer.

Ver. 48. **To sit on my throne this day.]** Nevertheless David did not during his life wholly lay aside the kingly power; but gave it to his son whilst he was yet alive.

Ver. 49. **And all the guests.**] Who had now nothing so good cheer as Solomon's guests, praise at parting; those that erewhile fed without fear, are now in great horror, the traitor's raged.

Were afraid, and rose up, and went, &c.] Here is τροπος και τοπος, *quo loco et quomodo diffugerint*, how and whither they slunk away.

Ver. 50. **On the horns of the altar.**] Which hitherto, haply, he had despised.

Ver. 51. **Hath caught hold on the horns.**] Hither fled malefactors, as to a place of security, {#Ex 21:14} though there was no law for it.

Ver. 52. **If he will show himself a worthy man.**] viz., For future; his present offence I pardon him, but he is upon his good behaviour.

A worthy man.] Heb., A son of valour: if he can conquer his passions, and submit to my government.

Ver. 53. **Go to thine house.**] Meddle not with state matters, but mind thine own affairs; *Res tuas age, intra tuam pelliculam te contine*.

“ *Vivo tibi, quantumque potes praelustria vita.*”

Chapter 2

Ver. 1. **Now the days of David.**] Days are one of the shortest measures of time; but long enough to decipher man's life by. We are Ερημεροβιοι.

That he should die.] Death is the only king against whom there is no rising up. {#Pr 30:31} He may give for his motto that of Terminus, *Nulli cedo*, I give place to none.

And he charged Solomon his son, saying.] Natural motion is more swift and violent toward the end of it. And grace will bestir itself when it hath not long to act; being oft most lively in those that lie a-dying.

Ver. 2. **I go the way of all the earth.**] Behold, I die, as #Ge 48:21.

Be thou strong, therefore, and show thyself a man.] *sc.*, In understanding and courage, {#1Co 14:20} making up thy want of years

by thy virtues, and not prevaricating either for fear or favour. The least deviation in the greatest and highest orb is both most sensible and most dangerous.

Ver. 3. **And keep the charge of the Lord.**] Piety maketh true magnanimity. The "spirit of a sound mind" is "a spirit of power," {#2Ti 1:7} and "the fear of the Lord is the beginning of wisdom." {#Pr 1:7}

To walk in his ways, / *i.e.*, To imitate him, saith Vatablus, and to resemble him, as much as is possible.

Ver. 4. **If thy children take heed to their way.**] Walking circumspectly and by rule; not at random, at all adventures. Here observe that God's promises are with a condition; which is as an oar in a boat, or stern of a ship, and turneth the promise another way.

Ver. 5. **What Joab the son of Zeruiah did to me.**] Why, what did Joab to David? Pellican justifieth him, and commendeth Joab highly for a good man; but few interpreters are of his mind. David had much ado with him all along, and complained of his insolences, which yet he dared not punish, till in his old age the armies fell off from him, and Benaiah, captain of the guard, was able to deal with him. What is it that David here meaneth which Joab had done against him, is uncertain. The Hebrews tell us, that he showed David's letters to him concerning the death of Uriah, which was much to his disgrace. Others hold that the death of Absalom still stuck in David's stomach, together with that rough and rude language which Joab gave him for his excessive mourning thereupon. Theodoret thinketh it was his siding with Adonijah, and the evil that he might yet work against Solomon, whom he never loved, but held him unworthy to reign for his scandalous birth.

And what he did to the two captains, &c.] This seemeth to be the very thing that he did against David; for besides that the sovereign is smitten in the subject, David had given the public faith to these two captains for their safety, and, therefore, appropriateth their slaughter, as good reason he had.

And put the blood of war upon his girdle, &c.] In a bold and public way, as if he had bragged of his murders; like as Alexander Pheraeus is said to have consecrated the javelin wherewith he slew his uncle Polyphron, and called it his god Tychon, of great luck. {a}

{a} Plutarch, in *Pelopida*.

Ver. 6. Do therefore according to thy wisdom,] *q.d.*, He is of a turbulent spirit, and will be apt enough to give thee just occasion to fall upon him. See that it be thoroughly done, for it lieth upon my conscience, that he hath hitherto passed unpunished. Of his adultery and murder we hear not a word, because he had made a thorough peace with God for those sins in his lifetime; he had compounded with his judge, &c.: but the cases of Joab and Shimei troubled him on his death bed.

And let not his hoar head, &c.] Let him be well punished, though he is now old, and hath done great exploits.

Ver. 7. For so they came to me.] So as I now desire thee to do to them, as did they to me when I was in distress—viz., they fed and relieved me, for which I hold myself their perpetual debtor. Eaten bread, we say, is soon forgotten; but not with the thankful. Agesilaus, king of Sparta, was always very grateful for any courtesies that he received; and used to say, that it was not only an unjust thing not to be thankful, but if a man did not return greater kindness than he received. {a} How bountifully dealt the Lord Cromwell with Francis Frescobald, the Florentine, who had sometime relieved him in his great necessity, furnishing him with a horse, clothes, and money to bear his charges from Italy to England.

{b}

{a} Plut.

{b} *Act. and Mon.*

Ver. 8. Thou hast with thee Shimei the son of Gerah.] Some think that, moved by David's favour in forgiving him, {#2Sa 19:23} he would not take part with Adonijah. {#1Ki 1:8} But if it were the same Shimei, and not rather another and better of his name, {#1Ki 4:18} yet now he must answer for his old faults. So that deferring payment is no breach of bond: there will come a time wherein the Lord will have a full blow at the impenitent person, be the pretences of impunity what they will.

Which cursed me with a grievous curse.] Heb., Strong; Gr., Dolorous; Chald., Bitter. Indeed his mouth was "full of cursing and

bitterness," as if he had been as far as hell to fetch every word. {#2Sa 16:5-13}

And I swear to him.] See on #2Sa 19:23.

Ver. 9. **Hold him not guiltless.]** But when he shall have "added iniquity to his iniquity," pay him home for the new and the old together. It hath been before observed, that sin may sleep a long time, like a sleeping debt, not called for of many years.

Ver. 10. **So David slept with his fathers.]** When he had served out his time, {#Ac 13:25} when he had done his work, God sent him to bed. {#Isa 57:2} In #1Ch 29:28, it is said that "he died in a good old age, full of days, riches, and honour." He was *regum omnium idea et exemplar*; a notable pattern for princes, and in very many things a type of Christ.

And was buried in the city of David.] Not in Bethlehem, but in Zion, {#2Sa 5:7} the usual royal burying place. Josephus {a} writeth that his son Solomon buried him magnificently; and that into his sepulchre were put very great riches, &c. It was to be seen till the apostles' times. {#Ac 2:29}

{a} Lib. vii.

Ver. 11. **Were forty years.]** Scarce any king of Judah reigned so long. Our Queen Elizabeth reigned four and forty years, and lived about seventy years; having been the most glorious woman that ever swayed sceptre, as her very enemies acknowledged.

Ver. 12. **And his kingdom was established greatly,] sc.,** After that he had cut off those three arch-rebels Joab, Adonijah, and Shimei.

Ver. 13. **And Adonijah...came to Bathsheba.]** Being put on and advised thereunto, as it is thought, by Joab and Abiathar.

Comest thou peaceably?] She had reason to suspect the contrary; as knowing him discontented and turbulent.

Ver. 14. **I have somewhat to say unto thee.]** But take heed that your tongue cut not your throat, as the Arabic proverb hath it.

Ver. 15. **Thou knowest that the kingdom was mine,] viz.,** By right of succession, I being the eldest son now alive, {see #IKi 1:6} and chosen by the people too. {#IKi 1:25}

Howbeit the kingdom is turned about.] By that great Induperator, who putteth down one and setteth up another;

“ *Ludit in humanis divina potentia rebus.*”

For it was his from the Lord.] Why then would Adonijah dash against the divine decree, and sin against his own knowledge, by saying, I will be king?

Ver. 16. **Deny me not.]** Heb., Turn not away my face, *i.e.*, *Ne reiecias me more denegantium*, reject me not as those do that deny one a request. *Quaeque repulsa gravis*: A repulse is grievous.

Ver. 17. **For he will not say thee nay.]** He knew that a mother might do much, as Olympias with Alexander, Agrippina with Nero, &c. The Romanists blasphemously pray to the mother of Christ, to command her Son to do this or that for them.

Ver. 18. **Well; I will speak for thee.]** Though Bathsheba were a wise woman, grandchild to Ahithophel, yet she perceived not Adonijah’s drift—viz., to undermine her son Solomon, and to shoulder him out of the throne. Hence she was so facile and forward to gratify him.

Ver. 19. **And bowed himself unto her.]** Sir Thomas More, Lord Chancellor of England, would in Westminster Hall beg his father’s blessing on his knees.

Ver. 20. **I desire one small petition of thee.]** Small she called it, but Solomon, who saw further into the matter, judged otherwise of it. {#1Ki 2:22} There are depths of the devil which every one cannot dive into.

“ *Ut fugias quae sunt noxia, tuta time.*”

Ver. 21. **Let Abishag...be given to Adonijah to wife.]** Overcome by Adonijah’s fair words and her own melting thoughts of compassion towards him, Bathsheba, not considering the consequents, proposeth the suit, and presseth it by the relation that was betwixt Solomon and Adonijah his brother. But was not David Adonijah’s father also? and will none serve his turn but his father’s concubine was not this to attempt against natural honesty and common decency? What if Abishag were καλη και σοφη—as Aelian saith Aspasia Milesia, Cyrus’s concubine, was—both fair and discreet, which is a rare mixture, yet she was not so fit for Adonijah; but he had a further fetch in this incestuous desire of his.

Ver. 22. **Ask for him the kingdom also.**] For that is it he gapes after, and seeks to strengthen his cracked title by marrying the late king's concubine, {see #2Sa 3:7,12:8 16:21} who was likely grown very gracious with the great ones, and as potent at court, as was once here Dame Alice Pierce, King Edward III's concubine, who did whatsoever she pleased.

And for Abiathar the priest and for Joab.] Who are his counsellors, and fellow conspirators. This he knew, by a special instinct of the Spirit.

Ver. 23. **And Solomon sware.**] That his mother, seeing him so resolute, might no more solicit.

Ver. 24. **Adonijah shall be put to death this day.**] This day; before tomorrow, lest delay should breed danger: who knoweth what a great-bellied day may bring forth? We use to say, A day breaketh no square: but that is not always true. Oh that we would be as quick in slaying our arch-rebels, those predominant sins that threaten our precious souls!

Ver. 25. **And he fell upon him that he died.**] This was another piece of the punishment of David's two great sins: the small and short pleasure whereof, behold, what a train and tail of calamities it draweth after it!

Ver. 26. **And unto Abiathar the priest.**] *Cuius et Ioabi consilio atque auxilio usus est Adoniah,* who together with Joab had conspired with Adonijah, and had his hand elbow deep in this new plot.

Get thee to Anathoth.] Here Solomon exauthorateth him, and depriveth him of the chief priesthood, for the execution whereof he should have been resident at Jerusalem.

Because thou hast been afflicted.] But for this, he had been now a dead man. So God by the rod preventeth the sword; and therefore will not condemn his saints for their sins, because they have suffered, {#1Co 11:31} and in his account suffered double. {#Isa 40:2}

Ver. 27. **So Solomon thrust out Abiathar.**] Our Henry II could not so easily rid his hands of Thomas Becket, that arch-traitor; but having had him above his wit while he lived, he was forced to have him over his faith being dead, kneeling and praying to his shrine.

And yet forty-eight years after he was sainted, it was disputed at Paris among the doctors whether he was damned or saved. And one Roger, a Norman, maintained he had justly deserved death for rebelling against his sovereign, the minister of God. {a}

{a} Dan., *Hist.*, 99.

Ver. 28. **For Joab had turned after Adonijah.**] And that was his bane. If men do not cast away all their transgressions—that "all" is a little word but of large extent—they perish undoubtedly. Many here, like Benhadad, recover of one disease and die of another.

And caught hold.] See on #1Ki 1:50.

Ver. 29. **Go, fall upon him.**] Wilful murderers were to be drawn from the altar to the slaughter. {#Ex 21:14}

Ver. 30. **Nay, but I will die here.**] He dreamed not now of death; as hoping that his murdering of the two captains had been forgotten, and that for his conspiracy with Adonijah, the altar might secure him. But "the hypocrite's hope is as the giving up of the ghost." {#Job 27:8}

Ver. 31. **Do as he hath said.**] Slay him, though it be at the altar. Becket, the traitor, was so served by some that belonged to our Henry II, and thought to gratify him thereby. And although the king constantly protested, *se nec mandasse, nec voluisse, nec suo artificio quaesivisse necem Thomae*, that he was neither witting nor willing to the taking away of his life in that sort; yet, for a penance, he was, by the command of the Pope's legate, lashed on the bare *back* with rods, each of the priests and friars there present—and they were not a few—giving him three or four stripes, till the blood followed: besides that he was forced to go three miles on his bare feet, which yielded bloody tokens of his devotion, on the way to Becket's sepulchre, which he went to visit. {a}

{a} Rev., *De Vit. Pontif.*, 149. Dan., *Hist.*, fol. 101.

Ver. 32. **My father David not knowing of it.**] This he is careful to insert for the honour of his father.

Ver. 33. **And upon the head of his seed for ever.**] See #2Sa 3:29.

{See Trapp on "2Sa 3:29"}

Ver. 34. **And he was buried in his own house in the wilderness,**] *i.e.*, In a forest, fit for pasturage, and but thinly inhabited. The Hebrews say that Joab's house here mentioned was a hospital that he built in the way for the harbouring of poor passengers: and that for this good deed his soul was saved. But of this none can judge, saith Pet. Martyr, because the Scripture saith nothing of it. But this it saith, that when Joab was dead and buried, Hadad the Edomite hearing thereof, returned out of Egypt into his own country, and became an adversary to Solomon, when once he forgot his God. {#1Ki 11:14,22}

Ver. 35. **And Zadok the priest did the king put, &c.]** Abiathar, the fourth from Eli, was of the race of Ithamar, the younger brother. Zadok was the right heir of Eleazar and Phinehas, {#Nu 25:13 1Ch 6:3, &c.} and was therefore rightly restored by Solomon. Of his commendation, see #1Sa 2:35.

Ver. 36. **Build thee a house in Jerusalem.]** Shimei was no further to be trusted than he might be seen, and is therefore confined, and kept within compass: so should our deceitful hearts be dealt with. Set a jealous eye upon them, or else they will give you the slip, as David's did. {#Ps 39:1,2} He said he would look to his ways and bridle his tongue; but presently after, he shows how he broke his word. {#1Ki 2:3}

Ver. 37. **And passest over the brook Kidron.]** The black brook, the town ditch: this was between Jerusalem and Bahurim, Shimei's inheritance. He might do much hurt among his Benjamites; and is therefore kept from them. We must also set bounds to our affections, and threaten them if extravagant.

Ver. 38. **The saying is good:...so will thy servant do.]** The false heart praiseth the law and promiseth obedience, but faileth in performance; here it "starteth aside, like a deceitful bow." {#Ps 78:57} {See Trapp on "Ps 78:57"}

And Shimei dwelt in Jerusalem many days.] Till he had an occasion of doing otherwise. Augustine thanks God that the heart and temptation met not together.

Ver. 39. **At the end of three years.]** When he might haply hope that Solomon had forgotten him, or did not at least so strictly look to him. God had an overruling hand in it, to bring Shimei to condign punishment.

And they told Shimei.] Either for good or evil will; so shall a man sooner or later hear of his faults either by his friends or his foes: and malice though an ill judge, may be a good informer.

Ver. 40. **And Shimei arose, &c.]** The dust of covetousness had blinded him: his passions also miscarried him—as they oft do better men—to his cost.

And brought his servants from Gath.] But to the loss of his life. How many are there who cry out of this folly, and yet imitate it! These earthly things either are our servants, or should be: how commonly do men break the bound set them by God's law, to hunt after them, though they perish for it!

Ver. 41. **And it was told Solomon.]** Kings have long ears, and more eyes than their own.

And was come again.] He thought by a secret escape and a speedy return haply to do it unnoticed.

Ver. 42. **Did not I make thee to swear.]** Ορκος *quasi* ιρκος, oaths should bind to good abearance: but some can play with them as apes do with nuts, or monkeys with their collars, which they slip on and off again at pleasure.

Ver. 43. **The oath of the Lord.]** Made in his name, and to be kept to his glory, whereof he is jealous.

Ver. 44. **Thou knowest all the wickedness.]** To know other things is science: but to know ourselves is conscience. This is the reflection of the soul upon itself. "Our transgressions are with us, and as for our iniquities, we know them." *Quid tibi prodest non habere conscium, habenti couscientiam?*

Ver. 45. **And king Solomon shall be blessed.]** For such due execution of justice. See #Nu 25:11,12 Ps 106:30.

Ver. 46. **And the kingdom was established.]** *Hoc est, sine aemulis regnare coepit;* the contrary faction was destroyed, and none left to oppose him.

Chapter 3

Ver. 1. **And Solomon made affinity with Pharaoh.]** That his kingdom might the better be established, {#1Ki 2:46} which albeit God had promised, yet Solomon knew that his providence was to be served, and all good means used.

And took Pharaoh's daughter.] After he had first taken Naamah, the Ammonitess, Rehoboam's mother, a year and more before David's death: for Solomon reigned but forty years, {#IKi 11:42} and Rehoboam was forty-one years old when he began to reign. These ladies probably were proselyted, ere Solomon married them: else the marriage could not be lawful. It was in his best time that he did it; neither is he anywhere blamed for this with Pharaoh's daughter at least, to whom both David is thought by some to allude in #Ps 45:10, and Solomon in the Canticles; yet others think otherwise. Josephus saith he married Pharaoh's daughter in the first year of his reign, while his father David was yet alive. Those who hold he did ill in it, say, that God afterwards punished him for it, in his posterity, by Shishak, king of Egypt. How fearfully the wrath of God fell upon the Protestants in France, for that unhappy marriage of the king of Navarre with the daughter of France, a Papist, a little afore the Parisian massacre, who knoweth not?

And the house of the Lord.] This Solomon would finish, before that he would set up the queen's palace; such was his zeal, while young: but he suffered sad decays afterwards I read of a holy man who oft prayed that he might keep up his young zeal with his old discretion.

Ver. 2. **Only the people sacrificed in high places.]** And Solomon not only permitted it—though it were a fault {#Le 17:3,4} -but was himself also in the common error; through a perverse imitation of the ancient patriarchs: yea, and peradventure of the neighbouring heathens, who did the like, as Xenophon testifieth of the Persians, and Apollonius of the Romans.

Because there was no house.] This excused them *a tanto*, from so much, but not *a toto*: from all, for it was no better than will worship. But why was there yet no house built, since Solomon had now reigned three or four years? It was a great work, and required great preparation both at home and abroad, &c. Great bodies, we say, move slowly: neither is it to be doubted but the business was expedited as much as might be, since *Nescit tarda molimina Spiritus Sancti gratia*. Zeal is of quick despatch.

Ver. 3. **And Solomon loved, the Lord.**] Being first loved by him, his Jedidiah, his darling: for our love to God is but the reflex of his to us first. {#1Jo 4:19}

Only he sacrificed, &c.] He climbed those misallowed hills; yet loveth he the Lord, and is loved of him. Such is the mercy of our God, that he rather pitieth than plagneth us for our well meant weaknesses, for the infirmities of upright hearts.

Ver. 4. **And the king went to Gibeon.**] To seek God; and that he might be the better prepared to build the temple, whereunto he now thought it but time to address himself.

For that was the great high place.] Because there was the tabernacle {#1Ch 16:39} and the altar of burnt offering; {#1Ch 21:29} hence there was great resorting to it.

Ver. 5. **In Gibeon the Lord appeared, &c.**] Solomen worshippeth God by day: God appeareth to him by night. Well may we look to enjoy God, when we have served him. The night cannot but be happy whose day hath been holy. {a}

Ask what I shall give thee.] And saith not God as much in effect to every faithful petitioner? {#Mt 7:7 Jas 1:5 Isa 45:11}

{a} Dr Hall.

Ver. 6. **And Solomon said.**] Though asleep, yet thus he said in his heart, and perhaps with his mouth too; as some have prayed notably in their sleep, the roof of their mouth being "like the best wine, that goeth down sweetly, causing the lips of those that are asleep to speak" {#So 7:9}

According as he walked before thee.] "The hand of our God is upon all them for good that seek him." {#Ezr 8:22}

Ver. 7. **And I am but a little child.**] So he seemed to himself; though his father counted and called him a wise man, {#1Ki 2:9} even before that wonderful increase of his wisdom after David's death. See the like modesty in Agur, that great wise man. {#Pr 30:2,3}

I know not how to go out or come in, / *i.e.*, To sway this massy sceptre, to rule this great people. An allusion to captains or

shepherds, or, as some think, to a little child who learneth of his mother to go out and come into the house. {a}

{a} Vatab. A Lapide.

Ver. 8. **Is in the midst of thy people.]** As lordkeeper of both tables of the law; as an *antesignanus*, a supreme governor. Royalty without wisdom is but eminent dishonour.

A great people.] The greater is my charge, and must be my care, who am yet unexperienced, unqualified.

Ver. 9. **Give therefore thy servant an understanding heart.]** Heb., A hearing heart; for wisdom is gotten by prayer and hearing the word, by begging and digging, as #Pr 2:3,4; we also must run the like method, {#Jas 1:5} ran through all the exercises of Christ's school, if we would be wise to salvation.

That I may discern between good and bad.] Rupertus blameth Solomon for this, that he asked of God wisdom, and not holiness rather, *bonum illud quod verum et summum est*, which is the principal good thing. But it was doubtless a saving and sanctifying knowledge that Solomon prayed for, and obtained; not an apprehensive knowledge only, and notional, but effective and practical also, and directive of the life. Socrates, the wisest of all the Greeks, made no distinction between σοφία, wisdom, and σωπροσυνή, good conversation. *Ignorat sane improbus omnis*, saith Aristotle, He is not wise that is ill-conditioned.

Ver. 10. **That Solomon had asked this thing.]** He could not have so done, had not God given him to do it. He accepteth and crowneth his own gifts in us.

Ver. 11. **And hast not asked for thyself long life.]** Which yet most men covet. {#Ps 34:12} {See Trapp on "Ps 34:12"}

Neither hast asked riches.] As the many do. {#Ps 4:7}

Nor hast asked the life of thine enemies.] Which, oh, how sweet is it to vindictive spirits! And God, we see, here taketh distinct notice of that which men most desire.

Ver. 12. **So that there was none like thee before thee.]** Solomon was not only wiser than Trismegist, Orpheus, Homer, Socrates,

Plato, Aristotle, Lycurgus, Ptolemy Philadelph—who was βασιλεὺς φιλολογώτατος, saith Cyril, a most learned king, but also Abraham, Moses, David, yea, Adam himself after the fall: he was the wisest mere man, take him for everything, that ever was; insomuch as he had all manner of knowledge, natural and supernatural, infused into him—his deep insight into the mystery of Christ, he discovered in the Canticles—and so became a notable type of Christ, "in whom are hid all the treasures of wisdom and knowledge." {#Col 2:3} And here Solomon had more than he asked, so have we; {#Eph 3:20} and not only more than he asked, but other things also that he asked not.

Ver. 13. **Both riches and honour.**] Seek God's kingdom first, and then other things shall seek us fast enough. {#Mt 6:33} Piety hath plenty of these things cast into the bargain, as it were, and assured her. {#Pr 3:16 1Ti 4:8}

Ver. 14. **And if thou wilt walk in my ways.**] It hath been before observed that God's promises are with a condition, which is as an oar in a boat or stern of a ship, and turneth the promise another way.

As thy father David did walk.] Examples are the best lectures, and virtue the best example.

Ver. 15. **And behold it was a dream.**] But a divine dream, very well worth the heeding. There are also dreams diabolical. Eusebius writeth that Simon Magus had his devils ονειροπομοι, by whom he caused people to dream great matters of him, and highly to admire him. That was a strange dream which Jerome {a} had, when he was not only reprov'd but beaten black and blue for reading Cicero rather than the Holy Scriptures; this voice being uttered, as he perfectly remembered, *Ciceronianus es, non Christianus*, - Thou art a better Ciceronian than Christian.

{a} *Epist. 18, ad Eustoch.*

Ver. 16. **Then came there two women that were harlots.**] Or rather hostesses; for harlots would not have been so hardy as to have appeared in their colours before Solomon, who was yet in his prime, and zealous for God's law. If, therefore, these were harlots, they were privy harlots; for there were then no stews or brothel houses allowed, as are now at Rome, and other places in Italy, for a commonwealth, say Papists, and for the avoiding of greater evils, adultery, incest, &c. But what saith Augustine? Cursed be that

remedy of sin that is itself a sin. God will not have such a gain to be recompensed with such a loss.

Ver. 17. **I and this woman dwell in one house.**] They lived together, but scarce dwelt together, as one saith of married couples that disagree, *quorum coniugium nihil aliud est quam coniurgium*.

Ver. 18. **That this woman was delivered also.**] Hence some argue that they were not harlots, because they use not to bring forth children; or if they do, they usually make them away as soon as they are born.

There was no stranger with us in the house.] This made the case so difficult, because there was not witness to be had, nor any other way of discovery left to see to, *nisi hariolari in re dubia*, but to give a guess at the business. {a}

{a} *Tortura fortassis nondum in usu fuit. -Phlac.*

Ver. 19. **Because she overlaid it.**] And now she hath stolen my child; not that she careth for it, or grieveth for her own, but for fear she should be questioned for smothering her child.

Ver. 20. **While thine handmaid slept.**] But how could she certainly tell what was done when she was asleep? The proofs in this cause alleged were so weak and unsatisfactory, that it was thought the wit of man could not determine it. But "a divine sentence was in the mouth of the king: his lips transgressed not in judgment." {#Pr 16:10}

And laid her dead child in my bosom.] This was $\Psi\upsilon\chi\rho\nu$ παρακαλισμα, a cold bosomful, as one calleth a bad wife. And another complaineth of some in these days, that, harlot-like, they take their dead and putrid fancies, and lay them in the bosom of the Scripture, as of a mother, while they go about to give unto it, and not to receive from it the sense; wresting it to their own destruction.

Ver. 21. **To give my child suck.**] This is a check to those nice dames that needlessly refuse to suckle their own children. Not harlots only, but "sea monsters draw out their breasts, and give suck to their young." {#La 4:3}

Behold, it was not my son.] Though death had somewhat altered the features of the child, yet the true mother could not be mistaken in it.

Ver. 22. **And the other woman said, Nay.**] This said, Nay, and that said, Yea; *vocis et clamoris contentione inter se more suo certabant*; and because there were neither proofs nor witnesses, the hearers *haeserunt animis penduli, dubiique, earum utri credendum potius esset, an earum neutri*, as Cicero {a} saith in another case, hung in suspense, and could not tell which to believe.

{a} Lib. i., *De Orator*.

Ver. 23. **The one saith, This is my son,**] *q.d.*, This is a blind business: here is no better proof than the one is *Aio*, I affirm, and the other is *Nego*; I deny, neither is the one of better repute or credit than the other, as being both harlots.

Ver. 24. **Bring me a sword.**] For what purpose? thought the standers by; wondering and perhaps laughing within themselves. The actions of wise princes are riddles to vulgar constructions: nor is it for the shallow capacities of the multitude to fathom the deep projects of sovereign authority. {a}

{a} Seuton. *Delrio Panormit*.

Ver. 25. **Divide the living child in two.**] This he spake for trial, {a} and that he might make nature speak in the true mother. The like is recorded of Claudius Caesar, and of Galba, of Charles the Great, and of Alphonsus of Arragon, when but newly come to his crown.

And give half to the one, &c.] So the Arminians would divide man's salvation between God's free grace and man's free will; Papists between Christ and their own good works.

{a} Some appearance of evil is not to be disliked.

Ver. 26. **For her bowels yearned.**] Good blood, we say, will not belie itself: good nature will work.

O my lord.] *Parce puero*, spare my child: this she would have said to the king. Give her, &c. This she saith to the officers.

Ver. 27. **She is the mother thereof.**] As appeareth by her natural affection. Ownness maketh love. *Prolem quisque amat non quia pulchram, sed quia suam*.

Ver. 28. **And all Israel heard,**] *sc.*, Of the king's singular sagacity.

And they feared the king.] Good men revered him; bad men stood in awe of him, as a sharp and severe judge.

Chapter 4

Ver. 1. **So king Solomon was king over all Israel.]** So did not his father for the first seven years of his reign; nor any of his successors, save Rehoboam, only for a short space, {#1Ki 12:16} for he soon lost ten tribes with one churlish breath. The Hebrews say, but falsely, that Solomon was king over all nations; such a one as they dream their Messiah must be; under whom also they expect a distribution of honours and offices, as once under Solomon. {a}

{a} Dan., *Hist.*

Ver. 2. **Azariah the son of Zadok,] i.e.,** The son's son. {#1Ch 6:8,9} Priests and their sons were in great request in those days. Our king Edward III made clergymen his chief officers.

Ver. 3. **Elihoreph and Ahiah, the sons of Shisha.]** Otherwise called Sheva, {#2Sa 20:25} as Martyr thinketh, trained up by their father in his own calling, and therein employed by Solomon, who had two scribes for his father's one, according to the amplitude of his dominion and state affairs.

Jehoshaphat the son of Ahilud, the recorder.] Or, Remembrancer, or, chronicler, historiographer. He had the same office in David's days. {#2Sa 8:16 20:24}

Ver. 4: **And Zadok and Abiathar were the priests.]** Abiathar had been so, and still retained the title. It may be also that upon his suit, Solomon had re-admitted him, though degraded, to serve at the altar as an ordinary priest, according to #1Sa 2:36.

Ver. 5. **And Azariah the son of Nathan, &c.]** These two had been Solomon's fellow pupils, his play fellows, likely, and sons to his tutor, Nathan the prophet, who had done much for him, and for whom he could never do enough. Our king Edward VI did much for his tutor, Mr Cheek, and Queen Elizabeth for Dr Cox, upon whom she conferred many church dignities and real favours.

Ver. 6. **And Abishar was over the household.]** *Magister Aulae magnus. Le grand maistre,* comptroller of the court, or governor of the king's house.

Was over the tribute.] Or, Levy; *praefectus delectui*, so Tremellius rendereth it, and referreth to #1Ki 5:14.

Ver. 7. **And Solomon had twelve officers.]** Purveyors, which were to cater for the court, and send in provision. God hath taken the best of his creatures, and commanded them to cater for his people. {#Ho 2:21,22}

Ver. 8. **And these are their names.]** They were men of renown, and are therefore here memorised.

The son of Hur] Or, Benhur—so #1Ki 4:9,10, &c.—Bendekar, Benhesed, Benabinadab, Baana *Benahilud*, Bengeber.

Ver. 11. **Which had Taphath the daughter of Solomon to wife.]** He was, therefore, a man of worth: for Solomon, likely, was of Cato's mind; who, being to bestow a daughter, said, *Malo virum pecunia, quam pecuniam viro indigentem*, I had rather have to my son-in-law a man wanting money, than money wanting a man. Our Henry VIII was more happy in his one son and two daughters than Solomon. Solomon's son, Rehoboam, was both a fool and unfortunate; his daughters but obscure, and both of them subjects. But Henry was more happy in Edward his son, another Josiah, and his sisters both sovereigns of an imperial crown: howbeit he gave them, when he died, but ten thousand pounds apiece.

Ver. 12. **Taanach and Megiddo.]** These were in the tribe of Manasseh: he had also part of Issachar, and part of Zebulun; for in this business they shared out the land, not by tribes but districts, or provinces; that things might be equally carried.

Ver. 13. **With walls and brazen bars.]** To keep out the enemies, wherewith they were surrounded.

Ver. 14. **Abinadab the son of Iddo had Mahanaim.]** Where Jacob met two troops of angels in a visible apparition; and gave it thence the name. {#Ge 32:2}

Ver. 15. **He also took Basmath.]** See on #1Ki 4:11.

Ver. 16. **And in Aloth.]** Called also Elath. {#De 2:8}

Ver. 17. **Jehoshaphat the son of Paruah.]** And, therefore, not the same with that Jehoshaphat in #1Ki 4:3.

Ver. 18. **Shimei the son of Elah.]** See on #1Ki 1:8.

Ver. 19. **He was the only officer.]** *Sitarchus unus*, the arch-prefect.

Ver. 20. **As the sand which is by the sea.**] A proverbial expression, and hyperbolic. See #Ge 22:17 32:12.

Eating and drinking, and making merry.] They were in a plentiful and comfortable condition; so and much more are all Christ's subjects, who do "eat their meat with joy, and drink their wine with gladness, because God now accepteth their works"; they have the "white stone," the "new name," enough and enough to make them everlastingly merry amidst all crosses and casualties.

Ver. 21. **And Solomon reigned over all kingdoms.**] Not all the kingdoms of the world, a κοσμοκρατωρ, -as some Hebrews make him, -but over all kingdoms thereabout. He was a most potent and flourishing monarch.

All the days of his life.] Notwithstanding his apostasy, through God's longsufferance: so that his reign represented the church triumphant, as David's reign had done the church militant.

Ver. 22. **Thirty measures of fine flour.**] Heb., Cors or homers, the greatest measure mentioned in Scripture. And for fine flour,

“ *Non poteris similiae dotes numerare nec usus.*”—*Martial*, lib. xiii.

Ver. 23. **Ten fat oxen...and fatted fowl.**] *Lectissima quaeque altitia*; yet not with such luxury and gormandise as sundry Roman emperors. Anthony, who contended with Cleopatra in prodigal spending upon a banquet, and wrote, or rather vomited out a book of his own intemperances. Geta the emperor would have his dishes served in by the alphabet, viz., *anserem, anatem, aprum; aliquando fasianum, farra, ficus; aliquando pullum, pavunem, perdicem, &c.* {a} Caligula would have his bread gilded. Well might Nasica say of Rome, when nothing so luxurious, *Stant moenia, ruunt mores*; The walls indeed stand, but good manners are fallen to the ground and abolished. Not so at Jerusalem in Solomon's days.

{a} Bruson., lib. iii. cap. 1.

Ver. 24. **On this side the river,**] viz., Euphrates.

From Tiphseh.] Called afterwards Amphipolis. {a}

Even to Azzah.] Called also Gaza. {#Jer 25:20}

And he had peace on all sides.] Wherein also he became a lively type of Christ the Prince of Peace, {#Isa 9:6} who as he was brought from heaven with that song of peace, {#Lu 2:14} so he returned up again with that farewell of peace, {#Joh 14:27} leaving to the world the doctrine of peace, the gospel of peace, {#Eph 2:17} which worketh that peace that passeth understanding. {#Php 4:7}

{a} Plin., lib. v. cap. 24.

Ver. 25. And Judah and Israel dwelt safely.] Heb., Confidently or securely, without fear of foreign invasions, or danger of homebred conspiracies: yet were they discontented at the present government, and therefore came crying to his son and successor, *Alleva iugum*, Ease our yoke laid upon us by thy father. So true is that saying of Thucydides, *Αει τπ παραν βαρυ*, the present government, though never so good, is ever grievous to the vulgar, who can neither rule well, nor obey willingly.

Ver. 26. Forty thousand stalls of horses.] In his four thousand stables, {#2Ch 9:25} each of which had ten stalls or partitions, for ten horses at least. And this might be a piece of that yoke the people groaned under: which they ought not to have done, living in such a golden age.

Ver. 27. And for all that came unto king Solomon's table.] Who were not a few, not only natives, but foreigners; not ambassadors only, but others, who came from all parts to hear his wisdom, {#1Ki 4:34} and so to be proselyted haply. But Josephus relateth of the Jews, that they were very careful how they received proselytes in Solomon's time; because then the state of the Jews flourished.

Ver. 28. And dromedaries.] Which are *animalia citissima, vecturae apta et equitatu*, very swift creatures. It is therefore by antiphrasis that we call slow people dromedaries.

Ver. 29. Even as the sand which is on the seashore.] Which as it taketh up a great deal of ground, and comprehendeth many grains, so did Solomon's heart innumerable notions, *etiam minutissima quaeque*: he had even a sea of knowledge within him, and might, better than Jerome, he said to know all that was knowable. *Nihil enim ipsum penitus fugit: omnia perfecte novit*, as one said of Albertus Magnus; he was skilful in everything: he was a very gulf of

learning, as a late writer saith of Bishop Andrews; *Omnium scientiarum doctrinarumque area et emporium*, as another saith of Abulensis, a closet or market of all sciences and learning. Think the same of Solomon.

Ver. 30. **The wisdom of all the children of the east.**] The Arabians and Chaldeans, {#Mt 2:1 Da 2:2} philosophers and astronomers.

And all the wisdom of Egypt.] See #Isa 19:11,12 Ac 7:22. Pythagoras, Plato, and many others, fetched much of their learning from Egypt: but all theirs was acquired; Solomon's infused.

Ver. 31. **For he was wiser than all men.**] Far beyond Socrates, whom Apollo pronounced the wisest of men.

Than Ethan the Ezrahite, and Heman.] These were famous in their generations for wisdom and learning. {#Ps 88:1 89:1, titles} Of these, haply, it was then held and said, as a modern writer saith of Tacitus and Pliny, *Literarum nomina sunt, non hominum*, they are rather learning itself than learned.

And his fame was in all nations.] As Aristotle's was in Greece, Varo in Rome, Melanchthon's in Germany, Dr John Reynolds's here, whose learning and memory, saith one, were near to a miracle.

And Chalcol, and Darda.] Who lived, likely, in Solomon's time. *Felix proventus sapientum sub aspectu benigno principis sapientissimi*. So various learned men flourished in the time of our Henry II, who was for his learning surnamed Beauelerk. {a}

{a} Dan. 68

Ver. 32. **And he spake three thousand proverbs.**] Which others, likely, took from his mouth, and made books of them; such as contained *cunctam saeculi doctrinam*, as Jerome saith of Tertullian's works, who was, saith Lactantius, a general scholar. Of these proverbs of Solomon, not the one half are come to hand, as being no part of holy writ.

And his songs were a thousand and five.] Whereof is extant only that Song of Songs, that singular song. {see #So 1:1} This and the rest of

his works extant in the Church, show his divine learning: as his other lectures {#1Ki 4:33} his human.

Ver. 33. **For he spake of trees.**] This was a discourse, doubtless, of singular use; and of it we may say as one doth of Origen's "Oetapla," now lost, *Huius operis iacturam deplorare possumus, compensare non possumus*, the lack of this book we may bewail, but cannot make good. When preferment was offered to Thomas Aquinas, he was wont to sigh and say, I had rather have Chrysostom's comment upon Matthew.

That springeth out of the wall.] *Herbs parietina*, wall-wort, as Trajan the emperor was called, for his desire of vain glory.

He spake also of the beasts, &c.] A worthy work doubtless, and such as whereof it might better be said, than was of Pliny's Natural History, by Erasmus, that it hath as much variety as nature itself hath, and is not so much a treatise as a treasury, yea, a whole world full of things most worthy to be noted and noticed. Ulysses, Aldrovandus, Conradus, Gesner, Gulielmus Rondeletius, Julius Scaliger, and other writers, both ancient and modern, have written largely and learnedly on the same subject, but nothing comparable to this work of Solomon: which some say was burnt by the Chaldees, together with the temple. Eusebius thinketh it was abolished by Hezekiah, because the people idolised it, as they did the brazen serpent.

Ver. 34. **To hear the wisdom of Solomon.**] Who, though a great prince, yet he disdained not to read lectures both of divinity and philosophy, that his hearers might be *παναρετοι*, "perfect, thoroughly furnished unto all good works." Some gather from #Pr 9:2 that Solomon set up a school or academy in mount Zion. Howsoever, his palace there might well be said to be, as was George, prince of Anhalt's, *Ecclesia, Academia, Curia*, a church, an academy, and a court. This caused a great many to resort to him, and was a means to instruct many.

Chapter 5

Ver. 1. **And Hiram.**] Called Hiram. {#2Ch 2:3} Josephus calleth him Irom, and Eupolemus in Eusebius Suron. He was king of Tyre and Sidon also.

For Hiram was ever a lover of David.] A fast friend is a rare bird. Most friends now-a-days are like Joab's dagger, as soon in and as soon out. The love of foster-brothers in Ireland far surpasseth—saith one, *{a}* but I believe him not—all the loves of all men. They only love truly that love one another out of a pure heart fervently. *{#1Pe 1:22}* This love lasteth.

{a} Camden's *Elisab.*, 483.

Ver. 2. And Solomon sent to Hiram.] By the same messengers, say some. Rather by ambassadors of his own.

Ver. 3. For the wars that were about him.] He saith not for his shedding of blood, which elsewhere is made the reason why David might not build a house, *{#1Ch 28:3}* but only for his continual wars, by reason whereof he had not time to do it. The best things are to be spoken of parents: to speak evil to them, *{a}* or of them, was death by God's law; *{#Mt 15:5}* yea, by Solon's laws, though a heathen.

{a} *κακολογων.*

Ver. 4. So that there is neither adversary.] The Vulgate hath it, *Non est Satan.* We use to say, Seldom lieth the devil dead in a ditch. He is the troublous one, *{a}* and delighteth to hinder anything that is good; but at this time God had chained him up, and Solomon had nothing to hinder him. "The Lord is with you, whilst ye are with him," saith one prophet. *{#2Ch 15:2}* And, "The Lord will be with the good," saith another. *{#2Ch 19:11}*

{a} *ο πονηρος.*

Ver. 5. To build a house unto the name.] Wherein he became a type of Christ, who buildeth his Church, that spiritual temple. See **#Isa 44:28 Mt 16:18.** In the Old Testament the brass gates were opened to make way for the building of that temple; *{#Isa 45:2}* but in the New, those gates of hell shall not gainstand, or prevail.

As the Lord spake unto David.] Solomon's purpose was founded upon God's gracious promise. This was a right rise, for want whereof many men's purposes, like clouds without rain, vanish, and come to nothing.

Ver. 6. **That they hew me cedar trees out of Lebanon.**] Satan, though he could not hinder the building of the temple, {#1Ki 5:4} yet he would needs imitate it, and, if possible, outdo it; for his temple of Diana, at Ephesus, was likewise built of cedar, as Vitruvius relateth, and was much longer and larger than this at Jerusalem, as others assure us.

And my servants shall be with thy servants.] Only Jews meddled with the tabernacle; but the temple is not built without the aid of the Gentile Tyrians. They, together with us, make up the Church of God. See #Eph 2:13,14.

That can skill to hew timber like unto the Sidonians.] Various men have their various gifts; and various countries their various abilities. These, as they have from God, so they must use them for him. {#Isa 28:26,29 Ro 11:36}

Ver. 7. **Blessed be the Lord this day.**] His carefulness he improveth unto thankfulness, whence some conclude him a proselyted prince. And surely thankfulness to the true God is a good sign of true grace. The Greeks have but one word (χαρις) to signify both.

Ver. 8. **I have considered.**] Heb., Heard. A request is to be considered ere it be granted, lest men come in afterwards with the fool's, Had I known. {a}

And concerning timber of fir.] Whereof there was much use made about the temple. {#1Ki 6:15} Algum trees also were sent from Lebanon, {#2Ch 2:8} which were a wood that is unknown to us, but most precious.

{a} ουκ ψμην.

Ver. 9. **Unto the place that thou shalt appoint me.**] To Joppa, {#2Ch 2:16} which had a harbour. {#Ac 9:43}

And thou shalt receive them.] David had, before his death, prepared abundantly both workmen and cedar trees, &c., {#1Ch 22:2-4 29:3} but yet nothing near enough for so great a work.

In giving food] Which in that country was a scarce commodity. They were supplied from other countries, and especially from

Jewry; {#Ac 12:20 Eze 27:17} for their own was such as wherein they could neither sow nor reap, saith A. Lapide.

Ver. 10. **According to all his desire.**] Wherein he was as good as his word. {#1Ki 5:8} Of many promisers it may be said, as Tertullian of the peacock, they are all in changeable colours, as often changed as moved,

“ *Tantum constantes in levitate sua.*”

Ver. 11. **And Solomon gave Hiram.**] Here was fair and faithful dealing on both sides.

“ *In cuius subiere locum fraudesque, deliquit.*”

Twenty thousand measures of wheat, &c.] Besides twenty thousand measures of barley, and twenty thousand baths of oil, ordinary oil for the workmen, {#2Ch 2:10} twenty thousand baths of wine also, not here mentioned.

Ver. 12. **And the Lord gave Solomon wisdom**] *Sapientiam architectonicam, tanquam Idaeam futuri aedificii,* wisdom for the present purpose, skill in contriving and building, a notion of the future edifice.

And they two made a league together.] A brotherly covenant, which though Tyre some while forgot, {#Am 1:9} and insulted over Jerusalem, yet it was foretold—and accordingly fulfilled—that Tyre, when converted, should leave hoarding and heaping her wealth, and should find another manner of employment for it, viz., to feed and clothe God’s saints. {#Isa 23:18}

Ver. 13. **And king Solomon raised a levy.**] Heb., A tribute of men, perhaps of aliens, or such as the Gibeonites were in Israel.

Ver. 14. **Ten thousand a month by courses.**] Superiors must make the yokes of their inferiors as easy as is possible, lest they lose their affections, and procure their imprecations.

And Adoniram was over the levy.] To order it, and to see the work done.

Ver. 15. **That bare burdens.**] Under which expression are also contained wagoners, mariners, horse keepers, mule drivers, &c.

Hewers in the mountains.] Hewers both of stone and of wood. Eupolemus counteth upon many more.

Ver. 16. **Which ruled over the people.]** And three hundred more to rule over these rulers, {#2Ch 2:2} and all little enough to make the work to go forward as it should.

Ver. 17. **Great stones, costly stones, and hewed stones,**] *i.e.*, Marble of all sorts, as porphyry, parian, ophites, sphengites, &c.

To lay the foundation of the house.] Even those stones that were laid in the base of the building were not rugged and rude, but hewn and costly. God is not all for the eye: he pleaseth himself with the hidden value of the living stones of his spiritual temple.

Ver. 18. **And Hiram's builders did hew them.]** In Lebanon was the temple framed; in Zion set up: neither hammer nor axe was heard in that holy structure. There was nothing but noise in Lebanon; nothing in Zion, but silence and peace. Whatever tumults are abroad, it is fit—saith a right reverend writer {a} here—there should be all quietness and concord in the Church.

And the stone squarers.] Or Gibriles, who were heathens, {#Eze 27:9} neighbours to the Sidonians, worshippers of Adonis, saith Strabo, yet used about the holy temple. Ye may likewise make use of human learning in ecclesiastical exercises, but not for ostentation; for that is to make a calf of the treasure gotten out of Egypt.

{a} Dr Hall.

Chapter 6

Ver. 1. **And it came to pass in the four hundred and eightieth year, &c.]** Not in the four hundred and ninetieth year, as Beda reckoneth, much less four hundred and ninety-second, as Josephus, or five hundred and eighty-eighth, as Sulpitius.

Were come out of the land of Egypt.] And so began to be a commonwealth, which since the last destruction of Jerusalem by the Romans, they could never be again, but remain a dejected and despised people.

In the fourth year of Solomon's reign.] For so long he was settling the kingdom, and making preparation for the work. His father had left vast sums of gold and silver, even a hundred thousand talents of gold, which is, say interpreters, one thousand and two hundred millions of our money, and a thousand thousand talents of silver, which amount to as much—viz., to a thousand and two hundred millions of gold, besides abundance of brass, wood, stones, and other materials. {#1Ch 22:14} Yet all this served not in any comparison for the perfecting of this most stately and costly structure, the world's wonderment, the house of the most high God, {#1Ch 2:5} and a type of the Church triumphant in heaven, as the tabernacle had been of the Church militant upon earth.

In the month Zif.] Which was the April moon, the second month of the sacred year. {#Ex 12:2} It signifieth brightness; because the creatures begin then to be in their flourish. The Chaldee calleth it *mensem aparitionis florum*, the month of the displaying of flowers.

Which is the second month] For Abib, signifying the spring, was the first. {#Ex 12:2 13:4} On the second day of this second month he began to build. {#2Ch 3:2} Not on the sixth, as Calvisius saith, or on the eighth, as Capellus, or on the ninth and twentieth, as Scaliger.

He began to build.] Heb., He built: but this house was not built in a day. *Sed fieri dicitur quod tentatur aut intenditur.* Good beginnings are well interpreted in heaven, so they be well prosecuted. The place of this house is noted to be Mount Moriah. {#2Ch 3:1} Plato {a} and Aristotle {b} observe that temples are most fitly built on mountains; *ut eminus sint conspicua*, that they may be seen afar off.

{a} Plat., lib. vii. *De Leg.*

{b} Arist., lib. vi. *Polit.*

Ver. 2. And the house which king Solomon built for the Lord.] For his settled habitation among the children of Israel. And forasmuch as the Lord their God was above all gods, {#2Ch 2:5} a great God, a mighty and a terrible, {#De 10:17} therefore Solomon set up this most glorious and sumptuous edifice that ever was in the world, in honour of the divine Majesty, and for a type of Christ, "in whom dwelleth all the fulness of the Godhead bodily." {#Col 2:9}

The length thereof was threescore cubits.] Twice so long and large every way as was the tabernacle; {#Ex 26} as the temple in Ezekiel, {#Eze 40:41-49} setting forth gospel times, is described as much bigger than all the old Jerusalem: and a new Jerusalem bigger than all the land of Canaan.

Ver. 3. **And the porch before the temple.]** At the east end of it: for the most holy place, toward which they prayed, stood westward: that God's people might not be like the heathen, who worshipped toward the east, as Cicero and Vitruvius testify. See #Eze 8:16.

And ten cubits was the breadth thereof.] The height of it far exceeded that of the temple: for it was one hundred and twenty cubits high, {#2Ch 3:4} and so was as a tower to the rest of the house.

Ver. 4. **And for the house he made windows of narrow lights.]** Or, Broad within and narrow without. Or, Skewed and closed, that is, glazed, as R. Jehudah interpreteth it. Bright the temple was, as being full of windows {a} so Christ came "a light into the world, that whosoever believeth on him should not abide in darkness." {#Joh 12:46} The first thing the Spirit doth in a sanctified soul, is to beat out new windows there, and to diffuse a marvellous light. {#Ac 26:19}

{a} *Prospectui accommodas clausus. -Jun.*

Ver. 5. **He built chambers round about.]** Against all the parts of the temple, but only the entrance, which was at the east end. Of these chambers, or galleries, there were three stories, five cubits high, for the use of the priests that served at the altar.

Ver. 6. **The nethermost chamber was five cubits broad, &c.]** Each one of these lofts, as they were above other, so they were larger than other. To show, saith one, the several degrees and places appointed by God in his Church, -apostles, evangelists, doctors, pastors, and elders, &c.

Ver. 7. **Was built of stone.]** *Tam artificiose non tantum sine deformi cicatrice vulneris, sed et sine subtilissimae suturae notis, ut imponerent oculo spectatoris...quasi tota moles in tantam magnitudinem ex unico ingenti lapide tam magnifice consurgeret: i.e.,* so artificially were the stones of the temple polished and cemented together, as if the whole fabric had been but one entire stone.

Made ready before it was brought thither;] Hewn and hammered in the mount, not so taken out of quarry, -so God had ordered it, -that there needed no tool of iron to fit them, as Procopius and Glycas imagined, because it followeth,

So that there was neither hammer nor axe, &c.] In the house indeed no tool was heard, no noise was made, to show that there should be no contentions in the Church militant, and that there shall be no afflictions or sufferings in the Church triumphant. *Haec vita est officina in qua lapides templi aeterni scalpantur ac dedolentur, ut recists aut resectis depravatae naturae vitiis, caelesti aedifico perficiendo cum honore ac decore adhiberi et aptari possint:* Here the saints are hewed and squared by God's word, {#Ho 6:5} and by his strokes, {#Isa 27:9} that they may be fitted for the heavenly temple.

Ver. 8. **And they went up with winding stairs.]** We must also aspire to perfection: there should be continual ascensions in our hearts, neither may we rest till we have set our feet upon the battlements of heaven. See St Paul's eagerness, #Php 3:12-14.

Ver. 9. **So he built the house.]** *Epilogus est praecedentium.* {a}

And boards of cedar.] Which boards were also covered with lead without, and gold within. {#1Ki 6:22}

{a} Vatab.

Ver. 10. **And he built chambers.]** The tabernacle had none such. See on #1Ki 6:5.

Ver. 11. **And the word of the Lord came,**] viz., By Abijah or some other prophet, even while he was in building, for his instruction and encouragement.

Ver. 12. **Concerning this house, &c.]** That Solomon might not trust to the external work, he is given to know that his obedience to God's holy law is expected, if ever he mean to inherit the promises. There were in aftertimes that cried *ad ravim usque*, " The temple of the Lord, The temple of the Lord!" who yet were destroyed for their iniquities. {#Jer 7:4} So the Papists cry out, like so many oyster peddlers, The Church, the Church: and not a few among us, We are believers, can say our creed, have had our Christendom, &c. {#Mt 7:22}

Ver. 13. **And I will dwell among the children of Israel.]** This was a high favour: what is it then to the saints, that he will indwell in them. {#2Co 6:16} We have no vines, said the Scythians, but we have gods. And, εἰθὰ δε οἱ θεοί, here are household gods, said the philosopher, pointing to his poor cottage.

Ver. 14. **So Solomon built the house.]** See #1Ki 6:9.

Ver. 15. **And he built the walls of the house.]** He lined or wainscoted them.

With boards of cedar.] Which is strong and durable, and for the dryness of it, besides the sweetness, the timber does not split or rot: yea, it hath a property to preserve other things from putrefaction. The Church is also stable and cannot be ruined. The temple was destroyed, the Church can never be, {#Mt 16:10} it is insuperable.

Ver. 16. **Even for the oracle.]** {a} So the Holy of Holies is called, because there God used to deliver divine answers, or oracles. {#Le 16:2 Ex 30:6}

{a} *Loquatorium Adytum.*

Ver. 17. **The temple.]** That is, The holy place; whither none but the priests might come.

Ver. 18. **Carved with knops and open flowers.]** To show the multifarious flourishing graces that are in Christ and Christians. For in this piece of Scripture, by a specialty, we may say with Possevine, *Tot esse sacramenta quot literas, tot mysteria quot puncta, tot arcana quot apices;* {a} there are so many words, so many mysteries.

{a} *Biblioth. Select.*

Ver. 19. **To set there the ark of the covenant of the Lord.]** This was a most precious piece. The Palladium at Troy, the Pessinuntium at Rome, the Image at Ephesus, made by Canetias, an ancient craftsman, and said by the covetous priests to have fallen down from Jupiter, {#Ac 19:35} are not worthy to be named in the same day with this ark of the covenant; the principle evidence of God's gracious presence, and, besides, a very lively type of Christ, and therefore kept in the innermost part of God's house.

Ver. 20. **Twenty cubits in length.]** So that it was every way square.

Overlaid it with pure gold.] Heb., With gold shut up; so called, haply, because men used to hoard up the best gold, and keep it close prisoner, as it were.

And so covered the altar.] Which being wood within, and gold without, shadowed out Christ—the true altar {#Heb 13:10} -in his twofold nature, human and divine.

Ver. 21. **So Solomon overlaid the house within with pure gold.]** Gold of Parnaim: he embellished it also with precious stones. {#2Ch 3:6}

Ver. 22. **And the whole house he overlaid with gold.]** So that it dazzled the eyes of the beholders, as Josephus testifieth: so that there was need to say—as the priests did at the temple of Ephesus, which was covered likewise with gold—to such as went in, *Tenets oculos*, look to your eyes. For the mystery, *Quid est Templi illius aurea claritas*, saith Rupertus, *nisi ad dextram Patris sedentis immortalitas atque impassibilitas?* What else is all this golden glister but the immortality and impassibility of him who sitteth at the right hand of his heavenly Father? And the polished cedars overlaid with fine gold, show the beauty of the Church, saith another, to be inward, pure, and precious, though unperceived of the world. {#Ps 45}

Ver. 23. **And within the oracle he made two cherubims.]** These were two great human winged statues, five yards high, representing the strength and excellency of the blessed angels, ever attendant upon the Almighty God; as also the eminent parts, and praiseworthy practices of gospel ministers, who should be at peace among themselves, and promote peace all they can among others. These cherubims were two of them, -Christ sent out his apostles by two and two, -they were also made of olive, that emblem of peace, and their faces looked one toward another: they were also uniform.

Ver. 24. **And five cubits was the one wing.]** This was the extent of their wings taken together with their bodies lying between those wings; unless we shall say with Kimchi, that their wings covered their bodies behind, and so their bodies took up no room, but their wings only in the house's breadth.

Ver. 25. **Of one measure, and of one size.]** And all according to the pattern given by God to David. Here then is no plea for Popish imagery, or idolatry against the second commandment, unless they

can produce a special warrant from the lawmaker, who can, when he pleaseth, dispense with his own law.

Ver. 26. **The height of the one cherub was ten cubits.**] They were of a giant like stature. See #1Ki 6:23.

Ver. 27. **Within the inner house.**] That is, Within the holy of holies, where they stood before the ark, to hide and cover it from the eyes even of the high priest.

Ver. 28. **And he overlaid the cherubims with gold.**] Which could hardly be done without knocking and fastening it on with nails; unless we shall say that the gold was fastened on them with screw nails.

Ver. 29. **And he carved all the walls.**] See on #1Ki 6:25.

Of cherubims and palm trees and open flowers.] To note, saith one, the protection of the Church of Christ by the ministry of angels—though outwardly unseen—and the peaceable victorious flourishing under the same. {#Heb 1:14}

Ver. 30. **And the floor he overlaid with gold.**] The pavement of marble covered with fir, did set forth faith in the heart, and holiness in the life—the fir tree is straight and tall—and the gold upon all these, love.

Ver. 31. **Doors of olive tree.**] Which kind of wood is hard, firm, and lasting: fit for posts and doors.

Ver. 32. **Carvings of cherubims.**] But far less than those two forementioned, though of a like signification.

And palm trees and open flowers] Showing the variety of virtues which shine in the faithful.

Ver. 33. **Posts of olive tree.**] See #1Ki 6:31.

Ver. 34. **And the two doors were of fir tree.**] Which were not so rare and precious as olive trees a difference was hereby also put between the holy of holies, and the holy place. Men do not know what a place heaven is: there is the best of the best of everything.

Ver. 35. **And he carved thereon, &c.**] See on #1Ki 6:29.

Ver. 36. **And he built the inner court.**] Called the court of the priests, {#2Ch 4:9} and had without it an outer court, {#Eze 10:3,5} called also the great court, {#2Ch 4:9} where the people prayed, {#Lu 1:10} and

heard the word preached. {#Ac 3:11,12 Ezzr 10:9} In this outer court it was that our Saviour preached, when he is said to have taught in the temple: here he disputed, cast out the buyers and sellers, &c. {#Joh 2:14,16} This court of the people surrounded not only the priests' court, but also the whole temple: by the name whereof also it is sometimes called.

Ver. 37. **In the fourth year,** *J sc.*, Of Solomon's reign. See #1KI 6:1.

Ver. 38. **In the month Bul.]** Which hath its name either from fading, because then the leaves fall; or from the store of rain that then falleth. *Bul quasi Mabbul*, that is, a deluge. It answereth to our November.

So was he seven years.] Seven years and six months: and, everything reckoned, he made very good despatch of so great a work. He was much longer about building his own house, {#1KI 7:1} because less diligent and expeditious.

Chapter 7

Ver. 1. **But Solomon was building his own house.]** Here he took greater leisure, and had less help, both for materials ready prepared, and for the people's forwardness to help it on. Add hereunto, that in these thirteen years Solomon had three houses to build; *sc.*, his own, the queen's, and the house of the forest of Lebanon: which, because they stood near together, were called Solomon's own house, or palace royal.

Ver. 2. **He built also the house of the forest of Lebanon.]** For public feasts, games, pastimes, and delights, {#Ecc 2:4-6} for a magazine also. {#1KI 10:16,17 Isa 22:8} Framed it might be in Lebanon, {#1KI 9:19} but built it was in Jerusalem, Solomon's dwelling house and throne not far from it. {#1KI 7:6-8} It seemeth to have been called "the house of the forest of Lebanon," not because it stood in that forest, as William, bishop of Tyre, and Junius hold: {a} but partly because it was made of the cedars of Lebanon, in which regard also the temple is called Lebanon, {#Zec 11:1} and partly because it was a kind of abridgment of that famous forest, and contained in it, and in the gardens and groves about it, all the delights and pleasures of that forest, in solitary walks, sweet smells, music of birds, and sight of wild beasts, &c.,

whence the Hebrews call it *domum refrigerii*, the house of refreshing.

{a} Lib. xviii, *belli sacri*.

Ver. 3. **Upon the beams.**] Heb., Ribs: for beams are to a building what ribs are to a living creature. In Africa they make, if not beams, yet rafters for houses, of the whale's ribs.

Ver. 4. **In three rows,**] *i.e.*, In three stories, called also ranks here.

And light was against light.] *Fenestrae ex diametro*, through lights, we call them.

Ver. 5. **With the windows.**] All were square: and so this house was, *ad elegantiam, amaenitatem et recreationem tota comparata*, very pleasant.

Ver. 6. **Were before them.**] Or, According to them: all was suitable, and sightly.

Ver. 7. **Then he made a porch for the throne.**] That stately throne of ivory. {#1Ki 10:18-20}

Even the porch of judgment.] Built for the conveniency of such as came to the king for judgment.

Ver. 8. **Had another court.**] Called "the middle court." {#2Ki 20:4}

Like unto this porch.] All was uniform and spacious.

Ver. 9. **According to the measure of hewed stones.**] Though costly, yet as great as other hewed stones.

Unto the coping,] *i.e.*, The top of the wall, whereon the beams were laid.

Ver. 10. **And the foundation was of costly stones.**] Heb., Precious; yet not of emeralds, carbuncles, sapphires, as #Isa 54:11, but of marble, porphyry, &c., which were longlasting.

Even great stones.] Which therefore were the closer together, and the surer.

Ver. 11. **And above were costly stones.**] Above ground, as well as under.

Ver. 12. **And the great court round about.**] Surrounding the king's house.

Both for the inward court of the house of the Lord,] *i.e.*, Like that inward court, #1Ki 6:36.

And for the porch, &c.] The king's house had the like porch before it, as God's house had.

Ver. 13. **And king Solomon sent and fetched Hiram.]** He had done so long since; viz., when he first set upon temple work, {#2Ch 2:14 3:15} to the description whereof the history here returneth.

Ver. 14. **He was a widow's son of the tribe of Naphtali.]** His father was of that tribe, but his mother of the tribe of Dan, {#2Ch 2:14} unless the king there mistook the one tribe for the other.

And cunning to work all works.] Not in brass only, but in gold, silver, iron, stone, timber, purple, &c., {#2Ch 4:16} so that Solomon, for respect's sake, called him his father. {#2Ch 4:16}

Ver. 15. **Of eighteen cubits high apiece.]** Thirty-five cubits high, saith another prophet, {#2Ch 3:15} that is, saith Pellican, both of them together were thirty-five cubits high, and each one almost eighteen, for which it is said to be eighteen cubits; the Scripture useth not to express such broken measures.

Ver. 16. **To set upon the tops of the pillars.]** Hence they were called chapters, or heads, *coronamenta, epistylia*; crowns they are called. {#Jer 52:22}

Ver. 17. **And nets of checker work.]** These were very pleasant to the eye, and in adition significant: not such toilsome toys as *nec ignorantibus nocent, nec scientibus iuvant*. {a}

{a} Sen.

Ver. 18. **And he made the pillars.]** That is, He thus decked them. Peter Martyr saith that these pillars resembled a man, the nether part setting forth his feet, the second the trunk of his body, the third his head, and the fourth his hat: and that they signified God's protection over this house, as of old the pillar of fire, and pillar of smoke, showed his protection over them in the wilderness.

Ver. 19. **Were of lily work.]** As also of other flowers, leaves, and fruits, *implexu coronario incurstantibus*.

In the porch.] That was before the holy place; for there these pillars were set, {#1Ki 7:21} to show the stability of this house, and of the spiritual temple for ever: the Rabbis say, of the house of David.

Ver. 20. **And the pomegranates were two hundred.]** On each side a hundred, hanging down front the rows or borders upon the networks, which yet they hid not. {#2Ch 3:16 Jer 52:23} This might signify the strengthening of our faith by the two sacraments, unto holiness and fruitfulness in good works; but especially by Christ, who is a double pillar unto his Church.

Ver. 21. **And he set up the pillars in the porch.]** For within the temple was nothing but golden.

And called the name thereof Jachin.] As the other he called Boaz; showing not only by the matter—brass—but by the names of these pillars, what steadfastness the elect stand in before God, both for present and future. For present, they have strength in themselves—Boaz, *i.e.*, in it is strength; for future, God will so direct and establish them with his grace—Jachin, *i.e.*, he shall direct, or establish that they shall never wholly depart from him. "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out." {#Re 3:12}

Ver. 22. **And upon the pillars was lily work]** To show the beauty and sweetness of Christ and his people, those especially that are more eminent, the glory of the churches; such as were James, Cephas, and John, who "seemed to be pillars." {#Ga 2:9}

Ver. 23. **And he made a molten sea.]** As a large laver for the priests to wash in. {#2Ch 4:6} the Hebrews used to call the gathering together of much water a sea. It signifieth both the exceeding filthiness of sin, requiring a sea for the cleansing of it, and the infinite virtue of Christ's blood, &c.

Ver. 24. **Ten in a cubit.]** Three hundred knops under the lily work, on the brim of the sea. {#2Ch 4:3}

Ver. 25. **It stood upon twelve oxen.]** Figuring out the twelve apostles and their successors, who went into all parts of the world, teaching "the baptism of repentance for the remission of sins."

Ver. 26. **It contained two thousand baths.]** This it held ordinarily; but if filled up to the brim, it could hold three thousand baths. {#2Ch 4:5} Out of this molten sea, or lake—as Junius rendereth it—the

priests, by cocks or otherwise, drew water to wash themselves and other things with.

Ver. 27. **And he made ten bases of brass.**] To bear up so many lesser layers. {#1Ki 7:38}

Ver. 28. **They had borders.**] Around the vessel, like panes of wainscotting; whereon were engraven lions, oxen, and cherubims; to teach the priests courage, painfulness, and prudence.

Ver. 29. See on #1Ki 7:28.

Ver. 30. **And every base had four brazen wheels.**] To remove the laver from place to place, as occasion required.

Ver. 31. **And the mouth of it within the chapter.**] The round hollow place of the base, into which the lower part of the laver was put to the upper, was a cubit.

Ver. 32. **And under the borders were four wheels.**] Whereby the laver was *trusatile sive ambulatorium*. See #1Ki 7:30.

Ver. 33. **Like the work of a chariot wheel,**] *i.e.*, Curiously wrought, and as having axle-tree, naves, felloes, spokes, all cast together in their moulds.

Ver. 34. **And there were four undersetters.**] Heb., Shoulders, *sc.*, to uphold the vessel.

Ver. 35. **Was there a round compass.**] Which was made, it should seem, to receive the water which came out at the cocks.

Ver. 36. **According to the proportion of every one.**] Heb., According to the nakedness; that is, the true resemblance. Truth is like our first parents, most beautiful when naked.

And additions round about.] Round about the base were certain fillings and finishings, on the uppermost edgings.

Ver. 37. **All of them had one casting.**] To teach uniformity about the things of God. It is a sweet thing when "with one mind and one mouth God is glorified" as "the Father of our Lord Jesus Christ," {#Ro 15:6} and men's prayers come before him "as the sound of many waters."

Ver. 38. **Then made he ten lavers of brass.**] And all to show the filthiness of sin, and the necessity of Christ's blood, {#1Jo 1:7 Zec 13:1} wherewith the holy priesthood of his chosen must be washed and sanctified in action and affection, before their service can be accepted. {#Eph 5:26}

Ver. 39. **On the right side of the house.**] That is, Of the priests' court, who had hereby plenty of water, wherein they might wash so soon as they entered to minister in the holy place. "Holiness becometh God's house for ever."

Ver. 40. **And the shovels.**] Which were to gather up the ashes, and to carry coals from the altar to put into the censers in the temple, for the incense.

And the basons.] Which were to receive the blood of the sacrifices, and the drink offerings.

Ver. 41. Here is a recapitulation of the forementioned particulars; whereunto Josephus addeth many more; as ten thousand golden tables, ten thousand golden candlesticks, twenty thousand vials of gold, forty thousand of silver, &c.

Ver. 42. See Trapp on "1Ki 7:41".

Ver. 43. See Trapp on "1Ki 7:41".

Ver. 44. See Trapp on "1Ki 7:41".

Ver. 45. See Trapp on "1Ki 7:41".

Ver. 46. **In the plain of Jordan.**] Where Christ afterwards was baptized; to show, saith an expositor, that by these lavers and vessels there cast, baptism was prefigured.

In the clay ground.] Which was most fit for moulds.

Ver. 47. **Solomon left all the vessels unweighed.**] Many men deal with their preservations, saith one, as Solomon did with the brass of the temple: it was so much, he weighed it not. See #1Ch 22:3,14.

Ver. 48. **The altar of gold, and the table of gold.**] Yea, tables, as it is in #2Ch 4:19, ten tables for one made by Moses; to set forth the superabundant grace under Christ, figured by Solomon.

Ver. 49. **With the flowers and the lamps.**] The ornaments and the instruments thereof. Here some note that every table had its candlestick for light, to show that unless light from above goeth along with every ordinance appointed for the feeding of men's souls, it will be to them of no advantage.

Ver. 50. **And the hinges of gold.**] Hinges and hooks, and all were of gold: to teach us that in a holy and religious soul dedicated to God, there should be nothing found but what is pure, solid, and precious.

"The tongue of the just is as choice silver; the heart of the wicked is little worth." {#Pr 10:20}

Ver. 51. **So was ended all the work.**] Solomon's temple was finished in the year of the world three thousand. Hence some gather that the spiritual temple shall be consummated in three thousand more. Christ was born in the four thousandth year of the world. The temple was destroyed together with the city by the Romans, in the year of the world exactly four thousand and seventy-three. {a}

The things which David his father had dedicated.] *Partita factas partita infectas, quae ex opere superfuerant.* For that of the Rabbis is not likely to be true—viz., that Solomon made no use of the treasure gathered by his father, as not worthy, but only of that which himseff had gotten together in those four years.

{a} Ussher.

Chapter 8

Ver. 1. **Then Solomon assembled, &c.**] "Then," when he had finished all the work for the house of the Lord. {#1Ki 7:51} Solomon decked and garnished his temple before he prayed in it: so, saith one, before thou prayest prepare thy heart, which is the true temple of him who is greater than Solomon. And as that woman that sought her groat, swept over all the whole house, so when thou seekest anything of God, sweep over the whole house of thy heart; sweep it by repentance, wash the pavement of it with tears, beautify it with holiness, perfume it with prayers, deck it with humility, hang it with sincerity.

Out of the city of David, which is Zion.] Into Mount Moriah: for there stood the temple. {#2Ch 3:1}

Ver. 2. **In the month Ethanim.**] Which signifieth ripeness or strength: either because the fruits were then ripe, *sc.*, in September, and strengthened the heart of man; or else, by this festival month men's hearts were filled with the joy of the Lord, which was their strength, {#Ne 8:10} and lifted up in the ways of his precepts.

Ver. 3. **And all the elders of Israel came.**] Heads of tribes, and fathers of families: bringing with them multitudes of common people, who cheerfully and voluntarily flocked to this feast, *quod*

ob hanc dedicationem magnificentissimam fuit solemnissimum,
saith A. Lapide.

And the priests took up the ark.] Setting it on the Levites' shoulders. {#Nu 4:5 2Ch 5:4}

Ver. 4. **And the tabernacle of the congregation.]** Made by Moses, and hitherto transportative, and for many years severed from the ark, but now to be reunited and settled in the temple; as the saints, here tossed up and down, shall one day be in heaven, that habitation of God's holiness.

Ver. 5. **Sacrificing sheep and oxen.]** At every six paces likely, as #2Sa 6:13, but far more liberally.

Ver. 6. **And the priests brought in the ark.]** Which they had taken off the Levites' shoulders, to bring it into the place appointed for it, even the midst of the Most Holy.

Ver. 7. **And the cherubims covered the ark]** Which had the law within it, and the mercy seat upon it: to set forth Christ's covering the curses of the law, in whom is the ground of all mercy: which things the angels desire to pry into, as into the pattern of God's deep wisdom.

Ver. 8. **That the ends of the staves were seen.]** These made a lane, as it were, for the high priest when he entered into the most holy place: and showed that there was an ark, though covered.

And there they are unto this day,] i.e., Till the captivity of Babylon.

Ver. 9. **There was nothing in the ark save the two tables.]** That is, Nothing of the book of the law, saith Vatablus, but the decalogue: the pot of manna and Aaron's rod were also in the ark, {#Heb 9:4} though Junius holdeth that εν η there relateth not to κιβωτου the ark, but to σκηνη the tabernacle.

Ver. 10. **That the cloud filled.]** By a cloud did God oft both represent his glory and cover it: signifying thereby that it was both invisible and unapproachable. But as a man that heareth a preacher in a dark night, knoweth that he is there though he seeth him not: so here.

Ver. 11. **So that the priests could not stand,] sc.,** With the safeguard of their lives, their eyes at least. The holy angels clap their wings upon their faces, as it were a double scarf, -or as a man doth

his hands before his eyes, when he beholdeth an exceeding great light, -before the brightness of God's presence, that would put out their eyes else. {#Isa 6:2,3} Pellican saith, by the priests being driven out by this cloud appearing, was showed that the time should come when this priesthood should minister no more by carnal rites in this place.

Ver. 12. The Lord hath said that he would dwell.] {#Le 16:1,2 Ps 18:11,12 97:2} He hath said it, and he hath often done it, for man's sake, who can far less look upon God in his excellency, than he can upon the sun *in rota*, in the circle wherein it runneth. These words therefore Solomon uttereth in the rapture of his joy for that glorious sight of God which he beheld from the brazen scaffold that was built for him in the outward court. {#2Ch 6:13}

Ver. 13. I have surely built thee.] His great joy breaketh forth into a prayer.

A settled place for thee to abide in.] Some render it, *Directionem ad solium tuum*, a direction to thine eternal throne—viz., to heaven; whither this temple pointed men, saith Cajetan.

Ver. 14. And the king turned his face about,] viz., Fromward the altar and mercy seat, whither they looked when they prayed in the temple, as when otherwise they looked toward the temple, *i.e.*, Christ.

And blessed all the congregation.] Or, Blessed God together with all the congregation of Israel, as Junius rendereth it.

And all the congregation stood.] To testify their reverence, attention, and observation. See on **#Jud 3:20**.

Ver. 15. And hath with his hand {a} fulfilled.] He hath powerfully performed his promise to David. Solomon is thankful as well for the promise to his father as the performance to himself. And well he might, for the promises are precious things, {#2Pe 1:4} the unsearchable riches of Christ. {#Eph 3:8} The patriarchs "saw the promises afar off, and embraced {b} them." {#Heb 11:13}

{a} *Manu*, *i.e.*, liberalitate sua, vel potentia sua -*Vatab.*

{b} "ἄσπασαμενοι."

Ver. 16. **I brought forth Israel out of Egypt.**] This memorable mercy is often mentioned as a motive to real thankfulness. Deliverance commandeth obedience. But what was Egypt to hell? Pharaoh to the devil? &c. Oh, blessed be God for a Christ!

Ver. 17. **And it was in the heart of David my father.**] Happy Solomon in such a father! and no less happy David in such a son! For his father's honour, and his own also, he so often mentioneth this relation.

Ver. 18. **Thou didst well, that it was in thine heart.**] It is God's revealed will that men should be "ready to every good work." David was so to this of building the temple, but God had otherwise determined it. Howbeit David's desire and intent is accepted. {#2Sa 7:11, &c.} Surely as wicked men are condemned because they act against God's command, though according to his decree: so believers are approved, not because they obey God's decree, but his command.

Ver. 19. **Unto my name,** / *i.e.*, For mine honour and service. See on **#1Ki 8:18**.

Ver. 20. **And the Lord hath performed his word.**] He never yet "suffered his faithfulness to fail, nor altered the thing that went out of his mouth." {#Ps 89:33} Witness the constant and concurrent experience of saints in all ages; not one instance to the contrary.

Ver. 21. **A place for the ark.**] Even the best and innermost part of the temple, because it was the chiefest evidence of God's presence, and is called God's face, {#Ps 105:4} yea, even God himself. {#Ps 132:5}

Ver. 22. **And spread forth his hands towards heaven.**] In prayer the ancients used to spread out the palms of their hands, as it were to receive a blessing from God. {#Ex 9:29 Ps 44:20 143:6}

Ver. 23. **And he said, Lord God of Israel.**] This was a worthy precedent for princes, who, if they would imitate Solomon in devotion, might likewise share with him in the blessing. This is a very long prayer, and full of affection to the end. So to pray is hard and happy. It is a precedential prayer, as one calleth it.

Lord God of Israel, there is no God like thee, &c.] This is a very august preface to his prayer. To begin on this sort doth notably strengthen faith, and stir up devotion.

Ver. 24. **Who hast kept with thy servant David.**] See **#1Ki 8:15**. We may pray to good purpose, though in the selfsame words as

before. Christ himself did so in his agony when he prayed most earnestly. Let this comfort those who complain that they cannot vary their petitions.

Ver. 25. **Keep with thy servant David.**] Solomon knew well that such as would obtain the accomplishment of the promises, must put them in suit, as Jacob did, {#Ge 32:9, &c.} and David, {#Ps 119:49} and Elijah. {#1Ki 18:41} Note here how Solomon pleadeth the performance of one promise, that he may prevail for another. Let us learn in this holy manner to encroach upon God.

Ver. 26. **And now let thy word, I pray thee, be verified.**] He reiterateth and reinforceth his former request: this evinceth his holy importunity. This he learned of his father. Compare #Pr 4:4.

Ver. 27. **Will God indeed dwell on the earth?**] *Mirabundus ita exclamat*, saith Vatablus, who further observeth here, that the Hebrew words are preposterously put together, as importing an ecstasy of admiration.

Behold, the heaven.] The visible heaven.

And heaven of heavens.] The third heaven, the place of the blessed.
{#Ge 14:19 Ps 115:16}

Cannot contain thee.] Such is thine immensity: thou fillest all places, and art comprehended of no place. God is a circle, said Empedocles, whose centre is everywhere, whose circumference is nowhere. Orpheus, Aratus, and Aeschylus say the same in effect. God is higher than the heaven, saith a father, deeper than hell, broader than the earth, more diffuse than the sea. He is nowhere, and yet everywhere, *quia nec abest illi, nec ullo capitur loco.* {a} Neither yet must we conceive that God is commensurable by the place; for he is everywhere all-present. The heavens have a large place, but they have one part here and another there; but the Lord is totally present, wheresoever present. Oh, wonderful!

{a} Bernard.

Ver. 28. **Yet have thou respect,** / *q.d.*, Though thou art immense and infinite in thine own nature, yet, &c.

And to his supplication.] Or, Deprecation.

Ver. 29. **That thine eyes may be open.]** See #Ps 34:15. {See Trapp on "Ps 34:15"}

Ver. 30. **And hearken thou, &c.]** These repetitions of the selfsame petitions, argue greatest earnestness.

And when thou hearest, forgive,] q.d., Whatever else thou deniest us, grant us pardon; yea, forgive the sin of our prayers; for when we have prayed for the forgiveness of sins, we had need pray again for the forgiveness of our prayers; such a spring and sink of sin there is within us.

Ver. 31. **And an oath be laid upon him, to cause him to swear.]** An oath may lawfully be taken for the help of truth in necessity, and not else. Hence the Hebrew word *Nishbang* is a passive, and signifieth rather to be sworn, than to swear.

And the oath come before thine altar.] That sign of God's presence there. Amongst us, he that sweareth, layeth his hand on a Bible, for like cause.

Ver. 32. **Condemning the wicked, to bring his way upon his head.]** This God hath done on those who have taken false oaths of execration, as were easy to instance in the three false accusers of Narcissus, bishop of Jerusalem; {a} in Earl Godwin; and in Anne Averies, who, forswearing herself, A.D. 1575, Feb. 11, at a shop of Wood Street in London, praying God she might sink where she stood if she had not paid for the wares she took, fell down presently speechless, and with horrible stink died.

{a} Euseb.

Ver. 33. **And confess thy name.]** Submit to thy justice, and implore thy mercy.

Ver. 34. **And forgive the sin of thy people.]** For else, if thou shouldst turn again their captivity, they could have no great comfort. Pardon of sin is a principal mercy, and chiefly to be sought for.

Ver. 35. **When heaven is shut up.]** These bottles of the sky stopped.

And confess thy name.] As #1Ki 8:33. Or, Confess to thy name, that is, praise thee, even in this adversity.

When thou afflictest them.] And so whippest them home. Or, When thou has testified against them—viz., by thy prophets.

Ver. 36. **That thou teach them the good way.]** By causing them to hear thy word, or thy rod, and setting it home upon their hearts. See **#Ps 94:12.** {See Trapp on "Ps 94:12"}

Ver. 37. **If blasting mildew, &c.]** These, the very heathens acknowledged to be God's judgments upon a land, and therefore had their feasts called *Rubigalia* and *Floralia*, to prevent them. {a}

Whatsoever sickness there be.] Physicians reckon up two thousand, and more.

{a} Plin., lib. xviii,

Ver. 38. **Which shall know every man the plague of his own heart.]** His own iniquity; {#Ps 18:23} the cause of his calamity; as he well understandeth, when sin and wrath meet in the soul, and make a wound in it: the cure whereof he seeketh of God by prayer, which hath a pacifying property, and fetcheth out the stain and sting of sin.

Ver. 39. **And give to every man according to his ways.]** "Do good, O Lord, unto those that be good, and to them that are upright in their hearts. As for such as turn aside unto their crooked ways, do thou lead them forth with the workers of iniquity," &c. {#Ps 125:4,5}

For thou only knowest.] As the watchmaker knoweth all the turnings and windings in the watch.

Ver. 40. **That they may fear thee.]** For thy just judgments on hypocrites, and mercies to the sincere. {#Ps 130:4 Ho 3:5}

Ver. 41. **Moreover, concerning a stranger.]** A proselyte, such as was the eunuch, {#Ac 8:27} Cornelius. {#Ac 10:1}

Ver. 42. **And of thy strong hand and stretchedout arm.]** Thy great power and readiness to relieve and supply the wants of all thy suppliants, of all nations.

Ver. 43. **That all people of the earth.]** "O thou that hearest prayer, unto thee shall all flesh come." {#Ps 65:2} {See Trapp on "Ps 65:2"}

As do thy people Israel.] Either they do, or should do, for the good example of others. *Aliter deteriores quidem sunt quia meliores esse*

deberent: {a} else they are so much the worse, because they ought to be better than others.

{a} Salvian.

Ver. 44. **If thy people go out to battle.**] Upon a necessary justice, or a just necessity. For that soldier can never answer it to God that strikes not more as a justicer, than as any enemy.

And shall pray unto the Lord.] Soldiers must fight and pray, and pray and fight, as did the late king of Sweden.

Ver. 45. **And maintain their cause.**] By appearing for them in the high places of the field, and fighting their battles.

Ver. 46. **For there is no man that sinneth not.**] This is *triste mortalitatis privilegium*.

And thou be angry with them.] As thou canst not but be so, {#Hab 1:13} and as the effects of thy just anger thou chide them, and smite them, either with thine own bare hand or by those men of thy band, their enemies.

Ver. 47. **Yet if they shall bethink themselves.**] Heb., Bring back to their heart; turn short again upon themselves, and see what an "evil and a bitter thing sin is." This is the first thing in true repentance, as is to be seen in Ephraim, {#Jer 31:19} and the prodigal, who "came to himself," and then resolved to return to his father. {#Lu 15:17,18}

We have sinned, and have done perversely.] Sin must be confessed with utmost aggravation, -load must be laid upon it, and the worst made of it.

Ver. 48. **And pray unto thee toward their land.**] The Turks, in a foolish imitation hereof, pray in their mosques or temples toward Mecca, where their Mohammed lieth entombed, turning their faces southward for the purpose.

Ver. 49. **And maintain their cause.**] Or, Right. Vindicate them out of the hands of their oppressors, who cannot do, but they must overdo. {#Zec 1:15}

Ver. 50. **And give them compassion.**] This prayer was answered for the good of God's poor people in Babylon, where they found much favour, and had at length leave to return; like as Jacob's prayer {#Ge

43:14) was abundantly answered when Joseph fell upon Benjamin's neck weeping, &c.

Ver. 51. **For they be thy people.**] Culled and called out of the rest of the world. Thou hast avouched them for thine; and they have avouched thee for their God.

From the midst of the furnace of iron.] Where they were grievously afflicted, and by those afflictions melted and made more malleable.

Ver. 52. **In all that they call for unto thee.**] Lawful petitions and honest hearts is all that God calleth for: bring these, and be sure to speed.

Ver. 53. **As thou spakest by the hand of Moses,**] *q.d.*, *Huius rei habeo authorem gravissimum et testimonium*, I have very good authority for what I say.

Ver. 54. **When Solomon had made an end of praying.**] See #2Ch 6:41, where something more is added, and God's answer—by fire from heaven consuming the sacrifices—recorded.

From kneeling on his knees.] *Notent hoc nobiles delicatuli et gloriosuli*, saith A Lapid here, *qui orant uno genu in terra fixo, alterio elevato quasi pugnaturi cum Deo, sin concedat*; Let this be noted by our stout and stiff gentry, who use to pray kneeling on one knee only, as if they would fight with God, unless they may have what they would of him.

Ver. 55. **And he stood and blessed all the congregation.**] Praying for them, and praising God for his mercy to them.

Ver. 56. **Blessed be the Lord.**] *Praemittit gratiarum actionem benedictioni.*

Ver. 57. **Let him not leave us, nor forsake us.**] Or, If he leave us for a time, let him not forsake us utterly.

Ver. 58. **That he may incline our hearts.**] Cause us to keep his commandments, {#Eze 36:26,27} bend us to the obedience of his will. *Lex iubet, gratia iuvat.*

Ver. 59. **Be nigh unto the Lord our God.**] Hang ever upon the file, as it were, before him.

At all times.] Heb., The thing of a day in his day; *i.e.*, *Ut singula fiant suo tempore*, that we may have mercies seasonable and suitable to our necessities.

Ver. 60. **That all the people, &c.]** It is the ingenuity of saints, in all their desired and expected mercies, to study and to promote God's ends more than their own.

Ver. 61. **As at this day.]** Keep up your affections as much as may be, in this float wherein now you find them.

Ver. 62. **Offered sacrifice before the Lord.]** Peace offerings especially; for these were never omitted. "In everything give thanks."

Ver. 63. **And Solomon offered.]** This was the greatest sacrifice that we anywhere read of. Those hypocrites in **#Mic 6:7** made an overture of great cost, so they might thereby have purchased a dispensation to live in sin. Lycurgus forbade costly sacrifices, lest men should grow weary of the charge, and give over their devotion.

Ver. 64. **The king hallowed,] i.e.,** saith Lyra, He caused the high priest to sanctify the pavement of that court near unto the altar, by reason of the multitude of the sacrifices, and incapacity of the altar.

Ver. 65. **From the entering in of Hamath,] i.e.,** From north to south. Understand also from east to west.

Seven days and seven days.] The first seven were for the dedication, *εγκαινια*, the priests, Levites, and one hundred and twenty singers making all manner of music; **{#2Ch 5:11}** the second seven for the feast of tabernacles. Within the first seven days, *viz.*, on the tenth day, fell out their yearly public fast, **{#Le 23:27}** which was dispensed with, as some think. Others hold that they killed their sacrifices on that day also, but ate not of them till the evening, or till the next day, haply.

Ver. 66. **He sent the people away.]** Blessing their good king, and congratulating their own great happiness.

Chapter 9

Ver. 1. **And all Solomon's desire.]** The word signifieth such a desire as a young man hath after his mistress, or a bridegroom toward his bride; which showeth that Solomon took too much content in his buildings and furniture, passed over his affections too much unto

them, and here began his fall. *Licitis perimus omnes.* See #Ec 2:2-10.

Ver. 2. **That the Lord appeared to Solomon the second time.]** This was a great engagement upon Solomon to cleave close to that God who had appeared unto him twice. {#1Ki 11:9} See an analogical appearance to all that love him, {#Joh 14:21} and be instructed, lest God's soul depart from us, {#Jer 6:8} for our "evil heart of unbelief in departing from the living God." {#Heb 3:12}

Ver. 3. **I have heard thy prayer.]** God sometimes answereth his people before they ask, {#Isa 65:24} as he did David; {#Ps 32:5} sometimes as they are asking, as he did Daniel; {#Da 9:20} but certainly after they have prayed, provided that they bring to him lawful petitions and honest hearts. The reason whereof, see #Joh 16:26,27.

Mine eyes and my heart shall be there.] It shall well be seen that this house is *mihi chara, cordi, et curae.*

Ver. 4. **To do according to all.]** "All" is a little word, but of large extent. He doeth not God's will, but his own will, who doeth no more than himself will. Everything must be done as well as anything, else we do nothing.

Ver. 5. **Then will I establish.]** See on #1Ki 2:4.

For ever.] That is, For a long season; till Shiloh come, and a period be put to the Jewish polity.

Ver. 6. **But if you shall at all turn.]** Heb., Turning turn; utterly and totally turn, sliding back from me by a perpetual backsliding; {#Jer 8:5} if ye shall hold fast deceit, and refuse to return (ibid.).

Ver. 7. **And Israel shall be a proverb and a byword.]** They are so at this day. {See Trapp on "Zec 8:13"}

Ver. 8. **And shall hiss.]** In scorn and horror.

Ver. 9. **Because they forsook, &c.]** Apostasy is hateful even among the heathen. Solyman, the grand signior, rejected the revolt of his Christian subjects to Turkism, and doubled their taxations.

And have taken hold.] Fast hold, such as they will not let go. Nothing is more pertinacious than superstition. *Me ex ea opinione quam a maioribus accepi de cultu deorum nullius unquam movebit*

oratio, saith Cicero: I will never renounce my religion, which yet was no better than a mere irreligion.

Ver. 10. **At the end of twenty years,**] viz., From the beginning of the temple's building.

Ver. 11. **In the land of Galilee.**] Called Galilee of the Gentiles, {#Isa 9:1} because by them inhabited, {#Jud 1:31,32} till Solomon dispossessed them, and thus disposed of their country.

Ver. 12. **And they pleased him not.**] Here some tax Hiram of covetousness, which he expressed by his lofty looks, and discontented expostulations.

Ver. 13. **What cities are these?**] *i.e.*, *Quanti putas esse?* {a} How much dost thou hold them worth?

And he called them the land of Cabul,] *i.e.*, Displeasing or dirty; or, by transposition of a letter, *terra canina*, a land for my dogs. Oh that we could have as light an esteem of all things here below, looking upon this world as a great dunghill!

{a} Vatab.

Ver. 14. **And Hiram sent to the king.**] *Miserat autem*, so Vatablus rendereth it, And Hiram had sent. &c., *sc.*, before the offer of those twenty cities.

Ver. 15. **And this is the reason of the levy,**] *sc.*, That Hiram, since he would not have those cities, might have his money repaid him, that had been bestowed—and much more—upon those buildings.

Ver. 16. **For Pharaoh king of Egypt, &c.**] At the request, likely, of his son-in-law Solomon, who was busied in his buildings.

Ver. 17. **And Bethhoron, the nether.**] Yea, both the Bethhorons, nether and upper too. {#2Ch 8:5}

Ver. 18. **In the wilderness, in the land,**] *i.e.*, So in the wilderness, as not out of the land of Canaan. Places which were but thinly inhabited, the Jews called wildernesses.

Ver. 19. **And cities for his chariots.**] Which he had ready, in case war should fall out. Queen Elizabeth likewise provided for war, when she was at perfect peace with all men. {a}

And that which Solomon desired.] Heb., The desire of Solomon, which he desired. See on #1Ki 9:1. God alloweth his servants all lawful delights, only they must see to it that they exceed not.

{a} Camden.

Ver. 20. **And all the people that were left.**] These and their posterity seem to be called Solomon's servants, {#Ezr 2:55,58 Ne 7:57,60 11:3} like as the Gibeonites were called Nethinims. {#Ezr 2:43}

Ver. 21. **Were not able utterly to destroy.**] Once they could, but did not; afterwards they would have done it, but were not able.

Ver. 22. **Did Solomon make no bondmen.**] Yet were they discontented at his government: and ten whole tribes at once cast off his son and successor, choosing Jeroboam for their king.

Ver. 23. **Five hundred and fifty.**] Nothing so many as he had about his temple work. {#1Ki 5:16} These also took their turns, two hundred and fifty at a time, and fifty to be over them also. {#2Ch 8:10}

Ver. 24. **But Pharaoh's daughter came up.**] See the reason of this remove. {#2Ch 8:11}

Ver. 25. **And three times in a year.**] At the three great feasts: {see #De 16:16} besides other times. {#2Ch 8:13}

Ver. 26. **And king Solomon made a navy of ships.**] Not now first, but when he first began to build, or before. Neither out of covetousness, but for the ease of the people, and to defray his great charges. *Fabrica enim opes etiam regias et maximas exhaurit.* Building is very costly.

In Eziongeber.] Jehoshaphat did the like, but with unlike success; and why? see #1Ki 22:48.

Ver. 27. **Shipmen that had knowledge of the sea.**] The Tyrians and Phoenicians were famous all the world over for their great skill in navigation. Of the Hollanders, one saith, *Peterent caelum navibus Belgae, si navibus peti posset.* The Low-country men are brave seamen; and that the English are no less, our recent conflicts with them and our great achievements in the western parts have proclaimed.

Ver. 28. **And they came to Ophir,** / *i.e.*, To golden Chersonesus, saith Josephus; to Peru, or Hispaniola, say others, who hold that the newly found world, as we call America, was known to Solomon and the ancients; like as the Chinese say that they had the art of printing among them many hundreds of years before we had. The gold of this land is called gold of Parvaim, {#2Ch 3:6} that is, of the two Perus, say they; the greater and the lesser.

Four hundred and twenty talents.] At one time: as at another, four hundred and fifty, {#2Ch 8:18} for every three years they made a voyage thither, {#1Ki 10:22} it being distant from Jerusalem four thousand eight hundred miles, as some have computed it.

Chapter 10

Ver. 1. **And when the queen of Sheba.]** Nicaula, Josephus {a} calleth her; the Rabbis, {b} Nicolas; others, {c} Maqueda. Her country some make to be Arabia Felix, others Ethiopia Southward it lay, and far from Jerusalem. {#Mt 12:42} A sibyl some make her to be.

Concerning the name of the Lord.] What great things God had done for Solomon, and what he had done by way of thankful retribution to God, in building him a house, and setting up his sincere service there. The Rabbis think that by this expression is imported, that she took Solomon for the promised Messiah. {d}

She came to prove him with hard questions.] Such as elsewhere she could not get a satisfying solution to. With these problems or riddles, of great importance, doubtless, she both proved and profited by his wisdom.

{a} In lib. Juchas

{b} Dam. a Goes. Genebrard.

{c} Glycas

{d} Gelatin., lib. viii. cap. 3.

Ver. 2. **That bare spices, and very much gold and precious stones.]** These were the commodities of her country; with all which, together with the pleasures of her court, she freely parted, for the love of divine learning. Yea, she could have been content to change her throne for Solomon's footstool. Josephus telleth us, that besides what is here mentioned, she gave Solomon the root of precious balsam, which the wicked queen of Egypt, Cleopatra, afterwards took away.

Ver. 3. **And Solomon told her all her questions.]** Whether they were theological, political, or natural.

There was not anything hid, &c.] He was no niggard of his great skill; the canker whereof, if he communicated it not, he well knew would one day witness against him.

Ver. 4. **Had seen all Solomon's wisdom,** / *i.e.*, Heard it, and well weighed it. "O generation, see ye the word of the Lord." {#Jer 2:31}

Ver. 5. **And his ascent.]** Called elsewhere the king's entry, {#2Ki 16:18} and the king's gate. {#1Ch 9:18} A costly and stately piece of work, doubtless. See #1Ki 10:12.

There was no more spirit in her.] She was in an ecstasy of deep admiration; like as afterwards was Nicostratus in Aelian, who finding a curious piece of work, and being wondered at by one, and asked what pleasure he could take to stand gazing as he did on the picture, answered, Hadst thou mine eyes, thou wouldst not wonder, but rather be ravished as I am, at the inimitable art of this rare piece.

Ver. 6. **Of thy acts.]** Or, Sayings. True wisdom will prompt a man both to say well and do well. Solomon might better boast than Cicero {a} did of his *optimarum artium scientia, et maximature rerum gloria*.

{a} *Epistol. Fam.*, lib. vii.

Ver. 8. **Happy are thy men.]** How happy then are those heavenly courtiers that continually see Christ's face, hear his voice, &c. Sulla called himself happy, because victorious. Henry I of France took unto himself the title of *Tres-heureuse Roy*, the thrice happy king; but was soon after confuted, as coming to an untimely end. The happiness of those in heaven, as it is unutterable, so it is unalterable.

Ver. 9. **To set thee on the throne of Israel.]** Called the throne of God. {#2Ch 9:8} The Church is called God's throne of glory, {#Jer 14:21} and crown of glory. {#Isa 62:3} It was wont to be said, *Anglia est regnum Dei*. "The Lord is our King, he will save us." {#Isa 33:22}

Ver. 10. **And she gave the king, &c.]** See on #1Ki 10:2 Ps 72:10, where it was foretold.

And of spices very great store.] These were of old highly accounted of. {#2Ki 20:13} Galen {a} writeth that in his time cinnamon was very rare and hard to be found, except in the storehouses of great princes.

{a} Antidot., lib. i.

Ver. 11. **And the navy also of Hiram,**] *i.e.*, Built with the timber sent by Hiram, and manned by his mariners. {#2Ch 8:18}

Brought gold from Ophir.] Called there hence *aurum obryzum*, as it is likely.

Brought in from Ophir,] *i.e.*, From Africa; Fez in Africa, some say; others, from Sumatra or Taprobane in India; others, from Peru in America. All are but conjectures.

Great plenty of almug trees.] Such as are mentioned in #Re 18:12, called there thyine wood. {a} The Rabbis render it coral; but that is not likely.

{a} Vide Plin., lib. xiii. cap. 15, 16.

Ver. 12. **Nor were seen unto this day.**] Therefore they were not the same, but far better than those algum trees that came from Lebanon.

{#2Ch 2:8}

Ver. 13. **All her desire, whatsoever she asked.**] Some say she came to Solomon, as Thalestris queen of the amazons afterwards did to Alexander the Great, to have issue by him; and that he married her and sent her away to her own country great with a son, whom she called David, whose race continueth to this day. {a}

{a} Justin., lib. xii.

Ver. 14. **Now the weight of gold that came. to Solomon.**] From Ophir, Tarshish, and other places.

Was six hundred threescore and six talents.] Two millions and a half *plus or minus*.

Ver. 15. **Besides that he had of the merchantmen]** Or, Of the publicans and custom takers; Heb., Men that searched, or spied their opportunities of making the best of their commodities.

And of the traffic of the spice merchants.] Far sweeter matter to make gain of than *e lotio*, as Vespasian; to whom *dulcis erat odor lucri ex re qualibet*.

Ver. 16. **Two hundred targets of beaten gold.**] Which were carried before him by his guard, as #1Ki 14:27,28, being more for pomp than service; and therefore so soon became a prey to the enemy through God's just indignation.

Ver. 17. **And he made three hundred shields.**] Nothing so big as those targets, {#1Ki 10:16} but lost with them.

Ver. 18. **Moreover the king made a great throne.**] Which stood, likely, in the porch of judgment. {#1Ki 7:7}

And overlaid it with the best gold.] To show, saith Martyr, the incorruption that should be in kings, who should administer justice justice, -Moses' expression, -that is, pure justice.

Ver. 19. **The throne had six steps.**] Whereby when the king ascended to his throne, he was iminded both of his dignity and duty; since *Sedes prima et vita ima*, would be incongruous and reproachful.

And the top of the throne, &c.] The canopy encircled the king's head, for his greater ease and state, and to note God's protection.

And there were stays.] Heb., Hands, to rest his arms on.

And two lions stood beside the stays.] To show that his throne should not easily be overturned.

Ver. 20. **And twelve lions stood there, &c.**] To show the vigilancy and valour that should be found in princes. Judah's emblem, or scutcheon, was the lion couchant. The Athenian judges sat in Mars Street. Mention is also made of a footstool of gold, {#2Ch 9:18} to teach the king to trample on the precious things of this world.

Ver. 21. **And all king Solomon's drinking vessels were of gold.**] This was both for state and wholesomeness, if that be true which is reported, viz., that if poison be put into a cup of pure gold it hisseth, and so discovereth itself to be poison. Of Prester John, the lord of Africa, it is reported, that as for his scutcheon of arms (guard) he hath a lion standing, and holding in his paw a cross lifted up: so in his greatest solemnities, he causeth to be carried before him a golden cup filled within with dirt, and without also bedaubed therewith, yet so as that the gold appeareth; near unto this cup is carried a rich crucifix: and all to set forth the condition of man, who did once and

should still shine as gold, but it is both within and without polluted with sin, till restored by Christ crucified, &c. {a} It is fore-prophesied by Zechariah, that in the days of the gospel every pot and bowl in Jerusalem shall be "holiness to the Lord." {#Zec 14:20,21} This is "better than gold, yea, than fine gold."

It was nothing accounted of.] It was well accounted of, {#1Ki 10:22,25} but nothing so much as in other lands, and as now-a-days amongst us: where money beareth the mastery, and few such Medes are to be found as regard not silver, and as for gold they delight not in it. {#Isa 13:17}

{a} Selneccer., *Paedagog. Christian.*, pars ii. p. 118.

Ver. 22. For the king had at sea a navy of Tharshish.] That furrowed the main ocean, as some sense it; or that sailed into the Mediterranean Sea, as #Jon 1:3; for Tarshish was the son of Javan, {#Ge 10:4} who first after the flood inhabited Cilicia, the chief city whereof is Tharsus; thence the neighbouring sea first, and then the rest of the Mediterranean, was call Tharsis.

Once in three years.] No oftener, as trading with many nations in Africa, Asia, and Europe.

Bringing gold and silver...and apes, and peacocks] Or, Parrots. Like unto these ships thus ladened, are the books of some sectaries, wherein, as in the Jewish Talmud—

“ *Sunt mala mista bonis, sunt bona mista malis.*”

In some parts of their writings are wholesome and good passages; as in a wood or forest full of briers and brambles, there may be some violets and primroses; and as here, with apes and parrots, were gold, silver, ivory.

Ver. 23. For riches and wisdom.] Take them both together, and well he might be imparallel: for *Stultitiam patiuntur opes:* and *Difficile est opibus non tradire mores.*

Ver. 24. And all the earth sought to Solomon.] Who was herein a notable type of Christ, so generally frequented, and yet still so

cheerfully resorted to in his ordinances by his people, flying thereto as so many "clouds, and as doves to their windows." {#Isa 60:8}

Ver. 25. **And they brought every man his present.]** That they might be directed and instructed by him. Yea, Sulpitius Severus saith, that even kings tendered themselves and their kingdoms to Solomon to be ruled by him.

Ver. 26. **And Solomon gathered.]** This he did contrary to the law, {#De 17:16} wherefore also he and his family soon after suffered a change: *Gloria enim eius mox facta est ingloria, et fama infamia, ac opulentia paupertas.* {a}

{a} *Sic transit gloria mundi.*

Ver. 27. **And the king made silver.]** Heb., Gave. And herein Jerusalem became a slender representation of the Jerusalem which is above: where money, the monarch of this world, is nothing set by.

Ver. 28. **And Solomon had horses brought out of Egypt.]** Which abounded with these commodities. {#Pr 7:16 Isa 31:1,3 Eze 27:7}

Received the linen yarn at a price.] And so got the trade and monopoly thereof, and of horses, into their own hand, for the king's behoof and benefit.

Ver. 29. **And a chariot came up.]** A chariot with four horses. The custom of six horses in a coach with a postilion, began among us but in King James's days by the duke of Buckingham, that king's favourite.

Chapter 11

Ver. 1. **But king Solomon loved many strange women.]** *Praeceptum ruit in libidinem*, as if he had been born *pro l'amore delle donne*, - as Boccace saith of himself, -merely for love of fair ladies, to putrify and perish daily {a} under a *tabes* of impure lusts, as Tiberius did at Caprea—though a good prince at first, as was also Alexander the Great, Nero, and some others. This was a bitterness beyond that of death. {#Ec 7:26} And surely it had been better for Solomon to have been buried alive, than thus to have miscarried in his old age, to the great dishonour of God, and offence of his people Israel, the beginning of whose sins, causing the destruction of Solomon's temple, and ruin of that commonwealth, is reckoned from the seven

and twentieth year of Solomon's reign; about which began this his foul revolt here related, {#Eze 4:5} as Junius observeth.

Together with the daughter of Pharaoh.] Or, Besides her; by a monstrous kind of polygamy and γυναικομανια, such as hath hardly been heard of in any other. His father, David, cannot be excused for his many wives and concubines, but himself much less; who could not but know that it was a direct violation of the law, {#De 17:17} and that in the kingdom of pleasure, virtue could not consist.

{a} *Quotidie perire me sentio.*

Ver. 2. **Solomon clave unto these in love,**] *i.e.*, In lust; which, when once set on fire, is as hard to be quenched as the fire of Etna. See #Jud 16:16. Libidinous persons will not spare to bury name, substance, soul, carcass, all in the bosom of a filthy harlot.

Ver. 3. **And he had seven hundred wives.]** *Numerum effraenem.* Fewer they were by far at first, as some do gather from #So 6:8, threescore queens, and fourscore concubines—wives of an inferior rank—and virgins without number: these likely were kept for store, as at this day sundry are in the great Turk's harem, and turned off at pleasure, as #Es 2:14, "they came in to the king no more, except he delighted in them." *Miserabilis fuit hic lapsus,* saith one. {a} This was a miserable fall indeed of so wise and holy a man into so foul evils: to teach us the truth of that old rhyming couplet,

“ *Vestis pulchra, iocus, potus, cibus, otia, somnus,
Enervant mentem, luxuriamque fovent.* ”

And his wives turned away his heart.] *O wives! the most sweet poison—saith one of our historians,* {b} speaking of the Duke of Somerset's lady, in King Edward VI's time—the most desired evil in the world, &c. Woman was first given to man for a comforter, and not for a counsellor, much less for a controller and director: and therefore in the first sentence against man, this cause is expressed, "Because thou obeyedst the voice of thy wife."

{a} A Lapide.

{b} Sir John Heywood.

Ver. 4. **For it came to pass, when Solomon was old.**] And therefore the less to be excused, because his soul had had so long communion with God and experience of his goodness: as also because his body had now despumed, and was declining, so that his lust was the more monstrous, like as it is to behold green apples on a tree in winter. Augustine inveigheth against those—and worthily—who consecrate the flower of their youth to the devil, and reserve for God the dregs of their old age: Solomon offended on the contrary part. Let every man look to what lord he dedicateth both his youth and his age: for it sometimes falleth out, that Satan preyeth upon those when old, whom he could not prevail with when they were young; and it is not for nothing that the heathen sages say, that old age is to be feared, as that which cometh not alone, but is itself a disease, and bringeth with it not a few diseases both of body and mind.

That his wives.] Working upon his impotencies, and having him wholly in their power, as it was said of the Persian kings, that they were *captivarum suarum captivi*, { a } slaves to their concubines, though lords of many nations.

And his heart was not perfect.] *Magnae artis magnaue sapientiae est*, saith one, { b } It is a high point of heavenly skill, to take heed by Solomon's example, that thou use not thy happiness and welfare otherwise than well, and to thy spiritual disadvantage.

{ a } Plutarch.

{ b } Bucholcer.

Ver. 5. **For Solomon went after Ashtoreth,**] *i.e.*, Venus, as some will have it, or Juno, as others.

And after Milcom,] *i.e.*, Saturn, as it is thought. *Hinc patet Solomonem vere coluisse idola*, saith A Lapid: hence it appeareth that Solomon did indeed worship idols: yea, Pineda and Salianus say, that he sacrificed his sons to this Milcom or Moloch. But I cannot be of that mind. He gave way, indeed, to those idolatries, and built temples for those dunghill deities, &c., *atque ita obnubilabat gloriae multiplices cursus*, as Marcellinus saith of Julian, and thereby be much dishonoured and endangered himself; carnal love drowning his zeal to God.

Ver. 6. **And Solomon did evil.**] Howbeit that evil one touched him not, {#1Jo 5:18} SC., with a deadly touch: he was not transformed into sin's image.

And went not fully after the Lord.] Heb., Fulfilled not after the Lord. Some render it, He persevered not in following the Lord, and therefore infer his utter apostasy. Bellarmine reckoneth him among reprobates; and he is commonly pictured by the Papists half in heaven and half in hell. But Hilary {a} holdeth him a saint, and numbereth him with Moses and Peter, who sinned indeed, but repented and received mercy. {See Trapp on "Ec 1:1"} {See Trapp on "Ec 1:2"}

{a} In Ps. cxvii.

Ver. 7. **For Chemosh.**] *Unde Κωμος et Comessatio.* Some take it to be Bacchus, others Pluto.

In the hill that is before Jerusalem.] Even in Mount Olivet—called for that cause, the "mount of corruption" and of "scandal" {#2Ki 23:13} -in the very face of God's house; so that God never looked out of the sanctuary, but he saw that vile hill of abominations.

Ver. 8. **And likewise did he for all, &c.**] After that he had once gratified his mistresses of Moab, the rest of his women would needs have the like courtesy done them.

Ver. 9. **And the Lord was angry with Solomon.**] Though he were his Jedidiah, his darling. His chastisements laid on his children are the fruits of love displeased. The Antinomians say—but not truly—that God is never displeased with his people, fall they never so foully; no, not with a fatherly displeasure. See to the contrary, **#Isa 57:17 1Co 11:30.**

Which had appeared unto him twice.] Good turns aggravate unkindnesses. See on **#1Ki 9:2.**

Ver. 10. **And had commanded him.**] To despise God's express command, is a foul offence. {#2Sa 12:9} {See Trapp on "2Sa 12:9"} "Rebellion is" as bad "as witchcraft." {#1Sa 15:23}

Ver. 11. **Wherefore the Lord said unto Solomon.**] He said it, and he did: though Solomon repented, yet since the decree was come forth, it was accomplished. Repentance may come too late in respect of temporal judgments.

I will surely rend the kingdom.] God loves to retaliate. Solomon had let go the sincere service of God by sharing himself between him and idols: his servant therefore shall share the kingdom with his son, and bear away the better half from him.

Ver. 12. **Out of the hand of thy son,** / *i.e.*, Rehoboam, the only son that Solomon had by so many wives and concubines, *quod prodigii instar est*, saith one, which may well seem a wonder. See #Ps 127:1

Ho 4:10 {See Trapp on title of "Ps 127:1"}

Ver. 13. **I will not rend away all.]** Here is a second mitigation of the sentence. See #1Ki 11:12. The Lord is gracious and full of compassion: he quickly repenteth him of the evil, and leaveth a blessing behind him.

One tribe.] Benjamin is reckoned as part of Judah, because within him. {#Jos 19:1,9}

For David my servant's sake.] Five times in this chapter is David honoured with this title, and therein God's dear respects unto him expressed: but all of mere mercy. How this message wrought upon Solomon is uncertain. Some hold that hereupon he repented; others judge otherwise, and that (1.) Because he replied nothing; (2.) Because that after this he sought to slay Jeroboam, to prevent the rending away of his kingdom threatened, as Saul did to slay David.

Ver. 14. **And the Lord stirred up an adversary to Solomon.]** So that we may say of him, as Pliny {a} did of Metellus, *qui infelix dici non debet, felix non potest*, since

“*Ante obitum felix supremaque funera nemo.*”

Now God is said to have stirred up Solomon's adversaries, not by infusing this malice into them, but as using it to punish his wickedness by them; even as a workman worketh by tools that another made; and by crooked tools oft maketh straight and smooth work.

{a} Lib. vii. cap. 47.

Ver. 15. **When David was in Edom.**] See #2Sa 8:14, {See Trapp on "2Sa 8:14"}

To bury the slain.] David's garrison soldiers, say some, left to keep Edom in subjection, but slain by the Edomites, which moved Joab to slay all the males he met with amongst them. War is the slaughter house of mankind. Πολεμος signifieth much blood.

Ver. 16. **Until he had cut off every male,**] viz., That was taken in the heat of the fight. {#1Ch 18:12}

Ver. 17. **That Hadad fled.**] So did Muleasses, king of Tunis, to Charles V, who protected him: so did Zemes, the great Turk's younger brother, to the Pope, who for money betrayed him into the hands of the tyrant.

Ver. 18. **Who gave him a house, &c.**] As not knowing but that himself might one day have as much need to borrow mercy, as now he had to lend it.

Ver. 19. **So that he gave him to wife, &c.**] Orphans are God's clients: he ordinarily pitieth outcasts, as he did Ishmael, and promiseth to do to his poor people in that condition. {#Jer 30:17} See #Isa 16:4.

Ver. 20. **Whom Taphenes weaned in Pharaoh's house.**] This implieth, saith an interpreter, that though she was a princess, yet she gave suck to her child, as #Ge 22:1,8.

Ver. 21. **Let me depart, that I may go to mine own country.**] *Patriam quisque amat, non quia pulchram, sed quia suam.* {a} We all naturally affect our native country. Oh that we could heaven as well! *Repatriasse hoc erit,* saith Bernard, to go to heaven is to go home again.

{a} Seneca.

Ver. 22. **Howbeit let me go in any wise.**] Heb., No, but in sending send me away. *Fugiamus et nos ad clarissimarn patriam:* hasten we also to heaven, though the world would detain us longer here by her blandishments and largesses, Rivers run to the sea, whence they came; the dove returneth to the ark; &c. Nature hath ingrafted in every creature to love the place where it took birth and beginning.

Ver. 23. **And God stirred him up, &c.**] See on #1Ki 11:14.

Which fled from his lord Hadadezer.] Whom David had beaten. {#2Sa 10:18 8:3,4} False friends will be the causes, but not companions of calamity.

Ver. 24. **He gathered men unto him.]** He rallied his master's scattered forces, and therewith, after a while, he thrust out David's garrison, and reigned in Damascus.

Ver. 25. **All the days of Solomon.]** But stirred not much till he saw Solomon effeminate, infatuated and become contemptible. See **#Ho 13:1**, {See Trapp on "Ho 13:1"} Beside the mischief that Hadad did, {#IKi 11:14} see the like in **#Isa 9:12,13**, -"The Syrians before, and the Philistines behind, and both devouring Israel with open mouth: for all this God's anger is not turned away, but his hand is stretched out still." And why all this? "For the people turneth not unto him that smiteth them, neither do they seek the Lord of hosts."

Ver. 26. **And Jeroboam the son of Nebat.]** Not of Shimei, whom Solomon slew, as some Rabbis fabled.

An Ephrathite,] i.e., Of the tribe of Ephraim, that arrogant and turbulent tribe, co-rival ever with Judah for the government.

Solomon's servant.] But unthankful and disloyal, such as was Ahithophei to David, Brutus to Caesar, Phocas to Mauritius, Frederick III's courtiers and creatures to him, Biron to Henry IV of France. That king had made him, of a common soldier a captain, of a captain a knight, of a knight duke of Biron, marshal of France, governor of Burgundy, &c.; yet all this and more could not keep him from conspiring the death of his king, queen, and prince, that the kingdom might be transferred to others, and the Huguenots rooted out. {a} It appeareth that Jeroboam was not only employed by Solomon, but preferred to be ruler over the whole house of Joseph, where he first talked his pleasure against his master, and then acted against him, in his posterity especially. {#IKi 12:12-24}

{a} *Epit. Hist. Gallic.*, 274.

Ver. 27. **And this was the cause that he lifted up.]** Vatablus readeth it thus, And this was the word whereby he lifted up his hand; that is, made way to his open rebellion afterwards. Solomon buildeth Millo, &c., and so putteth the people to an excessive charge and pains; and

repaireth the breaches &c., which his father, though wise enough and able enough, never did.

Ver. 28. **A mighty man of valour.**] Able and also active, and so the fitter to be the head of a faction.

And Solomon seeing the young man that he was industrious.]

This is all that most masters look at in the choice of their servants, that they be meet for their work; though otherwise their religion be either a Popish puppet and calf worship, as one tightly complaineth, or a flat irreligion. But it had been happy for Solomon's house that a man of more conscience, though of less skill, had been retained.

Ver. 29. **When Jeroboam went out of Jerusalem,** *J sc,* To take this prefectureship or principality upon him, which was not the cause, but some occasion of his rebellion.

And he had clad himself with a new garment.] Ahijah had; and he might well make bold with his own.

Ver. 30. **And rent it.**] This he did for a sign. See #1Ki 11:11, where the kingdom is likened unto a glorious mantle upon the king's shoulders, as #1Sa 15:28.

Ver. 31. **I will rend the kingdom.**] I who am the absolute disposer of the kingdom newly erected in the house of David, as is signified by my new garment now rent.

Ver. 32. **For my servant David's sake.**] See on #1Ki 11:13.

Ver. 33. **Because that they have forsaken me.**] Not Solomon only, but the people also by his example; for *Magnates sunt magnetes;* and in people, as in a beast, the body followeth the head.

Ver. 34. **Howbeit I will not.**] See on #1Ki 11:13.

But I will make him prince all the days, &c.] Jeroboam therefore was too hasty, if he attempted anything by word or deed in Solomon's days.

Ver. 35. **But I will take the kingdom, &c.**] And accordingly he did; {#1Ki 12:12-19} whence some begin the three hundred and ninety days in #Eze 4:5. Others, distinguishing between God's decree and his command, say that Jeroboam in revolting from the house of Solomon, and drawing off the ten tribes, is not to be excused;

because he acted against God's command, though according to his decree.

Ver. 36. **May have a light alway.**] This was most properly fulfilled in Christ, who was "a light to lighten the Gentiles, and the glory of his people Israel." {#Lu 2:32}

Ver. 37. **And thou shalt reign.**] This the bramble held a goodly business, not so the vine and fig tree. {#Jud 9:8-15}

According to all that thy soul desireth.] God oft gratifieth the wicked for a mischief to them; filling their bellies with his hid treasure, {#Ps 17:14} which they must afterwards vomit up again with pain enough. {#Job 20:15}

Ver. 38. **If thou wilt hearken.**] Here were fair premonitions and promises to this foul sinner; but all was worse than spilt upon him, save that for this he was the more severely punished.

And build thee a sure house.] Such impious princes as build upon mines of gunpowder are soon blown up by the roots, as Shallum, {#Jer 22:11} Zimri, Caesar Borgia., &c.

Ver. 39. **But not for ever.**] For some kings of Judah—as Asa, Hezekiah, Josiah—grew very great; but especially is this to be understood of Christ, in whom the glory was restored to David's house, such as never any mortal king had.

Ver. 40. **Solomon sought therefore to kill Jeroboam.**] And with him Ahijah also, as saith the Chaldee Paraphrast, whereupon they both fled into Egypt

Unto Shishak king of Egypt.] Who might haply be offended with Solomon for taking so many wives besides his sister.

Ver. 41. **And all that he did.**] His repentance is not expressly recorded, but may be evidently gathered from other texts of Scripture. as #2Ch 11:17 Ps 89:33, 2Sa 7:15, 2Pe 1:21, but especially the Book of Ecclesiastes, that public monument.

In the book of the acts of Solomon.] Who had his historiographers and annalists. In his time lived Homer, as it is thought: in whose golden pen Alexander the Great held Achilles to be thrice happy.

Ver. 42. **And the time.**] Heb., Days; one of the shortest measures of time. Solomon {#Ec 3:2} alloweth men a time to be born, and a time to

die, but no time to live. *Punctum est quod vivimus et puncto minus.*
{a}

{a} Seneca.

Ver. 43. **And Rehoboam his son.**] Who was both a fool and unfortunate; as Solomon feared, and hinted as much. {#Ec 2:18,19} Yet afterwards this Epimetheus is said to deal wisely. {#2Ch 11:23}

Chapter 12

Ver. 1. **And Rehoboam went to Shechem.**] It was an oversight in Solomon, that he had not before his death made his son king—as David had done him, for preventing of troubles; as also in Rehoboam, that he being the undoubted heir of the kingdom—settled by God upon Solomon and his heirs {#2Sa 7:12,13} -expected the consent of the people, whom he knew to be seditiously inclined, and yielded to meet them at Shechem, a city of Ephraim, that turbulent tribe, where Jeroboam was so powerful. But God, who infatuateth those he meaneth to punish, had a holy hand in all.

Ver. 2. **For he was fled,**] viz., For safeguard of his life, as man is ζῶον φιλοζῶον, a life loving creature. See on #1Ki 11:40.

Ver. 3. **That they sent and called him.**] This was the act of the multitude, that shallow brained, but great and many headed beast. Jeroboam they picked as one that had been a prime officer amongst them; one that had suffered banishment for speaking freely for them, that was a mighty man of valour, {#1Ki 11:28} and that had God's promise of the kingdom by the prophet Ahijah, who was also of the same tribe.

And Rehoboam and all the congregation.] An importable subsidy in Henry VIII's time, procured by Cardinal Wolsey, was, by the Commons, denied to be paid. {a} Suffolk rose up in arms making Poverty their captain, as here the aggrieved Israelites did Jeroboam, one that was born of himself, and of whom it might be said, as it was once of Caligula, *Non meliorem unquam servum fuisse, nec deteriozem dominum,* that there was not a better servant than he, nor a worse lord.

{a} Speed.

Ver. 4. **Thy father made our yoke grievous.**] We are sensible how our necks were pinched and galled by means of thy father's works and wars; the hard services and great taxes put upon us for the maintenance of his royalty, and great retinue of strange women especially; which charge they could not bear, but their idolatry they could well enough brook. Worldly men are only sensible of worldly damages: *Mundi divitias magis amant quam Christi delicias.*

Make thou his heavy yoke lighter.] *Alleva iugum.* These malcontented Μεμψυμοιοι had had a fine time, a golden age under Solomon's government, but never found the worth, till they felt the want of it. *Bona a tergo sunt formosissima,* blessings are most beautiful behind.

Ver. 5. **Depart yet for three days.**] This was foolishly done, saith Pellican and Martyr, to give them three days' respite; because in this time they might consult about a defection, whatsoever answer he should make. If he had pacified their wrath by a soft answer at present, as his father counselleth, {#Pr 15:1} he had hit it.

“*Regnorum sub rege novo mitissima sors est.*”—*Lucan.*

Ver. 6. **And king Rehoboam consulted with the old men.**] This was right; for "with the ancient is wisdom, and in length of days is understanding," {#Job 12:12} *Cautius dimicant veterani milites.*

“*Vulneribus didicit miles habere rectum.*”

Those who have bought their wit, will walk more warily, and advise more solidly.

Ver. 7. **If thou wilt be a servant to this people this day.**] Lenity and moderation in a prince is very prevalent with the people, as to win their affections at first, so to hold them in obedience ever after. The advice of an ancient French counsellor to his sovereign at his departure from court, hath been elsewhere related. Being wished to lay down some general rules for government, he took a paper, and wrote on the top of it 'moderation,' in the middle of the leaf 'moderation,' and at the bottom 'moderation.'

Then they will serve thee for ever.] Thou mayest afterwards use them at thy pleasure. Thus these politicians, according to that of the poet,

“ *Nil pudet assuetos sceptris.*”

England was once called the Pope’s ass; and his officer John Florentinus was nicknamed Ferentinus for bearing away so much money from the English, of whom he received no less sums of curses than of coin, saith the chronicler. {a}

{a} Speed.

Ver. 8. But he forsook the counsel of the old men.] With whom he consulted only for fashion’s sake—as Xerxes did when he went against Greece, {a} -resolved beforehand to stand upon his *pantofles*, and not at all to stoop to the people. He had those about him, doubtless, that would tell him—as some court parasites did our king John, when he had yielded to the requests of his barons for the subjects’ liberty {b} -that now he was "a king without a kingdom, a lord without a dominion, and a subject to his subjects."

And consulted with the young men.] So did our king Richard II, to his utter ruin. So did Xerxes despise the grave counsel of his uncle Artabanus; and was wholly led by young Mardonius, to the loss of all. {c} The like is reported of Dionysius, king of Sicily; Croesus, king of Lydia; Nero, emperor of Rome; {d} James, that reigned in Scotland in Edward IV’s time; {e} and Lautrer, of whom it is reported that he lost the kingdom of Naples from the French king his master, and all that he had in Italy, because he would not ask nor follow the advice of them that were wiser than himself. {f}

{a} Val. Max.

{b} Daniel.

{c} Herodot., lib. vii.

{d} Sueton.

{e} Daniel.

{f} Sir R. Berk., *Sum. Bon.*

Ver. 9. Make the yoke.] He mentioneth not the people’s promise —"and we will serve thee" {#1KI 12:4} -as not serving to his purpose.

Ver. 10. **And the going men that were grown up with him.]** And so knew how to humour him; as,

“ *Agmen adulantum media procedit in aula.*”

My little finger shall be thicker than my father’s loins,] *i.e.*, *Multo fortior sum patre meo.* {a} I have as much and more absolute power over your persons and goods than ever my father had; and can force you according to my will. He was a youth when he was crowned, and consented to anything: but I am forty years of age, and will not be made such a child of. The rashness, therefore, of your present demands, I will chastise with rigour, &c. Now, what was it but pride, boldness, and folly, that made this silly man thus to vaunt himself, and say, My little finger, &c.? How truly he spoke it, that one thing sufficiently showeth, that the golden shields used to be borne before his father, were taken away from Rehoboam, and brazen shields put in their places! *Hic nimirum fuit vanae illius gloriationis exitus,* saith one. This was the issue of these vain vauntings.

{a} Vatab.

Ver. 11. **I will chastise you with scorpions]** {a} That is, With briars and thorns; as Gideon taught the men of Penuel: or, With torturing whips that sting like a scorpion; such as the Spaniards brought great store of, as it is said, in 1588; not sparing to sing of Queen Elizabeth and her England,

“ *Tu quae suevisti Romanas temnere leges,
Hispano disces subdere colla iugo.*”

{a} *Flagris aculeatis.* -Vatab.

Ver. 12. **Come to me again the third day.]** See #1Ki 12:5.

Ver. 13. **And the king answered the people roughly.]** But to his great loss; for he lost those ten tribes with a churlish breath, whom he would, and might not, recover with blood: being so much more wilful than his father, as less wise; all head and no heart.

Ver. 14. **And spake to them after the counsel of the young men.]** This was egregious folly. Green wood is ever shrinking and warping: whereas the well seasoned holdeth a constant firmness.

But I will chastise you with scorpions.] *Vox haec dignior est carnifice quam rege.* See #1Ki 12:11.

Ver. 15. **For the cause.]** Heb., Circuit or turning about; for here was a "wheel within a wheel," as #Eze 1:16.

Was from the Lord.] Who useth to order the disorders of the world to his own purposes: as having an overruling providence, and a powerful hand in all occurrents.

Ver. 16. **The people answered the king, saying]** Here that proverb is exemplified, "Grievous words stir up wrath." {#Pr 15:1} Rehoboam found also that strife is far easier stirred than stinted: and that the people is a most dangerous and heady water when once it is out.

What portion have we in David?] So soon are all his good turns done for them, and their fathers afore them, forgotten. *Perraro grati reperiantur.* This absurd language they had learned of Saul the castaway and Sheba the traitor.

To your tents, O Israel.] Away to your own homes and houses: for why should we enslave ourselves to such a tyrant?

Now see to thine own house, David.] See to thine own affairs, and we will see to ours: and provide us of a king that will better deport himself toward us than this *fatuellus*.

So Israel departed unto their tents.] To *Ohalehem* and to *Elohehem*, their tents and their gods, resolving never to subject themselves to Rehoboam, or any of his posterity. {a}

{a} Broughton on *Daniel*.

Ver. 17. **But as for the children of Israel.]** Not the men of Judah only, but the Simeonites that were mingled among them, the Benjamites that were joined unto them, the Levites and other *convenae* that set their hearts to seek the Lord in his holy temple.

{#2Ch 11:16 15:9}

Ver. 18. **Sent Adoram, who was over the tribute.**] But the sight of such an officer, he might well think, would enrage them rather. Herein therefore Rehoboam was also ill-advised: he should have considered that the rebellious multitude more regard commotioners than commissioners, and are more guided by rage than by right: flocking together, as clouds cluster against a storm, whilst violence and obstinacy, like two untamed horses, draw their desires in a blindfold career.

To flee to Jerusalem.] Whither he returned lighter now by a crown than when he went forth: yet in better condition than was once our Henry VI, when deposed by Edward IV; he was not only bereft of all, but also sent again prisoner to the Tower the same day that he had a year before been carried through the city of London, as it were, in triumph, and had heard the shouts of the commons in every street crying, God save King Henry. {a}

{a} Speed.

Ver. 19. **So Israel rebelled.**] Rebellion it was in them, and no better: though nothing was therein done, but by the determinate counsel of God, and as he had foretold.

Against the house of David.] Ill accidents ever attend such princes, as being absolute in power, -so they will needs have it, -will be too resolute in will and dissolute in life.

Ver. 20. **And made him king.**] See #Ho 8:4. {See Trapp on "Ho 8:4"}

But the tribe of Judah only.] See on #1Ki 12:17. This tribe only followed the house of David *ex animo*, heartily and of free choice; the other *ex occasione*, occasionally, for religion's sake, or otherwise.

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Ver. 21. **To fight against the house of Israel.**] But this was not the way now; since the counsel of the Lord, that must stand. Rehoboam should rather have taken up such a motto, as afterwards Otho II. Emperor of Germany did, *Pacem cum hominibus, cum vitiiis bellum*; Let us quarrel with our friends, {a} and not with our fellow creatures.

{a} Sic. (?) Faults.

Ver. 22. **But the word of God came.**] God is said to have come to Balaam, to Laban, and to other profane wretches; but his "word" came only to "his holy prophets, which have been since the world began."

Ver. 23. **Speak unto Rehoboam.**] Spare not to speak unto him, and lay my charge upon him to desist and disband his forces.

Ver. 24. **They hearkened therefore.**] This was much; but yet no more than hath been done here in Albion at the command of one of their Bardi, which were a kind of poets or priests among our heathen ancestors

Ver. 25. **Then Jeroboam built Shechem.**] Shechem had been ruined and sowed with salt, {#Jud 9:45} it had been rebuilt, {#IKi 12:1} but now made a royal city, as being *in meditullio regni*, in the middle of the kingdom: as Constantinople, for its situation, is said to be a city fatally founded, to command a great part of the world. {a}

And built Penuel.] Beyond Jordan, to be a bulwark there.

{a} Turk. Hist.

Ver. 26. **And Jeroboam said in his heart.**] His kingdom was not without cares, his throne without thorns: for help in which case, he consulteth with carnal reason, and thereby "consulteth shame and ruin to his house, and sinneth against his own soul." {#Zep 2:10}

Ver. 27. **If this people go up to do sacrifice in the house.**] The temple, that proper place of God's true, doth accidentally become an occasion, through men's corruption, of setting up of false, worship: so doth, at this day, the holy eucharist, of disunion and dissension; *Hinc bellum illud Sacramentarium.*

Ver. 28. **Whereupon the king took counsel,**] viz., Of his politicians, who are none of the best patriots, because they make religion serve policy, which is the way to ruin all, as is to be seen in

the histories of Constantius, Heraclius, Michael Paleologus (who first made the Greek Church acknowledge the Pope's supremacy), Caesar Borgia, our Richard III, Henry IV of France, and many others. Jeroboam *graviorem duxit iacturam regionis quam religionis; atque si omnino religio violanda sit, existimat regni causa violandam.*

And made two calves.] He had sojourned in Egypt, where he had seen calf worship, in honour of Apis, and haply joined in it to please Shishak, whose daughter he is also said by some to have married, as thinking to strengthen himself against Rehoboam by that affinity. {a}

It is too much for you.] Behold a more compendious way of worship: *Colite Deum, ut par est; Religiosum oportet esse, sed non religentem:* provide for your own ease and better accommodation.

{a} *Ibique uxore accepta ex stirpe regia. -Sulp. Sever.*

Ver. 29. **And he set the one in Bethel.]** At both ends of the land.

Ver. 30. **For the people went to worship.]** At both places. Jeroboam's calves were no sooner up, than Israel is down on their knees. It is no marvel, saith one, if his subjects are brutish who hath made a calf his god.

Ver. 31. **And he made a house.]** A mock temple, a pantheon, a place to hold his mawmets and monuments of idolatry.

And made priests, &c.] Leaden priests are well fitted to golden deities: such are those greasy hedge priests among the Papists.

Which were not of the sons of Levi.] The Levites he had turned out of their places, and enriched himself with their spoils. {#2Ch 11:14}

Ver. 32. **Like unto the feast,]** viz., The feast of tabernacles, but not in the same month. *Satan Dei simia:*

“*Simia quam similis turpissima bestia nobis!*”—*Ennius.*

Ver. 33. **So he offered upon the altar.]** As he usurped the kingdom, so now he invadeth the high priesthood: {a} as did likewise Uzziah. {#2Ch 26:16} Julius Caesar wrote to his mother, *Hodie videbis me aut Pontificem aut exulem.* Today you will see me as Pontiff or exiled.

{b} Charles V also sought once to make himself Pope, that he might

get both the swords into his own hand. Ambition rideth without reins.

Which he had devised of his own heart.] Hence this new day is called the day of the king, by the prophet Hosea, who doth often thunder against this idolatry. *Sed surdo fabulam.*

{a} Josephus.

{b} Sueton.

Chapter 13

Ver. 1. **And, behold, there came a man of God.]** A prophet, {#IKi 13:18} but whether Shemaiah, as Tertullian saith, or Joel, or Theodoret, or Iddo, as Josephus, or some other, it is not known.

Out of Judah.] Who "yet ruled with God, and was faithful with the saints," {#Ho 11:12} though shortly after the faithful city became a harlot, a very Poneropolis. {#Isa 1:21}

By the word of the Lord.] Or, With the word of the Lord.

Unto Bethel.] Now become Bethaven: where at that mock feast of tabernacles {#IKi 12:33} was a great assembly, and so the fitter opportunity for a prophet to warn this backslidden people: but they were revolted and gone. {#Jer 5:23} Once they quarrelled the erecting of but a new altar by the Reubenites, and were ready to kill and slay, {#Jos 22:10-34} but now it was far otherwise. Oh, where is our ancient fervour and forwardness? and why is our "silver become dross, our wine mixed with water" {#Isa 1:22}

Ver. 2. **And he cried against the altar.]** Directing his speech to it out of detestation of such an abomination: and as having no hope to prevail with Jeroboam, who stood by it, and was more insensible than that altar, or than the heap of stones that Bede once preached unto.

Behold, a child shall be born.] Above three hundred years hence. Future events—such as are contingent—are known to God only. For prophecies this rule is given; when the prophets foretold things *ut futura in seipsis*, then they always fell out; but when they foretold

them only as in their causes, they might fall out, or not, as **#Isa 38:1**
1Ki 21:20 Joh 3:4.

And men's bones shall be burnt upon thee.] Other men's bones beside priests'. Jeroboam's likely, who upon this prophecy should have made all "the stones of his altars as chalkstones that are beaten in sunder: this is all the fruit, to take away his sin, ." {#Isa 27:9}

Ver. 3. **Behold, the altar shall be rent.]** To foreshow the downfall of that idolatry. So the veil of the temple rent at Christ's death, {#Mt 27:51} to show that there was an end of the Levitical liturgy. And so, about the beginning of the Reformation by Luther, a great solid stone fell down upon a brass image of Peter in Rome, that had those words fairly embossed upon it, *Tu es Petrus, &c.*, You are Peter &c., and so shattered it to pieces, that nothing was left legible, but only those words, *Aedificabo Ecclesiam meam*, I will build my Church. This might be a foretoken of Rome's ruin: which God hath already begun, and will surely perfect.

Ver. 4. **That he put forth his hand.]** To apprehend the prophet, or for a sign to others to do it. "Hear and give ear," saith the prophet, "be not proud, for the Lord hath spoken it." {#Jer 13:15} But

“ *Corde stat inflato pauper honore dato.*”

Jeroboam—a poor widow's son, {#1Ki 11:26} or, as the Septuagint hath it, a harlot's son—being advanced by God to a kingdom, rebelleth, and becometh a ringleader of rebellion against him putting forth the same hand against the prophet, that he had lifted up before against his prince. {#1Ki 11:26} But what came of it?

And his hand which he put forth against him dried, &c.] A fearful stroke, had he well considered it: but his heart was as hard as his hand withered. Jeroboam had as great a miracle wrought before him herein, as St Paul had at his conversion; but without the Spirit's concurrence neither miracle, nor ministry, nor misery, nor mercy, can in the least measure mollify the heart of an obdurate and obstinate sinner. Valens, the Arian emperor, would have signed a sentence of banishment against Basil, but could not, by reason of a sudden trembling of his right hand, so that he could not write one letter of his own name, but for anger tore the paper in pieces, and let

Basil alone. ^{a} There is a story of one of our late innovators, who, turning with the times, and beginning to bow toward altars, never went upright more: and of another, who, hearing perjury condemned by a godly preacher, and how it never escaped unpunished, said in a bravery, "I have often forsworn myself, and yet my right hand is no shorter than my left." These words he had scarce uttered, when such an inflammation arose in that hand, that he was forced to go to the surgeon, and cut it off, lest it should have infected the whole body; and so it became shorter than the other ^{b} The Jews tell us, that when Jeroboam's hand was dried up, the false prophets told him that this happened by chance, and so kept him from thinking of God who had smitten him. Let the saints learn to put their confidence in God: for if he deny concourse and influence, the arm of all adverse power shrinketh up presently.

^{a} *Nullum spicem complere potuit. -Hist. Tripart.*

^{b} Mr Clark's *Mirror*, 204.

Ver. 5. The altar was rent.] But not till the violence intended against God's prophet was revenged: so dear to him are such, and so tender is he of their safety.

According to the sign.] This might have convinced and reclaimed those idolaters, had not their necks been possessed with an iron sinew.

Ver. 6. Intreat now the face—seek the favour for me—of the Lord thy God.] He could not say, My God, for he had chosen other gods, forsaken his own mercies, and was miserable by his own election.

And the king's hand was restored again.] Such is the power of prayer. ^{#Jas 5:16} A like example we find in Nicephorns and Cedrenus, of a certain profane painter in Constantinople, who, assaying to paint Christ in the form of Jupiter, had his hand in like sort dried up and withered. But upon humble confession of his fault, he was healed again, at the devout prayer of Gennadius, bishop of that city.

And became as it was before.] But his heart continued as hard and inflexible as ever. See on **#1Ki 13:4**.

Ver. 7. **And I will give thee a reward.**] He could do anything sooner than repent; {#Ro 2:5} his face he had made harder than any rock, he refused to return. {#Jer 5:3}

Ver. 8. **If thou wilt give me half thine house.**] We must not be bribed out of our innocency; but reject the devil's offers, though never so large; as Luther did a cardinalship, and as Pellican did the bishop's silver bowl, sent him for a token.

“ *Hem! Germana illa bestia non curat aurum!*”

Ver. 9. **Eat no bread, nor drink water.**] *Figura haec erat Ecclesiasticae censurae et excommunicationis*, say Cyprian and Rupert; this figured out the censure of the Church against heretics, and other foul offenders, {#1Co 5:11} "with such a one, no, not to eat" or consort, "that they may be ashamed." {#2Th 3:14}

Nor turn again by the same way.] God thought the worse of the way to that wicked place, where Satan's throne was.

Ver. 10. **So he went another way.**] This was well done, though afterwards he failed and flinched; as did likewise Gropperus; who first refused a cardinal's hat, and yet afterwards was a turncoat. So did Speiserus at Augsburg, in Germany, A.D. 1523, and Brissomettus at Meldas, in France, about the same time. *Non praestitit constantiam, et ab incepto destitit*, saith mine author, he stuck not to his principles. {a}

{a} Scultet., *Annal.*

Ver. 11. **Now there dwelt an old prophet in Bethel.**] A prophet of God, likely, but corrupt, resty, vicious. Prophecy doth not always presuppose sanctification. The Chaldee here calleth him Michal, the false prophet; Josephus, Rupertus, Cajetan, and others hold the same. See reasons to the contrary in Junius upon the text.

And his sons came and told him.] Had this old prophet been so good as he should, why dwelt he at Bethel? Why came he from Samaria to dwell there? {#2Ki 23:18} and what make his sons at Jeroboam's idolatrous worship?

Ver. 12. **For his sons had seen what way the man of God went.**] As well they might, for he went away immediately after he had delivered his message, which also was such as they had reason to

look after him; though better they had not, since by that means their father fell into so grievous a sin.

Ver. 13. **So they saddled him the ass.**] Children must cheerfully obey their parents; and not stick at any service within their power.

Ver. 14. **Sitting under an oak.**] Or, An elm, as some render it; *Insignem arborem significat*, saith Vatablus. He was hungry and weary, as was likewise Elias when he sat under the juniper. God oft holdeth his best children to strait allowance here, and causeth them to suffer hardship.

Ver. 15. **Come home with me, and eat bread.**] This was cruel courtesy, cut-throat kindness, such as the world is full of.

Ver. 16. **Neither will I eat bread.**] Though I have need enough, yet I must be resolute, because God's charge was absolute.

Ver. 17. **For it was said.**] Heb., A word was. Tremellius rendereth it, *Verbum edixit mihi ex verbo Iehovae*, and expoundeth it of the essential Word of God, Jesus Christ, declaring here the will of his Father. And some other divines hold, that wherever in the Old Testament God is brought in speaking, we are to understand it of the second person in Trinity.

Ver. 18. **I am a prophet also.**] A prophet, and yet tell a lie! What a foul business is that! It was wont to be said, *Sacerdos est, non fallit: Christianus est, non mentietur*. But afterwards it became a proverb, 'A friar a liar.'

And an angel spake unto me.] Lie and all; unless it were an angel of darkness, such as Pisanus ^{a} reporteth spake to John of Alvern, a friar, when in a rapture, indeed in a diabolical delusion, he was elevated above every creature; and his soul swallowed up in the abyss of the divinity.

By the word of the Lord.] This Bethelite boasting himself of a false gift, was like clouds and wind without rain, as the wise man hath it.

{#Pr 25:14}

That he may eat bread.] This, to a hungry man, was a sore temptation, and soon yielded unto.

But he lied unto him.] And thereby cheated him into the lion's mouth: so do sect masters simple men and silly women, into the

devil's danger. Nothing is so apt to deceive as the fairest semblances, as the sweetest words. We cannot be deceived, saith a reverend writer, if we believe not the speech for the person, but the person for the speech. A good man, saith another, may act for Satan, and not discern it. {#Mt 16:23} Mr Archer, a holy man, did hold and broach hellish opinions. The temptation lieth in this, when angels from heaven, men of singular parts and piety, preach other doctrines.

{#Ga 1:8}

{a} Ex lib. conformitat.

Ver. 19. **So he went back with him.**] He was too light of belief, and too easily entreated; his *male suada famas* might prompt him thereunto. Gregory thinks he might be self-conceited at his precedent doings and good success: to humble him, therefore, he is thus suffered to fall. Or it may be, saith Martyr, God was offended with him because he stayed by the way, and made no more haste back again. If he had prayed for direction, and paused a while upon this pretended countermand, he had not, likely, so miscarried.

Ver. 20. **And it came to pass, as they sat at the table.**] Where this prophet was eating and drinking against God's express charge, there doth he hear his doom denounced by the same mouth that had seduced him; *Ut inde poenam veraciter sumeret unde culpam negligenter admisit*, saith Gregory, that the punishment might answer to the sin.

That the word of the Lord came, / *sc.*, By some internal inspiration, or prophetic ecstasy.

Ver. 21. **Forasmuch as thou hast disobeyed.**] Thus this old impostor was forced to condemn himself for deceit, as well as the other prophet for disobedience.

Ver. 22. **And hast eaten bread and drunk water in the place, &c.**] There is in the "Acts and Monuments of the Church," a memorable story of Bishop Ridley, who offering to preach before the Lady Mary, and being repulsed, he was brought by Sir Thomas Warton, her servant, to the dining place, and desired to drink: which after he had done, he paused a while, looking very sadly, and suddenly broke out into these words, Surely I have done amiss! Why so, quoth the knight? For I have drunk, said he, in that place where God's word offered hath been refused: whereas if I had remembered my duty, I

had departed immediately, shaking off the dust of my shoes for a testimony against this house. These words were by the said bishop spoken with such a vehemency, that some of the hearers afterwards confessed the hairs to stand upright on their heads. {a}

Thy carcass shall not come.] Thou shalt die ere thou come home. This was a gracious warning, that he might repent of his sin before he died.

{a} *Act. and Mon.*, fol. 1270.

Ver. 23. That he saddled for him the ass.] So courteous he was and officious now to him; whom before he had betrayed into the hands of divine justice: so thinking to make him some amends. But why did he not go back with him, whom he had fetched back? Surely for fear he should taste of the same whip with him. Thus the mischievous guides of wickedness leave a man when they have led him to his bane; as familiar devils forsake their witches, when they have brought them once into fetters. {a}

{a} Dr Hall.

Ver. 24. A lion met him by the way, and slew him.] Oh, the severity of God against sin in his very own! Neither can all their obedience bear out one disobedience, against a particular express command especially, as in our first parents, Moses, Jonas, &c., may be seen. Abhor therefore that which is evil, {#Ro 12:9} and fear Almighty God—as those mongrels did {#2Ki 17:33} -if but for his lions. The Bethelites might well see in this dreadful execution how much God abhorred them, and easily foresee what heavy judgments would be inflicted upon them for their abominable idolatries. See #1Pe 4:17 Eze 24:24.

And his carcass was cast in the way.] Not devoured by that ravenous beast, whose mouth was by God both opened to slay the prophet, and again shut, to show his power, *dum praedae factus est praedae suae custos*, while the lion becomes a guardian to the prophet whom he had slain, and a means to make the ass stay there in a readiness to bear his dead master to the burial. Who seeth not in all this an overruling command, and sweet providence of God, such

as is still frequently seen in permitting and restraining the rage of unreasonable men?

The lion also stood by the carcass.] His not meddling with the carcass, as his nature inclined him, showed that God sent him. So when men can deny themselves in doing God service, &c.

Ver. 25. **And they came and told it in the city,** / *i.e.*, Bethel; the inhabitants whereof could not but hear this sad news with aching and quaking hearts, if they had any sense left. For they could not but hereby see that he was indeed a prophet of God—whose hand was so heavy upon him for not persevering to obey this command—and that therefore whatsoever he had foretold, should in due time be fulfilled, as the old prophet also herehence concluded. {#1Ki 13:32}

Ver. 26. **Who was disobedient unto the word of the Lord.]** Still his sin is styled disobedience, though he were tricked into it. It was no good excuse of our grandame Eve to say, The serpent deceived me, and I did eat.

Ver. 27. **And they saddled him.]** See #1Ki 13:13.

Ver. 28. **And found his carcass.]** See on #1Ki 13:24.

Nor torn the ass.] Heb., Broken; though lions love to devour asses. All creatures are at God's beck and call. The ass stands untouched, the man of God is torn, or broken.

Ver. 29. **And the prophet took up the carcass.]** Which the lion, belike, left to him, and went away.

And laid it upon the ass.] Which was kept alive for such a purpose.

And the old prophet came to the city to mourn.] As good cause he had, not more for the man of God, who was *Dei frumentum leonis dentibus commolitur*, as Ignatius said of himself at his death, than for himself, who had seduced him to such an untimely end.

Ver. 30. **In his own grave.]** Which was ready made, it seems. See the like, #Mt 27:60. Charles V carried the materials of his tomb with him up and down in his warlike expeditions.

Ver. 31. **Lay my bones beside his bones.]** So David Pareus would be buried in the same sepulchre wherein were laid up the bones of his master Hier. Zanchius, A.D. 1591. {a}

{a} *Parei vita operibus praefixa.*

Ver. 32. **Which are in the cities of Samaria.**] So called here by anticipation. It seemeth of old to be called and belong to Shimronmeron. {#Jos 11:1,3 12:20}

Shall surely come to pass.] Heb., Being, shall be. Jehovah, the great essentiator, shall give being to his word assuredly. "Every morning doth he bring his judgments to light, he faileth not." {#Zep 3:5}

Ver. 33. **After this thing Jeroboam returned not.**] All these wonderful accidents, as God's hammers, did but beat upon cold iron. Wicked men grow worse and worse, till they have filled up the measure of their sins, and so wrath come upon them to the utmost. See Popelings. {#Re 9:21 16:9,11}

Whosoever would, he consecrated him.] Heb., He filled his hand; that is, Jeroboam's hand, as some sense it, they filled with money, to be made priests. *Omnia Romae venalia.* But it seemeth rather to allude to the custom of censecrating the Levitical priests, by filling their hands with sacrifices and gifts. {#Ex 29:9,10} *Faciunt et vespae favos; simiae imitantur homines:* wasps also have their honeycombs; and apes, that scorn of nature, do imitate men.

Ver. 34. **And this thing became sin.**] This his obstinacy and pertinacy in his abominable idolatries, became his utter ruin. *Fugite ergo, reges, eiusmodi exitum, fugiendo huiusmodi flagitium,* saith Ambrose, {a} "Be wise now, therefore, O ye kings," and overturn not your houses by "lifting up your horns on high" against God.

{a} *De Naboth Jezrael,* chap. xi.

Chapter 14

Ver. 1. **At that time.**] While Jeroboam did evil as he could, walking contrary to God, God also walked as contrary to him; for is it fit that he should lay down the bucklers first

Abijah the son of Jeroboam.] His son and heir, likely, as was also Rehoboam's son Abijah, not Abiud, as Sulpitius Severus calleth him.

Ver. 2. **And Jeroboam said to his wife.**] To her, rather than to another messenger, for secrecy's sake; for although he knew that his

son's sickness was sent of God, yet he was loath openly to seek help of him, lest people should think the worse of his idols, as not able to relieve him; or by his example, run to God's true prophets in their distress. Whether Jeroboam's wife was sister to the queen of Egypt, and called by the name of Anu, as the Septuagint say, or Anna, as some others, is not very material.

Behold, there is Abijah the prophet.] Either there he dwelt, or thither he had retired himself, as irked at the king's idolatries.

Which told me that I should be king.] Therein he told truth; and therefore also he will in this case.

Ver. 3. **And take with thee ten loaves.]** A poor country present, that she might seem none other than a plain country woman, yet willing to show her thankfulness.

And cracknels.] Or, Plain cakes; Heb., *Punctata, tenues placentulas punctis respersas*.

And a cruse of honey.] Or, Bottle, a narrow mouthed vessel, that when it is emptied soundeth *bakbuk*, that is the Hebrew word here used. See the like in #**Job 39:30**, where the vultures are said to glut glut blood, by an *onomatopoeia*.

Ver. 4. **And Jeroboam's wife did so.]** Putting off her royal attire, and putting on more demure apparel; like as many hypocrites do, conforming themselves to the company they come into, and walking in a disguise, till God detect them.

For his eyes were set by reason of his age.] These things, therefore, were done toward the end of Jeroboam's reign.

Ver. 5. **She shall feign herself to be another woman.]** *Ut ipsa agit extraneam*. She would have deceived the prophet, if she could; so would hypocrites deceive God of heaven, if they knew how. But he is too wise to be cajoled or cheated.

Ver. 6. **Come in, thou wife of Jeroboam.]** How God laughs in heaven at the frivolous fetches of crafty politicians and double-minded dissemblers! Surely when they think themselves most sure, he shameth them with a defeat. What an idleness is it for foolish hypocrites to hope that they can dance: in a net unseen of Heaven!

For I am sent to thee with heavy tidings.] Heb., Hard. Jeroboam was hard-hearted and refractory: a hard and heavy message is therefore sent unto him, that a hard knot may have a hard wedge. Neither is the voice of God's word ever any better to the guilty, if impenitent. It is as the knuckles of a man's hand were to Belshazzar, to write them their destiny, or as Daniel was to him, to read it unto them.

Ver. 7. **Forasmuch as I exalted thee.]** God upbraideth not any unless it be in case of extreme ingratitude; as here, with **#Jas 1:5.** *Qui exprobat reposcit.*

And made thee prince.] *Antecessorem*, a leader to others, a loadestar upon whom all should fix their eyes, and shape their course.

Ver. 8. **Who kept my commandments.]** Did all my wills, ^{#Ac 13:22} in desire and endeavour at least; repenting heartily for his involuntary and unavoidable infirmities, which therefore were not imputed unto him.

To do that only which was right,] viz., In mine account and acceptation.

Ver. 9. **But hast done evil above all that were before thee.]** Not Saul and Solomon only, but the kings of the heathens also, -as Tostatus maketh the sense, -because they knew no better: but he fell with eyes open.

And hast cast me behind thy back.] Hast laid me aside and set light by me, *quasi non satis essem ad ulciscendas iniurias*, as if I were nobody with thee, nor had power to punish thee. Thou hast both despised and despitied me. See on **#Ps 50:17 Ne 9:26.**

Ver. 10. **Him that pisseth against the, wall]** *Ne canibus quidem parcam;* not so much as a dog of his shall escape.

And him that is shut up—in some garrison—and left,] viz., To shift as they may, there being not room in the hold to receive them; as there is not for all the bees in a hive, but some are fain to hang on it at the hive's mouth on heaps

As a man taketh away dung.] That the pavement may be pure. *Delebo omnes reliquias et quisquilias tuae familiae,* I will sweep thee with the besem of destruction; and make an utter riddance of thee. {a}

{a} *Scopis everram, evertam.*

Ver. 11. **Shall the dogs eat.]** A fearful judgment, such as befell Euripides the poet, and Lucian the atheist, eaten alive by dogs, as it is storied.

Ver. 12. **The child shall die.]** This heavy news could not but pierce through the mother's soul as a sword. {#Lu 2:35} A child he is called, because dearly beloved of his parents; but he was of age enough to choose the good and refuse the evil. {#1Ki 14:13}

Ver. 13. **And all Israel shall mourn for him.]** As great Britain was all in black for the loss of that hopeful Prince Henry. As Cardan sang at Edward VI's death,

“ Flete nefas magnum, sed tote flebitis orbe

Mortales, vester corrui omnis honos.

Dignus Apollineis lacrymis doctaque Minervae

Flosculus, heu misero, concidit ante diem.”

Briers, thorns, and thistles wither not so soon as lilies and roses. God's darlings oft die betime: when worse men are preserved, or rather reserved, for further mischief to them.

Ver. 14. **But what? even now,**]{ a} *q.d.*, Why say I the Lord shall raise up Baasha for an executioner of his wrath? Is he not even now in doing of it? Is not Baasha busily laying his plots already for the kingdom?

{a} *Quis vero si iam? -Tigur.*

Ver. 15. **As a reed is shaken in the water.]** That never resteth, being in continual motion by wind and water, see #1Sa 25:29; the soul of a wicked man is "in a sling," violently tossed with infinite turmoils and restless.

Ver. 16. **And he shall give Israel up because of the sins of Jeroboam.]** Whereunto they consented, being "carried away unto those dumb idols, even as they were led." {#1Co 12:2}

Ver. 17. **And came to Tirzah.**] A pleasant cry, {#So 6:4} but to her at this time dismal and dolorous: the door also thereof, -whereto when she came, the child died, -like the *porta Scelerata* in Rome, whereof see Florus, lib. i. cap. 12.

Ver. 18. **And all Israel mourned.**] See #1Ki 14:13.

Ver. 19. **Written in the book of the chronicles.**] These were annals or public records, out of which, likely, were composed the Books of Chronicles, now part of the holy Scriptures.

Ver. 20. **And he slept with his fathers.**] Heb., He lay down. "This shall ye have of my hand, ye shall lie down in sorrow." {#Isa 50:11} "The Lord struck Jeroboam and he died." {#2Ch 13:20} He died not the common death of all men, but by some remarkable stroke: beside the loss of five hundred thousand of his men in one battle with Abijah king of Judah. {#2Ch 13:17}

Ver. 21. **His mother's name was Naamah an Ammonitess.**] Mentioned here, and again, #1Ki 14:31, but for no good. *Omne malum ex Gynaeceo*. She had the breeding of him, and corrupted him likely. His wicked wife also, Maachah, helped after.

Ver. 22. **And Judah did evil.**] *Qualis rex, talis plerunque grex*. Howbeit there was a remnant among the twelve tribes, thus generally revolted, that "instantly served God day and night." {#Ac 26:7} See #1Ki 19:10,18.

Ver. 23. **For they also built them high places.**] They fell to foul idolatry and sodomy, which are called evil by a specialty, {#1Ki 14:22} like as war is called evil, that is, misery, *antonomastice* {#Isa 45:7}

Ver. 24. **And there were also sodomites in the land.**] *Meritorii*, male harlots, unnaturally filthy. The word here used signifieth holy ones: either by antiphrasis in a contrary meaning, or because such abomination was committed under a pretext of religion. These abandoned their bodies to suffer abominable lust. This is common in Turkey, and under the Papacy.

Ver. 25. **Shishak king of Egypt.**] Diodorus Siculus calleth him Sasokis; Justin, Susakis.

Came up.] Drawn by a desire of Solomon's ivory throne, say some; like as the pearls usually cast out with the flood and gathered with the ebb, drew Caesar's affection for the conquest of Britain. {a}

Ver. 26. **And he took away.**] Without any great resistance; such was the pusillanimity and effeminacy of Rehoboam; which was also laid in his dish by Shishak setting up pillars and ugly pictures thereon, to the shame of the Jewish nation, as Diodorus ^{a} showeth.

^{a} Lib. i.

Ver. 27. **Brazen shields.**] "The faithful city" was now "become a harlot"; no wonder therefore that her "silver was become dross," ^{#Isa 1:21,22} her gold brass.

Ver. 28. **That the guard bare them.**] *Propter periculum insidiarum etiam in ipsa domo Domini metuendarum*, to prevent danger.

Ver. 29. **Now the rest.**] See on **#1Ki 14:19**.

Ver. 30. **All their days.**] Skirmishes there were continually about the borders.

Ver. 31. **And Rehoboam slept.**] Jeroboam lived to see three successions in the throne of Judah. Thus the ivy liveth where the oak is dead.

Chapter 15

Ver. 1. **Reigned Abijam.**] Called also Abijah. ^{#2Ch 12:16} Abijah signifieth, The Lord is my father: so his father called him, likely, with respect to that promise made to David; ^{#2Sa 7:14} but because he walked not in the ways of David, therefore is Abijah called Abijam, which signifieth, My father is a sea. Indeed, Rehoboam was inconstant in good, wavering "like a wave of the sea driven by the wind and tossed." ^{#Jas 1:6}

Ver. 2. **His mother's name was Maachah.**] Called also Micalah; ^{#2Ch 13:2} we read likewise of a woman called Abijah. ^{#2Ch 29:1}

The daughter of Abishalom.] Or, Absalom, whose daughter or niece by his daughter Tamar this Maachah may seem to have been: her husband's name was Uriel of Gibeah. ^{#2Ch 13:2}

Ver. 3. **And he walked in all the sins.**] Though at first he seemed to be somewhat good, ^{#2Ch 13:12} yet soon after he showed himself in his colours.

Which he had done before him.] That is, In his sight, whereby he became an ill precedent to him.

Ver. 4. **Did the Lord his God give him a lamp.]** That is, A royal glory in a successor.

Ver. 5. **And turned not aside from anything,** / *i.e.*, Of set purpose, against conscience, with any allowance and approbation. He had his other faults and failings, as his lies to Jonathan, {#1Sa 20:6} to Ahimelech, {#1Sa 21:2} to Achish, {#1Sa 27:10} his unkindness to Mephibosheth, his polygamy, his fond sparing of his untoward sons, his numbering the people, &c. But as great virtues not sweetened with sincerity, are no ornament to men; so great infirmities not soured with hypocrisy, are no great deformities to them: those God acknowledgeth not; these he imputeth not.

Save only in the matter of Uriah.] There indeed he was false-hearted, and that kept him for a time from confessing it, and caused him to devise bad shifts to hide it; which doing one year, brought him many years of trouble.

Ver. 6. **And there was war.]** See #1Ki 14:30.

Ver. 7. **And there was war.]** Sharp wars, {#2Ch 13:3} by a just hand of God upon both those kingdoms for their idolatry. And for like cause the dissensions between England and Scotland consumed more Christian blood, wrought more spoil and destruction, and continued longer than ever quarrel we read of did between any two people of the world.

Ver. 8. **And Asa his son reigned.]** This was a good king. But it is wonder how he should be good, of the seed of Abijam, of the soil of Maachah, both wicked, both idolatrous. Thus we have seen, saith a reverend man, a fair flower spring out of dung, and a well-fruited tree rise out of a sour stock.

Ver. 9. **And in the twentieth year.]** See on #1Ki 14:31.

Ver. 10. **And forty and one years reigned he.]** His father Abijam was soon cut off for his wickedness: Asa, that he might reform a state so far out of order, had a long reign granted him. Think the same of Queen Mary and Queen Elizabeth. Asa reigned in Judah, in the times of the reigns of eight kings in Israel.

And his mother's name was Maachah.] That is, His grandmother's, who was a most wicked woman, *nec tamen Asa mores eius retinuit*, saith Vatablus, yet Asa kept himself uncorrupted

by her, which was no small commendation. Pliny ^{a} praiseth young Quadratus, *quod in deliciis aviae degens viveret tamen severissime*, for that he lived strictly under the government of a loose grandmother.

^{a} *Epist.*, lib. vii.

Ver. 11. And Asa did that which was right.] Right, for the matter of his obedience; uprightly, for the manner.

Ver. 12. And he took away the sodomites.] See #1Ki 14:24. How far from this zeal of good Asa was Pope Sixtus Quartus, *qui lupanar utriusque Veneris Romae condidit, et tribus mensibus anni calidioribus, Junio, Iulio, et Augusto, toti familiae Cardinalis Sanctae Luciae masculam venerem permisit cum Apostilla, Fiat ut petitur.* ^{a} The Papists themselves write ^{b} with detestation, that in Rome a Jewish maid might not be admitted into the stews of whoredom, unless she would be first baptized.

All the idols.] The dirty idols, the dunghill deities: ^{c} so called here, because of the stench wherewith they offend Almighty God.

^{a} Corn. Agrippa.

^{b} Espencaeus

^{c} Deos stercores

Ver. 13. From being queen.] Queen regent, or queen mother at least. *Ne Domina esset*, so the Tigurine; *ne princeps esset in sacris Priapi*, so the Vulgate; *ne esset Augusta*, so Junius; *ne esset sacerdotissa prima*, so others.

Because she had made an idol.] Heb., A horrible ugly thing, which some say was the picture of Priapus, others of Pan; others hold it to have been *Idolum turpissimum a matre ad cultum Veneris institutum*, a most filthy idol, set up in honour of Venus.

And Asa destroyed her idol.] Heb., Cut off, deheaded it, as the expression is in #Ho 10:2.

Ver. 14. But the high places were not removed,] *sc.*, Such as were set up for the worship of God; for as for those that were set up in honour of idols, he removed them. But he should have done both, as did afterwards zealous Hezekiah and Josiah. It is with the saints as

with Jonathan's signal arrows—two fell short, and but one beyond the mark; so where one shooteth home to the mark of the high calling in Christ Jesus, many fall short.

Nevertheless Asa's heart was perfect.] With one breath doth God report both these; such is his indulgency. He will not see weakness where he seeth truth. All Asa's infirmities are covered with the mantle of sincerity. Contrarily in Jehu, the Holy Ghost, after a description of many excellent things done by him, doth at last as it were draw a cross line. {#2Ki 10:31}

Ver. 15. **And he brought in the things which his father had dedicated,**] viz., After his great victory over Jeroboam, {#2Ch 13:15} though otherwise he were a wicked king.

Ver. 16. **And there was war.]** See on #1Ki 14:30.

Ver. 17. **That he might not suffer any.]** He sought to block him up, and so to keep his own people—who had a mind to the sincere service of God—from flying away to him.

Ver. 18. **Then Asa took all the silver.]** This was plain sacrilege, since no necessity urged him thereunto.

And the treasures of the king's house.] Which were much augmented doubtless by the great spoils of the Ethiopians and Lubims, lately beaten by him.

The son of Hezion.] *Alias* Rezon, of whom see #1Ki 11:23.

Ver. 19. **Come and break thy league.]** Thus, through unbelief, he basely beggeth help of an idolater.

Ver. 20. **So Benhadad hearkened unto king Asa.]** Though against his oath. The Turks' leagues, grounded upon the law of nations, be they with never so strong capitulations concluded, or solemnity of oath confirmed, have with them no longer force than standeth with their own profit. {a}

{a} *Turk Hist.*, pref.

Ver. 21. **And dwelt.]** Seeking no further revenge against Asa.

Ver. 22 **And Mizpah.]** Where also he had made a great pit or trench, for fear of Baasha. {#Jer 41:9}

Ver. 23. **He was diseased in his feet.**] He that imprisoned the prophet is imprisoned in his bed; there being more pain in those fetters put by God upon Asa than in those put by Asa upon Hanani. This good man was the worse a while for whipping.

Ver. 24. **And Jehoshaphat.**] *Sic uno avulso non deficit alter Aureus.*

Ver. 25. **And reigned over Israel two years.**] Two years peaceably, and eight years in affliction, saith Vatablus; but the truth is, he reigned not two full years in all. {#1Ki 15:28}

Ver. 26. **And he did evil.**] See on #1Ki 14:23.

Ver. 27. **Which belonged to the Philistines.**] *Sed quo iure?* They had gotten it; but the right of it was in Israel. {#Jos 21:23}

Ver. 28. **Did Baasha slay him.**] Casting out his body to the dogs to be devoured, as Ahijah had forethreatened.

Ver. 29. **According to the saying of the Lord.**] The fulfilling whereof Baasha aimed not at; but the wise God effected it. The devil and his imps do God's will, though oft against their own will.

Ver. 30. **Because of the sins.**] Sin is the mother of misery. Jeroboam by idolatry thought to have established his kingdom, but he ruined it.

Ver. 31. **Now the rest.**] See #1Ki 14:19.

Ver. 32. **And there was war.**] See #1Ki 15:16.

Ver. 33. **Over all Israel.**] Who soon submitted to the usurper.

Ver. 34. **And he did evil.**] See on #1Ki 14:23.

Chapter 16

Ver. 1. **Came to Jehu the son of Hanani.**] Who was also a prophet, and had, by good education, fitted him for the office.

Ver. 2. **Forasmuch as I exalted thee.**] See #1Ki 14:7. *Ingentia beneficia, flagitia, supplicia,* say the Centurists.

Ver. 3. **Behold, I will take away.**] It is a just presage and desert of ruin, not to be warned by others' woes.

Ver. 4. **Him that dieth of Baasha.**] See #1Ki 14:10,11.

Ver. 5. **Now the rest.**] See on #1Ki 14:19.

Ver. 6. **Slept with his fathers.**] His posterity only were eaten by dogs and fowls.

Ver. 7. **And because he killed him.**] Him, that is, his lord Nadab, the son of Jeroboam; not Jehu the prophet, as the Latin translator doateth, and with him A. Lapide and others.

Ver. 8. **Two years.**] Current, but not fully complete. {#1Ki 16:15} So God paid Baasha in kind for his cruelty to Nadab. He loveth to retaliate.

Ver. 9. **And his servant Zimri.**] Perhaps he of Saul's posterity. {#1Ch 8:36}

Drinking himself drunk.] Haply to put away the fear of death, like as Tacitus saith, *Vitellius trepidus, dein temulentus*.

Ver. 10. **And Zimri went in and smote him, and killed him.**] Even while he was drunk, and dreamt not of death. So Amnon, so Belshazzar, so not a few in all ages. And yet men will not be warned of this noontide devil, Drunkenness.

Ver. 11. **As soon as he sat on his throne.**] He laid about him lustily: for the seven days' space only of his reign.

Neither of his kinsfolks nor of friends.] As resolving to leave never a rub to lie in the way that might binder the true running of his bowl.

Ver. 12. **By (the hand of) Jehu,**] *i.e.*, By his ministry.

Ver. 13. **And by which they made others to sin.**] Height of place ever addeth two wings to sin, example and scandal, whereby it soareth higher and flieth much further.

Ver. 14. **Now the rest.**] See #1Ki 14:19.

Ver. 15. **Did Zimri reign seven days.**] God quickly wore this rod of his wrath to the stumps, and then cast it into the fire.

Ver. 16. **King over Israel that day.**] For a matter of such consequence admitted not of any delays:—

“ *Semper nocuit differre paratis.* ”

Ver. 17. **And Omri went out from Gibethon.**] Where now the second time the siege was raised. See #1Ki 15:27.

Ver. 18. **The city was taken.**] And so himself like to be unkinged. Of the Ruteni it is storied, that many times they have each day a new king, or more, as any of them are of power to make themselves so. This must needs be *regnum Cuclopicum*.

And burnt the king's house over him.] The like did Sardanapalus, the last king of Assyria, not willing to fall into the hands of Arbacus his own general, by whom he was besieged at Nineveh. {a}

{a} Diodor. Justin. Strabo.

Ver. 19. **In doing evil.]** So active was this man in a quick despatch of the deeds of darkness.

Ver. 20. **Are they not written?]** See #1Ki 14:19.

Ver. 21. **Half of the people followed Tibni, &c.]** Both Tibni and Omri should have refused these offered honours: considering what had befallen the kings that had gone before them. Macro, captain of the guard, and Laco, knight of the watch, men that had been active in ruining Sejanus, had great honours appointed them by the Senate. They refused them: and Dion attributeth the reason of their refusal to the terror of an example so fresh in their memories. {a}

{a} Dion, in *Tiberio*.

Ver. 22. **So Tibni died, and Omri reigned.]** An untimely death it was likely that Tibni came to: as did most of the emperors of Rome till Constantine the Great. Of sixty-three of them, six only died in their beds. *Ad generum Cereris, &c.* This made Erasmus cry out, *O miseros principes, si intelligant sua mala: miseriores, si non intelligant!* Oh, the misery of princes, if they know their own misery!

Ver. 23. **Began Omri to reign.]** Without a competitor.

Twelve years,] viz., In all: reckoning the four full years before Tibni's death.

Ver. 24. **And built on the hill.]** A city, with a palace royal: for Tirzah was burnt by Zimri. {#1Ki 16:18}

Ver. 25. **And did worse than all.]** *Noluit solita peccare,* as Seneca saith of some in his time: *et puduit non esse impudentem,* as Augustine of others in his: he sought to outsin his predecessors.

Ver. 26. **For he walked in all the way.]** *In tota via Ieroboami et in singulis peccatis eius:* yea, and herein he outdid Jeroboam, in that he "framed mischief by a law," {#Ps 94:20} for we read of "the statutes of Omri" {#Mic 6:16} binding people to idolatry.

Ver. 27. **Are they not written?]** See on #1Ki 14:19.

Ver. 28. **And was buried in Samaria.**] Herein he sped better than his betters. It is well observed by Augustine, ^{a} that God punisheth some wicked ones here, lest his providence—and not all, lest his patience and promise of judgment—should be called into question.

^{a} In Ps. xxx.

Ver. 29. **And Ahab reigned in Samaria.**] Now the metropolis, and seat of the royal residency.

Ver. 30. **Above all that were.**] He proved an arrant non-such. ^{a}

^{a} *Bipedum nequissimus.*

Ver. 31. **He took to wife Jezebel the daughter of Ethbaal.**] Whom Diodorus Siculus calleth Jeobalus. The very name of this king and his daughter ending in Bel and Baal, show how greatly they were addicted to that idolatry.

Ver. 32. **And he reared up an altar.**] For the sake, and by the instigation of his wicked wife, *a qua totus possidebatur et regebatur, et ut ita dicam, regina erat Rex, Rex vero regina.* ^{a}

^{a} Bucholc.

Ver. 33. **To provoke the Lord.**] To defy him, and dare him do his worst.

Ver. 34. **In his days did Hiel the Bethelite build Jericho.**] *Al despite di Die,* as that blasphemous Pope once said. But this bold wretch paid dearly for his presumption. See on **#Jos 6:26**. He sought for a name, but hath left it for a curse, as **#Isa 65:15**. He might do it also to curry favour with Ahab, as his fellow condemner of God and his prophets.

Chapter 17

Ver. 1. **And Elijah the Tishbite.**] So he is called of his country. The Hebrews tell us ^{a} of another name that he had before that acclamation drawn by him from the people, "The Lord he is God, the Lord he is God." ^{#IKi 18:39} Elijah signifieth, "My God, he is the Lord." This wonder working prophet—who comes to our knowledge as, another Melchizedek, "without father or mother, or descent" ^{#Heb 7:3 Ge 14:18} -observing Ahab's and Hiel's height of wickedness, and desperate obdurateness, denounceth with great boldness the ensuing judgment upon the whole land of drought and famine.

Said unto Ahab.] Who might sit in his ivory palace, having gold, and silver, and jewels in every place; but is here given to know that he was not out of the reach of God's rod; and that since he had done what he ought not, done evil as he could, he should now hear what he would not, and share deeply in the common calamity.

Before whom I stand.] As a servant; as a suppliant; as one who will stand to and for the Lord, though I stand alone.

There shall not be dew nor rain.] The drought, it seems, was begun already, but lengthened out by Elijah's prayer, as St James first telleth us. {#Jas 5:17}

But according to my word,] i.e., According to my prediction, and my prayer; which seems to have been the same in effect with that of Luther, *Fiat voluntas mea; mea, inquam, Domine, quia tua voluntas*: Let my will herein be done; mine, I say, Lord, because the same with thy holy will.

{a} In Genesi, magn. cap. 37.

Ver. 2. And the word of the Lord came.] The Lord is said to have come to Balsam, Laban, and other profane wretches, but the word of the Lord to his prophets only, as was afore noted.

Ver. 3. Get thee hence.] It was a sweet providence, that wicked Ahab had not laid present hold on the prophet, whom afterwards he so sought for to no purpose in all countries. But he slighted him, likely, as an idle and empty headed fellow, no whit to be regarded.

That is before Jordan.] That by a direct line runneth into Jordan.

Ver. 4. Thou shalt drink of the brook.] Adam's ale (water) he had, and food cooked by the angels, likely; though the Rabbis tell us—but who told them?—that the ravens pillaged it out of king Ahab's kitchen.

And I have commanded the ravens,] i.e., I have prepared them, and put this instinct into them. All creatures are ready to serve the saints. God hath taken the best of them, and bound them over to cater for his people. {#Ho 2:22,23} Peter Martyr observeth, that the

ravens especially did owe the Lord this service, for the benefit which they singularly above other fowls enjoy by his providence when they are young; according to **#Job 38:41 Ps 147:9**. {See Trapp on "Job 38:41"} {See Trapp on "Ps 147:9"}

Ver. 5. **For he went and dwelt by the brook Cherith.**] In some cave, likely: as **#1Ki 19:9**, where Joh. Hierosolymitanus saith he was taught of God a form of solitary living, and had various good people directed to him by the angels: whom he taught and confirmed. But whether this were so or not, Elijah could not be alone, so long as he had God and himself to converse with. A good man is never less alone, than when alone.

Ver. 6. **And the ravens brought him bread and flesh.**] Which he knew could not be done but by a miracle. This was to Elijah a sensible demonstration of the divine care and providence: and therefore must every bit needs be more pleasing to him, than a whole tableful of Ahab's best cheer. *Angeli autem hos panes et carnes apparabant*, saith one; the angels made ready this bread and flesh. Luther saith, that at the continual feast of a good conscience angels are cooks and butlers; and the three persons in Trinity joyful guests. Elijah was ever at this feast, over and besides his food for the day, in the day, duly brought him in by the ravens; which are naturally ravenous, unnatural, malignant, and inaspicate creatures Who hath not heard how Rochelle, in a strait siege and sore famine, was likewise miraculously relieved by God, who made the tide their purveyor to bring them in an ocean of shell-fish: the like whereof was never known before, nor since. The patrons of monkery tell us of Paul the Hermit, of St Benedict—as they call him—and some other such fed by ravens in like manner. But so did Mohammed boast, and David George—those notorious impostors—that they had communication with wild beasts and birds in all languages, and that they brought them meat for their sustenance.

Ver. 7. **That the brook dried up.**] So will all human helps and comforts fail, in time, those that confide in them. Only God is an inexhaustible and ever-springing fountain.

Ver. 8. **And the word of the Lord.**] See **#1Ki 17:2**.

Ver. 9. **Arise, get thee to Zarephath.**] Which was, say chorographere, a hundred miles from the brook Cherith. But the Popish friars stick not at a journey to China or Peru, if their superiors command them to go it.

Which belongeth to Zidon.] And was inhabited by Gentiles; to figure out the rejection of the Jews, and vocation of the Gentiles, as our Saviour showeth. {#Lu 4:25}

Ver. 10. **Gathering of sticks.]** {a} Which showeth her low condition. God chooseth "the poor in this world rich in faith." {#Jas 2:5}

A little water in a vessel.] Or, In this vessel, viz., that he had used at the brook Cherith, after his long journey; from whence he might well be thirsty, hungry, and weary.

{a} *Ea nempe ligna quae prima obviam habebat. -Vat.*

Ver. 11. **And as she was going, &c.]** He found her facile to the first motion, saw God in it, and maketh a second.

Bring me, I pray thee, a morsel of bread.] {a} He calleth not for cates, but bread; and a little of that shall serve him too. It doth ill become a servant of the Highest to be a slave to his palate.

{a} *Buccellam, frustum.*

Ver. 12. **I have not a cake.]** Not so much food ready as a cake. Half a cake, we say, is better than no bread: but here it was not to be had. It is God's glory to help at a pinch. This poor widow was not alone distressed, but the rest of the Zidonians also, who as they had sent their idolatry to Israel, together with their daughter Jezebel, so do they partake of their punishment. Menander, a heathen historian, brought in by Josephus, telleth of a great drought and dearth in the time of Ithobaal, king of the Zidonians, and that when he had appointed supplications to be made, a great thunder followed, and much rain fell. *Ita Diabolus operum Dei Momus et Mimus, per Menandrum hoc egit, ut divinum miraculum in Iudaea editum vilesceret, fidem et auctoritatem amitteret, et tanti operis gloria ad turpissima dola rediret!*

But a handful of meal in a barrel.] Happy was it for this widow, that she was no niggard of her last handful. Her barrel and cruse had thereby no bottom. The mercy of God crowneth our beneficence with abundance. Not getting, but giving, is the right way to wealth.

For me and my son.] The Greek version hath it, My sons, as if she had many: and then her goodness was the greater in parting with any to the prophet, as Eucherius observeth.

Ver. 13. **But make me thereof a little cake first.]** Here "the trial of" this poor widow's "faith, being much more precious than that of gold which perisheth, though it be tried in the fire, is found to praise, and honour, and glory." {#1Pe 1:7}

Ver. 14. **The barrel of meal shall not waste.]** This was hard to believe: but true faith, when it is in heart, will eat its way over all alps of opposition. See #1Ki 17:12.

Ver. 15. **And her house.]** Which till now we read not of, more than of a son only. See on #1Ki 17:12.

Many days,] viz., Till the Lord gave rain, and the earth returned to its former fertility. When means may be had and used, miracles are not to be expected.

Ver. 16. **And the barrel of meal wasted not.]** There is nothing lost by bounty to God's prophets: yea, it is *ars omnium quaestuossima*, the most gainful of all arts or trades. {a} There is in Spain, they say, a great mountain of salt, *de quo quantum demas, tantum accrescit*; from which take never so much, it grows out as much again.

{a} Chrysost.

Ver. 17. **After these things.]** When the woman had by experience tasted how good the Lord was: and she was thereby the better fitted to suffer.

That the son of the woman.] Whom the Hebrews hold to be Jonah the prophet; επεχω.

Fell sick.] *Miscentur tristia laetis*. This dashed all her comfort.

That there was no breath left in him.] He was downright dead. And therefore they do much elevate {a} this miracle who deny that this youth was really dead, but that he was in a swoon only, abusing hereunto that text in Daniel, *Et anima non relictis fuit in me*. This was the opinion of Rabbi Moses Cordubensis.

{a} *Make light of; from levis.*

Ver. 18. **What have I to do with thee?**] An unkind challenge of a perplexed, and therefore over passionate, woman, imputing the death of her son to the presence of the prophet. How ready are the best to mistake the grounds of their afflictions, and to cast them upon false causes! But what said the emperor? Let us quarrel with our faults, and not with our friends. Vatablus rendereth it, *Qua in re te unquam laesi?* what wrong have I ever done thee?

Art thou come unto me to call, &c.?] In the midst of her passion she retaineth her penitency for her sin, -which she acknowledged to be the mother of her misery, -and her good esteem of Elijah, whom she calleth "man of God"; and feareth that he had complained to God of some miscarriage of hers. Ever since the fall, we tremble before God, angels, and good men. See #**Lu 5:8**.

Ver. 19. **And he said unto her.**] So to clear himself.

Carried him up into a loft.] For privacy's sake, which is a good help to fervency in prayer; therefore Isaac got forth into the fields, Peter up to the leads, Daniel to the river side, &c.

Ver. 20. **Hast thou also brought evil?**] Words of wonder, and all full of weight. *Quot verba, tot argumenta:* this humble expostulation flowed from faith, as appeareth in #**1Ki 17:21**.

Ver. 21. **And he stretched himself.**] As well to express the fervency of his prayer, as the desire he had to make him even partaker of his own life. See a like posture, #**2Ki 4:34**.

Three times] *Alternis incubates et orans.* Pray on still. He prayed thrice, saith one, to intimate his praying to the blessed Trinity. He prayed at first, saith another, but nothing came: he prayed therefore again more fervently, and yet a third time with greatest ardency, and had his request.

Ver. 22. **And the Lord heard.**] The effectual fervent prayer of the righteous man availed much. {#*Jas 5:16*}

Ver. 23. **And delivered him unto his mother.**] Of this the apostle seemeth to write, when he saith, "Women received their dead raised to life again." {#*Heb 11:35*}

Ver. 24. **Now by this I know.]** I am better assured of that which also I knew and believed before. So **#Joh 6:69**; "we believe and are sure."

Chapter 18

Ver. 1. **After many days,] i.e.,** After three years and six months' time of famine: which to the distressed Israelites seemed a long while.

In the third year.] Of his abode at Zarephath.

And I will send rain.] Heb., I will give. Rain is a gracious gift of God. See on **#Zec 10:1**.

Ver. 2. **And Elijah went to show himself unto Ahab.]** Though a bloody persecutor of the prophets, and to Elijah a professed enemy. Faith quelleth and killeth distrustful fear.

Ver. 3. **And Ahab called Obadiah.]** Who was neither the prophet Odadiah, as some have thought, nor that good captain over fifty, who begged his life of Elijah, **{#2Ki 1:13}** but another, a good officer, under wicked Ahab; such as was also Jacob to Laban, Joseph to Pharaoh, Naaman to Benhadad, Mordecai to Ahashuerus, Nehemiah to Artaxerxes, some good people in Nero's house, Trajan to Valens, Cromwell to Henry VIII, &c.

Now Obadiah feared God greatly.] And God bore with him, though he hazarded not his life and liberty for the legal ceremonies.

Ver. 4. **When Jezebel cut off the prophets of the Lord.]** Who declaimed against her idolatry, and proclaimed hell fire, &c. Who can stand still to have his eyes picked out

Obadiah took a hundred prophets.] This was a sure sign of the true fear of God in him, **{see #Job 6:14}** quitting his heart of carnal fears, and quickening it to help God's persecuted prophets not without the hazard of his head, if once it had been noticed. But he was as secret as good; else he could not have done so much service to the Church. Policy and religion do as well together, as they do ill asunder; their match maketh themselves secure, and many happy.

With bread and water.] Which though but mean fare, yet—to them that had the continual feast of a good conscience within—it was as brown bread and water was to the martyrs in those Marian times, better than the fine bread and wine would have been at Jezebel's table.

Ver. 5. **And Ahab said unto Obadiah.]** Goodness carrieth away trust, where it cannot have imitation.

Peradventure we may find grass.] Which groweth best in *locis irriguis*, in low and moist places that lie by water sides.

To save the horses and mules alive.] These were his delight and confidence; and for this more care is taken than for those "precious sons of Zion," the prophets, whom he suffered to be cut off by his wicked wife Jezebel.

That we lose not all the beasts.] The loss of their souls, meanwhile, is never thought on; though our Saviour—who only went to the price of souls—showeth that the loss of a soul is, (1.) incomparable, (2.) irreparable. {#Mt 16:26}

Ver. 6. **And Obadiah went another way by himself.]** Ahab had found him faithful; and therefore trusteth him in this weighty business, rather than any other. Of a man that truly feareth God it may better be said, than of Cato, that he never did well that he might appear to do so, but because he could not do otherwise.

Ver. 7. **And he knew him.]** They were of old acquaintance, doubtless, so good a man, and so great a prophet. Mr Fox, when a great lord, and wicked, met him in the streets, and asked him, How do you, Mr Fox? he said little. When the great lord said, Do you not know me? No, not I, said Mr Fox. I am such a one, said he. Sir, I desire, said Mr Fox, to know none but Christ and him crucified. At another time being asked whether he knew such a godly poor man, he answered, I remember him well: I tell you, I forget lords and ladies to remember such.

Ver. 8. **Behold, Elijah is here.]** Not ashamed to show my face; but of his mind who said, *Malo miserandum quam erubescendum*. Memorable was that speech of John Frith to the archbishop's men that would have let him go and shift for himself; If you should both leave me here, and go to Croyden, declaring to the bishops that you

had lost Frith, I would surely follow as fast after as I might, and bring them news that I had found and brought Frith again. Do you think that I am afraid to declare mine opinion to the bishops of England in a manifest truth? ^{a}

^{a} Act. and Mon., 1927.

Ver. 9. **Into the hand of Ahab, to slay me,** / *sc.*, For not laying hands on thee, to bring thee unto him, for whom he had so long, so anxiously sought.

Ver. 10. **There is no nation or kingdom.**] And yet the prophet, by the widow's industry, lay hid no farther off him than was Zarephath, a city of his father-in-law Ethbaal's. This was God's own doing; and the like was done for good Athanasius, who, for the space of forty-six years—so long his troubles lasted—is said to have found no friend but God and death: the one a defender of his innocency, the other the finisher of all his miseries. Some report of him, that he lived six years in a well, without the light of the sun, forsaken of friends, and everywhere hunted by enemies.

Ver. 11. **Behold, Elijah is here.**] Whereupon he shall slay me, as **#1Ki 18:14 18:9.**

Ver. 12. **But I thy servant fear the Lord from my youth.**] This he saith not of vain glory; but upon necessity for his own safety, and that the prophet might not be mistaken in him, thus making excuse.

Ver. 13. **How I hid a hundred men of the Lord's prophets.**] So did Hulderic Hutten, Silvester de Schavenburg, and Franciscus a Sickingen, noble gentlemen of Germany, hide and feed Oecolampadins, Bucer, Luther, and other godly divines in those worst of times, when the Pope was in his greatest power. ^{a} Of Dr Chatterton ^{b} it is recorded, that if he heard of any godly minister that was in want, he would send them forty or fifty shillings at a time.

^{a} Melch. Adam., *in Vit. Schwebel.*

^{b} His Life by Mr Clark.

Ver. 14. **And he shall slay me.**] Everything would live. Man is ζῶον φιλῶζῶον. See on **#1Ki 18:9.**

Ver. 15. **I will surely show myself unto him today.**] Though he be never so much incensed against me. The fear of God putteth out the fear of any mortal wight, as the sunbeams do the fire on the hearth.

When Gardiner, bishop of Winchester, said to Dr Taylor, martyr, Art thou come, thou villain? how darest thou look me in the face for shame? knowest thou not who I am? Yes, quoth Taylor, I know who you are: you are Dr Gardiner, bishop of Winchester, and Lord Chancellor, yet but a mortal man, I think. But if I should be afraid of your lordly looks, why fear you not God the Lord of us all? How dare you, for shame, look any Christian man in the face, seeing ye have forsaken the truth, denied our Saviour Christ and his word, and done contrary to your own word and writing? &c. Thus that valiant martyr, like another Elias. {a}

{a} *Act. and Mon.*

Ver. 16. **So Obadiah went.**] Cured of his fear by the prophet's oath; and confident that *Deo armatus*, he would encounter the king.

Ver. 17. **Art thou he that troubleth Israel?**] Alas, what had the righteous prophet done? he taxed their sin, he foretold the judgment: he deserved it not, he inflicted it not; yet he smarteth, and they are guilty. As if some fond people should accuse the herald or the trumpet, as the cause of their war. Or, as if some ignorant peasant, when he seeth his fowls bathing in his pond, should cry out of them as the causes of foul weather. {a}

{a} Bishop Hall.

Ver. 18. **I have not troubled Israel; but thou, &c.**] This was prophet-like plain dealing; such as was afterwards also used by Micaiah, Elisha, Jeremiah, John Baptist, Athenagoras, Athanasius Chrysostom, *qui peccata tanta severitate arguebat ac si ipse etiam per iniuriam laesus esset: et omnium ordinum delicta magna dicendi libertate taxabat*, who spared none for their greatness, but with all boldness reprov'd them for their faults; taking the same liberty to cry down sins, that men of all ranks took to commit them. {a}

{a} Osiand. *Hist. Eccles.*, cent. 5, lib. i. cap. 6.

Ver. 19. **And the prophets of the groves, which eat at Jezebel's table.**] These came not, as forbidden, haply, by Jezebel, who yet was at great charge with them. The Duke of Bavaria's house is at this day so pestered with friars and Jesuits, that notwithstanding the greatness of his revenue, he is very poor, as spending all his estate on these Popish flesh flies.

Ver. 20. **Unto mount Carmel.**] Where the Papists say that Elias used to live a monastic retired life; and thereupon they call an order of their friars Carmelites. A mere fancy.

Ver. 21. **How long halt ye between two opinions?**] Being as soon of this, and as soon of that; uncertain of either, unconstant to either; flying, like birds, off one bough on to another, as the Hebrew word {a} here used properly signifieth, waving as top branches, and wavering "like a wave of the sea driven with the wind and tossed." {#Jas 1:6} Such "a double-minded man," saith that apostle, {#Jas 1:8} "is unstable in all his ways";—Ecebolius, for instance, the late archbishop of Spalato; Baldwin, of whom Beza saith that he had *religionem ephemeram*, for each day a new religion; {b} Henry IV of France, whom Ravilliac stabbed, as himself confessed, because he was of two religions; and sundry of our sectaries with their *Dies diem doces*, which was once one of the sceptical marks of the Arminians, but now of our new-lighted men: surely, saith one, such a generation of moon-calves {One born with undeveloped brain; a congenital idiot; a born fool.} hardly ever appeared in the world, *utpote quos molendini instar quovis doctrinae vento, circumagitat diabolus*, the devil wherrying and whirling them about, as a mill "with every wind of doctrine."

If the Lord be God, follow him.] Less hateful to God are they that serve him not at all, than they that serve him with a rival. If God be God, follow him, said Mr Bradford, martyr, in one of his letters: if the mass be God, let him that will see it, hear, and be present at it, and go to the devil with it. {c}

And the people answered him not a word.] Baal's worshippers, self-condemned, could not plead for him: those that followed the Lord durst not speak for fear of Ahab and Jezebel. Many such cold friends religion hath now-a-days.

{a} מִי־פֶעסָה.

{b} *Hos Cyprianus appellat palpatores temporum, in levitate tantum constantes.*

{c} *Act. and Mon.*

Ver. 22. **I, even I, only remain.**] So Paphnutius in the Nicene Council carried it for the truth. So before him, did Nicodemus, {#Joh 7:51,53} as after, Athanasius and Luther, *qui totius orbis impetum soli sustinuerunt*. God is the more seen in such cases.

Ver. 23. **And cut it in pieces, and lay it on the wood.**] After the manner of sacrifices. And thus should Abraham have done by Isaac, if he had not been hindered from heaven: a very great trial.

Ver. 24. **And the God that answereth by fire.**] He would have the controversy thus decided rather by a miracle than by the Scriptures because he had to do with those that were no better than infidels and miscreants.

Ver. 25. **Choose you one bullock for yourselves, and dress it first.**] All privileges and advantages are granted them, lest it should be pretended that their god was sullen, and therefore silent.

Ver. 26. **And they leaped upon the altar.**] Or, Leaped up and down at the altar, as if they had been in some prophetic ecstasy, or would have fetched fire from heaven. The heathen *Corybantes*, *Luperci* and *Salii*, those Roman priests, used many antic and strange gestures in their idol services.

Ver. 27. **That Elijah mocked them.**] All mocking therefore is not unlawful: not that which tendeth to the discountenancing of sin; but that which is to the unjust disgrace and just grief of another.

Or he is pursuing.] Heb., He hath a pursuit, viz., *hostium vel ferarum*: either he is chasing his enemies, or hunting some wild creatures for his recreation.

Or he is in a journey, &c.] Homer brings in the gods journeying, fighting, feasting, sleeping, &c. Lucian feigneth that there are certain chasms or chinks in heaven, through which only Jupiter, at certain times, heareth men's prayers. Of Diana they say, that being busy at great Alexander's birth, she could not be present at Ephesus to preserve her temple, which was, the same time, set on fire and burnt to ashes.

Ver. 28. **And they cried aloud, and cut themselves.**] To their *vocis intentio*, they added *cutis incisio* -and this they had learned of their heathen neighbours {#De 14:1} -but all would not do.

Till the blood gushed out upon them.] This they did by the instigation of that old manslayer, who delighteth in sucking man's blood, the blood of souls especially. He it is that set awork the priests of Cybele to do the like, and still the *Flagellatores* among the Papists, who, the week before Easter, whip themselves till the

blood followeth, as also the Turkish priests, whose custom is to wound and lance themselves, *qua satisfactione existimant se praestare Deo culturm ex opere operato*, saith mine author, wherein they think they do God singular good service.

Ver. 29. **And they prophesied.**] Did all their mad pranks, and haply sang the praises of their idol god.

Nor any to answer, nor any that regarded.] Jupiter Cretensis was pictured without ears, as well he might, for he had no use of them. But our God scorneth that any should seek to him in vain. {#Isa 45:19}

Ver. 30. **And he repaired the altar of the Lord.**] Defaced, likely, by idolaters, and haply by these Baalists now in their frantic fits, and to make work for Elijah, who had so taunted them, and would yet take them a link lower.

Ver. 31. **According to the number of the tribes of the sons of Jacob.**] To immind them that there ought to have been a common consent of the twelve tribes in the true service of God, and what a shame it was that it should be otherwise.

Ver. 32. **In the name of the Lord,** / *i.e.*, By his special warrant, and for his honour and service.

Ver. 33. **Fill four barrels with water.**] Which was got out of the sea, likely, which was nigh to mount Carmel, {#Jer 4:18} in this wonderful drought, whereby the brooks were dried up. This was done that the miracle might be the more manifest, and beyond all exception.

Ver. 34. **Do it the third time.**] The twelve barrels might also point to the same thing as the twelve stones. {#IKi 18:31}

Ver. 35. **And he filled the trench also with the water.**] To the end that all being licked up, the miracle might be the more manifest.

Ver. 36. **That thou art God in Israel.**] The Baalites' prayers were not more tedious than Elijah's was short, and yet more pithy than short; charging God with the care of his covenant, of his truth, of his glory. It was Elijah that spake loud. Oh, the strong cries of faith!

Ver. 37. **Hear me, O Lord, hear me.**] God is distinguished from all false gods by his hearing of prayers. This the prophet well knew, and therefore crieth, "Hear me, Lord, hear me": the people also acknowledge it, {#IKi 18:39} where seeing God's answer by fire to the prophet's prayer, they cry out, as fully convinced, "The Lord," and not Baal, "he is God; the Lord, he is God."

And that thou hast turned.] Or, Turn thou their hearts, &c.

Ver. 38. **Then the fire of the Lord fell.]** In answer to the prophet's prayer, and for the conversion of the people. Plutarch giving a reason why the Cretans pictured Jupiter without ears, saith, *Non convenit ab eo audiri quenquam qui omnium sit dominus atque princeps*: It is not fit that he should hear any one, who is himself lord of all. But our God taketh no such state upon him; he prepareth his people's hearts, and then causeth his ears to hear; {#Ps 10:17} he is near to his suppliants, and rich in mercy to those that call upon him.

Ver. 39. **The Lord, he is the God.]** This was to give God a testimonial; this was to "set to their seals that God was true." {#Joh 3:33}

Ver. 40. **And they took them.]** The recent miracle had made them submissive.

To the brook Kishon.] Haply, to testify that because of their idolatry God's hand was upon the brooks and rivers.

Ver. 41. **Get thee up, eat and drink.]** One of the Hebrews saith that Ahab had long fasted, that he might obtain rain of God. The chief cause of God's wrath was now removed; he might therefore rejoice and take his repast.

For there is a sound of abundance of rain.] We read of Wilfride, bishop of Chichester, that about the year of grace 700 he converted to the faith many pagans in those parts: and a day being appointed for their baptism, they had no sooner received the same, but immediately it rained plentifully, the want whereof had caused a dearth three years before; and that so great, as not only many died daily for hunger, but great numbers joining hand in hand, forty or fifty in a company, threw themselves headlong into the sea. {a}

{a} Godw., *Catal*, p. 465.

Ver. 42. **And Elijah went up to the top of Carmel.]** There, as in his ordinary oratory, to pray out the promise of rain, to put it in suit, and this he did lustily, {#Jas 5:17} straining, as it were, every vein in his heart: for,

He cast himself down upon the earth, / sc, Upon his knees.

And he put his face between his knees.] To show his great humility and fervency. His knees he bowed to God, his face he bowed down to his knees: by this humble posture both acknowledging his humble respects to that Majesty which he implored; and in addition so hiding his eyes from all distracting objects, that he might the more wholly attend the work which he went about. Some do here observe that the babe in the womb lieth in this sort, with his head between his knees; thereby tacitly setting forth his own misery, and imploring God's mercy, to bring him into the light. *Quo in statu sese composuit ter maximus Elias abiectissimae suae conditionis memor, ut caelum votis ira conceptis aperiret: quae certe conditio in utero mirabili, superbos ab arrogantia revocare deberet,* saith Bodine. {a} The great prophet Elias prayed in this posture, as expressing and increasing thereby his devotion. Let proud men remember their mean beginnings, and pull their crests.

{a} *Theatr. Naturae* p. 428.

Ver. 43. And said to his servant.] The widow of Sarepta's son, saith Vatablus. Heb., To his young man.

Look toward the sea.] Whence great vapours arise, which breed clouds and rain.

There is nothing.] God seeth good to suspend his answer sometimes, and to hold his people in request, for the trial and exercise of their faith and patience, and that they may call in the help of others at a dead lift.

Go again seven times.] We must persevere in prayer, waiting patiently upon him who "waiteth to be gracious," {#Isa 30:18} and will not fail at his own time.

Ver. 44. Behold, there ariseth a little cloud.] This little cloud shall ere long overmask the whole heaven. Every former mercy is a pledge and forerunner of a future and greater, if it be well improved; only we must pray on, and not faint. {#Lu 18:1} Gregorius Turonensis relateth {a} the like to have fallen out once at Orleans, upon the prayer of Anianus, bishop there; at what time that city was almost taken by Attilus, king of Hunns, but seasonably rescued, and the

siege raised by Aetius and Theodoricus, helped by abundance of rain at that time falling, after the sight of a little cloud, arising out of the earth.

{a} Lib. ii. cap. 7.

Ver. 45. **And there was a great rain,**] *sc.*, Upon the prayer of Elias. And the like was done for the thundering legion, as they called them, the Christians in M. Aurelius' army.

Ver. 46. **And the hand of the Lord was on Elijah.**] He was filled with, and acted by a supernatural ability and agility, *ut pedes regem equitantem anteiret*, that he run before the king's chariot, whereinto the king should have done well to have taken him.

Chapter 19

Ver. 1. **And Ahab told Jezebel]** As being in no small care how to satisfy this imperious whorish woman, how to stop the mouth of this hen that crowed so loud at court, and ruled all.

Ver. 2. **So let the gods do to me, &c.]** *Detexit facinus fatua et non implevit*, as Tacitus saith of another. There was a providence in it, that she should threaten; for *praemonitus praemunitus*, forewarned and half-armed; but still revenges are most dangerous.

Ver. 3. **That he arose and went for his life.]** But better he had stood to his task as a prophet, and answered as Chrysostom did when Eudoxia the Empress threatened him, Go tell her, said he, *nil nisi peccatum timeo*, I fear nothing but sin; or as Basil did when Valens, the Arian Emperor, sent him word he would be the death of him, I would he would, said he; {a} I shall but go to heaven the sooner. *Sed non est omnium placide ferre offensiones et contemnere furores magnatum*, saith one; -But it is not so easy a matter to bear the displeasure and slight the rage of great ones. Luther had his fits of fear, though ordinarily he could say, *Contemptus est a me Romanus et favor et furor*, I care neither for the Pope's favour nor fury. Elijah, who so lately confronted Ahab, and cut off his Baalites, now trembleth at the threats of a wicked woman, *factus seipso imbecillior*. Gregory doubteth not to say, that because he began to be tickled with high conceits of himself for the great acts which he had done, he was suffered thus to fear, and to fall beneath himself, for his humiliation. The like we see in Peter, scared by a silly wench; to

show us how weak even as water we are, when left never so little to ourselves.

And left his servant there.] Heb., His boy, as not willing to expose him to the wants of the wilderness, *et ut ipse solus secretius fugeret et lateret*, and for privacy's sake.

{a} Ειθε γενοιτο μοι

Ver. 4. But he himself went a day's journey in the wilderness.] As not holding himself sufficiently safe in the land of Judah, because of the great correspondency that was betwixt Ahab and Jehoshaphat. Kings have long hands, and can despatch at a distance.

Came and sat under a juniper tree.] The shadow whereof driveth away serpents, saith Pliny, so that he might the more safely sleep there. The berries of this tree are hot, strong, and effectual to warm the stomach, &c. *Talis est zelosus*, saith one. Such is the true zealot, of whom that proverb of the Arabians is verified, *Praestat granum piperis (vel iuniperi) decem peponibus*, One corn of pepper is far beyond ten melons.

And he requested for himself that he might die.] He who so much feared to die by the hand of a woman, lest she and her chimney chaplains should triumph over him and the cause he defended, beggeth now to die by the hand of God, as having no longer joy of this mortal and miserable life. This showed that "Elias was a man subject to like passions" with others. {#Jas 5:17} The holiest saint upon earth hath his qualms, his outbursts, as had Job, Jonah, Peter, Luther, &c. And how many such are there at this day that sit under Elias's juniper, willing and wishing to lay down that heavy burden imposed upon them by the Almighty!

O Lord, take away my life.] Lest Jezebel take it from me. Little thought Elias now that he should one day be bodily translated into heaven. God of his goodness so provided for his servant, that neither Jezebel, nor death, which devoureth all men, should have power over him.

Ver. 5. And slept under a juniper tree.] See on #1Ki 19:4.

An angel touched him.] Holding himself happy in such an office.
{#Heb 1:14}

Ver. 6. **There was a cake baken on the coals.]** Heb., A cake of coals; that is, hot out of the oven. The angel was not long in bringing of it.

Ver. 7. **Because the journey is too great for thee.]** Fill thee, therefore, that thou mayest the better hold out. Do we the like for our souls, when at the holy ordinances, where the Angel of the covenant seemeth to say to us, as in #So 5:1, "Eat, O friend: drink, yea, drink abundantly, O beloved!"

Ver. 8. **And he arose, and did eat and drink.]** Let us do the like at the Lord's supper, where to be a holy glutton is a great virtue.

Forty days and forty nights.] So long fasted Moses, Elias, and Christ; which three great fathers met afterwards gloriously in mount Tabor.

Unto Horeb the mount of God.] To this mount from Beersheba is reckoned fourscore miles; so that the prophet needed not to have been so long in going thither; but for safety's sake, he might haply make many turnings, and fetch many bouts, through pathless places, to shun the pursuers; and whether he at first intended to go to Horeb, who can tell?

Ver. 9. **And he came thither unto a cave.]** The same, saith R. Solomon, wherein was Moses when he first saw God's backparts. {#Ex 34:6} Hence this cave was in no small esteem among the ancients, as Josephus testifieth. Certes, it could not but be a great confirmation of Elijah to renew the sight of those sensible monuments of God's favour and protection to his faithful predecessor Moses.

What dost thou here, Elijah?] *Accusatur hic obliquae nimiae timiditatis et trepidationis.* Here he is secretly taxed for leaving his station out of too much fear of Jezebel, *q.d.*, Is this a fit place for truth's champion?

Ver. 10. **And he said, I have been very jealous.]** Or, Zealous. *Zelando zelavi: vel crucior in honorem Dei quadam quasi zelotypia:* it irketh me to see God's spouse so play the harlot. Where it is well observed, {a} that the prophet—herein also too much a man—had

rather say, I have been jealous for the Lord God of hosts, than I have been fearful of Jezebel; and here I hide my head from her malicious pursuit. We are all willing to make the best of our own case.

For the children of Israel have forsaken thy covenant.] Here, Elijah maketh "intercession to God against Israel." {#Ro 11:2} Woe be to that people that putteth a godly minister to this unpleasing task: and to sing as the poet, —

“ *Eheu quam pingui macer est mihi taurus in arvo!*”

{a} Bp. Hall.

Ver. 11. **And a great and strong wind.]** These first terrible apparitions might well be to humble the prophet, and to prepare him to hearken more heedfully to the still voice, and to whatsoever God should say unto him, who could have confounded him, but is content to deal more gently with him: accounting the execution of "judgment"—set forth here by these dreadful representations—"his work, his strange work." {#Isa 28:21}

Ver. 12. **And after the fire a still small voice.]** This was *scintillatio Divinitatis*, saith Tertullian, a small sparkle of the Deity, a sweet expression of God's mind. And in this gentle and mild breath there was omnipotency; in the foregoing fierce representations there was but powerfulness. God's saving revelation of himself, saith Mr Diodate here, is in the gospel only, which soundeth grace and comfort, and not in his terrible law. Hereby also is showed, saith another, that God hath sanctified a voice to be the ordinary mean of coming to his creature, mastering the strongholds of sin and Satan in us.

Ver. 13. **He wrapped his face in his mantle.]** As not able to behold God's surpassing brightness, whereby the very angels might have their eyes put out, did they not cover their faces with their wings as with a double scarf.

What dost thou here, Elijah?] q.d., Speak out, man; let me have a more direct answer. But this his guiltiness would not let him do. He is at it, therefore, as before.

Ver. 14. **I have been very zealous.]** See on #1Ki 19:10.

And I, even I, am left alone.] Such was the paucity and obscurity of God's people in these times, that the prophet miserably crieth out of his aloneness. Such was it in Basil's time, ^{a} by reason of Arianism overspreading all, that he crieth out, Hath the Lord utterly forsaken his churches? Is it now the last hour? &c. The ship of the church was then almost overwhelmed, saith Jerome. The church was not then to be sought in palaces and outward pomp, saith Hilary, but rather in prisons and dens of the desert. Where was the church in Elias's time, said Mr Bradford? Doth not he say, I only am left? And whereas God saith there were "seven thousand that had not bowed their knees to Baal," these were not known. And the text saith, *Reliqui mihi*, I have reserved to myself, to mine own knowledge, &c.

^{a} Basil, *Epist.* 17.

Ver. 15. To the wilderness of Damascus.] Where it is probable that Elijah with his own hand anointed Hazael, and afterwards Jehu and Elisha, though these unctions might be reiterated at the time of their accomplishment.

Ver. 16. Of Abelmeholah.] Which was, say some, ^{a} in the tribe of Manasseh, on this side of Jordan, like as Elias was of the tribe of Gad. Isidor and Epiphanius tell us that at the birth of Elisha one of Jeroboam's golden calves lowed so loud, that it was heard at Jerusalem, and that thereupon one of the priests pronounced that there was one born that day that should be the ruin of idolatry. Others, to set forth the transcendent zeal of Elijah, have legended of him, that when he drew his mother's breasts he was seen to suck in fire.

^{a} Jerome. Adrichom.

Ver. 17. Shall Elisha slay.] Elisha then hath his sword as well as Jehu and Hazael, though of another nature; viz., prayers, ^{a} threatenings, curses, which did all most certainly and infallibly come to pass. And whensoever Elisha unsheatheth and brandisheth his sword, it is a fair warning that the sword of Jehu and Hazael are at hand. See #Ho 6:5 Jer 1:10.

^{a} They that can stand against or escape the power of two kings, shall yet fall by the hand of prayer.

Ver. 18. **Yet I have left me seven thousand.]** See on #1Ki 19:14. By this, as by a bookcase, saith one, doth the apostle prove that God had not cast off all the Israelites in his time. {#Ro 11:2-4} According to the fashion of the wealthy, saith another, God pleaseth himself in hidden treasures. It is enough that his own eyes behold his riches.

Which have not bowed their knees.] There are thought to be no fewer than twenty thousand Protestants in Seville itself, a chief city of Spain. Yea, even in Italy, the nest of Antichrist, there are full four thousand professed Protestants. {a}

And every mouth which hath not kissed him.] With a kiss of homage, as #Ps 2:12. Cicero telleth of the image of Hercules, whose chin was much worn with the kisses of those that adored him. So are many marble pictures and crosses in Popish churches, by the devouter sex especially.

{a} Sandys's Relation.

Ver. 19. **Ploughing with twelve yoke.]** He was therefore a man of great wealth, likely. *Paterna rura bobus exercens suis.*

And cast his mantle upon him.] In token that God, who had called him to be his successor, would clothe him with his Spirit, and so fit him for the office. This is apishly imitated by Popish monks taking upon them the clothes of their order, whatever it is, at their first entrance thereinto.

Ver. 20. **Go back again.]** Heb. Go return, *q.d.*, Go thou must; but see thou return speedily, and wait on thy office. "Neglect not the grace of God that is in thee," the powerful impression made by God upon thy spirit.

Ver. 21. **And took a yoke of oxen.]** The same likely wherewith he ploughed, to show that he was now of another vocation.

And gave unto the people.] Making them a farewell feast, as also to express his joy. St Matthew did the like when first called to the apostleship.

Chapter 20

Ver. 1. **And there were thirty and two kings with him.]** *Reguli*; petty kings, such as once were the kings of Canaan, thirty-two likewise in number; {#Jos 12:7, &c.} such as were once the kings of this land. Caesar telleth us of four kings of Kent in his time, viz., Cingentorix, Carvilius, Taximagulus, and Segonax, who shared that country amongst them.

And he went up and besieged Samaria.] Some towns of Israel Benhadad or his father had taken thirty years before, {#1Ki 15:17-20} and now he would have all; like as the Gauls, having once tasted of the sweet wines of Italy, would never be at rest till they had got that whole country. {a}

{a} Plutarch in *Camillo*.

Ver. 2. **And he sent messengers.]** As presuming they should find that favour with Ahab which himself denied to Ahab's messengers, whom he commanded to be taken alive, whatsoever their errand was. This was against the law of arms. {#1Ki 20:18}

Ver. 3. **Thy silver and thy gold is mine.]** *Non iure, sed imperio*; not by any right that Benhadad had to it, but because he was at this time mightier than Ahab, and able, as he thought, to over power him. Thus a great dog worrieth a less, only because he is bigger and stronger.

“*Sic cedit viribus aequum.*”

Ver. 4. **I am thine, and all that I have.]** This, say some, was *responsum admodum muliebre*, a very cowardly answer of Ahab. Others hold that he did well and wisely, whilst, as a reed in a tempest, he thus stoopeth to the violent charge of so potent an enemy. It is not for the overpowered to capitulate; weakness may not argue, but yield.

Ver. 5. **And the messengers came again]** *Ita fere fit, ut veterem fereudo iniuriam invites novam.* Insolency is unreasonable: "the unjust knoweth no shame." {#Zep 3:5}

Ver. 6. **Whatsoever is pleasant in thine eyes.]** Ahab, as bad as he was, had a name among these Syrians for a merciful man; {#1Ki 20:31} this is now not respected, because he is at such an under. How much

better Mithridates, king of Pontus, of whom it is said that he hated such as trampled upon virtue forsaken of fortune.

Ver. 7. **And I denied him not.**] I refused not to be his vassal and tributary, acknowledging his sovereignty; but no reason will content him, nothing but the rifling of our houses, ravishing of our wives, spoiling us of all.

Ver. 8. **Hearken not unto him.**] Stand to the issue of a bloody war rather.

“ *Victorem a victo superari saepe videmus.*

A cane non magno saepe tenetur aper.”

Ver. 9. **But this thing I may not do.**] He saith not, This thing I will not do, which plainly discovereth his dastardliness and pusillanimity. {*cowardliness*} He had not "the spirit of power," because not "of a sound mind." {#2Ti 1:7}

Ver. 10. **The gods do so to me, and more also.**] *Indictio belli plusquam Thrasonica.* Such prodigious pride and presumption usually precedeth ruin. Thus Julian the apostate, going against the Persians, vowed at his return to sacrifice the blood of Christians. So the Constable of France vowed the destruction of Geneva, but God forbade it.

If the dust of Samaria.] We shall be able not only to reduce it to dust, but also to carry it away in our hands when we have so done; *quanquam aurum quaerebant Syri, non arenam,* although it was not dust they came for, but gold, silver, and all desirables. {#IKi 20:5,6}

Ver. 11. **Let not him that girdeth on his harness boast, &c.**] *Ne glorietur accinctus quasi discinctus.* It is no wisdom to triumph before the victory, and to sell the hide before the beast is taken; as did Xerxes in his expedition against Greece; the Pompeians before the Pharsalian field was fought; the French at the battle of Agincourt; the Spaniards in 1588, with their invincible Armada, as they called it, but falsely and foolishly. It had been three years a-rigging; and triumphant poems were beforehand printed by Don Bernardine Mendoza, the Spanish ambassador in France, concerning the good success thereof. But what was the issue? the Armada was defeated and dispersed, God from heaven fighting against them, not a hundred English lacking, and but one small ship lost, {*a*} &c. *Exitus belli incertus.* When Francis I, king of France, was busily

consulting with his captains how to lead his army over the Alps into Italy, whether this way or that way, Amaril, his fool, sprang out of a corner where he sat unseen, and bade them rather take care which way they should bring their army out of Italy back again.

{a} Camden's *Elisab.*

Ver. 12. **As he was drinking.**] Even unto drunkenness, {#IKi 20:16} which is none of the best counsellors. Drunkards are besotted and disabled: as a snuff of a candle in a socket drowned in the tallow yieldeth little or no light, but only a stench.

He and the kings.] Who were, likely, preferred by him to places of honour and trust in the army, according to their ability in drinking: like as Novellus surnamed. Tricongius—for that he could drink three bottles of wine together with one breath—was therefore made proconsul by Tiberius. Alexander, also inviting various of his lords to supper, provided a crown of one hundred and eighty pounds to be given to those that should drink most.

Ver. 13. **And, behold, there came a prophet.**] Michaiah, as some think; or one of those haply that were hid by Obadiah.

Behold, I will deliver it into thine hand.] Ahab was lewd, saith a reverend man, but Benhadad insolent. If therefore Ahab shall be scourged with the rod of Benhadad's fear, Benhadad shall be smitten with the sword of Ahab's revenge. Of all things God will not endure a presumptuous and self-confident vaunter. There is no cause to fear him that trusts in himself. {a}

{a} Bishop Hall.

Ver. 14. **Even by the young men of the princes, &c.**] By the noblemen's sons, the young courtiers, and cavaliers. These were fresh water soldiers, likely, and unexperienced; carpet knights, fitter for a canopy than a camp, for language than a lance; but God had therefore the more glory by the victory gotten by them.

Who shall order the battle?] *i.e.*, Set upon the Syrians, after that they are disordered by the young gallants. {a}

{a} *Gens una Fabiorum.*

Ver. 15. **And they were two hundred and thirty.]** These having God's word for their warrant, had better success than those three hundred Roman gentlemen, who going out—for a name—to fight with some neighbouring enemies, perished by their own foolhardiness. {a}

{a} Flor., lib. i., cap. 12. Veientes.

Ver. 16. **And Benhadad was drinking himself drunk.]** Security is the certain usher of destruction. See #1Ki 20:12.

Ver. 17. **And the young men...went out first.]** As a forlorn hope to set first on the enemy: or as that *Sacra cohors* in the Theban army.

Ver. 18. **Take them alive.]** He bore himself so bold upon his great strength, that he thought there was no more to do but to take them alive. He considered not that they were *Deo armati*; and that himself was held fast "in the snare of the devil, being taken alive by him at his will," {#2Ti 2:26} as a beast is taken in a toil. {a}

{a} εζωργημενοι.

Ver. 19. **And the army which followed them,]** viz., Those seven thousand, {#1Ki 20:15} which Pellican saith were godly, confiding men; and Martyr thinketh they were the seven thousand that had not bowed their knees to Baal. Piety is the ground of all true valour.

Ver. 20. **And the Syrians fled...and Benhadad escaped on a horse.]** So that it might now have been well said unto him, as once Zebul said unto Gaal. {#Jud 9:38} Where is now thy mouth, wherewith thou boastest so great things. {#1Ki 20:10} Is not this the people that thou hast despised? Go out, I pray now, and fight with them. But it is well observed, that those who vaunt most, have oft the least courage: as those creatures who have the greatest hearts of flesh, are the most timorous; as the stag, panther, hare, &c.

Ver. 21. **And slew the Syrians.]** Whom God had smitten with fear, that cowardly passion, which betrayeth many, and exposeth them to more danger than those that stand it out to the utmost, the battle at Edgehill, for instance.

Ver. 22. **And the prophet came to the king.]** The same prophet as before, likely, {#1Ki 20:13} whether Michaiah or any other.

And mark and see what thou dost.] Make thy peace with God, and set thyself in a readiness for another encounter next year.

Ver. 23. **And the servants of the king of Syria said unto him.]** Nothing they said to him of his drunkenness, or their own dastardliness; but tell him a tale of their tutelary gods, that they were gods of the plains and valleys only, not of the mountains, as the Israelites' gods were: and hence the miscarriage Augustine ^{a} telleth us of the Romans, that for the hill tops they had their *deum Iugatinum*; for their little hills, the goddess Collatina; and for the valleys, Valloma. Ovid also brings in those petty deities thus speaking,

“*Dii sumus agrestes, et qui dominantur in altis*

Montibus; Imperium est in sua tecta Iovi.”—Ovid, *Fastor.*,
lib. vi.

^{a} De Civ. Dei, lib. iv, cap. 8.

Ver. 24. **Take the kings away.]** As being rather the knights of Venus, than of Bellona; and are better at tossing a pot than a pike.

Ver. 25. **The army that thou hast lost.]** Heb., That was fallen. They who are fallen in the field are looked upon as lost. And yet Miles Cobelitz, a Christian soldier, sore wounded and all bloody, rising out of a heap of slain men after a great fight, stabbed to death Amurath, the great Turk, as he took a view of the dead bodies, which without number lay on heaps in the field. ^{a} And in that memorable fight betwixt the Dauphin of France and the Helvetians near Basle, Burchard Monk, a noble and valiant commander, vaunting of his victory, and putting up his helmet, that he might see what a slaughter had been made there that day, had his death wound given him by a half-dead Helvetian, who, getting up upon his knees, threw a stone at him, and hit him in the forehead. ^{b}

And we will fight against them in the plain.] See on #1Ki 20:23.

^{a} *Turk. Hist.*, fol. 200.

^{b} Lavat. in #Pr 27:1.

Ver. 26. **And went up to Aphek.]** Which was, saith Lyra, a strong city in Asher, taken from the Israelites by the Syrians, before which lay a great plain of the same name; famous for many great battles there fought. Benhadad chose to fight here, that if he were worsted,

he might repair to it for refuge. But how reckless was Pompey, who, when to fight with Caesar, that great soldier and conqueror, never considered into what place he were best to retire if he lost the day, as indeed he did, and no wonder.

Ver. 27. **And were all present.**] All the last year's army that had been so victorious, not a man of them was missing; and that was very much. Ahab had the same promise, and therefore maketh use of the same forces as before.

Ver. 28. **And there came a man of God.**] Or, There had come a man of God and had spoken unto the king of Israel.

Therefore I will deliver.] Here the Lord wrought for his own great name, as he doth oft. See #Eze 20:8,14,22,24. Our jealous God hateth to be robbed of his glory, even by ignorant pagans, whose tongues might seem no slander.

Ver. 29. **And they pitched one over against the other.**] So did the Turks and Christians, under Baldwin, king of Jerusalem: for three months' space they lay facing one another, and then both armies rose; the Christians fearing the multitude of the Turks, and the Turks the valour of the Christians: wherefore they returned without any notable thing done. {a} But these Israelites neither stayed so long, nor did so little; for after seven days' waiting for the enemy's onset, they fell on, and made a huge slaughter.

{a} Turk. Hist., 27.

Ver. 30. **But the rest fled to Aphek.**] See on #1Ki 20:26. No place can secure a blasphemer from the divine vengeance.

And there a wall fell] By some earthquake, likely, or other immediate hand of God, for their insolency against him. The stones in the wall of Aphek shall sooner turn executioners, than a blasphemous Aramite shall escape unrevenged. At the coronation of Pope Clement V, John, duke of Brittany, with others, were in like sort slain by the fall of a wall at Lyons; Philip, king of France, was thereby also wounded; the Pope himself was struck off his horse, his crown struck off his head, and a carbuncle of very great price lost out of it. {a} A fair warning to that foul sinner who had upon his head the names of blasphemy. {#Re 13:1,5,6}

Into an inner chamber.] Into a chamber within a chamber, glad to hide himself in any hole. So Manasseh that faced the heavens in his prosperity, in trouble basely hides his head among the bushes. {#2Ch 33:12} Gidlimer overcome by Bellisarius, and besieged, sent to beg of him three things; (1.) A piece of bread to ease his hunger; (2.) A sponge to dry his eyes; (3.) A harp to cheer up his heart, well-nigh broke with grief.

{a} Jac. Revius.

Ver. 31. We have heard that the kings, &c.] Merciful to those that they have beaten in battle. Julius Caesar had got such a name; {a} and our Queen Elizabeth, who for her merciful returning home certain Italians taken here in the 1588 invasion, was termed St Elizabeth by some at Venice.

Let us, I pray thee, put sackcloth on our loins.] Let us address ourselves to king Ahab, *Lugubri sontium habitu misericordiam implorantium*, in the most submissive manner, begging mercy. Thus the Britons, in the time of Valentinian III, being oppressed by their northern enemies, sent their ambassadors in torn garments, with sand on their heads, to Aetius, the Roman Prefect of Gaul; who thereupon was moved to send them help. {b} So the inhabitants of Cremona, in Italy, sought pardon of their rebellion, with halters about their necks, at the hands of Henry VII, emperor of Germany, and got off for a great sum of money, {c} So when our King Edward III laid siege to Calais, the townsmen desired parley, and had this final sentence, that six of the chief of them should be sent to the king bareheaded, barefooted, in their shirts, with halters about their necks, the keys of the town and castle in their hands, and submit themselves to the king's will. {d} So in King Henry VI's days, the multitude that had followed Cade the rebel, came naked in their shirts to the king on Blackheath, humbly praying mercy, which they obtained. {e}

{a} Cic. *pro Ligar, et pro M. Marcel.*

{b} Daniel's *Chro.*

{c} Paraei *Medul.*

{d} Daniel, 240.

{e} Speed.

Ver. 32. **So they girded sackcloth.**] See #1Ki 20:31.

Thy servant Benhadad saith.] Not long since it was, Thy lord Benhadad saith, All that thou hast is mine. Pride goeth before a fall. It was a great foretoken of Darius's ruin, when in his proud embassy to Alexander he called himself king of kings, and cousin of the gods; but for Alexander, he called him his servant. *Decent fortunas secundas superbiae*, said he in Plautus, but without reason; Great men may well be proud. How much better Polybius, that grave historian, who by the example of M. Attilius Regulus, -haughty and merciless to the Carthaginians, of whom he was shortly after glad to crave mercy, -teacheth men to use their prosperity moderately; and not to look for any long continuance of it. {a}

I pray thee, let me live.] Life is a sweet mercy, {#Es 7:3 Jer 39:18 45:5} and man is a life loving creature, said Aesop.

He is my brother.] *Haec non clementia fuit, sed dementia*, saith one. This was not courtsey, but foolery. {b} Brother Benhadad will ere long fight against Ahab with that life which he had given him. {#1Ki 22:31}

{a} ἀπιστεῖν τῇ τύχῃ καὶ μάλιστα κατὰ τὰς εὐπραγίας.

{b} Chald. Paraph.

Ver. 33. **Now the men did diligently observe.**] *Augurum more: vel pro omine acceperunt et festinarunt rapere ab eo: i.e., ex ore eius verbum*. Those that earnestly desire anything, will be glad of any word to work upon, or any ground of hope to obtain in time. The Swiss assembled in a diet at Baden, heard the Pope's nuncio inviting them to send their divines to the Council of Trent; and receiving the brief, one of the burgomasters of Zurie did kiss it. The Pope advertised hereof, could not choose but tell it to all the ambassadors residing with him, with much joy. {a}

And did hastily catch it.] Should not men hastily catch at any word of comfort that falleth from God's sweet mouth, making their utmost best of it? {#Isa 66:11} I will hearken, with both ears earnestly, "what God the Lord will speak: for he will speak peace to his people, and to his saints; but let not them turn again to folly." {#Ps 85:8}

And he caused him to come up into the chariot.] This was more than he would do for the prophet Elijah, whom he suffered to run by his chariot. {#1Ki 18:46}

{a} *Hist. of Counc. of Trent*, 441.

Ver. 34. The cities which my father took from thy father.] That is, From thy predecessor Baasha. {#1Ki 15:20}

I will restore.] Which yet he did not; witness Ramothgilead. {#1Ki 22:4}

And thou shalt make streets for thee.] *Fora rerum venalium constitues tibi, ex quibus vectigalia accipies quasi nundinas;* markets out of which thou shalt have the toll and other dues.

I will send thee away.] This was too great facility; such as afterwards cost him his life.

And sent him away.] This preservation of Benhadad was but a reservation; for he was afterward murdered by cruel Hazael. {#2Ki 8:15}

Ver. 35. And a certain man of the sons of the prophets.] This was Michaiah, saith Josephus, and other Jewish doctors, whom Ahab therefore had cast into prison, and therefore so readily knew where to have him, {#1Ki 22:9} and whither to resend him. {#1Ki 22:26}

Smite me, I pray thee.] (1.) That hereby I may show Ahab how he hath wounded his own soul by sparing Benhadad; (2.) What a wound both he and his people shall hereafter receive hereby; (3.) That I may seem a wounded soldier, and so may have the easier access to Ahab.

Ver. 36. A lion found him, and slew him.] So dangerous a thing it is for a man to prefer his own reason before God's command. There is not a more noble proof of our faith, than to captivate all the powers of our understanding and will to our Creator: and without all questioning to go blind folded whither he will lead us.

Ver. 37. And the man smote him.] See on #1Ki 20:36.

Ver. 38. **And disguised himself.**] He slurried his face with ashes cast upon blood, that he might not appear to be a prophet; for then guilty Ahab would not have heard him, especially being now puffed up by his great victory.

Ver. 39. **Thy servant went out.**] Parabolically all, *{as #ISa 12:1,2, &c., See Trapp on "ISa 12:1" &c}* to bring Ahab to pass an impartial sentence against himself, in the person of another.

Ver. 40. **So shall thy judgment be.**] See on **#1Ki 20:39**.

Ver. 41. **And the king of Israel discerned him.**] He had known him before for a prophet, and was ill-affected unto him for his plain dealing. *{#1Ki 22:8}*

Ver. 42. **A man whom I had appointed to utter destruction.**] Heb., A man of mine accursing; such as was the king of Jericho, and his people, and afterwards Agag king of Amalek. *{#ISa 15:33}* He had vilified and blasphemed the God of Israel, *{#1Ki 20:28}* and was therefore devoted to destruction. So was Julian the apostate, Chosroes king of Persia, Lucian the athiest, devoured by dogs, &c.

Therefore thy life shall go for his life.] Let princes and judges take heed by Ahab's example, how they save the lives of such as by God's law ought to die, of blasphemers especially. Ambrose, closing up the story of Ahab and Jezebel's fearful end, saith, *Fuge ergo, dives, eiusmodi exitum, &c.* Shun Ahab's sin, as thou desirest to shun Ahab's end.

Ver. 43. **Heavy and displeased.**] Not with a "sorrow according to God," but such as arose from a slavish fear: this heavy message in the midst of his triumph, being worse than the whip and bell hung up usually in the chariot of the Roman triumpher, to show him what he might one day come to, viz., to be whipped as a slave, yea, to lose his head as an offender.

Chapter 21

Ver. 1. **And it came to pass after these things.**] After the two victories over the Syrians; not before, as Josephus will have it.

Naboth the Jezreelite had a vineyard.] But better he had not, as it proved; for it took away the life of the owner thereof. Many a man's wealth is his undoing; as it befell the Templars, after whose

possessions Philip king of France sorely longed, and wrought their extirpation.

Hard by the palace of Ahab.] And so in his eye: hence his covetousness—called by St John the lust of the eye {#1Jo 2:16} -concerning which Ambrose hath written an excellent Treatise, well worth the reading of all rich men. Into this palace it is probable that wounded Joram was carried to be cured, {#2Ki 8:29} and that through a window thereof Jezebel was cast down. {#2Ki 9:30}

Ver. 2. That I may have it for a garden of herbs.] He longed for a salad out of Naboth's vineyard, saith one: he had taken an excess, saith another, of Naboth's grapes, which marreth his appetite, and threateneth his life.

Because it is near unto my house.] Hence some make Naboth to have been Ahab's uncle; but that is uncertain: the contiguity stirred up his concupiscence, which had no sooner "conceived, but it brought forth sin; and the sin when finished brought forth death." {#Jas 1:15} *Principiis obsta.* This coveting of other men's possessions hath been noted as a great fault in our nation. Because holdeth, but falsely, that the English were called Angli, because they were good anglers, and had skill to lay various baits when they fished for other men's livings.

And I will give thee for it a better vineyard.] Covetousness is always cloaked, as here with the pretext of a lawful contract, {#1Th 2:5} and is seldom without feigned words. {#2Pe 2:3}

I will give thee the worth of it in money.] Hence we may give an answer to that question, *An omnia sint regum?* and, *An in facultates subditorum involare liceat Principibus?* Whether the king hath right to all? and, May he pillage his subjects at his pleasure? As for that place, **#1Sa 8:14.** {See Trapp on "1Sa 8:14"}

Ver. 3. The Lord forbid it me.] The Lord had indeed forbidden it him. {#Le 25:23 Nu 36:7 Eze 46:18} And hence his loathness; for he feared God in that corrupt time, and this made him a martyr; and for this his blood cried the louder against Ahab and Jezebel.

Ver. 4. And Ahab came into his house heavy and displeased.] *Abalienatus et indignabundus;* off the hooks, as we say, and in a

great discontent; his heart did more afflict and vex itself with greedy longing for that bit of earth, than the vast and spacious compass of a kingdom could counter comfort. So Haman could say, All this availeth me nothing, &c. And Alexander, the monarch of the world, was grievously troubled, because ivy would not grow in his gardens at Babylon. The devil of discontent, whomsoever it possesseth, it maketh his heart a little hell, {a} saith one.

And he laid him down upon his bed.] Sick of the sullens.

And turned away his face.] As not caring to see any, or to be seen of any one: he was *totus in fermento*.

And would eat no bread.] As if he would starve himself.

{a} ταρταειν, *exinde ταρταρος*.

Ver. 5. **But Jezebel his wife came to him.]** This was well enough. Woman was first given to man for a comforter; but if sometimes for a counsellor, yet not at all for a controller, as this wicked woman took upon her to be.

Ver. 6. **And he answered, I will not give thee my vineyard.]** It is more than probable that Naboth, so good a man, as he refused to satisfy the desire of his sovereign herein, so also he humbly presented him with the reasons why he durst not do it; and that Ahab doth not faithfully relate Naboth's answer.

Ver. 7. **Dost thou now govern the kingdom of Israel?] q.d.,** What a king of clouts art thou! It is not for a king to beg or buy, but to command and call for what he pleaseth, without control. And such afterwards was the speech of wicked Julia to her son-in-law Antonius Caracalla, soliciting him to incestuous marriage; when he answered, *Vellem si liceret*, I would if I might; she replied impudently, *Si libet licet*; thou mayest do whatsoever thou wilt: knowest thou not that thou art an emperor, and that it is thy part to give laws to others, and not to receive laws from any one living? So Caligula said to his grandmother Antonia, *Memento omnia mihi licere, et in omnes*. You must know that I may do whatsoever I wish. Jezebel would persuade Ahab here, that he is lawless, and that since

he knew not how to improve his kingly power, she would do it for him.

Let thine heart be merry.] Sing care away for this matter.

I will give thee the vineyard.] Thus the hen crowed, the wife ruled; being *impio marito impientior, avaro avarior, crudile crudelior, rapace rapacior, cupido cupidior*, as one saith, ^{a} the worse of the twain, if worse might be. Ambrose ^{b} maketh her a type of covetousness, which promiseth her clients wealth without right. Another saith truly that she was *fax malorum omnium, et quasi furia quaedam inferni*, a firebrand of all mischief, a very hell-hag.

^{a} A Lapide.

^{b} Cap. 9.

Ver. 8. So she wrote letters in Ahab's name, and sealed them with his seal.] She was king, and he queen, as was afore noted; she wrought upon his impotencies, and did what she listed. The he-viper putteth his head into the she-viper's mouth, and she biteth it off: so the uxorious person parteth with his authority.

Unto the elders.] Who were her creatures likely, and therefore so morigerous.

Ver. 9. Proclaim a fast.] On fast days they were wont to execute heinous offenders, and thereby to get reconciliation with God. ^{#Nu 25:7,8 Ps 106:30} But what damnable dissimulation was it in this devilish creature to do her feats under pretext of a fast! This was like that Italian new device of a pocket stone bow which, held under a cloak, shooteth needles with such force to pierce a man's body, yet leaveth a wound scarce discernible: or, rather, that other, more detestable, of a pocket church book with a pistol hid in the binding, which turning to such a page dischargeth, -a plot to entrap him you hate, whilst you are at your devotions together, when there is less suspicion. ^{a} If Jezebel proclaim a fast, let Naboth look to his life. If Herod, "that fox," pretend to worship Christ, there is mischief towards. The Jesuits enjoined a fast, and set forth a sevenfold psalmody for the good success of the gunpowder plot: wherein, Rabshakeh-like, they would persuade the world that they came not up against us without the Lord.

And set Naboth on high.] Bring him before the judges.

{a} *Il. Merc. Italico*, introduc.

Ver. 10. **And set two men, sons of Belial.]** Two such as she pointed out, and well knew to be for her purpose: knights of the post, as we call them, devils incarnate.

Thou didst blaspheme God and the king.] Heb., Thou didst bless: *Euphemismus per antiphrasin*. The Hebrews, saith Martyr, did so far abominate blasphemy, that they would not once name it, when the blaspheming of God was to be spoken of. See on **#Job 2:9**.

And then carry him out.] As a καθαρισμα, or public pest; not fit to breathe out his spirit in the city.

Ver. 11. **Did as Jezebel had sent unto them.]** So wretched were those times, that whatsoever pleased the prince, pleased all. But, oh, how miserable is that people whose rulers, instead of punishing, plot and encourage wickedness! When a distillation of evil falleth from the head upon the lungs of any state, there must needs follow a deadly consumption.

Ver. 12. **They proclaimed a fast.]** See on **#1Ki 21:9**.

Ver. 13. **And stoned him with stones.]** Among many others—for treason was ever *unicum crimea eorum qui crimine vacabant* {a} -we read in the martyrologies of one John Cowper, who, like another Naboth, was hanged in Queen Mary's days for a traitor, upon false accusation. But if Naboth had been guilty, what reason was there that his sons should also suffer death with him? as it appeareth they did, {#2Ki 9:26} against an express law. {#De 24:16} Was it because Jezebel would never suffer a rub to lie in the way, that might hinder the true running of her bowl?

{a} Tacit.

Ver. 14. **Then they sent to Jezebel.]** She is certified of by all these servile souls, whose lavishness was wrought upon by her imperiousness. It is likely that the news was no less welcome to her, than was the news of the bishops burnt at Oxford to Stephen Gardiner, who came out rejoicing to the Duke of Norfolk, and said,

Now let us go to dinner; but ere he had dined, the sudden stroke of God's terrible hand fell upon him, so that he was taken from the table, and soon after died in despair. {a}

{a} *Act. and Mon.*, 1611.

Ver. 15. **For Naboth is not alive, but dead.**] He and all his heirs are dead, and the vineyard doth confiscate to thee.

Ver. 16. **Ahab rose up to go down**] But better sit still than rise and fall. Josephus saith that he leaped for joy of the good news, and forthwith went to take possession. And yet Ambrose, Sulpitius, and some Greek copies have it that Ahab, hearing it, rent his clothes and put on sackcloth. This is not so likely.

Ver. 17. **And the word of the Lord came to Elijah.**] The day after Naboth's death came Elijah to Ahab with this sad message, as Tostatus noteth from #2Ki 9:26. "The triumphing of the wicked is short."

Ver. 18. **Which is in Samaria.**] There was Ahab when the message was given in charge to Elias; but in the vineyard at Jezreel when Elias met him.

Ver. 19. **Hast thou killed, and also taken possession?**] So Chrysostom thundered against Eudoxia the Empress for seeking after the vineyard of Callitrope, a widow; for the which she banished him, and punished him with hunger and thirst, and various other vexations, to the loss of his life: so that he may well be reckoned among the martyrs.

And thou shalt speak unto him.] Not secretly, and in his ear, but openly, and in the hearing of his servants and courtiers; which also he did. {#2Ki 9:25,26}

In the place where dogs licked, &c.] So Aristobulus, king of Jewry, vomited abundance of blood—and therewith soon after breathed his last—in the very place where he had slain his brother Antigonus, and acknowledged it to be the just hand of God upon himself. {a} So Selymus, the great Turk, struck with a most loathsome and incurable disease, ended his days at Chiurlus with an untimely and tormenting death, where he had joined battle with his own father Bajazet, A.D. 1511; God, as is to be thought, saith the historian, in the same place with revenging hand taking just punishment for his former disloyalty

toward his aged father. {b} So the Lady Rochford—who, as it is said, had forged a letter against her own husband and Queen Anne Boleyn, his sister, accusing them of incest, for the which they were both beheaded—was afterwards herself also beheaded in the same place with Queen Katharine Howard, for her deserts, {c} So Babington's confederates were executed in Lincoln's-Inn-fields, even in the fields where they had often conferred for the execution of their treasons against Queen Elizabeth. {d} So Henry III, king of France, was stabbed to death by a Jacobin friar in that very chamber where he and his bloody brother, Charles IX, had, some few years before, plotted the Parisian massacre. Thus the Jews who had sold Christ for thirty pence—"a goodly price!" {#Zec 11:13} -were, at the sack of Jerusalem, sold for thirty a penny, *ad illudendum*, saith Hegesippus; {e} and in the place where they had cried out, "Crucify him, crucify him," they were miserably cut in pieces by the Roman soldiers. And thus, as one observeth, the Lord Hastings was beheaded at London that very selfsame day twelve months later, yea, the same hour, yea, the same minute, wherein he had conspired the death of the queen's children, at Pomefret Castle. {f}

Shall dogs lick thy blood, even thine, / sc., As it runneth in the veins of thy son Joram. {#2Ki 9:25}

“*Proiece tela manu sanguis meus...hoc est, O fill mi Iule.*”—*Virg. Aeneid*, lib. vi.

Or else we must hold that the pool of Samaria reached as far as Jezreel; so that Ahab's blood, running out of his chariot, was carried down to Jezreel, and there licked by dogs. {g}

{a} Joseph., *Antiq.*, lib. xiii. cap. 19.

{b} *Turk. Hist.*

{c} *Act. and Mon.*, fol. 1104.

{d} Speed, 1181.

{e} *De Excid. Hieros.*, p. 680.

{f} Sclat., *on Judges* v. 31.

{g} Piscat. *in loco*.

Ver. 20. **Hast thou found me, O mine enemy?**] And why an enemy, but because he told him the truth? See #**Mic 2:7**. {See Trapp in "Mic 2:7"} Truth breedeth hatred, as the fair nymphs are feigned to have done the foul *fauni* and satyrs.

“*An expectas ut Quintilianus ametur?*”—*Juvenal*.

Because thou hast sold thyself to work evil.] Though thou art sure to rue the bargain; as at length all those shall that abandon themselves to wicked practices, {see #**2Ki 17:17**} *ut fiant pabulum morris et fomentum Gehennae*. Such dustheaps are to be found in every corner—men that work "all uncleanness with greediness." {#**Eph 4:19**}

In the sight of the Lord.] And, as it were, in despite of him.

Ver. 21. **Behold, I will bring evil.**] Here the prophet resumeth and prosecuteth his interrupted speech to Ahab, telling him what to trust to. And the like boldness was used by Athanasius, Hilary, and Lucifer Calaritanus to Constantine, the Arian emperor, whom they spare not to call Herod, Nero, Antichrist, &c. John of Salisbury dealt as plainly also with the Pope, A.D. 1159. Thou hast made a match with mischief, and now thou shalt have thy bellyful of it. "The backslider in heart shall be filled with his own ways," saith Solomon.

And will take away thy posterity.] Which yet Ahab thought to prevent by his begetting seventy sons. {#**2Ki 10:1**}

Ver. 22. **Like the house of Jeroboam, and of Baasha.**] By whose utter ruin thou wouldst not be warned. He who will not take example shall be made an example.

Ver. 23. **The dogs shall eat Jezebel.**] So the Donatists that threw the sacramental bread to dogs were themselves afterwards devoured of dogs.

Ver. 24. **Him that dieth.**] See #**1Ki 14:11**.

Ver. 25. **But there was none like unto Ahab.**] A very non-such, as is before noted, *bipedum nequissimus, non scelestus sed ipsum scelus*.

Which did sell himself, &c., whom Jezebel, &c.] She held him in such slavery, that, for a quiet life with her, and to enjoy her love, he was wholly at her service, not daring to deny anything that she would have done. This γυναικοκρατεία is a great mischief.

Ver. 26. **And he did very abominably.]** All idolatries are abominable, {#1Pe 4:3} both pagan and papagan.

Ver. 27. **When Ahab heard these words,]** viz., Concerning the utter excision of his wife and posterity, {a} this troubled him more than the loss of his own life forethreatened.

And fasted and lay in sackcloth.] So do the Turks still in their greatest fears and distresses. This wicked men do, not out of hatred of sin, as it is *offensivum Dei, et aversivum a Deo*, but for fear of punishment.

{a} Αυτος ακι παιδες, και παιδων ουκετι παιδες.

Ver. 28. **And the word of the Lord.]** Who had soon seen this—though but feigned and forced—humiliation, and sent words of comfort. *O felix poenitentia, quae ad se Dei traxit oculos*, saith Jerome. Surely if the leaves of repentance be so medicinal, much more the fruit; -if the shadow of it be so sovereign, what the substance!

Ver. 29. **I will not bring the evil.]** I will recompense his temporary repentance with a temporary deliverance. Thus noble captains have honoured their enemies that have fought valiantly, to put some spirits into their own soldiers. And thus parents reward their servants' dutifulness, to provoke their own children.

Chapter 22

Ver. 1. **And they continued three years.]** No longer. Reconciliations are but fox-like friendships, and covenants with enemies hold not long:

“*Flamma redardescit, quae modo nulla fuit.*”

Witness the wars betwixt Charles V, emperor, and Francis I king of France, whom being his prisoner, he had dismissed, as Ahab did Benhadad, upon a covenant made at Madrid; but it lasted not many

months, for the French king quickly combined with the Pope and State of Venice against the emperor, &c.

Ver. 2. **Jehoshaphat came down to the king of Israel.**] With whom he warred at first with good success: {#2Ch 17:1-3} but afterwards, for some politic respect, as haply to withstand the growing greatness of the Syrian, an ill neighbour to them both, he contracted with Ahab affinity and amity, and here cometh down to give him a courtly visit, which had like to have cost him his life.

Ver. 3. **Know ye that Ramoth in Gilead is ours?**] A part of our promised inheritance, and one of our cities of refuge, {#Jos 20:8} besides Benhadad's promise to restore it unto us, with the rest that were taken from us by his father, {#1Ki 20:24} but he never intendeth it.

Ver. 4. **And he said unto Jehoshaphat.**] After that he had royally entertained him, {#2Ch 18:2} and concluded a match with him, betwixt his daughter Athaliah and Jehoshaphat's son Joram.

I am as thou art, my people as thy people.] Here that of Solomon is exemplified, "A righteous man falling down before the wicked, is as a troubled fountain and a corrupt spring, ." {#Pr 25:26} Jehoshaphat was well chidden for this, as well he deserved. {#2Ch 19:2}

Ver. 5. **Inquire, I pray thee.**] Ahab never thought of this, belike. God was not in all his thoughts. {#Psa 10:4} And yet Scipio went first to the capitol, and then to the senate. {a} And the Romans called a sacrifice *hostia* ; because, when they went against the enemies, they offered it. {b}

At the word of the Lord.] Some think that Jehoshaphat, hearing of Ahab's late humiliation, mistook him for a true convert, and therefore thus bespake him, and thought he might lawfully join with him in so just a war.

Today.] Josephus saith that this was done when the armies were now met, and were ready to march.

{a} Liv., lib. xxvi.

{b} Gel., lib. vii., chap. 1.

Ver. 6. **About four hundred men.**] Baal's prophets all; perhaps those prophets of the groves, Jezebel's trencher-flies, {#1Ki 18:19} who yet pretended the name of the Lord. Their number showeth that truth

may not ever be measured by the poll: *Non numeranda sed expendenda suffragia*. A solid verity in one mouth is worthy to preponderate light falsehood in a thousand.

Go up.] *Pithanologiae nunquam desunt pseudotheologis*. The devil had deceived these prophets, and they deceive Ahab: *quem in decipulam caedis quasi murem inducunt*, who perished by his credulity and for his cruelty. {#1Ki 21:5-16}

For the Lord shall deliver it into the hand of the king.] Yea, but of which king, thou lying spirit? Of Ahab, or of Benhadad? The particle ‘it’ is not in the original; the word ‘thee’ may be as well supplied. This answer, therefore, was ambiguous, like that *Aio te Aeacida Romanos vincere posse*: or that *Croesus Halyn penetrans magnam disperdet opum vim*. Howbeit the devil here hath more ingenuousness than have the Jesuits; for he confesseth his equivocating oracle to be a lie. "I will go and be a lying spirit," saith he, "in the mouth of all his prophets." {#1Ki 22:22}

Ver. 7. **Is there not here a prophet of the Lord besides?]** Good Jehoshaphat suspecting these four hundred of base flattery, maketh further inquiry for a prophet of the Lord that was *melioris monetae* of a better stamp. But should such a king as Jehoshaphat be without some true prophet or priest in his retinue?

That we might inquire of him.] But did he inquire *pro forma tantum*, as resolved to go on howsoever? This can hardly be excused.

Ver. 8. **There is yet one man.]** Even king Ahab—as bad as he was—kept count of his prophets, and could give account of one that was missing.

But I hate him.] Evildoers hate the light, because it stands in the light of their wicked ways, as the angel did in Balaam’s way to his sin. But, Micaiah, could not you, to avoid Ahab’s hatred, meddle only with toothless truths, as Balak bid Balaam neither curse nor bless at all? Cannot you preach *placentia*? Know you not that truth breeds hatred?

For he doth not prophesy good concerning me.] Yes, once he did (if at least this were the same, as Pellican holdeth that he was), when he told you once and again that the Syrians should be given into your hands. Howsoever, it is very probable that Micaiah was that disguised prophet who brought to Ahab the fearful message of displeasure and death for dismissing Benhadad, for which he was ever since fast in prison, deep in disgrace.

But evil.] Ahab was not, as Vespasian was said to be, *patientissimus veri*, {a} most willing to hear the truth.

And Jehoshaphat said, Let not the king say so.] This was a too cold reproof, which should ever be warm, but not scalding.

{a} Quintilian.

Ver. 9. **Hasten hither Micaiah the son of Imlah.]** This was not Micah, one of the small prophets, as we call them, but another, that lived a hundred and fifty years before him. Michajah, with "J" consonant, Drusius will have him called.

Ver. 10. **Sat each on his throne.]** This might have daunted the good prophet, but that he had lately seen the Lord sitting upon his throne with all the host of heaven standing by him, {#1Ki 22:19} and hence he so boldly looked in the face these two kings sitting in their majesty; for he beheld them as so many mice, *Vel tanquam e palude sua repentens ranunculas*. {a}

{a} Bernard.

Ver. 11. **Made him horns of iron.]** After the manner of the true prophets of God, who usually, to the word they spake, added such outward sensible signs.

With these shalt thou push the Syrians.] Thus this horned beast vapoured and vaunted. Augustine observed of *Primianus* and *Maximianus*, that they were jolly fellows in a faction. Else, said he, *Primianus* might have been *Postremianus*, and *Maximianus* *Minimianus*.

Ver. 12. **And all the prophets prophesied so.]** These were fit handles for such a hatchet as Ahab was; fit lettuce for such lips;

dignum patella operculum. Itching ears shall have clawing preachers.

For the Lord shall deliver it.] See on #1Ki 22:6.

Ver. 13. **The words of the prophets declare good.]** *Nihil assentatione suavius, nihil veritate gravius.* See #2Th 2:10,11.

Let thy word, I pray thee, be like the word.] This he might counsel the prophet out of a carnal courtesy, as wishing well to him, as also out of a special desire that the war might go forward.

Ver. 14. **As the Lord liveth, what the Lord saith unto me.]** He was resolved to speak the naked truth, though he were sure to kiss the stocks for his stiffness.

Ver. 15. **Go, and prosper.]** *Ironice pseudo prophetas fingit.* And Ahab perceived that he spake it scoffingly, and in a tone of derision. See the like, #Ge 3:22 2Ch 25:8 Ec 11:9 La 4:21 Am 4:4,5 1Ki 18:27.

Ver. 16. **How many times shall I adjure thee?]** I charge thee again and again, as by solemn oath. Here he makes a great flaunt of love to the truth, which, when it was told him, he could by no means bear or brook. But how impudent was the devil, in adjuring our Saviour by God not to torment him! {#Mr 5:7}

Ver. 17. **And he said.]** Being thus adjured, he speaks out, as did likewise our Saviour. {#Mt 26:63,64}

I saw all Israel, &c.] This was plain enough, without a gloss; Ahab shall die, and his army be routed.

Ver. 18. **Did I not tell thee? &c.]** Hereby he would persuade Jehoshaphat—and perhaps did so persuade him—that Micaiah spake all out of ill-will, which never speaks well, and therefore was not much to be regarded.

Ver. 19. **Hear thou therefore the word of the Lord.]** Hear something more than yet thou hast heard. So when Jehoiakim had cut Jeremiah's roll with a pen knife, and cast it into the fire, Baruch, by the prophet's appointment, wrote a new copy, and added besides thereunto many like words. {#Jer 36:23}

I saw the Lord sitting on his throne.] See #1Ki 22:10. So when Moses had seen God at the burning bush, how little cared he for Pharaoh's frowns and threats!

On his right hand, and on his left.] We should in this sort represent God to our minds in the entrance of our prayers; *Omnino oportet nos orationis tempore curiam intrare caelestem, in qua Rex regum stellato sedet solio, circumdante innumerabili, et ineffabili beatorum spirituum exercitu. Quanta ergo cum reverentia, quanto timore, &c.*
{a}

{a} Bernard.

Ver. 20. **And one said on this manner, &c.]** God cannot want a weapon to beat his rebels with; he hath store of plagues and treasures of wrath for the vessels of wrath; whom he can easily deliver up to strong delusions, vile affections, just damnation. "The deceiver and the deceived are both with him." {#Job 12:16} {See Trapp on "Job 12:16"}

Ver. 21. **And there came forth a spirit.]** An evil spirit, haply, from the left hand of God's throne.

I will persuade him.] {See Trapp on "1Ki 22:6"}

Ver. 22. **And I will be a lying spirit.]** This therefore was not Naboth's spirit, as R. Solomon vainly conceited; for that was gathered to the rest of the "spirits of just men made perfect"; {#Heb 12:23} but it was the devil who borrowed the mouths of these false prophets to vent his lies by.

Thou shalt persuade him, and prevail also.] Ahab's death then was revealed to the devil, and he could foretell it. What can the most intelligent spirits know of future things, but what they see either in their causes or in the light of participation?

Ver. 23. **Now, therefore, behold the Lord.]** He hath not only a permissive but an active providence in the just punishment of wicked persons; turning the devil loose upon them, and leaving them to their own hearts' lusts.

Ver. 24. **And smote Micaiah on the cheek.]** In a most disgraceful manner, and in such a presence.

“ *Nihil est audacius illis*

Deprensus, iram atque animos a crimine sumunt.”—*Juvenal.*

Here "the prophet was a fool, the spiritual man mad." {#Ho 9:7}

Which way went the Spirit of the Lord?] Or, At what hour went, &c. Zedekiah would be thought to have the monopoly or sole enjoyment of the Spirit, as now the Jesuits would of learning and divinity. Aurelius the Sorbonist, a doctor of their own religion, saith of them, that they are a kind of men which have nothing more than theological arrogance, but possess nothing less than theological science. {a}

{a} *Vindiciar.*, p. 629.

Ver. 25. **When thou shalt go into an inner chamber to hide thyself,**] viz., From the Syrians' invading; or rather from Ahab's friends, who seeing him slain and the army routed, shall seek thee out to the slaughter for thy false prophecy.

Ver. 26. **And the king of Israel said.**] In the hearing of the king of Judah, who sat mute, and, loath to displease Ahab, had not a word to say for the good prophet. Ill company deadens one, casts a damp at least; "for the abundance of iniquity, the love of many shall wax cold."

Take Micaiah, and carry him back.] To prison, whence he was fetched likely; and whereof he might say, as that martyr did to the bishop who reviled and threatened him, Send me back to my frogs and toads, where I may be free to pray for your lordship.

Ver. 27. **Put this fellow in the prison.**] So Savanarola was served for his plain dealing with the Pope; but Mancinell much worse; who, for reproving Pope Alexander VI in a sermon at Rome, had first his hands cut off and then his tongue cut out; of which wound he died.

{a} Livy {b} boasteth of the ancient Romans, that no nation had more gentle punishments for offenders than they; and that for the first seventy years, till the reign of Ancus Martius, they were without a prison. But the modern Romists, as they are noted for their cruelty—witness the bloody inquisition—so it is said to be a like difficult

thing amongst them to find a wicked man in their prisons, or a good man out of them.

And feed him with bread of affliction.] With prisoners' pittance; such as may keep him alive only, for further punishment at my return. The martyrs in the Marian times were fed, many of them, with bread made most part with sawdust; this was bread of affliction, worse than that in **#De 16:3**. Bonner allowed William Hunter a half penny a day in bread and drink in prison. {c} Dr Martin bid the keeper give Elizabeth Young one day bread, and another day water. {d} The Bishop of Norwich kept Robert Samuel without meat and drink, whereby he was unmercifully vexed, saving that he had every day allowed two or three morsels of bread, and three spoonfuls of water. How oft would he have drunk his own water! but his body was so dried up with long emptiness, that he was not able to make one drop of water. {e}

{a} Jac. Revius.

{b} Lib. i.

{c} *Act. and Mon.*, 1397.

{d} *Ibid.*, 1872.

{e} *Ibid.*, 1547.

Ver. 28. If thou return all in peace.] "The hope of unjust men perisheth": {#Pr 11:7} *Etiam spes valentissima perit*, as some render that text: Julian, for instance, when he went out to war against the Persians, breathing out threatenings against the Christians at his return, which was never. And that French king who promised to see with his eyes Anne du Bourg, martyr, burned, had, before that time, one of his eyes thrust out at the jousts, of which wound he died. {a}

{a} *Ibid.*, 1914.

Ver. 29. And Jehoshaphat the king of Judah went up.] Strange, that being so fairly warned, he should yet go with Ahab: but he had passed his word to him, and was loath to shrink back. So the queen of Navarre, wanting a French wife for her son, would not hear such of her ministers as dissuaded it in regard of the diversity of religions; but went on with it, to the destruction of herself and three hundred thousand others in the Parisian massacre.

Ver. 30. **I will disguise myself]** This he did, saith Josephus, that he might the more easily and surely elude the prophecy of Micaiah concerning his death, wherewith he was scared doubtless, though he seemed to slight it.

Ver. 31. **But the king of Syria commanded.]** This Ahab might haply have some inkling of, and therefore go disguised. Benhadad also might hear—for kings have their *corycaei*, their spies, in all places—that Micaiah had foretold Ahab of his death in this expedition.

Fight neither with small nor great, save only with the king.] Thus doth the unthankful infidel repay the mercy of his recent victor. Ill was the snake saved that requiteth the favour of his life with a bite. But God had a holy hand in it.

Ver. 32. **And Jehoshaphat cried out.]** To God for help, {#2Ch 18:31} but in addition in such a manner, as the Syrians perceived it was not Ahab, perhaps because he cried out to Jehovah alone, *contemnens minutulos illos deos, modo Iovam sibi propitium haberet*. And now Jehoshaphat seeth to his sorrow the great inconvenience of being in bad company: and that green wood also, if bound up with dry, doth easily take fire, and is burned together.

Ver. 33. **They turned back from pursuing him.]** By a sweet providence of God, in whose sight the death of his saints is precious.

{#Ps 116:15}

Ver. 34. **Drew a bow at a venture.]** Heb., In his simplicity, or with all his might; as did also that cursed cuirassier {heavily armed cavalry soldier}, that killed the late gallant king of Sweden, whom yet he knew but too well, saying when he shot him, This is the right bird.

For I am wounded.] Heb., Made sick. And now what joy could Ahab's black soul, ready to depart, have of his ivory house? Who had not rather be a Micaiah in the jail than Ahab in the chariot? Wicked men have the advantage of the way, godly men of the end.

Ver. 35. **And the battle increased that day.]** Heb., Ascended. Josephus then is out sure, who saith that Ahab only was slain that day, and all the army escaped.

Ver. 36. **Saying, Every man to his city.]** This was foretold by Micaiah. {#1Ki 22:17} God will not suffer his faithfulness to fail, but will fulfil with his hand what he hath spoken with his mouth.

Ver. 37. **So the king died.**] And now God was even with him for his idolatry, persecution of the prophets, cruelty to Naboth, who now was in far better condition likely. The wicked, saith a reverend man, {a} are like hawks, of great esteem whilst living, but after, nothing worth. The godly are compared to tamer fowls, which are hushed forth and little heeded whilst living; but after death, are brought into the parlour. Then, there is as much difference as between the falcon and the capon, the hawk and the hen.

{a} Dr Harris.

Ver. 38. **In the pool of Samaria.**] So the pool in Jezreel might be called, for the reason above given, on #1Ki 21:19.

Ver. 39. **And the ivory house which he had made.**] For pomp and pleasure: as the emperors of Constantinople had a room made of porphyry, wherein their empresses were delivered, and their children were there hence called *Porphyrogeniti*.

Ver. 40. **So Ahab slept with his fathers,**] *i.e.*, Died, as his predecessors had done before him. The mortal scythe is master of the royal sceptre.

Ver. 41. **Jehoshaphat the son of Asa.**] The father was good, but the son better; he repented when he was reprov'd; but his father storm'd, and put the prophet in prison.

Ver. 42. **When he began to reign,**] *i.e.*, When he was designed to reign in his father's time. Compare #2Ch 22:2.

And his mother's name was Azubah the daughter of Shilhi.] He had the happiness—as afterwards also Timothy had—to come of a good mother, and good grandmother.

Ver. 43. **Nevertheless the high places were not taken away,**] *viz.*, Those wherein the people served and worshipp'd the God of Israel. The people were much set upon them; and the king perhaps thought there was no great harm in them; hence they still stood, when there was otherwise a great reformation.

Ver. 44. **And Jehoshaphat made peace with the king of Israel.**] But better he had not, for God was deeply displeas'd with it. {#2Ch 19:2} Now a man had better be at odds with all the world, than with God and his own conscience. He purchaseth his outward peace at too dear a rate, that parteth with his inward for it. Numa's temple of

old is said to have had this inscription, πιστεως και ειρηνης ιερος,
The temple of faith and peace; but first of faith.

Ver. 45. **And how he warred.**] See #2Ch 20:1-25.

Ver. 46. **And the remnant of the sodomites.**] Called *Cedeshim* by *antiphrasis*; and *Meritorii quia mercentur et quaestum faciunt corpore: prostituendo illud vitio ad explendam libidinem*. This is "filthy lucre," indeed.

Ver. 47. **There was then no king in Edom.**] Never since victorious David "cast out his shoe over it," {#Ps 60:8} till wicked Joram's days.

Ver. 48. **To go to Ophir for gold.**] See #1Ki 9:28.

For his ships were broken.] This cross was in great mercy to Jehoshaphat. "Thou in very faithfulness hast afflicted me," saith David. This should be a patienting consideration; as it is said to have been to Philip, king of Spain, upon the defeating and scattering of his navy here in 1588. He gave and commanded to be given all over Spain, thanks to God, that the loss was no more grievous; and used singular mercy in relieving the distressed soldiers and sailors. {a}

{a} Camden's *Elisab.*, p. 371.

Ver. 49. **But Jehoshaphat would not.**] At first he would not, but afterwards he yielded. {#2Ch 20:35-37} Or, at first he did, and miscarried; and therefore would not hearken to a second motion. *Vexatio dat intellectum*.

Ver. 50. **And Jehoram his son.**] His most wicked son, for so he proved, {#2Ch 21:6, &c.} being the worse doubtless for his wife Athaliah, the daughter of Ahab; between whom and good Jehoshaphat there was so great a league, that they gave the same names to each other's children: Jehoshaphat called his son Jehoram—marrying him to Ahab's daughter; and Jehoram called his son Ahaziah; and Ahab called his sons Ahaziah and Jehoram. Jehoshaphat also, by Ahab's example, made his son Jehoram *Prorex*: whence Jehoram the son of Ahab is said {#2Ki 1:17} to have begun to reign in the second year of Jehoram son of Jehoshaphat king of Judah.

Ver. 51. **Began to reign.**] His father Ahab yet living.

And reigned two years.] After his father's death.

Ver. 52. **And walked in the way of his father, and in the way of his mother.**] So did Nero, of whom, while he was young, his father Domitius was wont to say, that no good child could be born of so bad parents as himself and his wife Agrippina were.

Ver. 53. **According to all, &c.**] An ill egg of an ill bird, as they said of one of the first Roman emperors.

2 Kings

Chapter 1

Ver. 1. **Then Moab.**] Who, being subdued by David, had hitherto served Israel, and paid the yearly tribute of a hundred thousand rams, and a hundred thousand lambs, with their wool. {#2Ki 3:4,5}

Rebelled against Israel.] Which was no small judgment upon wicked Ahaziah, whose reign was both short and troublous. So was our Queen Mary's; -her conceptions failing, extreme dearths raging, harm done by thunder from heaven, and by fire in the royal navy, King Philip keeping from court, as not affecting her, the loss of Calais, as here of Moab, &c.

Ver. 2. **And Ahaziah fell down through a lattice.**] So the Suffragan of Dover broke his neck, falling down a pair of stairs in Cardinal Peele's lodgings at Greenwich, presently after he had received the cardinal's blessing. {a} The fall of Blackfriars slew about a hundred massmongers, bruised and lamed many more. By such mischances, besides diseases, men may be taken as a bird with a bolt, while he gazeth at the bow; which made Augustine say, that he would not for the gain of a million of worlds be an atheist for one half-hour, lest in that time death should seize him.

And was sick.] And so disabled to attempt anything against Moab.

Inquire of Baalzebub.] Which signifieth a fly lord. The Greeks called him Myiodes and Jupiter *απομυιος*, as driving away the flies that annoyed them {b} The Gentiles worshipped many strange gods, as Febris, Cloacina, Pavor and Pallor, &c. {c} These were devils, saith St Paul; and Beelzebub is called "the prince of devils." At Ekron he was chiefly worshipped; hence Acheron is taken for hell.

“Flectere si nequeo superos, Acheronta movebo.”—Virg.

Whether I shall recover.] Answers to such questions these idolaters had sometimes from Aesculapius and other like devils, that they might be further deceived, as Martyr observeth.

{a} *Act. and Mon.*, 1902.

{b} Pausan., lib. v. Plin., lib. xxix. cap. 6.

{c} Aug., *De Civ. Dei*.

Ver. 3. Is it not because there is not a God in Israel,] God scorneth that it should be thought that he had "said unto the seed of Jacob, Seek ye me in vain": that is enough for dumb idols. {#Isa 45:16-19}

That ye go to inquire of Baalzebub the god of Ekron?] To their own Baal they sent not, belike, either because he had lately deceived his father Ahab to the loss of his life, or because men are apt to admire foreign things.

Ver. 4. Thou shalt surely die.] *Tempore non tuo* {#Ec 7:17} then, when it were better for thee to do anything else than to die.

And Elijah departed.] Vanished, say some; and that so amazed the messengers that they presently returned. But whether he vanished or departed, they had their errand.

Ver. 5. Why are ye now turned back?] *Re infecta*, as he thought; but they returned unto him with heavy tidings, as #1Ki 14:6. "An evil man seeketh only rebellion, therefore a cruel messenger shall be sent against him." {#Pr 17:11}

Ver. 6. There came a man up to meet us.] Samaria stood on a hill. They were not gone far out of town, it seemeth, ere the prophet met them.

Ver. 7. What manner of man was he?] What was his stature, habit, and shape?

Ver. 8. He was a hairy man.] *Hispidus et hirsutus*. Either because Elijah had much hair on his head and face, or because, as a prophet, he wore a rough garment, {#Zec 13:4} as a pattern of repentance.

And girt with a girdle of leather.] So was John Baptist, that second Elijah. That this girdle here mentioned was made of the pelt of that ram which Abraham offered up instead of his son Isaac, is a Jewish fable, scarce worth relating.

Ver. 9. Then the king sent.] Stirred up thereto, likely, by his wicked mother Jezebel, who was his counsellor.

A captain of fifty with his fifty.] To fetch him by force.

Behold, he sat on the top of a hill.] *Quia sibi timebat,* saith Vatablus. "Elias was a man subject to like passion as we are." {#Jas 5:17}

Thou man of God.] This he seemeth to say as in a jeer; or, if otherwise, it is no better than a kind confession with a false heart, with bloody hands. The world is full of these windy courtesies, real cruelties.

Ver. 10. Then let fire come down from heaven.] This he spake by a motion of God's Spirit, in zeal of a just punishment to be inflicted on so proud and profane a person. *Sed O quam hoc non est omnium!* See #Lu 9:54.

And there came down fire from heaven.] Mr Fox in his "Martyrology" telleth us that as Robert Balding and James Clark were going to carry William Seaman, martyr, -in Queen Mary's days, -to their master, Sir John Tyrrell, in the night, there fell, it is credibly reported, a light between them out of the element, and parted them. This Balding, albeit he was then in his best age, after that time never enjoyed a good day, but pined away even to death. {a}

{a} *Act. and Mon.*, 1846.

Ver. 11. And he answered, and said.] This fellow was more impudent and obstinate than the former; he is therefore worthily made an example, seeing he would not take example.

Come down quickly.] Or I will bring thee down. *Satis hoc fuit pro imperio.*

Ver. 12. And Elijah answered.] See on #2Ki 1:10.

Ver. 13. And he sent again a captain.] Another *pentacontarch*; but of a better make than the former. Some think it was good Obadiah, whom he knew to be gracious with the prophet, and could prevail with him to come to the king.

Ver. 14. Therefore let my life be precious in thy sight.] Say we the same to Almighty God, when we see so many fall on every hand of us, devoured by death.

Ver. 15. Be not afraid of him.] See #2Ki 1:9. *Cur timeat hominem homo in sinu Dei positus?*

Ver. 16. **Forasmuch as thou hast sent messengers.**] This if he had not done, but sought to God, though he were mortally bruised, yet he might have, through mercy, recovered, as Hezekiah did.

Ver. 17. **So he died.**] Some wicked men live long, that they may aggravate their judgment: others die sooner, that they may hasten it.

In the second year of Jehoram.] See on #1Ki 22:50.

Chapter 2

Ver. 1. **When the Lord would raise up Elijah into heaven.**] Into the third heaven, not into the sky only—as some have conceited—till our Saviour's ascension.

That Elijah went with Elisha from Gilgal.] Which is commonly held to have been a school or college of prophets—as was also Bethel—of whom he was the father or chief instructor. For a meet farewell to the earth, Elijah will go visit these places before his departure: these were in his way. Of any part of the earth, these were nearest unto heaven.

Ver. 2. **And Elijah said unto Elisha.**] *Individuo suo Achati*, who was and would be his constant companion.

Tarry here, I pray thee.] This he might speak, as desirous either to conceal his rapture to heaven, or rather to kindle in Elisha a more earnest affection to go along with him, that he might be a witness thereof, for the good of the Church in all ages.

I will not leave thee.] Hence some gather that God had revealed the matter to Elisha; and suggested to him not to leave Elijah.

Ver. 3. **From thy head,**] *i.e.*, To heaven, or from sitting any longer over thy head, as a doctor over his disciples. See #Ac 22:3. For among the Jews, the Rabbi sat on high, and was called *Joshebh*, or the sitter; the scholar sat at his feet, or lay along in the dust, called therefore *Mithabbek*, in token of humility.

Hold ye your peace.] Hinder me not by your discourses from my diligent attendance, lest he be taken away on the sudden, and I not see him.

Ver. 4. **For the Lord hath sent me to Jericho.**] Where was another college of prophets, whom he would likewise visit ere he left the earth, that he might pray with them, and advise them—see the like, **#2Pe 1:14**—and haply leave with them that letter to Jehoram, king of Judah, which, some years after, was to be delivered, **{#2Ch 21:12}** prophesying and foretelling his sins and punishments.

Ver. 5. **And the sons of the prophets.**] See ver. 3.

Ver. 6. **Tarry, I pray thee, here.**] This is a third motion, for trial haply of his love and constancy. See the like, **#Joh 21:17**.

Ver. 7. **And fifty men of the sons of the prophets.**] These were all of one college, and these were strong men, **{#2Ki 2:16}** able and active. In our days, the Jesuits—those locusts, **#Re 9:3** -have maintained two hundred thousand scholars, besides the monks and friars of other orders, enough to make up a very formidable army, and such as may serve Antichrist for a sufficient reserve, *cum res redierit ad Triarios*, when he shall be worst put to it. Oxford is said to have had sometime thirty thousand students in it at once.

And stood to view afar off.] Out of curiosity likely, but not without a special providence of God, that there might be so many witnesses of Elijah's assumption to heaven.

Ver. 8. **And smote the waters, and they were divided.**] Elijah was a great wonder worker: and this is reckoned by some, his seventh, by others his eleventh miracle.

Ver. 9. **Ask what I shall do for thee before.**] Not after I am gone, but before I go up. We have a *communion* with the saints departed, not a *commerce*.

Let a double portion,] *i.e.*, Two parts of three, saith Vatablus: the portion of the firstborn, say others, which was double to his brethren; so would Elijah have a larger measure of the gifts of the Spirit, than any ordinary prophets inasmuch as he was to succeed his master. **{#1Ki 19:16}** Some read it thus, Let the double portion of thy spirit be upon me: and then he wisheth no more than to be like his master Elijah. Thus Irenaeus proved very like Polycarp, John the Evangelist's disciple. Thus Paraeus succeeding his master Ursinus in the College of Wisdom at Heidelberg, expressed him to the life: whence Paulus Melissus, the poet,

“ *Sacra docente Pareo,
Vividus Ursini spiritus ora movet.* ”

Ver. 10. **If thou see me when I am taken from thee.**] Vehemence is the way to speed both in earth and in heaven. If but the eyelids of Elisha fall, if his thoughts slacken, his hopes are dashed. {a} There must be fixedness and vigilancy in those that desire double graces.

{a} Bp. Hall's *Contemp.*

Ver. 11. **As they still went on and talked.**] Lo, Elijah was going and talking when the chariot of heaven came to fetch him. Surely, saith my reverend author, had not that conference been needful and divine, it had given way to meditation: and Elijah had been taken up rather from his knees than from his feet. {a} There can be no better posture or state for the messenger of our dissolution to find us in, than in a diligent prosecution of our calling; our busy attendance whereupon is no less pleasing to God, than an immediate devotion.

A chariot of fire, and horses of fire.] Angels in this form. {#Ps 104:4} Seraphims fetch up this seraphical doctor. He was zealous for the Lord of hosts: and they were all alight, on fire, as it were, with ardent affection toward him; so there was a suitableness. This candidate, therefore, of immortality—as the ancients call him and Enoch—went up by a whirlwind into heaven: he went most willingly with them. And Chrysostom hath a conceit, that Satan, the prince of the air, was very much amazed when he saw Elias thus convoyed through his country. But what a fool had he made of that woman of a sect and her companions at Newbury, A.D, 1647, whom he had persuaded that such a night she should be taken up into heaven: before which time many of them assembled together, took their solemn leaves of her with tears, and the time being come, out they go to see her ascension; but at length were fain to return to their homes, as wise as they came, having made themselves a ridiculous spectacle unto many. {b}

{a} *Idem ib.*

{b} Mr Clark's *Mirror*, 2d edit., p. 230.

Ver. 12. **And Elisha saw it.**] See on #2Ki 2:10.

The horsemen of Israel.] As thou hast been the Lord's faithful warrior for the safety of his Church, so now thou art carried into his kingdom of glory, as it were upon a triumphal chariot and horses. {a}

{a} Diod.

Ver. 13. **The mantle of Elisah that fell from him.]** This, Elijah let go—the rest of his clothes likely were consumed— *ut mundi vestimenta in mundo dimittens*, saith Jerome, as showing that in heaven there was no need of clothes. This mantle Elisha gladly took up, not only as a good amends for his own clothes which he had rent in two pieces, {#2Ki 2:12} but also as a memorial of his master, and a token that God had designed him his successor, and would clothe him with his spirit, as appeared by the ensuing experiment, Elisha's first miracle.

Ver. 14. **Where is the Lord God of Elijah?]** These are words of invocation and faith, rather than of doubt and of diffidence. Some render it, Where is the Lord God of Elijah, even He? and make *Aph-hu*—even He—to be one of God's attributes. See Weemse's "Exposition of the Moral Law," p. 162, and A Lapide, *in loco*.

Ver. 15. **Which were to view at Jericho,] i.e.,** At a convenient distance betwixt Jericho and Jordan.

Bowed themselves to the ground before him.] As acknowledging him now to be their chief instructor.

Ver. 16. **And they said unto him, Behold now, &c.]** They would do nothing without Elisha's consent, whom now they looked upon as their new master. The Popish padres require blind obedience of their novices; telling them that if an angel or the blessed Virgin were talking with them, and their superior meanwhile call them off, they must presently obey. To argue or debate in their case, they say, were presumption: to require a reason, proud curiosity: to detract or disobey, breach of vow equal to sacrilege. This is the doctrine of Ignatius. But Elisha gave his pupils more liberty: as to propound and press their motion till he was ashamed. {#2Ki 2:17}

Ver. 17. **He said, Send.]** Since you have such a mind to it; though you are sure to lose your labour,

But found him not.] Tired with three days' search, they turn back as wise as they went. Some men are best satisfied when they have

wearied themselves in their own ways. Nothing will teach them wit but disappointments.

Ver. 18. **Did not I say unto you, Go not?**] The uncounsellable are commonly unhappy in their attempts.

Ver. 19. **Behold, I pray thee, the situation of this city, &c.**] Say we so of such places, though never so pleasant, as have not the word and sacraments—those waters of life—purely and powerfully administered in them: and seek remedy.

But the water is naught, and the ground barren.] Heb., Making to miscarry. The cause whereof was not either that ancient malediction of Joshua, or the neighbourhood of that noisome lake of Sodom, but the recent sins of the inhabitants, -see #Ps 107:34, -and particularly Hiel's presumption in rebuilding it. {#1Ki 16:34}

Ver. 20. **And he said, Bring me, &c.**] Jericho is now become a receptacle of prophets; it is reason that any place should fare the better for the presence of such.

A new cruse,] Whereby it might appear that the miracle was not wrought by virtue of anything that had been in it before.

And put salt therein.] Salt was more likely to make the waters brackish, than to sweeten them. *Salsum in amarum* was a strange way to heal. God oft worketh by contraries, that his power may the more appear.

Ver. 21. **And he went forth unto the spring of the waters, and cast the salt in there.**] Not into the channel, but into the spring. So must we, if we would be healed, cast the salt of mortification into our hearts, those fountains of speeches and actions. The Paracelsian holdeth that there is salt in every body. Sure enough there ought to be godly sorrow in every soul.

I have healed these waters.] If God casteth into our hearts but one cruseful of the salt of his Spirit, we are whole: no thought can pass between the receipt and the remedy.

Ver. 22. **So the waters were healed.**] By Elisha; who was willing to gratify his hosts of Jericho, to remunerate their courtesy, and to convert them "from dumb idols to the living and true God."

Ver. 23. **And he went from thence unto Bethel.**] Which was now a place of strange composition; for there was at once the golden calf of Jeroboam, and the school of God. Physicians are of most use where diseases abound.

There came forth little children.] Nuzzled up by their wicked parents in idolatry and contempt of a faithful ministry.

Go up, thou bald head.] Or, Ascend, as they say—but who can think it?—thy master Elijah did. Thus these mistaught brats, and, because they had nothing worse to upbraid him with, they twit him with his baldness: loading that head with scorn which God had crowned with honour.

Ver. 24. **And cursed them.**] By his spirit of prayer and prophecy: not out of private revenge.

And there came forth two she bears.] So Dr Whittington returning from martyring a good woman at Chipping Sadbury, was gored by a bull. ^{a} Dr Story, who vaunted that he had burnt so many earwigs—heretics he meant, -was hanged at Tyburn for treason. Hemingius telleth of a lewd fellow in Denmark, who showing great contempt against a preacher, as he passed out of the Church was brained with a tile. Luther ^{b} telleth of such another, who going into the fields to look to his sheep, after he had railed most bitterly against a godly minister, was found dead: his body being burnt as black as a coal. "Be not ye mockers, lest your bands be increased."

^{a} Mr Clark's *Martyrol.*, fol. 58.

^{b} Luth., *in Coll.*

Ver. 25. **To mount Carmel.**] He can never be a profitable seer, that is either always or never alone. Carmel shall fit Elisha for Samaria; contemplation for action. ^{a}

^{a} Bp. Hall.

Chapter 3

Ver. 1. **In the eighteenth year of Jehoshaphat.**] But in the second year of Jehoram, ^{#2Ki 1:17} whom his father Jehoshaphat had made

viceroy; but misliking his son's evil practices, as it is probable, he resumed the sceptre.

Ver. 2. **But not like his father, and like his mother.**] Not all out so bad; and yet not very much better than they. *Optimi putantur si vel leviter mali sint*, saith a Popish writer concerning the Popes of Rome, *vel minus boni quam caeteri mortales esse solent*. They are held very good popes if they be not grossly evil; or if somewhat less good than other men use to be. Think the same of the kings of Israel.

For he put away the image of Baal.] This was somewhat toward a reformation, and he was drawn to it by good Jehoshaphat's persuasion likely, who hoping to work further with him, was content to be his confederate, as it followeth.

Ver. 3. **Nevertheless he cleaved.**] This partiality in reformation marreth all. God liketh not that men should plough here, and make a balk there: this is putid hypocrisy.

Ver. 4. **And Mesha king of Moab.**] Mesha signifieth Salvation, a fit name for a king. But this man might as ill deserve it, as did Antiochus, surnamed Soter, that is, a saviour: not for any great good he did, but because he did not much harm.

With the wool.] It was grown to a proverb among our forefathers, *Curia Romana non petit ovem sine lana.* {a}

{a} Rain., *De Idol. Rom.*, p. 272.

Ver. 5. **When Ahab was dead.**] *Elephanti mortuo vel mus insultat*. But besides the death of Ahab, Ahaziah his son and successor was weak; and hence this revolt of Moab from him.

Ver. 6. **The same time.**] That is, So soon as by the death of his brother he came to the kingdom.

Ver. 7. **And he said, I will go up.**] See on #2Ki 3:2. The Moabites had lately, with other nations, invaded Judah, {#2Ch 20:1} and therefore it may be Jehoshaphat hearkened the rather to Jehoram's motion.

Ver. 8. **The way through the wilderness of Edom.**] *Imprudens erat hoc responsum et concilium*. Jehoshaphat spoke this impolitically; and no wonder, since he consulted not time enough with God, by his prophets. Jehoshaphat is usually an *Epimetheus*, a postmaster, an after wit.

Ver. 9. **Of seven days' journey.**] This was a long while for such an army to be without water; and should have been sooner seen to. *Prevision* is the best means of *prevention*. This was a check to Jehoshaphat's rashness.

Ver. 10. **Alas! that the Lord hath called.**] *Vox est admirantis et desperantis*, saith Vatablus. He seeketh to lay the blame upon the Lord: though it were himself especially that brought the army into that distress. "The wickedness of a man perverteth his way, and his heart fretteth against the Lord." {#Pr 19:3}

Ver. 11. **Is there not here a prophet of the Lord?**] Jehoram in this distress doth only quarrel and complain; but good Jehoshaphat bethinketh himself, though late first, of a prophet. Had this been done time enough, these straits had been avoided; but *Nunquam sero, si serio*.

Who poured water.] Was his household servant.

Ver. 12. **So the king of Israel.**] By Jehoshaphat's persuasion likely, and the present necessity. Either zeal or need will make a prophet honoured. These three kings sent not for Elisha, but went unto him.

Ver. 13. **What have I to do with thee? &c.**] See how infinitely the Lord scorneth the addresses and services of ungodly persons. {#Eze 20:3}

Ver. 14. **As the Lord of hosts liveth, before whom I stand.**] As his servant; and therefore may not fear the face of any mortal wight, be he never so great a king or kaiser.

Surely, were it not that I regard the presence.] So saith the Lord to the world of wicked ones, concerning his saints and servants mixed among them. The scaffold standeth but only for the building's sake; the hedge for the grain's sake: when the building is finished, the scaffold is taken down; when the grain is ripe, the hedge is burned; so here.

Ver. 15. **But now bring me a minstrel,**] Heb., One that striketh with his hand upon a musical instrument. A Levite, likely, he meant, that played and sung some psalm of David. Such a one the prophet here calleth for, to dispel his grief, say some Hebrew doctors, for the loss of Elijah; from whose translation, till the then present occasion, the spirit of prophecy, say the same authors, rested not upon him. To compose his spirits, say some, much moved with indignation at

Jehoram; for which purpose also the Pythagoreans, every night when they went to bed, played on an instrument. {a} And Plato in his laws attributeth the same virtue to music. But besides this, the prophet's mind might hereby be raised up to an expectation of God communicating himself. The way to be filled with the Spirit is to edify ourselves by psalms, and hymns, and spiritual songs. Hence we sing before sermon, &c.

{a} Quintilian, lib. ix. cap. 4.

Ver. 16. **Make this valley full of ditches,**] Heb., Ditches, ditches, *sc.*, to receive the water which shall fall by a miracle. Thus God for the most part, saith Mr Diodate here, first prepareth the vessels which are to receive his grace, which is never limited nor hindered but only by man's incapacity.

Ver. 17. **Ye shall not see wind nor rain.**] God can relieve his people in the fail of means. {#Hab 3:17}

Ver. 18. **And this is but a light thing.**] A great thing it was in itself considered—else Lysimachus would never have parted with his kingdom for a cup of water, to save his life; but behold a greater, and admire the goodness of God to an undeserving people.

Ver. 19. **And ye shall smite every fenced city.**] *Omnia anathemati devovebitis.* Spoiling Moab shall be utterly spoiled. {#Isa 33:1}

And mar every good piece of land,] Heb., Grieve or afflict; *Nam lapides sunt quaedam pestes agrorum.*

Ver. 20. **In the morning, when the meat offering was offered.**] Which was the hour of public prayer. {#Ac 3:1} The devotions of all true Jews—all the world over—were in that hour combined. How seasonably doth the wisdom of God pick out that instant wherein he might at once answer both Elisha's prophecy and his people's prayers!

That, behold, there came water.] *Adductae ab angelis,* saith A Lapide, brought thither by the angels.

And the country was filled.] Not the ditches only.

Ver. 21. **They gathered all that were able to put on armour.**] In Scotland, they have an ancient custom, in cases of importance, to command the fire cross to be carried; that is, two firebrands set in

fashion of a cross, and pitched upon the point of a spear, and proclamation is thereupon made that all men over sixteen years of age, and under sixty, shall come into the field against the common enemy. {a}

{a} *Life of King Edward VI*, by Sir J. Heywood,

Ver. 22. **And the Moabites saw the water...as red as blood.**] So they seemed to be, by reason of the sunbeams, which met with the vapours that arose out of the waters, and could not dispel them.

Ver. 23. **This is blood.**] For water they were confident there could be none.

They have smitten one another.] Here they mused as themselves had used; {#2Ch 20:23} for why might not others fall out, and fall foul on one another, as they had done?

Ver. 24. **And when they came to the camp of Israel.**] *Ordinibus non servatis et acie non instructa*, disranked and disordered. Their misconceit undid them, as it still doth many.

Ver. 25. **Only in Kirhareth.**] The strongest city in Moab. See #**Isa 16:11**.

Left they the stones thereof,] *i.e.*, The stone walls, which, being very strong, and, in addition, well manned and defended by the king of Moab, who was fled there with his forces, were not rased and harassed as the rest.

Ver. 26. **To break through even unto the king of Edom.**] Either because that quarter was weakest, or because his rage was most against the Edomites for helping the Israelites against him.

Ver. 27. **Then he took his eldest son.**] The king of Edom's eldest son, say some, whom he had taken in the late sally, and now spitefully sacrificed. See on #**Am 2:1**. The king of Moab's own son and heir, say others, whom he took and sacrificed to his god Chemos, or the sun, that with so precious a sacrifice he might prevail with him for help in this extremity. The like was usually done by the Phoenicians and Carthaginians, as Diodorus and Q. Curtius report, by an apish and hellish imitation, say some, of Abraham's offering up his son Isaac. R. Solomon, and cut of him Lyra, tell us that the king of Moab asked his priests how the Iraelites came to be so gracious with God, and so victorious. They answered,

that Abraham their father, in obedience unto him, sacrificed his only son, and that Mosha thereupon took and sacrificed this his son upon the wall. And the like is reported of Sennacherib, as I have elsewhere noted.

And there was great indignation,] *i.e.*, Great discontent in the other two confederate kings against the king of Israel for his obstinate spleen, the cause of such an abomination.

Chapter 4

Ver. 1. **Now there cried a certain woman.**] Here we have *miraculorum congeriem*. In this fourth chapter four signal miracles are set forth done by Elisha, worthily called Thaumaturgus, or, the wonder worker.

Unto Elisha.] Who had so lately relieved the three kings in their necessity, and therefore she believed that he both could and would help her, a distressed prophet's widow.

Thy servant my husband is dead.] And died in debt; which he needed not to have done, if he would have complied with Jezebel, and fed on her trough, as others did; but he chose rather to keep faith and a good conscience, as Luther did, who refused a cardinalship when it was offered him; and when he lay a-dying, made his will for his wife and children on this manner, *Domine Deus, gratias ago tibi quid volueris me esse pauperem super terrain et mendicum, &c.* Lord God, I thank thee for my present poverty, and now, I pray thee, take care of my poor wife and children, to whom I cannot bequeath house, lands, possessions, moneys. But I humbly beseech thee to feed them, breed them, teach them, keep them, as thou hitherto hast done me, O Father of the fatherless, and Judge of the widows.

Thou knowest that thy servant did fear the Lord.] The Rabbis and some others have thought that this was good Obadiah's widow, and that he, by feeding the Lord's prophets in those perilous times, had spent his estate, and died indebted to the king, to whose father he had been steward. But this is not very likely.

Ver. 2. **What shall I do for thee?**] Pay thy debts for thee I cannot; but if any way else I may bestead thee, I shall do it.

What hast thou in the house?] viz., Toward the payment of thy debts, which thou oughtest to endeavour to thine utmost.

Thy handmaid hath not anything.] Of any value. Hereby it appeareth that she was left very poor, yet speaketh she very respectfully of her late husband all along.

Ver. 3. **Even empty vessels.]** They must be empty hearts, saith Bernard; empty of self, and all ungodly lusts, which God will fill with the oil of grace: *Intus existens prohibet alienum*, else that precious liquor would be spilt upon the ground.

Borrow not a few.] *Ne paucifices*. Let not men be constrained in their own heart; there is enough in God.

Ver. 4. **Thou shalt shut the door upon thee.]** It was time to shut the door, saith a reverend man, when many greater vessels must be supplied from one little one. But why must the door be shut? (1.) That she might be the more free to pray; {#Mt 6:6} (2.) That she might manifest her own faith, and not be hindered by the unbelief of others; {see #Mr 6:5,6} (3.) That it might not be thought that the oil was by anybody secretly conveyed into the house to them.

Ver. 5. **And shut the door, &c.]** This her prompt and present obedience was a noble fruit of her heroical faith. She doth not reason, as Naaman did, but run; she doth not dispute, but despatch the prophet's commands. God loveth *Curristas non Quaeristas*, saith Luther.

And she poured out.] And the more she poured out, the more she might; the angels making new supplies of oil continually, saith A Lapide.

Ver. 6. **There is not a vessel more.]** The cruse never ceased running, till there was no room; so elsewhere God never ceased abating, till Abraham stopped begging.

Ver. 7. **And live thou and thy children of the rest.]** This was more than she desired of the prophet. God is oft better to his people than their prayers, than their hopes. Men must likewise see to it, that their ministers' widows and children have a comfortable subsistence.

Ver. 8. **That Elisha passed to Shunem.**] Abishag's country. {#1Ki 1:3} See #Jos 19:18. And the Rabbins say that this good Shunammite was Abishag's sister's daughter.

Where was a great woman.] Great in wealth, and great also in virtue, as the Chaldee understandeth it. {a}

{a} *Cavens sibi a peccato. -Chald. Paraph.*

Ver. 9. **Behold now, I perceive that this is a holy man.**] Holiness will as little be hid as light, fire, musk, &c. A holy man is like a crystal glass with a clear lamp in the midst of it.

Which passeth by us continually.] Shunem was not far from mount Carmel; and this prophet went still about doing good.

Ver. 10. **Let us make a little chamber, I pray thee, on the wall.**] Where he may be privately, and without disturbance. She knew the tumult of a large family, unfit for the quiet meditations of a prophet; retiredness is most meet for the thoughts of a seer.

Ver. 11. **And he turned into the chamber, and lay there.**] To the great benefit, no doubt, of the whole family, who received many divine instructions from him, and were much helped on by his prayers and holy practices.

Ver. 12. **Call this Shunammite.**] Gehazi it seemeth was sent to call her, but withal to acquaint her with the business, -viz., that if she had any suit to the king or his general, &c., -and to bring back her answer; whereupon consulting with Gehazi what was to be done for her, and understanding by him that she had no child, Elisha bade Gehazi call her, as #2Ki 4:15.

Ver. 13. **Behold thou hast been careful for us.**] A gracious man is a grateful man, and studieth retribution.

I dwell among mine own people.] Privately and peaceably, having no business at court; not affecting great friendships, nor groaning under great oppressions. All this was well, if it might have held. The old Greeks gave this grave counsel, saith Suidas,

“*αλευ απο μειζονος ανδρος.*”—*Suidas.*

i. e., Keep aloof from great ones. And the Latin poets say well,

*“Dulcis inexpertis cultura potentis amici,
Expertus metuet... -Horat.*

“Vive tibi, quantumque potes, praelustria vita.”—Ovid.

But what hold is there of these earthly things? saith another; how long is the Shunammite thus blessed with peace? Stay but a while, you shall see her come on her knees to the king of Israel, pitifully complaining that she was stripped of house and land: and how Gehazi is fain to do that good office for her, which was not accepted from his master. {a} Those that stand fastest upon earth, have but slippery footing. No man can say that he shall not need friends.

{a} Bp. Hall.

Ver. 14. **What then is to be done for her?**] So great a prophet disdaineth not to consult and advise with his servant; and all his care is how to express his thankfulness to his hostess.

Ver. 15. **Call her.**] See on #2Ki 4:12.

She stood in the door.] By a commendable modesty. So #Ge 18:10.

Ver. 16. **About this season,**] *i.e.*, About this time twelve months from now.

Thou shalt embrace a son.] God dealeth with his servants, as the prophet here did with this Shunammite, when he bade her ask what she needed, and tell him what he should do for her, and she found not anything to request at his hands; he sends for her, and makes her a free promise of that which she most wanted and desired—a son. So, oft God is pleased to give his servants what they forget or presume not to ask.

Ver. 17. **And the woman conceived.**] The like whereunto fell out in the last age: for Dr Sandys departing the land for fear of Queen Mary, and taking leave of his hostess, who was childless, and had been married eight years, he gave her a fine handkerchief and an old royal of gold in it, thanking her much, and said, Be of good comfort; ere that one whole year be past, God shall give you a child, a boy.

And it came to pass that day twelve months lacking one day, God gave her a fair son. {a}

{a} *Act. and Mon.*, 1894.

Ver. 18. **Went out to his father to the reapers.**] This Shunammite, though rich, yet had himself the oversight of his harvest labourers: so had Boaz. {#Ru 2:4 3:2-7} This was good husbandry.

Ver. 19. **And he said to his father, My head, my head.**] The sunbeams in that hot season of harvest had beaten hard upon his head, and made him sick. The Latins call a sick man *Aegrum*, from the pitiful moan he maketh, crying, *Ai, Ai*. {a} But what an undivine inference was that of the Bishop of Hereford in his sermon at Oxford upon this text, in the reign of Edward II—pursued at that time by his queen and son—that an aching and sick head of a kingdom was of necessity to be taken off, and no otherwise cured!

{b}

Till noon, and then died.] The child was well, sick, and dead, and all in the space of four or five hours. A sore trial; and a fair warning to all parents not to love their little ones too much, lest God soon take away the earthly idol.

{a} *ai, ai, vox dolentis.*

{b} *Dan., Hist.*, 216.

Ver. 21. **And laid him on the bed of the man of God.**] She had heard, belike, how Elijah had restored to life a widow's dead child. {#1Ki 17:21} This therefore that she here did was an act of her faith, whereby also she "received her dead raised to life again." {#Heb 11:35} Faith is the best lever at a dead lift.

Ver. 22. **Send me, I pray thee.**] As a pious and a prudent matron, though she might do much with her husband, whose heart safely trusted in her, yet she would do nothing of moment without his consent.

Ver. 23. **Wherefore wilt thou go to him today?**] Her husband knew nothing then of the child's death.

It is neither new moon, nor sabbath.] On which days good people in those evil times were wont to repair to God's holy prophets to hear the word and receive instruction.

And she said, It shall be well.] Heb., Peace. To status rendereth it *Vale*, farewell. The Vulgate, not well, *Vadam*, I will go; this had been too peremptory and unseemly.

Ver. 24. **Drive, and go forward.]** Put on as fast as thou canst. *Dolor addidit alas*; grief rideth without reins, where there is but any hope of help.

Ver. 25. **Behold, yonder is that Shunammite.]** That good Shunammite, which "showeth out of a good conversation her works with meekness of wisdom." Sir Thomas Moore was out when he said, Men commit faults often, women only twice, that they neither speak well nor do well.

Ver. 26. **And she answered, It is well.]** It is, or would be. Well it is howsoever for the present, and it will be better hereafter.

Ver. 27. **She caught him by the feet.]** Which she held fast, to show the instance of her request, and the strength of her confidence, together with her firm resolution, not to leave him till she had that she came for, as #2Ki 4:30.

Ver. 28. **Did I desire a son of my lord?] Was I too desirous, or unduly importunate? for if so, the loss of the child had been just upon me. Strong affections will be strong afflictions.**

Did I not say, Do not deceive me?] Nay, did not you say, Do not lie to me? And was that a fit word to a man of God? was there not something of unbelief in it?

Ver. 29. **If thou meet any man, salute him not.] Stand not tattling, much less cracking, that thou shalt with that staff of mine raise a dead child. Some Rabbis think Gehazi did so; {a} and thence that means proved ineffectual. But it seemeth rather to be the mother's unbelief that made it so.**

{a} Ridebat Gehazi dicendo obviis, Credisne baculum istum vitam restituere? -R. Eliezer, cap. 33.

Ver. 30. **And he arose, and followed her.] As our Saviour also, upon a like occasion, arose and followed Jairus, {#Mt 9:18,19} not taking offence at his weak faith, nor turning him off, as presuming to prescribe.**

Ver. 31. **But there was neither voice nor hearing.] God withholding his power and help till the prophet himself came and renewed the dead. Hereby was allegorically signified, saith one, that**

the law was used before the coming of Christ to revive the dead in sin. But this being done in vain, Christ afterwards came with his Spirit, and gave life unto them that believe.

Ver. 32. **And laid upon his bed.**] See on ver. 21.

Ver. 33. **And prayed unto the Lord.**] This staff of his—whatever became of the other—was long enough, he knew, to reach up to heaven, to knock at those gates, yea, to wrench them open.

Ver. 34. **And put his mouth upon his mouth.**] The Septuagint adds, And breathed upon him. See on **#1Ki 17:21**. Christ risen again thus applied to the dead soul, quickeneth it.

Ver. 35. **Then he returned, and walked, &c.**] He found the mercy coming, and he sets to work with more vehemency and intention of desire, such as made him thus various in his actions, postures, and gestures. This is usual with those that are very earnest in their prayers. Hannah writhed her lips; Solomon spread his arms; the publican beat his breast; Christ cast himself grovelling on the ground; Elijah put his face betwixt his knees, &c.

And the child sneezed seven times.] Thereby venting and expelling those humours that oppressed his brains, and stopping the passages of the vital spirits, had suffocated him. His grief lay in his head, {#2Ki 4:19} overheated by the sun. {a}

And the child opened his eyes.] Thus the work is done by degrees and with difficulty, mystically showing how hard it is to raise one dead in sins and trespasses, and to bring the work to any good effect. To comfort a wounded conscience is as great work, saith Luther, as to raise one from the dead.

{a} *Aestus et aestas et Graecorum εοχαρα fit ab Hebraea Esch, Ignis.—Becman.*

Ver. 36. **Take up thy son.**] Now two sons in one, and never so dear to thee, I daresay, as now. God knows how to commend his favours to us, and to make them double welcome.

Ver. 37. **And took up her son, and went out.**] Singing as she went, "This my son was dead, and is alive again; and was lost, and is found." {#Lu 15:24}

Ver. 38. **See the pottage.**] The propbets were poor, and glad of pottage. *Nescio quomodo bonae mentis sorer est paupertas.* {a} The

saints are kept at hard commons, but have their keeping of free cost. The wicked have larger provisions, but pay sweetly.

{a} Petron.

Ver. 39. **Of wild gourds his lapful]** This is taken to be *coloquintida*, which is very bitter, saith Valesius, {a} so that physicians call it *Fel terrae*, the gall of the earth.

{a} *De Sac. Plalos.*, cap. 36.

Ver. 40. **Death in the pot.]** For this drug is not only bitter, but poisonous and pernicious, causing cruel torments.

Ver. 41. **Then bring meal.]** Which yet could not have made the pottage wholesome and savoury, but by a miracle.

Ver. 42. **And brought the man of God.]** The prophets, in the fail of priests, who were now not to be found in Israel, taught the people, and took up their dues from such pious persons as brought them in out of conscience.

Twenty loaves of barley.] Little ones, likely.

Ver. 43. **And his servitor.]** Gehazi, who was no stranger to his master's miracles, but continued a *Pettifidian*, or small faith.

Ver. 44. **And they did eat, and left.]** It grew in their hands, as #Mt 14:20 Joh 6:12,13.

Chapter 5

Ver. 1. **Because by him the Lord had given deliverance.]** At that time, probably, when Ahab and Jehoshaphat came against Ramothgilead, {#1Ki 22:29} Naaman was commander-in-chief of the Syrian's army; and the Rabbis tell us that it was he who shot the arrow wherewith Ahab was slain. Hence he is said to have saved Syria, like as afterwards Marius saved Italy, Flaminius Greece, Fabius Rome, Hunniades Hungary, &c.

But he was a leper.] Not from his birth, nor yet to his death. Hence a learned writer of ours fitly compareth the whole Church of Christ in all her ages to this Naaman the Syrian. He was first pure and sound, and did many honourable acts, and thereby represented the primitive Church, pure and clean, without spot or disease appearing; howbeit, there might be some secret seeds of diseases unperceived,

which in continuance of time grew to a visible leprosy. In his middle time he became leprous, diseased, and deformed, foully infected in himself, and infecting others; and thereby represented the latter Church of Rome. Afterwards, by the prophet's direction, he was washed and cleansed from his leprosy, and his flesh restored to become pure and perfect, like the flesh of a young child; and thereby represented our Reformed Churches. ^{a} And as Naaman in all these three estates was the same person, and not a new, diverse, or several man; so our Church is not a new Church, but the old Church reformed from errors and corruptions, and restored to her ancient purity and soundness.

^{a} Cade, *Of the Church*.

Ver. 2. A little maid; and she waited on Naaman's wife.] The captivity of this poor Hebrew girl is a means to make Naaman, the greatest lord of Syria, a subject to God. ^{a} It is good to acquaint our children with the works of God, with the praises of his prophets. Little do we know how they may improve the knowledge, and whither they may carry it; perhaps the remotest nations may light their candle at their coal. Nicephorus tells ^{b} of a Christian maid carried captive into Spain, that by her piety and prayers she gained many there to Christ. Paul showeth that the very report of his bonds did a great deal of good in Caesar's house. Mr Fox writeth ^{c} that by reading of Chaucer some were brought to the knowledge of the truth, &c.

^{a} Bp. Hall.

^{b} Nicep., lib. viii. cap. 34.

^{c} Fol. 767.

Ver. 3. For he would recover him of his leprosy.] Few in Israel believed thus much. ^{#Lu 4:27} This poor girl was confident that the prophet, famous in her country for so many miracles, both could and would cure her master, if duly sought unto; and her words found credit, to the great honour of the true God.

Ver. 4. And one went and told his lord.] Told the king of Syria, who thereupon sent to the king of Israel, out of his love to Naaman, whom he slighted not, though a leper; nor the wench's words, though a captive.

Ver. 5. **And took with him ten talents of silver, &c.]** Very great sums he took—ten or eleven thousand pounds sterling, -partly for expenses in so long a journey, but principally for presents to the king and courtiers; but especially to the prophet, for he thought that, as among the heathen,

“Ανευθε χαλκου φοιβος ου μαντευεται.”

Gifts make room for a man, and bringeth him before great ones. {#Pr 18:16} Their priests also were δωροφαγοι, and "with shame loved, Give ye." {#Ho 4:18} Now he knew not but Elisha might be of the same strain.

Ver. 6. **That thou mayest recover him of his leprosy, / sc.,** By commending him to thy prophet, so famous for his miracles; and by commanding him to cure him.

Ver. 7. **He rent his clothes.]** As apprehending it to be blasphemy, and deeply detesting such an impiety. Meanwhile he never thought of Elisha, who was better known and more regarded abroad than at home.

See how he seeketh a quarrel.] This troubled Jehoram more than the blasphemy, whatever he pretended. This Benhadad who wrote the letter, was he who slew Ahab at Ramothgilead, {#IKi 22:35,37} who besieging Samaria, brought it to that extreme famine, {#2Ki 6:24,25} and afterwards at Ramothgilead wounded this Jehoram. {#2Ki 8:28,29}

Ver. 8. **Wherefore hast thou rent thy clothes?] Knowest thou not that God doth both kill and make alive at the prayer of the faithful? Hoc peto et volo, et fiat voluntas mea,** said Luther, praying for Miconius, a godly minister far gone in a deep consumption; and he recovered.

And he shall know that there is a prophet in Israel.] Though thou and thy courtiers will take little knowledge of me: nor so much as consult with me in this great affair.

Ver. 9. **And stood at the door.]** Where the prophet held him; not out of pride, -as that Pope did the emperor whom he made to wait three days at his gate in the depth of winter ere he would admit him, -but humility rather: that God might have the whole glory of all the cure.

Hereby also Naaman's pride was pulled down, and he the better prepared for such a miraculous mercy.

Ver. 10. **Go and wash in Jordan seven times.**] This was the prophet's oracle, which he construeth for a contempt, and thereupon blustereth. {#2Ki 5:11,12} The simplicity of Christ is still much mistaken by the mad world, ever besides itself in point of salvation.

Ver. 11. **Behold, I thought, He will surely come out to me.**] Here we have a lively picture of pure, or rather impure, nature, a true pattern of her disposition; how she is altogether led by sense and reason, sticks to her own principles, misconstrues God's intentions, overweens her own, &c.

Ver. 12. **Are not Abana and Pharpar, rivers of Damascus]** Benjamin in his "Itinerary" saith, there is not so fruitful and sweet a city in all the world as Damascus, by reason of these two rivers Abana and Pharpar, called by historiographers Adonis and Orontes, falling from mount Hermon. For which cause also, saith another writer, the impostor Mohammed would never enter in this city, fearing—as himself used to say—lest, being ravished with the ineffable pleasures of the place, he should forget the business whereabout he was sent, and make this town his paradise.

Better than all the waters of Israel?] Why, yes, they may so seem, so long as you look upon them with Syrian eyes. Thus carnal people despise the "foolishness of preaching," the simplicity of sacraments, the seeming inefficacy of censures, &c.

Ver. 13. **And his servants came near, &c.**] These were faithful servants indeed; not such Aiones and Negones as great men are now-a-days set up with, that—right or wrong—will say as they say, soothing them up in their sinful practices. It is a great happiness for a man to be attended with wise and faithful followers. Many a one hath had better counsel from his heels than from his elbows.

Ver. 14. **Then went he down, &c.**] He was not so morose or self-willed, though now in a great pelt, but that he would hearken to reason, though it came from servants.

According to the saying of the man of God: and his flesh, &c.] Long enough might Naaman have washed there in vain, if Elisha had not sent him, and said to him, Go, wash in Jordan seven times, &c. It is the word, the ordinance of the Almighty, which putteth

efficacy into those means which by themselves are both impotent and improbable. What can water in baptism do of itself to the washing away of sin? Some tell us that by that water Constantine the Great was cured of a leprosy; but that was not, saith mine author, by the efficacy of the water, nor yet by the efficacy of baptism precisely and properly—since it was instituted for another purpose, -but because the baptismal water was to him *divinae voluntatis et propheticae iussionis instrumentum*, as Ambrose hath it of Jordan's water to Naaman, a means to convey good to him both for body and soul.

Ver. 15. **And he returned to the man of God.**] Like the tenth leper. {#Lu 17:15} Many men are, that they may receive benefits, importunate; till they have received them, unquiet; when they have received them, unthankful. Naaman was none such.

Behold, now I know.] Hereby it appeareth that Naaman was cured on both sides, and became a pledge of the Gentiles' conversion. {#Lu 4:27}

Ver. 16. **Before whom I stand.**] As his menial servant, being θεοφορος, *i.e.*, carrying God in him, as Isidor Pelusiot was called, full of God. *Particeps Dei est vir sapiens*, saith a philosopher, a wise man is a partaker of God, and therefore holds everything else worthless: as Abraham, when once assured that God, "the possessor of heaven and earth," was his "shield and exceeding great reward," would not take of the king of Sodom anything, to a shoelatchet. {#Ge 14:23 15:1}

I will receive none.] Lest I should seem covetous, or to be thy beneficiary, or pensioner engaged. This made also Abraham so resolute. {#Ge 14:22,23} Epaminondas, the famous Theban, though very poor, would by no means accept of a great mass of money sent him by the king of Persia; *et ut mea fert sententia, magnificentior fuit is qui non aurum accepit, quam qui donavit*, { a } saith Aelian, and it was very bravely done of him. It was God's glory that the prophet in this refusal aimed at, and Naaman's soul's good: that he might give all the honour of his cure to God alone; and learn to set light by earthly property, and pomp of the world.

Ver. 17. **Two mules' burden of earth.**] Not to put under his feet when he stood in the house of Rimmon, as some have fondly conceited, but for an altar whereon to offer sacrifice, as himself showeth, and therewithal his zeal without knowledge, which is ordinary in new converts. As nature, so grace riseth by many degrees to perfection. Naaman's leprosy was cured at once: not so his corruption.

Ver. 18. **In this thing the Lord pardon thy servant.**] He held it a sin then, and would have a dispensation for it, as it may seem. Young carpenters make many chips; so do young converts many faults, which God imputeth not. Let none by Naaman's example plead an upright soul in a prostrate body, pretend Nathanael in the skin of a Nicodemus. The words may be taken of the time past, and so some read, The Lord be merciful unto me, for I have gone into the house of Rimmon. So the word is used in #Ps 51:1,52:1,54:1.

Ver. 19. **Go in peace.**] A friendly dismissal, or as some will have it, a dilatory answer—*q.d.*, Go thy way, trouble not thyself with points of this nature, the resolution whereof thou, being a babe as yet, art incapable of. Content thyself with the benefit which thou hast already received. I hope the Lord will so direct thee that thou shalt not offend him in any such way. Valentinian would not attend upon Julian the emperor into the idol temple, and smote the priest that sprinkled him with holy water. So the Duke of Saxony and the other Protestant princes are much commended for this, that at the Imperial Diet, about religion, they went only to the church door with Charles V, Emperor, going to mass, but would not enter in with him.

Ver. 20. **But Gehazi...said, Behold, my master, &c.**] *Ubi observa λογισμον hominis avarissimi.* Covetousness is a complexive evil, the root of all evil, saith St Paul. David maketh it a violation of all the commandments. {#Ps 119:36} See how fast this covetous captive in the text breaketh them: (1.) He accuseth his holy master of prodigality, "Behold, my master hath spared"; (2.) He speaks contemptuously of so noble a convert, calling him "Naaman this Syrian," this ethnic, this enemy; (3.) He sweareth a great oath, and therewith bindeth his wicked purpose; (4.) He telleth various loud lies—1. to Naaman, 2. to Elisha; (5.) He playeth the thief, hiding the money, and interverting it to his own use. Take heed, therefore, and beware of covetousness:

“Ἡ φιλοχρημοσύνη μητὴρ κακοτήτος ἀπάσης.”

There is a mint of mischief in a worldly heart.

Ver. 21. **So Gehazi followed.**] Being acted and agitated by the devil of discontent, Judas-like.

Ver. 22. **My master hath sent me.**] This was all false and forged. Little conscience is made of lying by covetous cormorants, so they may get by it.

Ver. 23. **Be content, take two talents.**] Which amount to seven hundred and fifty pounds sterling. God saith as much in effect to his suitors, pressing and heaping mercies upon them. {#Joh 16:24}

Ver. 24: **He took them from their hand.**] A cunning thief; but his cunning deceived him, as familiars do witches, at the last, when they are in hold.

And they departed.] Quietly and quickly: *sed Nemesis in tergo*. Conscience and vengeance stuck to him.

Ver. 25. **Thy servant went no whither.**] Another flat lie; *sic mendaciuum mendacio assuit*; but with ill success. Our false hearts will answer us in like sort, when they have been ranging and roving in hell's ways.

Ver. 26. **Went not mine heart with thee?**] Was not all the transaction revealed as really and clearly unto me, as if I had been there bodily present?

Is it a time to receive money?] Giving is kind, and taking is courteous: and both may at some times and in some cases be done without sin. There is much use of godly discretion, doubtless, in directing us when to open, when to shut our hands.

And oliveyards and vineyards?] The purchase of all which Gehazi was now busily meditating with his two talents.

Ver. 27. **The leprosy therefore of Naaman.**] As thou hast his money, so take his leprosy, a filthy disease for thy filthy lucre; a sad bequeath to thy children whom thou thoughtest to have raised for ever. Gain got by a lie will burn our fingers, burn in our purses, rot our estates, root out our posterity: it is like a bundle of plague clothes, &c.

A leper as white as snow.] How much better to Gehazi had been a light purse and a homely coat, with a sound body and a clear soul! Peter Martyr compareth the Pope to Gehazi.

Chapter 6

Ver. 1. **The place where we dwell with thee is too strait for us.]** Our college is so crowded, that unless some course be taken, some of us shall be necessitated to lie out of doors; as bees hang out of the hive's mouth on heaps, through lack of room within. This access to the number of the young prophets was in the days of idolatrous Jehoram. *Plures efficitur quoties metimur;* { a } said the old Christians. The Church, like the palm tree, the more it is pressed with weight, the more it fructifieth: like the camomile plant, it flourisheth when most trodden: like the lily, it groweth by its own tears, as Pliny hath it. Fish thrive better in cold and salt waters, than in warm and fresh: the ground is most fruitful that is most harrowed: the walnut tree beareth best when most beaten, &c. Elisha's fame might draw more resort to him, and, as the Hebrews say, Gehazi's removal, who grumbled that the young prophets should partake of the provision brought in by good people to his master Elisha, in those hard times.

{a} Tertullian.

Ver. 2. **Let us make us a place.]** Though they were not worth their axes, yet they would be building: and here it is evident, saith an expositor, {a} that they affected neither pomp nor state, but were contented with a very homely dwelling, since themselves were to be the builders of it.

{a} Mr Jackson.

Ver. 3. **Be content, I pray thee, to go with thy servants.]** God had a special hand in this motion, that by Elisha the following miracle might be wrought, for the comfort and confirmation of those novices of the prophets.

And he answered, I will go.] "The wisdom which is from above is easy to be entreated." {#Jas 3:17}

Ver. 4. **They cut down wood.**] Wherewith they set up such huts or cabins as they could: being of his mind who said, I find no content but in a book and a nook. {a}

{a} Tho. de Ken.

Ver. 5. **Alas, master! for it was borrowed.**] So is all the Church's beauty. {#Eze 16:14} So is all the good we enjoy; for, "what hast thou that thou hast not received?" And therefore that face must needs be hatched with impudence that returneth not the entire honour of all to God alone.

Ver. 6. **And cut down a stick.**] Which, cast in by the prophet, became as a lodestone to draw the iron to it; and, as the Hebrews say, {a} a helve or handle for the hatchet into the eye whereof it fell right, and so both, by a double miracle, came up together. *Demersam fluvio relevavit virga securim*, saith Tertullian.

And the iron did swim.] God can as easily make our hard and heavy hearts, sunk down into the world's mud, to float upon the streams of life, and to see the face of heaven again.

{a} R. Solomon.

Ver. 7. **And he put out his hand, and took it.**] As it came swimming toward him, for the greater evidence of the miracle.

Ver. 8. **Then the king of Syria warred.**] He delighted in it, as Pyrrhus, king of the Epirotes, is said to have done. Naaman, who should have dissuaded him from so doing, was now, belike, either dead, or else out of favour, because he had changed his religion into that of the Israelites.

Shall be my camp.] Or, The place where I will lay an ambush, viz., to surprise the king of Israel, as he rode a-hunting, saith Josephus.

Ver. 9. **For thither the Syrians are come down.**] To do mischief; where the holy penman maketh use of a Syrian word to set forth the Syrian doings. It signifieth *demissi, prostrati, absconditi*; there they lie couchant.

Ver. 10. **And saved himself there.**] It was the king himself whom they aimed at, as #1Ki 22:31; -and as that officer of the cuirassiers, {a} who, pistoling the late victorious king of Sweden, said, This is the right bird.

{a} A horse soldier wearing a cuirass. The proper name of a certain type of heavy cavalry in European armies.

Ver. 11. **Therefore the heart of the king of Syria was sore troubled.**] Heb., Was tempested, or tossed with passions, as chaff is with whirlwinds, or the sea with counterblasts.

Ver. 12. **And one of his servants said.**] This was Naaman, saith Abulensis; but that is not likely. Rather it was some one that had been with Naaman, or on some other occasion, in Israel.

The words that thou speakest in thy bedchamber.] State secrets, *Areana imperil*, should not be blabbed or blazed abroad. The Romans for this, built a temple to Consus, the god of their counsels, *sub tecto in Circo*, in an open place, but under much covert; to show that counsels must be kept secret. {a} Metellus Macedonicus was wont to say, that if he thought his shirt were privy to his designs, he would tear it off and cast it away. And Peter, king of Arragon, answered in like manner Pope Martin IV, who sent to him to ask what he meant by the navy he was then rigging forth. Benhadad suspected his counsellors of treachery; but Elisha it was who disclosed his designs and frustrated them, by his prophetic spirit.

{a} Servius.

Ver. 13. **That I may send and fetch him.**] This, none but a madman would have attempted. Anger is a short madness: whensoever it anteverteth reason, it is sinful.

Ver. 14. **Therefore sent he thither horses, and chariots.**] To wage war with God himself, whose power he must needs behold in this his prophet; and yet fears not, giant-like, to oppose it. See the like done by Ahaziah, {#2Ki 1:1-17} and know, that as there were many Marii in one Caesar, so there are many Benhadads and Ahaziahs in the best by nature. We are all Theomachi, fighters against God.

Ver. 15. **Alas, my master! how shall we do?**] *Vox desperantis*. Flesh and blood in an exigent gives up all for lost. Infidelity limiteth God's boundless power and bottomless mercy: this is a kind of taking away of the Almighty. Hope above hope. *Qui nil potest sperare, desperet nihil*.

Ver. 16. **Fear not: for they that be with us, &c.**] How many do ye reckon me for? said Antigonus to his soldiers, fearing the numbers

of their enemies. God is for us, and so are all his hosts, his upper and nether forces, as the Rabbis style the creatures in heaven and earth.

Ver. 17. **Horses and chariots of fire round about Elisha.**] These were angels. {#Ps 34:7 68:17 91:11} It is a good note that one here maketh: Both those chariots that came to fetch Elijah, and those that came to defend Elisha, were fiery. God is no less lovely to his own in the midst of his judgments, than he is terrible to his enemies in the demonstration of his mercies.

Ver. 18. **And he smote them with blindness.**] *Scotomate, non αορασια sed ακρισια* not with bodily blindness, but a dizziness and defect in their judgments, or a dazzling and deluding their senses, that seeing they saw, and yet perceived not. The like befell those sodomites in #Ge 19:11 God who made the senses, can either hold or delude them, at his pleasure.

Ver. 19. **This is not the way, neither is this the city.**] Here the prophet doth not equivocate; much less doth he tell an officious lie, as Tostatus holdeth he did; but useth a mere ambiguity of speech, This is not the city, *sc.*, of Samaria, where Elisha dwelleth, but of Dothan, whence he is now come out; This is not the way, *sc.*, to find Elisha, for he was now going to Samaria. By an answer not much unlike, Athanasius was, once at least, delivered from those cut-throats that pursued him.

Ver. 20. **They were in the midst of Samaria.**] Where they were "almost in all evil in the midst of the congregation and assembly," as he saith in #Pr 5:14. See #Ec 9:12.

Ver. 21. **My father, shall I smite them?**] He calleth the prophet, "My father," either in a compliment, as #Jer 3:4, or else in a sudden pang, which was soon over. See #2Ki 6:31.

Ver. 22. **Thou shalt not smite them.**] Though Elisha well knew that they came down to Dothan with bloody purposes toward him. This was "not to be overcome of evil," as the next was to "overcome evil with good."

Set bread and water before them.] Oh, noble revenge I Thus, thus should a prophet punish his persecutors: "If thine enemy hunger, feed him," &c. {#Ro 12:20 Pr 25:21} {See Trapp on "Ro 12:20"} {See Trapp on "Pr 25:21"}

And go to their master.] Praising their cheer, and convincing him of thy beneficence, a shame to his malevolence. We should confute the world's miscarriages by our contrary practices.

Ver. 23. **So the bands of Syria came no more.]** Those bands did not—though others did; -so much they were wrought upon by this miracle and the prophet's courtesy. The king of Israel also hath done that by his feast, which he could not so easily have done by his sword. He is eased at least of his bands of brigands. In doing good to our enemies, we do most to ourselves.

Ver. 24. **And went up, and besieged Samaria.]** Which city now smarted for Ahab's foolish pity. {#1Ki 20:34}

Ver. 25. **And there was a great famine in Samaria.]** Like as there was afterwards at Potidea in the Peloponesian war; at Utica, besieged by Hamilcar, the father of Hannibal; at Saguntum, also; yea, at Rome, when this voice was heard in the market, *Pone precium humanae carni.* {a} The miserable straits the Jews were put to at the last siege of Jerusalem by Titus, who hath not read of? That I speak not of Scodra, Munster, Sancerre, Haarlem, besieged by the Duke de Alva, &c. This of Samaria was just upon them, saith Pellican, for their contempt of the heavenly manna, that precious food of the soul.

An ass's head sold for fourscore pieces of silver, / i.e., For four or five pounds: some say, ten. When Hannibal besieged Casiline, one mouse was sold for two hundred pence. {b} Puddings made of dogs' guts were dear bought at the siege of Scodra. {c}

The fourth part of a cab.] A pint of doves' dung. See #2Ki 18:27. The hunger-bit wolf eateth dirt.

{a} Thucyd. Polyb. Sub Honor. Imp.

{b} Val. Max., lib. vii. cap. 6.

{c} Turk. Hist.

Ver. 26. **Passing by.]** To see all things well carried.

Ver. 27. **If the Lord do not help thee.]** Or—by way of angry imprecation—Let not the Lord save thee; that is, God confound thee; {a} *Dii te perdant, Dii tibi male faxint,* said the heathens in like case. {b}

{a} Disperreas.

{b} Vatab.

Ver. 28. **Give thy son, that we may eat him.**] The like fell out among the Turks and Tartars in Hungary; {a} the Germans in Transylvania, 1604; the Tunetans in Africa; and the English here in Edward II's time, A.D. 1316: so terrible was the famine, that horses, dogs, yea, men and children, were stolen for food; and the thieves newly brought into the jails were torn in pieces, and eaten presently, half-alive, by such as had been longer there. {b}

{a} *Turk. Hist.*, 1060.

{b} *Purch., Pilgrim.*, 289. *Speed*, 674.

Ver. 29. **So we boiled my son, and did eat him.**] *Male suada fames*, made her require of her child that life, which not long before she had given it; laying him not in her bosom, but in her bowels. This was forethreatened. {#Le 26:29}

Ver. 30. **He rent his clothes.**] He said nothing to the case propounded, because it was horrid and hard to be judged. But this cruel mother should have died for a murderess.

Ver. 31. **If the head of Elisha.**] Who had only threatened these evils, not caused them, and perhaps refused to pray for a removal. The false prophets also might now stir up the king to slay the Lord's prophet.

Ver. 32. **The king sent a man.**] An executioner.

See ye how this son of a murderer.] To wit, Of Ahab, that slaughter man of God's servants; and Joram doth *patrissare*, take after him notably. See #Mt 23:35.

Is not the sound, &c.] The king repenting, came with a countermand.

Ver. 33. **Behold, this evil is of the Lord.**] He hath brought us to the lowest ebb, and done us as much mischief as is possible; an impious and blasphemous charge of injustice and hard dealing.

What should I wait for the Lord?] *q.d.*, Wait as wait will: I will yield up all, and make for myself as good terms as I can. See #Pr 19:3.

Chapter 7

Ver. 1. **Tomorrow about this time.**] Man's perverseness stoppeth not the current of God's infinite goodness. "What should I wait for the Lord any longer?" said wicked Joram. "Tomorrow shall a measure of fine flour be sold for a shekel," &c., saith the Lord, as if he would condescend, where he might judge; and would please them who deserved nothing but punishment.

Shall a measure of fine flour.] Not meal, but flour, and fine flour too, a peck and a pottle of it sold for a shekel; that is, for half-a-crown at most—some say, for half the money; where an ass's head and a cab of dove's-dung had been at such unreasonable rates. This was a wonderful change on such a sudden. What cannot the Lord do! In the last year, save one, of Queen Mary, wheat was sold here in England for four marks the quarter; malt for two pounds four shillings the quarter; peas at two pounds six shillings eight pence. Whereas after the next harvest, wheat was sold for five shillings the quarter; malt at four shillings eight pence; and in some places a bushel of rye was exchanged for a pound of candies, which came to fourpence. {a} In the year 1555, when, by reason of unseasonable weather, there was a great dearth in this land, there sprang up upon the rocks without tillage or sowing, in the county of Essex, betwixt Orford and Adleborough, such a crop of peas, that in August there were gathered above a hundred quarters; and in blossoming there remained as many more, where never grass grew, nor earth was ever seen, but hard solid rock for three yards deep under their roots. {b}

{a} Mr Clark's *Martyrol*.

{b} Speed in *Suffolk*.

Ver. 2. **Behold, if the Lord would make windows.**] If he should rain down corn, as once he did manna. Thus he questioned not only the prophet's truth, but also God's power, like as those of old did, who said, "Can God prepare a table for us in the wilderness?" &c.

Ver. 3. **And there were four leprous men.**] These were Gehazi and his three sons, say the Rabbis; but who told them so? God maketh use many times of mean and abject instruments to effect great matters.

Ver. 4. **Let us fall unto the host of the Syrians.**] This they ought not to have done—because hereby occasion might be given to those

idolaters to insult and blaspheme the true God, as not able to provide for his servants, -but to have died rather in the place.

If they kill us.] Extreme famine had made them desperate: as it had those in this nation, about the year 700, who joined hand in hand, forty or fifty in a company, throwing themselves headlong into the sea. {a}

“ *Hic rogo, non furor est, ne moriari, mori?*”

{a} Godw., *Catal.*, 465.

Ver. 5. And they rose up in the twilight.] In the evening twilight, {#2Ki 7:9,12} the Syrians being fled but a little before. {#2Ki 7:7}

Ver. 6. To hear a noise of chariots.] Some think this noise was not in the air, but in their ears only, because none else heard it. But God can easily hold men’s senses, as hath been showed. {#2Ki 6:18 Ac 9:18} And it is likely that the angels made a hurrying noise in the air over their heads, which struck them into a great fear, and set them going in such posthaste, that they left their horses behind them. See a like miracle, #2Sa 5:24, and observe how

“ *Ludit in humanis divina potentia rebus.*”

So the Roman historian reporteth, that by the noise of a great laughter, Hannibal’s great army lying at the gates of Rome was suddenly frightened and made to run away; whereupon a temple *Deo Ridiculo*, to the laughing god, was consecrated in *via Appia*, in the highway to the city.

Lo, the king of Israel hath hired against us.] A mere fancy of their own: whereby the Lord would, as it were, in a way of scorn and derision, put them into this disorder, running without any real cause, like so many madmen. God could have taken another course with them, as to have slain them by his angels, consumed them with fire from heaven, &c. About the year of grace 394, Theodosius had a great victory over the Persians and Saracens, whilst the Lord smote them with a panic terror, so that they ran headlong into the river

Euphrates, and there perished in the waters above a hundred thousand of them, saith mine author. {a}

{a} Alsted., *Chronol.*, p. 300.

Ver. 7. Wherefore they arose and fled.] Upon the forementioned imagination of theirs, which themselves, likely, made public, so that other nations took notice of it.

Ver. 8. And carried thence also, and went and hid it.] Covetousness is unsatisfiable in hiding and hoarding; it is, as one saith, a *dry drunkenness*, never saying, *Satis est*. it is enough.

Ver. 9. Then they said.] At length they bethink themselves of better; yet more for fear of danger, than care of community.

This day is a day of good tidings, &c.] We are worthy to be shut out of the city gates as lepers, if the respects to the public good do not overweigh us in all our desires and demeanours.

Ver. 10. And, behold, there was no man there.] God had made an utter riddance of them for the good of his people; neither had they any mind to return to their tents again, God continuing the sound which at first he had sent amongst them. So the Germans were frightened and sent home with a flea in their ear *in bello Hussitico*, in the war they made upon God's people in Bohemia.

Ver. 11. And they told it to the king's house.] It was fit that the king and his counsellors should be acquainted with the first, that they might the better order things for the public good.

Ver. 12. I will now show you what the Syrians have done to us.] This he saith, being *nimum et intempestive meticulosus*, more fearful than was fit; but he either believed not, or else had "forgotten the consolation" *παρακλησεως*, as the apostle saith the Hebrews had, {#Heb 4:6} the promise made him by the prophet. {#2Ki 7:1}

They know that we be hungry, &c.] By such a stratagem as this here mentioned, Tomyris, the Scythian queen, circumvented and destroyed Cyrus and his Persians. {a} So when the Christians besieged Ptolemais, and were themselves at the same time besieged by Saladine, they were so hard bestead for victuals, that they were forced to beg and buy it of their enemies. This when Saladine perceived, he pretended to go his way, leaving his camp full fraught with plenty of all things: and when the hunger starved Christians fell

upon the spoil in a confused way, he turning short again, slew a great sort of them. {b}

{a} Justin., lib. i.

{b} Funcc., *Chron.*

Ver. 13. **Five of the horses.**] These five were either all or the most that remained alive, and haply uneaten.

Behold, they are all,] q.d., We need not scruple the doing of it; for, alas! all, both horses and men, are in a perishing condition.

Ver. 14. **Two chariot horses.**] With their riders.

Ver. 15. **Full of garments and vessels.**] *Impedimenta domestica vel bellica*, whatsoever might encumber or dog them in their flight. Oh that in the race of religion we could cast away every weight! {#Heb 12:1}

Ver. 16. **So a measure.**] See on #2Ki 7:1.

Ver. 17. **And the king appointed.**] Not without a divine overruling providence, for a just punishment of this profane prince's unbelief.

And the people trode upon him in the gate.] Whether he had been an oppressor of the people, and was therefore justly trodden to death by them, is uncertain: but that he had shamefully trodden underfoot the honour of God's power, is upon record, {#2Ki 7:2} wherefore he was worthily trampled on by the hungry people, who would not be kept in by his authority. The belly hath no ears, we say; and hunger breaketh through stone walls. Such a like death Constantinus Paleologus, the last Greek emperor, suffered in the gate of Constantinople, when the Turkish army pressed into that city and took it, A.D. 1453.

Ver. 18. **Two measures of barley.**] See on #2Ki 7:1, and observe the infallibility of God's both promises and menaces.

Ver. 19. See on #2Ki 7:2.

Behold, thou shalt see it with thine eyes.] The like misery shall befall reprobates at the last day; {#Lu 13:28} they shall see Abraham, Isaac, and Jacob, and all the prophets in the kingdom of God, and themselves thrust out.

Ver. 20. **For the people trode upon him.**] See #2Ki 7:17.

Chapter 8

Ver. 1. **Then spake Elisha.**] Or, Elisha had spoken to the woman, so Junius rendereth it, *sc.*, about the time of his raising her son to life: then he foretold her, by way of gratitude, this sore famine, the same, some think, with that spoken of by Joel, {#Joe 1} which soon after began, and lasted seven years, which was an ordinary time for great famines, as #Ge 41:27 2Sa 24:13 2Ki 4:38.

Thou and thy household.] Her husband is not mentioned; either because he was now dead, or else so decayed through old age, that he left the ordering of all to his wife, whom he knew to be pious and prudent.

For the Lord hath called for a famine.] *Invitavit:* A metaphor, saith Vatablus, from such as invite others to a feast, Famines and the like public calamities are God's guests, and come at his call.

Seven years.] Because the former famine of three years and a half did no good, now it is doubled.

Ver. 2. **And sojourned in the land of the Philistines.**] Their fields flourish, while the soil of Israel yieldeth nothing but weeds and barrenness. Not that Israel was more sinful, but that the sin of Israel was more intolerable, saith a great divine. No pestilence is so contagious as that which hath taken the purest air.

Ver. 3. **To cry unto the king for her house and for her land.**] Which in her so long absence was seized on, either by the king's officers, or by some of her kindred.

Ver. 4. **And the king talked with Gehazi.**] Though a leper, as he might: the leper was only to dwell alone without the camp. {#Le 13:46} Besides, Gehazi might by this time be upon his true repentance, which some think may be evinced and gathered from this text, and perhaps his leprosy had cleansed him, his white forehead made him a white soul, cleansed from his leprosy.

Ver. 5. **And it came to pass, as he was telling the king.**] This telling the king the praises of his severe master so truly, is some argument that he had now repented of that dearly bought lie he once told to Elisha. God maketh our very sins subservient to our salvation; and the horrible sting of Satan to be like a pearl pin to pin

upon us the long white robe of Christ, and to dress us with the garment of gladness, as one speaketh.

Ver. 6. **Restore all that was hers.**] Now the Shunammite thinks her table and stool, her bed and her candlestick, well bestowed. He is a niggard to himself that scants his beneficence to a prophet, whose very "cold water" shall not go unrewarded.

Ver. 7. **Benhadad the king of Syria was sick.**] *Ex terrore et moerore*: he was so vexed at the late shameful flight of his host from the siege of Samaria, occasioned by a causeless fear, that it made him sick, saith Josephus. Philip of Spain bore his great loss in 1588 much better.

Ver. 8. **Take a present.**] For so he thought to purchase the prophet's favour, as they were wont to do their soothsayers' and sorcerers'.

Shall I recover of this disease?] Shall I have thy prayers that I may? He could tell what this prophet had once done for Naaman, {#2Ki 5:14} and therefore thus seeks to him.

Ver. 9. **Forty camels' burden**] A very great present, and far beyond that of Naaman. {#2Ki 5:5} What will not princes part with for their life and health? Why should I die, being so rich? said Cardinal Beauford, Chancellor of England, in the reign of Henry VI; if the whole realm would save my life, I am able either by policy to get it, or by riches to buy it. Fie! quoth he, will not death be hired? will money do nothing? {a}

{a} Fox, *Martyr.*, 925.

Ver. 10. **Thou mayest certainly recover:**] *Responsum ερωτικον*, saith one: *Vult Propheta impium illum vana spe deludi*, saith another; that is, the prophet mocketh this wicked king, and deludeth him with vain hopes of health again. But Tremellius rendereth it, *Non omnino reualesces*, Thou shalt in no wise recover: so that Hazael manifestly lied, saith Lyra, in returning his answer. Others make this the sense, Thy disease is not deadly; howbeit thou shalt die at this bout by another mean. {#2Ki 8:15}

Ver. 11. **And he settled his countenance steadfastly.**] Heb., And set it. He settled his countenance and looked wistly with a comely gravity; Elisha did so upon Hazael.

Until he was ashamed.] Till Hazael blushed to see the prophet look so earnestly upon him.

Ver. 12. **Because I know the evil, &c.]** This pained the prophet at the very heart, and drew tears from him. "Weep with those that weep," saith the apostle. *Cum singulis pectus meum copulo*, saith Cyprian, *moerores et funeris pondera luctuosa participo*, &c. Ambrose wished to God that all the Church's adversaries would turn upon himself, and satisfy their thirst with his blood.

Ver. 13. **But what, is thy servant a dog?]** Curst and cruel, so as to tear men's entrails, and to devour them. Hazael could not imagine himself so bad as he proved to be. Little did Bonner think when he was Cromwell's favourite, and preferred by him, that he should ever have been so bloody a butcher, the common cut-throat, and general slaughter-slave to all the bishops of England, as a certain unknown good woman called him in her letter to him. When he was newly made Bishop of London, he thus spake to Grafton the stationer: Before God, the greatest fault that I ever found in Stokesly, my predecessor, was for vexing and troubling poor men—as Lobley, the bookbinder, and others—for having the Scriptures in English; and, God willing, he did not so much hinder it, but I will as much further it, &c. {a}

That thou shalt be king over Syria.] And shalt exercise thy power to the vexation and vastation of my people. Honours change men's manners; but seldom for the better.

{a} *Act. and Mon.*, 1087.

Ver. 14. **He told me thou shouldst surely recover.]** He relateth the prophet's words with the same honesty, saith Junius, as he afterwards strangled his master, and stopped his breath.

Ver. 15. **He took a thick cloth.]** A blanket, saith the Vulgate; a haircloth, saith Pagnine; a coarse canvas, saith the Chaldee; and that empoisoned, haply, saith Serrarius, as was Hercules's shirt, sent him by Deianira; or as was the garment put on by Otho III, emperor; by Ladislaus, king of Hungary, and by Solyman the Grand Signior. Princes usually find treason in trust, and are killed by their nearest friends; as Augustus was by his wife Livia, Claudius by Agrippina, &c.

And dipped it in water.] Under a pretence of cooling and curing him, *laborabat enim febre ardentissima*, for he was sick of a burning fever, saith Vatablus. This he did *per imprudentiam*, say some; *ex industria*, say others; on set purpose to put an end to his life, without any mark or sign of violence offered unto him.

So that he died.] To be sure that he should not surely recover, as #2Ki 8:14. Buchanan telleth of Natholicus, the thirty-first king of the Scots, that having usurped the crown, he sent a trusty friend to a famous witch, to know what success he should have in his kingdom, and how long he should live. The witch answered, that he should shortly be murdered, not by an enemy, but by his friend. The messenger instantly inquired, By what friend? By thyself, said the witch. The messenger at first abhorred the thought of any such villainy; but afterwards, conceiving that it was not safe to reveal the witch's answer, and yet that it could not be concealed, he resolved rather to kill the king to the content of many, than to hazard the loss of his own head. Thereupon, at his return, being in secret with the king, to declare to him the witch's answer, he suddenly slew him.

Ver. 16. **Jehoram the son of Jehoshaphat king of Judah began to reign.]** Whilst his father was yet living, for preventing of mischief after his death, which yet could not be.

Ver. 17. **And he reigned eight years.]** Six years he reigned with his father, and eight years after him. See Ussher's *Annals of the World*.

Ver. 18. **For the daughter of Ahab was his wife.]** That wicked woman Athaliah, who drew him to her father's courses.

Ver. 19. **To give him alway a light.]** *i.e.*, A successor, till Shiloh should come. {#Lu 1:31} For although the Maccabees, who were of another tribe, bore sway for a season; yet at the same time, as Calvin well observeth, sat the Synedrium, who were of David's posterity, exercised chief authority, and lasted till Christ's nativity in great power.

Ver. 20. **In his days Edom revolted.]** And so fulfilled old Isaac's prophecy, {#Ge 27:40} for the punishment of this idolatrous tyrant, who had lately imbrued his hands in the blood of his six brethren, with others their partisans, and set up high places in the mountains of Judah, &c. {#2Ch 21:2,10,11}

Ver. 21. **So Joram went over to Zair.]** That is, To Idumea, then a flourishing country; now it liveth by fame only, being wholly

swallowed up, as very many other countries are, in the greatness of the Turkish empire.

Ver. 22. **Then Libna revolted at the same time.**] So that Joram taken off thereby, could not prosecute his victory over the Edmonites. Libna was a city of Judah, and given to the priests. {#Jos 21:13 1Ch 6:57} These not enduring the late innovations in religion, and other abominations committed by Joram, cast off their obedience, "because he had forsaken the Lord God of his fathers." {#2Ch 21:10}

Ver. 23. **Are they not written?**] See #1Ki 11:41.

Ver. 24. **And was buried with his fathers.**] Buried as they had been, yet not in the sepulchres of the kings, but in some other common burying place, without the ordinary funeral solemnities. {#2Ch 21:20}

Ver. 25. **In the twelfth year.**] In the end of the eleventh, {#2Ki 9:29} and beginning of the twelfth.

Ver. 26. **Two and twenty years old was Ahaziah.**] Two and forty, saith another prophet, {#2Ch 22:2} though the Septuagint there also have two and twenty: so have the Syriac and Arabic versions. Here, therefore, some say, but erroneously, that the text in the Chronicles hath been erroneously copied out, and ought to be corrected by this in the Kings. Others answer better, that those forty-two years are to be understood of the continuance of Omri's pedigree, from whom Ahaziah descended by his mother Athaliah, as we here have it in this verse. *Vide Sharpii Symphoniam*, page 203.

Ver. 27. **For he was the son-in-law of the house of Ahab.**] His father was so, and himself might be so too by his mother Athaliah's persuasion. Thus idolatry came to be so deeply rooted and riveted in that family, that it could not be rooted out but by rooting up the corrupted stock, as one hath it.

Ver. 28. **And the Syrians wounded Joram.**] See on #2Ki 5:7.

Ver. 29. **To be healed in Jezreel.**] Which is said to be twenty-four miles from Ramothgilead, and was looked upon as a place of more security.

Chapter 9

Ver. 1. **And Elisha the prophet.**] Now the time was come for the utter extirpation of Ahab's house by Jehu, God's executioner. When

wickedness is ripe in the field, God will not let it shed to grow again, but cutteth it up by a just and seasonable vengeance.

Called one of the children of the prophets.] The Hebrews say this was Jonah, whom they make to be the widow of Zarephath's son, the same that was raised from the dead; ^{a} but that is uncertain. Elisha went not himself haply, because aged, and for privacy's sake.

^{a} Sedar Olam.

Ver. 2. **Make him arise up.]** Stay not till he ariseth from the council board, but let him know that thou hast a message to him from the Lord, and take him aside for the purpose. God's mind must be delivered boldly, but yet wisely and warily.

Ver. 3. **Then open the door and flee, and tarry not.]** No, not so long as to hear what Jehu himself will say to thee, saith Vatablus.

Ver. 4. **So the young man, even the young man went,] q.d.,** Young though he were, yet he did his business exactly and boldly, disposing of a kingdom according to that, "I have set thee over kingdoms and nations, to plant and to root up." ^{#Jer 1:10}

Ver. 5. **To thee, O captain.]** Jehu was captain general of all Jehoram's forces, and so had the fairer opportunity of taking the kingdom.

Ver. 6. **And he arose.]** This, saith one, ^{a} showeth some piety toward God to have been in him, although it was soon overthrown by his vainglory.

^{a} Dr Maier.

Ver. 7. **And thou shalt smite.]** See on **#2Ki 9:1**.

Ver. 8. **And him that is shut up and left in Israel,] i.e.,** Not only him who is laid hold on by thee, but him also that shall escape thee, or be let go by thee.

Ver. 9. **Like the house of Jeroboam.]** Hereby was hinted to Jehu what himself was to expect if found faulty.

Ver. 10. **In the portion of Jezreel.]** In some place about the city.

Ver. 11. **Wherefore came this mad fellow to thee?]** So God's prophets were ever counted and called by the mad world, always besides itself in point of salvation. See **#Jer 29:26 Ho 9:7 Ac 26:24 2Co 5:13**. These profane ruffians could not name such a one without a flout, because the prophets declaimed against their wickedness,

and condemned the world's vanities, which they so much esteemed. But though their tongues thus spake after the wicked guise of it, miscalling the prophet's innocency, yet their desire to know what he said and did, did abundantly show what credit they gave him secretly; and after, they make him king whom that mad fellow had anointed, to the hazard of their own lives. God giveth a secret authority to his despised servants, so as they which hate their persons yet reverence their truth; even very scornors cannot but believe them.

Ye know the man, and his communication,] viz., That he is, as you say, a kind of a madman, and that what he saith is not much to be heeded. Or, That he is a prophet, and comes with a message from the Lord.

Ver. 12. **And they said, It is false.**] It is no ordinary errand that he cometh on to thee; and this they might gather by the prophet's calling Jehu into an inner chamber, and perhaps by Jehu's troubled thoughts appearing in his countenance.

Ver. 13. **Then they hasted.**] See on #2Ki 9:11.

And took every man his garment, and put it under him.] That is, under Jehu, in token of subjection, and for a ceremony of honour which they used to their new kings, as #Mt 21:7,8. The Romans had a like custom, as Plutarch writeth; and the Grecians, as Athenaeus.

On the top of the stairs.] *i.e.*, *In suggesto regio*, {a} in some high place, which they made use of for a throne.

{a} Jun.

Ver. 14. **Now Joram had kept Ramothgilead.**] Which he had newly won from the Syrians in this expedition, but had somewhat to do to hold it.

Ver. 15. **Of the wounds which the Syrians had given him.**] Kings in those days ventured their own persons very far in battles. Joram's both wounds and absence from his army made much for Jehu's purpose.

Ver. 16. **And Ahaziah king of Judah was come down.**] But to an ill bargain, as we say; to be "taken in an evil net," as Solomon hath it. As he had joined with Joram in sin, so he was to be joined with him

in destruction, and all this by the will and appointment of God, as it is in #2Ch 22:7, at a time of great joy and jollity for the recovery of Ramothgilead, and for the entertainment of the king of Judah, and forty princes of his blood, who were expected at court. {#2Ki 10:13} Wicked men are taken at the worst.

Ver. 17. **Is it peace?**] This was ever the great question; #2Ki 9:11, Is all well? Heb., Is it peace? This their guiltiness asketh. All would be well but for their sins. They fear not these; they fear all others, as Cain did, who to them, like comets, are seldom seen without the portendment of a mischief.

Ver. 18. **Is it peace?**] See #2Ki 9:17.

Ver. 19. **What hast thou to do with peace?**] Heb., What is it to thee and peace? Trouble not thyself and me with such inquiries; I myself will answer Joram.

Ver. 20. **For he driveth furiously.**] Heb., In madness:

“ *Sic Caesar in omnia praeceps,
Nil actum credens, dum quid superesset agendum,
Fertur atrox.* ”—*Lucan.*

The Chaldee here paraphraseth, *quoniam lente incedit*; and Josephus hath it, he marcheth slowly with a well-ordered troop: but the Hebrew word is the same with that in #2Ki 9:11, rightly rendered mad fellow, and here madly, headlongly, as if he would kill his horses with fast riding.

Ver. 21. **And Joram king of Israel and Ahaziah.**] These never dreamed of an enemy, though the messengers were detained, but thought, likely, that Jehu came with good news from the army, whereof himself would be the first messenger. *Sic Deus quem destruit dementat*, God infatuateth those whom he meaneth to destroy.

Ver. 22. **So long as the whoredoms of thy mother Jezebel.**] That notorious idolatress and adulteress, who might truly say with that notable strumpet, Quartilla in Petronius, *Iunonem meam iratam habeam, si unquam me meminerim virginem fuisse.*

Ver. 23. **And fled.**] But divine vengeance, which the Greeks call *Αδραστηα*, because there is no fleeing from it, had him in chase, and there was no escaping.

Ver. 24. **And the arrow went out at his heart.**] Jehu was an excellent marksman; but it was God that guided his hand, strengthened his arm, {#Eze 30:24} and ordered his arrow. {#Jer 50:9}

Ver. 25. **Then said Jehu to Bidkar his captain.**] Heb., *Triarium suum*, his third captain, or captain of a third part of his forces.

The Lord laid this burden.] {See Trapp on "Mal 1:1"}

Ver. 26. **Surely I have seen yesterday.**] It was but yesterday. Murder ever bleedeth fresh in the eye of God. To him many years, yea, that eternity that is past, is but yesterday.

And the blood of his sons.] Put to death, it seemeth by this text, together with their father, that Ahab might come clear to the vineyard; unless, by the loss of their blood, we shall understand the loss of their means; for a poor man's livelihood is his life; he is in his stock like a snail in his shell. Crush that, and you kill him quite.

And I will requite thee in this plat.] See on #1Ki 21:19.

Now therefore take and cast him.] Jehoram's blood manureth that plot that was wrung from Naboth, and Jezebel shall add to this compost. Oh, garden of herbs dearly bought, royally dunged!

Ver. 27. **Smite him also in the chariot.**] For he was of Ahab's house, too, by marriage, and so within Jehu's commission. So dangerous a thing it is to be impeded in a wicked family.

Ver. 28. **And his servants carried him in a chariot to Jerusalem.**] This Jehu permitted them to do for good Jehoshaphat's sake. {#2Ch 22:9}

Ver. 29. **And in the eleventh year.**] See #2Ki 8:25.

Ver. 30. **And she painted her face.**] Heb., She put her eyes in painting, {a} שָׁמָּה, φουκος, *fucus*. This she did *ad conciliandum regiam maiestatem*, to show herself to Jehu in majesty and royal brightness; for she was extremely proud and arrogant to her very last, and now she would show what a brave spirit she had in this her desperate condition: {b} and that if she must die, she would die in her gaiety. Peter Martyr here compareth the Pope of Rome to Jezebel in sundry particulars. And besides Pope Joan, an arrant whore, Pope Sylvester and others of them, great magicians; we read of Pope

Paulus Venetus, that, Jezebel-like, he painted himself, desired to seem a woman, and was called the goddess Cybele. It was, therefore, a witty answer of a certain painter, who, when he was asked by a cardinal why he coloured the visages of Peter and Paul so red, tartly he replied, I paint them so, as blushing at the lives of their successors. {c}

{a} *Inunge oculos tuos non stibio diabolico, sed collyrio Christi.* -Cypr.

{b} *Ad animositatem ostentandam.* -A Lap.

{c} Plut., in *Vit. Adrian.*

Ver. 31. **She said, Had Zimri peace?**] Or, O Zimri—so she calleth Jehu, his master's murderer, -shall it be peace? thinkest thou to carry it away clear thus? She thought, haply, that being a woman she might say anything, Hecuba-like; and that Jehu would not meddle with her: but he had a particular charge about her, {#2Ki 9:7,10} and his case was not Zimri's, who came quickly to an ill end indeed; as did also Phocas, who had stewed his master Mauricius in his own broth, and was himself killed piecemeal.

Ver. 32. **There looked out to him two or three eunuchs.**] Those rats of the court, as a certain emperor called them: these were active in their lady's death, all hope of further advantage by her being taken away.

Ver. 33. **And some of her blood.**] Her brains, that devised mischief against the servants of God, are strewed upon the walls: and she that insulted upon the prophets, is trampled upon by the horses' heels.

Ver. 34. **And bury her.**] He had forgot, belike, at present, the prophecy of Elijah, that dogs should eat her flesh, which yet soon after he remembereth. {#2Ki 9:36}

For she is a king's daughter.] Meaning Ethbaal king of Zidon, whom he was loath to incense.

Ver. 35. **Than the skull, and the feet.**] All her flesh was devoured by dogs. And the like befell those Donatists that cast the sacramental bread to dogs, as is before noted. Let all dogged persecutors look to it: *Qualis vita, finis ita*; those that fall foul upon the saints, shall come to an ill end, as were easy to exemplify.

Ver. 36. **This is the word of the Lord.**] See #2Ki 9:34.

Ver. 37. **Shall be as dung.**] Here seemeth to be an allusion to the etymology of her name. Jezebel is the same with E-zebel, that is,

where is the dung? or, Je-zebel, that is, the island of dung, or, woe to the dung. {a} The devil is from the same root called in the gospel Beelzebul, the lord of dung, or, a dunghill deity. *Iezebel, idem est quod vanitatis profluvium,* saith Ambrose, *vel vana et vacua redundantia,* the superfluity of naughtiness.

So that they shall not say, This is Jezebel.] Katherine de Medici, queen mother of France, after she had for thirty years' space wonderfully troubled that kingdom, died ingloriously, and as wishedly as she had lived wickedly and dissolutely,

“ *Plenaque fraudis anus.*”

{a} Pagnin.

Chapter 10

Ver. 1. **And Ahab had seventy sons.]** By several wives. God had threatened to root out his house, yet he promised himself the establishment of his house; and thereupon so followed the work of generation that he left seventy sons behind him.

In Samaria.] The chief city, where they were for safety and for noble education.

Ver. 2. **Now as soon as this letter cometh to you.]** A concise and stately kind of writing, much like that of the king of Syria to the king of Israel. {#2Ki 5:6} So the Hebrews note of Esau, in his meeting with Jacob, {#Ge 33:4-15} that he uttereth his mind in few words, whenas Jacob is more full and fuse in his expressions. But *ornamentum epistolae est ornamentis carere,* saith a master of rhetoric, {a} Plainness is the greatest grace of an epistle.

{a} Politian.

Ver. 3. **Look even out the best, &c.]** All this Jehu speaketh *ironice*, or, at least, *tentative*: that he might feel their pulses and find how they stood affected.

Ver. 4. **But they were exceedingly afraid.]** Such was their pusillanimity and perfidy, that they yield upon a little entreaty, and betray their trust. But God had an overruling hand in it, for the rooting out of Ahab's progeny.

Behold, two kings, &c.: how then shall we stand?] Say we the same of God's irresistible power. Ten thousand kings cannot stand before him; and how should we?

Ver. 5. **We are thy servants, and will do all that thou shalt bid us, &c.]** Surely it is meet to be said thus unto God, and to him alone. "Be not ye the servants of men" in St Paul's sense. {#1Co 7:23}

Ver. 6. **Then he wrote a letter the second time.]** Not with black, but with blood; like that letter of Mithridates, king of Pontus, written to the ruin of fourscore thousand Romans trading in his dominions. But it was just in God, that as Ahab and Jezebel, by a letter sent to the elders of Jezreel, shed the blood of Naboth and his sons; so they should have the blood of all their sons shed by a letter sent from Jezreel to the elders of Samaria. God loveth to retaliate.

Take ye the heads of the men.] This was but policy to root out all Ahab's seed, that there might be no avenger. The poet could say,

“Νηπιος ος κατερα κτεινας, παιδας υπολειπει.”—*Arist., Rhet.*, lib. i. cap. 15.

i. e., He is a fool who killeth the father, and yet suffereth his children to survive.

Ver. 7. **And put their heads in baskets.]** *Apposite ad culpam Achab*, saith A Lapide: this was suitable to Ahab's sin. He had sent for baskets of grapes out of Naboth's vineyard at Jezreel; and now the heads of his sons are brought thither in baskets. Oh, doleful burden!

Ver. 8. **Lay ye them in two heaps.]** {a} Here some hard hearted Hannibal would have cried out, *O formosum spectaculum!* Oh, brave sight! Or, *O rem regiam!* as another, when he had slain three hundred. I am ready to say as one did on a like occasion—

“ *Tu quibus ista legas incertum est, Lector, ocellis:
Ipse quidem siccis scribere vix potui.* ”

{a} The world is like this heap of heads, that had never a heart amongst them.

Ver. 9. **And said to all the people.]** Who were got together to see this rueful spectacle; he therefore taketh that opportunity to make his

apology; alleging for his defence the prophecy of Elijah, which he had now fulfilled, and God's decree, which he had executed. He justifieth also hereby those that had slain the seventy young princes at his command, upon the same account; and freeth the rest of the people from their fears, when he saith, Ye be righteous; that is, I pronounce you innocent; think not that I intend any harm to you, &c., for they, seeing his severity against Ahab's family and familiars, might fear, as the Romans did concerning Sulla, that there would be τῶν φονῶν οὐτ ἀριθμὸς, οὐθ ὀρος; no end or measure of his bloodshed. {a}

{a} Plutarch.

Ver. 10. **Know now.**] *Non meo instinctu, sed Dei impulsu factum*, that it is not my doings, but the Lord's; neither is it to be accounted cruelty in me, but zeal and justice, since by my default (see that it do not by yours.)

There shall fall unto the earth nothing of the word of the Lord... concerning the house of Ahab.] Think the same of any other of God's threatenings, which shall surely have their accomplishment, {#Zep 3:5} neither is his forbearance any quittance.

Ver. 11. **So Jehu slew all.**] Neither was this cruelty, but zeal and justice; because according to God's will, which is the rule of righteousness. There cannot be a better or more noble act, than to do justice upon obstinate malefactors. {a} It was therefore without good reason that the Roman laws forbade the common executioner, as accursed, to dwell within the city, or to draw breath therein. Doth not God truss up notoriously wicked men sometimes with his own bare hand? and are not his angels executioners of his judgments, as on the Sodomites, Sennacherib, &c.?

And his priests.] His household chaplains: and had not Baal's priests now some cause to be afraid of Jehu?

Until he left none remaining.] This had been well done, but that he had ill aims; and so there was *malum opus in bona materia*. Works materially good, may never prove so formally and eventually.

{a} Cic., *pro Rabir*.

Ver. 12. **And as he was at the shearing house.**] Or, Slaughter house. Heb., *Bethhekedi* of the shepherds; *locus ligaminis*.

Ver. 13. **And Jehu met with the brethren of Ahaziah.**] That is, his nephews and near kindred: for his brethren were all carried away by the Arabians. {#2Ch 21:17}

Ver. 14. **And slew them at the pit.**] Because they also were of the house of Ahab, {#2Ch 22:8} and lest they should revenge the death of Ahaziah. See on #2Ki 10:6.

Neither left he any of them.] See on #2Ki 10:11.

Ver. 15. **He lighted on Jehonadab the son of Rechab.**] A Kenite of Jethro's stock, {#1Ch 2:55} famous for his piety and holy life, and highly esteemed of the people. See #Jer 35:6. Josephus saith, that he was of Jehu's old acquaintance. Whether he were or not, now he desires his approbation, and therefore takes him along.

Is thine heart right, as my heart is?] Here he prefers himself before Jonadab; whereas sincerity is better conceited of another, suspicious of itself. See #Joh 21:15.

And Jehonadab answered, It is.] Heb., It is and it is; *i.e.*, Assuredly it is.

Ver. 16. **Come with me, and see my zeal.**] It is good policy to join friendship with the religious: as his counsel was to agree to Gregories Austin, if he were humble. {a} But why should Jehu so desire that his zeal {b} should be noted and noticed? Hypocrisy is very ostentatious. Drones make more noise than bees, though they make neither honey nor wax. It is reported of Mr John Fox, that as he was going along London streets, a woman of his acquaintance met with him; and as they discoursed together, she pulled out a Bible, telling him that she was going to hear a sermon; whereupon he said to her, If you will be advised by me, go home again. But, said she, when shall I then go? To whom he answered, When you tell no one of it.

{a} *Act. and Mon.*, p. 107. *Sic. (?) Gregory the First's letter to Austin, Act. and Mon.*, 131.

{b} Sincere zeal desireth not to be seen of any save him who seeth in secret.

Ver. 17. **He slew all that remained.**] See on #2Ki 10:11.

Ver. 18. **But Jehu shall serve him much.**] This he spake, that he might the better get together all Baal's priests and worshippers. When a man for a little space only seemeth to allow a fault, that shortly after he may the better manifest his dislike by effecting some good, this is not to do evil that good may come thereof; but to do good in a prudent manner. Thus Solomon seemed to intend the dividing of the child, for the finding out of the true mother. And thus Constantius, father of Constantine the Great, that he might discern which of his courtiers were true and hearty Christians, proclaimed, that such as would not sacrifice to the heathen idols should be turned out of their offices, and those that would do so, should still enjoy them. This he pretended, but did the clean contrary; and gave this for a reason, How can any be faithful to me that, for preferment's sake, turn from the living God to worship dumb idols? {a}

{a} Euseb., *De Vit. Const.*, lib. i. cap. 9, 10.

Ver. 19. **All the prophets of Baal, all his servants, and all his priests.**] Baal had his prophets, his priests, and his servants, as Jehovah had. His priests also had their vestments; {#2Ki 10:22} *Faciunt et vespae favos: simiae imitantur homines.*

Ver. 20. **Proclaim a solemn assembly.**] See on #2Ki 10:18.

Ver. 21. **And all the worshippers of Baal came.**] It was wonder they should; since they could not but have heard of the slaughter of Ahab's priests in Jezreel; but they were infatuated, and so fitted for destruction. With like boldness the Egyptians rushed into the Red Sea. {#Ex 14:23}

And the house of Baal was full from one end to another.] Or, So full that they stood mouth to mouth; their mouths did even almost touch. {a} It was wont to be so in our holy meetings, till the devil divided us, and made so many separatists among us, who run into by-corners. {#Heb 10:25}

{a} *Ab ore ad os, vel ab ora ad oram. -Vat.*

Ver. 22. **Bring forth vestments.**] See on #2Ki 10:19.

Ver. 23. **And Jehonabad the son of Rechab.**] His presence might well have made the Baalites suspect a plot; for they knew him an utter enemy to their idolatry, and saw him now in great favour with

Jehu; but they were besotted, as was before noted, and went on without fear or wit, as an ox to the slaughter, and as a fool to the stocks.

Search and look that there be here with you none.] This search also might well have made them suspect somewhat, were it not that in all those idolatrous services, the first care was to avoid the profane. *Procul hinc, procul este profani*, said the crier.

Ver. 24. **To offer sacrifices and burnt offerings.]** They would needs symbolise with the true servants of God in an apish imitation of all. See on ver. #2Ki 10:19,22.

Ver. 25. **Go in, and slay them.]** This was lawful and warrantable; for idolaters were to die by the law. But the poor Protestants in France have been oft served in like sort by the Guises and other bloody persecutors, against all right and reason.

And went to the city of the house of Baal.] That is, To a certain city near to Samaria, where Baal had a choice temple, saith Vatablus.

Ver. 26. **And they brought forth the images, and burned them.]** So they did here in King Edward VI's reign; and the same day Musselburgh field in Scotland was won by the English.

Ver. 27. **And brake down the house of Baal.]** So Theodosius pulled down the idol temples, which Constantine had shut only, but Julian opened them again; and our Henry VIII demolished the abbeys and monasteries, using these words, *Corvorum nidi sunt penitus disturbandi, ne iterum ad cohabitandum convolent*: Those crows' nests are to be utterly destroyed, that they be no more frequented and re-inhabited.

And made it a draught house.] Or, Jakes or out house. Here the Masorites put a more cleanly word in their Keri in the margin; as if they would prompt to the Holy Ghost a more mannerly speech. {a}

{Hebrew Text Note} So they do in #De 28:30 Jer 3:2. Less marvel, then, if they deal so with the words of Rabshakeh, #Isa 36:12.

{a} Dr Rich.

Ver. 28. **Thus Jehu destroyed Baal out of Israel.]** This was well, but not all; his golden calves made an end of him, though he made an end of Baal's worship. Many will follow God in such duties as

will suit with them and their designs, but no further. The rusty hand of a dial, at some time of the day, seemeth to go right.

Ver. 29. **Howbeit from the sins of Jeroboam...Jehu departed not.**] Because if he had, it might have cost him his kingdom, to the settling whereof he had a hawk's eye in all his reformatations. *Principes regionem potius quam religionem quaerunt*, saith Chemnitius. It is said ^{a} that Selymus, the great Turk, and Hismael, the Persian, did, under the colour and zeal of their religion, as they would have it, both pretend just causes of war; although their evil dissembled ambitious desires plainly declared unto the world, that they both shot at one and the same mark: namely, by confirming their power and strength, to extend the bounds of their great empires.

^{a} *Turk. Hist.*, fol. 515.

Ver. 30. **And the Lord said unto Jehu,] sc.**, By some prophet, but by whom, it skilleth not.

Because thou hast done well.] Well in its kind, for the matter not amiss; but for the motive, manner, and end, no whit well. To speak properly, *Bonum non fit nisi ex integra causa, malum ex quolibet defectu*.

The children of the fourth generation.] This was a favour not vouchsafed to any other king of Israel, since the division of the kingdom. God will not be indebted to any man; nor shall those that do or suffer aught for him, complain of a hard bargain.

Ver. 31. **With all his heart.**] He had a dispensatory conscience, a rotten heart, and that was his ruin. A man may recover of a fever, and die of a dropsy; so he that leaveth some gross sin, yet huggeth a less, is an undone person.

For he departed not from the sins of Jeroboam.] No, though the Lord had made him such large promises, as **#2Ki 10:30**, compare **#2Co 7:1**. Nevertheless he may as well deserve—as did Galba, and our Richard III—to be reckoned in the rank of bad men, but good princes.

Ver. 32. **The Lord began to cut Israel short.**] By turning in the Syrians upon them, to waste their country.

And Hazael smote them.] Exercising those inhuman cruelties upon them foretold by Elisha, {#2Ki 8:12} and that in Jehu's lifetime, *res Israelis fuerunt accisae*, notwithstanding all his might. {#2Ki 10:34} For his calf worship, his puissance was turned into pusillanimity, and his glory into shame. The like befell Henry IV of France, after that he turned Papist.

Ver. 33. **All the land of Gilead.]** A rich and fruitful country: not Ramothgilead only, lately recovered by Joram; but all that region beyond Jordan, held by the Syrians for about sixty years after. {#2Ki 14:25}

Ver. 34. **Are they not written?]** See on #1Ki 14:10.

Ver. 35. **And Jehoahaz his son reigned.]** By right of succession, as did after him Joash, Jeroboam, and Zachariah, by God's appointment. Zuinghus held that all kingdoms now-a-days were elective, none properly successive and hereditary; wherein we deny not that he erred *in facto, ut loquuntur*; saith learned Rivet.

Ver. 36. **Was twenty and eight years.]** This was a longer time than any of his predecessors had reigned; his successors of his family reigned seventy-six years, which yet God calleth a little while, {#Ho 1:4} and threateneth to break the bow of Israel in the valley of Jezreel, {#Ho 1:5} or, from {a} the valley of Jezreel; that is, for the slaughter of Ahab's house there made by Jehu, as Junius readeth and senseth it.

{a} *Propter vallem Iezrehelis*

Chapter 11

Ver. 1. **And when Athaliah.]** Ahab's daughter by Jezebel: Gotholiah, the Septuagint and Sulpitius call her; a most wicked woman, another Medea, by whom the devil sought utterly to root out that race whereof Christ was to be born. Josephus saith that out of envy—which Augustine {a} calleth *vitium diabolicum*, a devilish vice—she sought to destroy the house of David, as Jehu had destroyed her father Ahab's house. Others, that she thus strengthened herself, that she might be revenged upon Jehu. Most likely, she was carried on to this tragic fact by ambition—which ever rideth without reins—and zeal for Baalism, which—to her grief—she saw was now rooted out by Jehu in the kingdom of Israel. Such another imperious whorish woman—as the Scripture speaketh {#Eze

16:30) -was Semiramis, queen of Assyria; {b} Tullia, the wife of Tarquinius Superbus; {c} Irene, empress of Constantinople, and mother of Constantinus Copronymus—whose eyes she put out to make him incapable of the empire, that she might reign alone; Drahomira, queen of Bohemia; and Brumchildis, queen of France, {d} who is said to have been the death of ten princes of the blood, and was herself afterwards put to a cruel death by king Cletharius. But the likeliest in cruelty to Athaliah was Laodice, the wife of Ariarathes, king of Cappadocia; who, her husband being dead, seized upon the government, raged cruelly against all sorts both of the nobility and commons, whom she caused to be murdered; yea, against her own family, poisoning six of her own sons, that so she might keep the kingdom more securely: only one little one escaped her fury, whom the people at last advanced to the crown, and slew her. {e}

Destroyed all.] *Conatu scilicet, non effectu:* she endeavoured it, but God remembered his promise to David, to leave him a lamp in Jerusalem, {#IKi 15:4} and to this promise Joash owed his life and kingdom.

{a} In Ps. cxxxix.

{b} Herodot.

{c} L. Flor.

{d} AEn. Sylv.

{e} Baron., A.D. 614.—*Lips.*

Ver. 2. And stole him from among the king's sons.] Out of the nursery; but how he should escape Athaliah's bloody hands, is hard to say; whether by bribing the assassins, or substituting another child, &c. The nurse of Mauricius, the emperor's child, offered her own to be slain by that bloody Phocas, to preserve her foster child's life, the son of the emperor.

So that he was not slain.] No more was Theodosius, though in great danger of death by the superstition of Valens, his predecessor; who, being told by the soothsayers that one should succeed him in the empire, whose name began with those four letters, θ, ε, ο, δ, killed many that were called Theodori, Theodoti, Theoduli, &c., and among the rest, Theodosiolus, the father of Theodosius, whom God

nevertheless preserved to the empire from the bloody hands of that wretched Arian.

Ver. 3. **And he was with her hid, &c.,**] *i.e.*, With his aunt Jehosheba, {#2Ki 11:2} a king's daughter, and yet a priest's wife. Athaliah either believed that Joash was slain with the rest of his brethren, or else she held it no policy to hold that he was alive, lest the people should hanker and hearken after him.

Ver. 4. **And the seventh year.**] When now the young prince was full seven years old, {#2Ki 11:21} and able to say—as Grave Maurice did to the States when they doubted to choose him their general, because young—*Tandem fit sureulus arbor*, a twig in time comes to be a tall tree, might he have but princely education and dignity.

Jehoiada sent and fetched the rulers over hundreds.] Five of them only at first, {#2Ch 23:1,2} and then many other Levites, and chief of the fathers of Israel (ibid.), to whom he communicated the matter, and by whom he wrought upon the rest to join, and yield their best assistance.

Ver. 5. **And he commanded them.**] For he was protector of the young king, and προβολον της αληθειας—as Theodoret styleth Athanasius—the Bulwark of Truth.

That enter in on the Sabbath.] So that the deposing Of Athaliah and her idolatry, the setting up of Joash, and with him, of true religion, was a Sabbath day's work, and well it might be: Jehoiada—for the purpose—taking in the new company of Levites that came in their course, and not dismissing the old till this great work was over.

Of the king's house.] Which was very near the temple; however it was with Athaliah, and the recently revolted princes of Judah, according to the common word, The nearer to the church, the farther from God.

Ver. 6. **At the gate of Sur.**] So called, saith Martyr, from declining or departing; because the door keepers made the unclean decline from it.

Ver. 7. **Shall keep the watch of the house of the Lord.**] To keep the place from pollution, and the young king from danger.

Ver. 8. **Let him be slain.**] Military discipline was in this case most necessary to be observed; neither would bloodshed have been any profanation of the temple.

Ver. 9. **That Jehoiada the priest.**] The high priest, saith Vatablus; though some others hold him to have been only a priest and a prime man.

Ver. 10. **King David's spears and shields.**] Kept in the temple for trophies and tokens of thanksgiving: such as were Goliath's sword, {#1Sa 21:9} and the Syrians' shields. {#2Sa 8:7,11}

Ver. 11. **From the right corner of the temple,** / *i.e.*, From north to south.

Ver. 12. **And gate him the testimony.**] That is, The Book of Deuteronomy, according to **#De 17:18,19**, or some other book wherein the law was registered, {#2Ch 23:11} called the Testimony, because it testifieth of God's will and men's duty, and is the best rule of ruledom; far beyond Lipsius's "Beehive," or Machiavel's "Spider Web." Queen Elizabeth, at her coronation, took the Bible—presented to herewith both her hands, and, kissing it, laid it to her breast, saying, that the same had ever been her chiefest delight, and should be the rule whereby she meant to frame her government. {a}

{a} Speed's *Chron.*

Ver. 13. **And when Athaliah heard.**] See on **#2Ki 11:1**.

She came to the people.] Without any mistrust or fear; but not without a special providence, that the warders might have her in their power.

Ver. 14. **And cried, Treason, treason!**] Though herself were a usurper and a traitor, yet she thus crieth out; so do some sectaries, "Persecution, persecution," with as good pretence.

Ver. 15. **And him that followeth her,** / *sc.*, To defend her and adhere to her; which none did, for they were all weary of her tyrannical government, and glad to be rid of her.

Ver. 16. **The way by the which the horses came.**] So that she was trampled, haply, by the horses, as her mother had been; howsoever, she was slain among the stables and dunghills of the king's house. Josephus saith that she was carried down to the town ditch, and there despatched.

Ver. 17. **And Jehoiada made a covenant.**] Both sacred and civil: and they set forthwith upon the work of reformation, which prospered in their hands: for they pulled down Baal's temples, and slew Mattan the priest before his altars. {#2Ki 11:18}

Ver. 18. **And brake it down.**] As Israel had done before them.

And the priest.] Jehoiada. See on #2Ki 11:9.

Over the house of the Lord.] Which the sons of that wicked woman Athaliah, perhaps her bastards, had broken up, and bestowed all the dedicated things of the house of the Lord upon Balaam. {#2Ch 24:7} So that there was but need of officers, or offices, to set things in order again.

Ver. 19. **And came by the way of the gate of the guard.**] Called the high gate, {#2Ch 23:20} by reason of the fairness and height of it; and the new gate. {#Jer 36:10}

Ver. 20. **And they slew Athaliah with the sword**] This being done by the consent of the whole people, or of the greater part, *Deo fiebat auspice*, saith Zuinglius, had God's approbation; seeing she was both a usurper and a tyrant.

Beside the king's house.] *Congrue ibi caeditur ubi peccarat;* she suffereth where she had most sinned.

Ver. 21. **Seven years old.**] So that he was *anniculus*, about one year old when he was sought for to the slaughter. Athaliah might well have written as Mary Queen of Scots did in a window at Fotheringay castle,

“From the top of all my trust,
Mishap hath laid me in the dust.”

Chapter 12

Ver. 1. **Forty years reigned he in Jerusalem.**] A great part of these years, Jehoiada lived with him; and so long, did he not "eat and drink, and do judgment and justice, and then it was well with him?" as #Jer 22:15.

Ver. 2. **All his days wherein Jehoiada the priest instructed him.**] As when Jehoiada died, Jehoash revolted from the Lord. Nero, while he would be instructed by Seneca and Burrhus, was of so good a

carriage that Trajan was wont to say, None ever came near him; but this lasted for five years only. *In Apostatis*—

“ *Principium fervet, medium tepet, exitus alger.*”

Ver. 3. **But the high places.**] *Tyrannus ille trium literarum, mos;* Custom had so prevailed, that Jehoiada durst not advise the king to cross the people in this superstition, lest it should cause a tumult; lest they should more regard commotioners than commissioners, and be more guided by rage, than by right; violence and obstinacy, like two untamed horses, drawing their desires in a blindfold career, as it fell out here in England when King Edward VI began to reform.

Ver. 4. **And Jehoash said to the priests.**] His first care was the repair of the temple, where he had been so long hid and preserved to the crown.

All the money of the dedicated things.] Heb., Money of holinesses; contrary whereunto is the mammon of iniquity. {#Lu 16:11}

The money of every one that passeth the account.] The half shekel, {#Ex 30:12,13, &c.} paid by all above twenty, as a perpetual poll money, to the use of the tabernacle and temple, called the collection of Moses. {#2Ch 24:6} The Pope had here his Peter's pence—and Polydor Virgil was his collector—so long as it held.

The money that every man is set at.] See #Le 27:2, &c. Redemption money.

And all the money that cometh into any man's heart.] Freewill offerings; for God straineth upon no man. See #Ex 35:5, &c. Hereunto the priests were in all places to exhort those that they knew. {#2Ch 24:5}

Ver. 5. **And let them repair the breaches of the house.**] *Labes domus, rupturas, fissuras, scissuras,* such as the temple had contracted, either by antiquity, for it had stood one hundred and fifty-five years, or by the iniquity of the times. See #2Ch 24:7.

Ver. 6. **The priests had not repaired.**] Perhaps because themselves should have no benefit thereby; they should have but their labour for their pains; receiving the money with one hand and paying it out

with another. We love to see somewhat coming toward us of our labour; which else hath little life in it.

Ver. 7. **Then king Jehoash called for Jehoiada.**] It was wonder that he should need quickening; but he was grown very old, and his work was done in a manner. Howbeit Josephus saith that he excited Joash, and would be called for among the rest, whom haply he could not so well prevail with.

Why repair ye not the breaches of the house?] A temporary, then, we see may be the fore-horse in the team, the εργοδιωκτης, the ringleader of good exercises, and stir others up thereto, as Jehoash here did his best officers, and yet perish.

Ver. 8. **And the priests consented.**] See on #2Ki 12:6.

Ver. 9. **But Jehoiada the priest took a chest.**] This he did by the king's appointment, {#2Ch 24:8} and it took good effect. {#2Ki 12:9,10}

Ver. 10. **When they saw.**] They stood at the door, and might easily see what any one put in. Lycurgus, the Lacedemonian lawgiver—who is thought to have flourished about these times—enjoined his countrymen not to exceed in their offerings, lest they should grow weary of well doing; for, said he, God respecteth more the internal devotion than the external oblation.

Ver. 11. **That did the work.**] Though with other men's hands.

Ver. 12. **For the house to repair it.**] See on #2Ki 12:5.

Ver. 13. **Howbeit there were not made,**] viz., Till the fabric was finished; but afterwards they were. {#2Ch 24:14} So earnestly they repaired, -Baruch-like. {#Ne 3:20}

Ver. 14. **But they gave that to the workmen.**] Who both bought the materials, and wrought them: providing both for their credit and their work, that it might go on end, as they say, and have nothing to hinder it.

Ver. 15. **For they dealt faithfully.**] This was much to their commendation. See on #Ne 7:2.

Ver. 16. **The trespass money.**] Which was for omissions.

And sin money.] Which was for commissions, saith Tostatus. Or for wrongs done the Lord in his holy things, either ignorantly or wittingly, as others will have it.

Ver. 17. **Then Hazael king of Syria went up.**] "Then," when Jehoiada was dead, and Jehoash revolted. {#2Ch 24:23}

And Hazael set his face.] He resolved that he would take Jerusalem likewise, and doubted not but he should. So when the Turks had taken Adrianople, they soon after took Constantinople, the seat of the eastern emperor.

Ver. 18. **He went away.**] But the next year he returned again, spoiled Jerusalem, killed many, wounded Jehoash, after that he had put to death Zechariah the son of Jehoiada for his plain dealing. {#2Ch 24:17, &c.}

Ver. 19. **Are they not written, &c.?**] And therehence extracted, many of them by Ezra. {#2Ch 24:27, &c.}

Ver. 20. **And slew Joash.**] After that the Syrian rovers had first wounded him, and, perhaps by torturing him, left him under sore diseases, {#2Ch 24:23-25} according to what holy Zechariah at his death had prayed and prophesied, The Lord look upon it (*i.e.*, my death), and require it.

Ver. 21. **For Jozachar the son of Shimeath.**] An Ammonitess.

And Jehozabad the son of Shomer.] A Moabitess. {#2Ch 24:26} These were his bondwomen likely, and their sons his slaves.

And they buried him with his fathers.] But not among the kings, {#2Ch 24:25} probably because his body was so putrefied with his wounds and other maladies.

Chapter 13

Ver. 1. **In the three and twentieth year of Joash.**] In the tenth year of his reign, the city of Carthage was built by Queen Dido, as Josephus reporteth out of the annals of the Tyrians. {a} This discrediteth Virgil's poem of the hot affection between Dido and Aeneas, dead above two hundred years before.

{a} Lib. i. *contra Appion*.

Ver. 2. **And he did that which was evil.**] The throne of Judah had some interchanges of good princes; Israel none at all.

Ver. 3. **And the anger of the Lord.**] God is said to be angry at evildoers, because, as angry men use to do, he threateneth and smiteth them.

Ver. 4. **And Jehoahaz besought the Lord.**] Affliction exciteth devotion, as blowing doth the fire; whereas *rarae fumant felicibus arae*. Jehoahaz was now brought very low by the Syrians, {#2Ki 13:7} else God had not been thought on or sought unto.

Ver. 5. **And the Lord gave Israel a saviour.**] An angel, say some; the prophet Elisha, say others; or rather king Jehoash, {#2Ki 13:25} encouraged by Elisha, with promise of a threefold victory over the Syrians.

Ver. 6. **Nevertheless they departed not.**] Though first plagued, and then saved, yet they remained irreclaimable.

And there remained the grove.] Ahab's grove. {#1Ki 16:33} Ballism, therefore, was not utterly abolished by Jehu.

Ver. 7. **Had made them like the dust by threshing.**] Grain may be broken and scattered by overmuch threshing; so was Israel by the Syrian oppression.

Ver. 8. **And his might.**] He did what he could, {a} but to no purpose, because God was against him.

{a} *Defendit se quoad potuit. -A Lapide.*

Ver. 9. **And Jehoahaz slept.**] See #1Ki 16:28.

Ver. 10. **Began Jehoash the son of Jehoahaz to reign.**] Two years before his father's death. See #2Ki 13:1.

Ver. 11. **And he did that which was evil.**] See #2Ki 13:2.

Ver. 12. **And the rest of the acts.**] See #1Ki 16:27.

Ver. 13. **So Joash slept.**] See #1Ki 16:28.

Ver. 14. **Now Elisha was fallen sick.**] Being, as it is thought, above a hundred years old. That is a pious note that a reverend writer {a} maketh here: Happy is he that, after due preparation, is passed through the gates of death ere he be aware. Happy is he that, by the holy use of long sickness, is taught to see the gates of death afar off, and addresseth for a resolute passage. The one dieth like Elijah, the other like Elisha—both blessedly.

And said, O my father.] This same Elisha had said to Elijah when he was taken up, and heareth now as much ascribed to himself, as a remuneration of that his piety to his master.

The chariot of Israel, and the horsemen thereof.] *i.e.*, *Qui oratione plus potes quam omnes milites armis suis;* { *b* } O thou who canst do more by thy prayers than all the soldiers can with their weapons of war. Elisha's piety and his prayers were the strength of the state, as this wicked king could now acknowledge with tears, though before he had slighted him.

“ *Virtutem incolumen odimus,
Sublatam ex oculis quaerimus invidi.* ”—*Horat.*

Stapleton saith that he calleth Elisha "the horsemen" of Israel, because by his holy life and doctrine he led all Israel; and "the chariot," because by his virtue and prayers he preserved the people *ne propter peccata Deus illos perderet*, that God destroyed them not for their sins. { *c* } The death of such is very ominous, a forerunner of great calamities. { *Isa 57:1* }

{ *a* } Bp. Hall.

{ *b* } Vatab.

{ *c* } *Promp. Mor.*, Dom. v., post *Epiph.*, Vex. 8.

Ver. 15. And Elisha said, Take bow and arrows.] *Chria quadam tanquam signo externo victoriam praedicit:* The prophet, moved by the king's tears and profession, foretelleth victory by this outward sign:

Ver. 16. And Elisha put his hands upon the king's hands.] To show that "the arms of his hands should be made strong by the hands of the mighty God of Jacob," as **#Ge 49:24**.

Ver. 17. Then Elisha said, Shoot. And he shot.] The old Romans were wont to denounce war against their enemies by shooting an arrow or dart into their country, { *a* } Alexander the Great did the like when he first set foot in Persia, as Justin reporteth. { *b* }

Till they have consumed them.] *Usque ad consumere, vel usque ad consummare.*

{a} *Serv. in Virg.*

{b} *Hist.*, lib. ii.

Ver. 18. And he took them.] He is very morigerous to the prophet, as expecting good from him; only he stayed striking before he should, and that was to his loss. He should have continued smiting till the prophet had said, Enough.

Ver. 19. Thou shalt smite Israel but thrice.] And this for a punishment of the king's slackness and slothfulness in pursuing the execution of God's vengeance on the enemies, which the prophet might foresee.

Ver. 20. And Elisha died.] *Accisis corporeis viribus gloriosam exhalavit animam.* Elisha was one of those few that lived and died with honour.

And the bands of the Moabites invaded the land.] Here that of Hosea, **#Ho 13:1**, was fulfilled: "When Ephraim spake, there was trembling, and he exalted himself in Israel: but when he offended in Baal, he died." Before, none durst budge against the name of Ephraim; but after Baal, every paltry adversary trampled upon him as a dead man. Howbeit, for their comfort and confirmation, here is a dead man raised by touching the dead body of Elisha, who had so lately promised them good success against the Syrian: "Thy dead men shall live: together with my dead body shall they arise: awake and sing, ye that dwell in dust." {#Isa 26:19} The Hebrews {a} tell us that Amoz, the father of Isaiah the prophet, and brother of king Ahaziah, was present at Elisha's death, and that the man raised by the touch of his body suddenly fell down dead again. But it is more likely, say expositors, that he lived and went to the king with his bearers as witnesses of this very great miracle, that he might be the better encouraged to go against the Syrians, as soon after he did.

{a} Sedar Olam.

Ver. 21. He revived, and stood upon his feet.] By as true—though spiritual—a miracle it is that new life is put into a dead soul, "dead in trespasses and sins," by the touch of God's prophets, applying thereunto the death and resurrection of the Son of God, who restored life to his own dead body, and thereby not only declared himself with power to be God blessed for ever, {#Ro 1:4} but also that he

quickeneth all true believers, who are united unto him by the ligament of a lively faith, as it were by a corporeal contract.

Ver. 22. **All the days of Jehoahaz.**] For about fifty years in all had this tyrant oppressed them. But God had promised them a saviour, viz., Joash, {#2Ki 13:5} and this much about the time that Jehoahaz had besought the Lord, who was easily entreated to pity the low condition of his people. {#2Ki 13:4}

Ver. 23. **Because of his covenant.**] Whereby God had made himself a voluntary debtor to his people. Who might now well say, *Non sum dignus, Domine, sed sum indigus*, I am no way worthy of thy help, but I am in extreme need of it. And again, *Ego admisi unde tu damnare potes me, sed non amisisti unde tu salvare potes me*, { a} My destruction is of myself, but of thee is my help.

{a} August.

Ver. 24. **So Hazael king of Syria died.**] And Israel had thereupon not halcyon days only, but three signal victories.

Ver. 25. **Three times did Joash beat him.**] And this he had by way of recompense for his so kindly visiting Elisha in his sickness; to stir men up to kindness and respect to God's ministers, as Wolphius here well observeth.

Chapter 14

Ver. 1. **In the second year, &c.,**] viz., When he reigned alone, after his father's death.

Reigned Amaziah.] A notorious hypocrite, and one that filled up the measure of his fathers. {#Mt 23:32} Yet Salianus and some others say that he died a penitent and a reformed man.

Ver. 2. **And his mother's name was Jehoaddan.**] The mothers of the kings of Judah are expressed by name; not so of Israel. See on #1Ki 15:10.

Ver. 3. **Yet not like David his father.**] Who did all the wills of God {#Ac 13:22} with a perfect heart. {#Isa 13:14} Not so Amaziah, who had a good name, but answered it not; as the Emperor Probus did, witness Flav. Vopiscus.

Ver. 4. **Howbeit the high places were not taken away.**] So that he did not that which was right, &c. {#2Ki 14:3} -that which was, for the

substance of it, approved of God—but with an exception: and was accepted accordingly. See #1Ki 15:14.

Ver. 5. **As soon as the kingdom was confirmed in his hand]** He politically dissembled his displeasure till he found his time. *Qui nescit dissimulare, nescit regnare,* saith Louis XI of France to his son. It is a weakness in a prince always to carry his love and hatred in his forehead.

Ver. 6. **But the children of the murderers he slew not.]** Which yet carnal policy would have prompted him to do. See on #2Ki 10:6.

Nor the children be put to death, &c.] This was a law for man to follow; but God, the supreme Lord of life and death, is above law.

{#Jer 3:1}

Ver. 7. **In the valley of Salt.]** Near to the Lake Asphaltites, which yielded much salt. {a} See #2Sa 8:13.

Ten thousand.] Besides ten thousand more whom he cast down from a rock; {#2Ch 25:11,12} not to make himself and the soldiers sport with, as the cruel Spaniards have dealt by the poor Indians, -but because they still stood out, as it is likely.

And took Selah.] Or, Petra, {see #Isa 16:1} the chief city of Arabia Petraea, called afterwards Philadelphia by Ptolemy Philadelph, who repaired it. {b} Amaziah calleth it Jockteel, *i.e.*, obedience to God, or the congregation of God, as Pagnine expoundeth it.

{a} Justin.

{b} Jun. Lap.

Ver. 8. **Then Amaziah sent.]** Being puffed up with his recent victory over the Edomites, he had a proud conceit that he should prosper in whatsoever he undertook; albeit he had now forsaken the Lord, and served the gods of those Edomites, whom he had erst subdued. By a like folly, the old Romans, after that they had subdued any nation, were wont to set up their gods to themselves, to win their favour.

Come, let us look one another in the face,] *i.e.*, Let us fight it out in the open field. He had been wronged in his absence by those one hundred thousand mercenaries of Israel, whom he had dismissed at the command of the prophet, {#2Ch 25:10,13} who had told him that God

was not with the Israelites. He was apt enough also to believe that his own forces were invincible, and that victory was now pinned to his sleeve; but he was soon confuted.

Ver. 9. **The thistle that was in Lebanon.**] Not the shrub, but the thistle, which is prickly indeed, and can say *Nemo me impune lacessit*, but a low, vile, weak weed, and not to be named in the same day with the cedar, that tallest and firmest of trees. Thus Joash setteth Amaziah at nought, and looketh upon him as a petty king in comparison of himself.

Give thy daughter to my son,] q.d., I would scorn to have any affinity with thee, though we were never so good friends.

And there passed by a wild beast.] Whereby he meaneth his own forces. *Bellum quasi belluinum*: soldiers are brutish and barbarous, skilful to destroy; and the time of war is fitly called "a time of trouble, and of treading down." {#Isa 22:5}

Ver. 10. **And thine heart hath lifted thee up.**] Here vice correcteth sin, as we say. *Calcat Amaziae fastum, at maiori cum fastu*: for by this scornful answer it appeareth that Jehoash was every whit as proud and bold as Amaziah.

Ver. 11. **But Amaziah would not hear.**] See the reason in #2Ch 25:20. He was ripe for ruin, and therefore, like a sea monster, with a deaf ear, he slighteth good counsel. "A deceived heart had now turned him aside, that he could not deliver his soul, nor say, Is there not a lie in my right hand?" {#Isa 44:20}

Ver. 12. **And Judah was put to the worse; and they fled.**] Josephus saith that before the fight they began to flee away; and so the king was taken by the enemy, who threatened presently to put him to a cruel death, unless he would cause the citizens of Jerusalem to open their gates and leave all to his mercy. Others think that he battered down the wall four hundred cubits, and took the city by force.

Ver. 13. **And Jehoash king of Israel took Amaziah.**] Whom he used nothing so courteously as Alexander, Prince of the Bulgarians, did Andronicus II, Emperor of Constantinople, who had sent him a challenge, as here Amaziah did Jehoash. But when Alexander had beaten him out of the field, he nevertheless offered him a peace, and suffered him to return home with his shattered army, advising him to

be better advised for the future, and to consider that in each year there are four different seasons; and that in a short moment there may be great changes in human affairs. {a}

{a} Val. Max., *Christ*, 59.

Ver. 14. **And he took all the gold and silver, &c.**] He took not the crown, as he might have done, as fearing he could hardly hold it, but, by reaching after it, might hazard all; for he well knew how fast affected the people generally were to the house of David.

Ver. 15. **And his might.**] Showed against the Syrians chiefly.

Ver. 16. **And Jehoash slept.**] He died the same year wherein he had vanquished Amaziah, as may easily be gathered; so little enjoyment had he of his victory.

Ver. 17. **Lived...fifteen years.**] But it was a kind of a lifeless life. *Mortis habet vices quae trahitur vita gemitibus.* He lay all the while under the hatred and contempt of his subjects; being forced also by conspirators to flee to Lachish, and there to live as an exile, till they thought good to take away his life. Our Edward II, called Carnatron, his case was not unlike. *Edvardum occidere nolite timere bonum est.*

Ver. 18. **And the rest, &c.**] See #1Ki 14:10,29.

Ver. 19. **Now they made a conspiracy.**] The people generally did, because he had, by challenging Jehoash, subjected them to so much misery, and did, after that overthrow, spend his time idly and basely, serving false gods, &c. That he repented, is very uncertain, and upon weak grounds concluded.

Ver. 20. **And they brought him on horses.**] In a chariot drawn with horses. He had brought the idols of Edom to Jerusalem on horses, say the Rabbis, and is therefore so brought himself, and not on men's shoulders.

Ver. 21. **And all the people of Judah took Azariah.**] Called also Uzziah. {#2Ch 26:1} *Itaque hic duo nomina habuit confinia, Consilium Domini et Auxilium Dei,* saith Vatablus: His two names were suitable, God's counsel, and God's help.

Ver. 22. **He built Elath.**] A place of great importance, as being a port town, say some, near the Red Sea.

Ver. 23. **And reigned forty and one years.**] This Jeroboam II was a long lived and a victorious prince: so was our Edward III.

Ver. 24. **He departed not.**] See #1Ki 16:19. For this cause Amos prophesied against him, and was banished from Bethel. {#Am 7:10-12}
Ver. 25. **To the sea of the plain.**] Called the salt sea. {#De 3:17}

Jonah, the son of Amittai.] See on #Jon 1:1.

Ver. 26. **For the Lord saw, &c.,** / *sc.*, In the days of Jehoahaz, when, likely, Jonah was sent with the above said prophecy.

Ver. 27. **And the Lord said not.**] Yet afterwards he both said it, {#Ho 1:6,9} and did it. {#2Ki 17:18}

Ver. 28. **And Hamath.**] Which lay near to Damascus, and fared the worse for its neighbourhood. {#Zec 9:2}

Ver. 29. **And Jeroboam slept.**] {#Am 7:11} "Jeroboam shall die by the sword": but who said so? Not Amos, but Amaziah, the priest of Bethel, who belied him to Jeroboam.

Chapter 15

Ver. 1. **Began Azariah...to reign,** / *i.e.*, To reign alone, after the death of his father, with whom he had reigned twelve or thirteen years before: or else there must be granted an interregnum, a vacancy in the royal seat of Judah, for so many years.

Ver. 2. **And he reigned two and fifty years.**] He reigned still, though a leper for his curiosity and insolency; the disease of his forehead did not remove his crown. So, if we be once a royal generation, our leprosy may deform us, they shall not dethrone us.

Ver. 3. **According to all that his father Amaziah had done.**] This is no great commendation: for neither of them did so well at last as at first, but apostatised.

Ver. 4. **The high places were not removed.**] No, not in his best times. This, if it did not loose, yet it lessened his crown of glory.

Ver. 5. **And the Lord smote the king.**] For his arrogancy and impudency in invading the priest's office; God spat in his face, that he might be ashamed and humbled, and that others might be warned.

And Jotham the king's son was over the house, &c.] He did not thrust out his father: but ruled all as his substitute. This was some comfort to the diseased king.

Ver. 6. **Now the rest of the acts of Azariah.**] Called also Uzziah.

Are they not written?] Written they were also by the prophet Isaiah. {#2Ch 26:22} Of the earthquake in this king's days, see #Am 1:1 **Zec 14:5.**

Ver. 7. **So Azariah slept, &c.]** When this king died, the Philistines rejoiced, because "the rod of him that smote them was broken." But "out of the serpent's root came forth a cockatrice"—Hezekiah—"and his fruit was a fiery, flying serpent" (#Isa 14:29, with #2Ch 26:6,7). He stung them worse than his grandfather had done.

And they buried him, &c.] In some by-corner of the king's burial place, "for they said, He is a leper." {#2Ch 26:23}

Ver. 8. **Six months.]** So soon God despatched him out of the way, and with him the whole house of Jehu, for their great wickedness.

Ver. 9. **As his father had done.]** He filled up their measure, {#Mt 23:32} and was therefore soon cut off. The bottle of wickedness, when once filled with those bitter waters, will sink to the bottom.

Ver. 10. **And slew him, and reigned in his stead.]** After whose death followed these direful calamities foretold by the prophet Amos. {#2Ki 7:9} Never did the kingdom of Israel so flourish as under this king's father—viz., Jeroboam II. The greatest prosperity is oft followed by the greatest misery. *Periculosa est, secundum Hippocratem, summe bona corporis valetudo.*

Ver. 11. **And the rest of the acts.]** See #1Ki 14:19.

Ver. 12. **And so it came to pass.]** God keepeth promise with his foes: shall he fail his friends?

Ver. 13. **And he reigned a full month.]** Heb., A month of days: that is, a month to a day.

Ver. 14. **For Menahem the son of Gadi.]** Who was general of Zachariah's army, saith Josephus: {a} as Omri was of drunken Elah's. This Menahem is by Sulpitius Severus called Manes: as was also the first founder of the Manichees, those ancient heretics. The name signifieth *Paracletum*, a comforter: but they proved nothing less.

And slew him.] This was *interitus tyranno dignus.*

{a} *Hist.*, lib. i.

Ver. 15. **And the rest of the acts.]** See #1Ki 14:19.

Ver. 16. **He smote it, and all the women he ripped up.**] Opening their wombs *crudelitate immani et barbara*, because their husbands opened not the gates of their city unto him. {a} This abhorred cruelty Josephus mentioneth not; as being ashamed that other nations should be acquainted with it. The like was done, {#Ho 13:16 Am 1:13} and at the Sicilian vespers, by those pseudo-Catholics.

{a} Here Manes showed himself to be Epimanes.

Ver. 17. **In the nine and thirtieth year of Azariah.**] In this one year there were four kings in Israel, one after another: and those direful threatenings of #Am 7:9 began to be fulfilled.

Ver. 18. **And he did that which was evil.**] See #1Ki 15:26.

Ver. 19. **And Pul the king of Assyria.**] By other writers he is called Belosus, and Phul-Belosus: who, together with Arbaces, the Mede, besieged Sardanapalus, the last monarch of Assyria, who desperately burnt himself in his own palace, and left his empire to this Pul, the first Babylonian monarch, and Arbaces, who made himself king of Medes and Persians. Some hold that this Pul was that king of Nineveh which repented at the preaching of the prophet Jonah: and that here also the men of Nineveh rose in judgment against that nation, God stirring up a penitent Ethnic to take vengeance on impenitent Israel.

To confirm the kingdom.] Which this usurper held not without opposition.

Ver. 20. **And Menahem exacted.**] Heb., Caused to come forth, *sc.*, by his exactors, who received from his rich subjects no less sums of curses than of coin.

Ver. 21. **And the rest of the acts.**] See #1Ki 14:19.

Ver. 22. **And Pekahiah his son.**] Eusebius {a} calleth him Phaceas.

{a} *In Chronico.*

Ver. 23. **Reigned two years.**] Not ten years, as Drusius affirmeth. {a}

{a} *Regnavit annos decem.*

Ver. 24. **And he did that, &c.**] See #1Ki 14:22.

Ver. 25. **But Pekah the son, &c.]** *Phace, quidam eiusdem nominis,* saith Sulpitius: but that is not so; Pekahiah and Pekah are names like, but not the same.

With Argob and Arieah.] These, saith Josephus, were slain, together with their king, at a feast.

Ver. 26. **And the rest, &c.]** See #1Ki 14:19.

Ver. 27. **And he reigned twenty years.]** Not without many troubles, and at last a violent death. {#2Ki 15:30}

Ver. 28. **And he did, &c.]** See #1Ki 14:22.

Ver. 29. **Came Tiglathpileser.]** Which name of his signifieth, say some, the removing of captives: {a} others making him to be son to Pul, {#2Ki 15:19} say that he was therefore called Tiglathpulassir. Why he came now against Israel, see #Isa 7:1 2Ki 16:7.

And carried them captive.] Whither they were carried, see #1Ch 5:5,6. Neither ever returned they: see #Isa 9:1.

{a} *Captivitas. Mirabiles legationes. -Pagnin.*

Ver. 30. **In the twentieth year of Jotham,] i.e.,** In the fourth year of Ahaz, to whom Jotham had resigned his kingdom, reserving to himself the title only.

Ver. 31. **And the rest of the acts.]** See #1Ki 14:19.

Ver. 32. **Began Jotham,] viz.,** After his father Uzziah's death. About this time, the prophet Isaiah saw that glorious vision. {#Isa 6:1} In the fourteenth jubilee.

Ver. 33. **The daughter of Zadok.]** Who probably was a priest, and father-in-law to this king.

Ver. 34. **And he did that which was right.]** Both for matter, manner, motive, and end; a good prince he was.

Ver. 35. **He built the higher gate.]** Then, when the people doted upon high places; though he disliked their practice.

Ver. 36. **Now the rest of the acts.]** See #1Ki 14:29.

Ver. 37. **In those days.]** But not till good Jotham was laid up in peace.

Chapter 16

Ver. 1. **Ahaz the son of Jotham.**] Under this most wicked prince prophesied Isaiah, Hosea, Micah, and Nahum, but with little good success, so incorrigibly flagitious were now all sorts grown.

Ver. 2. **When he began to reign,**] *i.e.*, Himself alone after his father's death; in whose lifetime he had been designed to the kingdom, and then he was but twenty years old. Or, When he, that is, Jotham, began to reign. See the like, **#2Ch 36:9**.

And reigned sixteen years.] But had an ill life of it all the while, by reason of oppressions and miseries.

Ver. 3. **But he walked in the way, &c.**] He "did wickedly as he could," as if he had been "delivered to do all these abominations," as **#Jer 7:10**.

According to the abominations of the heathen.] Who offered their own flesh and blood in an idol's fire. How gladly then should we offer to God our souls and bodies, which we may enjoy so much the more when they are his!

Ver. 4. **And he sacrificed, &c.**] He "did evil with both hands earnestly," **{#Mic 7:3}** as if afraid to be outdone by any other; he took long strides toward hell, which was but a little afore him, and did even gape for him.

Ver. 5. **Then Rezin king of Syria and Pekah, &c.**] After a former invasion of the land, and great spoil made, **{#2Ch 28:5}** these two confederate kings came up to Jerusalem, the chief city, which they had already devoured in their hopes, resolving to set up the son of Tabeal, some great man of Syria, for king. **{#Isa 7:5,6}**

And besieged Ahaz.] Who, with his people, was grievously frightened till confirmed by a sign, though most unworthy of such a favour. **{#Isa 7:1,16}**

But could not overcome him.] For they proved like two tails of smoking firebrands. **{#Isa 7:4}** They came into the country like thunder and lightning: but went out like a snuff.

Ver. 6. **At that time.**] When he came against Jerusalem.

Recovered Elath.] Josephus calleth it Aria by the Red Sea.

Ver. 7. **So Ahaz sent messengers to Tiglathpileser.**] God had offered him a sign for his better assurance, saying, Ask it either in the depth or height above. {#Isa 7:11,12} Here was a fair offer to a foul sinner; that where sin abounded, grace might superabound. But Ahaz said, I will not ask, neither will I try the Lord, *q.d.*, I will ask no asks, I will try no signs; I know a trick worth two of that; let God keep his signs to himself: I crave no such courtesy at his hands, I can otherwise relieve myself by sending to the Assyrian.

Ver. 8. **And sent it for a present to the king of Assyria.**] Who being ambitious of a universal monarchy, was glad of the opportunity, when he saw the gold especially.

Ver. 9. **And carried the people of it captive to Kir.**] According to #Am 1:5. This Kir some will have to be that Cyrene mentioned in #Ac 2:10; others, Syromedia, which was so called from these Syrians translated thither, and Kir, that is a wall, because walled about, as it were, by the mountain Zagrus.

And slew Rezin.] And so the event of this war proved answerable to the king of Assyria's ambition, to the king of Syria's wickedness, and to the king of Judah's desires; who yet enjoyed it not long; for he was afterwards distressed by the same king of Assyria who now relieved him. {#2Ch 28:20} So little is there got at length by such carnal combinations. It is better to trust in the Lord, &c. And here was an end of the kingdom of Damascus, as also of Hamath, {#Am 6:2} of Arpad, {#Jer 49:23 Isa 10:9 36:19 37:12,13} and other places not a few; all which were swallowed up in the greatness of the Assyrian empire, as itself is now—together with the most glorious empire of the Greeks, the renowned kingdoms of Macedonia, Peloponnesus, Epirus, Bulgaria, Egypt, Judea, &c.—swallowed up in the greatness of the Turkish empire. As for this kingdom of Damascus, it had continued for ten generations, as Nicolaus Damascenus in Josephus {a} affirmeth; and as it began in Rezon, {#IKi 11:23,24} so in Rezin it ended. The like is observed of the Greek empire: which as it began in Constantine the Great, so it determined in Constantine Paleologus.

{a} Lib. vii., *Antiq.*, cap. 6.

Ver. 10. **To meet Tiglathpileser.**] As well to congratulate his victory, as further to ingratiate; but God crossed his expectation, {#2Ch 28:18,20,21,23} because he trusted in the arm of flesh, and hoped for help

from the Syrian gods, who yet could not help their own proper servant, whom he worshipped to curry favour, likely, with Tiglathpileser.

And king Ahaz sent to Urijah the priest.] Who was a fit handle for such a hatchet. He had been a maintainer of God's true worship in the temple, and by the prophet Isaiah counted and called a faithful witness; {#Isa 8:1,2} but now he becometh an apostate, as Damascen turned Mohammedan, after that he had written against that execrable impiety, and Ahaz knew him, belike, to be but a temporiser.

Ver. 11. **And Urijah the priest built an altar.]** So in the year of grace 610, Pope Boniface IV, after that he had by the Emperor's appointment placed in the Pantheon at Rome the Virgin Mary, instead of Cybele the mother of the gods, he further ordained the feast of All Saints.

Ver. 12. **And the king approached to the altar.]** Urijah suffering him so to do; whereas that zealous priest Azariah would not endure his grandfather Uzziah, a far better man, to offer sacrifice. {#2Ch 26:17,18}

Ver. 13. **And he burnt his burnt offering.]** Uzziah for so doing was smitten with leprosy; but Ahaz of a far worse disease, an incurable hardness of heart. So was Gardiner, Bonner, Pool, Stokesley, &c.

Ver. 14. **And put it on the north side.]** As it were, in a corner out of the way. {a}

{a} *Quasi vicarium et precarium in angulo collocavit. -Vatab.*

Ver. 15. **Upon the great altar,] i.e.,** The new Damascen altar, *quantitate vel dignitate maiore.*

And sprinkle upon it.] A type of the application of Christ's blood; {#Heb 9:13,14} the abuse therefore was the greater.

And the brazen altar shall be for me to inquire by.] Or, To see to: *q.d.,* I will do with it as I see good. And Lyra saith that Ahaz afterwards made that famous dial of it. {#2Ki 20:11} See to the contrary, #2Ch 29:18,19.

Ver. 16. **Thus did Urijah the priest.]** A fawning parasite to that wicked king; and one of those *qui sacerdotium in aucupium vertunt, principum mensas et cellaria obsident, et qui quaestus*

causa ad dominorum suorum fistulas saltant, accinentes illud, Mihi placet quicquid regi placet, { a} who will please the prince howsoever.

{a} Bucholz.

Ver. 17. **And king Ahaz cut off the borders.**] He took away both the ornaments and instruments of the true religion.

Ver. 18. **And the covert for the Sabbath.**] {a} Where the priests, who had served all the week before, reposed themselves on the Sabbath; and next day went home. This place was covered over to keep them from wind and weather. {#2Ch 28:24}

For the king of Assyria.] Either to make money for him, or to flatter with him, that he might appear profane enough, and alien from God's true service; or for fear of his force, lest by that entry he should break into the palace.

{a} *Musach quoque sabbati. -Vulg.*

Ver. 19. **Now the rest of the acts, &c.**] See #1Ki 14:29.

Ver. 20. **And Hezekiah his son.**] A most pious prince, who standeth between his father Ahaz and his son Manasseh, as a rose betwixt two thistles, &c.

Chapter 17

Ver. 1. **Began Hoshea the son of Elah to reign.**] Heb., He reigned, *sc.*, as an absolute king, and no longer a vassal or tributary to the king of Assyria as before. {a}

Over Israel nine years,] viz., Four in the days of Ahaz, and five of Hezekiah.

{a} Vatab.

Ver. 2. **But not as the kings of Israel that were before him.**] For he suffered his subjects to go up to the passover celebrated by Hezekiah when he invited them, {#2Ch 30:11} and to worship the Lord as they thought meet. Sulpitius Severus therefore is out when he saith of Hoshea, *Hic ultra omnes superiores reges impius, &c.*; this king being wicked above all that went before him, procured to himself

punishment from God, and to his nation perpetual captivity. For he was better than his predecessors, as here appeareth; and the iniquity of the people was now full. It is not the last sand that exhausteth the hour glass, nor the last stroke of the axe that felleth the tree; so here.

Ver. 3. **Against him came up Shalmaneser.**] Son to Tiglathpileser, and father to Sennacherib; not the same with Sennacherib, as Eusebius maketh him. Under this Shalmaneser Tobias was carried captive, and he seemeth to be the same with that Shalman {#Ho 10:14} who "spoiled Betharbel"—famous afterwards for the overthrow of Darius there—"in the day of battle; the mother was dashed in pieces upon her children."

Ver. 4. **And the king of Assyria found conspiracy in Hoshea,**] *sc.*, With So, king of Egypt, to whom he had sent ambassadors, and afterwards denied to pay his yearly tribute, as **#2Ki 17:3**.

For he had sent messengers to So king of Egypt.] Jerome calleth him Sua; he seemeth to be the same with Sabicon the Ethiopian, {a} who had taken Bocchoris in battle, and reigned in Egypt eight years in his stead. Whence Chrysostom {b} saith that Hoshea was confederate with the Ethiopians; and Sulpitius {c} saith that he sent for help to the king of the Ethiopians, who then ruled over Egypt.

{a} African.

{b} *In Johan.*, homil, xxx.

{c} *Hist. Sac.*, lib. i.

Ver. 5. **Then the king of Assyria came up throughout all the land.**] Like an overflowing flood; having first seized upon the country of the Moabites, that he might leave nothing behind him that might be to his prejudice, Ar and Kirharaseth being destroyed, as had been foretold three years before. See **#Isa 16:1-14** *cum notis Tremellii*.

Ver. 6. **And carried Israel away into Assyria.**] Whither Tiglathpileser had before carried five of the tribes. {#1Ch 5:26} And this was the end of the Israelitish kingdom, after it had stood two hundred and fifty-four years; the time being now come of which the prophet Isaiah had spoken, saying, Within sixty-five years Ephraim shall be wasted, so that he shall not be a people. This time began, say the Hebrews, in the twenty-fifth year of Uzziah, when their carrying away captive was first threatened by Amos.

And placed them in Halah and in Habor.] Which are in Media and Persia, saith Josephus; among the Colchians and Iberians, saith Scaliger; the Tartarians, saith Genebrard, where certain places are known still by the names of Dan, Nephthalim, and Zebulon, &c. The name also of Tartars, alias Tatari or Totari, is supposed by some to come from the Hebrew word *Tothar*; which signifieth a residue or remnant. *Iudicium sit penes lectorem.*

Ver. 7. **For so it was that the children of Israel had sinned.]** Their iniquity was their ruin. Out of Hosea and Amos their sins may be gathered; and especially their abominable idolatry, contempt of God's prophets, and abuse of his benefits. Of the ruin of the Greek empire, the historian assigneth these for the chief causes:—first the innovation and change of their ancient religion, by Michael Paleologus, whereof ensued a world of woes: then covetousness, coloured with the name of good husbandry, the utter destruction of the chief strength of the empire. Next unto that, envy, the ruin of the great; false suspect, the looser of friends; ambition, honour's overthrow; distrust, the great mind's torment; and foreign aid, the empire's unfaithful porter, opening the gate even to the enemy himself; whereunto foul discord joined, what wanted that the barbarous enemy could desire, for the helping of them in the supplanting of so great an empire! {a}

{a} *Turk. Hist.*, 178.

Ver. 8. **And of the kings of Israel.]** They made them kings, and those kings made statutes of their own devising, without God's approbation, {#Mic 6:16} and the people loved to have it so.

Ver. 9. **And the children of Israel did secretly.]** Heb., They hid, or covered, or cloaked over what they did, {see #Eze 8:12} but all in vain; for God is all eye, and to him dark things appear, dumb things answer, silence itself maketh confession, as an ancient speaketh.

From the tower of the watchmen to the fenced city,] i.e., From one corner of the country to another: a proverbial speech.

Ver. 10. **In every high hill.]** Where they "poured forth their whoredoms," {#Eze 16:20-26} and "this had been their custom from their youth." {#Eze 23:8}

Ver. 11. **To provoke the Lord to anger.**] As if they had done all this expressly and on purpose.

Ver. 12. **Whereof the Lord had said, Ye shall not.**] But they did it the rather; taking occasion by the law, that their sin might appear to be exceeding sinful. {#Ro 7:13} Such is the canker of our vile natures, that the more God forbids a thing, the more we bid for it. *Nitimus in vetitum semper petimusque negata.*

Ver. 13. **Yet the Lord testified against Israel.**] He left not himself without witness; but them utterly without excuse.

Turn you from your evil ways.] This was the voice of all the prophets; as of Christ and his apostles, Repent, amend your lives, which is the same.

Ver. 14. **But hardened their necks.**] Adding to their sinews of iron (natural impudency), brows of brass, notorious impudency in sin. {#Isa 48:8}

Ver. 15. **And they rejected his statutes.**] With extreme contempt; *Non unius tantum sed omnium quae caelestis sapientiae sunt,* as one here glosseth.

And went after the heathen that were round about them.] A Lapidè here complaineth, but without cause, that in like sort the neighbour kingdoms of Germany, France, Switzerland, Denmark, England, Scotland, &c., were infected with the Lutheran heresy—so he blasphemously calleth the truth according to godliness—from Saxony, by the means of heretical merchants especially.

Ver. 16. **And they left all the commandments of God.**] So they will soon do, who take liberty to leave any; for the whole law is but one copulative, as the schools speak.

All the host of heaven.] So the heavenly bodies, sun, moon, and stars are called, for their (1.) number; (2.) order; (3.) obedience.

Ver. 17. **And they caused their sons.**] See on #2Ki 16:3.

And used divination.] Dealt with the devil.

Ver. 18. **Removed them out of his sight.**] That since they would not live by his laws, they should not live in his land, *quippe qui moribus suis quam legibus uti mallent.* {a}

{a} Val. Max.

Ver. 19. **Also Judah.**] Being the worse for Israel's ill neighbourhood, {#Ho 4:14} and therefore the worse, because she should have been better by such a warning. {#Jer 3:8}

Ver. 20. **And the Lord rejected.**] Making them to become Loammi, and Loruhamah, according to #Ho 1:6,9.

And delivered them into the hand of spoilers.] So that when to leave their dear country, they cried out to the mountains to cover them, and to the hills to fall upon them, according to #Ho 10:8.

Ver. 21. **For he rent Israel.**] Or, Israel rent itself; and became miserable by their own election.

And Jeroboam drove Israel.] By fraud and by force. So seducers are said to "thrust men out of the way." {#De 13:5}

Ver. 22. **Walked in the sins of Jeroboam.**] And nothing would cure them of this leprosy, but captivity.

They departed not from them.] Nothing is more pertinacious than a strong corruption.

Ver. 23. **Until the Lord removed.**] See on #2Ki 17:18.

Unto this day.] Wrath is come upon them to the utmost, if not to the very end, as the Greek hath it. {#1Th 2:16}

Ver. 24. **And the king of Assyria.**] First Shalmaneser, as here, and then his grandson Esarhaddon. {#Ezr 4:2} These colonies were afterwards called Samaritans. {#Mt 10:5 Lu 9:52 Joh 4:4}

Ver. 25. **That they feared not the Lord.**] As he expected they should some way own him in a land which he was pleased to own. To do wickedly in a land of uprightness is a foul business. {#Isa 26:10}

Ver. 26. **Know not the manner of the god of the land.**] They foolishly thought that each land had its proper god, whenas both they and their posterity worshipped they knew not what; {#Joh 4:22} worshipped devils. {#Re 9:20}

Ver. 27. **Carry thither one of the priests.**] One of Jeroboam's priests, for want of a better. *Docendi munus suscipit quisquis ad sacerdotium accedit.* An unteaching priest is a monster. {#2Ch 15:3}

Ver. 28. **And taught them how they should fear the Lord.**] *Timore cultus, non culpa;* fear him at least as the idolatrous

Israelites did Servile fear materially is not evil, but *formally* and *eventually*, because joined with a hatred of him we fear, saith Ribera.

Ver. 29. **Made gods of their own.**] Goodly gods, that were made of men. *Olim truncus eram ficulnus, &c.* God made man after his own image, and men, to be even with him, will needs make gods after their image. See **#Ro 1:23 2Co 8:5**.

Every nation in the cities.] So each city had its own god, and lest they should miss of the right, they closed their petitions with that general *Diique deaeque omnes*; or, as Medics doth in the tragedy, *O Deus quisquis es, vel in caelo vel in terra*; O God, whoever thou art in heaven or earth. {a} But God requireth that we be at a better certainty. {#Heb 11:6 Mt 16:15}

{a} Servius in *Georgic*, lib. i.

Ver. 30. **Succothbenoth.**] This idol was made in the form of a hen hurking her chickens. Most of these names of heathenish deities are Syriac and Chaldee. *Nergol* significth a woodcock, or a rooster (roostcock); *Asima*, a goat or wolf; *Nibhaz*, a dog; *Tartak*, an ass. Adrammelech and Anammelech were idols made in the shape of a horse and a mule. See here **#Ro 1:23** verified, and bless God who hath taught us better. Gildas saith that our forefathers were gross idolaters, and that their gods were *portenta diabolica, poene numero Aegyptiaca vincentia*, devilish fray-bugs (bogies), as many in number almost as those of Egypt.

Ver. 31. **Made Nibhaz and Tartak.**] A dog and an ass, as **#2Ki 17:30**. So the Africans worshipped a dog; the Persians, a cock; the Mendesians, a goat, &c. The people of the East Indies, in the isle Ceylon, having an ape's tooth got from them which they had consecrated, offered an incredible mass of treasure to recover it.

Ver. 32. **So they feared the Lord.**] They did, and they did not; {#2Ki 17:34} they feared him for his lions, as the old Romans served their *Veioves*, that they might not hurt them, and their gods *Rubigus, Orbona, Febris, &c.*, for the same reason. {a} So the poor Indians do at this day worship the devil, that he may not whip them.

{a} Rosin., *Ant.*, ii. 21.

Ver. 33. **They feared the Lord.]** *Religione mixta et interimistica.*
See #2Ki 17:32.

And served their own gods.] So Redwald, the first king of the East Saxons that was baptized, had in the same church one altar for Christian religion, and another for sacrifice to devils. {a} The Papists do no less. {#Re 9:20} Neither doth their distinction of *Latria* and *Dulia* excuse them.

{a} Camden.

Ver. 34. **They fear not the Lord.]** Rightly they feared him not, because neither truly nor totally: their religion was a *galimaufrey*, a mixture of true and false, which is as good as none; for God will not part stakes with the devil at any hand. Such a religion is a mere irreligion, because contrary, (1.) To God's law, which rejecteth heathen rites; {#2Ki 17:34,36,37,39,40} (2.) To God's covenant, which heathens have nothing to do with. {#2Ki 17:33,38} The mongrel religion of the Samaritans was afterwards refined by Manasseh, a Jewish priest, that in Alexander's time made a defection to them, and brought many Jews with him.

Chapter 18

Ver. 1. **Now it came to pass in the third year of Hoshea.]**
Reckoning as #2Ki 17:1. {See Trapp on "2Ki 17:1"}

Ver. 2. **Twenty and five years old was he, &c.]** And therefore born in the eleventh year of his father Ahaz—who was twenty years old when he began, and reigned sixteen years. {#2Ki 16:2} A thing not impossible: Rehoboam was begotten by Solomon about the same age, as some do gather from #1Ki 14:21.

His mother's name also was Abi.] A woman famous in those times, saith Vatablus, for her goodness. Her son Hezekiah was no sooner in the throne but he began to reform, so well she had principled him.

The daughter of Zachariah.] The king of Israel mentioned in #2Ki 14:29, say some; or more probably, of that Zachariah, the seer. {#2Ch 26:5}

Ver. 3. **And he did that which was right.]** See #1Ki 14:8.

Ver. 4. **He removed the high places.]** He neglected no time, but in the very first month of the first year of his reign he did great matters; {#2Ch 29:3} yea, the same day that he began to reign he spake to his Levites to purge the temple, which also they did. {a}

The brazen serpent that Moses had made.] Not for an object of worship, but for a means of cure, though some write that it is deadly for them that are stung with a serpent to look upon brass. God worketh oft by contraries, to show his power. This brazen serpent good Hezekiah brake in pieces when abused to idolatry, *multis Iudaeorum frementibus et reclamantibus*, to the great discontent of those idolaters, no doubt, and not without some danger to those that did it. We read in the life of our king Edward VI, {b} that as one Mr Body, a commissioner was pulling down images in Cornwall, he was suddenly stabbed into the body by a priest with a knife. Theodosius, the emperor, was so offended with the Antiochians, only for throwing down the brazen portraiture of his beloved wife Placilla, that he disprivileged the city, and intended to have burnt it. How hugely displeased, we may well think, were the superstitious Jews, when they saw their gods thus dealt with!

The children of Israel did burn incense unto it.] Such was the venom of the Israelitish idolatry, that the brazen serpent stung worse than the fiery.

And he called it Nehushtan.] *Aenulum*, so Pagnine rendereth it; *aeniculum*, so Marinus—a poor paltry piece of brass, *Haec dictio non minorein contemptum prae se fert quam Nescio quid, aut pulvisculum* saith another learned man; a name of scorn and contempt, to shame such as had so doted upon it. {c} Anastasius Nicaenus out of Eusebius addeth further, that Hezekiah abolished certain books written by Solomon concerning the nature of plants, and all kinds of creatures, and concerning the cure of all kinds of diseases, because thought these the people sought medicines for their various maladies, and not of God. But of this there is nothing recorded in Scripture, neither is it very likely: *Abusus non tolleret usum*.

{a} Jerome, *De Trad. Hebr.*

{b} Sir John Heywood.

{c} *Thesaurus lingua sancta per diminutionem aut contemptum.*

Ver. 5. He trusted in the Lord God of Israel] His confidence was the cause of his courage—faith feareth no colours; his motto might have been that of the Roman emperor, *Ut fiat iustitia ruat caelum*; Heaven and earth will be blended together ere I will be wanting to the work of reformation. He had not his name for nought, but fully answered it; as also did Probus the emperor. Hezekiah signifieth, The Lord is my strength, {a} *quasi hoc eius fuerit lemma et symbolum*. Such another zealous reformer was good Josiah, who trusted in God, and took away the horses of the sun, with other mawmets and monuments of idolatry, never standing to cast perils. And such also was our English Josiah, king Edward VI: {b} witness his peremptory denial to grant the Lady Mary the free exercise of the mass—though boldly demanded by the emperor’s ambassador; his slighting of the emperor’s proud threats thereupon; and his stout answer to the rebels of Devonshire, which ran thus: Assure you most surely, that we of no earthly thing under heaven make such reputation as of this one, to have our law (for the putting down of Popery) obeyed, and this cause of God, which we have taken in hand, to be thoroughly maintained: from the which we will never remove one hair breadth, or give place to any creature living, much less to any subject: wherein we will spend our own royal person, our crown, treasure, realm, and all our state; whereof we assure you of our high honour. {c} And of the like temper was his sweet sister—Temperance, as he used to call her, -Fortitude, he might as well, -Queen Elizabeth: witness her reformations at home; her protecting the Netherlands against the Spaniard; her help extended to Henry King of Navarre, to Geneva, and other Protestant churches, &c.

So that after him was none like him,] sc., Everything considered. *Os. Nemo, id est, fore nemo:* He outdid others in piety, as far as Omri and his son Ahab did in iniquity. {#1Ki 16:25,30}

{a} *Fortitudo mea Dominus. -Pagnin.*

{b} Sir John Heywood’s *Life of Edward VI.*

{c} *Act. and Mon.,* 1189.

Ver. 6. For he clave to the Lord.] *Indivulse:* and this he knew to be his duty, from #De 4:4 10:20 Jos 23:8, *sc.,* to embrace the Lord

with faith and love: to adhere unto him as his head and husband, with all his heart and soul. He "departed not from following him," as it is here expounded, "but kept his commandments," the best proof of his love.

Ver. 7. **And the Lord was with him.**] The Lord is with all those that are with him. {#2Ch 15:3 Eze 8:22}

And he prospered.] Or, He dealt prudently.

And he rebelled against the king of Assyria.] That is, He cast off his yoke, and refused to stand to his father's wicked covenant. This the Assyrian counted and called rebellion.

Ver. 8. **He smote the Philistines.**] A warlike people, and therefore his glory was the greater: as Plutarch praiseth the Romans above Alexander, because he subdued Asiatics that were pusillanimous and effeminate; but these, the Germans, Spaniards, Britons, hardy and headstrong nations.

From the tower of the watchmen.] See #2Ki 17:9.

Ver. 9. **In the fourth year, &c.**] See on #2Ki 18:1.

That Shalmaneser, &c.] At which time Hezekiah sat in safety, and might keep a passover for his preservation. To teach us thus much it is, saith Pellican, that Israel's ruin is here repeated.

Ver. 10. **And at the end of three years.**] See #2Ki 17:6.

Ver. 11. **And the king of Assyria, &c.**] See #2Ki 17:6.

Ver. 12. **Because they obeyed not.**] See #2Ki 17:7-17.

Ver. 13. **Now in the fourteenth year, &c.**] Not long after Hezekiah's great sickness and signal recovery: whereupon he received that gracious promise, {#2Ki 20:6} "And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria," &c.

Did Sennacherib.] The son of Salmaneser, called by Herodotus king of the Assyrians and Arabians.

Come up against all the fenced cities.] After that he had invaded Egypt, and made foul work there: "leading away prisoners, young and old, naked and barefoot, even with their buttocks uncovered, to the shame of Egypt." {#Isa 20:4}

And took them.] This great war with Hezekiah is set forth—as one well observeth—in manner of a comedy, having (1.) Its προθεσις in this and the three next following verses; (2.) Its επιτασις, containing four different acts, in this and the next chapter; (3.) Its καταστροφη: {#2Ki 19} where we have, *I: Solamen*, comfort promised; *2. Levamen*, help vouchsafed.

Ver. 14. **And Hezekiah king of Judah sent.]** This showed his weakness and pusillanimity. Had he still kept up his trust in God, this had never been done; but the best have their frailties, and the strongest faith may sometimes seem to fail; *adeo nihil est in nobis magnum, quod non potest minui.*

Return from me: that which thou puttest on me will I bear.] Hezekiah held it good policy to make his enemy a golden bridge to go over: so to be rid of him.

Ver. 15. **And Hezekiah gave him.]** See on #2Ki 18:14.

Ver. 16. **At that time did Hezekiah cut off.]** If Ahaz, that church robber, had done this, it would better have become him. Hezekiah for doing it lost his cost. {#2Ki 18:16}

Ver. 17. **And the king of Assyria sent Tartan.]** Notwithstanding that great present, worth two hundred and twenty-five thousand pounds: all of which this Cerberus swallowed, and yet was not satisfied; but demanded also the city to be delivered to him.

And Rabsaris and Rabshakeh.] Some think that these were names of office: for Rabsaris signifieth chief of the eunuchs, and Rabshakeh chief of the cupbearers. That is an odd conceit of the Jewish doctors, that Rabshakeh was son to the prophet Isaiah, who fell from the true religion, and ran away to the Assyrians, by whom he was therefore now employed. {a}

By the conduit of the upper pool.] Whereof see also #Isa 7:3; as of the lower pool, #Isa 22:9.

{a} Jerome, *De Tradit. Hebr.*

Ver. 18. **Eliakim...which was over the household.**] In the place of false Shebna, who had been controller in Ahaz's days, but was now made secretary, a place of honour, but less power, and not of so great pains; fitter therefore for a man now grown old. {#Isa 36:3} See Jun. on **#Isa 22:15.**

Ver. 19. **Thus saith the great king.**] An expression that savoureth of intolerable pride, and, as some think, uttered in way of deriding the prophets of Israel, who usually prefaced, Thus saith the Lord God. Hezekiah might well have replied, as afterward Agesilaus, king of Sparta, did upon a like occasion, *Nemo me maior nisi qui iustior*: or, as Seneca, *Anime magno nihil magnum*. But empty spirits affect swelling titles: the Grand Signor, for instance, and great John O'Neal.

Ver. 20. **Thou sayest (but they are but vain words).**] Heb., Words of the lips, *i.e.*, frothy and fruitless, forasmuch as thou hast neither counsel nor strength for the war, but dost only word it, as Philip afterwards said the Athenians did. Some read the text not in a parenthesis, and thus paraphrase it: What can Hezekiah say to embolden him? What? I say, saith Hezekiah, I have words of my lips, that is, Prayer, prayer! Saith Rabshakeh: These are empty words, an airy nothing: for counsel and strength are for the war; but of these Hezekiah makes no reckoning, as thinking to do all by prayer, which I hold no better than prittle prattle.

Ver. 21. **Now thou trustest upon the staff, &c.**] This Hezekiah did not, that we read of: but Rabshakeh thought he would, as Hoshea had done before.

Ver. 22. **But if ye say unto me, We trust in the Lord our God.**] Thus he thinks to beat them off all their holds, that he may bring them to the bent of his bow. Satan doth the like: "whom resist steadfast in the faith."

Is not that he whose high places, &c.?] This Rabshakeh took for sacrilege and impiety: as Papists still do our Reformation, and rejection of their needless ceremonies and endless superstitions. Some infer from this text that Rabshakeh was no Jew; the Rabbis make him to be a renegade Jew, because he spake Hebrew.

Ver. 23. **Give pledges.]** *Pignora certa.* Tremellius rendereth it, *Misce bellum,* fight with my master, the king of Assyria, if thou darest. *Lacessentis atque insultantis, verba.*

If thou be able on thy part.] A bitter scoff, whereby he mocketh at Hezekiah's boldness, being no better able.

Ver. 24. **And put thy trust in Egypt.]** See on #2Ki 18:21.

Ver. 25. **Am I now come up without the Lord?]** Without his secret impulse, as #2Sa 16:10. The villainous gunpowder plotters pretended that God set them to work to punish this sinful nation. So the Jesuits tell the people that the devil stirred up Luther: and that God sent forth them to oppose him.

Ver. 26. **Speak, I pray thee, ... in the Syrian language.]** This was no wise motion: but they were frightened; and some think it was wicked Shebna rather than good Eliakim that made it, purposely to provoke Rabshakeh to rail the more, and to lay open that whereby the people might be moved to yield up the city.

Ver. 27. **Hath he not sent me to the men that sit on the wall?]** The soldiers and common sort, of whom your master and you take little care what extremities they undergo, as they are shortly sure to do by a long siege.

Ver. 28. **Hear the word of the great king.]** See on #2Ki 18:19.

Ver. 29. **Let not Hezekiah deceive you.]** He warneth them to beware of Hezekiah as an impostor, and to make sure work for themselves, by yielding up all to Sennacherib, and accepting of him for their liege lord.

Ver. 30. **Neither let Hezekiah make you trust in the Lord.]** Of whom these pagans had the like base and bald conceits as they had of the dunhill deities of other countries. "But our God is in heaven," saith the psalmist; "he doeth whatsoever he willeth in heaven and in earth": and "those that trust in him shall never be confounded." "It is better to trust in the Lord than to put confidence in men" or means.

Ver. 31. **Make an agreement, &c.]** Heb., Make with me a blessing. The Chaldee hath it, *Pacem recipite,* Accept of peace upon my terms.

Ver. 32. **To a land like your own land.]** Which was a land that God himself had "espied for them, flowing with milk and honey, the

glory of all lands." {#Eze 20:6} *Sumen totius orbis, in quo saxa durissima mel et oleum sudabant* {#De 32:13 Ex 3:17} This Rabshakeh here acknowledgeth, and is therein more ingenuous than Strabo the geographer (*strabus et pravus nimium*), who traduceth Judea for dry and barren, *nec satis dignam de qua magnopere pugnetur*, not worth striving for. {a}

And hearken not unto Hezekiah.] This is a string that he much harpeth upon. It is our faith that Satan chiefly striketh at; {#Lu 22:32} hold fast this shield. {#Eph 6:16}

{a} *Tacitus uber solum Iudaeis attribuit.*

Ver. 33. **Hath any of the gods of the nations.]** These were no gods, and Hezekiah might better say than that heathen once did, *Contemno minutulos istos deos, modo, Iovem (Iehovam) mihi propitium habeam;* Let the Lord arise, and his enemies shall be scattered.

Ver. 34. **Where are the gods?] *Os ferreum!*** This is a most insolent insultation, and might well become an *Ajax flagellifer*, who knew no god but his own weapons.

Have they delivered?] *i.e.*, Have the gods of Samaria?

Ver. 35. **Who are they among all the gods?] See #2Ki 18:30.**

Ver. 36. **But the people held their peace.]** They punished him with silence, as Isaac did Ishmael. *Sile, et funestam dedisti plagam*, saith Chrysostom. Silence is the best answer to words of scorn and petulancy, saith learned Hooker. *Convitia spreta exolescunt*, saith Tacitus. It is best to stop an open mouth with saying nothing, saith Basil. {a} "But I as a deaf man heard not: yea, I was as one dumb, in whose mouth there is no reproof." {#Ps 38:14} Princes use to punish the indecencies of ambassadors by denying them audience. Rabshakeh could not be more spited than with no answer. This sulphurous flask therefore dieth in his own smoke, only leaving a hateful stench behind it.

{a} Σιωπή τον ονειδον πνιγειν δει.—*Bas.*, ep. 72.

Ver. 37. **With their clothes rent.**] To show how deeply they were affected with and offended at Rabshakeh's blasphemies. Should not we be as much at the Ranters? See #Mt 26:65.

Chapter 19

Ver. 1. **And it came to pass, when king Hezekiah heard it.**] And a great deal more, against the Lord and himself, than is recorded in the former chapter. See #2Ch 32:16. It is easy to wag a wicked tongue; these dead dogs will be barking and blaspheming without measure, till God please to gag them. Hezekiah hasteth hereupon to God's house, there to say, as Abisha once did to David, Why should these dead dogs curse my Lord the King of glory? As for Rabshakeh, he seems to say unto him, Sirrah, we will complain of you to one that shall shortly take you to task.

Ver. 2. **And he sent Eliakim.**] This good Josiah did not, when Pharaohnechoh came up against him—though he had at hand the famous prophets Jeremiah and Zephaniah, besides a whole college of seers—and hence he fell, and with him the whole state of Israel.

Ver. 3. **For the children are come to the birth.**] We are greatly pained and perplexed, our hearts do even ache and quake within us, at the hearing of these horrid blasphemies; but we want strength to punish them: we humbly put them into God's holy hands, and beseech him to take an order with them, for which end thy prayers are requested. Or, We are now in extreme danger, and do therefore earnestly implore Heaven's help at a dead lift.

Ver. 4. **It may be.**] We nothing doubt of it, but are well assured he will, for he is a jealous God, and thou canst do much with him. Be pleased to improve thine interest for us in this exigence.

Wherefore lift up thy prayer.] Pray to thine utmost; strive and strain, tug hard, and bestir thee all that may be. Prayer is a laborious exercise: and as a man that would be good at lifting must set his sides and shoulders to work, he must also often use himself to lifting; so here. This gets a dexterity, a handiness to the work.

Ver. 5. **So the servants of Hezekiah came.**] They came, and did their master's message. *Acta legatorum laconice uno verbo (venerunt) proponuntur.*

Ver. 6. **With which the servants.**] Heb., The lads, youngers, or striplings: so they are called by way of contempt.

Have blasphemed me.] By railing upon thee, which is blasphemy in the second table; besides the deep dishonour they have done me, by matching me with their base born idols. {#2Ki 18:35}

Ver. 7. **Behold, I will send a blast upon him.]** A spirit, some render it. God "maketh his angels spirits." An evil messenger was sent against him, a spirit of trouble, a panic terror; a dreadful sound was in his ears, when his army was slaughtered by an angel.

He shall hear a rumour.] Rumours are not always to be credited, nor always to be condemned. What this rumour was, see #2Ki 19:9.

Ver. 8. **So Rabshakeh returned.]** But left his army, likely, still before Jerusalem.

That he was departed from Lachish.] Which he had taken; or, as some think, out of hope of taking it.

Ver. 9. **Of Tirhakah king of Ethiopia.]** A potent prince. See #2Ch 14:9. Strabo {a} called him *Tearkon* the Ethiopian; and further relateth out of Megasthenes, an old historian, that he passed into Europe, and advanced as far as to Hercules's pillars.

King of Ethiopia.] Not of that Ethiopia, saith Drusius, which is above Egypt, and now the kingdom of the Abyssines, but of that which is part of Arabia, and is called Chusaea. The word here rendered Ethiopia is Cush.

Behold, he is come out to fight against thee.] *Regnum Assyriorum invadit*, saith Sulpitius, he invaded Assyria. Not so, saith Drusius, but he went to fight against Sennacherib, in favour of the Jews, while he lay before Libnah; or at least against Rabshakeh, who besieged Jerusalem.

He sent messengers.] And withal he gave them letters {#2Ki 19:14} to the same effect with his message; so eager was he upon Jerusalem, which yet he should never lick his lips with.

{a} Lib. i. cap. 15.

Ver. 10. **Let not thy God in whom thou trustest deceive thee.]** Sennacherib and Rabshakeh are both in a song. Reckon these two,

saith an author, among the first and chiefest kill-Christis, because ever an honest mind is more afflicted with words than blows. {#Ps 12:3} Ver. 11. **Behold, thou hast heard.**] See #2Ki 18:33-35.

To all lands, by destroying them utterly.] Not all, nor utterly neither; but the tongue, that little member, boasteth great things. {#Jas 3:5} He talketh here like some Pyrgopolynices or Therapontigonoplatagidorias in Plautus. {a}

{a} *In Curcul.*

Ver. 12. **Have the gods of the nations, &c.**] See on #2Ki 19:10.

Which my fathers have destroyed.] God was not in all this man's thoughts. *Hic Deus nihil fecit;* but he should have known that he and his fathers or predecessors, those scourges of mankind, were but as rods in God's hand, which, when worn to the stump, he cast into the fire.

Ver. 13. **Where is the king of Hamath, &c.?**] See #2Ki 18:33. Only there it is gods of those places, and here kings. The heathens commonly called their gods kings—as Φοιβε αναξ, βασιλευς ανδρων τε θεων τε, &c.—and they reckoned, that whatsoever their gods could do, their kings should be sure of. We have not so served the gods, said that Roman emperor, that they should serve us no better than to give the enemy the better of us. {a}

{a} *Non sic deos coluimus, &c. -Antonin. Phil.*

Ver. 14. **And read it.**] Heb., Them: and spread it. That which had the blasphemies in it: or, if it was all but one letter, he spread that part of it that was most reproachful to the just and jealous God.

Ver. 15. **And Hezekiah prayed.**] He made intercession to God against Sennacherib, as once Elias did against Israel, {#Ro 11:2} the Christian Church against Julian the apostate, and against Arius the heretic; whose death was *precationis opus, non morbi*, saith Socrates Scholasticus; {a} the effect of prayers, not of any disease.

Thou art the God.] "Thou," here, is emphatical and exclusive.

{a} Lib. i. cap. 15.

Ver. 16. **Lord, bow down thine ear, and hear: open thine eyes, &c.**] This is to pray with utmost intention of spirit, and extension of speech; this is prayer with a force, such as prevaileth much with God. {#Jas 5:16} See the like in Daniel. {#Da 9:18,19}

Ver. 17. **Of a truth, Lord.**] See how this good king filleth his mouth with arguments, and learn to do the like when we come before the Lord in prayer.

Ver. 18. **Wood and stone.**] *Olim truncus eram ficulnus, &c.* What strange stupidity, therefore, was it to set up such! See #Isa 44:16,17.

Ver. 19. **Save us out of his hand.**] Hezekiah had a promise before; but he knew that he was to put it in suit, as here he doth very notably.

May know that thou art the Lord God.] It is the ingenuity of saints in all their desired and expected mercies, to study God's ends more than their own. This is to come before God with a true heart.

{#Heb 10:22}

Ver. 20. **Then Isaiah the son of Amos.**] God suffered him not to stay for an answer, but prevented his sending again to the prophet, by causing the prophet to send to him. So the angel Gabriel came with weariness of flight to praying Daniel. {#Da 9:23}

Which thou hast prayed unto me against Sen.] See #2Ki 19:15.

Ver. 21. **The virgin, the daughter of Zion.**] A weak virgin she may seem; but she hath a strong champion who will maintain her cause and quarrel, and hence it is that she thus outfaceth so formidable an enemy.

Ver. 22. **Against whom hast thou exalted thy voice, and lifted up thine eyes on high?**] God is "jealous for Jerusalem with a great jealousy." {#Zec 1:14} He soon took notice of Cain's frowns; {#Ge 4:6} Laban's lowerings; {#Ge 31:2} Rabshakeh's outcries here; those miscreants lolling out the tongue; {#Isa 57:3,4} their wagging the head at Christ on the cross. {#Mt 27:39}

Ver. 23. **And hast said.**] Not in so many words that we anywhere read of; but it is said, in #2Ch 32:16, that his messengers spake more than is expressed. Or, Thou hast said, that is, thou hast thought all this, and I will therefore justly punish thee and thine army wherein thou gloriest, and wherewith thou intendest to destroy Jerusalem and my temple there. Polybius, a heathen historian, could

say that Antiochus came to an ill end, only for purposing to spoil the temple of Apollo at Delphos.

With the multitude of my chariots I am come up, &c.] We may say of this proud and arrogant speech, as the historian doth in a like case, No man could deliver so bad matter in better words and more quaint phrases.

Ver. 24. **I have digged and drunk strange waters,**]^{ a } *i.e.*, Newly found waters, though thou hast endeavoured to stop from me and mine army the waters of the fountains. {#2Ch 32:3,4}

And with the sole of my feet.] *Thrasonica hyperbole*; he proudly boasteth of his numerous army, and that with the trampling of his horse and horsemen he could dry up the pools about Jerusalem.

{a} *Nihil est mihi impossibile. -Vat.*

Ver. 25. **Hast thou not heard?] Here God himself taketh Sennacherib in hand, and schooleth him concerning the divine providence and decree whereby he was now sent against a "hypocritical nation, a people of God's wrath, to take the spoil," &c. "Howbeit he meant not so, neither did his heart think so; but it was in his heart to destroy and cut off nations not a few." {#Isa 10:6,7}**

That thou shouldest be to lay waste fenced cities.] This is all done by my determinate counsel, ordering the world's disorders to mine own glory, and the good of my people. Tamerlane was wont to say, *Ira De; ego sum, et orbis vastitas*. Attilas called himself *Metum mundi et flagellum Dei*. Sennacherib was God's scourge, and the sword in his hand. {#Isa 10:5}

Ver. 26. **Therefore their inhabitants were of small power.]** Heb., Short of hand; helpless and shiftless, because I gave them up into thy power. It is God that strengtheneth or weakeneth the arms of either party in battle. {#Eze 30:24}

Ver. 27. **But I know thine abode, &c.]** Figurative terms taken from huntsmen, saith Diodate; the meaning is, I know all thy designs, and do overrule them.

Ver. 28. **Because thy rage against me and thy tumult.]** Such as was also that of the proud Spaniard in 1588, when, as learned Beza sang,

“*Straverat innumeris Iberus classibus aequor, &c.*”

The seas were turreted with such a navy of ships, as her swelling waves could hardly be seen for their multitude, or heard for their tumult: the flags, streamers, and ensigns were so spread in the wind, that they seemed to darken even the sun, &c. These were all soon sunk and sent packing; which made the Zetlanders stamp a new coin, having on the one side the arms of their country with this inscription, Glory be to God alone; and on the other side the Spanish fleet with this motto, *Venit, Vidit, Fugit*, It came, it saw, it fled. The Hollanders also stamped new moneys with the Spanish fleet, having this word, *Impius fugit nemine sequente*, The wicked fleeth when no man pursueth him. Of the English there were not a hundred lacking, and but one small ship lost. Their impress was, the navy confounded, and in honour of the queen inscribed, *Dux femina facti.* {a}

Is come up into mine ears.] So were the Spanish brags of an invincible armada, and their confident triumph before the victory, vainly and falsely printed by Don Bernardin Mendoza, the Spanish ambassador in France in that time. {b}

Therefore I will put my hook into thy nose, &c.] I will tame thee, and take thee a link lower, as they say, leading thee by the nose to the slaughter house, as they do the wild ox and other fierce creatures.

And my bridle in thy lips.] As men deal by sturdy steeds.

And I will turn thee back by the way, &c.] So in 1588 God did not those Spaniards the honour to return the same way; who, coming by southeast, a way they knew, went back by south-west, a way they sought; chased by our ships past the fifth degree of northern latitude, then and there to be pursued after by hunger and cold; and to fall into the hands of the wild Irish, and others more savage and barbarous than they.

{a} Speed. Carleton.

{b} Camden's *Elisab.*

Ver. 29. Ye shall eat this year such things as grow of themselves.] *Saphiach, hoc est, sponte nature;* and in the second year, *Sachish, i.e., sponte renatum,* that which springeth of the same, haply increasing the more, because it had been so beaten down the year before by the Assyrian army. God's plenty in the land, notwithstanding the sabbatical year, the fifteenth jubilee, say some, and the enemy's abode and waste there made, should be a sign for confirmation of the truth of God's promise.

Ver. 30. And the remnant that is escaped,] *J sc.,* From the sword of the Assyrian, which had devoured much flesh, and drunk much blood amongst them.

Ver. 31. And out of Jerusalem shall go forth.] Those that are now cooped and pent up in the besieged city, shall freely and fearlessly walk whither they please.

The zeal of the Lord of hosts shall do this.] *Nimius amor,* the very much love, the free grace of our good God shall effect it, and not their own merits, as Lyra well noteth. {a}

{a} *O nimium dilecte Deo. -Vat.*

Ver. 32. He shall not come into this city.] Because dear to God, who had appointed salvation for walls and bulwarks. {#Isa 26:1} Semblably, of all that huge fleet three years a-rigging and furnishing, not one Spaniard set foot on English ground, but under the notion of a prisoner. See on #2Ki 19:28.

Nor shoot an arrow there, &c.] See #Ps 48:12. {See Trapp on "Ps 48:12"}

Ver. 33. By the way that he came, &c.] See on #2Ki 19:28.

Ver. 34. For I will defend this city.] I will cover it as with a shield, -so the word signifieth see #2Ki 19:32, -I will fence and protect it. The like God hath done for Geneva, a small city besieged with enemies, and barred out from aid of friends. It had long since been undone, saith one, but because it had so many enemies to undo it; rather because it had so gracious and powerful a God to defend this city, to save it.

For mine own sake.] That my power and care of my people may appear to all.

And for my servant David's sake.] To whom I passed my word, and wilt keep it. Here A Lapide hath a good note out of Glycas, and commendeth it; *Optime Glycas, Haec verba, inquit, ita divinitus prolata sunt, &c.* {a} These words are thus uttered by God, lest Hezekiah should think that his prayer was heard for his own righteousness' sake.

{a} *innal.*, par. 2, citat, in Glossa.

Ver. 35. That night.] When the Assyrians were fitting themselves to assault Jerusalem, when in their conceits and hopes they had already devoured it, and were even fetching their blow at all the Jews at once, as if they had all had but one neck to cut off.

That the angel of the Lord.] One of God's mighties. {#Isa 10:34}

Went out, and smote.] By a plague, as #2Sa 24:16; the Hebrews say, by a fire burning in their breasts and stifling them; and that Sennacherib himself hardly escaped, having his head and beard singed, according to #Isa 33:11,12. Sure it is that his leaders and chief captains were cut off, {#2Ch 32:21} and Rabshakeh, likely, among, if not above the rest, for his abominable blasphemies against the God of Israel.

A hundred fourscore and five thousand.] By a like dreadful hand of God, fifty-two thousand men of Heraclius the Greek Emperor's army were found dead in one night, without any apparent executioner, after that he had turned Monothelite, and incestuously married Martius, his own brother's daughter, making a law that others might do the like, *Anno Christi* 610. Herodotus in his second book relates of Sennacherib's defeat and death, something like this here related: but, either through ignorance of the full truth, or else by the instigation of the devil, to elude and impair the credit of the holy Scriptures, he applieth that to Sethon king of Egypt and priest of Vulcan, which properly belongeth to Hezekiah king of Judah,

servant and favourite of the true God. *Diabolus operum Dei Mimus est, et Momus.*

And when they arose, &c.] Such as escaped and survived. The Vulgate hath it, When he (Sennacherib) arose in the morning, he saw. It is said of Heraclius, that upon that sad sight of his soldiers, so slain as above, he presently fell sick and died: though others write that his incest was punished with a strange priapism, which, together with a dropsy, ended his days

Ver. 36. So Sennacherib king of Assyria departed.] Being glad he had escaped with the skin of his teeth, with the safeguard of his life. But his preservation was but a reservation only; and the rather, because he ascribed it to Nisroch his tutelary god, worshipping him still, notwithstanding his army's overthrow.

And dwelt at Nineveh.] Where he had not lived fifty-five days before he was butchered, saith Tobit; {#APC Tob 1:21} who also telleth us, {#APC Tob 1:18} that at his return he in a rage slew many of the Israelites in Nineveh. The like whereunto we read of Selymus II, that in revenge of his loss at the battle of Lepanto, he would have put to death all the Christians in his dominions, and did many.

Ver. 37. In the house of Nisroch his god.] Jupiter Belus haply, whom Sennacherib worshipped under this name, which signifieth Tender to those that flee and escape out of battle.

That Adrammelech and Sharezer his sons smote him.] Upon what discontent, is uncertain. Some say, because he preferred their younger brother Esarhaddon to the kingdom; others, because he vowed to sacrifice these his two sons, in imitation of Abraham's sacrificing his Isaac, and purchasing thereby God's favour and protection to his progeny, &c. {a}

{a} Castalio.

Chapter 20

Ver. 1. In those days.] In the fourteenth year of Hezekiah's reign, as appeareth by comparing #2Ki 20:6, and #2Ki 18:13; then, when *Hannibal ad portas*, the Assyrian was in the land. Crosses

commonly come thick and many together, {#Jas 1:2} and all for the best. {#Ro 8:28}

Was Hezekiah sick unto death.] Sick of the plague, as it is thought, and may be probably gathered from #2Ki 20:7, and had the tokens likely; so that in human apprehension he was a dead man, neither could he recover but by a miracle. A good man may have the plague, and die of it too—as did Oecolampadius, Franeiscus Junius, Chimedontius, Mr Stafford, Mr Greenham, Mr John Blackwell (my most loving friend), and Mr Jeremy Burroughs, if I mistake not—notwithstanding that patent for preservation, #Ps 91:1. All such promises being conditional, as was also this following sentence; and so Hezekiah understood it; else he would not have prayed, as he did, that it might not be accomplished.

For thou shalt die, and not live.] That is, In the order of second causes to their effects, thy disease is deadly, for it hath seized upon the vitals: *dispositio corporis tui ad mortem ordinatur*. When the prophets foretold things *ut futura in seipsis*, then they always happened: but when they foretold them only as in their causes, they might happen or not, as #1Ki 21:20 Jon 3:4, and here. That is an uncharitable gloss that some Rabbis set upon these words, Thou shalt die here, and not live in the world to come. But they have an edge against him, yet without all cause, as intent only to his own preservation for his time in peace, {#2Ki 20:19} and therefore say they, the prophet Isaiah out of a dislike of that his answer, turneth to the people, {#Isa 40:1,39:8} saying, "Comfort ye, comfort ye my people," &c. Ver. 2. **Then he turned his face to the wall.]** Not so much out of fear of death, -though nature at death will have a bout with the best; and to die actively is not every man's happiness; *quis enim vult mori? prorsus nemo*, saith one; death in itself is nature's slaughterman, hell's harbinger, &c., -{a} nor at all because he was uncertain whither he should go when he died, as Jerome would have it: but Isaiah's message of death was so harsh and heavy to him, because he had then died without issue, as appeareth in that Manasseh was but twelve years old at his father's death.

{a} φοβερωτατον ο θανατος, περας γαρ.—*Arist., Ethic., lib. iii. cap. 6.*

Ver. 3. **I beseech thee, O Lord, remember now.**] *Obsecro Domine, memento quaeso.* Words full of incitation. The first word *Ana*—*affectum significat et impetum* -is very affectionate and forcible.

How I have walked before thee.] *Indesinenter ambulavi,* I have constantly walked before thee, and not by fits, or for a few turns. One interpreter noteth that the word here used signifieth, I have made myself to walk; implying his own dulness, sluggishness, averseness to that duty.

In truth, and with a perfect heart, / *i.e.,* In sincerity and integrity. Uprightness hath boldness; *Subeo bona (per gratiam Dei) conscientia tribunal Christi,* said dying Oeeolampadius, I go before Christ's tribunal with a good conscience. This is my comfort, said Mr Deering, that I have faithfully served my Lord God, and with an upright conscience. I am neither ashamed to live, nor afraid to die, said another saint. Let him fear death who is passing from this death to the second death. {a}

And have done that which is good.] For matter, manner, and motive. I have known, said a worthy doctor, {b} now with God, some godly men, whose comfort upon their deathbeds hath been, not from the inward acts of their mind—which apart considered, might be subject to misapprehensions, — but from the course of obedience in their lives issuing therehence.

And Hezekiah wept sore.] Heb., With a great weeping. See on #2Ki 20:2. Now if the message of death made this good man weep sore, and the approach of it was *mar mar,* bitter bitterness, {#Isa 38:17} what marvel if such a one as Saul swoon quite away at it, and fall to the earth in his full length, as in #1Sa 28:20? Death is dreadful in his best looks, as is the lion, though his teeth and claws be beaten out; or as the hawk to the partridge; or as a serpent's skin, though but stuffed with straw. To the wicked, death is a trap door to hell: they may say of it, as once Elisha did, {#2Ki 6:32} Behold, the murderer is at hand; and is not the sound of his master's feet—the devil—behind him? hence their loath to depart, &c. But why should a saint be fond of life, or afraid of death, since to him it is but as his father's horse,

to carry him to his father's house, or as Joseph's chariot rattling with its wheels, to carry old Jacob to his son Joseph, so him to Christ?

{a} *Mori timeat qui ad secundam mortem de hac morte transit. -Cyprian.*

{b} *Church's Carriage*, by Dr Preston.

Ver. 4. Before Isaiah was gone out into the middle court.] So the *Chetib*. Or, Into the middle of the city; so the *Cheri*, or margin, hath it. It is probable that the king's court was like a city. The Turk's seraglio or palace is in circuit more than two miles. Before Isaiah was gone out into the court within the porch, {#1Ki 7:8} he was sent again with this countermand. Oh, the power of prayer!

“*Flectitur iratus voce rogante Deus.*”

Ver. 5. The captain of my people,] *Antecessor*. See on #1Sa 9:16.

The God of David.] To whom I promised a continued succession on the throne of Judah; and will therefore lengthen thy life, and give thee a son.

To the house of the Lord.] Hezekiah's both duty and disposition, as a right son of David, whose song was, "I shall yet praise him in his holy temple, who is the health of my countenance, and my God."

Ver. 6. And I will add unto thy days fifteen years.] Thus God's grant to Hezekiah's prayer was not more speedy than bountiful. We are wont to reckon seven years for the life of a man, and now, behold, more than two lives hath God added to the age of Hezekiah. This also he did for him, notwithstanding those flaws in his prayer, those distrustful I said's, {#Isa 38:10,11, &c.} and albeit he foresaw that Hezekiah would "not render again according to the benefit done unto him." {#2Ch 32:25}

And I will deliver thee and this city.] Thus God is better to his people than their prayers; he doth for them "exceeding abundantly above all that they ask or think." {#Eph 3:20} Piscator here hence concludeth that Hezekiah began to be sick presently after the promise made of sending away the Assyrian out of the land. {#2Ki 19:32}

And for my servant David's sake, / *i.e.*, For my promise's sake made to David. See on #2Ki 20:5.

Ver. 7. **Take a lump of figs.**] This poultice was fit enough for the carbuncle, but yet could never have cured him so soon without a miracle. See on #2Ki 20:1.

And he recovered.] *Non ex facultate ficuum, sed ex Dei verbo,* saith Junius: By a supernatural virtue added to the figs, which else could not have wrought the cure.

Ver. 8. **And Hezekiah said.**] *Dixerat autem,* He had said; *sc.*, before the plaster was laid upon the boil.

What shall be the sign? &c.] That he should have a sign, he doubted, as his father Ahaz had, though unworthy. {#Isa 7:10-14} See on #Jud 6:17,37.

And that I shall go up into the house of the Lord the third day.] He maketh the utmost of the promise, as had done before him Jacob, {#Ge 32:9:11} and David. {#1Ch 17:23-26} This is to suck and be satisfied. {#Isa 66:11}

Ver. 9. **Shall the shadow go forward ten degrees?**] This was in God Almighty *stupenda dignatio*, a wonderful condescension, thus to gratify a mortal man—stooping so low to his meanness. If Hezekiah were—as the Rabbis say he was—studious of the mathematics, how suitable was this sign! These degrees were half-hours, or quarters, or haply less. The shadow was that of the style of a sundial. Neither did the shadow only go backward, but the sun itself ran retrograde, {#Isa 38:8} whereof the Rabbis give this foolish reason, that when wicked Ahaz was buried, the sun hastened faster than ordinary to his setting, that there might be no time for funeral rites, to recompense which loss of time then, the day was thus prolonged now. Those ancients do better, who, allegorising the text, tell us that sick Hezekiah signifieth all mankind as sick of sin; but this is an infallible sign of the saint's recovery, that the sun hath gone ten degrees back in the dial. The Sun of righteousness Jesus Christ, hath for our sakes made himself lower by many degrees in the earth. "My Father is greater than I": there he is gone back ten degrees below his Father. "Thou hast made him lower than the angels": there he is gone back ten degrees below the angels. "I am a

worm, and no man": there he has gone back ten degrees below men. "A live dog is better than a dead lion": there he has gone back ten degrees below worms: for he was not counted so good as a live worm, but was buried in the earth, as a dead lion, to be meat for the worms, if it had been possible for "his holy One to see corruption."

Ver. 10. **It is a light thing,**] viz., In comparison of the sun's retrogradation, wherein both the substance of the thing and the manner were wholly miraculous, whether it were done in an instant, or in the set course of time, or its ordinary continual motion. See on **#2Ki 20:9**.

Ver. 11. **And he brought the shadow.**] Together with the body of the sun. This was the prodigy that the Babylonish ambassadors had observed and came to inquire of. {#2Ch 32:31} The sun—which was their god—had honoured Hezekiah; therefore they were sent to honour him too with a visit and a present. And should not we therefore honour the saints whom Christ hath so honoured? {a} See on **#2Ki 20:9**.

Ten degrees backward.] Ten degrees, that is, five hours, as the most hold; so that that day was seventeen hours long, not twenty-two, as Junius will have it.

In the dial of Ahaz.] A famous dial, haply mural, and visible to Hezekiah out of his bedchamber.

{a} Abulens.

Ver. 12. **At that time Berodach-baladan.**] {a} Baladan signifieth a lordless or masterless man, saith Pagnine. This Berodach—or Merodach {#Isa 39:1} -Baladan is thought to be the first Babylonian monarch, after that he had first rebelled against Esarhaddon, king of Assyria, and then afterwards slain him. Hence we read no more in Scripture of the kings of Assyria, but of Babylon.

Sent letters with a present.] A rich and royal one, no doubt, according to the state of him who sent it, but whether comparable to that of King Ferdinand, sent to Solyman the Turk, I cannot tell—viz., a wonderful globe of silver of most rare and curious device, daily expressing the hourly passing of the time and the motions of the planets, the change and full of the moon, &c., ever moving by

certain wheels and weights curiously conveyed within the same, and exactly keeping due time and motion. {b} Such a present would have been most welcome to good Hezekiah, especially if he were a mathematician, as the Rabbis make him, telling us that he restored the year by the intercalation of a day every third year, in the month Adar, which answereth to our February.

{a} Baladan, *sine domino*.

{b} *Turk. Hist.*, 713.

Ver. 13. And Hezekiah hearkened unto them.] *Ad quos intentus, Ezechiah?* He was taken and tickled with their company and courtship, gratifying them in that they came about, and proud of the honour they had done him. {#2Ch 32:25,31} As there be white teeth in the blackest blackamoor, so there is a black bill in the whitest swan—a rotten kernel or two in the fairest pomegranate, &c.

And showed them the house of his precious things.] *Superbe simul et stulte*. This was proudly and foolishly done; for now gold thirsty Babylon knew where to have her draught, where to fetch a fat and fit booty. By the imperial law {a} of the Romans, the exporting of wine, oil, and other delicious liquors was flatly forbidden, and this reason given, *Ne Barbare gustu illecti promptius invaderent fines Romanorum*, Lest the barbarians tasting thereof, should be the rather drawn thereby to invade the Roman empire, as the Gauls did when once they had tasted of the grapes that grew in Italy. {b} Of the Chinese it is reported that they suffer not any foreigner to come into the heart of their kingdom, but only to trade with them on the seacoasts. It was doubtless impolitically done at best by Hezekiah, to show these strangers his wealth and treasure: yea, it was sinfully done of him—had his storehouse been as rich as the earth—to be lifted up with those heavy metals. {c}

The silver and the gold.] Which he had partly by the spoil of Sennacherib's camp, and partly by the many gifts brought by all nations unto him, as the world's wonder for the sun's going backward for his sake.

And the spices.] Galen {*d*} writeth that in his time cinnamon was very rare and hard to be found, except in the storehouses of great princes.

{*a*} Leg. l.

{*b*} Plutarch, in *Camillo*.

{*c*} Boter., in *Catalog. Imper.*

{*d*} Lib. i. *Antidot.*

Ver. 14. What said these men? &c.] Very wisely doth the prophet fetch about the business, that he may prick the bladder, and let out the pride, that now lay festering in Hezekiah's heart.

Even from Babylon.] Which is said to be six hundred and eighty miles from Jerusalem.

Ver. 15. All the things, &c.] See on #2Ki 20:13.

Ver. 16. Hear the word of the Lord.] Divine truths must be spoken, however they be taken.

Ver. 17. That all that is in thine house.] So that thou hast made a fair hand of all, forfeited all by thine ostentation, ambition, and creature confidence.

Ver. 18. And of thy sons that shall issue from thee.] A heavy judgment on so good a man, on so light an offence, as some would think. But these spiritual lusts, as pride, carnal confidence, self-flattery, presumption, &c., in the saints, are great provocations, as lying more up in the heart of the country. Let us be wise by others' woes; setting a memorandum on God's punishments, and marking his spits with our stars.

Ver. 19. Good is the word of the Lord, &c.,] i.e., It is just and equal; and blessed be God that it is no worse. Quintilian saith of Vespasian, that he was *patientissimus veri*, one that could endure to be freely and faithfully dealt with. Theodosius honoured Ambrose, and our Henry VIII father Latimer, the more for their plain dealing. So did David the prophet Nathan, and Hezekiah the prophet Isaiah, not raging at his so sharp a message, but patiently receiving it; judging himself, and justifying God. Good men are neither waspish nor sullen, when they are either chid or beaten by "the father of their spirits"; but patiently hold their backs to the stripes of a displeased mercy.

And he said, Is it not good? &c.] Is it not a mercy that I may escape that which my posterity shall suffer? He thankfully acknowledgeth a mixture, and that the judgment now denounced was not "an evil, an only evil," as #Eze 7:5.

Ver. 20. **How he made a pool and a conduit.]** Of these, see #2Ki 18:17 Ne 3:15 2Ch 32:4,30.

Ver. 21. **And Hezekiah slept, &c.]** He was most honourably buried, {#2Ch 32:33} placed above all the house of David, as he exceeded them all in virtue.

And Manasseh his son reigned in his stead.] A degenerate plant of so noble a vine. *Heroum filii noxae. Sic Caligula fuit optimi viri Germanici filius; sic Antonini, Commodus ille bipedum nequissimus.*

Chapter 21

Ver. 1. **Manasseh was twelve years old.]** He was born three years after his father's great recovery, {#2Ki 20:6} and about twenty-four years after the ruin of the kingdom of Israel, {#2Ki 18:2,10} till at length Ephraim was utterly broken from being a people; {#Isa 7:8 Eze 4:2,10} much about the time that Manasseh was taken among the thorns, and carried captive to Babylon. {#2Ch 33:11}

And reigned.] Hence some conclude that he was not long a prisoner, because no reckoning is made of his captivity, but he is said nevertheless to have reigned fifty-five years in Jerusalem.

Fifty and five years.] This is the longest reign we read of in the holy history. Length of days is no true rule of God's favour.

And his mother's name was Hephzibah.] {a} Who was daughter to the prophet Isaiah, say the Hebrews; but that is uncertain. She was a good woman, likely, because Hezekiah's wife: and therefore Manasseh's sin was the greater, because he came of so godly parents.

{a} See #Isa 62:4.

Ver. 2. **And he did evil in the sight of the Lord.]** Drawn thereunto, likely, by his young courtiers and evil counsellors: as young

lapwings are apt to be snatched up by every buzzard. Little did good Hezekiah—when he was so loath to die because he had no son to succeed him—think, what a son he should leave behind him. The Rabbis fable, that Isaiah, coming on a time to visit Hezekiah, told him that his son Manasseh there present should prove a great persecutor of the prophets, and of himself in particular: and that hereupon Hezekiah would have slain Manasseh, but that the prophet held and hindered him.

Ver. 3. **He built up again the high places, &c.**] Which he, perhaps, was persuaded to believe to be the old religion, and therefore by all means to be restored. The Papist's plea: *τα γαρ καινα κενα..*

And he reared up altars for Baal.] Like his grandfather Ahaz, {#2Ch 28:2} into whom Manasseh degenerateth; as if there had been no intervention of a Hezekiah. So we have seen the kernel of a well-fruited plant degenerate into that crab or willow which gave the original to his stock.

And made a grove.] Ahab-like, from whom, by wicked Athaliah, he was lineally descended. *Sic partus sequitur ventrem.*

And worshipped all the host of heaven.] Forgetting what had been done for his father by that host, when the sun, for his sake, went ten degrees backward: and so making good the import of his name Manasseh, which signifieth Forgetfulness.

Ver. 4. **And he built altars in the house of the Lord.**] Ahaz-like. {#2Ki 16:18} See on **#2Ki 21:3**.

Ver. 5. **In the two courts of the house of the Lord.**] Both in the priests' court, and in the people's also, poured he forth his whoredoms: as being acted and agitated by a spirit of fornication, an impetus to idolatry. He was worse than his contemporary Numa, king of Romans, who filled the people's heads with all sorts of superstitions, and so increased the number of the gods, that he left no room for himself to be placed amongst them, as Augustine saith wittily. {a}

{a} De Civ. Dei, lib. xviii, cap. 24.

Ver. 6. **And he made his son to pass through the fire.**] Yea, more than one of his children. {#2Ch 21:6} See **#2Ki 16:3**.

And observed times.] *Vacabat arti ariolandi et auguriis*, he was both a soothsayer and a sorcerer. By the position of stars and flying of birds, he took upon him to divine and to foretell future contingents. ^{a}

And dealt with familiar spirits.] He ordained that there should always be somebody possessed with such a kind of spirit as should give answers instead of an oracle.

To provoke him to anger.] Deliberately, as it were, and on set purpose, to vex the Lord.

^{a} Diod.

Ver. 7. **And he set a graven image of the grove, &c:]** An image with a carved grove about it, ^{#2Ki 23:6} that not God in the temple, but the devil in the grove, might there be worshipped.

Ver. 8. **According to all that I have commanded them,**] viz., In the moral law: of which God might say, as once Joseph did to his brethren in another case, "Behold, your eyes see that it is my mouth that speaketh unto you," ^{#Ge 45:12} and as Paul to Philemon, ^{#Phm 1:19} "I," the Lord, "have written it with mine own hand."

And according to all the law that my servant Moses commanded.] The ceremonial and judicial laws.

Ver. 9. **But they hearkened not.]** Nothing is more stupid than idolaters; they have ears but hear not, &c.

To do more evil than did the nations.] Whom they out-sinned: and were therefore worse than heathens, because they should have been better.

Ver. 10. **And the Lord spake by his servants the prophets.]** Isaiah, Hosea, Joel, Nahum, Micah, &c, one or other of whom Manasseh martyred every day, saith Josephus. ^{a} Isaiah he sawed asunder with a wooden saw, &c.

^{a} Lib. x. cap. 4.

Ver. 11. **Above all that the Amorites did.]** *Noluit solita peccare, et puduit eum non esse impudentem.* {a} Such a profligate wicked person was Julian the apostate called by some Idolian: and Pope John XII, of whom Luitprand writeth that he ordained ministers in a stable, drank a health to the devil, called to Jove, Venus, and other heathen deities for help at his dice playing, died in his harlot's embracings, being struck to death by the devil, &c. {b}

{a} Senec.

{b} Basil., lib. vi cap. 7.

Ver. 12. **Therefore thus saith the Lord.]** God loveth to signify beforehand, saith the historian, and he therefore threateneth that he may not punish, saith a father.

Both his ears shall tingle.] He shall fall into a swoon through horror and dolor. See #1Sa 3:11.

Ver. 13. **And I will stretch over Jerusalem the line.]** A metaphor from carpenters, who with line and plummet do use to measure and mark out the wood that they intend to hew off or plane. See #Isa 34:11.

I will wipe Jerusalem as a man wipeth a dish.] *Gabatam*, a porridge dish, *Simili ab arte magirica*. Well might God say, "I have also spoken by the prophets, I have multiplied visions, and used similitudes by the ministry of the prophets." {#Ho 12:10}

Wiping it, and turning it upside down.] So I "overturn, overturn, overturn" this whole state. {#Eze 21:27}

Ver. 14. **And I will forsake the remnant of mine inheritance.]** Which is now unto me "as a speckled bird: the birds round about are against her," &c. {#Jer 12:9}

And deliver them into the hand of their enemies.] When God once forsaketh a people, all evils come rushing in upon them, as by a sluice. Saul's doleful complaint was, "God hath forsaken me, and the Philistines are upon me." {#1Sa 28:15} See #Ho 9:12. {See Trapp on "Ho 9:12"}

Ver. 15. **Since the day that their fathers, &c.]** This hath been their custom from their youth. See it all along {#Eze 20}

Ver. 16. **Moreover, Manasseh shed innocent blood very much.**] This tiger laid hold with his teeth on all the excellent spirits of his time, as one {a} well saith of Tiberius *Stimulatus est ab insurgente diabolo*, saith an ancient, He was spurred on by that old man-slayer the devil, to murder the prophets and other godly people that disliked his sinful courses. Epiphanius saith that the prophet Isaiah suffered death under him; and the Rabbis tell us why: *sc.*, because (1.) He said he had seen the Lord upon his throne; {#Isa 6:1} and, (2.) Because he called the great ones of Judah princes of Sodom and rulers of Gomorrah. {#Isa 1:10} {b} More likely it was for his bold inveighing against the sins of both the king and people, calling them {as #Isa 57:3} witches' children, and a bastardly brood; as "Esaias was very bold," saith St Paul. {#Ro 10:20}

Till he had filled Jerusalem from one end to another.] A metaphor from vessels brim full: or from a flood that overfloweth all. And now "how was the faithful city become a harlot! it was full of judgment," *sc.*, in good Hezekiah's days "righteousness lodged in it, but now murderers," Manasseh and his bloody assassins. {#Isa 1:21}

Besides his sin.] His idolatry, whereto he first persuaded the people, and afterwards compelled them: so did Julian.

{a} *Author imperfecti operis* Hom. i. in Mat.

{b} Jerome, in Isa. i.

Ver. 17. **And his sin that he sinned.**] Those prodigies of sins afore mentioned, and hardly to be matched in any man, unless it were Nero, that bloody monster: after all which, Manasseh is a convert. Affliction tamed this wild ass, and stopped him in his career; yea, brought him home to God. The viper, when he is lashed, casteth up his poison; the traitor, when he is racked, telleth the truth, which else he had never uttered, &c.

Ver. 18. **And was buried in the garden of his own house.**] By his own appointment likely, in his last will and testament, {a} as holding himself unworthy, for his former abominations, to be buried in the sepulchres of the kings of Judah. This holy "indignation" and "revenge" is that poor piece of satisfaction which we can give to divine justice. The old interpreter {b} rendereth *απολογιαν*, {#2Co 7:11}

satisfaction. It may be he meant, saith Mr Bradford, martyr, a new life, to make amends thereby to the congregation offended.

In the garden of Uzzah.] That had formerly belonged to Uzzah, or that was planted in the place where Uzzah was smitten for touching the ark. {#2Sa 6:7} Some think that Uzzah is here put for Uziah, that leprous king, who was here buried, {#2Ch 26:23} and Manasseh would be buried with him.

{a} *Ex testamento ut credibile est, &c. -Jun.*

{b} *Serm. of Rep., p. 14.*

Ver. 19. And he reigned two years in Jerusalem.] He was soon cut off for his great wickedness. Some grievous sinners God soon punisheth, lest his providence—but not all, lest his patience and promise of judgment—should be called into question. {a} Glycas saith that Amon hardened himself in sin by his father's example, who took his swing in sin, and yet at length repented. So, thought he, will I do; wherefore he was soon sent out of the world for his presumption, dying in his sins, as **#2Ch 33:23**.

{a} August.

Ver. 20. As his father Manasseh did.] He imitated him in his sins, but not in his repentance. I have sinned with Peter, but not repented with Peter, said Stephen Gardiner, dying in despair. Amon humbled not himself as his father did, but increased the guilt. {#2Ch 33:23} The Hebrews say that unto all other his sins he added this, that he burnt the books of the law.

Ver. 21. And served the idols.] It was a fault in Manasseh that he had not burnt them.

Ver. 22. And he forsook the Lord.] Though he had been better taught by his father, who had repented, likely, before Amon was born.

Ver. 23. And the servants of Amon conspired.] Probably these had corrupted him as another Joash. {#2Ki 12:20,21}

Ver. 24. Made Josiah...king.] This was a blessed change; Josiah came as a fresh spring after a sharp winter.

Ver. 26. And he was buried.] But not lamented, as his son Josiah afterwards was by all the people.

Chapter 22

Ver. 1. **Josiah was eight years old.**] Josiah he was called by God two or three hundred years before he was born. {#1Ki 13:2} His name signifieth, The salvation of God: and he answered his name better than did Probus the emperor; of whom, notwithstanding, the historian saith, {a} that if Honest had not been his name, yet it might well have been his surname. Some say, but not so well, that he was called Josiah, *q.*, *Jah-scai*, that is, the *gift of God*, or, *q.*, *Jah-esch*, that is, the *fire of God*, *sc.*, for his zeal, which is called the flame of God. {#So 8:6}

And his mother's name was Jedidah, / *i.e.*, The Lord's darling, as his grandmother's name was Hephzibah; {#2Ki 21:1} a couple of good women likely, doing the same for Josiah as afterward Eunice and Lois did for young Timothy.

{a} Fla. Vopis.

Ver. 2. **And he did that which was right.**] Helped on, no doubt, by the holy prophets of his time, Zephaniah, Jeremiah, Huldah, &c.; as was our English Josiah, Edward VI, by Cranmer, Ridley, Latimer, Sir John Cheek, his tutor, and Dr Cox, his almoner. {a}

{a} An official distributor of the alms of another; the name of a functionary in a religious house, in the household of a bishop, prince, or other person of rank. Sometimes applied to the chaplain of a hospital, or other institution.

Ver. 3. **In the eighteenth year of king Josiah.**] That is, In the eighteenth year of his reign; after that, with a great deal of zeal, he had purged the land and the house. {#2Ch 34:8} In which time also it seemeth that a collection was made for the repairing of the temple, which now this pious king taketh order to have done, and herein he proceedeth *oequabiliter, iuste, prudenter.* {a} And from this famous eighteenth year of Josiah's reign, both those thirty years, {#Eze 1:1} and those forty days or years of the sin of Judah, {#Eze 6:6} seem to take their rise and reckoning.

{a} Ussher., *Annal. Vet. Testam.*, p. 115.

Ver. 4. **Go up to Helkiah the high priest.**] Who perhaps was father to Jeremiah the prophet. {#Jer 1:1}

That he may sum the silver.] That is, Count it; or as some will, Stamp it, and put it into current money.

Ver. 5. Into the hands of the doers of the work.] So both the overseers and the workmen are called.

To repair the breaches.] *Ad instauranda sarta tecta templi.* {a}

{a} Tigurin.

Ver. 6. To buy timber and hewn stone.] For the very stone walls also *temporis iniuria et hominum incuria* were much decayed.

Ver. 7. Howbeit there was no reckoning.] Or, Let there be no reckoning made with them of the money: for they will deal faithfully. See #Ne 7:2. {See Trapp on "Ne 7:2"}

Ver. 8. I have found the book of the law.] *Authenticum Mosis autographum*; Deuteronomy; or perhaps the whole law in Moses's own handwriting: and by him caused to be put by the side of the ark, as a κειμηλιον. {#De 31:26} This was not *venerandae rubiginis*, as some books are, *sed summae autoritatis monumentum*. The Turks themselves do so reverence Moses, that if they find but a paper wherein any part of the pentateuch is written, they presently take it up, and kiss it. This precious piece might in the confusions of Manasseh and Amon be hidden or mislaid; and now it is brought to the king as a rare jewel, and a good reward of his zeal in repairing the temple. R. Solomon saith that wicked Manasseh sought to abolish the law, as point-blank against his idolatry and cruelty. Therefore some good priests had hid this original copy, which now came to light and sight. For it is not credible that this good king had never read the law till now. But that he had not so thoroughly read and considered the comminations of the law as now he did, is evident. But what a shame is it, that Bibles, now so common, are so little set by amongst us: when our devout forefathers would have purchased some few chapters at a great rate! It is a sad complaint that Moulin maketh {a} of the French Protestants: whilst they burnt us, saith he, for reading the Scriptures, we burnt with zeal to be reading them. Now with our liberty is bred also negligence and disesteem of God's word.

{a} Moul. *Thea.*, p. 278.

Ver. 9. **Thy servants have gathered.**] Heb., Melted. {a} Hence Vatablus inferreth, that much of the silver gathered was yet uncoined. See #2Ki 22:4.

{a} *Conflaverunt.*

Ver. 10. **And Shaphan read it before the king.**] Who well showed how he was affected toward it, and wrought upon by it, (1.) *Lectione libri*; (2.) *Laceratione vestium*; (3.) *Legatione ad Prophetissam.*

Ver. 11. **When the king had heard the words.**] Which the wicked account to be but wind, {#Jer 5:13} and spoken *in terrorem* only; though God threaten to make them fire, {#Jer 5:14} and as he gave his law in fire, so in fire to require it.

Ver. 12. **And Achbor the son of Michaiah.**] Called Abdon the son of Micah, {#2Ch 34:20} by a different pronounciation.

Ver. 13. **For great is the wrath of the Lord.**] A good heart trembleth at God's judgments whilst they yet hang in the threatenings; {#Isa 66:2} when carnal people put off all with a "God forbid," {#Lu 20:16} and bless themselves, though God curse them. {#De 29:19,20}

Ver. 14. **Went unto Huldah the prophetess.**] Souls have no sexes. They who vilify the female sex, especially with reference to religion, as some Papists have done, {a} may here observe in point of holy prophecy, that male and female are all one in God as in Christ. {#Ga 3:28}

The wife of Shallum.] Who was, say the Rabbis, Jeremiah's great-uncle, and much honoured in such a wife.

Now she dwelt in Jerusalem in the college.] Heb., In the second, *in parte secunda ab eo, se., rege,* in some part of the king's palace; and therefore sent to her, as nigh at hand, and of known abilities. The Chaldee hath it, In the house of learning. The Septuagint, *In Mishneh,* as if it were the name of a certain street in Jerusalem. Others, *in repetitionum loco,* in the school or college where the law was repeated. The Hebrews call Deuteronomy, *Mishneh Torah,* the repetition of the law.

{a} *Faemellae in Vet. Testamento non habuerunt spem salutis. -Collatores Bavar. Ap. Polyc. Lyser.*

Ver. 15. **Tell the man.**] Kings had need to be told that they are but men. Remember that thou art but a man, said the boy to king Philip: and *Agnosco me esse mortalem*, I acknowledge myself a mortal, said Charles V, emperor. Huldah here speaketh from God, with whom there is no respect of persons.

Ver. 16. **Behold, I will bring evil upon this place.**] God is absolute in threatening, because resolute in punishing.

Ver. 17. **Because they have forsaken me.**] The reformation they make being but feigned and forced: as appeared by their revolt to idolatry and blood-guiltiness, presently after good Josiah's death.

{#2Ki 24:3}

Ver. 18. **But to the king of Judah.**] Here she giveth him his just title, whom before she had called "man." {#2Ki 22:15} Piety is no enemy to civility.

Ver. 19. **Because thine heart was tender.**] How happy a thing is it, saith a reverend man, to be a reed unto God's judgments, rather than an oak! The meek and gentle reed stoops, and therefore stands. The oak stands stiffly out against the strongest gust, and therefore is turned up by the roots.

Ver. 20. **And thou shalt be gathered unto thy grave in peace.**] And yet he died in battle; but (1.) He died before the general deluge of desolation on the land: and so the next words expound these: "And thine eyes shall not see all the evil that I will bring upon this place." So he died "in peace," comparatively with a worse state of life; {#Isa 57:1} or, (2.) He was gathered to the spirits of his fathers who enjoyed peace; or, (3.) He died in God's favour, though by the hand of an enemy. His weeping and humiliation had altered the very nature of trouble, and made war to be peace to him. Hereupon one crieth out, Oh, the safe condition of God's children, whom very pain easeth, whom death reviveth, whom dissolution uniteth, whom, lastly, their sin and temptation glorifieth!

Chapter 23

Ver. 1. **And the king sent.**] This he did, that he might the better insure the promise made to himself; and avert, if possible, the judgments threatened against the people by Huldah the prophetess.

Ver. 2. **And the king went up...and all the men of Judah.**] Solemnly to renew their covenant with God; a course ever found to be of singular avail in case of any common calamity felt or feared.

Ver. 3. **And the king stood by a pillar.**] See #2Ki 11:14.

To walk after the Lord.] To be in communion with him, and in conformity unto him. This is elsewhere called walking with God, and walking before God.

And all the people stood to the covenant.] They pretended and professed so to do; but the most of them dissembled and dealt deceitfully, not turning to God with their whole hearts, as good Jeremiah complaineth, {#Jer 3} and therefore calleth upon them {#Jer 4:3,14} to "break up their fallow ground, to circumcise themselves unto the Lord, and to wash their hearts from wickedness, that they might be saved."

Ver. 4. **And the priests of the second order.**] Ithamar's race.

And carried the ashes of them unto Bethel.] Called also Bethaven, because there had stood one of Jeroboam's golden calves: hither therefore this good king sent the ashes of those burnt idols and their trinkets to disgrace it, and that such wicked dust might not remain in Judah, that holy land, saith Cajetan.

Ver. 5. **And he put down the idolatrous priests.**] Heb., *Chemarims*, Baal's chimney-chaplains, {see #Zep 1:14, with the note there} black sooty fellows, like those greasy mass priests, or abbey lubbers, amongst the Papists.

And to the planets.] Or, Influences: *a radice Nazal fluxit*.

Ver. 6. **And he brought out the grove.**] See on #2Ki 21:7.

Upon the graves of the children of the people.] The vulgar sort, the rascality, who are usually most irrational, and so most idolatrous. "Thou knowest the people, that they are set on mischief," said Aaron of those that said unto him, "Make us gods," &c. {#Ex 32:22,23}

Ver. 7. **The houses of the sodomites.**] Abominable brothel houses.

Where the women wove hangings.] Heb., Houses, *aedicula*, *sacella textilia*, as #Ac 19:24. There were at Ephesus that made *templa portabilia*, small portable temples, resembling that greater temple.

Ver. 8. **The high places of the gates.**] Where, in imitation of the heathens, they had set their tutelary and guardian gods, and had their *fans profana*.

Of Joshua the governor of the city.] A great man, but none of the best. He had a good name; but Josiah might have said to him, as Alexander did to a soldier of his own name, but a coward, Either change thy name, or put on more courage; so, more piety.

Ver. 9. **But they did eat of the unleavened bread.**] Care was taken for their maintenance: (1.) As Levites; (2.) As penitents; though, for service at the altar, they were laid aside. Penitency and punishment are words of one derivation, and are near of kin.

Ver. 10. **And he defiled Tophet.**] A pleasant valley near to Jerusalem, but, for the abominable abuse of it, taken afterwards for hell, {#Isa 30:33 Mt 5:22} a place of torments, without end, and past imagination.

Ver. 11. **And he took away the horses.**] Not statues of horses and chariots dedicated to the sun, as some interpret it; *sed equos veros et vivos*, living and light horses dedicated to the sun, after the Persian mode, *ωσπερ το ταχιστον τω ταχιστατω θεω*, as the swiftest creature to the swiftest god. {a} These Josiah caused to be killed. Macrobius telleth us that the Syrians called God *Adad* (*Achad*, he should have said); that is, One, *quia unus est sol—sic dictus quasi Solus—aeque ac Deus in mundo*: because, as there is but one sun in the world, so but one God. But how many gods they worshipped, see learned Mr Selden, *De diis Syris*.

Nathanmelech the chamberlain.] *Qui fuit imberbis, qualis est sol*, saith Villapandus; {b} a beardless officer for a beardless god. The Persians called the sun Mithras and Apollo. This Nathanmelech, though a courtier, thought it an honour to be groom of the sun's stable.

And burnt the chariots of the sun with fire.] Chrysostom saith that Peter, for his zeal, was like a man made all of fire walking among stubble. Josiah was surely so. Angelomus saith, that herein he represented Christ, who, by the fire of the last day, shall destroy all impiety, and not suffer any defiled one to enter into his kingdom.

{a} Pausan. Herodot. Xenoph.

{b} Lib iii. cap. 32, in Ezech., cap. 40, p. 221.

Ver. 12. And the altars that were on the top.] See #Jer 19:13 Zep 1:5. Ahaz was ειδωλομανης.

And the altars which Manasseh had made.] These, after his repentance, he cast out of the city, {#2Ch 33:15} but not so thoroughly abolished; hence they became snares to his successors.

And brake them down from thence.] Or, Ran from thence; *quam citissime potuit discedens illinc*, { a } he got out of those loathsome places as soon as he could.

Into the brook Kidron,] i.e., The town ditch.

{a} Vatab.

Ver. 13. And the high places that were before Jerusalem.] There they had boldly set up their abominable idols in mount Olivet, even in the sight of the Lord; so that he never looked out of the sanctuary but he saw that vile hill, which, therefore, he here calleth not *Har Hammisha*, { a } the mount of anointing, but *Har Hamaschith*, { b } the mount of corruption. *Est tacita paranomasia; item allusio, item detorsio.*

Of the mount of corruption.] So called, because the people had there corrupted themselves, as #De 32:5; and yet afterwards it became our Saviour's oratory, or usual place of prayer, This showeth, that places which have been abused to idolatry, may yet afterwards be used for God's service. As for that which we read, #De 12:2,3, "Ye shall utterly destroy all the places," &c., divines answer, that that was a temporary ordinance, and a part of Moses's polity, now abrogated.

Which Solomon had builded.] But, after his repentance, had demolished, likely; though, by the idolatrous princes that came after him, they were rebuilt, and called still by his name.

{a} Of *Mashach*.

{b} Of *Shacah*.

Ver. 14. **And he brake in pieces the images.**] He made no spare of any of those idols and monuments of idolatry, though there wanted not some about him, doubtless, that could have wished it otherwise, and moved him to spare those goodly horses and chariots of the sun, &c. But he was resolved to make a hand with them all. We may give peace to buy truth, but we may not give truth to buy peace.

Ver. 15. **Moreover the altar that was at Bethel.**] It is probable that the king of Babylon, when he sent home Manasseh, gave him also dominion of the greatest part of the country of Samaria, indenting with him to defend the same against the Egyptian. Howsoever, good Josiah faileth not to root out idolatry in all those parts also, {#2Ki 23:19} it being an abandoned country, which, in a manner, had no lord at all.

Ver. 16. **He sent and took the bones.**] That had been foreseen and foretold three hundred years at least before. {#1Ki 13:2} Intervention oftentimes breaks no square in the divine decrees. Our blind eyes see nothing but that which toucheth their lids: the quick sight of God's prescience sees that as present which is a world afar off.

Ver. 17. **What title is that that I see?**] This was not the name Jehovah, or the sign of the cross, as some have doted; but either some pillar, or else gravestone, with a superscription showing who lay there buried: such as was that on Scaliger's tomb, *Scaligeri quod reliquum est*, &c.

And the men of the city told him.] *Historiae fidae monitricae: monumenta quasi mentem monentia.* But the greatest wonder is, saith one, that these Bethelites, so well knowing what they here do relate to Josiah, were not moved to relinquish their idolatrous worship. But most probably they believed not till they saw it fulfilled.

Ver. 19. **And did to them according.**] See on #2Ki 23:15.

Ver. 20. **And burnt men's bones.**] Hence Papists would prove the lawfulness of unburying dead heretics, as they call us, and burning their bones; as they dealt here by Grotthead, bishop of Lincoln, Paulus Phagius, Bucer's wife, &c. But Josiah's act is justified by the prophecy, whereby he was appointed so to do; and the Lord would have it so done, to show the abomination wherein he had idolaters, and for a demonstration of their damnation in hell.

Ver. 21. **Keep the passover.] #2Ch 35:1.** If the passover had been neglected, the law, the sacrifices had been in vain. No true Israelite might want whether this monument of their deliverance past, or this type of the Messiah to come. Rather than fail, Josiah's bounty shall supply to Judah lambs for their paschal devotion. No alms is so acceptable as that whereby the soul is furthered. {a}

{a} Dr Hall.

Ver. 22. **Surely there was not holden such a passover,] viz.,** For concourse of people, and solemnity of the service. Tremellius rendereth it thus: Although there was not holden such a passover as this, viz., with such preparation, devotion, and reformation of religion; yet, {#2Ki 23:26} "God turned not away from his wrath," &c., as being implacably bent and unchangeably resolved upon their utter ruin.

Ver. 23. **But in the eighteenth year,] viz.,** Of his reign, but in the twenty-sixth of his age.

Ver. 24. **Moreover the workers with familiar spirits,] q.d.,** Josiah did all that might be done to prevent that utter devastation of his country foretold by the prophets; but the decree was even "ready to bring forth," and there was no reversing or impeding it. {#Zep 2:2} See #2Ki 21:10-15.

And the images.] Heb., Teraphim; these were properly their household gods, saith Vatablus.

That were spied in the land of Judah and Jerusalem.] Here he narrowly spied out everything that was amiss, to reform it, as being his own proper dominion, and his chief charge. *Latini videndum dicunt,*

"Aedibus in propriis quae recta aut prava gerantur."

Ver. 25. **And like unto him was there no king, &c.]** He was a matchless man, a peerless prince, the world's paragon,

*"Hic regum decus et iuvenum flos, spesque bonorum.
Deliciae saeculi et gloria gentis erat."*

As Cardan singeth of our Edward VI, a second Josiah, as all good men acknowledged. See #2Ki 18:5.

And with all his might.] *Heb., With his utmost vehemency, strength, and diligence; he did all that he could do.*

Ver. 26. **Notwithstanding the Lord, &c.**] See on #2Ki 23:22.

Because of all the provocations that Manasseh had provoked him withal.] His sin was pardoned upon his repentance, but his reproach was not altogether wiped away, as #Pr 6:33. The stain of it was like iron mould, which nothing can fetch out. His posterity also, yea, and the generality of the people, persisting in Manasseh's sins, were justly punishable for the same. The Corinthians were accessory to the sin of the incestuous person, because they bewailed it not; {#1Co 5:2} and shall not we of this age smart for those bloody Marian days, if we lament not, and so disclaim them?

Ver. 27. **I will remove Judah also out of my sight.**] Who was now grown worse than Israel, {#Jer 3:11} and was therefore worse, because she should have been better warned by the others' harms.

Ver. 28. **Now the rest of the acts, &c.**] See #1Ki 15:23.

Ver. 29. **In his days Pharaohnechoh,**] *i.e.,* Claudus Pharaoh, the club-foot, so called for distinction. Tamerlane was likewise lame of one foot.

Went up against the king of Assyria.] Nabopolassar, king of Babylon, who had subdued the Assyrians, and gloried in that noble title, king of Assyria. See #2Ki 20:12.

To the river Euphrates,] *i.e.,* To the city Carchemish bordering thereupon.

And king Josiah went against him.] This was rashly done. The soldier's motto is, *Nec temere nec timide*. Josiah fearing more to be counted timorous than temerarious, rushed upon his own death; not so much as advising with that famous prophet Jeremiah, or Zephaniah, or Urijah, the prophets then living; besides a whole college of seers. Sometimes both grace and wit are asleep in the holiest and wariest breasts. Perhaps he feared lest the Egyptian,

aliud agens, should seize upon his country; or lest it lying between these two mighty monarchs, should be made the field or seat of their war, and so should be ground to powder, as grain between two millstones. In this respect Abulenais excuseth Josiah from all blame; but that cannot be. See #2Ch 35:22. God had a holy hand in it, howsoever, for the just punishment of that sinful nation, way being now made by the death of this good prince for God's judgments to rush in upon them with full force.

And he slew him.] That is, He, by his archers, gave him his deathly wound at Megiddo, forty-four miles from Jerusalem, whither he was by his servants bright, but died by the way, and was greatly lamented. {#2Ch 35:24 Zec 12:11} So was that thrice noble king of Sweden slain in Germany, yet not without the victory; which made one say,

“Upon this place the great Gustavus died,
Whilst Victory lay bleeding by his side.”

When he had seen him,] *i.e.*, At the first encounter, as #2Ki 14:8, *priusquam inter se acies concurrerent*, saith Sulpitius; before the battle began. Whilst he was setting the battle in array, riding from one wing to another, and giving instructions, saith Josephus, an Egyptian archer slew him, and together with him all the felicity of that state, which was thenceforth known, as Thebes was after the death of Epaminondas, by their calamities only.

Ver. 30. **And his servants carried him in a chariot dead.]** *Mortuum*, *i.e.*, *Moribundum*, a dying man. See on #2Ki 23:29.

And the people of the land took Jehoahaz.] Lest Pharaoh at his return finding no king, should seize upon the kingdom; but this greatly provoked the conqueror, to whom they should rather have sought for peace and liberty to make them a new king.

Ver. 31. **Jehoahaz was twenty and three years old.]** He was younger than his brother Jehoiakim, {#2Ki 23:36} got the kingdom from him by a popular faction, likely, and it proved accordingly. Some think him to have been called Shallum at first, {#Jer 22:11} and that the people changed his name *Melioris ominis causa*; because Shallum king of Israel had reigned but one month only ere he was slain by Menahem. {#2Ki 15:13}

Ver. 32. **And he did evil.**] See #Eze 19:2-9.

Ver. 33. **That he might not reign.**] He deposed him; to show that he had now the disposal of the kingdom. Or, Because he reigned, *sc.*, without his good leave and liking.

Ver. 34. **Made Eliakim.**] That is, God shall arise: so his good father Josiah named him, but he proved a degenerate plant; his father trembled and humbled himself at the hearing of the law, but he cut in pieces the prophecy of Jeremiah, and sought for him and Baruch to the shambles; but the Lord hid them.

And turned his name.] *Memoriae causa*, saith one interpreter; to show his sovereignty, saith another. {a}

And died there.] According to the prophecy of Jeremiah, {#Jer 22:11,12} who taxeth him there for covetousness, ambition, and other vices, hastening the consummation or consumption of all, according to the signification of his other name, Shallum.

{a} *Ut Iehovae victoriam acceptam se referre testaretur, &c. -Ussher.*

Ver. 35. **He exacted.**] Though he received, likely, from his subjects no less sums of curses than of coin.

Ver. 36. **Jehoiakim was twenty-five years old.**] See on #2Ki 23:31.

Ver. 37. **And he did that which was evil.**] To all his former evils he added this, that he slew Urijah the prophet. {#Jer 26:20,23}

Chapter 24

Ver. 1. **Nebuchadnezzar king of Babylon.**] Son of Nabopolassar who founded the Babylonian monarchy.

Came up,] *sc.*, After that he had beaten the king of Egypt's forces at Charchemish. {#Jer 46:2}

Then he turned and rebelled against him.] *Defectione tam turpi quam exitiosa.* The king of Egypt by fair promises prevailed with him to rebel against Nebuchadnezzar, as also by threats, that otherwise he would restore Jehoahaz now prisoner in Egypt; which yet Jeremiah assured him should never be. {#Jer 22:11,12}

Ver. 2. **And the Lord sent against him bands.**] *Latrunculos* the Vulgate renders it. Soldiers that fight in an evil cause are no better than robbers and spoilers. Josephus saith that Nebuchadnezzar, bringing from that siege of Tyre {#Eze 26:7} some part of his army, entered therewith Jerusalem, slew Jehoiakim, and cast him out unburied, according to **#Jer 22:18,19**, carrying away three thousand and three and twenty Jews. {#Jer 52:28} And here began the seventy years' captivity: now was Daniel and his companions brought to Babylon, {#Da 1:3-7} according to **#Isa 39:7**.

Ver. 3. **Surely at the commandment of the Lord.**] Heb., At the mouth, *i.e.*, *Ex praestituto*. God's holy hand is in all the miseries that befall his people. {#Am 3:6}

For the sins of Manasseh, according to all that he did.] Or, For the like sins to those which Manasseh had done, as Tremellius rendereth it, *Traiectio*, as in **#Ge 5:29 Jud 18:31**.

Ver. 4. **And also for the innocent blood.**] Of this crying sin Jehoahaz also and Jehoiakim were deeply guilty. {#Jer 22:17 Eze 19}

Ver. 5. **Now the rest of the acts.**] See **#1Ki 15:23**.

Ver. 6. **So Jehoiakim slept with his fathers.**] *Respectu habito ad communem naturae legem*; Jehoiakim died, being slain in Jerusalem, and as "an ass cast forth beyond the gates"; {#Jer 22:18,19} or else, going captive to Babylon, he died by the way, *ingloria vita recessit*, without burial or mourning. {#2Ch 36:6} He is also cut out of the roll of the kings of Judah. {#Mt 1:11}

Ver. 7. **For the king of Babylon had taken.**] About this time died Nabopolassar the father of Nebuchadnezzar: whereupon he, committing the care of his captives to his friends in the army, hastened to Babylon, where, taking upon him the empire, he distributed the captives by colonies into fit places in the country of Babylon, as saith Berosus. {a}

{a} *Rer. Chald.*, lib. xxx.

Ver. 8. **Jehoiakin was eighteen years old,** *J sc.*, When he began to reign alone. See **#2Ch 36:9**. *Mutavit Iudaea dominos, non miserias*. This king is also called Jechonias, {#Mt 1:11} and Coniah—that is, prepared, *sc.*, for destruction; {#Jer 22:24} the name of God—whom he had forsaken—being defalked. {a}

{a} *Withdrawn; i.e.,* Je (Jehovah) left out of his name Jeconiah.

Ver. 9. **And he did.**] See #1Ki 11:16.

Ver. 10. **At that time.**] About the spring. {#2Ch 36:10} Much about the same time was Cyrus born for a scourge to Babylon, {a} but for a relief to God's poor prisoners of hope there; according as Isaiah had foretold, {#Isa 47:1,2 13:16} and the psalmist. {#Ps 137:8,9} See #Isa 44:28 45:1-4.

{a} Cic. de Divin. ex Dionys.

Ver. 11. **And his servants did besiege it.**] Till their king came himself in person, and entered the city, as Sulpitius hath it: but whereas he addeth, that at this time, *urbem murosque ac templum solo stravit*, this is utterly false; for Jehoiachin, by yielding up the city, as Jeremiah had advised him, preserved it; wherein he did the part of a good king, saith Josephus.

Ver. 12. **And the king of Babylon took him.**] *Suscepit eum; gratiose scilicet;* he gave him quarter for his life, and in the end, for a reward of his obedience and piety towards his country, he was much advanced by Evilmerodaeh, Nebuchadnezzar's successor. {#2Ki 25:27}

Ver. 13. **All the treasures.**] That is, All that he met with, or thought meet. See #2Ki 25:13-15.

And cut in pieces all.] Yet not all neither. See #Ezr 1:7.

Ver. 14. **And he carried away all Jerusalem,** / *i.e.,* The greater and better part of the people: among the rest, Mordecai the Benjamite the son of Jair, {#Es 2:5,6} and Ezekiel the priest, the son of Buzi, {#Eze 1:2,3} who therefore calls it his "captivity" or deportation. {#Eze 40:1}

And all the craftsmen and smiths.] The like craft useth the devil, when he endeavoureth to take out of the way such as are zealous and active, valiant for God's truth, and violent for his kingdom. {a}

{a} A Lapide.

Ver. 15. **These carried he into captivity into Babylon.**] Where it fared better with them than with those that were left behind. {#Jer 24:4,5, &c.} To these the prophet Jeremiah wrote a letter, if Apocryphal Baruch may be believed. {#APC Bar 6:1}

Ver. 16. **Craftsmen, &c.**] Eighteen thousand in all; this was the second captivity.

Ver. 17. **And the king of Babylon had made Mattaniah.**] His name signifieth God's gift, the same as Nathanael, Theodore, Diodate. Good Josiah gave all his children good names but they proved all stark naught.

Ver. 18. **And he reigned eleven years.**] But had small joy of his kingdom; so had King John of England.

Ver. 19. **And he did that which was evil.**] Breaking covenant both with God, {#Jer 34:17} and with men. {#Eze 17:18,19}

Ver. 20. **For through the anger of the Lord.**] Who hardened Zedekiah's heart, that he "humbled not himself before Jeremiah," &c. {#2Ch 36:12}

Chapter 25

Ver. 1. **In the tenth month, the tenth day of the month.**] This was revealed to Ezekiel in Babylon. {#Eze 24:1} And although this day of the tenth month was by the law appointed for a day of expiation or atonement, {#Le 16:29-31} yet now "an end was come, the end was come, it watched against them, behold, it was come, an evil, an only evil was come, was come," as Ezekiel hath it. {#Eze 7:5,6} This the poor captives afterward bewailed in their anniversary fast on this day kept. {#Zec 8:19}

And they built forts against it round about.] Of the greatness of this army environing so great a city, see #Jer 34:1.

Ver. 2. **Unto the eleventh year of king Zedekiah.**] Which was a full year and half; yet so as that the siege was raised for a time by the coming of Pharaohhophra, that broken reed, as Ezekiel styleth him, whereunto there was no trusting; and so it proved: for he came into the field like thunder and lightning, but went out like a snuff. {#Jer 37:5,II}

Ver. 3. **The famine prevailed in the city.**] Insomuch as that the fathers did eat their sons, and the sons their fathers. {#Eze 5:10 La 4:10} The pestilence also prevailed at the same time. {#Jer 21:6,7 24:10}

Ver. 4. **And the city was broken up**] {a} By the besiegers, who had seized upon the middle gate. {#Jer 39:3} Cajetan holdeth that it was broken up by the citizens, that by the breach they might escape. Hunger, we say, breaketh through stone walls.

And all the men of war...fled.] This word "fled" is not in the text, but supplied from **#Jer 39:4** *ut intelligamus fugam fuisse praecipitem*, saith Vatablus, to set forth the hastiness and headlongness of their flight: but in fleeing from death they fled to it.

By night.] All this was foretold. *{#Eze 12:12}*

By the way towards the plain.] By a way underground, *{b}* say the Hebrews, into which the secret gate led them: by a deep valley between mountains, saith Josephus.

Now the Chaldees.] See on **#2Ki 25:1**.

{a} *Crebris ictibus arietum. -Vat.*

{b} *φειδοθουρον.*

Ver. 5. And the army of the Chaldees pursued.] *Insequuti sunt regem, et assecuti sunt eum.*

And all his army was scattered from him.] To shift for their lives, as man is a life-loving creature.

Ver. 6. To Riblah.] A city of Syria, which was afterwards called *Amamia*; as the Jerusalem Paraphrast on **#Nu 34:11** showeth.

And they gave judgment upon him.] They, by public sentence, pronounced him perfidious, and perjured—see **#Eze 17:18**, -and dealt with him accordingly. Rabbi Solomon undertaketh to tell us how they rated him, and in what terms.

Ver. 7. And they slew the sons of Zedekiah.] Who were, likely, taken with him, and consenting to his rebellion. *{a}*

Before his eyes.] To his greater grief. The like befell *Mauricius*, the emperor, a better man.

And put out the eyes of Zedekiah.] The eyes of whose mind had been put out long before; else he might have foreseen and prevented this evil—as prevision is the best means of prevention, -had he taken warning by what was foretold. *{#Jer 32:4 34:3 Eze 12:13}* The Dutchmen

have a proverb, When God intends to destroy a man, he first puts out his eyes. This punishment of putting out the eyes of an enemy, was practised by the Philistines upon Samson; by Irene, the empress, upon her son Constantinus Copronymus; by our Henry I upon his brother Robert, duke of Normandy; by Amidas, king of Tunis, upon his own father Muleasses; by Amurath VI, king of Turks, upon his wife's brethren, the two young Servian princes, Gregory and Stephen, whose eyes he cruelly burnt out with a bason made red hot; {b} a common unmerciful practice among the Turks.

{a} Josephus

{b} *Turk. Hist.*, 262.

Ver. 8. And in the fifth month.] In memory whereof the poor captives in Babylon kept a yearly fast. {#Zec 7:3}

And on the seventh day of the month.] Jeremiah hath it, on the tenth day, {#Jer 52:12 39:8} on the Sabbath day; till when, this profane person haply did, on purpose, defer the burning of the city and temple. Lydiat thinketh that he set fire to them on the seventh day, and burned them down on the tenth.

Nebuzaradan captain of the guard.] *Praefectus laniorum*; master of the butchers or slaughtermen; so his swordmen seem to be called for their bloody cruelty.

Ver. 9. And he burnt the house of the Lord.] Which had now stood about four hundred and fifty years. With this house were burnt, say some ancients, all the copies of the holy Scriptures; but that is not likely.

Ver. 10. And all the army of the Chaldees.] *Hic lege, et luge.* Those of the captivity bewailed the destruction of Jerusalem by an annual fast. {#Zec 7:5 Ps 137} The Jews at this day, when they build a house, leave one part of it unfinished, in remembrance that Jerusalem and the temple lie desolate. At least they leave about a yard square of the house unplastered, on which they write in great letters, *Si oblitus fuero, Ierusalem,* " If I forget thee, O Jerusalem, let my right hand forget her cunning"; or else these words, *Zecher lechorban,* The memory of the desolation. {a}

{a} Leo Modena.

Ver. 11. **Now the rest of the people.]** Who were eight hundred and thirty-two persons. {#Jer 40:1 52:29}

Ver. 12. **Left of the poor of the land.]** Who would be rather a burden than a benefit to the Chaldees; *fruges consmere nati*; but in Jewry might do some service. *De populo tenuissimos, quibus nihil erat quicquam, reliquit.* And yet of these poor ones also; about four or five years after this, were carried away seven hundred and forty-five persons; that so the land might enjoy her Sabbath. {#2Ch 36:20,21 Jer 52:30} And here ended those before prophesied three hundred and ninety years of Israel's iniquity; and those forty years of Judah's. {#Eze 4:5,6}

Ver. 13. **And the pillars of brass.]** The ornaments of the temple and instruments of God's service were all carried away, as had been foretold. {#Jer 27:21,22} But it befell Jeremiah, as the poets feign of Cassandra, that he spake truth, but could not be believed.

And carried the brass.] It being very fine brass. {#1Ki 7:15}

Ver. 14. **Took they away.]** Unbroken, as being small, portable, and useful.

Ver. 15. **And such things as were of gold, in gold.]** These Chaldees were not of the mind of those Medes, "who regarded not gold, and as for silver, they delighted not in it." {#Isa 13:17} But it proved more fatal and pernicious to them, than that gold of Tholouse once did to the Roman plunderers.

Ver. 16. **Was without weight,] i.e.,** Without certain or known weight. Which to prove, it is added,

Ver. 17. **The height of one pillar was eighteen cubits.]** The height evinceth the weight; *immensum erat pondus*; such as was that of the Turks' great ordinance used against the Rhodes, drawn by thirty-eight yoke of oxen, and fitly called the basilisk. {a}

{a} *Turk. Hist.*

Ver. 18. **And the captain of the guard took Seraiah, &c.]** These likely were fired out of those secret corners of the temple where they lay hid. Our chroniclers {a} tell us that William the Conqueror, firing the city Mentz or Mayence in France, consumed a fair church there, in the walls whereof was enclosed an anchoret—Stow saith two—who might, but would not escape, holding it a breach of his religious vow to forsake his cell in that distress. Other histories tell us, that at

the last destruction of Jerusalem, certain Jews who had taken sanctuary in the temple, came forth when it was on fire, and besought the Emperor Titus to give them quarter for their lives: but he refused so to do; giving this for a reason, which indeed was no reason, Ye deserve not to live, who will not die with the downfall of your temple.

And Zephaniah the second priest.] The high priest's great deputy or suffragan; who, upon any extraordinary occasion or occurrent restraining or disabling the high priest, was to supply his place.

{a} Speed, 447.

Ver. 19. **That was set over the men of war.]** Lieutenant-general, likely, to General Sophar. {#Jer 25}

And five men of them.] Jeremiah saith seven men; two of them, perhaps, were less considerable, or taken at another time.

Ver. 20. **And Nebuzaradan captain of the guard.]** *Praefectus rerum capitalium*, say the Tigurines. See #2Ki 25:8.

Ver. 22. **Over them he made Gedaliah ruler.]** A pious, prudent, and meek-spirited man, {a} cut down by envy, that sharp-ranged malignity, which none can stand before. {#Pr 27:4}

{a} Josephus saith he was εττεικης και δικαιος, a moderate and just man.

Ver. 23. **And when all the captains of the army.]** *Palantes per agros, qui dispersi fuerant;* those, likely, that were scattered from Zedekiah. {#2Ki 25:5}

Ver. 24. **Dwell in the land, and serve.]** The Arabians have a good proverb, *Os quod in sorte tua cediderit, rodas*, Be content with your condition; and if you cannot bring your estate to your mind, bring your mind to your estate.

Ver. 25. **Of the seed royal.]** He therefore disdained that Gedaliah, a meaner man, was made governor. Self-love and envy teach men to turn the glass to see themselves bigger and others lesser than they are.

And smote Gedaliah.] Treacherously at a feast. {#Jer 41:2}

And slew him.] Hereof Gedaliah had warning, but would not take it. {#Jer 40:13,14} The like is reported of Julius Caesar, of the duke of Guise in France, and others.

And the Jews and the Chaldees, &c.] All these he massacred; being thereunto incited by Baalis king of the Ammonites, with whom this bloody villain had kept himself out of the storm during the siege of Jerusalem. {#Jer 40:14}

Ver. 26. **And came to Egypt.]** Their rendezvous was at Bethlehem; where when the prophet Jeremiah had forbidden them from God to go to Egypt upon pain of utter destruction, they nevertheless would needlessly go, and did: taking along with them also Jeremiah and Baruch. {#Jer 43:4}

“ Ah quoties docta plus valet arte malum!”

Jeremiah, though their prisoner, ceased not to reprove them in Egypt for their obstinacy and idolatry, and to foretell their destruction: for the which his ungrateful countrymen stoned him to death, as other histories report. *Hoc fuit διδακτρον*, saith one. This was the reward that that faithful servant of God received for his one and forty years' pains taken amongst them.

Ver. 27. **And it came to pass in the seven and thirtieth year.]** This was a long while to be held prisoner; but yet he had his life preserved—now, "a living dog is better than a dead lion"—and his eyes—which benefit Zedekiah was deprived of; and at length this high preferment: so little is there lost by doing or suffering aught for God's sake; whose retributions are more than bountiful. Those "good figs" that were carried captive with him, had their share also, no doubt, in his comforts, though nothing be said of it.

On the seven and twentieth day of the month.] On the five and twentieth day he was released, {#Jer 52:31} and on the seven and twentieth advanced.

That Evilmerodach king of Babylon.] Nebuchadnezzar's son and successor. The Rabbis tell us that, his father returning to his right mind, after that he had for seven years' space been turned a-grazing among the beasts of the field, cast Evilmerodach into the same

prison with Jehoiachin, who told him his case, and thereby found this favour with him. They tell us further, that this Evilmerodach, in way of revenge, drew his father's dead body out of the grave, cut it in pieces, burned it to ashes, parted the ashes, put them in several purses, bound them to four eagles necks, and caused them to fly to the four quarters of the world. See for this, #**Isa 14:19,20**. Others tell us, that his courtiers called him Evilmerodach, that is, Foolmerodach, because he was so kind to Jehoiachin and his people. So they afterwards called Constantine the Great Pupillus, for his courtesy and bounty to the Christians.

Ver. 28. **And he spake kindly to him.**] Heb., Good things with him: he both spake and did for him such good things as he little expected; but far better digested than Arthur L. Lisle did King Henry VIII's courtesy; by whom having been cast into the Tower for suspicion of treason, he was afterwards not only acquitted, but comforted with such good words, besides a rich ring sent unto him off his own finger, that at the hearing thereof, a sudden joy overcharged his heart: and was so immoderately received, that the same night it made an end of his life. {a}

{a} Speed, 896.

Ver. 29. **And changed his prison garments.**] The like whereto befell Joseph, whose fetters one hour changed into a chain of gold, his rags into robes, his stocks into a chariot, his jail into a palace. So God turned again the captivity of Job, as the streams in the south. So Queen Elizabeth, after long restraint, was exalted from misery to majesty, from a prisoner to a princess, &c.

“ Accidit in puncto quod non speratur in anno.”

Ver. 30. **And his allowance was a continual allowance.**] So is or might be every true believers' portion: who should therefore "eat his bread with joy, and drink his wine with cheerfulness all the days of his life," which are not to be numbered by the hours, but measured by spiritual mirth; as moneys are not by tale, but by value.

All the days of his life.] Evilmerodach reigned little more than two years; being treacherously slain by Neriglissorus, his own sister's husband; as Berosus, {a} cited by Josephus, {b} writeth: and some

hold it probable from this text, that Jechoniah also died about the same time, being seven and fifty years of age.

{a} *Rer. Chaldaic.*, lib. xxx.

{b} Lib. i., cont. Apion.

Soli Deo Gloria

1 Chronicles

"CHRONICLES" we call these two books, -anciently but one, -which is the same in effect with that of the Hebrews' *Dibr ehaiamim*, Words, or Deeds, of Days. *Paralipomena*, or Remains, the Greeks call them, because they take up many things not recorded in the Books of Kings. Yet are they not those "Books of Chronicles of Israel and Judah" we so often read of in the Books of Kings, for they long since perished, but a divine authentic epitome of them. Yea, Jerome {a} doubteth not to call these two Books of Chronicles *Instrumenti Veteris Epitomen, et totius divinae historiae Chronicum*. Munster calleth them, A sacred diary, The Church's annals. They begin as high as Adam the Protoplast, -of whom nothing is read in human histories, as neither indeed of anything else that is truly ancient till the Theban and Trojan wars, as Diodorus Siculus confesseth, -and show how by him the world was populated, according to that first promise, {#Ge 1:28} and the descant of some ancients upon the name of Adam. A, that is, Ανατολη, or the east; Δ, that is, Δυσμος, the west; A, that is, Αρτος, the north; and M, that is, Μεσημβρια, the south: for all these four quarters of the world were and are populated by Adam's posterity, some of whom, as the antediluvian patriarchs, Abraham, Isaac, Jacob and his sons—all except Dan and Zebulon—are registered in these first eight chapters. In the first four verses of this chapter we have the line of Adam to Noah, no other of the posterity of Adam being mentioned, because, saith one, they were all destroyed in the flood: whereunto may be added, that the genealogy of the second Adam is here mainly intended, and his progenitors principally mentioned.

Chapter 1

Ver. 1. **Adam, Sheth, Enosh.**] Thus this prompt scribe and perfect genealogist, Ezra, as is generally thought, beginneth his holy history.

*“Primaque aborigine mundi,
Ad sua perpetuum deducit secla volumen.”*

{a} *In prolo. Galeat.*

Ver. 4. **Shem, Ham, Japheth.**] Of these three, Shem is supposed to have peopled the east, Ham the south, Japheth the north.

Ver. 5. **Gomer.**] Of whom came the Cymbrians and Danes.

*Magog.] From whom are the Scythians,
Sarmatians, Tartars.*

Madai.] The father of the Medes, as Javan is conceived to be of the Grecians, Tubal of the Spaniards, Meshech of the Muscovites, Tiras of the Thracians, Ashchenaz of the Germans (*Tuiscones* Dutchmen), Riphath of the *Paphlagones*, Togarmah of the Turks, Elishah of the Eolians, Tarshish of the Cilicians, Kittim the Cyprians, Dodanim or Rodahim the Rhodians, &c.

Ver. 10. **He began to be mighty.]** See on #**Ge 10:8**. Nimrod is thought to be the same with Belus, founder of the Babylonian monarchy.

Ver. 18. **Beget Eber.]** From whom came the Hebrews.

Ver. 20. **And Joktan begat Almodad and Sheleph, &c.]** These thirteen sons of Joktan were captains of those colonies that went out of the land of Shinar, upon the dispersion of the nations into various parts of the world, according to their different languages. {#**Ge 11:1-9**} Whether they fell from the true religion professed by their grandfather Heber is uncertain; but from them is supposed to descend the people of East India, and of America also.

Ver. 36. **And Timna.]** This was the son of Eliphaz, but of the same name with his concubine Timna, who haply might thereby seek the propagating of her name, like as our Queen Mary did, when, being godmother to many of her servants' sons, she gave her own name, Anthony-Maria, Edward-Maria, &c., as an addition to their names received at baptism. {a}

{a} Fuller's *Church Hist.*

Ver. 43. **Now these are the kings.]** {See *Trapp on "Ge 36:31"*} Kings were crowned, dukes were not. Israel had first judges, who were as dukes; after that, kings; and then dukes again, or governors, viz., after the captivity. So had Edom. See #**1Ch 1:51,52**.

Ver. 44. **Jobab the son of Zerah reigned.]** This Jobab was Job the patient, say some, who, while he was prosperous, was called Jobab; but when in distress, contracted into Job. See the like change, #**Ge 17:5 Ru 1:20**.

{a} *Sic.(?) Besides his wife who was the mother of Ahijah. {#1Ch 2:25}*

Ver. 42. He was the father of Hebron.]

See on #1Ch 2:24.

*Ver. 54. The sons of Salma; Bethlehem,
] i.e., The Bethlehemites.*

Ataroth, the house of Joab.] Or, Crowns of the house of Joab. Those Netophathites, for their prowess and achievements, were Joab's glory, his crown of rejoicing.

Ver. 55. And the families of the scribes.] These were public notaries: or, as some think, Text men, who took the literal interpretation, as distinct from Wise, that is, teachers of traditions, and from Disputers, that is, teachers of allegories and mysteries. See **#1Co 1:20 Jer 8:9 Ezr 7:6**. The first were the best of the three, and of these were the Rechabites, who being Shuchathites, that is, dwellers in tents, might dwell where they pleased: and now dwelt at Jabez, a place which seemeth to have taken its name from that good Jabez of Judah, who prayed so hard, **{#1Ch 4:10}** having, haply, the help of these holy Kenites, the posterity of Jethro. See **#Jud 1:16**.

Chapter 3

Ver. 1. Which were born unto him in Hebron.] During the time of his exile, we read not of any child he had: and so he had the less to care for.

The second, Daniel.] Alias Chileab.

See #2Sa 3:3.

Ver. 3. By Eglah his wife.] *Alias* Michal, Saul's daughter, as some hold, his first and chief wife. See **#2Sa 3:5**.

Ver. 5. And Solomon, four.] Not fourth: for he was the eldest of the four, and therefore the only beloved in the sight of his mother. **{#Pr 4:3}**

Ver. 6. And Elishama, and Eliphelet.] David had two Elishama's and two Eliphelet's: either because by different wives, or because these two were dead before the other were born.

Ver. 8. And Elishama.] See #1Ch 3:6.

Ver. 9. **And Tamar their sister.**] She was David's only daughter, as Dinah also was Jacob's; whose grief therefore was the greater for the violation of them.

Ver. 10. **Abia his son, Asa his son.**] These Books of Chronicles pursue the genealogy and history of the kings of Judah only: and yet are more sparing in relating the sins of David and Solomon. Those things which are here set down in this chapter were chiefly written in reference to the genealogy of Christ.

Ver. 15. **Johanah.**] *Alias* Jehoahaz, {#2Ki 23:30} *alias* Shallum. {#Jer 22:11} See on #2Ki 23:31. Some think that Johanah was a distinct son from Jehoahaz: and conjecture that he was slain in battle together with his father Josiah.

Ver. 16. **Zedekiah his son.**] Not his natural son, as being his uncle, but his legal son, that is, his successor.

Ver. 17. **And the sons of Jeconiah.**] Natural sons Jeconiah had, {#Jer 22:28} but because none of them succeeded him in the kingdom, therefore he is said to be written childless. {#Jer 22:30}

Assir, Salathiel his son.] Salathiel might be called Assir, that is, one in bonds; because Jeconiah begat him in his bonds. See the like, #Ex 2:22.

Ver. 18. **Malchiram also.**] It is doubtful whether these were the sons of Jeconiah, or of Salathiel.

Ver. 21. **And the sons of Hananiah.**] It is thought that these were the families of the blood royal, after the captivity. And some do here hence gather, that these Books of Chronicles were last written of all the Old Testament: by the Hebrews they are placed last.

Ver. 22. **Neariah, and Shaphat, six,** / *sc.*, Reckoned together with their father Shemalah.

Chapter 4

Ver. 1. **Carmi.**] *Alias* Chelubai, or Caleb. {#1Ch 2:9,18}

Ver. 5. **And Ashur.**] Who was the posthumous son of Hezron. {#1Ch 2:24}

Ver. 8. **And Coz begat Anub.**] Who this Coz was, we read not anywhere: *Videntur lacunae quaedam esse in hoc capite.* Some

think he was one of the sons of Ashur by his wife Helah: though he be not reckoned with the rest. {#1Ch 4:7}

Ver. 9. **And Jabez was more honourable than his brethren.]** *Propter opes*, saith Piscator, for his wealth; for his holiness rather, {see #Isa 43:4} or for his valour and learning, *tam Marte quam Mercurio*, if he were that renowned Othniel, {#Jud 1:13} as some make him to be: others, Othniel's brother. {#1Ch 4:13} In his city, called by his name Jabez, dwelt scribes, {#1Ch 2:55} hence Vatablus concludeth that he was *doctor insignis*. {a}

And his mother called him Jabez,]{ b} *i.e.*, *Dolorificum*; a dear, but doleful child to her, a son of her sorrows, because she had a hard bargain, as they call it, when she brought him forth; and haply died of him, as Rachel did of her Benoni. His father might change his name to Othniel.

{a} *Clarissimus fuit propter foritudinem; deinde doctor fuit. -Lavat.*

{b} *Jangbets*, for *Jangtseb*; of *gnetseb*, pain, grief.

Ver. 10. **And Jabez called on the God of Israel.]** Upon the point of some warlike exploit: or in some great exigency. And hence he was "more honourable"; {#1Ch 4:9} he prayed earnestly, and sped accordingly.

Oh that thou wouldest bless me indeed.] Heb., If blessing thou wilt bless me: *q.d.*, then shalt thou have mine utmost service, and I will wholly devote myself to thy fear. This was to "pray in the Holy Ghost"; this was to do, as afterwards Christ did, who "being in an agony prayed more earnestly." {#Lu 22:44}

And enlarge my coast.] Pray we with like fervency, And enlarge my heart.

And that thine hand might be with me.] He labours in prayer lustily, and followeth his suit close.

“ *Una est in trepida mihi re medicina,
Iehovae*

Cot patrium, os verax, omnipotensque manus.”

And that thou wouldest keep me from evil.] Or, Cause that evil grieve me not. He seemeth in this request to allude to his own name, *q.d.*, I have my name from sorrow; but I would not be crushed with sorrow. This might be his prayer to God, even while he was fighting against his enemies.

Ver. 11. **Brother of Shuah.]** Called Hushah. {#1Ch 4:4}

Ver. 12. **These are the men of Rechah.]** This, Lyra taketh to be the name of a place: others render it *teneros vel nobiles*, these were gentlemen or nobles.

Ver. 13. Othniel.] See on #1Ch 4:9,10.

Ver. 14. **For they were craftsmen.]** *Opifices Deo curae sunt.* God takes notice of, and care for poor handicraftsmen, who live by their hard labour, who get it and eat it. Yea, the apostle Peter showeth that a poor servant, when he suffereth hard words and ill usage from his master, doth herein find acceptance with God. {#1Pe 2:19,20}

Ver. 15. **Caleb the son of Jephunneh.]** And grandson of Kenez: whence Caleb is called the Kenezite, {#Nu 32:12} saith Diodate.

Ver. 17. **And the sons of Ezra.]** Not that learned scribe, {#Ezr 7:1} -there is a difference in the last letter of their names—but the son, as it seems, of Asareel.

*And she bare,] i.e., Bithiah {#1Ch
4:18} bare.*

Miriam.] The name of a man in this place.

Ver. 21. **Of them that wrought fine linen.]** *Gentis opificii byssini*, silk-weavers. See on #1Ch 4:14.

Ver. 22. **Who had the dominion in Moab.]** Ruled as viceroys under the kings of Judah, who had subdued Moab.

And these are ancient things.] Old and obsolete, Vatablus rendereth it. *Ista nomina sunt virorum veterum*, these are the names of such as lived long since. *Haec sunt nomina prisca priscorum heroum*: A Lapide. Thus writeth Ezra; who yet lived before that Socrates taught in Athens, and before any chronicles of the world now extant in the world. Such is the antiquity of holy writ.

Ver. 23. **Those that dwelt among plants and hedges.]** Hedge rogues, Mr Dyke {a} calleth them: the base brood of their degenerated forefathers, saith another; poor-spirited men; not like that late learned martyr, who in his banishment or flight for conscience, served the mason; nor like Musculus, forced to dig in the town ditch one while for a poor livelihood; but such as choose rather to abide under the hedges of Babylon, and there to plant gardens, make fences and flower pots for the king of Babylon, than to return to their own country, though Cyrus had proclaimed liberty for them so to do.

There they dwelt.] Or, Remained, namely, in Babylon, in the service of the king of that place, being miserable by their own election. These are *res obsoletae*, things worn out and forgotten; and indeed they deserve to be forgotten. For such the Church prayeth, {#Ps 126:4} "Turn again our captivity, O Lord, as the streams in the south." Piscator gathereth from this text, that Ezra wrote this book after the return from Babylon.

{a} *Serm. on John v.*

Ver. 24. **And the sons of Simeon.]** His genealogy is set down next to that of Judah, because his lot fell out to be in the tribe of Judah, for most part, {#Jos 19:1} though his posterity took part with the other nine tribes in the revolt from Judah and Benjamin, who clave still to the house of David. Of this tribe was that shameless fornicator, Zimri, {#Nu 25:14} as also Judas Iscariot, as Jerome affirmeth.

Ver. 27. **And Shimei had sixteen sons.]** None mentioned in these genealogies had so many.

Ver. 28. **And Hazarshual,]** *i.e.*, *In vico vulpis*, Vat.

Ver. 31. **Unto the reign of David.]** Who restored Ziklag and some others of them to the tribe of Judah, saith Lyra.

Ver. 32. **Five cities.**] Called before villages, because unwalled, haply. The Hague in Holland hath two thousand households in it: the inhabitants will not wall it, they say, as desiring to have it counted rather the principal village of Europe, than a lesser city.

Ver. 40. **And they found fat pasture and good.**] This tempted the Simeonites to set upon them, as the wealth of Cyprus did the old Romans; {a} and as the pearls usually cast out with the flood and gathered at the ebb, drew Caesar's affection for the conquest of Britain. {b}

For quiet, and peaceable.] See on #Jud 18:27,28.

And they of Ham had dwelt there.] The cursed Canaanites.

{a} Sext. Rufus

{b} {Suetonius, Julius Caesar, l. 1. c. 47. 1:95}

Ver. 41. **Came in the days of Hezekiah.**] In the beginning of his reign; for in the sixth year of his reign the ten tribes were carried captive by Shalmaneser. {#2Ki 18:10,11} So that it seems these Simeonites did not long enjoy their new conquests God often punisheth the wicked by others as wicked.

Ver. 42. **And some of them, even of the sons of Simeon.**] As Simeon himself was a rough-spirited venturous man; so were his posterity.

Ver. 43. **And they smote the rest of the Amalekites.**] Whose preservation from the sword of Joshua, {#Ex 17:13} of Saul, {#1Sa 15:7} and of David, {#2Sa 8:12} was but a reservation to this utter destruction, which God had solemnly sworn, with hand laid upon his own throne. {#Ex 17:16}

Chapter 5

Ver. 1. But, forasmuch as he defiled his father's bed.] {See Trapp on "Ge 35:22"}

But, forasmuch as he defiled his father's bed.] He might well say as Lysimachus did, when for a draught of water he had parted with his kingdom, Ah, for how short a (sinful) pleasure, how great privileges and blessings have I forfeited!

His birthright.] That is, His double portion of inheritance: as for the dignity due to him, it was given to Judah.

Joseph the son of Israel,] i.e., His best beloved son.

Ver. 2. For Judah prevailed above his brethren.] As was foretold. {#Ge 49:8-10} {See Trapp on "Ge 49:8"} {See Trapp on "Ge 49:9"} {See Trapp on "Ge 49:10"}

*And of him came the chief ruler.]
Jesus Christ especially. {#Heb 7:14}*

*But the birthright was Joseph's.]
Quod ad fructum attinet.*

Ver. 4. The sons of Joel.] Who was Hanoch's son, likely.

Ver. 6. He was prince of the Reubenites.] But not the father of the prophet Hosea, as some have held. {a}

{a} Lyra.

Ver. 10. They made war with the Hagarites,] i.e., Ishmaelites inhabiting *Arabia deserta*. These, ashamed of their mother Hagar the handmaid, would afterwards need for honour's sake be called Saracens, by the name of Sarah the mistress, as saith Sozomen. {a} This so pleased the rest of the Arabians, that they would all be called Saracens. Mohammed their general grew famous in the days of

Heraclius the emperor, and subdued many countries. Now they are called Turks, &c.

And they dwelt in their tents.] Few countries but have changed their inhabitants: such is the vanity of all here below. The Athenians vaunted, but vainly, that they were *αυτοχθονες*, bred out of the land they lived upon, as so many mushrooms or grasshoppers.

{a} Lib. vii. cap. 38. Am. Marc.

Ver. 11. **In the land of Bashan.]** Bashan was the name both of the whole country and the chief city; like as Muscovia is at this day.

Ver. 12. **And Jaanai and Shaphat in Bashan.]** Or, Abode in Bashan to defend their country, while their brethren were warring abroad. {a}

{a} Jun.

Ver. 16. **Suburbs of Sharon.]** Which was *ager pascuosissimus*, a place of fat feeding, {#1Ch 27:29} situate under the hill of Lebanon; coupled with Carmel for "excellency"; {#Isa 35:2} not more a field than "a fold for flocks." {#Isa 65:10}

Upon their borders.] Heb., Their outgoings.

Ver. 17. **In the days of Jeroboam,]** *i.e.*, Jeroboam the second, who ruled over them.

Ver. 18. **Men able to bear buckler and sword, and to shoot with bow.]** These weapons were much in use till guns were invented; to the destruction, not of the inventor only—who was therefore hanged they say—but of many other brave marshals.

Ver. 19. And they made war with the Hagarites.] See #1Ch 5:10.

Ver. 20. And they were helped against them.] Helped from heaven, by means of some manifest miracle.

For they cried to God in the battle.] So did Jabez; {#1Ch 4:10} Jehoshaphat; {#2Ch 20:3} the thundering legion; the late king of Sweden, whose prayer before the great battle of Lutzen—where he fell, -was, "Jesus, vouchsafe this day to be my strong helper; and

give me courage to fight for the honour of thy name." Prayer alone he held the surest piece of his whole armour.

Ver. 21. **Of their camels, fifty thousand.**] These creatures were much set by in those eastern parts; as for their usefulness to bear great burdens, so for their unthirstiness, for they will travel three or four days together and not care to drink. *Implentur cameli, cum bibendi est occasio, et in praeteritum, et in futurum,* saith Pliny {a} They drink when they do, both for the time past and for the time to come.

And of sheep.] Good et ad esum, et ad usum.

And of asses two thousand.] Little set by, and therefore a less number.

{a} Lib. viii. cap. 18.

Ver. 22. **Because the war was of God,** / *i.e.*, It was just and necessary; God also fought therein, as it were personally, against those idolatrous wretches.

Ver. 25. **And they transgressed against the God of their fathers.]** Who had so renowned and prospered them. See their sin largely set forth, #2Ki 17:7,8, &c.

And went a-whoring after the gods.] Idolaters are adulterers and adulteresses in sundry respects. They "forsake" God, "the guide of their youths," lavish gold out of the bag, take great pains and long journeys, plead for their sin, are impatient of reproof, careless of their credit, endless in plodding of their paramours, &c.

Ver. 26. **And the God of Israel stirred up the spirit of Pul.]** "Howbeit he meant not so, neither was it in his heart to think so,"—viz., that God set him on,—"but it was in his heart to destroy and cut off nations not a few." {#Isa 10:7}

King of Assyria.] Though the Assyrians took their names from Ashur, son of Shem, {#Ge 10:22 1Ch 1:17} yet the kingdom

seemeth, saith one, to be raised amongst them by the prosperity of Cush, the son of Ham. {#Ge 10:6-11}

Chapter 6

Ver. 3. And Miriam.] See #Mic 6:4. {See Trapp on "Mic 6:4"}

Ver. 4. **And Eleazar begat Phineas.**] Famous for his zeal, and God's promise thereupon, that he and his should be priests before him for ever. {#Nu 25:13} How Eli, of the lineage of Ithamar, came to be high priest, is nowhere expressed; but in this catalogue is no mention of him or his sons, but only of such as sprang from Eleazar.

Ver. 5. **And Bukki begat Uzzi.**] In this man's time it is supposed that Eli (and so his posterity after him) got the high priest's office—*sed quo iure quave iniuria, parum constat* -till after four generations it was resettled by Solomon upon Zadok, the son of Ahitub, {#IKi 2:27,35} who *with his descendants* were high priests till after the captivity.

Ver. 10. **And Johanan.**] *Alias* Jehoiadah. {#2Ch 23:1}

He it is that executed the priest's office.] Whether we understand it of the father or the son, we do not amiss: *Nam uterque se strenue gessit in sacerdotio*, they were gallant men both.

Ver. 14. **And Azariah begat Seraiah.**] Who was the father, or grandfather, of Ezra the scribe. {#Ezr 7:1}

Ver. 15. **And Jehozadak went into captivity.**] Where he begat Joshua, the high priest, who helped Zerubbabel in rebuilding the city and temple. {#Hag 1:1}

Ver. 22. **Korah his son.**] This was that sinner against his own soul, {#Nu 16:1} whom the earth swallowed up quick. Howbeit his children came to good, many of them, as Elkanah, Samuel, the sons of Korah, in David's days. Dathan and Abiram, his fellow sinners, are stigmatised for their stubbornness, {#Nu 26:9} as before them was Cain, {#Ge 4:15} and after them Ahaz. {#2Ch 28:22}

Ver. 28. **The firstborn Vashni.**] *Alias* Joel. {#ISa 8:2} The Septuagint render the text thus: And the sons of Samuel were, the firstborn, Joel; and the second (Vashni signifieth, And the second), Abiah.

Ver. 33. **Heman.**] He was Samuel's grandchild, by Joel. The posterity (haply, not immediate) of the righteous shall be blessed.

Ver. 54. **Throughout their castles.**] Or, Palaces. The priests dwelt not in poor cottages, but in fair and fitting houses.

Ver. 55. **Hebron, the city of refuge.**] The six cities of refuge were cities of the Levites, where guilty persons might be instructed and comforted, King James was wont to say, that if God did allow him to kill a man by any means, he should think God did not love him.

Chapter 7

Ver. 1. **Jashub.**] *Alias* Job; {#Ge 46:13} but not Job the patient, as some would have it.

Ver. 2. **They were valiant men of might.**] And yet this tribe, for the generality, were *asinus osseus* {#Ge 49:14} dull, and desirous of peace.

*In the days of David.] See #1Ch 12:32
27:18.*

Ver. 3. **And the sons of Uzzi,**] *i.e.*, The son; for it is likely that Uzzi had more sons, but nothing so famous as was Izrahiah.

Ver. 4. **Were bands of soldiers for war.**] Though they affected peace, as #1Ch 7:2, yet they were *apti et parati ad bellum*, ready pressed for war.

For they had many wives and sons.] Polygamy passed for current in the Church, because Abraham used it; though directly against the institution, and that plain law, {#Le 18:18} neither was it cast out of the Church till the captivity of Babylon.

Ver. 5. **Reckoned in all.**] *Omnes Iscariotae*, saith Vatablus.

Ver. 6. **The sons of Benjamin.**] The genealogies of Dan and Zebulon are left out, for causes unknown; haply, because at their return out of Babylon their genealogies were not found. Dan is also—for their apostasy, likely, and idolatry—not reckoned among the rest that were sealed. {#Re 7:5-8} That Antichrist should be one of this tribe, is a fiction rightly exploded. We read of Hushim, {#1Ch 7:12} the sons of Aher, which signifieth Another—and so some render it—by Another, understanding Dan, {compare #Ge 46:23} whom the penman of this book held not worth the naming. The

Hebrews, when they would show their detestation of any person or thing, they call it *acher*; a sow they call *dabshar acher*, that is, another thing; so leaven at the passover, &c. {a}

{a} Elias Thisbit.

Ver. 12. **Shuppim also, and Huppim.**] *Alias* Shupham and Hupham {#Nu 26:39}

The sons of Aher.] See on #1Ch 7:6.

Ver. 13. **The sons of Bilhah,**] *i.e.*, Her grandsons.

Ver. 14. **Whom she bare,**] *i.e.*, The wife of Gilead bare.

Ver. 15. **And Zelophehad had daughters,**] *i.e.*, Daughters only, whose case, brought before the Lord, occasioned those two judicial laws in #Nu 27:1-11 36:2-12.

Ver. 17. **Bedan.**] Whom some suppose to be the same with Judge Jair, the Gileadite. {#Jud 10:3 1Sa 12:11}

Ver. 18. **And his sister,**] *i.e.*, Gilead's sister.

Ver. 19. **Likhi.**] *Alias* Helek, {#Nu 26:30} by transposition of letters.

Ver. 20. **And the sons of Ephraim,**] The Ephraimites were famous for their wealth, power, and prowess; but withal they are noted for insolent, proud, and quarrelsome. See #Jud 8:1 12:1.

Ver. 21. **Whom the men of Gath...slew.**] And no marvel; because, belike, being weary of the Egyptian servitude, and remembering that Palestina was promised to their forefathers for an inheritance, they would needs take possession thereof before the time, which rash adventure of these sons of Ephraim cost them their lives, and perhaps occasioned that cruel decree of Pharaoh, king of Egypt, against the Israelites. {#Ex 1:9-11} See to this purpose, #Ps 78:9. This happened about the birth of Aaron. It is not safe to break God's prison.

Ver. 22. **And Ephraim their father.**] Who must needs be now a very old man.

Mourned many days.] His grief was the greater, if they went against the Gittites without his consent, as many young men are headlong and headstrong, &c.

And his brethren came to comfort him.] The Benjamites also set upon the men of Gath, and took their city from them. {#1Ch 8:13} *Atque sic uli sunt fratres suos Ephraemitas.*

Ver. 23. **And when he went in to his wife.]** A modest expression of the marriage duty. The apostle forbiddeth filthy speaking; {#Eph 4:25,29 5:4} so doth Cicero, in his "Offices," inveighing against the Cynics for their obscene language.

She conceived, and bare a son.] Of whom came a large offspring. This was a great mercy to the good old man.

And he called his name Beriah.] {a} That is, In affliction. Hereby he would immind himself and his posterity of the evil which had befallen his house, that they might hear, and fear, and do no more so. {b}

{a} *A malo et ululatu. -Lavati.*

{b} *Optimum est aliena frui insania.*

Ver. 24. **And his daughter was Sherah.]** A gallant woman, famous in her generation for beautifying and fortifying of sundry cities. Thus also God made up Ephraim's loss.

Ver. 30. **And Serah their sister.]** The Vulgate calleth her Sarah; as likewise that other eminent woman. {#1Ch 7:23}

Ver. 35. **Helem.]** Thought to be the same with Hotham. {#1Ch 7:32}

Ver. 38. **Jether.]** Called Ithran. {#1Ch 7:37}

Ver. 40. **Chief of the princes.]** *Duces ducum,* to whom the princes were to give an account. See #Da 6:1,2.

Was twenty and six thousand.] So happy was Asher, according to Moses's blessing left with him. {#De 33:24,25}

Chapter 8

Ver. 1. **Ahahah.]** *Alias* Ahiham, {#Nu 26:38} and Ehi. {#Ge 46:21}

Ver. 2. **Rapha.]** *Alias* Rosh. {#Ge 46:21}

Ver. 5. **And Gera.]** Who haply was the son of the former Gera; or the former might die soon, and this be called after his name.

Ver. 6. **And these are the sons of Ehud.]** Haply of that famous Ehud. {#Jud 3:15}

And they removed them.] The governors did; but when, how, or wherefore, we find not.

Ver. 7. **He removed them.]** *Ut de haereditate singulis ante obitum prospiceret,* saith Junius: that he might provide inheritances for them before his death. Abraham did the like. {#Ge 25:5,6}

Ver. 8. **And begat children in the country of Moab.]** Where he sojourned, haply—as did Elimelech {#Ru 1:1} -because of the famine.

After he had sent them away.] Or, After he had sent away Hushim and Basra, his wives, *quas repudiavit propter causas quae tacentur,* saith Vatablus.

Ver. 13. **Who drove away the inhabitants of Gath.]** See #1Ch 7:21.

Ver. 14. Here we have a list of the chieftains of the Benjamites who dwelt at Jerusalem after the captivity.

Ver. 29. **Whose wife's name was Maachah.]** Who was surely an honour to her husband, with whom she is therefore once and again memorised. See #1Ch 7:15,16.

Ver. 33. **And Ner begat Kish.]** This Ner is also called Abiel. {#1Sa 9:1} The Hebrews tell us that his proper name was Abiel; and that he was called Ner—that is, a lamp or torch—because he outshone others in holiness. He had another son besides Kish, the father of Saul, viz., Ner, the father of Abner. {#1Sa 14:50,51}

And Saul begat Jonathan.] Who was—as the Romans once said of Pompey—a most amiable son of an odious father. {a}

And Eshbaal.] *Alias* Ishbosheth; so #1Ch 8:34. Meribbaal, *alias* Mephibosheth. Baal is by Hosea called "That shame."

{a} εχθρου πατρος φιλτατον τεκνον.

Ver. 34. **And Meribbaal begat Micah.]** From hence to the end of this chapter is a catalogue of Jonathan's progeny. Of the rest of Saul's children we read not that they had any posterity. That old verse is well known and daily verified,

“Ευσεβειων παιδεασι τα λωια, δυαυεβειων δ ου.”

Chapter 9

Ver. 1. **In the book of the kings.**] Not now extant. This chapter, and #1Ch 3:19,24, are noted for some parcels of the last passages, for history, of the Old Testament.

Ver. 2. **Now the first inhabitants,**] *sc.*, After the return from captivity. {#Ezr 1:1-2:60}

That dwelt in their possessions.] The same they had before the captivity. A wonderful providence of God it was, that as the land kept her Sabbaths for those seventy years, so the country should be all that while kept empty, till the return of the natives: for we read not that any colonies were sent thither, nor any displaced to make room for these at their return.

And the Nethinims.] *Dedititii*; these were the posterity of those old Gibeonites. {#Jos 9:3-17} {See Trapp on "Ezr 2:58"} *Vocati ad vilia officia Deum respiciant, &c.* {a}

{a} Lavat.

Ver. 3. And in Jerusalem dwelt.] See #Ne 11:1,2.

Ver. 4. **Uthai, &c.**] See the same catalogue in #Ne 11:4-36, though with some alteration of names, as before often.

Ver. 5. **And the Shilonites.**] The posterity of Shelah, son of Judah. {a} {#Ge 38:5}

{a} A Lapid.

Ver. 7. **Hodaviah.**] *Alias* Joed. {#Ne 11:7} Names are oft abbreviated.

Ver. 10. **And of the priests.**] He had reckoned four distinct orders or ranks of people among the Jews, {#1Ch 9:2} and here he instanceth the second order or *classis*; viz., *Sacerdotalis*: Priestly.

Ver. 11. **The son of Hilkihah.**] Who found the book of the law, which was presented to Josiah. {#2Ki 22:8-10}

The ruler of the house of God.] Next to the high priest.

Ver. 13. **For the work of the service.]** Or, Men of work for the service, &c., that is, able and apt for the work.

Ver. 14. And of the Levites.] See #1Ch 9:2,10.

Ver. 15. **The son of Asaph.]** Which Asaph is said to be the principal to begin the thanksgiving in prayer. {#Ne 11:17} {See Trapp on "Ne 11:17"}

Ver. 17. **Shallum was the chief.]** He was overseer of the overseers of the porters.

Ver. 18. **Who hitherto.]** Even till the time that this book was gathered out of the ancient chronicles. {#1Ch 9:1}

Ver. 19. **Being over the host of the Lord,]** viz, When they of old encamped round about the tabernacle, in the wilderness.

Ver. 20. **And the Lord was with him.]** To assist and accept him in his generous actions.

Ver. 22. **In their set office.]** Or, For their fidelity. Or, In their trust, committed unto them by God and the commonwealth.

Ver. 23. **By wards,] i.e.,** By three distinct courses. {#1Ch 9:25}

Ver. 24. **Towards the east.]** The four parts of the temple answered to the four parts of the world. on #Mt 8:11.

Ver. 33. **Were free,] i.e.,** Freed from all other employments.

Ver. 35. Saul's race is here reiterated for some unknown cause, saith Diodate; for a preparation to the ensuing history, say others.

Ver. 44. **These were the sons of Azel.]** And here end the genealogies; the history followeth, and chiefly of David, in praise of whom this First Book of Chronicles, was especially written, as Vatablus observeth.

Chapter 10

Ver. 1. Now the Philistines.] See on #1Sa 31:1,2, &c.

Ver. 2. And the Philistines slew Jonathan.] Though a pious and valiant prince.

“ *Non te tua plurima, Pentheu,
Labentem texit pietas.* ”—Ovid.

“ *Cadit et Ripheus iustissimus unus,
Qui fuit in Teucris, et servantissimus aequi.* ”—Virg.

Ver. 3. And the battle went sore against Saul.] The weight of the war was turned against him. See the like policy used, #1Ki 22:31. This is the right bird, said that officer of the cuirassiers, {a} who shot the king of Sweden through the body at the battle of Lutzen.

And he was wounded of the archers.] Heb., He was grieved, or frightened: he, who by his tyranny had been terrible and grievous to others, &c., his sin hath found him out, being worse than any archer's.

{a} A horse soldier wearing a cuirass.

Ver. 4. Lest these uncircumcised come and abuse me.] Heb., Mock me. He was more solicitous about his own glory than the glory of God and salvation of his poor soul.

But his armourbearer would not.] The like unhappiness befell Nero, who hearing that the senate had proclaimed him a public enemy to mankind, and condemned him to be whipped to death, entreated that some one of those that were with him would kill him; which when they refused to do, he cried out, *Itaque nec amicum habeo nec inimicum*: What I have I neither friend nor foe to do me this last good office? and so struck himself through with his own sword, and was a horrible spectacle to all beholders. {a}

So Saul took a sword.] A just hand of God upon him for his cruelty at Nob and other places. *Per quod quis peccat, per idem punitur.*

{a} Aurel. Victor. Sueton.

Ver. 5. **He fell likewise on his sword, and died.**] He had done better if he had died by the hand of the enemy, in his master's defence.

Ver. 6. **And all his house died together.**] His courtiers and evil counsellors, who had sinned with him, perished with him.

Ver. 7. **And the Philistines came and dwelt in them.**] But before they were well warm in these their new nests, David unroosted and dislodged them "The triumphing of the wicked is but short." {#Job 20:5}

Ver. 8. **And it came to pass on the morrow.**] They flew not on the spoil, till they had secured the victory: for

“ *Victorem a victo superari saepe videmus.*”

Ver. 9. **They took his head.**] Heb., His brainpan; the seat of his understanding; wherein he had hammered so many evil devices against good David and others.

To carry tidings.] *Ad evangelizandum.*

Ver. 10. **And fastened his head.**] In way of abuse and mockage; so, that which Saul feared came upon him. {#1Ch 10:4}

Ver. 11. **And when all Jabeshgilead.**] See #1Sa 31:11. Jabeshgilead had not many inhabitants; but being all of a mind, they did great matters.

Ver. 12. **And took away the body of Saul, and the bodies of his sons.**] Which the Philistines, in disgrace of them, had fastened to the wall of Bethshan, afterwards called Scythopolis.

And fasted seven days.] *A tanto*, but not *a toto*, as #Da 10:2. In public calamities *lugendum, scilicet non indulgendum genio*, men must be deeply affected with the divine displeasure.

Ver. 13. **So Saul died, &c.**] This and the subsequent verse we have here about the causes of Saul's death, more than that we read in #1Sa 31:3-6.; like as we meet with many remarkable passages in St Mark, that are not in Matthew or Luke.

For his transgression which he committed.] "Adding rebellion to sin," {#Job 34:37} for he was not so very bad at first, as neither is any wicked person. He first neglected the word of God, and then despised it, and then harboured in his heart hypocrisy, hatred, envy, cruelty, &c. Here he is taxed for three vices especially: (1.) For flat

disobedience, which "is as the sin of witchcraft"; {#1Sa 15:23} (2.) For consulting with a witch; (3.) For not inquiring of the Lord. He did not "draw nigh to God with a true heart, in full assurance of faith, having his heart sprinkled from an evil conscience, and his body washed with pure water." {#Heb 10:22}

Ver. 14. And inquired not of the Lord.] He did, and yet he did not. {See Trapp on "1Sa 28:6"}

Therefore he slew him.] He killed him with death, as #Re 2:23.

And turned the kingdom unto David.] Though it were long first, and after many trials and tribulations. *Sic petitur caelum;* heaven is not to be had, but after much pains and patience.

“ Durate, et vosmet rebus servate secundis ”

Chapter 11

Ver. 1. Then all Israel.] See on #2Sa 5:1-5.

We are thy bone and thy flesh.] And may not we safely say as much to Jesus Christ, {#Eph 5:30} and bespeak him as Ruth did Boaz, Thou art my kinsman; oh, stretch the skirt of thy garment over me? {#Ru 3:9}

Ver. 2. **Thou shalt feed,**] *sc.*, By procuring for them the wholesome food of the word; by going before them in good example; by driving away the wolf; by tending them, and tendering their good every way.

Ver. 3. Therefore came, &c.] See on #2Sa 5:3.

Ver. 4. **And David and all Israel went to Jerusalem.]** He laid hold on so good an opportunity, having now all his forces about him, to set upon the Jebusites, and expelled them. We should watch and catch at opportunities of grace, and not procrastinate.

Ver. 5,6. See #2Sa 5:6-8.

Ver. 7. **And David dwelt in the castle.]** Herein he became a type of Christ, who subdueth all our enemies, and openeth unto us the heavenly Jerusalem.

Ver. 8. **From Millo.]** This was a fair street, saith Vatablus; wherein were public meetings, and speeches made.

And Joab repaired.] Heb., Revived, vivificavit vel sanavit, as #2Ch 24:13.

The rest of the city.] To re-ingratiare with David, who was justly offended at him for the death of Abner.

Ver. 9. See on #2Sa 5:10.

Ver. 10. **These also are the chief of the mighties.]** The same catalogue of David's worthies we have in #2Sa 23, but here with a more ample inscription. Christ hath his heroes also, who in their several generations have done "worthily in Ephrata," and been "famous in Bethlehem." And if their names be not all registered on earth, yet they are "written in heaven," and shall one day be renowned in that great amphitheatre. {#Heb 12:22,23}

Who strengthened themselves with him.] Where God intendeth to raise or preserve kingdoms and states, he giveth and gifteth men for the purpose; as he did for Alexander the Great, for the Romans, and for our Queen Elizabeth.

Ver. 11. **Jashobeam, a Hachmonite.]** See on #2Sa 23:8, where he is called Adino the Eznite; for he had two names.

Against three hundred.] At one time, and eight hundred at another. {#2Sa 23:8}

Ver. 12. **And after him was Eleazar the son of Dodo.]** As after him was Shammah, {#2Sa 23:11} though not here mentioned. Of their exploits done. {See Trapp on "2Sa 23:11"}

Ver. 14. **And they set themselves.]** The Romans boast of their Cochles, who himself alone defended a bridge against an army of enemies; the Greeks of their Achilles; the Dutch of their Albertus Brandenburgicus—though better they might of their magnanimous Martin Luther, who, like another Athanasius, *totius orbis impetum solus sustinuit*, stood out against a world of adversaries in defence of the truth.

Ver. 15. **Now three of the thirty captains.]** Or, Three captains over the thirty. These first famous three jointly did the following exploit. See #1Ch 11:19.

Ver. 16-17. See on #2Sa 23:14-17.

Ver. 18. **But David would not drink of it.]** No more would Alexander the Great drink of the water that in a great drought was brought him in the country of the Gedrosi, but poured it out on the ground before his commanders and soldiers, though upon another account than David here did, viz., to stir them up, by his example, to suffer hardship. {a}

But poured it out to the lord.] As a drink offering, in thankfulness that his captains came off so safe and well.

{a} Arrian, lib. vi.

Ver. 19. These things did these three mightiest.] See on #1Ch 11:15.

Ver. 22. **Who had done many acts.]** *Egregiorum facinorum fuit patror. Gallice, Homme d'exécution: Anglice, A man of his hands; Heb., A master of acts.*

Also he went down, &c.] See #2Sa 23:20.

Ver. 23. And he slew an Egyptian.] See #2Sa 23:21.

Ver. 25. Behold, he was honourable among the thirty.] Yea, and above them too.

And David set him over his guard.] Heb., Over his hearing; that is, over those praetorian soldiers that were ever within his hearing and at his hand, viz., the Cherethites and the Pelethites, who stuck to him in all his troubles, and were now his bodyguard. **#1Ch 11:26**

Ver. 26. Asahel the brother of Joab.] Joab himself is not mentioned, nor Amasa. This had lost himself for his conspiracy with Absalom, and the other for his hypocrisy and cruelty: hence some think that they were left out of this list as vile persons. See **#Da 11:21.**

Ver. 39. The armourbearer of Joab.] See on #1Ch 11:26.

Ver. 41. Uriah the Hittite.] The worthier this man was, the greater was David's sin against him.

Zabad the son of Ahlai.] These following worthies are added to those in **#1Sa 23**, and this was done by David after he came to the crown, likely.

Ver. 42. And thirty with him.] Or, But the thirty were over him.

Chapter 12

Ver. 1. Now these are they that came to David to Ziklag.] God left not David in his low estate, but provided him a place of repose, and some to comfort him and stand by him in his straits. Saul "saw this, and was grieved: he gnashed with his teeth," &c. **{#Ps 112:10}**

While he yet kept himself close.] Heb., Being yet shut up, viz., in Ziklag, which was in the wilderness of Judah.

Helpers of the war.] Saul had lost their hearts by his impiety and cruelty, and now David was their darling, and for this they are here crowned and chronicled.

Ver. 2. **Even of Saul's brethren of Benjamin.]** *Mirum hoc fuit et quasi miraculum.* It is God who worketh men's hearts, and fashioneth their opinions. Paul had friends in Nero's court, and Luther in the Pope's.

Ver. 8. **There separated themselves unto David,**] *sc.*, From Saul. So did the noble army of martyrs unto Christ from Antichrist, and are therefore worthily renowned and registered.

Whose faces were like the faces of lions.] Undaunted, fierce, and terrible to their enemies. They durst look death itself in the face upon great adventures in the field.

Ver. 14. **One of the least was over a hundred.]** Or, One that was least could resist a hundred, and the greatest a thousand. Such a one was

“παντων ανταξιος αλλων.”

Ver. 15. **These are they that went over Jordan.]** To help David. Much water could not quench their love.

And they put to flight all them of the valleys.] The Philistines, who, having slain Saul, and driven the Israelites out of their habitations, dwelt now in their room; but were soon beaten out by these valiant Gadites. *An autem navigio vel natando transierint, non liquet.*

Ver. 16. **Then came the children of Benjamin and Judah.]** The Benjamites might have been suspected to have come for a mischief to David, had they not brought the men of Judah with them, to attest their integrity.

Ver. 17. **If you be come peaceably.]** It is not safe to be light of belief, or too forward to make friendship. Gedaliah perished by his credulity, and Queen Elizabeth oft complained that "in trust she had found treason." Mohammed, the great Turk, sent a couple of traitors to kill Scanderbeg, under pretence of great love to him and to the Christian religion, &c,

“ *Tuta frequensque via est per amici fallere nomen.*”

The God of our fathers.] David could not do his enemies, whether covert or overt, a greater displeasure than to put them over into God’s hands to punish.

Ver. 18. **Then the spirit came upon Amasai.]** Heb., Clothed Amasai or Abishai, as some read it, together with whose words there went forth power, such as wrought in David’s heart a firm belief of their fidelity: he was not thenceforth jealous of them at all. Pray for such a spirit upon our rulers and teachers.

Peace, peace be unto thee,] i.e., Pax omnimoda, Perfect peace, as **#Isa 26:3**. This he spake by the motion of the spirit, met by a motion of the same spirit wrought in David’s heart, causing him to rest in what Amasai said as undoubtedly true. After the same manner is saving faith wrought in God’s elect. {**#Eph 1:13**} Let us be faithful in weakness, though but weak in faith.

Ver. 19. When he came with the Philistines, &c.] See on #1Sa 29.

Ver. 22. **Like the host of God,] i.e.,** A numerous and a notable host, such as God’s is, of angels and all creatures. *Dei nimirum Maximi, maxima sunt omnia.*

Ver. 23. **And came to David to Hebron.]** Seven years after Saul’s death. They should have come sooner; but better late than never. *Nunquam sero, si serio.*

Ver. 24. **That bare shield and year,] i.e.,** Weapons defensive and offensive; so must the Christian soldier. {**#Eph 6:12-17**}

Ver. 26. **Of the children of Levi.]** Who took up arms also in some cases, as here to settle David on the throne.

Ver. 28. **And Zadok, a young man.]** Some think that Saul, when he had slain Abimelech, made this Zadok high priest in his stead. He was of the right line, and restored thirty-three or four years after this by king Solomon.

Ver. 29. **Had kept the ward of the house of Saul.**] Had done their utmost for Saul's family, and to keep the royal dignity in their tribe, obeying before the commands of king Ishbosheth.

Ver. 30. **Twenty thousand and eight hundred.**] This was no great number for so numerous a tribe.

Ver. 31. **Which were expressed by name.**] Heb., Pierced or bored through; haply in tables laid over with wax, which was the Roman way of writing their last wills.

Ver. 32. **That had understanding of the times.**] *Noscentes scite tempora*, { *a* } such as well knew what was to be done, and when to do it, by a singular sagacity, gotten by long experience, rather than by skill in astrology. See #Es 1:13. David set a high price upon these; so doth God on such as regard and use the season of well-doing.

Were at their commandment.] They were looked upon as oracular men; and obeyed accordingly.

{ *a* } *Gnari occasionum.* -*Vat.*

Ver. 33. **They were not of a double heart.**] Heb., Without a heart and a heart; plain-hearted; *non aliud in ore promptum, aliud in pectore conclusum habentes*; honest dealers.

Ver. 38. **Were of one heart to make David king.**] So were those primitive Christians, and are now the reformed churches, to set up the Lord Christ.

Ver. 40. **Moreover, their brethren.**] By grace and place.

For there was joy in Israel.] As great cause they had.

Chapter 13

Ver. 1. **And David consulted.**] He was not of that king of Scotland's mind, who seldom asked counsel, and never followed any. But though himself were full of wisdom, yet he advised with his subjects about the weighty work he had in hand. See #Pr 11:22,20:18 24:6. His first care was to establish religion; as the first thing Abraham did in any place he moved to, was to set up an altar. "Seek first the kingdom of God," &c.

Ver. 2. **If it seem good unto you.**] Thus he both getteth their good wills and underfeeeth how they stood affected to God's sincere service.

And that it be of the Lord.] If he hinder it not by any oracle, or cross accident; but assist and succeed our enterprise.

Let us send abroad.] *Erumpamus, dimittamus.* Let us break forth and send; that is, let us send speedily and effectually. See his zeal for the Lord of hosts.

Unto our brethren.] So he calleth all his subjects. The great Turk counteth and calleth them all his slaves.

Ver. 3. **For we inquired not at it in the days of Saul.**] He was so vexed with his enemies without and a spirit of envy and ambition within, that he minded not the ark. Mark here how David faults himself among others as negligent. So **#Ezr 9:7-15 Da 9:5-15.**

Ver. 4. **And all the congregation said that they would do so.**] Jovianus the Emperor was wont to wish that he might govern wise men, and that wise men might govern him. David had this happiness.

Ver. 5. **From Shihor of Egypt.**] Called elsewhere the torrent of Egypt, {**#Nu 34:5**} which some take for a river running near to Rhinocolura; but others for Nile, that ancient river whose seven streams of old are now become four, as travellers tell us. The name Sichor hath a notion of blackness in it, from the blackness of the water, or rather of the mud and slime that it brings down with it; or the black colour of the grounds and soils it passeth through. {*a*}

{*a*} The Ethiopians called it *Sius*; the Greeks, *Μελας*; the Latins, *Melo.* -Richard.

Ver. 6. **That is, to Kirjathjearim.**] Called also Kirjathbaal. {**#Jos 15:60**} For more notes on this and the following verses, see on **#2Sa 6:2-10.** {*See Trapp on "2Sa 6:2"*} &c

Ver. 7. **In a new cart.**] This was ill done by such a holy convention. Councils may err.

Ver. 8. **David and all Israel played.**] How should we rejoice in the gospel now restored! *O nos ingratos!*

And with singing.] *Psallunt et saliant.* All this is no warrant for those Popish pompous processions and superstitious will-worships.

Ver. 9. **Uzza put forth his hand.]** God must be duly worshipped, lest instead of a blessing we meet with a blow; lest instead of making up the breach we become makers of breaches, as here.

Ver. 11. **And David was displeased.]** At himself, I think; at his own and the people's error in carting the ark: else he was much mistaken. See on #2Sa 6:8.

Wherefore that place was called Perezuzza.] To perpetuate the memory of that signal judgment. So #Nu 9:3,22:3 Jos 7:26. For this end also, the brazen censors of those presumptuous sinners against their own souls, were nailed as broad plates upon the altar, {#Nu 16:39,40} for a warning to others.

Ver. 12. And David was afraid of God.]
See on #2Sa 6:9.

How shall I bring the ark?] Why, well enough, if you will take but better heed to the manner; which is either the making or marring of any action. But David was frightened, and for present, unresolved. So suddenly can God change the scene; dash all our comforts, —

*“ Nulla est sincera voluptas.
Sollicitumque aliquid laetis intervenit.”*

Ver. 13,14. {See Trapp on "1Ch 13:12"}

Chapter 14

Ver. 1. Now Hiram king of Tyre.] {See Trapp on "2Sa 5:11"} {See Trapp on "2Sa 5:12"}

Ver. 2. **Because of his people.]** For their behoof and benefit.

Ver. 3. **And David begat more sons.]** Man's badness breaketh not off the course of God's goodness.

Ver. 8. **Went up to seek David.**] But had soon enough of him; but God had a holy hand in all, to bring them to condign punishment for their late misuse of dead Saul and his sons; ascribing their successes to their gods, &c.

Ver. 11. **Like the breaking forth of waters.**] That is, saith the Chaldee Paraphrast, As water runneth out of a broken earthen vessel.

Ver. 12. **And when they had left their gods there.**] Their *terricula* bogey gods. They were now in a great fright.

Ver. 13. **And the Philistine yet again.**] *Ne accepta quidem clade respiscunt*: they were obdurate and obstinate.

Ver. 14. **Against the mulberry trees.**] Where the Philistines had placed their gods, say the Hebrews.

Ver. 15. **For God.**] That is, The angel of God, saith the Chaldee.

Ver. 17. **And the Lord brought the fear of him.**] He grew terrible to his enemies. So did Hunniades, Scanderbeg, Charles V, &c., *ita et parentes liberis plorantibus silentium non aliter imperarent quam horum praesentiam minitando*: so that mothers stilled their children by these men's names.

Chapter 15

Ver. 1. **And prepared a place for the ark.**] This he had done before he fetched it to Obededom's house. {#1Ch 13:6} See #2Sa 6:17.

Ver. 2. **None ought to carry the ark of God but the Levites.**] This should have been better considered before. The law was clear. {#Nu 4:5-15} Wit is best, they say, when bought.

For ever.] Let our lay preachers look to it. Ill accidents attend them, as did Uzzah and Uzziah.

Ver. 3. **To bring up the ark.**] For by this time he saw that the fault was not in the ark, but in their miscarriages.

Ver. 4. **And David assembled.**] That "all things" might now "be done decently and in order," by their advice and assistance.

Ver. 11. **And David called for Zadok and Abiathar.**] These, and those chief captains that follow, were *tanquam Ephori et directores totius deductionis*, directors and principal doers.

Ver. 12. **Sanctify yourselves.**] Outwardly and inwardly. Holy things are to be handled *sancte magis quam scite*.

*Ver. 13. God made a breach upon us.]
See on #1Ch 13:9.*

*For that we sought him not.] David
faulteth himself also.*

*After the due order.] See on #1Ch
13:12.*

Ver. 14. **So the priests and Levites sanctified themselves.]** They replied not, We sufficiently understand our duties, and need not your instruction: but did as they were commanded.

Ver. 16. **And David spake to the chief of the Levites]** From hence it appeareth, saith one, that this sacred music, vocal and instrumental, was in use even before David's time; though there be no mention made of it in the law: but David did afterwards illustrate it. {#1Ch 25:1-7}

*Ver. 20. On Alamoeth.] {See Trapp on
"Ps 46:1" Title}*

*Ver. 21. Upon Sheminith.] {See Trapp
on "Ps 6:1" Title}*

Ver. 22. **Because he was skilful.]** In music: and haply in other arts also.

Ver. 23. **Were doorkeepers.]** To keep off any such as would rush rudely upon the ark. *Procul, o procul este profani;* Stand off.

Ver. 25. **With joy.]** All God's services must be performed with joy, or else they lose their lustre.

Ver. 26. **When God helped the Levites that bare the ark.]** So helped them, say the Rabbis, that they felt not any weight thereof upon their shoulders. Rather God helped there, that is, he not only spared them—Uzzah met not with such a mercy—but enabled them and relieved them. Will he not do as much for his faithful ministers

That they offered seven bullocks,] viz., At every sixth pace, {#2Sa 6:13} because Uzzah perished when he had gone but six paces, say some. Every man that seeth another stricken, and himself spared, is to offer sacrifice, yea, to keep a passover for himself. Ver. 27-29.] See on #2Sa 6:14,15, &c.

Chapter 16

Ver. 1. **And they offered burnt sacrifices and peace offerings]** Those pointed them to Christ, freeing them from their sins, both from the crime and from the curse: these taught them thankfulness for Christ, and all benefits in and by him.

Ver. 2. **In the name of the Lord,**] *i.e.*, From Jehovah, the fountain and bestower of all good. Or, By the name of the Lord; *i.e.*, by naming the Lord, the proper object of prayers and praises.

Ver. 3. And he dealt to every one of Israel.] Clemency and liberality are kingly virtues. See #2Sa 6:19.

A good piece of flesh.] Of roast beef, as some gather from the notation of the word here used.

Ver. 4. **And to record.]** Or, To declare and publish.

And to thank and praise.] God is good, and so is the object of praise. He also doeth good, and so is the object of thanks.

Ver. 5. **Asaph the chief.]** Yet in other places Heman is set before him. {#1Ch 6:33,39 15:16,17}

Ver. 6. **Continually.]** That is, Constantly at set hours.

Ver. 7. **David delivered.]** David, "the sweet psalmist of Israel." {#2Sa 23:1}

Ver. 8. **Call upon his name.]** This psalm was sung in times of any great joy, as may be gathered from #Isa 12:4.

Ver. 9-11], {See Trapp on "Ps 105:1"} {See Trapp on "Ps 105:2"} {See Trapp on "Ps 105:3"} &c.

Ver. 23. Sing unto the Lord.] See #Ps 96:1, &c {See Trapp on "Ps 96:1"} &c

Ver. 34. O give thanks to the Lord.] See on #Ps 107:1.

Ver. 35. **Save us, O God of our salvation.]** Pitch upon fit attributes in prayer: this will both strengthen faith and excite affection.

That we may give thanks.] Which we both pray that we may, and promise that we will do.

Ver. 37. **As every day's work required.]** Or, To do every day what he did on one day: for we must continue thankful.

Ver. 38. **And Obededom.]** That is, Obededom and Hosan.

Ver. 39. **That was at Gibeon.]** For hither was the tabernacle brought, after that brutish slaughter of the priests by Saul at Nob. {#1Sa 22:11-19}

Ver. 43. And David returned to bless his house.] See on #2Sa 6:20.

Chapter 17

Ver. 1. **Now it came to pass.]** This is a notable chapter, full of divine doctrine: but it is the same, word for word almost, with #2Sa 7 {*See Trapp on "2Sa 7:1"*} &c

Ver. 11-14. An excellent text and testimony both for the person of Christ and for his kingdom. Note this both against the Papists, who deny the perfection of the holy Scriptures; and the Anabaptists, who deny that the Old Testament ought to be read: for who can rightly understand why and how Christ is called the son of David, unless he read this chapter?

Ver. 16. **And sat before the Lord.]** Or, Abode before the Lord, as the Jewish doctors render it: who hold also that men ought to pray standing: for so, say they, do the holy angels.

Ver. 18. **For thou knowest thy servant,]** *i.e.*, Thou knowest the thankfulness of my mind, which indeed is inexpressible.

Ver. 25. **Hast told thy servant.]** Heb., Hast revealed or uncovered the ear of thy servant, *i.e.*, thou hast in a most familiar manner imparted it: thou hast also accurately declared it unto me, bidding me, as it were, to put up my hat from mine ear, lest it should hinder me from hearing thy words unto me.

Ver. 27. **Now therefore let it please thee.**] Or, It hath pleased thee. Compare #2Sa 7:29. Prayers are often made in faith as if they were already done.

For thou blessest, O Lord.] His often mentioning of God in this holy prayer is an evidence of strong affiance in God, and of his great affection to him, as is well observed.

Chapter 18

Ver 1.] This chapter is the same with #2Sa 8. {*See Trapp on "2Sa 8:1"*} &c.

Chapter 19

Ver 1.] This chapter is the same also with #2Sa 10. {*See Trapp on "2Sa 10:1"*} &c.

Ver. 4. **And shaved them.**] *Sic legatos Davidis deturpans illudit,* { *a* } Popish priests say they do therefore shave their beards, lest while they drink Christ's blood out of the chalice, any drop thereof should hang upon their beards. Oh, shameful superstition!

Hard by their buttocks.] This is check to the fashion mongers of our time, saith Piscator; who wear their clothes so close, and cloaks so short, that they cover not their buttocks.

{*a*} Piscator.

Chapter 20

Ver. 1. And it came to pass.] See #2Sa 11:1, {See Trapp on "2Sa 11:1"}

But David tarried at Jerusalem.] And there committed adultery with Bathsheba; {#2Sa 11:1-5} but the author of those two books speaks sparingly, as was before noted, of David's and his son Solomon's faults and failings.

*Ver. 2,3. {See Trapp on "2Sa 12:31"}
Ver. 4. {See Trapp on "2Sa 21:18"}
&c.*

Chapter 21

Ver. 1. **And Satan stood up against Israel.**] That is, The devil, as **#Job 1:6 Ps 109:6 Zec 3:1,2**. Satan signifieth an adversary. So the devil is to God and his people, **{#Re 12:9 20:2}** an adversary at law **{a}** **{#1Pe 5:8}** hating them with an inward, spiteful hatred, as do also his instruments. **{#Ps 55:4}** The Emperor Commodus— *cunctis incommodus*, saith Orosius; *semper incommodus*, saith Vopiscus, *in vita Taciti* -was commonly called the enemy of God and men, the very name of the devil. Howbeit God so chained him up, that, of all the emperors until Constantine, he was most favourable unto Christians, **{b}** by the mediation of Marcia, who favoured their doctrine, saith Dion; but especially by the overruling power and providence of God, who also had a holy hand in this that David here did: **{See Trapp on "2Sa 24:1"}**

{a} Αντιδικος.

{b} Mountag., *Act. and Mon.*, cap. 7, par. 115.

Ver. 2. **That I may know it.**] But what needs that, now that there was a general *aut pax aut pactio*, peace or truce with all nations? Curiosity it was, at least: yea, it was pride and creature confidence that pricked David on to this numbering of the people, and made him so peremptory. The herbalists write of a certain plant which they call the Devil's bit: because, being of sovereign use for mankind, the devil is thought, by simple people, of malice to bite off the root of it, which is found very small, or none at all. Humility is like unto this root, and may be called devil's bit: not because he can ever bite it off, but for that he never leaveth nibbling at it.

Ver. 3. **Why then doth my lord require this thing?**] Or, Delight in this thing? which showeth that David was somewhat tickled and taken with the multitude of his people. See on **#2Sa 24:3**.

Ver. 5. **{See Trapp on "2Sa 24:9"}**

Ver. 7. **And God was displeased.**] Pride flieth in the face of God, when other sinners fly from him; and creature confidence robbeth him of his jewel: hence he so hateth them. **{#1Pe 5:5}**

Ver. 8. **{See Trapp on "2Sa 24:10"}**

Ver. 10. **I offer thee.**] Heb., I stretch out over thee; I put thee to thy option. This was a great mercy: David must be whipped; but he may choose his own rod. It is with sweet briar, surely, that God chasteneth his children.

Ver. 12. **Either three years' famine.**] It is in Samuel, seven years' famine. Seven years, say some, was God's first offer: but David, praying for a shorter time—as Abraham brought God down from a fifty to ten persons, {#Ge 18:24-32} and as Ezekiel obtained ox dung for man's dung {#Eze 4:15} -he reduced it to three years. See a better solution to this seeming contradiction in #2Sa 24:13. {See Trapp on "2Sa 24:13"}

Ver. 15. **Unto Jerusalem to destroy it.**] There was the ark; there were David and the elders humbling themselves: thither therefore the plague came last.

Ver. 16. **Having a drawn sword in his hand.**] This must needs be terrible to the beholders. Commodus, the emperor, set his own statue before the senate house, in form of an archer ready to shoot, that he might strike a terror into the people. {a}

{a} Herodian.

Ver. 17. See on #2Sa 24:17.

Ver. 18. **Then the angel of the Lord.**] Not the destroying angel, saith Diodate, but the Son of God himself, who did appear to the prophets. Επεχω.

Ver. 20. **Now Ornan was threshing wheat.**] Though he had sometime been a king, as some gather from #2Sa 24:23. {See Trapp on "2Sa 24:23"}

Ver. 23. **Lo, I give thee the oxen also.**] Wherewith he was treading out the corn, as #De 25:4.

I give it all.] He was the more free and forward in his offer, so to expedite the business for the staying of the plague, whereof he and his sons were afraid, and hid themselves.

Ver. 28. **Then he sacrificed there.**] There Abraham had sacrificed long before {#Ge 22:2,9}

Chapter 22

Ver. 1. **This is the house.**] This is that very place foretold by Moses. {#De 12:11}

Ver. 2. **To gather together the strangers.**] A notable type of the calling of the Gentiles: and the like we may say of the temple's being built on the ground of a Jebusite, and by the help of Tyrians and Zidonians, and adorned with the spoils of various nations. {#1Ch 18:7-11}

Ver. 3. **And David prepared iron in abundance, &c.**] Many parents prepare guilt in abundance, hoards and heaps of evil gotten goods—and there with God's curse—to spend on their lusts, &c. As for pious and charitable uses, they cry out, with Judas, Whereto is this waste?

Ver. 5. **Must be exceeding magnifical.**] Heb., To make great; to be above: *Magnificentissimum, et excellentissimum, et nominatissimum,* Vat. The second temple was nothing like it, though the glory of it was far greater, {#Hag 2:3,9} by the presence and preaching of Jesus Christ in it.

Ver. 8. **Thou hast shed much blood upon the earth in my sight,**] *i.e., Me sciente et vidente:* haply God here meaneth the blood of Uriah, and of those that fell with him.

Ver. 9. **For his name shall be Solomon,**] *i.e.,* Peaceable: so Frederic, Solyman the Magnificent; but these answered not the signification of their names.

Ver. 10. {See Trapp on "2Sa 7:13"}
{See Trapp on "2Sa 7:14"}

Ver. 11. **The Lord be with thee; and prosper thou.**] This is both *vetura et vaticinium,* a prayer and a promise.

Ver. 12. **Only the Lord give thee wisdom.**] Solomon remembered what his father had prayed, and prayed himself accordingly. {#1Ki 3:9,12}

And give thee charge concerning Israel,] *i.e.,* Make use of thy service for the good of his Israel.

Ver. 14. **Now, behold, in my poverty.**] {a} In my modesty, he might have said. For as poor as he was, he had prepared for the building of the temple gold and silver to the worth of seven hundred and fifty millions of pounds, after the old rate; which is now much raised. Sir Walter Raleigh {b} casteth it up to be more than any king in the world is worth. He maketh it to come to three thousand three hundred and thirty-three cart-loads of silver; allowing two thousand

weight of silver, or six thousand pounds sterling to every cart-load; besides threescore and seven millions of French crowns. And yet when he had done all, In my poverty, saith he, have I done this: *q.d.*, Lord, what is all this in respect of thee, who art the glorious God, and the great proprietary? what are they, I say, but *parva et pauca*, mean matters, which if thou wilt but accept of, I shall be infinitely bound to thee.

And thou mayest add thereto.] He might do so, indeed, if that were true which Villapandus affirmeth, viz., that the wealth and yearly revenues of David and Solomon did far exceed the wealth and tributes of the Romans, Chaldeans, and Persians, &c.

{a} *Marginal reading Hoc dicit modestiae causa. -Vat.*

{b} *Hist. of the World, part ii. cap. 17.*

Ver. 16. There is no number.] See #1Ch 22:14.

Arise therefore, and be doing.] Up and at it, laying hold on the opportunity of time, which is, saith one, *aliquid aggrediendi atque conficiendi facultas*, the best advantage of any business.

Ver. 17. David also commanded all the princes.] This he did out of his holy zeal, which is an extreme heat of all the affections.

Ver. 18. Is not the Lord your God with you?] This is his συμπερασμα παροξυντικον, his conclusion full of incitation; as being framed and uttered *verbis vivis, animatis sententiis, et spiritus fervoribus flagrantissimis*, in most lively terms and affectionate expressions.

Chapter 23

Ver. 1. So when David was old.] *Tacitis senescimus annis.* Old age stealeth upon us; let us pack up our bundles, and prepare for our long home,

And full of days.] *Satur dierum.* He had seen enough of this world, and had a satiety of life. He could better say than old Cato did, If I might become as young as ever I was, I would not accept of it.

He made Solomon his son king.] This he had done before he was bedridden. {#1Ch 28:2 29:12}

Ver. 2. **With the priests and the Levites.]** These were most of all concerned in the following charge: but the princes and people were to be informed of it. And albeit this and the three following chapters may seem to be of little use unto us, yet we are to hold that "every word of God is pure"; and "all Scripture is profitable to instruct." Here we may learn that there should still be a supply of faithful ministers; and these to be ordered by the supreme authority of the land; that there are different offices of ministers; that order is to be observed in the Church; that each one is to do his own work with utmost diligence, &c.

Ver. 3. **Now the Levites were numbered.]** Not as the people had been, {#1Ch 21:5,6} out of curiosity and vainglory: but on piety and prudence, and by a divine instinct.

Ver. 4. **Of which, twenty and four thousand were, &c.]** That is, They performed their different offices in their various courses, *Hinc sequitur*; Hence it followeth, saith an expositor, that each priest and Levite ministered in the temple not much oftener than twice a year; for there were of them twenty-four classes, each whereof served a week together, and no more. Gospel ministers have a far harder task.

Ver. 5. **Moreover four thousand were porters.]** *Quos barbare vocant Sacristas.*

And four thousand praised the Lord.] Whereof some were teachers, {#1Ch 25:7} and some scholars.

Which I made,] *i.e.*, Invented, {#Am 6:6} and appointed to be used in the temple by God's commandment. {#1Ch 29 1Ch 25}

Ver. 6. **And David divided them into courses.]** Into certain ranks and distinct functions, according to the commandment of God by Gad and Nathan. {#2Ch 29:25} David, at the beginning of his reign, had distinguished the priests and Levites into certain ranks and orders, {#1Ch 16:4} but now that their number was greatly

increased, and they were to serve in the temple that was shortly after to be erected, he ordered all things better, and with greater diligence. Ver. 13. **And Aaron was separated.**] (#Ex 28 Heb 5:4). So was Paul, {#Ro 1:1} and so is every faithful minister "separated unto the gospel of God" (ib.). See #Ga 1:15.

And to bless in his name.] See #Nu 6:23. To pronounce God's blessing upon his people, is no small part of a minister's duty: to blame, surely, are they that slight it.

Ver. 14. **Now concerning Moses the man of God.**] Who was so familiar with God, and his ambassador to the people. We must think and speak honourably of the saints departed.

His sons were named of the tribe of Levi.] Chief of the Levites, {#1Ch 26:23} but below the sons of Aaron, the priests. And here A Lapede hath this good note, *Mira fuit Moysis resignatio et humilitas, &c.* Wonderful was the self-denial and humility of Moses in submitting to God's appointment herein, that the principality should be transferred to Joshua, and that his sons should be reckoned not priests, but Levites only, though himself were "king in Jeshurun."

Ver. 24. **From the age of twenty years and upward.**] The reason whereof followeth: {#1Ch 23:25} the people were increased and in peace; and consequently God's service much increased in the labour of it.

Ver. 29. **And for all manner of measure.**] Sacred howsoever; whether civil or not, is uncertain. Some say the Levites kept the standards in the temple, that if the common weights and measures were by any means corrupted, they might thereby be rectified.

Chapter 24

Ver. 1. **Now these are the divisions,** / *i.e.*, The distinct orders and courses.

Ver. 2. **But Nadab and Abihu died.**] And, as it is thought, in their drunkenness, to the great grief of their father Aaron. See #Le 10:2-9, {See Trapp on "Le 10:2"} &c

Ver. 3. **And Ahimelech of the sons of Ithamar.**] Ahimelech is thought by some to be the son of Abiathar, the high priest; and that Zadok and he were great deputies to Abiathar. How the high

priesthood came from Eleazar's lineage to Ithamar's is nowhere in Scripture expressed. The Hebrews say it was because the priests of that family carried not the matter well at that time, when that wickedness was committed upon the Levite's concubine.

Ver. 5. **Thus were they divided by lot.**] To take away all cause of contention or complaint.

*One sort with another.] Promiscuously,
pell mell.*

And governors of the house of God.] Heb., Governors, or princes of God; *antistites scilicet rerum sacrarum.* {a} These were called chief priests—of such we read often in the gospel—and ruled over other priests of their own order; but were subject to the high priest.

{a} *Hi erant veluti Ephori et εργοδιωκται.*

Ver. 6. **The scribe, one of the Levites, wrote them.]** This was the public notary, of great note amongst them; and highly honoured in such witnesses of that which he now recorded.

Ver. 10. **The eighth to Abijah.]** John Baptist's father was of this course, {#Lu 1:5} but whether he were chief priest of this division, as also whether he were of the line of Eleazar, or of Ithamar, is uncertain. Old he was, {#Lu 1:7} and yet not freed from taking his turn. Dumb he was also for a time; and yet he went on to do his office in the ministration. The evangelist's word, εφημερια, {#Lu 1:5} importeth a daily attendance upon the work while the course continueth.

Ver. 19. **Under Aaron their father.]** That is, Under the high priest, whoever he was.

Ver. 20. **And the rest of the sons of Levi,] sc.,** Besides the priests afore mentioned; and besides the Gershonites set down before. {#1Ch 23:7}

Ver. 21. **Rehabiah.]** Famous for his πολυτεκνια. {#1Ch 23:17} He had many children; and if all good, it was a great happiness, a great wonder.

Ver. 23. **And the sons of Hebron.]** Hebron is not in the original, but well supplied out of #1Ch 23:19 26:31. See the like *lacuna* in #1Ch 2:53.

Chapter 25

Ver. 1. **The captains of the host.**] Of the holy host, the Levites, called princes of the sanctuary, {#1Ch 24:6} mighty men of valour. {#1Ch 12:26-28} Some will have all the princes meant, both civil and ecclesiastical, by whose advice David would do all.

And of Jeduthun.] Called also Ethan.

Who should prophesy.] Sing holy songs with a holy zeal, fervour, and motions of the body, like to those of the prophets.

And the number of the workmen.] Heb., Men of work; that is, active artisans.

Ver. 2. **According to the order of the king.**] Heb., By the hand of the king; who as he penned most of the Psalms, so he appointed the singers, the instruments, the tunes, the times, and the uses of them, as appeareth by the titles of divers of David's Psalms. Some render it *iuxta regem*, nigh to the king; near his seat in the holy assembly, where these holy musicians, by their melodious noises, stirred up David to true faith and piety. *Non disputuit tantum Prophetam*, saith Lavater. So great a prophet held it no shame thus to excite his devotion. There are too many now-a-days addicted to music, but of another nature, and for a worse purpose.

Ver. 3. **Six.**] But then you must take in Shimei, {#1Ch 25:17} to make up the number. {a}

{a} *Hebraei, ob stultam fabulam; alii Scriptoris negligentia omissum volunt.*

Ver. 5. **The king's seer.**] And, as some think, a psalmographer.

To lift up the horn.] Whereas Asaph and Jeduthun's task was to sing such psalms chiefly as tended to the instruction and comfort of the people: Heman was appointed to sing such as did set forth the exaltation of David's, but especially of Christ's, kingdom: *Ad exaltandam potentiam et dignitatem regiam.* {a}

{a} Vatab.

Ver. 6. **To Asaph, Jeduthun, and Heman.**] These three were over all the musicians, and the king was over them.

Ver. 7. **Were two hundred fourscore and eight.**] That served in the temple; the rest of the four thousand {#1Ch 23:5} were employed, some think, in the synagogues.

Ver. 8. **As well the small as the great.**] Heb., *Sicut parvus sicut magnus; doctor cum discipulo*: there was no privilege of precedence.

Chapter 26

Ver. 1. **Concerning the divisions.**] *De vicibus aut classibus*.

Of the porters.] Or, Door keepers, sextons, sacrists, &c., an office of good account; their ordinary employment was to see that the temple were not at any time polluted by profane persons or practices; as also that none of the sacred vessels, vestments, &c., were stolen away. Of these there were twenty-four reliefs or exchanges, as well as of priests, Levites, and singers.

*Of the sons of Asaph.] Alias Abiasaph.
{#Ex 6:24 1Ch 6:37}*

Ver. 5. **For God blessed him.**] With many children; and otherwise also. God's retributions are very bountiful.

Ver. 6. **That ruled throughout the house of their father.**] Or, Were like to the house of their father: *i.e.*, they were mighty men of valour, able to execute their office, and to suppress all tumults that might arise at the gates of the temple, by reason of the great concourse of people resorting thereunto, at the three great feasts especially.

Ver. 10. **Yet his father made him the chief.**] Not in the right of first born, but in his office of a warder. {a}

{a} Jun.

Ver. 14. **Fell to Shelemiah.**] *Alias* Meshelemiah. {#1Ch 26:1} So Jehoshuah the high priest is called Joshua. It is lawful to abbreviate names.

A wise counsellor.] Heb., A giver of counsel with wisdom. This is a high commendation.

Ver. 15. **The house of Asuppim.]** {a} Or, Of gatherings: the congregation house, where the Sanhedrim met and sat. Some take it for the place where the collection money was kept. See #2Ch 25:24. Others, for a proper name.

{a} *Domus comitorum vel conciliorum. -Vat.*

Ver. 16. **With the gate Shallecheth,]** *i.e.*, Of casting out; this was the dung gate of the temple.

By the causeway of the going up.] Which is thought to be the same with that called Silla {#2Ki 12:20}

Ver. 18. **Parbar.]** Thought to be the same with Shallecheth. {#1Ch 26:16}

Ver. 23. **Amramites,]** *i.e.*, The posterity of Amram by his son Moses; who upon some occasion—to avoid superstition or usurpation of some pre-eminence forbidden by the Lord—did not leave his own name to his children, but let them pass in the common name of Levites and Amramites. {a} See #1Ch 23:14.

{a} Diod.

Ver. 24. **Rulers of the treasures,]** *i.e.*, Of those dedicated things which were in the custody of Shelomith and his brethren. {#1Ch 26:26}

Ver. 29. **For the outward business.]** Country employment, as provision of fuel, first fruits, tithes, &c., expounding also of the law, and therehence answering cases, solving doubts; superintendents, some say they were, throughout the whole kingdom.

Ver. 30. **And in the service of the king.]** Putting in execution his decrees for the observing of God's laws.

Ver. 32. **Over the Reubenites, &c.]** These were more remote; and lest they should grow more remiss, they had the more Levites amongst them.

Chapter 27

Ver. 1. **Now the children of Israel, &c.]** David having in the four foregoing chapters taken order for the better settling of the sincere service of God in the temple that was to be built for his name; and so

sought God's kingdom in the first place; prudently proceedeth here, before his death, to settle the militia of the kingdom. He well remembered, that himself was no sooner made king, but the Philistines came up to seek him. {#2Sa 5:17} The like whereunto he knew might befall his son Solomon. And although he doubted not of the faithfulness of God's promises, yet knowing that his providence must also be served, and all good means used, he appointed twelve legions to be ever in readiness to serve upon all occasions for the security of the kingdom; each legion, consisting of twenty-four thousand valiant and expert soldiers, was to wait a month, and then to be relieved and succeeded by another, the whole year about. Thus the ancient Romans had many legions ever in arms; whence that answer of a certain philosopher to Adrian the emperor, who dared him to dispute, It is hard for a man to do his best against such an adversary as commanded thirty legions. The Chinese are said to have always a hundred thousand soldiers ready pressed for any service; but David had two hundred eighty and eight thousand.

Ver. 7. **And Asahel the brother of Joab.**] Asahel was slain in the beginning of David's reign. {#2Sa 2:23} *Sed hoc memoriae datum est fortissimi viri.* So #1Ch 11:26.

Ver. 16. **Furthermore over the several tribes.**] Here followeth a list of the rulers of the several tribes. Only Gad and Asher are left out, for reasons unknown.

Ver. 23. **He would increase Israel.**] And therefore David knew it was impossible to number them; and, besides, by going about it he might seem to doubt of the truth of God's promise. {a}

{a} *Religione distinebatur.* — Jun.

Ver. 24. **Neither was the number of the account put into the chronicles of king David.**] *Utpote qui ipse iam factum suum abominabatur;* because he detested his own act, as well he might; especially if he had commanded the people to be numbered below the age appointed by the Lord, as some hold he had.

Ver. 25. **And over the king's treasures.**] Rich men are but God's treasurers; and to him they must be accountable.

Ver. 32. **David's uncle.**] Indeed, his nephew or cousin.

A wise man and a scribe.] Prudent and learned.

Was with the king's sons.] To teach them and train them up.
Ver. 34. **And after Ahithophel,]** *i.e.*, After his death.

Chapter 28

Ver. 1. **And David assembled.]** Here the holy penman returneth to the history, which he began to set forth. {#1Ch 23:1,2} And verily this speech of David's should be the more set by, because it was one of his last— *inter Davidis novissima* -wherein he ordereth what he would have done after his death; and taketh care of posterity. *Me mortuo terra igne misceatur*; { *a* } was a wild speech of a most wicked emperor. I could not but heartily affect the man, said Theodosius concerning Ambrose, because I saw him solicitous of the Church's welfare after his decease, no less than he was wont to be while alive.

And of his sons.] Or, And his sons; these were a part of the assembly.

{*a*} εμου θανοντος γαια μιχθετω πυρι.

Ver. 2. **Then David the king stood up upon his feet.]** To show his reverence to God, as #Jud 3:20, and his good respect to the assembly, which was *comitia totius regni*, a parliament, wherein he was to be the speaker.

Hear me, my brethren, and my people.] *Praemittit exordiolum* -not unlike that of Augustus to his soldiers, *Audite senem iuvenes, quem iuvenem senes audierunt* -wisely insinuating himself into their affections.

As for me, I had in my heart.] See #1Ch 17:1, &o.

And for the foot stool,] i.e., For the ark, which is called God's footstool, because under the cherubims, where God was said to sit as in a throne. See **#Ps 99:5 132:7**.

Ver. 3. **But God said unto me, Thou shalt not.]** The best are sometimes crossed in their desires, and must submit to God; going on to do their duty, though they should not have the fruit of it till they come to heaven; howbeit "in the doing"—not only for the doing—of God's will, "there is great reward." {**#Ps 19:11**} This, an ancient calleth *Praemium ante praemium*.

Ver. 4. **To be king over Israel for ever.]** That is, For a long time; and in regard of Christ, for ever. See **#Lu 1:32,33**.

Ver. 5. For the Lord hath given me many sorts.] Nineteen we read of {#1Ch 3:1-9}

Ver. 6. **For I have chosen him to be my son.]** God saith the same in effect to all Christian princes; but then they must make it their care to build him a spiritual temple, &c.

Ver. 7. **If he be constant.]** Heb., Strong; for he shall be hard put to it. God's promises are conditional. See on **#2Sa 7:14**.

As at this day.] Solomon had been well instructed in the ways of God, both by father {**#Pr 4:4**} and mother, {**#Pr 31:1**} and while young he did God's commandments and judgments, as is hinted in these words, "As at this day"; but he was not so constant.

Ver. 8. **And in the audience of our God.]** I exhort, or, beseech you.

Keep and seek.] Keep what ye know already; and seek to be yet further instructed. By this latter word "seek," *tollit ignorantiam illam crassam*, saith Vatablus, he striketh at affected ignorance.

Ver. 9. **Know thou the God of thy father, and serve him.]** *Deum cognoscere et colere*. Rightly to know and serve God is the whole duty of man, saith Lactantius; this, therefore, is fitly charged by dying David upon his dearest son Solomon. To any blind obedience God bindeth not his servants; as the Popish padres do their novices.

With a perfect heart.] That there be no halving.

And with a willing mind.] That there be no heaving, hucking, or shucking, as they say.

All the imaginations of the thoughts.] Those very first motions of the mind, the principles of all practice.

But if thou forsake him.] This maketh against those desperadoes who take liberty to live as they list, and then say for defence of their sinful practices, *Si sum ex praeordinatis, quicquid faciam, perinde est.*

Ver. 10. **To build a house for the sanctuary.]** Or, For sanctification: *i.e.*, where God may sanctify his people in holy ordinances; and be sanctified by them in holy duties. {#Le 10:3}

Ver. 11. **Then David gave to Solomon his son the pattern.]** The platform of the temple, with the parts and partitions, the vessels, vestments, &c., all which he had foreframed in his mind, by the help of the Holy Spirit, {#1Ch 28:12} and set it down in a model, for Solomon's use.

Ver. 14. **He gave of gold by weight.]** The vessels for the holy place were of gold, as those for the priests' court were of silver. {a} Now, like as in the temple there were some vessels of gold, and some of silver, and all had their weight, and their use; so in the Church of Christ there are diversity of vessels, and of gifts. {#2Ti 2:20,21}

{a} Jun.

Ver. 16. **For the tables of silver.]** These, as also the silver candlesticks, were, likely, for the priests' use in the courts and chambers.

Ver. 18. **The chariot of the cherubims.]** So called, because God sat between them, {#Ps 99:1} rode upon them; {#Ps 18:10} the angels—represented by those cherubims—are called the chariots of God; {#Ps 68:17} and the Hebrews have a saying, that such as saw God

of old saw only *Merehavah velo harocheb*, the chariot in which God rode, but not the rider in it; some created image and glory testifying his presence they saw, but himself they saw not. It is a good note also that is given here by some expositors—viz., that by this chariot of the cherubims God gave his people to understand that his presence in the ark was not so fixed among them, but that he would leave them, and ride clean away from them, if they should thereunto provoke him by their sins. In the 9th, 10th, and 11th chapters of Ezekiel, God maketh various moves: as first, From the cherubims in the oracle to the threshold; {#Eze 9:3} secondly, To the cherubims on the right side of the house; {#Eze 10:1} thirdly, To the east gate of the house and the first entrance into the temple; {#Eze 10:19} fourthly, To Mount Olivet, quite out of the city; -and {#Eze 11:23} then followed the fatal calamity of that state.

Ver. 19. **To understand in writing.**] Either of his own setting down, by divine direction; or else of God's setting down, and sent him by an angel, or by some prophet.

*By his hand upon me.] As of old upon Moses. {#Ex 25:40}
Ver. 20. He will not fail thee, &c.] See on #Jos 1:5.*

Ver. 21. **Every willing and skilful man.**] Will and skill are very requisite to the well-affecting of anything men go about.

Chapter 29

Ver. 1. **Solomon my son, whom alone God hath chosen.**] And therefore ye ought to accept, since fatherly affection hath not miscarried me, as once it did Isaac toward Esau, to set him above the rest of my sons upon the throne; but God, in whose will ye ought to rest satisfied, hath done it.

Is yet young and tender.] *Puellus est et tenellus.* Married he was, as appeareth by Rehoboam's age, {#1Ki 12:13} but not yet come to man's estate: and young in comparison of some other of my sons, who are older than he: young also to undertake so great a work, &c. He was much about eighteen, at which age every Jew at this day is bound to marry, else he is accounted as one that liveth in sin. {a}

And the work is great.] See #1Ch 22:5.

{a} Leo Modena.

Ver. 2. **Now I have prepared.]** This he speaketh not of vainglory, but to God's glory, {#1Ch 29:10} and for the good example of his princes and people. Of Vespasian it is said that he was *imperio maximus, exemplo maior*; and that he did *segnes exemplo incitare saepius quam coercere*, {a} prevail with his subjects most of all by his own good practice. David did so much more; he knew well that examples are the best lectures, and virtue the best example.

Onyx stones.] These are white stones, like the white of a man's nail, whence also they have their name.

Glistening stones.] Heb., Stones of ornament: *lapides fuci*, Vatablus rendereth it: *qui scilicet intuentibus fucum facerent*, saith A Lapide, stones that deceive the beholders with seeming shows: such as are agates: you would think that there were in them the pictures of trees, of birds, of swimming islands, &c. Stones "of fair colours" such stones are called in #Isa 54:11.

And all manner of precious stones.] Whereof see #Ex 28:17-21 Eze 28:13; Plin. *Nat. Hist. passim, Rueum de Gemmis, &c.*

And marble stones in abundance.] The Vulgate hath it, *Et marmor Parium abundantissime*. Paros is an island—one of the Cyclades—that yieldeth the best marble: no question but David had provided the very best of the best for this use, to be foundation stones. {#1Ki 5:17}

{a} Tacit., lib. ii., *Hist.*

Ver. 3. **The house of my God.]** His interest in God, and love to his house, made him thus liberal. He could have found in his heart to have done as Tithonus and his son Memnon are said by Cassiodorus

{a} to have done, in building of the city Susa in Persia: they joined the stones together with gold.

*I have of mine own proper good.] Ex
meo peculio, Out of my cabinet cash.*

*Which I have given.] Love is liberal:
woe to Church robbers.*

{a} Lib. vii. var. *Epist.*

Ver. 4. **To overlay the walls.]** *Ad in crastandos parietes.* The walls of the temple were overlaid with gold, and the walls of the other buildings adjoining to the temple, with silver.

Ver. 5. **And who then is willing?]** For *Virtus nolentium nulla est.* See #Ex 35:5. God careth not for that which is given with grudging. {#2Co 9:7}

To consecrate his service.] Heb., To fill his hand, viz., with gold and other gifts.

Ver. 6. **Offered willingly.]** *Liberales se exhibuerunt operas et opes sponte conferentes,* Their obedience was prompt and present, their contribution large and liberal.

Ver. 7. **And ten thousand drams.]** Shillings, some render it: the Rabbis say the word signifieth a piece of silver money, the value whereof is now not known; the Septuagint render it drams both here and in #Ezr 8:27. The word here used, saith one, signifieth to do some great work, for it is *Adarchon*, which cometh of *Adar*; strong or mighty, and *Con*, to prepare; because money is the monarch of the world, and bears most mastery: but others, with more likelihood, say that *Adarchon* is made of the Greek *Δραχμη*, *quales sunt nonnullae vocis Chaldaicae et Syracae.*

Ver. 8. **Precious stones.]** Whereof see twelve distinct kinds set down in #Ex 28:17-21.

By the hand of Jehiel the Gershonite.] This Jehiel, of the posterity of Moses, took a note of each man's gift.

Ver. 9. **Because with perfect heart.]** Void of hypocrisy or vain glory; and such, for the most part, have a habitual cheerfulness, as shaping their course by the chart of God's word, and approving their hearts and lives to him in "simplicity and godly sincerity," which is the mother of serenity and joy.

Ver. 10. **Wherefore David blessed the Lord before all the congregation.]** Though he was neither priest nor Levite. It is no disparagement to the greatest to perform service to the Most High in the great congregation.

Ver. 11. **Thine, O Lord, is the greatness, and the power, and the glory.]** David beginneth somewhat like as the Lord's Prayer endeth: and here we have a pattern of a larger prayer, as there of a short. All these excellencies and all others are in God originally, essentially, eminently, transcendently. Of him we are to think as of one not to be thought of.

And thou art exalted as head above all.] Tu superemines omnibus veluti omnium caput.

Ver. 12. **Both riches and honour come of thee.]** See #Pr 10:22 Ps 75:6,7. {See Trapp on "Pr 10:22"} {See Trapp on "Ps 75:6"} {See Trapp on "Ps 75:7"}

Ver. 13. **And praise thy glorious name.]** With our hearts, lips, and offerings, even the best of our substance, professing that we could esteem thee yet more and better if it were in our power. A thankful man is worth his weight in gold; he giveth the glory of all that he enjoyeth to God alone, like as solid bodies reflect the sun's heat.

Ver. 14. **But who am I, and what is my people?]** This question showeth that David had a low mind in a lofty conversation, {a} which is a high commendation.

That we should be able to offer so willingly.] "It is God that worketh in us both to will and to do," {#Php 2:13} and he can easily put into the hearts of his richer servants to relieve the poorer; yea, to hold it an honour, as here, that they may be so employed as almoners to the Most High.

And of thine own have we given thee.] Τα σα εκ των σου, as that good emperor wrote about his rich communion table in the temple of Sophia in Constantinople, dedicated to Jesus Christ; that is, Thine own things, and of thine own, do we thy servants Justinian and Theodora present unto thee, O thou Son and Word of God, who wast incarnated and crucified for us, beseeching thee graciously to accept the same, &c. {b} Bernard reporteth of Pope Eugenius, that meeting with a poor but honest bishop, he secretly gave him certain rich jewels wherewith he might present him. In like sort dealeth God by his poor servants, crowning his own graces in them, and accepting them for his own "comeliness," which himself hath "put upon them." {#Eze 16:14}

{a} υψηλου βιου ταπεινον φρονημα.

{b} Cedren. *Compend.*

Ver. 15. **For we are strangers before thee, and sojourners.]** How, then, can we do better than deposit what we have in thy hands, and lay up treasure in heaven by laying it (lavishing, some may think it) out upon thy holy house, and so laying hold on eternal life; {#1Ti 6:19} for here, alas, we have no abiding place, {#Heb 13:14} and, as strangers, we are *tenuis admodum fortunae*, little worth.

As were all our fathers.] Who freely acknowledged it, {#Ge 47:9 Heb 11:13} and carried themselves accordingly.

Our days on the earth are as a shadow.] A shadow of smoke, {a} a dream of a shadow, {b} as the heathen could say. A shadow seemeth to be something, when indeed it is nothing; so is man's life: and the longer this shadow seemeth to be, the nearer their sun is to setting, who put far away from them the thoughts of death.

*And there is none abiding.] Heb.,
Expectation of long life, or good days
on earth.*

{a} καπνου σκια.—*AEschl.*

{b} σκιας οναρ.—*Pindar.*

Ver. 16. And is all thine own.] See on #1Ch 29:14.

Ver. 17. **I know...that thou triest the heart.]** see #Pr 17:3, {*See Trapp on "Pr 17:3"*} It was David's comfort that he had to do with a heart searching God: for though the "sinners in Zion are afraid fearfulness surprise the hypocrites," neither are they able to "dwell with devouring fire," that is, to stand before the holy God, yet "he that walketh uprightly and speaketh righteously shall dwell on high," {*#Isa 33:14-16*} shall look God in the face with everlasting comfort, and dare appeal unto him, as here, for the uprightness of his heart—as touching the main—in performance of his service.

And hast pleasure in uprightness.] See on #Ps 51:6.

In the uprightness of my heart.] *Sincero, recto et candido corde,* I can boldly and safely say it.

Ver. 18. **Keep this for ever in the imagination of the thoughts of the heart of thy people.]** David finding in them that float of good affections, that heat and height, he prays heartily that God would, *porro fovere,* keep up their hearts in that holy temper, fix their quicksilver, fire up their spirits more and more to a holy contention in godliness, and give them "with full purpose of heart to cleave" to himself, as Barnabas expresseth it. {*#Ac 11:23*} Lo, this is David's remarkable prayer—as one well styleth it—for his people; and this should be our continual request unto God for ourselves and others. For it is with holy affections, saith a grave divine, as with exotic noble plants; this country is not so kindly for them, being but a stepmother to them: therefore they must be much watered and cherished by prayer, and all good endeavour.

Ver. 19. **To keep thy commandments.]** To yield unto thee "the obedience of faith." Learn here what to pray for in the behalf of our children. A child of many such prayers cannot easily miscarry.

And to do all these things.] *Potius sabaudiendum alia,* saith Vatablus, To do all other things given him in charge.

Ver. 20. **Now bless the Lord your God.]** David was excellent at this, viz., stirring up others to join with him in praising God. See on #Ps 34:3 103:20.

And worshipped the Lord.] With a religious worship.

And the king.] With a civil reverence.

Ver. 21. **A thousand bullocks.]** This was beyond those heathenish hecatombs, {a} for which some are so renowned in histories.

{a} A great public sacrifice (properly of a hundred oxen) among the ancient Greeks and Romans, and hence extended to the religious sacrifices of other nations; a large number of animals offered or set apart for a sacrifice.

Ver. 22. **And did eat and drink before the Lord.]** So should we in all our feasts and merry meetings: to feed without fear is a foul fault.

With great gladness.] For they had also that continual feast of a good conscience. {#Pr 15:15}

And they made Solomon...king the second time.] For the first time {#1Ki 1:38,39} it was done hastily, suddenly, and in a manner tumultuarly, by reason of Adonijah's sedition; but this here was done with good respite and great solemnity, but whether before or after David's death is questionable.

And Zadok to be priest.] Abiathar being deposed, and the house of Eli cashiered, as that man of God had foretold. {#1Sa 2:27-36}

Ver. 23. **Then Solomon sat on the throne of the Lord.]** Every royal throne is the Lord's; for he is King of kings, and all kings are a *Deo aut missi, aut permissi*, God's substitutes. But the throne of Israel was the Lord's by a specialty. Josephus calleth that commonwealth a Theocracy, or God government; and the people were called Judge; as Prosper conceiteth—because they received *ius Dei*, a law given

by God, who himself was sovereign Lord and law giver. Solomon also, sitting upon this throne, was a lively type of the Lord Christ and his kingdom. {#Lu 1:32}

And prospered.] This was the fruit of his father's fervent prayers for him. {#1Ch 22:11}

Ver. 24. **And all the sons likewise of king David.]** This was much, since some of them were his elder brethren, and came of more noble mothers; but David had so clearly convinced them of God's will that Solomon should succeed him, and God in addition so wrought their hearts, that after Adonijah's death they all submitted themselves unto Solomon the king. Heb., Gave the hand under Solomon the king; haply they laid their hand under his thigh—that ancient ceremony, {#Ge 24:2 47:29} -and sware to be faithful to him.

Ver. 25. **And the Lord magnified Solomon exceedingly.]** *Summe;* Heb., *Sursum;* setting him aloft.

As had not been on any king before him in Israel.] God had done the like—but not in like mercy—for Nebuchadnezzar, {#Da 2:37,38 5:18-21} but especially for Trajan, who raised the Roman empire unto the very highest pitch of glory, and spread the power of their command into the largest circuit that ever before or since hath been possessed.

Ver. 26. **Thus David the son of Jesse reigned.]** Albeit he swam to the throne through a sea of sorrows; and so must all saints to the kingdom of heaven, which is such as all the sufferings of this life present are in no comparison worthy of. {#Ro 8:18}

Ver. 27. And the time, &c.] See on #1Ki 2:11.

Ver. 28. **And he died in a good old age.]** Heb., With a good gray head; εν τη ευγηρια; where met happily γηρας and γερας, old age and honour. Having lived a fruitful and gracious life, he closed up all with a happy and blessed death, having his faith at his finger ends, and an abundant entrance into heaven. {#2Pe 1:10,11}

Full of days, riches, and honour.] So that, if he might have had more of these, and longer time to enjoy them, he would not. As

willing he was to leave the world, as ever he was to rise from the board when he had well dined.

In the book of Samuel the seer, &c.] In the two books of Samuel composed by these three prophets.

Ver. 30. **And the times that went over him.]** The good and evil occurs; for the prosperity of the best, like checker work, is interwoven with crosses, and David had his part of both.

Soli Deo Gloria

2 Chronicles

Chapter 1

Ver. 1. **And Solomon the son of David was strengthened in his kingdom.**] Defying the opposition of Adonijah and his accomplices. See #1Ki 1:4-10.

Ver. 2. **Then Solomon spake unto all Israel.**] As David had done before him. {#1Ch 28:1 29:1}

Ver. 3. **Went to the high place.**] This word is usually taken in an ill sense: but here in a good. {a} See on #1Ki 3:4.

{a} Vatab.

Ver. 4. **But the ark.**] See on #2Sa 6:2, &c.

Ver. 5. **He put,**] *i.e.*, Moses put.

And Solomon and all the congregation sought unto it.] Or, Unto him, *i.e.*, the Lord; there they did their devotions to him: they diligently sought him, as the word signifieth. Compare #Heb 11:6.

Ver. 6. **The tabernacle of the congregation.**] Which was so called, because there the people met to serve God.

Ver. 7. **In that night.**] See on #1Ki 3:5.

Did God appear.] That this was a divine dream, Solomon was sufficiently sensible, by the great wisdom wherewith he found himself indued when he awoke.

Ver. 8. **Thou hast showed, &c.**] God must be praised for the kindness he hath showed to our ancestors also. See on #1Ki 3:6.

Ver. 9. **Let thy promise,**] *viz.*, To the utmost extent of it.

Ver. 10. **Give me now wisdom and knowledge.**] Knowledge to discern, and wisdom to do that which is right.

That I may go out, &c.] See on #1Ki 3:7.

Ver. 11. **Thou hast not asked riches.**] See #1Ki 3:11.

Ver. 12. **Wisdom and knowledge is granted.**] See here how highly therefore we are to esteem Solomen's writings. Well might he say, "Have not I written to thee excellent things in counsels and knowledge?" {#Pr 22:20}

Ver. 13. **And reigned over Israel.**] *Sic regnabat*, he so reigned, *sc.*, with that wisdom and knowledge which God had promised him.

Ver. 14. **And Solomon gathered chariots and horsemen.**] This is here added to show how God made good to Solomon that other part of his promise also concerning riches and honours. And here the lawgiver might dispense with that law of his, {#De 17:16} by a singular privilege to this king of Israel. See on #1Ki 4:26.

Ver. 15. **And the king made.**] Heb., Gave. By giving he made it so. This was a golden age indeed.

Ver. 17. **And Solomon had horses, &c.**] See #1Ki 10:28,29.

Chapter 2

Ver. 1. **And Solomon determined.**] Heb., Said. He slighted not the divine oracle nor his father's charge; but was still plodding and talking of it to himself till it was done.

To build a house for the name of the Lord.] See #1Ki 5:3, and compare this chapter with that: the one giveth light to the other; as glasses set one against another do cast a mutual light.

And a house for his kingdom.] David had built a fair palace: but Solomon's far exceeded it: this was a house for his kingdom. Our William Rufus found much fault with Westminster Hall for being built too small: and took a plot for one far more spacious to be added unto it. {a}

{a} *Dan., Hist.*

Ver. 2. **And Solomon told out.**] See #1Ki 5:16,17.

And three thousand and six hundred.] See on #1Ki 5:16. Solomon might afterwards add three hundred more, for better despatch.

Ver. 3. **And Solomon sent to Hiram.**] See on #1Ki 5:1.

As thou didst deal with David my father.] By this thankful acknowledgment he seeketh to ingratiate. *Gratiarum actio est ad plus dandum invitatio.*

Ver. 4. **To dedicate it to him, &c.**] Not to be *impiae gentis arcanum*, as Florus basely slandereth this temple.

Ver. 5. **And the house which I build is great.**] Excellently great, as he afterwards saith. {#2Ch 2:9}

For great is our God.] And must therefore be served like himself.

Above all gods.] Whether deputed, as princes, or reputed, as idols.

Ver. 6. **Seeing the heavens and heaven of heavens.**] He is *ανεπιγραπτος* incomprehensible, incircumscribable: good without quality, great without quantity, everlasting without time, present everywhere without place, containing all things without extent: he filleth all places without compression or straitening of another, or the contraction, extension, condensation, or rarefaction of himself: he is within all things, and contained of nothing: without all things, and sustained of nothing.

Ver. 7. **Send me now therefore a man.**] See #1Ki 7:13,14.

Ver. 8. **Send me also cedar trees.**] Which are strong, longlasting, and odoriferous.

Fir trees, and alnum trees.] See on #1Ki 5:8.

My servants shall be with thy servants.] See on #1Ki 5:6.

Ver. 9. **Wonderful great.**] Yet was it not so great as the temple at Ephesus, but far more wonderful. See on #2Ch 2:5.

Ver. 10. **And, behold, I will give to thy servants.**] And shall not Christ's servants and ministers have due maintenance? That which is given to them is given to Christ; as that which is here promised to Hiram's servants, is promised to Hiram's self, {#1Ki 5:6,11} who, if he did not like it, is promised more. {#1Ki 5:6} The difference of the food and measures given by Solomon here, over and above that in #1Ki 5:11, may stand in this, that the former was for king Hiram's court and household: and this here, for his workmen in Lebanon.

Ver. 11. **Because the Lord hath loved his people.**] It is a great mercy of God to any people, that they have good governors; and the contrary. {#Isa 3:2-4}

Ver. 12. **Blessed be the Lord God of Israel, that made heaven and earth.**] *Egregia est confessio.* Aristotle held the world's eternity.

Ver. 13. **Of Hiram my father,**] *i.e.*, His servant and architect. The Vulgate hath it, Hiram my father, *i.e.*, one whom, for his virtue, wisdom, and industry, I honour as a father.

Ver. 14. **The son of a woman.**] See on #1Ki 7:14.

Skilful to work in gold, &c.] Some men are good at anything; as Hippias, called Omniseius by Apuleius. {a} He was not only a general scholar, but made with his own hands he ring he wore, the clothes he had on, the shoes on his feet, &c., as Cicero {b} tells us.

{a} Apulei. Florid.

{b} *De Orator*, lib. iii.

Ver. 15. **Now therefore the wheat.**] See #2Ch 2:10.

Ver. 16. **And we will cut wood.**] See the benefit of a good neighbour, ready to every good office, as Hesiod describeth him.

Ver. 17. **After the numbering.**] See #1Ch 22:2.

Ver. 18. **And he set threescore and ten thousand of them.**] Hereby were shadowed out the several offices in Christ's Church: this St Paul setteth forth by the similitude of the different members in man's body, &c.

To set the people a work.] Heb., To make them to pass, *sc.*, from one business to another.

Chapter 3

Ver. 1. **Then Solomon began to build.**] {See Trapp on "1Ki 6:1"} &c

At Jerusalem in mount Moriah.] Where Isaac, as a type of Christ, bore the wood, obeyed his father, and should have been sacrificed. Calvary, where our Saviour suffered, was either a part of this mount, or very near unto it.

Ver. 2. **In the fourth year of his reign.**] Temple work meets with many problems, and goes not on too hastily.

Ver. 3. **Wherein Solomon was instructed.**] Heb., Founded. To be well instructed, is to be well grounded; for want whereof, many are wherried about with divers and strange doctrines. {#Heb 13:9}

Ver. 4. **And the porch.**] See on #1Ki 6:3.

And he overlaid it within with pure gold.] Such was Christ's inside; {#Col 2:9} in his outside was no such desirable beauty; so {#Isa 53:2} the Church's glory is inward, {#Ps 45:13} in the hidden man of the heart. {#1Pe 3:4}

Ver. 5. **Which he overlaid with fine gold.**] As the parts of this temple were not seen naked, so neither must our souls be seen without faith, love, and other golden graces.

Ver. 6. **And he garnished the house with precious stones.**] Every one of which had some egregious virtue: so, much more hath effectual faith, laborious love, reverent fear, patient hope, right repentance, assured confidence, &c., and—that which holdeth all these together lovely lowly mindedness. See #1Pe 5:5. {See Trapp on "1Pe 5:5"}

And the gold was gold of Parvaim.] That is, Of Havilah, {#Ge 2:11} where the best gold is, saith Junius, and where, Pliny saith, {a} there is a town called, corruptly, Parbacia. Others take it for Ophir, now called Peru, the greater and the lesser; whence the word here used is of the dual number. It hath affinity with *Epher*; dust, and *Peer*; comeliness: the finest gold is but yellow earth.

{a} Lib. vi. cap. 28.

Ver. 7. **He overlaid also the house.**] All the inside of it. Let us spare for no cost, *ut aureos et argenteos animos, hoc est, variis virtutibus excultos habeamus.* {a} Gold and silver will perish, though they be tried in the fire; {#1Pe 1:7} so will not true grace: it will one day be glory.

And graved cherubims.] See #1Ki 6:23. Angels are present in the assemblies of God's people.

{a} Lavat.

Ver. 8. **Six hundred talents.**] Which is, as we count it, two millions and two hundred and fifty thousand pound.

Ver. 9. **And he overlaid the upper chambers.**] These were, saith Diodate, certain principal rooms of the building of the porticoes, appointed for the holy ministers to make their meals in, like unto refectories; or else for places of meetings and counsel. See **#1Ch 28:11**.

Ver. 10. **Two cherubims of image work.**] *Opere exemtili*, so Tremellius; of work that might be taken asunder. Or of moving work, so others; that is to say, made as if they were in the act of flying or going. If it were image work—cherubims were made like boys, -yet this is no plea for Popish images; since they are flatly forbidden; and God made the law for us, not for himself.

Ver. 11, 12. See on **#1Ki 6:24**, &c.

Ver. 13. **And their faces were inward.**] Heb., Toward the house; i.e., toward the holy place, called the greater house. {**#2Ch 3:5**}

Ver. 14. **And he made the veil.**] See on **#1Ki 6:21**.

Ver. 15. **Also he made before the house two pillars.**] These were cast by Hiram, as great ordnance are now-a-days, round and hollow. See on **#1Ki 7:15**.

Ver. 16,17. See **#1Ki 7:17,18,21**.

Chapter 4

Ver. 1. **Moreover, he made an altar of brass.**] This altar was a type of the cross of Christ, yea, of Christ himself. "We also have an altar," &c. {**#Heb 13:10**}

And ten cubits the height thereof.] That all the people might see the burnt offerings, and be reminded of their sins and of their Saviour; for the ceremonial law was their gospel.

Ver. 2. **Also he made a molten sea.**] See on **#1Ki 7:23**, &c.

Ver. 3. **The similitude of oxen.**] Haply called knops. {**#1Ki 7:24**}

Ver. 4. **It stood upon twelve oxen.**] Prefiguring, say some, the twelve apostles, who carried the water of life all the world over. See **#1Ki 7:25**.

Ver. 5. **Three thousand baths.**] See on **#1Ki 7:26**. There it is said "two thousand baths": *Dicendum hic addi*, &c., saith Vatablus. This

prophet addeth what is wanting in the other; *ea enim est mens autheris huius libri*, for that is the design of this our author.

Ver. 6. **He made also ten lavers.**] See on #1Ki 7:37.

Ver. 7. **And he made ten candlesticks of gold, according to their form.**] According to David's pattern.

Five on the right hand.] See #1Ki 7:49.

Ver. 8. **He made also ten tables.**] Lyra holdeth that all these were for shewbread, each of them having twelve loaves weekly set thereon, one hundred thirty-two in all. In our heavenly "Father's house is bread enough."

He made a hundred basons of gold.] To receive the blood of the sacrifices. The blood of Christ is most precious, and must not be trampled on.

Ver. 9. **Furthermore he made the court.**] See #1Ki 6:30.

And the great court, / *i.e.*, The people's court, called here *gnazarah*: {*a*} haply because here God helped the people, when he heard their prayers, or when here they took sanctuary.

{*a*} *Forte ex azar fit azirum, et inde asilum.*

Ver. 10. **And he set the sea.**] See #1Ki 7:39.

Ver. 11. **And Hiram made the pots, and the shovels.**] This diligent and exact description of these vessels of the temple showeth that all things needful to salvation are set down in the holy Scriptures, as Lavater well observeth.

Ver. 12. **And the chapters.**] Of these, see #1Ki 7:16.

Ver. 13. See #1Ki 7:18,20.

Ver. 14. See on #1Ki 7:27, &c.

Ver. 16. **Did Hiram his father,** / *i.e.*, Whom Solomon called father for his age and great worth.

Ver. 17. **In the clay ground.**] In holes digged in the earth, without moulds did he cast them, say some.

Ver. 22. **And the snuffers, &c.**] See on #2Ch 4:11.

Chapter 5

Ver. 1. **Thus all the work.**] See #1Ki 7:51.

Ver. 2. **Then Solomon assembled, &c.**] See for this whole chapter following, #1Ki 8:1-12. {See Trapp on "1Ki 8:1"} &c

Ver. 3. **In the seventh month.**] Called Ethanim: haply from the many festivals therein observed. And Solomon fitly taketh that time for the dedication of the temple.

Ver. 9. **And there it is unto this day,** / *i.e.*, Until the time that the larger Chronicles of the Kings of Judah out of which Ezra compiled this abstract—were written.

Ver. 11. **And did not then wait by course.**] Because the work was extraordinary.

Ver. 12. **Being arrayed in white linen.**] Which might remind them of that innocency and integrity required of them.

Ver. 13. **Were even as one, to make one sound.**] Signifying that unanimity and good agreement that must be amongst ministers, yea, all Christians.

Ver. 14. **So that the priests could not stand.**] This showed that that Levitical ministry should cease when the Lord Christ came.

Chapter 6

Ver. 1. **Then said Solomon.**] See #1Ki 8:12-14, &c.

Ver. 41. **Now therefore arise, O Lord God.**] *Surge, age, Summe Pater*: thus he inviteth the Lord to take possession of the temple, his resting place, where his ark should be no more transported, but settled for a long season.

Let thy priests, O Lord God, be clothed with salvation.] *Ut plane pleneque sint sani et salvi*, that they may save themselves, and those that hear them. The psalmist hath it, "Let thy priests, O Lord, be clothed with righteousness," both imputed and imparted: these are called "the righteousnesses of the saints." {#Re 19:8} Let them be both justified and sanctified, adorned with holiness as with a garment. {#Isa 61:10} The priests, who were daily conversant in the temple, had their peculiar vestments, which foreshadowed different virtues. Solomon therefore prayeth that they may be eminent in the gifts and graces of the Spirit: *immo ut circumvallentur et circummuniantur salutaribus Dei beneficiis, ut*

vestimento corpus; { *a* } yea, that God would "compass them about with his favour," not only "as with a shield," {#Ps 5:12} but as with a garment, which sitteth close to the body, and is to it both *integumentum, ornamentum et munimentum*; whence also it is called garment, *q., gardment*, as some hold. See more, #Ps 132:8-10, which is the same almost with this, and is therefore thought to have been made by Solomon.

{*a*} Jun.

Ver. 42. Remember **the mercies of David.**] Those "sure mercies"; {#Isa 55:3} that is, promises of mercy.

Chapter 7

Ver. 1. **The fire came down from heaven.**] In a miraculous manner, to testify God's approbation. This fire was kept alive till the captivity of Babylon: and after that, it was said to have been miraculously also renewed; {#/APC 2Ma 1:18-22} *fides sit penes authorem.*

And the glory of the Lord filled the house,] *i.e.*, The thick cloud, a sign of God's glory, hidden here from us who are not able to behold it: like as we cannot look upon the sun *in rota*, but only in *radiis*. When we come to heaven, we shall see him as he is; see as we are seen.

Ver. 2. **And the priests could not enter.**] See #1Ki 8:11. By reason of an astonishing reverence: besides the brightness of the glory, as before.

Ver. 3. **Saw how the fire came down.**] Though the Lord do not now thus sensibly answer prayers by fire from heaven, or by shaking the house, as #Ac 4:31, yet by faith we are assured, and by experience confirmed, that they are graciously accepted.

Ver. 4. **Then the king, &c.]** See #1Ki 8:62.

Ver. 5. **Of twenty and two thousand oxen.]** The greatest offering that we do anywhere read of. The emperor's hecatombs—wherein they gloried, and whereby they thought they merited—consisting of a hundred eagles, a hundred lions, a hundred swine, &c., offered to their gods, were nothing to it.

Ver. 6. **To praise the Lord,** / *sc.*, With #Ps 136 See #2Ch 5:13. The rest of the Israelites stood by the priests and Levites, praising God in their hearts.

Ver. 7. **Moreover, Solomon hallowed.**] See on #1Ki 8:64.

Ver. 8. **Solomon kept the feast.**] See #1Ki 8:65.

Ver. 10. **And on the three and twentieth day.**] On the two and twentieth he dismissed those that dwelt within a Sabbath day's journey. {#1Ki 8:66}

Ver. 11. See on #1Ki 9:1.

Ver. 12. **And the Lord appeared to Solomon by night.**] Night and day God is doing good to his people. As a good householder, if he hear but a noise in the house by night, or smell but a smoke, starteth up, &c.; so here.

Ver. 13. **If I shut up heaven, &c.**] In answer this is to that prayer of Solomon, #1Ki 8:35,37.

Ver. 14. **And turn from their wicked ways.**] This is *optima et aptissima poenitentia*, saith Luther, the best repentance.

And will heal their land.] Of the wounds and bloody welts that my judgments have left upon it.

Ver. 15-17, &c. See on #1Ki 9:3-9.

Ver. 22. **And it shall be answered.**] Or, And they shall answer. {#1Ki 9:9} *Non quidem omnes, sed pii et rerum periti*. The godly who shall say so.

Chapter 8

Ver. 1. **At the end of twenty years.**] See #1Ki 9:19.

Ver. 2. **Which Hiram had restored.**] Out of dislike of them. {#1Ki 9:12} Or, Which Hiram had given to Solomon, that by exchange of courtesies their love might increase.

Ver. 3. **And prevailed against it.**] King James, when he first entered England at Berwick, himself gave fire to, and shot off a piece of ordinance, in which cannon he might seem to have discharged war out of England; so did Solomon out of Israel, by this one expedition.

Ver. 4. **And he built Tadmor, &c.**] See #1Ki 9:18,19.

Ver. 5. **Fenced cities.**] To prevent and frighten an enemy.

Ver. 6. **And in Lebanon.**] In the forest of Lebanon, where he had his summer house.

Ver. 8. **Them did Solomon make to pay tribute.**] Not for a toleration of their heathenish superstitions—as our William Rufus dealt by the Jews here, nor to use them as the Pope still doth the Jews in his dominions, to suck from the meanest, and to be sucked—or rather squeezed as full sponges—by the greatest; but for state service, and haply to gain them to God.

Ver. 9. **But of the children of Israel.**] See #1Ki 9:22.

Ver. 10. See on #1Ki 9:23.

Ver. 11. **For he said, My wife shall not dwell.**] Or, He had said so, *sc.*, before he built a house for her: and while the ark was yet in the city of David.

Because the places are holy.] And she not yet too holy, but retaining some of her Egyptian profanenesses: *vel propter multiplices huius sexus immundities legales*. Solomon had, against the law of God, married this and other strange wives, for political ends no doubt, and as hoping that by his wisdom he should reclaim them, or at least rule them. He did so at first, as we see in this instance. For we may not think that Solomon did this out of superstition, -as the monks at this day pare and sweep the rooms of their monasteries wherein women have been, as if they were unclean creatures, -but out of the reverential fear of God, and a religious respect to the ark. Howbeit afterwards, overcome by the importunities of his strange wives, he yielded to them shamefully. Watch, therefore, and beware.

Ver. 12. **Then Solomon offered.**] These sacrifices were their sacraments, visible words directing them to Christ.

Ver. 13. **Three times in a year.**] At the three great feasts following.

Ver. 14. **According to the order of David.**] See #1Ch 24:1.

Ver. 16. **So the house of God was perfected.**] See #1Ki 9:25.

Ver. 17. **To Eziongeber.**] A haven of the Red Sea, called by Josephus Berenice, by Jerome Essia; Eloth is also called Elath, {#De 2:8} and at this day Elana, *unde sinus Elaniticus*.

Four hundred and fifty talents.] Thirty of them seem to go for the charges of the voyage. Compare #1Ki 9:28.

Chapter 9

Ver. 1. **And when the queen of Sheba.**] See on #1Ki 10:1. *Saba forte α σέβομα*, for the plenty of frankincense and sweet odours there.

Ver. 2. **And Solomon told her all her questions.**] Which were not of those curious and frivolous ones condemned by St Paul: but weighty and necessary, concerning God and his providence, concerning sin, good works, life eternal, &c., questions also political and moral.

Ver. 3. **Had seen the wisdom of Solomon.**] #1Ki 10:4.

Ver. 4. **And their apparel**] #1Ki 10:5.

Ver. 5. **It was a true report.**] *Praeclare de ipso loquitur. Lipsius conqueritur—an Iustus ipse viderit—desiisse homines non mode laudanda facere, sed laudare.* {a} Praise worthy persons are not to be defrauded of their due praises. "If any virtue, if any praise." {#Php 4:8}

{a} Lib. ii. epist. 70.

Ver. 6. **For thou exceedest, &c.**] See #1Ki 10:7.

Ver. 7. **Which stand continually before thee.**] Those that saw Christ in the flesh had therein a happiness; {#Mt 13:17} how much more such as see him in heaven! See on #1Ki 10:8.

Ver. 8. **To establish them for ever.**] She speaketh of the spiritual Israel.

Ver. 9. **And she gave the king.**] See #1Ki 9:14.

Ver. 10. **And the servants also of Hiram.**] See #1Ki 10:11.

Brought algum trees.] Not corals, as some would have it, but brazil wood, or rather ebony.

Ver. 12. **And king Solomon gave to the queen.**] #1Ki 10:13.

Besides that which she had brought unto the king,] *i.e.*, Besides that which he gave her in exchange or requital of her presents, he added many more thereunto, out of his own mere bounty and liberality; even the greatest rarities of his country. Munster's translation therefore is not to be admitted, *Sed non tantum quantum*

illa attulit regi. Ingenuous spirits love not to lie behind in their courteous retributions.

Ver. 13. **Now the weight.**] See #1Ki 10:14.

Ver. 14. See #1Ki 10:15-17, &c.

Ver. 17. **Moreover the king made.**] See on #1Ki 10:18.

Ver. 18. **And there were six steps.**] *Haec omnia fuerunt mystica.* All about this throne was mystical and significative.

Ver. 19-23, &c.] See #1Ki 10:20-22, &c.

Ver. 25. **And Solomon had, &c.**] See #1Ki 10:26.

Ver. 26. **And he reigned.**] See #1Ki 4:21.

Ver. 27. **That are in the low plains.**] That grow in every hedgerow.

Ver. 28. **And they brought.**] See #1Ki 10:28.

Ver. 29. **Now the rest, &c.**] And worst. See #1Ki 11:41.

First and last.] His first were best: of his last this historian saith nothing, but layeth his finger on the scar.

In the book of Nathan.] In part of the First Book of Kings, written by these three prophets.

Chapter 10

Ver. 1. **And Rehoboam went to Shechem.**] {See Trapp on "1Ki 12:1"} {See Trapp on "1Ki 12:2"} {See Trapp on "1Ki 12:3"}

Ver. 7. **If thou be kind to this people.**] "If thou wilt be a servant unto this people this day, and wilt serve them." {#1Ki 12:7} {See Trapp on "1Ki 12:7"}

Ver. 8. **The young men...that stood before him.**] *Qui erant illi ab auribus, a Consilio, poculis.*

Ver. 10. **My little finger shall be thicker.**] Or, Is thicker, *q.d.*, My dignity, majesty, and might is greater than ever was my father's. Perhaps he preferred himself before his father—as did also Henry, the eldest son of our King Henry II, who got not so much by his coronation as to have a name in the catalogue of the kings of England—because he was born of a king's daughter, and so a better woman, in his esteem, than Bathsheba.

Ver. 13. **And king Rehoboam forsook the counsel.**] Livy saith, *Fatis urgentibus Rempublicam, omnia salutaria monita sperni;* when a state is ripe for ruin, all wholesome counsels are fatally but foolishly slighted.

Ver. 16. **So all Israel went to their tents.**] Revolted from Rehoboam, as likewise, upon a like discontent, did the Saracens from Heraclius the Roman emperor, soon overrunning Syria, Egypt, Persia, and other flourishing kingdoms, now in the possession of the Turks. {a}

{a} Paul. Aemyl.

Ver. 18. **Then king Rehoboam sent Adoram.**] But all too late.

“*Quid iuvat amisso claudere septa grege!*”

The people are a most dangerous and heady water when once it is out.

Ver. 19. **And Israel rebelled.**] Their making Jeroboam king is added; {#1Ki 12:20} but this historian meddleth not with that usurper or his successors, unless it be by the by, as #2Ch 11:1-4

Chapter 11

Ver. 1-4. See on #1Ki 12:21-24.

Ver. 5. **And Rehoboam dwelt, &c.**] See #1Ki 12:18.

Ver. 11. **And put captains in them.**] Who were his own sons likely, {#2Ch 11:23} in whom he might best confide, though our Henry II found it otherwise.

Ver. 12. **And made them exceeding strong.**] But sin was at the bottom, and blew them up: their iniquity was their ruin, as #Eze 18:30.

Ver. 13. **And the priests and the Levites.**] This was to be like their worthy predecessors. {#Ex 32:26}

For Jeroboam and his sons.] Who were as active against the truth as their father. See #1Ki 12:28. One main reason might be, to possess their cities and lands. The church bread is sweet bread, said William Rufus.

Ver. 15. **And he ordained him priests.**] See #1Ki 12:31.

And for the devils.] Heb., Hairy horrid things, boegy men. See **#Re 9:11,20**. The devil is εἰδωλοχαρης, saith Synesius; and hereby it appeareth that Jeroboam set up more idols than the two golden calves.

Ver. 16. **And after them.]** See the force of good example; and that there were not a few of these that thus fled, though Jeroboam way laid them. **{#Ho 5:1}** **{See Trapp on "Ho 5:1"}** Augustine gathereth from hence, that in those most corrupt times of king Ahab there were found seven thousand that had not bowed their knees to Baal.

Such as set their hearts.] *Qui tradiderunt cor suum,* who delivered up their hearts to seek the Lord; to run any hazard rather than to violate their consciences. Such were the English exiles in Queen Mary's days, from whom Stephen Gardiner vowed so to stop the sending of all supplies, that for very hunger they should eat their own nails, and then feed on their fingers' ends: but 'threatened folk live long'; and before these banished men were brought to that short bill of fare, the bishop was first all eaten up of worms himself. **{a}** These exiles of Israel had harbour and maintenance from Rehoboam, whose kingdom was not a little strengthened and settled by the coming of these good men.

{a} Fuller's *Church Hist.*

Ver. 17. **For three years they walked in the ways of David and Solomon,**] viz., Before his fall, and after his repentance: for this passage charitably implieth the repentance of Solomon in his last days, though haply he could not reform all idolatries; as neither could Manasseh: **{#2Ch 33:18}** for it is not likely, saith a good expositor, **{a}** that the beginning of Rehoboam's reign would have been David-like, if Solomon had died, and left the kingdom in so corrupt a condition. Yet some conceive that Solomon is here joined with David, because himself continued incorrupt from idolatry, though he suffered high places to be set up for his wives.

{a} Mr Jackson.

Ver. 18. **The daughter of Jerimoth the son of David.]** By some concubine likely. See **#1Ch 3:9**.

The daughter of Eliab.] All his three wives here mentioned were of David's family, and of his own kindred.

Ver. 21. **He took Maachah, the daughter of Absalom,**] *i.e.*, His niece by his sister, or his daughter Tamar, whose husband haply was called Uriel. See #1Ki 15:2.

Ver. 22. **And Rehoboam loved Maachah.]** Not for any good that was in her, {see #1Ki 15:13} but either for her beauty, or for her conformity unto him in wicked practices; for likeness maketh love, {a} saith the philosopher, in married couples especially.

“ *Uxor pessima, pessimus maritus:
Miror non bene convenire vobis.* ”—*Martial.*

For he thought to make him king.] Maachah would have it so, belike, whether it were right or wrong. *Occidar, modo imperet,* said Nero's mother, Let him be king, whatever come of it.

{a} ομοιον ομοιου επιεται.—*Arist., Eth.,* lib. viii.

Ver. 23. **And he dealt wisely,**] *i.e.*, Politicly, as did after him Jehoshaphat, {#2Ch 21:3} for he dispersed his other sons, that they might not conspire against his successor: and he gave them both victuals in abundance, and a multitude of wives, as some understand those words—he asked for a multitude of wives— *ut ventri et veneri vacantes,* that drowned in sensual delights, they might not aspire to the kingdom.

Chapter 12

Ver. 1. **When Rehoboam had established the kingdom.]** For the first three years of his reign, when the rent was but newly made, and he might well fear the loss of his kingdom, he seemed to have some goodness in him; but when he saw himself settled, he revolted from the Lord.

“ *Luxuriant animi rebus plerunque secundis:
Nec facile est aequa commoda mente pati.* ”

And all Israel with him.] Israel is here, and #2Ch 12:6, put and meant for Judah.

Ver. 2. **In the fifth year of Rehoboam.**] In his fourth year they fell from God's service to idolatry, and did evil as they could. Had they taken away the idol temple set up by Solomon—as Zisca in Bohemia, and Cromwell here, did the monasteries, they had not likely so soon and so much corrupted themselves. But herein also Manasseh was to blame; and Constantine the Great, in that he only shut up the idol temples, and destroyed them not, which Julian the apostate did soon after set open again.

Shishak king of Egypt.] See on #1Ki 14:25.

Came up against Jerusalem,] Which when he had taken, he went on to other parts, and subdued all Asia, say Herodotus and Siculus.

Because they had transgressed against the Lord.] See #1Ki 14:22-24. Shishak probably was stirred up by Jeroboam who had lived in the court of Egypt, and married a wife there of the blood-royal, as some say—to invade Rehoboam's country: but this he could not have done, had they not prevaricated against the Lord.

Ver. 3. **The Lubims.**] Or, Lybians. {#Na 3:9}

The Sukkiims.] Or, Scenites, such as dwelt in tents. The same are called Nomades and Troglodytes, of whom Mela {a} saith that they were *Nullarum opum domini, strident potius quam loquuntur, specus subeunt, alunturque serpentibus*, beggarly, barbarous, savage people, all which made against the Jews, but for the fulfilling of God's threatenings. {#De 28:15-68}

{a} Lib. i.

Ver. 4. **And he took the fenced cities.**] There is no fence against God; no shielding ourselves against his fire. The Turks do so in Hungary and other parts of Christendom for the punishment of Popish artolatry and other abominations.

Ver. 5. **Then came Shemaiah the prophet.**] See #1Ki 12:12. This was a great mercy that a prophet was sent unto them to exhort them to repentance, and to prescribe them a course.

Because of Sishak.] Who was but the vial through whose hands God poured out his wrath. {#2Ch 12:7}

Ver. 6. **Whereupon the princes of Israel.]** That is, Of Judah, as **#2Ch 12:1.**

And the king humbled themselves.] But feignedly and forcedly, {see **#2Ch 12:14**} as was that of Pharaoh and Ahab.

Ver. 7. **They have humbled themselves, &c.]** After a sort they had. Now if the leaves of this tree of humiliation be so sovereign, what are the fruits? If the shadow so effectual, what the substance?

But I will grant them some deliverance.] Or, A little deliverance. So gracious is the Lord, and liberal to all.

And my wrath shall not be poured out.] See on **#2Ch 12:5.** "In the midst of judgment he remembereth mercy": and suffereth not his whole wrath to arise against sinners, lest they should be utterly taken away by that tempest.

Ver. 8. **That they may know my service.]** Know by woeful experience, the worth of my work and wages by the want thereof, and the contrary miseries. They that serve not God with cheerfulness "in the abundance of all things, shall serve their enemies" another while "in want of all." {**#De 28:47,48**}

Ver. 9. **So Shishak king of Egypt came up against Jerusalem.]** Josephus saith he marched into it, and plundered it. But it is more likely that he compounded with Rehoboam for a great sum, as Sennacherib did with Hezekiah, {**#2Ki 18:14,15**} and upon this account had the treasures and golden shields.

Ver. 10. **Instead of which, &c.]** See on **#1Ki 14:27.**

Ver. 11. **And when the king entered into the house of the Lord.]** He went no more—for a while at least—to the high places.

“παθων δε τε νηπιος εγω.”

The guard came and fetched them.] Either to secure his person, who might be in danger of his life from discontented persons, by reason of the late great loss, or at least that he might not be altogether slighted by his people. See **#1Ki 14:28.**

Ver. 12. **And also in Judah things went well.]** Or, And yet in Judah there were good things; many in whom good things were found, as **#1Ki 14:13,** and many good things—as ordinances, sacrifices, &c.

found among those good persons. *Semen sanctum statumen terrae* {#Isa 6:10} though all in a manner had corrupted themselves, as it is in #2Ch 12:1 of this chapter. Tremellius rendereth it, *Etiamque erga Iehudam usus est verbis bonis*. Also he comforted Judah with good words.

Ver. 13. **For Rehoboam was one and forty years old.**] See #1Ki 14:21.

Ver. 14. **Because he prepared not.**] Some good resolutions he had, but they were flashy and fleeting: he drew them not into execution, but was soon off all again; his quicksilver was not fixed. See #2Ch 12:6.

Ver. 15. **In the book of Shemaiah the prophet.**] Not now extant; though God, if he had pleased, could as well have preserved those books, for the use of his Church, as he did the holy vessels of the temple from the spoil of Shishak.

And of Iddo the seer concerning genealogies.] Or, Pedigrees, or histories. This book is called Midrath, or a Commentary, {#2Ch 13:22} Story, or Chronicle.

Ver. 16. **And was buried in the city of David.**] Burial of the dead is neither to be altogether slighted, as it was by the Cynics, nor to be performed with too much pomp and cost. Of Charles IX, king of France, what excessive honour was done him after his death, see the note on #2Ch 16:14. Cyrus, that great king of Persia, charged his sons and friends upon his deathbed, not to wrap his body in gold or silver, but without any sumptuous ceremonies to lay him in his grave, and to cover him with earth: {a} which, saith Cicero, {b} was *antiquissimum genus sepulturae*, the most ancient kind of burying the dead.

{a} Xenoph., *Cyrop.*, lib. viii.

{b} ii. *De Legib.*

Chapter 13

Ver. 1. **Now in the eighteenth year.**] See #1Ki 15:1,2.

Ver. 2. **His mother's name was Michaiah.**] *Alias* Maachah. See on #2Ch 11:21,22.

And there was war between Abijah and Jeroboam.] Like as there had been between Rehoboam and Jeroboam. So the dissension betwixt England and Scotland, which consumed more Christian blood, wrought more spoil and destruction, and continued longer, than ever quarrel we read of did between any two people in the world.

Ver. 3. **And Abijah set the battle in array.]** Josephus saith, that Jeroboam began the war, in hope to vanquish young Abijah; but Sethus Calvisius saith, that Abijah, rashly offering war to Jeroboam, yet obtained the victory, when he called upon God.

Even four hundred thousand, &c.] Yet was this great army outnumbered by Jeroboam's; so was Asa's six hundred thousand by Zera's million. Huge were the armies of the Jews, that small people in comparison: five hundred thousand—not fifty thousand only, as Ruffinus ill translateth Josephus—were slain on one side; the greatest number that ever we read of slain in any battle.

Ver. 4. **And Abijah stood upon mount Zemaraim.]** As Jotham likewise had done upon mount Gerizim. {#Jud 9:7} It is probable that Abijah had, by his heralds or messengers, desired a parley: else he could not have delivered himself without danger.

Ver. 5. **Ought ye not to know?] q.d.,** How can ye be ignorant? and how dare you go against your knowledge? Is it not a grievous sin so to do

By a covenant of salt,] i.e., Perpetual and inviolable, solemn—as with sacrifice—and sure. See on #Nu 18:19. That exposition of Sanchez is somewhat strange and far fetched: that God's covenant with the house of David was conditional, and therefore to be taken with a grain of salt; viz., that they should have the kingdom for ever, if they kept touch with him, &c.

Ver. 6. **Yet Jeroboam the son of Nebat, the servant of Solomon.]** But such a servant, as being delicately brought up by him, and courteously dealt with, would needsly become his son at length, as #Pr 29:21, rising up and rebelling against his lord, as he is justly charged, though God foretold that he should be king. {#1Ki 11:35}

Ver. 7. **And there are gathered unto him vain men.]** *Rachas* brainless fellows, light and empty; yokeless also and masterless;

men of no piety or common honesty. Such also were Catiline's comrades among the Romans.

When Rehoboam was young.] Not in age, but in experience, policy, and valour; he was *imbellis et metculosus*, hen-hearted, as we say, and—as a young plant, not yet rooted—easily shaken and swayed by the insolencies of his rebellious subjects.

And could not withstand them.] Thus he layeth the fault—like a good child—wholly upon his father; with whom, it is like, he was displeased for obeying the prophet Shemaiah, {#2Ch 11:4} and not reducing his rebels at first, as he might have done, but for his folly and faint-heartedness, saith Abijah.

Ver. 8. **To withstand the kingdom of the Lord.]** And so, giant-like, to fight against God. Is that ever like to do well? "Do ye provoke the Lord to anger? are ye stronger than he?"

And there are with you golden calves.] In the camp perhaps, as #1Ch 14:12.

Ver. 9. **Have you not cast out the priests of the Lord?]** Who should pray for you, and make atonement.

So that whosoever cometh to consecrate himself.] Heb., To fill his hand, *sc.*, with sacrifices; or haply with bribes.

Ver. 10. **But as for us, the Lord is our God, &c.]** *Summa ratio est quae pro religione facit*, saith Papinian. Abijah was none of the best, and yet pretendeth to a great deal of religion, and pleadeth hard for it; though he "walked in all the sins of his father" Rehoboam. {#1Ki 15:3} Hypocrites want for no fair words. Some think that Abijah, when he went forth to battle, was indifferent good; but puffed up with his great victory, he fell away. Pellican holdeth that he was ever naught: only the worship of God was by him externally maintained and magnified; wherewith because God was well pleased, it being of his own ordaining, he now took part with him.

Ver. 11. **Upon the pure table and the candlestick of gold.]** Either it is table, for tables, as #1Ki 7:48; or else this king, who little minded such matters, thought there had been but one such table and candlestick in the temple, as of old in the tabernacle. {a}

{a} Lavat.

Ver. 12. **And, behold, God himself is with us.**] Επιφορα, *qua praecipua argumenta repetit*: he is speaking his last to them, and therefore speaks thick.

For our captain.] *Deus est dux*; he is in the head of us, who is himself a whole army.

Fight ye not against the Lord.] A good motion, had it come from a better mouth.

Ver. 13. **But Jeroboam caused an ambushment.**] While Abijah was thus haranguing and persuading the people to lay down their arms, and to return to their obedience, Jeroboam closely divided his army, causing one part to wheel about, and to come upon their backs, and the other to set upon them before, thinking so to surprise them unawares.

Ver. 14. **And when Judah looked back.**] For till then, they suspected not any such treachery.

And they cried unto the Lord.] *Inter arma silent leges: preces non sileant*. Prayers are the soldier's surest great ordnance.

Ver. 15. **Then the men of Judah gave a shout.**] *Initio pugnae, de more antiquorum*. Together with their loud outcries—first for fear perhaps, afterwards to affright their enemies—prayers went up to God. And see the happy effect thereof.

God smote Jeroboam.] With a panic terror, with furies in his own conscience, and with some grievous disease, whereof, Nabal-like, at length he died. {#2Ch 13:20}

Ver. 17. **So there fell down slain of Israel five hundred thousand.**] A monstrous and matchless slaughter, far beyond that of Tamerlane when he took Bajazet, or Aetius, the Roman prefect, when he fought with Attilas and his Huns in the fields of Catalaunia, where were slain on both sides one hundred and sixty-five thousand. See on #2Ch 13:3.

Ver. 18. **Because they relied upon the Lord.**] *Deo confisi nunquam confusi*. Trust in God never miscarrieth.

Ver. 19. **And took cities from him, Bethel.**] Where stood one of the golden calves, secured, haply, by the inhabitants before the enemy came, as idolaters' main care is for their idols.

Ver. 20. **And the Lord struck him.**] That is, Jeroboam (see on #2Ch 13:15); not Abijah, as the Hebrews sense the text, saying that God therefore struck him, because, when he took Bethel, he destroyed not the idol there, but kept it and worshipped it. A fable.

Ver. 21. **And married fourteen wives.**] Some of them before he came to the kingdom. Junius well readeth it, He had married fourteen wives. This was against an express law, {#De 17:17} besides the utter unlawfulness of polygamy, whereof before. But many great men make little of laws; it is plea sufficient for their offence that it is—

“*facinus maioris abollae.*”

Ver. 22. **And his ways.**] Which were not good. *Prodit se libidinosum fuisse;* by his many wives he appeareth to have been libidinous, as was also his father.

And his sayings.] His oration, {#2Ch 13:5, &c.} which is very artificial, and other apophthegms, as being Solomon's grandchild, &c.

Chapter 14

Ver. 1. **So Abijah slept with his fathers.**] See #1Ki 2:10.

In the city of David.] There David's sepulchre was to be seen in the apostles' days; {#Ac 2:29} and there Solomon's sepulchre, which the Jews had in great esteem, fell to pieces without force offered to it, a little before the last destruction of Jerusalem in 132 AD, as Dio testifieth. {a}

{a} {Dio, l. 59. c. 13. s. 2. 8:451}

Ver. 2. **And Asa did that which was good.**] See #1Ki 15:11.

In the eyes of the Lord.] Not in his own eyes, or the eyes of men, *qui larvis ducuntur;* which are oft bemisted.

Ver. 3. **And the high places.**] Erected to idols; not the other. {#IKi 15:14}

Ver. 4. **And commanded Judah.**] It is not enough to pull down superstition; but God's sincere service also must be set up.

Ver. 5. **And the images.**] Heb., The sun images: *Hammonim*, the images of Jupiter Ammon, as some {a} will have it.

{a} A Lapide.

Ver. 6. **And he built fenced cities.**] Though he had no war, yet he provided for it. So did our Queen Elizabeth; and so must every Christian soldier.

Ver. 7. **Because we have sought the Lord our God, we have sought him.**] It did his heart good to think how piously they had purchased their present peace; and therefore he repeateth it. See #Zec 8:19. {See Trapp on "Zec 8:19"}

Ver. 8. **Two hundred and fourscore thousand.**] "Little Benjamin" was grown very numerous and potent.

Ver. 9. **And there came out against them.**] Called in, likely, by the ten tribes, in revenge of the late overthrow given them by Abijah.

Zerah the Ethiopian.] Who is thought to have reigned over Egypt also.

With a host of a thousand thousand.] A larger host than that of Xerxes. Josephus saith it consisted of nine hundred thousand foot, and one hundred thousand horse.

And three hundred chariots,] *sc.*, *Falcatis et aeratis*, armed with scythes, and other instruments of death.

And came unto Mareshah.] The country of the prophet Micah, the Morasthite, in the tribe of Judah. Here, then, was *Hannibal ad portas*.

Ver. 10. **In the valley of Zephathah.**] See #Jud 1:17.

Ver. 11. **It is nothing with thee.**] See #1Sa 14:9.

Help us, O Lord our God; for we rest on thee.] *Adiuva nos, nam te nitimur:* Asa found his great army outmatched, and therefore resteth wholly upon God, and sped accordingly, as Hanani afterwards mindeth him. {#2Ch 16:8}

For in thy name,] *i.e.*, For thy service and glory, by thy will, under thy conduct, calling upon thy name, and resting on thy power.

Let not man prevail against thee.] Sorry, sickly man, as the word signifieth.

Ver. 12. **So the Lord smote the Ethiopians.]** *Egit in praecipitiurn,* he tumbled them down headlong.

Ver. 13. **Unto Gerar.]** A city of the Philistines, who took part, it is likely, with these Ethiopians, and therefore suffered with them.

That they could not recover themselves.] Heb., There was no life in them; *pecoris instar trucidabantur,* they were slain as dogs.

And before his host.] His host of angels, saith Lyra

And they carried away very much spoil.] A good amends for the treasure that Shishak, king of Egypt and Ethiopia, took from Rehoboam. Riches come and go, *accedunt et recedunt instar Euripi,* they do often change masters.

Ver. 14. **And they smote all the cities.]** See on #2Ch 14:13.

Ver. 15. **They smote also the tents of cattle.]** The Arabian Scenites, who had also aided the Ethiopians, and now had enough of it. "So let all thine enemies perish, O Lord."

Chapter 15

Ver. 1. **The son of Oded.]** *Alias* Iddo the seer.

Ver. 2. **And he went out to meet Asa.]** To admonish him and his army of their duty after so great a victory, it requiring as much skill to use it well as to get it.

The Lord is with you.] In mercy, while you be with him in duty. God's ordinances are the heavenly exchange, saith one, betwixt God and his people: they present duty, he confers mercy. God's Spirit is a

delicate thing, saith another: *ita nos tractat, sicut tractatur*. God's visitation, saith a third, is like checker work, black and white, "Those that honour me, I will honour; but those that despise me shall be lightly esteemed."

If ye seek him, he will be found of you.] So that you seek him "with all your heart, and with all your soul." {#*Jer 29:13 2Ch 15:12*}

But if ye forsake him.] As our King John confessed that he did, when he resigned up his kingdom to the Pope, and that he never prospered after it. God, as a father, doth alter the set of his looks toward his own children, when they grow wanton upon his love, and let down the diligence of their just observance and duty.

Ver. 3. **Now for a long season.]** For about thirty years.

Israel.] The ten revolted tribes.

Hath been without the true God.] So were our ancestors the old Britons, whose idols were *portenta diabolica*, saith Gildas, *pene numero Aegyptiaca vincentia*, monstrous idols.

And without a teaching priest.] No wonder, therefore, that they were "without God in the world," stark atheists, *sine lege, sine rege, sine fide*, "without law, king or fidelity" as the Brazilians are said to be.

Ver. 4. **But when they in their trouble,] i.e.,** Their ancestors before the revolt, as in the days of the Judges. Some understand it of the Babylonish captivity, and read thus,

But when they in their trouble shall return, &c., as many of the ten tribes also then did, and came back with the rest to their own country.

Ver. 5. **And in those times there was no peace,] i.e.,** After their apostasy from God, and their revolt from the house of David, they have had an ill time of it, being harrowed with continual wars and oppressions. And were not we in as bad condition recently here in England? Blessed be God for better times!

Ver. 6. **And nation was destroyed.**] Heb., Beaten to pieces: such is the woe of war, that no words, however so wide, are sufficient to set it forth.

Ver. 7. **Be ye strong therefore.**] Since God hath dealt better with you, and brought you back with victory and much spoil, set lustily and vigorously to work, be active for God, in reforming things amiss amongst us: your labour cannot be in vain in the Lord. Those viperous gunpowder traitors had, while they were digging in their vault of villainy, a psalter composed by some of their padres, and secretly passed from hand to hand, whereof this was a part, "Confirm your hearts with hope, for your redemption is not far off. The year of visitation draweth to an end, and jubilation is at hand. The memory of novelties shall perish with a crack, as a ruinous house falling to the ground: he will come as a flame that bursteth out beyond the furnace." &c.

Ver. 8. **And when Asa heard these words.**] He was zealous for God before, but now his heart, was all on a light flame for God. "Did not our hearts burn within us, whilst he opened unto us the Scriptures?" said those two disciples travelling to Emmaus. {#Lu 24:32} Together with Christ's words there went forth a power. {#Lu 5:15}

And the prophecy of Oded.] That is, Of Azariah, son of Oded.

He put away the abominable idols.] St Peter speaketh of "abominable idolatry." {#Ipe 4:3} Some Papists would hence infer that there is some idolatry not abominable, so loath are idolaters that their asses' ears should be seen. Some think that Asa now purged out this abomination, *quaestione domesticatim habita*, { a } by narrow search made from house to house.

And out of the cities which he had taken from mount Ephraim.] Where the Ethiopians haply had left some of their spawn, as toads and other vermin leave their slime and filth congealed behind them.

And renewed the altar of the Lord,] *i.e.*, Repaired it, being decayed, and offered on it very many sacrifices.

{a} Jun.

Ver. 9. **And the strangers with them, &c.]** Strangers they had made themselves by their revolt with the rest, but now they repented and returned, being looked upon by their "brethren in iniquity" as apostates, like as was Luther by the Papists. An apostate he confessed himself, *sed beatum et sanctum*, "but happy and holy," but such a one as had not kept touch with the devil.

Ver. 10. **In. the third month.]** At the feast of Pentecost, at which time of the year Constantinople was taken by the Turks, because the Greek Church denied the procession of the Holy Ghost from the Son, as Estius {a} hath observed, Pentecost being a feast anciently dedicated to the memorial of the same Holy Spirit.

{a} In lib. sent. distinc, xi., cap. 2.

Ver. 11. **And they offered of the spoil.]** Heathens also did so, ascribing thereby the victory to their gods.

Ver. 12. **And they entered into a covenant.]** As well knowing the fickleness of their own hearts, they do hereby think good to bind them to the good abearance; a commendable practice, by holy vows to bind ourselves to the performance of bounden duties.

Ver. 13. **That whosoever would not seek the Lord,] i.e.,** Be subject to the Lord, but seek to other gods.

Should be put to death.] According to the law. {#De 13:9} Say not, This is Old Testament, we find no such thing in gospel. See #Zec 13:3 12:10 Ro 13:4 1Pe 2:13,14; and distinguish not where the Scripture doth not distinguish. See #2Ch 34:33 Ezr 7:26 Da 3:29. Heathen magistrates are commended for interesting themselves in matters of religion. Good kings, as here, and #2Ch 34:33, are commended for putting upon their people wholesome laws and strait, binding them to the purity of religion and power of godliness. Neither is this any impeachment to their Christian liberty, -as Anabaptists hold, and the Donatists afore them, asking malapertly, *Quid imperatori cum ecclesia?* What hath the civil magistrate to do with the Church?—it is rather an ornament to their beauty, &c.

Ver. 14. **And they swear unto the Lord.]** For better assurance. An oath is a curb to conscience; ορκος just as ερκος.

With a loud voice.] *Verbis non tantum desertis, sed et exertis,* audibly and boldly.

Ver. 15. **For they had sworn with all their heart.**] Not as she in the tragedy, who said, *Iuravi lingua, mentem iniuratam gero*, {a} I have sworn with my tongue, but my heart is unsworn; nor as equivocating Jesuits, who teach mental reservations in taking an oath—Pascenius scoffeth King James for the invention of his oath of allegiance; -but *absque dolo malo, et ex animi sententia*; truly and uprightly.

{a} Eurip. *Cic.*, *De Offic.*, lib. iii.

Ver. 16. **And also concerning Maachah.**] See on #1Ki 15:13.

He removed her from being queen.] Or, From being chief priest, *in sacris meplezethi*, to that abominable grove idol, which had its name from trembling or terrifying, or from the horrible villainies committed at those roguish rites of Priapus; not unlike those other of Anubis, where Decius Mundus abused that noble Roman matron Paulina, whom he could not bring to his lure by any money. {a}

{a} Joseph.

Ver. 17. **But the high places.**] See on #1Ki 15:14.

Ver. 18. **And he brought.**] See #1Ki 15:15. Hypocrites may, for self-respects, be liberal; as was Herod in beautifying the temple.

Ver. 19. **Unto the five and thirtieth year,**] *sc.*, From the revolt of the ten tribes. See #2Ch 16:8. The Septuagint corruptly here render, Unto the thirtieth year.

Chapter 16

Ver. 1. **In the six and thirtieth year.**] See #2Ch 15:19.

Of the reign of Asa.] Or, In the reign of Asa.

Baasha king of Israel.] Of whom, see #1Ki 15:27.

Came up against Judah.] See on #1Ki 15:17, &c.

Ver. 2. **Then Asa brought out silver and gold.**] Here good Asa began to decline; which was the worse in him, because in his old

age, after so great a victory, and so strict a covenant to cleave close to the Lord.

Ver. 3-6. See on #1Ki 15:19-21, &c.

Ver. 7. **At that time Hanani.**] Father to Jehu the prophet. {#1Ki 16:1}

And not relied on the Lord.] He trusteth not God at all, who trusteth him not over all.

Therefore is the host of the king of Syria escaped.] Thou hast lost the glory and booty, that I would have given thee, if Benhadad had come up with Baasha against thee, as by covenant he should have done. Nay, more, the Syrians having now found the way to this good land, will hereafter invade and overrun a great part of it, as they did in the days of Ahab and Joash, and perhaps of Asa also. {#2Ch 16:9} Therefore from henceforth thou shalt have war.

Ver. 8. **Were not the Ethiopians.**] See #2Ch 14:9.

He delivered them into thine hand.] And should not experience have bred confidence? Shouldst thou by this base begging, nay, buying help of Benhadad, cast a blur on both God's power {#2Ch 16:8} and providence. {#2Ch 16:9}

Ver. 9. **For the eyes of the Lord,**] *i.e.*, His fatherly care and providence, which one well compareth to a well-drawn picture, that eyeth all that are in the room. He is not such a God as the Epicures dreamt him to be,

“*Namque deos didici securum agere aevum,*” & c.—*Horat.*

The Hebrew word for "run to and fro" signifieth, not to take a light view, but to search narrowly into the nature and course of things.

To show himself strong.] Or, To lay strong hold on them, and to add strength to them, that they may do exploits.

Herein thou hast done foolishly.] This was plain dealing, well becoming a prophet: who should not flatter princes, saith Hilary: {*a*}

since they can do us no greater harm than can a fever, a fire, a fall of a house, &c.

{a} In Psalm li.

Ver. 10. **Then Asa was wroth with the seer.**] This might better have become an Ahab, a Joash, a Herod, a Cambyses, or Tiberius: but for Asa to be angry with the seer; Queen Elizabeth with the bishop that put her in mind of her great age and death; Tertullian to turn Montanist in his old age, and write bitterly against the orthodox party, for whom he had been so zealous; -this was very sad, and lets us see what are the best when left to themselves: how they may bristle and bustle against a just reproof, till they have better considered.

And put him in a prison house.] Heb., Into a house of subversion, *in carcerem cippi*, into the traitor's prison, whither the Lady Elizabeth was so loath to go, when landed prisoner at the Tower.

For he was in a rage with him.] *Indignatione percitus erat.* The Vulgate hath it, For the Lord was very angry for this matter, and slew very many of the people. Pellican also goeth the same way, being deceived by the Vulgate, and for want of looking into the Hebrew text.

And Asa oppressed some of the people.] *Conquassavit*, he crushed or trampled on such as spake against his tyranny toward the prophet: he took an order with them to teach them better manners. Thus he added sin to sin, as the best shall do if God restrain them not.

Ver. 11. **First and last.**] He did his best at first: but the end of a thing should be better than the beginning.

Ver. 12. **Was diseased in his feet.**] *Laborabat podagra*, {a} saith Vatablus; he was troubled with the gout, with a swelling in his feet, say the Rabbins. As he had laid the good prophet by the heels in prison, so doth God lay him by the heels in his bed; to him therefore he should have sought for release; since natural means in this case could do him little good.

“*Una eademque manus, &c.*”

Until his disease was exceeding great.] Heb., Till it ascended upwards; till the humour and grief was gotten into his head, and so became more grievous and dangerous. Let no man look that God should lay down the bucklers first: he will have the better of us.

Yet in his disease he sought not to the Lord.] Which yet he had covenanted to do. {#2Ch 14:7} That he repented of this and the rest of his misdoings ere he died, we doubt not. See #2Ch 15:17 20:32. Maximianus the persecutor, in a grievous fit of sickness, was convinced that God was angry with him for his cruelty to the Christians; whereupon he reversed his own edicts, and begged their prayers. {b}

But to the physicians.] Thus he fell into his former sin of creature confidence. See #2Ch 16:2,7. It is hard to say how oft a saint may fall into the same sin. A doctor is God's ordinance, and must be made use of in due time and manner. The Jews are to blame who detest all physicians: they have a proverb in their Talmud, *Optimus inter medicos ad gehennam*, The best physician will to hell. Farewell doctor, said old Chaucer; physicians have undone me, said Adrian the emperor; so might the *Hemorrhoid* have said, had she not touched at length the hem of Christ's garment. But Luke was "the beloved physician": and our Saviour saith, "The whole need not the physician, but the sick." {#Mt 9:12} Asa sinned not in using the physicians, but in trusting to them, as if they by their skill, without the divine influence, could have kept off death: whereas death suddenly snatcheth away physicians oft together with their patients; as it were in scorn and contempt of medicines.

{a} He did not ορθοποδεῖν, and was therefore *podagrinus*.

{b} Euseb.

Ver. 13. **And Asa slept with his fathers.]** He that could drive out that huge army of the Ethiopians, could not drive away death.

Ver. 14. **And they buried him in his own sepulchre.]** Heb., Sepulchres; haply because large and capacious.

Which he had made.] Heb., Digged. This was well done. But that he filled it so full of sweet odours, Pellican blameth him for; whether justly or not, *aliorum esto iudicium*.

And laid him in the bed which was filled.] Or, Which he had filled. See the preceding note. What would Pellican have said if he had been in France, when after the death of Charles IX, his image was laid in a rich bed in triumphant attire, with the crown upon his head, and the collar of the order about his neck, and forty days at ordinary hours, dinner and supper was served in with all accustomed ceremonies, as sewing, water, grace, carving, &c., all the cardinals, prelates, lords, gentlemen, and officers attending in far greater solemnity than if he had been alive! {a}

With sweet odours.] *Congesta cremantur thurea dona.* {b} A good name is better than all these. {#Ec 7:1}

And they made a very great burning for him.] Not of his body, but of sweet odours only, at and in his sepulchre. See #2Ch 21:19 Jer 34:5.

{a} Dr Hakew., *Apolog.*

{b} Virg.

Chapter 17

Ver. 1. **And Jehoshaphat his son reigned.]** See #1Ki 15:24.

And strengthened himself against Israel.] Or, Upon Israel; *i.e.*, upon that part of it which was subject to him.

Ver. 2. **And he placed forces.]** See #2Ch 17:19.

Ver. 3. **Because he walked in the first ways of his father David.]** Who during his trouble kept himself free from scandalous and reproachful practices, innocent from the great transgression. {#Ps 19:13} *David rector fuit in servitio quam in regno,* saith Gregory.

Ver. 4. **And not after the doings of Israel.]** Who in his days did evil as they could, under that nonsuch, Ahab. But Jehoshaphat was not corrupted with their ill neighbourhood.

Ver. 5. **And he had riches and honour in abundance.**] Herein he came near unto Solomon in his greatest flourish.

Ver. 6. **And his heart was lifted up.**] Not with pride, as #2Ch 32:25, but with undaunted courage and disengaged zeal, such as made him come off roundly and readily in the ensuing reformation: he was more forward and forth putting than his father Asa, "not slothful in business, but fervent in spirit, serving the Lord."

Ver. 7. **He sent to his princes to teach in the cities of Judah.**] Teaching princes there are not many, such as were David, Solomon, George, prince of Anhalt, &c., but these were sent with the teaching Levites to countenance and bear them out in this visitation general, and perhaps to punish the opposite and obstinate, if any such. Junius readeth the text thus, He sent with his princes, these Levites for the teaching. Or, the princes taught the people the law of the land; the priests and Levites the law of God: both did mutually help one another. So a Danish king of this land made a law, that at the general court of every shire the bishop of the diocese should accompany the sheriff, that the one might countenance God's law, the other man's. {a} Queen Elizabeth once in her progress through Suffolk, observing that the justices of that county who came to meet her had every man his minister next to his body, said she wondered not that that county was so well governed, where she saw that the word and sword went so lovingly together. {b}

{a} In Scotland, in their General Assembly, the king had his commissioner or substitute, to see that nothing was concluded to his prejudice.

{b} Speed.

Ver. 9. **And had the book of the law of the Lord with them.**] They taught not traditions, human inventions, or unwritten verities. All their doctrines came *cum privilegio*, and were Scripture proof.

Ver. 10. **And the fear of the Lord fell upon all the kingdoms.**] It is said {#2Ch 17:2} Jehoshaphat placed forces in all the fenced cities; yet it is not said thereupon that "the fear of the Lord fell upon the neighbour nations." But when he had established a preaching ministry in all the cities, then his enemies had a fear, and made no war.

Ver. 11. **Also some of the Philistines.**] These, having been subdued by David, had withheld their tribute for a time; but now, seeing

Jehoshaphat's growing greatness, they bring it in with the better, that no offence might be taken at their former neglect. The word here used signifieth honorary gifts, or oblations, pacifications.

“ *Placatur donis Iupiter ipse datis*”

Think the same of the Arabians. See #2Ch 14:14,15.

Ver. 12. **And Jehoshaphat waxed great exceedingly.**] Heb., He was going and growing. "By humility and the fear of the Lord are riches, and honour, and life." {#Pr 22:4}

And he built in Judah castles.] *Bironeoth, πυργους, turrets.* So did the Burgundians, and thence had their names

And cities of store.] Granaries; in the Hebrew they have their name from their utility or usefulness.

Ver. 13. **And he had much business.**] *Εργα πολλα, {a}* Many works going forward at once; a negotious man he was. His business, say some, lay in beautifying and fortifying those cities. Augustus gloried at his death, that whereas he had found Rome built with brick, he had left it made of marble.

And the men of war...were in Jerusalem.] These were his Praetorian forces; his Praesidiaries were up and down in the various cities.

{a} Sept.

Ver. 14. **Three hundred thousand.**] These were under his command and at hand, to come whensoever the king would.

Ver. 16. **Who willingly offered himself unto the Lord.**] He was a votary: the vows of God were upon him, and this made him the more valiant and resolute {a} in the exercise of arms, for the service of God and the safety of his people. The Spahis among the Turks are a sort of horsemen, voluntaries and votaries to gain paradise by dying for the Mohammedan cause. These are never known to return home but with victory; these are heavy upon the enemy. For

“ *Vincitur haud gratis, iugulo qui provocat ensem.*”

{a} *Alacerrimo et promptissimo animo. -Jan.*

Ver. 17. **With bow and shield.**] The Benjamites were notable bowmen. {#1Ch 12:2} The English were anciently so too.

Ver. 18. **A hundred and fourscore thousand.**] His militia was eleven hundred and threescore thousand, besides what he had in garrisons. {#2Ch 17:19} So that, as he was better, he was stronger than his father Asa had been. Piety hath prosperity.

Ver. 19. **These waited on the king,** / *i.e.*, In their turns, and by course.

Chapter 18

Ver. 1. **Now Jehoshaphat had riches in abundance.**] *Stultitiam patiuntur opes.* He was the worse for his wealth—as most men also are, -else he had not been so fond of this new affinity with Ahab. {#2Ki 8:18}

Ver. 2. **He went down to Ahab to Samaria.**] See #1Ki 22:2, in which chapter we have the same history related as here, not abridged—as is usual with this author—but at large; this much commendeth it unto us as necessary and profitable, since the Holy Ghost doth nothing in vain.

And Ahab killed sheep and oxen.] As to feast him and his retinue, so, haply, to sacrifice to the gods, as idolaters used to do when great strangers came unto them. Dido did so when Æneas came to her court.

“ *Simul Aeneam in regia ducit*

Tecta, simul divum templis indicit honorem.”—*Aeneid*, lib. i.

Now Jezebel was Dido’s countrywoman, and had a great influence upon her husband Ahab.

Ver. 3. **I am as thou art.**] See #1Ki 22:4. Jehoshaphat was too facile. It was noted as a fault in Henry IV of France that he was *aeque male ac bono reconciliabilis*, of too good a nature, as we say of some.

Ver. 4. **Inquire, I pray thee, of the Lord today.**] Yea, but this should have been done before he had engaged to go. Good

Jehoshaphat is oft taxed for being smart too late. Few consider that it is better to stop or step back than to run on out of the way.

Ver. 5. **Four hundred prophets.**] An ecumenical council. See on #1Ki 2:6.

Ver. 9. **Clothed in their robes.**] And as the Septuagint have it, ενοπλοῖ, in their arms, that they might provoke the people to take up arms.

Ver. 11. **And all the prophets prophesied.**] See #1Ki 22:12. With as much confidence as Jesuits offer to pawn their souls for the truth of their assertions, and tell us, that if we be not damned, they will be damned for us. Event, the master of fools, confuted these bold affirmers.

Ver. 13. **Even what my God saith.**] His God he calleth him, though he had suffered for God, and was like to suffer more for his veracity. He would not budge—as Ecebolius and other timeservers did—for any man’s pleasure or displeasure.

Ver. 20. **And there came out a spirit.**] The Rabbis fable that this was Naboth’s ghost, who to be revenged on Ahab, thus offereth his service. In times of Popery, devils came saying that they were the souls of such and such dead persons; and desired to be set free from the pains of purgatory, &c.

Ver. 23. **And smote Micaiah.**] To do this in open court, and in such a presence, was great impudency; besides the violence, which yet is usually offered to Christ’s servants, when other arguments are wanting. *Argumenta sua formant in Barbara et Ferio*, as one saith wittily. If Micaiah should have smitten Zedekiah, there would have been somewhat to do. But some may better steal a horse, than others look over the hedge.

Ver. 29. **But put thou on thy robes.**] As if you were the general of both armies. Ahab pretended herein to honour Jehoshaphat, but intended to save himself, and to elude Micaiah’s prophecy.

Ver. 31. **Therefore they compassed about him.**] This great strait Jehoshaphat cast himseff into; as likewise the valiant Hunniades did, at the battle of Varna, where he was worsted, and afterwards taken prisoner by Dracula, for joining with that perjured Popish king of Hungary.

And the Lord helped him.] See #1Ki 22:32, where yet this precious passage is not; but is here added by the penman of this book, who relateth things formerly set down, but oft with usury.

Ver. 33. **Between the joints of the harness.]** The hand of Heaven carrying the arrow to that very place. As when God will save a man, a book in his bosom, the money in his purse, the buckle of his girdle shall preserve him from the deadly thrust, or shot.

For I am wounded.] Heb., I am sick, or weary. Perhaps he would have concealed his deadly wound from his chariot man; but

“Ευρε Φεος τον αλιτρον.”

His "sin had now found him out"; and, as stout hearted as he was, death seized him. For,

Ver. 34. **About the time of the sun going down he died.]** And so proved that a whole council—of false prophets especially—may err. Ahab might now have sent for Zedekiah, with his fellows, as Rodolphus Suevus did for the Popish bishops, who had put him on to take up arms against his master, the emperor, complaining of them at his death, that they had deceived him to his destruction, with the Popes,

"Petra dedit Petro, Petrus diadems Rodulpho."

Chapter 19

Ver. 1. **And Jehoshaphat...returned to his house in peace.]** He looked upon himself as "a brand pulled out of the fire"; and having seen another ship wrecked, he resolveth to look better to his tackling. His soul had escaped as a bird out of the snare of the fowlers, as a dove out of the claws of a hawk, or talons of an eagle.

Ver. 2. **And Jehu the son of Hanani the seer.]** Jehu delivered his message with better success than his father had done. {#2Ch 16:7} Asa had gall in his ears, as some creatures are said to have; but good Jehoshaphat had *ures purgatissimas*, a "hearing ear," {#Pr 20:12} an "obedient ear," {#Pr 25:12} upon which "a wise reprover is as an earring of gold, and an ornament of fine gold." {See Trapp on "Pr 25:12"}

Shouldest thou help the ungodly, / *i.e.*, That wicked wretch Ahab, of whom it might be said, as afterwards it was of the Jews in St Paul's time, that "they pleased not God, and were contrary to all men," {#1Th 2:15} or as the historian said of Commodus, the emperor, that he was called "the enemy of God and men."

And love them that hate the Lord?] I think not. Idolaters are God-haters—whatever they pretend—and are therefore to be heartily "hated," {#Ps 139:22} provided that we hate *non virum, sed vitium*, not the man, but his manners.

Therefore is wrath upon thee.] Thy late great danger was a fair warning, and must be kept in recent remembrance. The Moabites and the Ammonites, &c., are preparing against thee. The prophet also might have respect—as one {a} hath well observed—to some dissension that began at present betwixt his sons; the seeds of that horrid slaughter Jehoram did afterwards make amongst them. {#2Ch 21:4}

{a} Mr Jackson.

Ver. 3. **Nevertheless there are good things found in thee.**] Therefore God, rewarding his own graces in thee, will not suffer his whole wrath to arise against thee, but even in judgment remember mercy. Thus God "spareth" his people, "as a man spareth his own son that serveth him." {#Mal 3:17} {See Trapp on "Mal 3:17"} As for the good works we do, *Certum est nos facere quod facimus, sed Deus facit ut faciamus*; He doeth all.

Ver. 4. **And Jehoshaphat dwelt at Jerusalem.**] He made no more journeys to Samaria; as he who had escaped with his life at the fall of Blackfriars, cried out, "I will go no more to mass"; and another, "Mass is misery." A third—nothing so wise—said, that nothing grieved him more, than that he had not died by that mischance. But see the just hand of God upon such wild wishers. This Parker—for that was his name—going over to Douay to take priestly orders the week following, was drowned in his passage. {a}

And he went out again through the people.] Heb., He returned, and went out. He had reformed all places before; but in his absence, at the siege of Ramothgilead, all fell out of order again; like as when

Moses was gone but forty days only to converse with God, the people had corrupted themselves, and made a golden calf. It may very well be, too, that by Jehoshaphat's evil example, in loving those that hated the Lord, the people took heart to slight the service of God, and to hanker after idols. Jehoshaphat, therefore, the first thing he doth after his return—when once he had recovered his fright, and considered the prophet's reproof—he setteth upon a reformation—which is *optima et aptissima poenitentia*, as I have before noted out of Luther—and because it shall be thoroughly done from one end of the land to the other, he goeth himself in person, to see it done.

{a} Fuller's *Eccles. Hist.*

Ver. 5. **And he set judges in the land.**] Judges they had before; but some of them, haply, fell in the late war with the Syrians, or were otherwise wanting to their places and duties. It is a mercy to have judges, *modo audeant quae sentiunt*, saith the orator, {a} so they be as they should be.

Throughout all the fenced cities.] Lest soldiers should abuse their power unto violence and wrong, as they are apt to do. {#Lu 3:14}

{a} Cic., *pro Milone*.

Ver. 6. **And he said to the judges.**] He left them their lesson: and it is such, surely, as deserveth not only to be written in letters of gold on all seats of judicature and in all houses of judges, but also to be engraven upon the tables of their hearts.

Take heed what ye do.] *Carete vobis, cavete populo*, do all deliberately, and on good advice: looking well about you.

For ye judge not for man, but for the Lord.] *Non tam mei quam Dei estis vicarii*: It is God whom you represent. See therefore that ye do it worthy of God: and that you express not him to the world as a corrupt and crooked judge.

Who is with you in the judgment.] As lord paramount. It is as if Jehoshaphat had said, I cannot ride circuit with you, but God both can and will. The Ethiopian judges always reserved the chief place

on the tribunal empty for God; of whose presence they were persuaded, though they saw him not.

Ver. 7. **Wherefore now let the fear of the Lord be upon you.**] Fear to offend so great a majesty. *Cave, spectat Cato*, was a watchword among the Romans. The Turkish senate is very careful what they say or do, when they know that the grand signior is at the dangerous door, and hears all.

Take heed and do it.] *Abundans cautela hic non nocet.*

For there is no iniquity with the Lord our God.] As neither must there be with you, whom he hath intrusted with the administration of his earthly kingdom. The Athenian judges, before they ascended the tribunal, swore that they would without writhing or warping, give sentence according to the laws; and in those things concerning which there were no laws, according to conscience and equity, which the Greeks call *γνώμην δικαιοτατην*, -the most righteous sentence. {a}

Nor respect of persons.] He heareth causes speak, and not persons; so should ye. The ancients, for this, pictured justice blind. The Areopagites heard causes in the dark; but so did not those other Athenian judges, who, having the fair harlot Phryne before them, convicted of some great crime, and being about to condemn her, *absolverunt tamen postquam conspexerunt speciosissimum eius pectus, &c.*, acquitted her nevertheless, when they had beheld her beautiful bosom, which Hyperides her lawyer showed them, to move them to pity her. Was this agreeable to their oath mentioned in the former note? It is reported of Trajan the emperor, that he neither feared nor hated any man living. {b}

Nor taking of gifts.] God is not *δωροφάγος*: he rejecteth the sacrifices of the wicked, and will not be bribed. Demosthenes was by Harpalus, to the hazard of his country; but Phocion would not, for when Alexander the Great sent him great gifts to win him over thereby to his side, he asked the messengers why their master sent gifts to him rather than to any other of the Athenians. They answered, Because he holdeth you to be honest, and therefore best deserving. He replied, Carry back his gifts therefore; *Et me talem*

esse porro sinat, and let him suffer me still to continue in mine honesty.

{a} *Archaeol. Attic.*, 113.

{b} Plutarch., *Vit. x.*, *Rhet. in Hyperide*.

Ver. 8. **Moreover, in Jerusalem did Jehoshaphat set.**] He constituted the high senate or council of the Sanhedrim in the chief city; these were to judge in cases most intricate, according to #De 17:8,9, and to receive appeals from inferior courts.

Ver. 9. **In the fear of the Lord, faithfully.**] The fear of the Lord will make you faithful; and keep you from wrying or wrong doing.

And with a perfect heart.] *Et candido corde*, uprightly: not biased with fear or favour.

Ver. 10. **Of your brethren,**] *q.d.*, They are your brethren by race, place, and grace; therefore see that right be done them; else your father will be angry.

Between blood and blood.] Between an innocent and one culpable of death: as also between murders, whether wilful or casual.

Between law and commandments, &c.] To find out the true sense of the law, when it is pleaded by both parties; and to resolve the seeming ambiguities and contradictions: for not the letter but the mind of the law is law; and this you must fish out.

That they trespass not against the Lord.] By misinterpreting the law; making it a nose of wax; writhing it from the right sense.

Ver. 11. **In all the matters of the Lord.**] In matters ecclesiastical.

For all the king's matters,] *i.e.*, In civil affairs.

And the Levites shall be officers before you.] *Apparitores, lectores, praefecti*, to see things rightly carried and good laws executed. The Greeks had their νομοφυλακας, officers of the same sort.

Deal courageously.] Heb., Take courage and do, {a} *i.e.*, do your office, *forti et excelso animo*. Fear no colours, but act vigorously,

and the work is done. *Possunt*, saith he, *quia posse videntur*. They are able who seem to be able. Historians ascribe most of Alexander's success to his courage: he never thought anything unfeasible. The ruler's offering must be a male; the people's might be a female, {#Le 4:22,23,27,28} to show that a ruler or judge must be of a masculine spirit.

And the Lord shall be with the good.] To protect and direct them; to assist and accept them; to reward their integrity, what hardship soever here they meet with: as Judge Hales did, being imprisoned in the Marshalsea, Counter, and Fleet, because that in the beginning of Queen Mary's reign, before any new laws were yet made, he did at the Quarter Sessions give charge upon the statutes made in the time of King Henry VIII and Edward VI, for supremacy and religion. {b}

{a} *Audete et agite.* , Be prepared and act.
{b} Act. and Mon., 1282.

Chapter 20

Ver. 1. **It came to pass after this also.**] After Jehoshaphat's great care to reform and set all to right throughout his kingdom, {#2Ch 19:4-11} for his further trial, and exercise of his faith, these enemies—moved with envy, doubtless, at his growing greatness, and stirred up by the Syrians, against whom he had taken part with Ahab lately—were turned loose upon him. The best are not to account it strange when they "fall into divers temptations"; but to consider of this golden chapter, wherein (*res multae et magnae continentur*, saith Lavater) are contained many great matters; neither is there any chapter in this whole book whereout we may learn more.

And with them other beside the Ammonites,] viz., The Syrians, {#2Ch 20:2} and the Edomites. {#2Ch 20:10} The Amalekites, say some of the Hebrews; as others the Hamenins.

Came against Jehoshaphat to battle.] Not once giving him warning by their heralds or otherwise, {a} but thinking to surprise him, though he was never unprovided. See #2Ch 17:17,18.

{a} *Id fuit contra ius gentium.* It was be done against the law of the nations.

Ver. 2. **From beyond the sea.**] The Dead Sea, which ran between Judea and Syria; and about this sea was their rendezvous.

Which is Engedi.] See #**Jos 15:62**. Here were the gardens of balsam, saith Zeigler, and the woods of palm trees.

Ver. 3 **And Jehoshaphat feared...and proclaimed a fast.**] When the Turks fast it is a sure sign that they are in a bodily fear: they also cast dust upon their heads, and their hands up towards heaven, when they are about to enter battle. {a} But Jehoshaphat's fear was not only natural, of the enemy, but reverential, of God; and his fast not a moral but a religious abstinence, that he might thereby amerce the flesh, afflict the soul, and pray with more edge and earnestness.

{a} *Turk. Hist.*, 157.

Ver. 4. **To ask help of the Lord.**] Armed they came on this errand. *Ora et labora. Admota manu invocanda est Minerva,* said the heathens. Pray and put forth yourselves at once. The late renowned Gustavus, king of Sweden, would pray on shipboard, ashore, in the field, in the midst of the battle; as if prayer alone were the surest piece of his whole armour.

Ver. 5. **Before the new court.**] *Omnes docti ignorant quodnam fuerit atrium illud novum,* saith Vatablus. It is generally taken for the priest's court newly repaired, as the altar had been. {#**2Ch 15:8**}

Ver. 6. **Art not thou God in heaven? &c.**] The choice of fit attributes, whereby to represent God to the soul in prayer, doth notably help faith and cause fervency.

Ver. 7. **Art not thou our God?**] God's might and his mercy are faith's Jachin and Boaz, whereon it resteth.

And gavest it to the seed of Abraham.] So that we are thy tenants, thy vassals; and wilt not thou see to us? Sure thou wilt.

Ver. 8. **And have built thee a sanctuary therein.**] This is to be God's faithful remembrancer, as #**Isa 62:6**, marg.

Ver. 9. **If when evil cometh upon us, as the sword, &c.**] Which is called "evil" by a specialty. "I make peace, and create evil," *i.e.*, war. {#**Isa 45:7**}

For thy name is in this house.] And shall it be a mere name? wilt not thou afford us the true signs and effects of thy presence?

Ver. 10. **Whom thou wouldest not let Israel invade.]** #De 2:5,9,19 Nu 20:21. So that they are thine and our beneficiaries; but ungrateful ones.

Ver. 11. **Behold, I say, how they reward us.]** See the indignity of the fact, and avenge it. To render evil for evil is brutish; but evil for good is devilish.

Ver. 12. **For we have no might against this great company.]** Pray we the same; at the hour of death especially, when beset with legions of evil spirits.

But our eyes are toward thee.] Our hope is, that where human help faileth divine help will appear, as Philo the Jew said, when cast out by Caligula the emperor.

Ver. 13. **And all Judah stood before the Lord.]** *Ex singulis familiis omnes* All from each family. {#Joh 3:5}

With their little ones, their wives, and their children.] To move pity, to excite devotion, and to offer a holy violence to the Almighty. *Haec enim vis grata est Deo,* saith Tertullian. Such a violence is well pleasing to God.

Ver. 14. **Came the Spirit of the Lord.]** He was suddenly overcome by a prophetic inspiration, and moved by the Holy Ghost to utter it.

Ver. 15. **And thou king Jehoshaphat.]** *Regem post plebem nominat,* he nameth the king after the people; yet is not he displeased. The Pope of Rome taketh it for an affront to be named after the greatest kings and emperors. His flatterers tell him that he is the sun, and the emperor the moon, in the Church's firmament.

Ver 16. Behold, they come up by the cliff of Ziz] Which is said to be between the wilderness of Tekoah and the wilderness of Jeruel. Ziz signifieth a flower; it signifieth also, saith the Gloss, a caldron or pot; because in this place the enemies were cut in pieces, and made as meat for the pot.

Ver. 17. **Set yourselves, stand ye still.]** The soldier's motto is, *Nec fugere nec sequi:* Neither flee nor follow. the true Christian's is, *Nec temere, nec timide.* Neither rashly nor fearful. So here, neither fly upon your enemies, nor flee from them.

Ver. 18. **And Jehoshaphat bowed his head with his face to the ground.]** *Incurvasit sese in nares versus terram.* -Vat. He made very low obeisance. Among the Jews at this day, the gesture of adoration in their synagogues is the bowing forward of their bodies; for kneeling they use none, as neither do the Greeks. {a}

{a} Sandys's *Relat. of West. Religion.*

Ver. 19. **Stood up to praise the Lord.]** So sure they were of the victory, that even before they had it they sang an εἰπνοκτον, a triumphant song. As to God, so to true faith, all things are present, all things are possible.

Ver. 20. **Believe in the Lord...so shall ye be established.]** When faith is driven to work alone without sense, then God thinks it lieth upon his credit to show mercy. See #Isa 7:9 Heb 6:12 Isa 28:16.

Ver. 21. **And when he had consulted with the people.]** This gained him much respect amongst them; for he knew that it was no hunting *invitis canibus*, unwilling dogs, unless the hounds were willing, as the proverb is.

He appointed singers unto the Lord.] See on #2Ch 20:19. Faith lodgeth a certainty in the soul, believing God upon his bare word; and that against sense in things invisible, and against mason in things incredible.

And that should praise the beauty of holiness.] This is a description of God, saith Junius; of heaven, saith Vatablus; of the ark, say others. {#Ps 29:2 96:9}

Ver. 22. **And when they began to sing and to praise.]** So at the siege of Mountabon, the people of God using daily humiliation as their service would permit, did sing a psalm after and immediately before their sallying forth. With which practice the enemy coming acquainted, ever upon the singing of the psalm, after which they expected a sally, they would so quake and tremble, crying, "They come, they come," as though the wrath of God and the rage of all the creatures had been breaking out upon them.

The Lord set ambushments.] *Furor hostibus a Deo immissus ut in se invicem efferati saevire non desisterent, donec mutuis caedibus sese prostravissent.* The wrath of God wrought their ruin, as by an

ambush, unexpectedly and irresistibly. Some understand this ambush of the holy angels, sent suddenly in upon them to slay them; whereupon they mistaking the matter, and supposing it had been their own companions, flew upon them, and so sheathed their swords in one another's bowels.

Ver. 23. **Every one helped to destroy one another.**] Like so many *Terrigenae fratres*. "Who would not fear thee, O King of nations!"

Ver. 24. **And none escaped.**] *Ne ignifer quidem reliquus est factus, ut in Proverbio est*. See the like history in **#Jud 7:22-25**, and learn how we may be freed from our spiritual enemies—viz., not by our own might and merits, but by faith in Christ, who hath made us more than conquerors, **{#Ro 8:37}** that is, triumphers. **{#2Co 2:14}**

Ver. 25. **Both riches.**] The Hebrew *Recush* sounds like it. It signifieth substance, or gathered goods; for it hath the name of getting and gathering.

And precious jewels.] *Vasa desideriorum*, gold rings, precious stones, chains of pearl, &c. Pharaoh's horses had golden trappings. **{#So 1:8}** And the Midianitish camels had chains of gold about their necks. **{#Jud 8:26}**

Ver. 26. **And on the fourth day.**] Whilst the mercy was yet fresh. We must hasten our praises: no part of the thank offering might be kept until the third day.

For there they blessed the Lord.] So did our Edward III after the victory at Poitiers, where he took the French king, A.D. 1356. Polydor Virgil telleth us, **{a}** that speedy order was taken that eight days together should be spent in giving God the thanks and glory. The like was done by our Richard I when he had beaten the king of France at Givors, A.D. 1195. **{b}** But especially by our Henry V after his victory at Agincourt. He gave strict orders, saith the chronicler, **{c}** that no ballad or song should be made or sung, more than of thanksgiving to the Lord alone. That victorious king of Sweden, Gustavus Adolphus, as he prayed much and often, on shipboard, on shore, in the field, in the midst of battle, so he was no less careful to glorify God the giver of victory: as making him not his refuge only, but his recompense also. **{d}**

Therefore the name of the place was called Berachah,] i.e., Blessing: so to perpetuate to posterity the memory of that great mercy. There are that think this valley is the same with that called the valley of Jehoshaphat, {#*Joe 3:2,12*} and that there Christ shall sit in judgment.

{a} Lib. xix.

{b} Hoveden.

{c} Daniel.

{d} Speed.

Ver. 27. **And Jehoshaphat in the forefront of them.]** Heb., In the head of them. {a} Among the Romans no man was to ride in triumph, unless he had overcome fifty thousand enemies, or except he had got five victories; and then the conqueror in his triumphant chariot rode to the capitol, where in all humility he presented a palm to Jupiter, whereby he acknowledged it was his power whereby the enemy was vanquished. {b} Good Jehoshaphat is here riding in triumph to Jerusalem, there to acknowledge, that not Jupiter, but Jehovah had made them to rejoice over their enemies.

{a} Isid.

{b} Liv., lib. vi. dec. 3.

Ver. 28. **Unto the house of the Lord.]** Not to tippling houses and wine taverns, {a} as now-a-days the manner of some is.

{a} *Non recta in aenopolia se contulerunt. -Lavati.*

Ver. 29. **And the fear of God, &c.]** The Lord cast a great terror into their minds, and so restrained them.

Ver. 30. **For his God gave him rest.]** "It is a righteous thing with God to recompense tribulation to them that trouble his: and to them who are troubled, rest," if not afore, yet at least "when the Lord Jesus shall be revealed from heaven," &c. {#*2Th 1:6,7*}

Ver. 31-33. {*See Trapp on "1Ki 22:41"*} {*See Trapp on "1Ki 22:42"*} {*See Trapp on "1Ki 22:43"*}

Ver. 33. **For as yet the people had not prepared their hearts.]** They could not find in their hearts, though Jehoshaphat had been at much pains with them, {#*2Ch 19:4*} to part with their accustomed sacrificing in those high places; nor could the king yet bring them to it. That tyrant of three letters, *Mos* , or custom, is very prevalent

everywhere. The people called Hircani had an absurd custom of casting their dead to be devoured by dogs, which were kept for the purpose at the public charge, and called grave dogs. {a} And whenas king Nicanor would have broke them of that barbarous custom, he hardly escaped the loss of his kingdom and life together. {b}

{a} Cicero.

{b} Nicronym.

Ver. 34. **Who is mentioned,**] viz., #1Ki 16:5. Others render it, Who was commanded to register the same in the books of the kings of Israel, of part whereof they conceived him to have been the penman.

Ver. 35. **Did Jehoshaphat king of Judah join himself.**] So he fell once and again into the same sin. See #1Ki 22:44.

Ver. 36. **And he joined himself.**] See #1Ki 22:48,49.

Ver. 37. **And the ships were broken.**] By tempest likely; and perhaps lying at anchor in the harbour; as it befell Charles V's navy before the walls of Algiers, besieged by him by sea and by land, and well-nigh taken.

Chapter 21

Ver. 1. **And Jehoram his son reigned.**] Than whom a worse could hardly be found: but as the Constantinopolitans were told, that for their wickedness they were justly plagued with a Phocas; so were these perverse Hierosolymitans with a Jehoram.

Ver. 2. **King of Israel.**] Of all Israel by right; but really, of a part of them only.

Ver. 3. **With fenced cities.**] Herein he dealt wisely; as it is said of Rehoboam for the like. {#2Ch 11:2,3} But "the race is not always to the swift, nor the battle to the strong, nor yet bread to the wise," &c. {#Ec 9:11,12}

Ver. 4. **He strengthened himself.**] By gifts, likely, he gained to his party vain men, as Jeroboam also did, in those cities that were given to his brethren.

He slew all his brethren with the sword.] All, lewd losel (profligate)! what a bloody foundation was here laid of his kingdom—not unlike that of Cain, of Cambyses, of Romulus, of Jugurtha, of Caracalla, of the cruel Turks at this day—but it came home to him, as God is the avenger of all such. See God's judgments upon his

sons shortly after, {#2Ch 21:17} and also upon his grandchildren. {#2Ch 22:10,11} Only Jehoahaz was left of the one, and Joash of the other; and these also merely for God's promise's sake to David. {#2Ch 21:7}

Ver. 5. **Jehoram was thirty and two.**] See #2Ki 8:17.

Ver. 6. **And he walked in the ways of the kings of Israel.**] He was an idolater, and therefore so cruel and bloody minded toward his innocent brethren. It is probable that he charged them with high treason, which ever was *unicum crimen eorum qui crimine vacabant*, saith Lipsius; but the Hebrews say that he slew them because they walked in the good ways of their father Jehoshaphat, and would not yield to his idolatries; and then it was the worse: those princes might be put to death as their partisans.

For he had the daughter of Ahab to wife,] viz., Wicked Athaliah, that Jezebel of Jerusalem. She is called also the daughter of Omri, Ahab's father, to denote the deep ingrafting of idolatrous principles within her breast, as taking them from two such arch-idolaters.

Ver. 7. **As he promised to give a light to him.**] *Successionem stirpis regiae et splendidae*. Out of this "light," or lamp, came at length that "Sun of righteousness," "the Light of the world," Christ Jesus. See on #2Ki 8:19.

Ver. 8. **In his days the Edomites.**] See on #2Ki 8:20.

Ver. 9. **And smote the Edomites.**] But could not subdue them. They might be more troublesome, as Carthage was to Rome, when but half destroyed, than before he meddled with them.

Ver. 10. **Did Libnah revolt.**] See #2Ki 8:22.

Ver. 11. **Moreover he made high places.**] {a} He restored what his father and grandfather had destroyed, *Heroum filii noxae*. The reason whereof some give is this, that God may show that good children are his gift alone. And again, good men are oft so intent upon the public affairs in state and church, that they neglect their private, and give not their children so good education as they should.

To commit fornication.] To worship Baal. See #2Ki 9:22. This was the worse, because in Jerusalem, the holy city; and because he caused them to do it, partly by his allurements, and partly by

affrightments; as did Julian also the apostate, *qui persuadendo persecutus est.*

{a} *Quasi bellum Deo indicens. -Lav.*

Ver. 12. **And there came a writing to him.**] Out of paradise, say some, by the hand of an angel, or of some faithful man, to whom Elias appeared after his death, as he did afterwards to the three disciples at Christ's transfiguration. Others deny that this was Elijah the Tishbite—which title is not here given unto him—but another Elijah; or they say that it was Elisha, bearing the name of Elijah, because he came in the spirit of Elijah, that the writing might have the more authority and weight. This is rather to cut than to untie the knot. They do better who say, that Elijah the Tishbite, foreseeing by the Spirit {#1Ki 13:2 Isa 45:1} that Jehoram would do so wickedly, wrote this epistle whilst he was yet alive, and left it with Elisha, or some other trusty person, to be sent unto Jehoram when he should see his time. Let us consider that letters are sent to us also from heaven, *sc.*, the writings of the prophets and apostles, warning us to repent.

Ver. 13. **And hast also slain thy brethren.**] This Jehoram would not hear of by word of mouth: he is told of it therefore by a letter.

Ver. 14. **Smite thy people.**] Because too flexible to thy will.

And thy children] For a just punishment of thy fratricide.

Ver. 15. **And thou shalt have great sickness.**] *Eris in morbis.* See this accomplished. {#2Ch 21:19}

Until thy bowels fall out.] Philip II of Spain, who set forth the great armada against England, 1588, and was a great persecutor of the Lutherans within his own dominions, died a like death, A.D. 1598. So did Herod, Maximian, Arrius, &c.

Ver. 16. **Moreover the Lord stirred up.**] And so fulfilled all that Elijah had foretold: why is he not then better believed? If some astrologer had once or twice prognosticated, and it proved true, he should be much cried up and credited. And shall not God's prophets be so? "Believe the prophets, and ye shall prosper." But many believe them no otherwise than they do the predictions of an almanac, if so much.

And of the Arabians.] The inhabitants of Arabia Felix and Petraea. These were instigated, likely, by the Edomites, whom Jehoram sought to reduce, but could not.

Ver. 17. **And carried away all the substance.]** Plundered the chief city also, and the king's palace. Jerusalem, after it became idolatrous, was ten times taken: Rome, since it became Papal, was never besieged but it was also taken and plundered. This word plunder, which we first heard of in the Swedish wars, is said to come from *planum dare*, to level or plane all to nothing; or from the Dutch, as if it were to plume or pluck the feathers of a bird to the bare skin.

And his sons also.] Whom they slew. {#2Ch 22:1}

And his wives.] Athaliah escaped, for a public mischief.

Ver. 18. **And after all this.]** Because he proved incorrigible. *Plectimur; nec tamen flectimur.*

Smote him in his bowels.] So he did Arrius; John de Roma, that cruel persecutor; Alexander, the cruel keeper of Newgate; Twiford, who was executioner of Frith, Bayfield, Bainham, Lambert, Tewkesbury, and other good men in Henry VIII's time; {a} and Arminius, who, being grievously tormented with a cough, gout, ague, and incessant pain in his bowels, ended his wretched days at Leyden, where he had craftily revived the heresy of Pelagius.

{a} Act. and Mon., 1904; Ibid., 1146.

Ver. 19. **After the end of two years.]** This was a long while to lie under so intolerable a disease; and yet all this was but a typical hell, a foretaste of eternal torments, unless he repented.

Ver. 20. **Departed without being desired.]** *Ingloria vita recessit.* As he lived wickedly, so he died wishedly. The like is reported of Tiberius the emperor; of Mohammed I; of Edwin, king of this land; of William Rufus, who died unlamented, as being a contemner of all religion, *alieni appetens, sacrorum director, et avaritia et saevitia infamis*, saith the historian.

Chapter 22

Ver. 1. **And the inhabitants of Jerusalem.**] The Sanhedrim especially there sitting.

Made Ahaziah.] Called also Azariah, {#2Ch 22:6} and Jehoahaz, {#2Ch 21:17} for he was trinomous.

Had slain all the eldest.] After that they had carried them captive. {#2Ch 21:17}

Ver. 2. **Forty and two years old.**] Heb., The son of two and forty years was Ahaziah when he began to reign; *i.e.*, in the last of the two and forty years of the house of Omri, in which it fell, and Ahaziah with it. See on #2Ki 8:26.

Ver. 3. **For his mother was his counsellor.**] Mothers have a great influence upon their children, whether for good or evil. Catherine de Medici, queen mother of France, for instance, a second Athaliah.

Ver. 4. **Wherefore he did evil.**] See #2Ki 8:27, where he is said to be the son-in-law to the house of Ahab. So that what by his mother's command, and what by his wife's importunity, he was utterly marred.

Ver. 5. **And went with Jehoram.**] See #2Ki 8:28. He went to fetch his death.

Ver. 6. **And he returned to be healed.**] See #2Ki 9:15.

And Azariah.] See on #2Ch 22:1.

Ver. 7. **And the destruction.**] Heb., The treading down, *sc.*, with the feet of Jehu.

By coming to Joram.] See #2Ki 9:21, &c.

Ver. 8. **When Jehu was executing.**] #2Ki 9:22, &c.

And the sons of the brethren.] #2Ki 10:13,14.

Ver. 9. **And he sought Ahaziah.**] #2Ki 9:27.

Because, said they, he is the son of Jehoshaphat:] Holiness hath its honour in the worst hearts. Here also Ahaziah receiveth courtesy from Jehoshaphat's dust.

So the house of Ahaziah had no power to keep still the kingdom.] Either by reason of their tender age, or for want of partakers, or by reason of Athaliah's might.

Ver. 10. **But when Athaliah.]** See #2Ki 11:1.

Destroyed all the seed royal.] Such another wicked woman was the mother of King Edward, called the martyr, whom she basely butchered; and because his brother Ethelred, who succeeded him, being but ten years of age, mourned for him, his mother was so enraged thereat, that taking wax candles which were readiest at hand, therewith she scorched him so sore, that he could never after endure wax candles to be burnt before him. {a}

{a} Mr Clark's *Martyrol.*, p. 31.

Ver. 11, 12. {See Trapp on "2Ki 11:2"} {See Trapp on "2Ki 11:3"}
{See Trapp on "2Ki 11:4"}

Chapter 23

Ver. 1. **Strengthened himself, and took.]** It was a weighty work he went about, and therefore he taketh the wisest course, the fittest time; on the Sabbath, when the congregation met; and in the temple, whither Athaliah and her courtiers seldom came; and not till the people had, for seven years before, borne Athaliah's tyrannical government, and groaned after deliverance.

Ver. 2. **And they went about in Judah.]** But with so much silence and secrecy, that Athaliah knew nothing of the business See on #2Ki 11:4.

Ver. 3. **Made a covenant with the king.]** Swearing silence, allegiance, and obedience to him, that they would be his liege people, as he should be their liege lord.

Ver. 4. **This is the thing that ye shall do.]** See #2Ki 11:9.

Entering on the sabbath day.] The better day the better deed.

Ver. 5. **At the gate of the foundation.**] Called also the gate of Sur; and why, see on #2Ki 11:6. The Rabbis say that this gate had seven different names.

Ver. 6. **Shall keep the watch of the Lord.**] They shall observe to do in this service of the Lord what is given them in charge. Every man must move in his own orb to promote the work of reformation.

Ver. 7. **And the Levites shall compass the king.**] See #2Ki 11:8.

Ver. 8. **Did according to all things.**] See #2Ki 11:9.

Ver. 9. **That had been king David's.**] See #2Ki 11:10. The very heathens consecrated their *arma victricia*, weapons wherewith they had done great exploits, to their gods; as giving them the honour of their victories.

Ver. 10. **And he set all the people...by the king round about.**] Subjects should stand by their princes, and defend them to their utmost; resolving to live and die with them. See #2Ki 11:11.

Ver. 11. **Then they brought out the king's son.**] See #2Ki 11:12.

And Jehoiada and his sons anointed him.] Good Zechariah among the rest, who was afterwards, for his faithful discharge of his duty, put to death by this ungrateful prince. {#2Ch 24:21}

And said, God save the king.] This they said out of a good and upright heart; not as Squire the traitor, in Queen Elizabeth's days, who said cheerfully, God save the queen, and at the same time poisoned the pummel of her saddle, when she was about to ride abroad, with intent to have destroyed her. {a}

{a} Speed.

Ver. 12. **Now when Athaliah.**] See #2Ki 11:13.

Ver. 13. **Stood at his pillar.**] See #2Ki 11:14.

And all the people of the land rejoiced.] Because they were now freed from Athaliah's tyranny.

*“ Post nubila Phaebus.
FleBILE principium melior fortuna sequetur.”*

Ver. 14. **Have her forth.**] See #2Ki 11:15. Their fingers even itched to be slaying her in the very temple; so hateful had she made herself.

And whoso followeth her.] As none did in this condition. And the like befell her mother Jezebel, Nero, and other tyrants.

Ver. 15. **So they laid hands on her.**] {a} Which she once thought none durst have done; but the craftiest and strongest creatures are taken and slain by men.

*“ Elephas grandis est, et occiditur:
Leo fortis est, et occiditur:
Cave multos, si singulos non times, ”*

said the comedian covertly to Maximinus the emperor, who professed to fear no man: but when his head was soon after brought to Rome, all ran to the altars to thank the gods; and Balbinus, who succeeded him, sacrificed hecatombs, commanding the same to be done throughout the empire. {b}

{a} Or, They made a lane for her.

{b} Capitolin.

Ver. 16. **And Jehoiada made a covenant between him.**] As God’s minister, representing his person in this action.

And between the king.] Whom he bindeth not to himself, as the Pope doth Christian princes, but to God.

Ver. 17. **Then all the people.**] See #2Ki 11:18. This was the joyful day that God’s people had so long prayed for. Pray and look up: an answer will surely come down.

Ver. 18. **Also Jehoiada appointed.**] See #2Ki 11:18.

Ver. 19. **And he set the porters.**] He rested not till he had set all to rights, though all could not be done at once. This was a good lord protector.

That none which was unclean in anything should enter in.] Oh that we also had store of such porters, to keep out the unclean from holy ordinances!

Ver. 20. **And brought down the king.**] See #2Ki 11:19.

Ver. 21. **And all the people of the land rejoiced.**] So, and much more shall the whole community of God's people do, when the whore of Rome is executed by Christ, the true Jehoiada, who shall throw her out of the temple, and burn her with fire, because she hath slain the seed royal, put down kings at her pleasure, usurped the government of the Church, set up altars and images to Baalim, called such traitors as seek to set the crown upon Christ's head, &c. But how impudent and ungrateful was Rhiston the Jesuit, who being condemned to die, and yet pardoned by Queen Elizabeth, ran beyond sea, and railed on her in print, saying that she was worse than Athaliah, Maachah, Jezebel, Herodias, &c.

Chapter 24

Ver. 1. **And he reigned forty years.**] See #2Ki 12:1.

His mother's name also was Zibiah of Beersheba.] Whatever his mother was, his foster mother, his aunt Jehoshebah, did all the offices of a good mother to him; but he ill requited her in her son Zechariah. It is said of the Irish, {a} that the love of foster brothers amongst them far surpasses all the loves of all men.

{a} Camden's *Elisab.*

Ver. 2. **And Joash did that which was right all the days of Jehoiada.**] Education doth something, as the boat moveth some little time upon the water by virtue of the former stroke. Nero, for his first five years, while he hearkened to his two tutors, Seneca and Burrhus, was very fair conditioned. That speech of his, *Quam vellem nescire literas*, when he was to set his hand to a warrant for the execution of any condemned person, occasioned Seneca to write his book of clemency, in which he propounds him for a pattern. See #2Ki 12:2.

Ver. 3. **And Jehoiada took for him two wives.**] What could his own father, if living, have done more for him?

Ver. 4. **Joash was minded to repair.**] Hereby he showed his thankfulness to God, who in that house had so graciously preserved him, and done so great things for him. See #2Ki 12:4,5.

Ver. 5. **Howbeit the Levites hastened it not.**] See on #2Ki 12:6.

Ver. 6. **Why hast thou not?**] Wonder that Jehoiada should need a chiding from Joash. See #2Ki 12:7.

The collection, according to the commandment of Moses.] Heb., The collection of Moses, *i.e.*, such as Moses used. {#Ex 30:12,16 25:2-9} to the which this was somewhat like, and therefore thus called. See the like, #2Ki 12:7 Jude 1:11, &c.

Ver. 7. **For the sons of Athaliah.**] This they might do before they were slain by the Arabians. {#2Ch 21:17} Her son Ahaziah, who escaped them, was wholly ruled by her. Jerome and Lyra by her sons understand her Baal's priests, whom she cherished and chucked as if they had been born of her body.

Ver. 8. **And at the king's commandment.**] See #2Ki 12:9.

And set it without at the gate.] Near the altar, that men might be encouraged to it, as to an offering made to God, saith Wolphius.

Ver. 9. **The collection that Moses.**] See on #2Ch 24:6.

Ver. 10-12. See #2Ki 12:10,11.

Ver. 13. **And the work was perfected by them.**] Heb., The healing went up upon the work. *Metaphora tracta a corporibus quae medicina curantur*: so the sun is said in spring to "heal" those deformities that winter had brought upon the earth. {#Mal 4:2}

Ver. 14. **Whereof were made vessels.**] Instead of those that had been taken away, partly by the Arabian plunderers, and partly by Athaliah's sacrilegious sons.

Ver. 15. **But Jehoiada waxed old.**] And therefore, haply, had been the more remiss. {#2Ch 24:6}

And was full of days.] See on #1Ch 23:1.

When he died.] The good people were ready to wish, as the Romans did of Augustus, that either he had never been born, or had never died.

Ver. 16. **And they buried him among the kings.**] A great honour surely, the like whereunto was lately done here to that most reverend archbishop Ussher, {*a*} who, though Jehoiada-like he had done much good in our Irish and English Israel, both towards God and

toward his house, as it is here, yet died praying for pardon of his sins, and in special of his omissions, though he was never known to omit an hour, but ever employed in his Master's business.

{a} Narration of his life and death by Dr Bernard.

Ver. 17. **Came the princes of Judah, and made obeisance to the king.**] Rabbi Solomon saith that they persuaded him that he was more than a man, and gave him divine honours: but this is not likely. In most fawning and flattering manner did these court parasites present themselves before him, *suavia potius quam sana consilia atque remedia illi propinantes*, persuading him that during the days of Jehoiada he had been a king without a kingdom, a lord without a dominion, a subject to his subjects, &c.: that he should do well to take knowledge of his great power, and to show it by granting to every man a liberty to worship God as he list, and where he best liketh, not tied to the temple, but doing his devotions in other places besides, as high places, groves, &c.

And the king hearkened unto them.] As fair words make fools fain, and princes' minds are easily altered for the worse, *quando non deligunt quos diligant, sed consiliarios adhibent parasitos, sputa illorum instar canum lingentes, &c.*, when they give ear to flatterers.

Ver. 18. **And wrath came upon Judah.**] Let our church forsakers chew on this: let them see what good patriots they are.

Ver. 19. **Yet he sent prophets to them.**] As God loveth to foresignify; such is his pity and patience.

And they testified against them: but they would not give ear.] The Vulgate rendereth it, *Quos Protestantes illi audire nolebant*: which Poynes {a} the Papist construeth thus, Whom those Protestants would not hear; and therehence, very doctor like, inferreth that it was foretold in the Old Testament that the Protestants were a malignant church, whereas *Protestantes* there is to be referred to prophets going before; and so it followeth better that the name of Protestants—though in contempt put upon the reformed churches by the Papists, by reason of their protestation against the Romish religion made at Spires above a hundred years since—yet is ancient and honourable; and that they were idolaters

that would not give ear to those Protestants of old—as neither will they to this day—who called heaven and earth to witness against them.

{a} Preface to his book *Of the Sacraments. Sic et Duacerises, Anglice*

Ver. 20. **Zechariah the son of Jehoiada.**] Called, say some, elsewhere Barachias, that is, the blessed of the Lord; which title he might have given him, as Jedediah was to Solomon, for honour's sake.

Which stood above the people.] And earnestly inveighed against the evil manners of king, princes, and people, who thereupon taxed him as a traitor, likely, and a trumpet of rebellion, as the Papists did Luther, and gave him his passport out of the world.

Ver. 21. **And stoned him with stones.**] This is *mercis mundi*: this is the lot of downright dealing prophets, even the same as of hares that will needs give laws to lions: it is Aristotle's comparison. {a} The post truly saith,

“*Nihil est violentius aure tyranni.*”

Tyrants are very touchy: *Tange montes et fumigabunt*, Touch those mountains, and they will smoke: none but silken words will down with them. Maneinellus, for his plain dealing in a sermon preached at Rome before Pope Alexander VI, had first his hands cut off, and then his tongue cut out, of which wound he died. Savanarola was served in like manner; so was Lambert, bishop of Trajectum, for reproving King Pipin, &c. Muleasses, king of Tunes, cruelly tortured to death the Manifet and Mesnar by whose means especially he had attained to the kingdom, grieving to see them live to whom he was so much beholden, and therefore rewarded them with such sharp punishment. Who knoweth but Joash might be of the same mind toward good Zechariah? See #2Ch 23:11.

{a} *In Politic.*

Ver. 22. **Thus Joash the king remembered not the kindness.**] This was monstrous ingratitude, such as was that also of Hercules, who, for a sharp word, knocked on the head his tutor Linus: *Hoc ictu ceu*

didactro accepto Linus mortuus est. Johannes Scotus and Cassianus Brixienſis, two famous ſchoolmaſters, were ſtabbed to death by their unruly ſcholars with their penknives; Seneca was ſuffocated in a bath by the command of his pupil Nero. {a} παλαια μεν ευδει χαρις; αμναμονες δε ανθρωποι, ſaith Pindarus: Good turns are as ſoon forgotten by men, as eaten bread is by children. Do them nineteen kindneſſes, and if ye fail them in the twentieth—which yet, perhaps, would prove no kindneſſes to them—all is loſt.

“ *Sunt homines humeris quos ſiquis geſtat ad urbem*

Auſoniam, domiti quae caput orbis erat;

Nec tamen ad portam placide deponat eodem,

Gratia praeteriti nulla laboris eris.”—*Auſonius.*

Pythias royally entertained and feaſted Xerxes and all his huge army, proffering him alſo a great ſum of gold toward the charges of the war, after which, Xerxes having preſſed his five ſons for the war, Pythias went to him entreating him to releaſe his eldeſt ſon, to be a comfort and ſupport to his old age; but Xerxes, being angry at his requeſt, moſt ungratefully cauſed his ſon to be cut into two pieces, and laid in the way for his army to march over. {b}

The Lord look upon it.] Or, The Lord will look upon it and require it. He did ſo, and that forthwith, {#2Ch 24:23-26} for "precious in the ſight of the Lord is the death of his ſaints," his ſuffering ſaints eſpecially. Epiphanius {c} ſaith that from the death of this high prieſt, God answered the Jews no more by Urim and Thummim.

{a} Cicero was beheaded by Papilius Laenas, a ſoldier whoſe life he had ſaved.

{b} Herodot.

{c} *In Vit. Zacha.*

Ver. 23. **And it came to paſs, &c.]** *Agminatim mala irruunt:* now began their miſery in answer to Zechariah's laſt, whether prayer or prophecy. Sir Con. MacGenis, one of the late Irifh rebels, after he had murdered one Mr Trug, a miniſter, was ſo haunted with the furies of his own conſcience, that he thought his ghofth followed him day and night. {a} The like we may very well think of bloody Joaſh. But beſides what he felt within, "the Syrians before and the

Philistines behind came upon him with open mouth to devour him; and for all this God's anger was not turned away, but his hand was stretched out still." {#Isa 9:12} {See Trapp on "2Ki 12:17"} {See Trapp on "2Ki 12:18"}

And destroyed all the princes.] Those cursed clawbacks that had marred a good king. {#2Ch 24:17} Now it comes home to them, by God's special direction to the enemy, who executed judgment upon Joash. {#2Ch 24:24}

{a} Mr Clark's *Martyrol.*, 36.

Ver. 24. **So they executed judgment against Joash.]** *Ignominiosa iudicia*, saith the Vulgate; they used him basely, by whipping, torturing, or otherwise wounding him, so that he fell grievously sick upon it. Jerome saith they upbraided him with his killing of Zechariah, as Nebuchadnezzar afterwards did Zedekiah with his perjury; {#2Ki 25:6} and as Saporess, king of Persia, dealt with Valerian the emperor, who was at first so mild and favourable to Christians, that his house, frequented by them, seemed to be a very church; but afterwards, being corrupted by a certain Egyptian magician, he so raged against those whom he had before honoured as the people of God, that he exceeded all his predecessors in cruelty towards them. {a} But God met with this Joash too; for, being taken captive by the king of Persia, he was used like a slave as long as he lived, Saporess setting his foot upon his neck whensoever he mounted on horseback. Thus he lived seven years in reproaches, and then died a violent death. Eusebius saith his eyes were pulled out, wherewith he died. Agathias saith he was flayed alive, and rubbed all over with salt.

{a} He was author of the eighth persecution.

Ver. 25. **And when they were departed from him.]** So that he had time to repent, but did not.

For they left him in great diseases.] Such, perhaps, as was that of Count Felix of Wurtemberg, who threatened to ride up to the spurs in the blood of the Lutherans, but died choked in his own blood; {a} or that of Charles IX of France, author of the Parisian massacre, who died of a like disease; or that of Ladislaus, king of Bohemia and

Hungary, who most unjustly had caused Ladislaus, son to Hunniades—who had better deserved of him—to be beheaded. He afterwards died of a pestilent sore in his groin.

For the blood of the sons of Jehoiada, / *i.e.*, Of the son: called sons, say some, because he was to his father instead of many sons.

{a} *Act. and Mon.*, 1902.

Ver. 26. **Zabad.**] Slaves they were both, born of bondwomen, but God's executioners. He was just, though they were unjust.

Ver. 27. **And the greatness of the burdens.**] {#2Ki 12:18} Not heavy enough to break his hard heart.

Chapter 25

Ver. 1. **Amaziah was twenty and five years old.**] See on #2Ki 14:1,2.

And he reigned twenty and nine years.] But above half that time he lived in very great contempt among his own people, basely and idly.

Ver. 2. **And he did that which was right.**] A hypocrite may do such works as are materially good, which yet may never prove so formally and eventually.

Ver. 3,4. {See Trapp on "2Ki 14:5"} {See Trapp on "2Ki 14:6"}

Ver. 5. **Three hundred thousand choice men.**] His great-grandfather Jehoshaphat had eleven hundred thousand. Their idolatry and evil practices had wasted and weakened them.

Ver. 6. **For a hundred talents of silver.**] This was no great hire, but the hope of spoil put them on; as it did likewise those thirteen thousand soldiers of Germany, almost all Lutherans, led by George Fransperg—a general in the imperial army under conduct of Charles Burbon, that sacked Rome in the time of Pope Clement VII—with no other pay but of one crown apiece of his own goods, and promise to lead them to Rome, where they should meet with good booty. {a}

{a} *Hist. of Counc. of Trent*, 43.

Ver. 7. **But there came a man of God to him.**] This was, say the Hebrews, {a} Amos, the father of the prophet Isaiah, being brother to Amaziah; but that is but a conjecture.

Let not the army.] What marvel that Christians prevail so little against the Turks, considering what soldiers they make use of!

{a} Sedar Olam.

Ver. 8. **But if thou wilt go.]** If thou hast a mind to wrestle a fall with the Almighty, at thy own peril be it.

Ver. 9. **The Lord is able.]** Before he had said, #2Ch 25:8,

God hath power to help and to cast down.] God's power is a main prop to faith, and men never doubt of God's will to do them good, but they do at the same time doubt of his power.

Ver. 10. **And they returned home in great anger.]** Better that wicked persons be offended than that we have any unnecessary dealings with them, since we are sure to carry out of their company either guilt or grief.

Ver. 11. **And Amaziah strengthened himself.]** *Cum coepisset esse animo forti et fidenti,* He had a good name; it imported "one strong in the Lord and in the power of his might"; but he was far enough from that.

And went to the valley of Salt.] See #2Ki 14:7.

Ver. 12. **And cast them down from the top.]** See #2Ki 14:7.

Ver. 13. **From Samaria even to Bethhoron.]** All along the breadth of Judah. Some will have this not to have been done till Amaziah's return from the slaughter of Edom, for a punishment of his pride and idolatry. {a}

{a} Lyra. Mayer.

Ver. 14. **He brought the gods of the children of Seir.]** The old Romans, having subdued any nation, set up their gods to themselves also, to win their favour; Amaziah might do this haply for the like reason. The Jews fable that when those ten thousand Edomites were cast down from the rock, a voice from the idols was heard, This cometh upon you because ye have neglected to worship us; and that Amaziah, hearing this, did as he did. The truth is, he was given up of God unto this sin of idolatry, for a just punishment of his pride and hypocrisy; as were also the Turks to the Mohammedan superstition,

which they received together with the kingdom of Persia, won by Tangrolipix, sultan of the Turks, A.D. 1030. So that hard it is to say, saith the historian, which nation lost more, -the Saracens and Persians by the loss of so great a kingdom, or the Turks by embracing so great a vanity. {a}

{a} *Turk. Hist.*

Ver. 15. **And he sent unto him a prophet.**] When he might have sent him to hell with a thunderbolt; as the patientest man upon earth would have done likely, had he been in God's place and power.

Why hast thou sought after the gods?] It may be that the Edomites had hid their tutelary gods, and that Amaziah sought them out. The word signifieth a diligent, narrow search.

Ver. 16. **Forbear; why shouldest thou be smitten?**] *Desine, vel dabis poenas* ;

“ *An expectas ut Quintilianus ametur?*”

I Know that God hath determined.] Heb., Counsell'd. Uncounsellable people have God's marks upon them.

Ver. 17. **Then Amaziah...took advice.**] But wanted good counsellors, or else he was too much wedded to his own will: as was Xerxes about his expedition against Greece, to his own ruin.

Ver. 18-20, &c., to the end of the chapter. {See Trapp on "2Ki 14:8"} {See Trapp on "2Ki 14:9"} {See Trapp on "2Ki 14:10"}

Chapter 26

Ver. 1. **Then all the people of Judah took Uzziah.**] In this and the next ten chapters we have the histories of Uzziah and ten more kings of Judah, in whose days prophesied the most of the prophets, both major and minor: {a} to whose writings these eleven chapters lend not a little light, and are therefore diligently to be read and heeded.

{a} Lavat.

Ver. 2. **He built Eloth, &c.**] See #2Ki 14:22.

Ver. 3. **Sixteen years old.**] See #2Ki 15:2.

Ver. 4. **And he did that which was right.**] See #2Ch 25:2 2Ki 15:3.

Ver. 5. **And he sought God.**] Heb., Full in *consulendo Deo*, i.e., He was wholly taken up in consulting with God.

In the days of Zechariah.] Who was, saith Jerome, son to Zechariah, the son of Jehoiada. He had a daughter, say others, {a} called Abijah, who became wife to king Ahaz, and mother to Hezekiah.

Who had understanding in the visions of God.] Was a skilful seer or prophet. Some render it, Who made to understand in the fear of God.

And as long as he sought the Lord, God made him to prosper.] So fared it also with that great prince of late years, who, while he stood to the true religion, was *Bonus orbi*, good of bereft, and prospered in all his enterprises: but afterwards was *Orbus boni*, bereft of good, and sped accordingly, as one wittily descanted upon his name.

{a} Salian. Cajetan. Dion.

Ver. 6. **And the wall of Jabneh.**] Which was a strong city by the seaside, not more than three hours' travel from Gath, saith Adrichomius.

Ver. 7. **That dwelt in Gurbaal.**] Which is the same with Gerar, saith the Gloss: where Abimelech once reigned, and Abraham sojourned.

And the Mehunims.] Called by profane authors Scenites.

Ver. 8. **For he strengthened himself exceedingly.**] Heb., *Fortificatus est usque in excelsum*: and this tumoured him up, his good and his blood rising together, as they say.

Ver. 9. **Moreover Uzziah built towers.**] He repaired those great breaches made by Joash. {#2Ch 25:23}

Ver. 10. **For he loved husbandry.**] So did the ancient patriarchs and the old Romans, who held it commendation enough for a man to be called and counted a good ploughman; and sent for senators, yea, generals from the plough, as Cincinnatus, Senanus, and others. {a} Solomon saith that the king's throne is upheld by husbandry: and Socrates called it *Amaltheae cornu*, the horn of plenty.

{a} Cicero *De Senect.* Antoninus Pius was a great lover of husbandry.

Ver. 11. **Moreover Uzziah had a host.**] Like as Jehoshaphat had afore him, {#2Ch 17:14,19} whom perhaps he made his pattern for imitation: as Themistocles did Miltiades; as Alexander did Achilles; as Caesar did Alexander, &c.

Ver. 12. **Were two thousand and six hundred.**] All these were commanders. What a huge host then had he! for we may not think that here—as was said of Alcibiades's army—they were all leaders, no learners.

Ver. 13. **Three hundred thousand.**] This was far short of Jehoshaphat's eleven hundred thousand. {#2Ch 17:14-18} *Honestum est ei qui in primis non potest, in secundis tertiusve consistere.* {a}

{a} Cicero.

Ver. 14. **And habergeons.**] Back and breastpieces. Christ appointeth his soldiers no armour for the back, {#Eph 6:10-17} because they may not at all turn their backs upon the enemy: "Resist the devil and he will flee."

Ver. 15. **And he made in Jerusalem engines.**] These were anciently much in use, but laid by ever since great guns were invented.

Invented by cunning men.] Heb., *Excogitata excogitatione excogitantis*, invented by the invention of the inventor. This is an emphatical Hebraism.

For he was marvellously helped (by God) till he was strong.] And then he served him a slippery trick, as we say. Hypocrites have God in admiration only for advantage; when they have what they would have, they start aside like a broken bow. {#Ho 7:16 2Ch 12:1}

Ver. 16. **But when he was strong.**] See on #2Ch 26:15.

And went into the temple of the Lord.] Where none might come but priests. Perhaps he affected to be, as the kings of the heathens were, high priests also. His "pride," as a great swelling, "budded" {#Eze 7:10} and broke out into so many sores of ambition, presumption, pragmaticalness, pertinacy, &c., till it had undone him;

so that on his tomb might well have been written, as was upon Funccius the chronologer's by his own appointment,

“ *Disce meo exemplo propriis intendere rebus:*

Et fuge ceu pestem την πολυπραγμοσυνην. ”

Ver. 17. **That were valiant men.**] Men of great strength and good mettle. Levites did great exploits when put upon it, as #Ex 32:26, &c. "They out of Zebulun, that handled the pen of the writer"—scribes and scholars—also bore arms in some cases. {#Jud 5:14}

Ver. 18. **And they withstood Uzziah the king.**] Wherein they became an example of courage and piety, to ministers especially, who must withstand the torrent of vices, and not spare to reprove the greatest, if need be; as Nathan did David, as John Baptist did Herod, as Ambrose did Theodosius. This emperor, when he was at Thessalonica, in revenge of certain of his judges slain there in an uproar and tumult of the people, made a great slaughter among them by his soldiers, who destroyed seven thousand of the citizens. Ambrose, bishop of Milan, heard hereof to his great grief; and when the emperor, afterwards returning to Milan, would have come, as his manner had been, to the holy assembly, he stoutly withstood him, saying, *Quibus oculis intuebere templum illius qui est omnium Dominus, &c.?* With what face canst thou look him in the face who is Lord of all? With what feet canst thou enter his house, whom thou hast so deeply displeased? How canst thou receive his body with those hands of thine so drenched in Christian blood? Or drink his blood with that mouth that commanded such an inhuman slaughter? *Recede igitur, et ne conare novo scelere scelus ante editum augers, &c.* Depart, therefore, and go not about to add one wickedness to another; but stand thou excommunicated, till by repentance thou hast obtained pardon of God, and given satisfaction to his offended people. The good emperor—who having been religiously bred, knew well what was fit for a king to do, and what for a bishop—returned hereupon to his palace, after that he had acknowledged the greatness of his sin, where also he spent eight months in weeping and lamentation; and then coming to Ambrose, he begged pardon and absolution; which after many rebukes, at length he obtained. {a}

It appertaineth not unto thee, Uzziah.] Chrysostom {b} much admiring this speech, *Vide*, saith he, *libertatem: Vide mentem*

servire nesciam: Vide linguam caelos attingentem: Vide libertatera incoercibilem: Vide hominis corpus et angel; mentem, &c. See what a gallant spirit this man was of, and of what a bold speech; he had the body of a man, but the mind of an angel, &c.

{a} Theodoret.

{b} Hom. iv., *De Verb. Isaiae*.

Ver. 19. **Then Uzziah was wroth.**] See on #2Ch 24:21,20.

The leprosy even rose up in his forehead.] Let our lay preachers look to it, though not presently punished, as here God will maintain his own order set by himself in Church or State, and take an order, sooner or later, with such as violate the same. See #2Ki 15:5.

Before the priests.] To show that he sided with them.

From beside the incense altar.] Or, From upon; which showeth, saith one, {a} that by some visible sign—as by some vapour or ashes stirred up, &c., against Uzziah's face—God manifested that this leprosy was immediately sent from him. Josephus saith that that terrible earthquake {#Am 1:1 Zec 14:5} happened at this time, with other prodigies.

{a} Diod.

Ver. 20. **Yea, he himself also hasted.**] As #Es 6:12.

Ver. 21. **A leper until the day of his death.**] Some leprosy was curable, and some not.

Ver. 22. **Did Isaiah...write.**] Partly in his prophecy, and partly in the Second Book of Kings.

Ver. 23. See on #2Ki 15:5,8.

Chapter 27

Ver. 1. **Jotham was twenty and five years old.**] Twenty and five he was years old when his father was stricken with leprosy; from which time he reigned as king, even in his father's days: after whose death the kingdom was more solemnly stablished to him alone. Hence he is said then to have begun his reign; and then was Ahaz twenty years old, Jotham being about forty.

Ver. 2. **And he did that which was right.**] See #2Ki 15:34. Josephus saith that no virtue was wanting unto him, and that he was pious, just, public spirited, &c.

Howbeit he entered not into the temple,] viz., To encroach upon the priest's office; to serve God, no doubt but he entered into it frequently.

And the people did yet corruptly.] By sacrificing and burning incense still in the high places, {#2Ki 15:35} though Isaiah, Hosea, Micah, and other holy prophets then living showed them their sin. To this day, people will not leave their old evil customs, though never so much preached down.

Ver. 3. **He built the high gate.**] See #2Ki 15:35.

And on the wall of Ophel.] This was, saith Adrichomius, a tower of exceeding great height, *quasi nube caput inserens*, seeming to reach to the very clouds; it was also a strong fort near unto the temple; the habitation of the Nethinims. {#Ne 3:26 11:21} It was burnt by Titus' soldiers. See #2Ch 36:19.

Ver. 4. **He built castles and towers.**] For defence against the invasion of enemies.

Ver. 5. **Both the second year, and the third.**] After which, it is like, he exacted not so much of them.

Ver. 6. **So Jotham became mighty.**] The Hebrews think that he was perfect and without blame, as his name signifieth; like as Valerian the emperor said of his successor Probus, that he was *vere probus* very honest, and had not his name for nought: he was kind to the Christians, and therefore blessed by God with many victories against the barbarians.

Because he prepared his ways before the Lord.] Or, He established, *i.e.*, he was constant in a good course; so was neither his father nor grandfather.

Ver. 7. **And his ways,**] *i.e.*, His counsels, actions, whole course.

Ver. 8. **He was five and twenty years old.**] See on #2Ch 27:1. This is here repeated, to show that he persevered in well doing to his death, saith the Gloss here.

Ver. 9. **And Ahaz his son reigned.**] And wrought a woeful change, being *optimi patris pessimus filius*.

Chapter 28

Ver. 1. **Ahaz was twenty years old.**] And reigned but sixteen years; and yet when he died, Hezekiah his son was twenty-five years old. {#2Ch 29:1} Some {a} say this was extraordinary, and render this reason: Ahaz so young a father, as Elizabeth an old mother, should have hoped in Emmanuel, born of a virgin. Others {b} solve it thus: The beginning of that reign, when Ahaz was but twenty years old, is to be referred to Jotham, his father; for Ahaz was twenty years old when he—namely Jotham—began to reign: as Jehoiachin was eight years old when he—namely Jehoiakim his father—began to reign: for Jehoiachin was eighteen when he himself began to reign. {#2Ch 36:9 2Ki 24:8}

Like David his father.] No, nor like either Jotham, his immediate father, or Hezekiah, his son and successor; betwixt which two Ahaz standeth here in the history, as a thorn between two lilies, or as a collier between a couple of fullers, himself being so much the worse and more wicked, by how much better they were, and more virtuous.

{a} Brought. Consent.

{b} Dr Gouge.

Ver. 2. **For he walked in the ways of the kings of Israel.**] Yea, he outdid them in wickedness. See on #2Ki 16:3,4. Sundry holy prophets, as Isaiah, Micah, Nahum, &c., declaimed earnestly against his abominable practices, and proclaimed hell-fire in case he repented not; but he either turned the deaf ear to them, or, if he gave them the hearing, yet he heeded them not; *luporum instar, ingenium non mutavit*.

Ver. 3. **And burnt his children in the fire.**] Some he burnt outright, in honour of Moloch, or Saturn (indeed the devil), and others he caused to pass through the fire, with the safeguard of their lives, though not haply of their hair; believing that thereby they were purged from their spiritual filthiness. The Tartars do the like at this day: the Papists also, in their supposed purgatory, dream of such a like purgation. The king of Spain put his eldest son into the hands of the bloody Inquisitors, to be murdered by them, that he might

approve himself an obedient son to the Pope, who thereupon blasphemously applied unto him that saying of the apostle, He spared not his own son, but gave him for us. See #2Ki 16:3. {a}

{a} Jerome. Caten.

Ver. 4. **He sacrificed also, &c.]** See #2Ki 16:4.

Ver. 5. **Wherefore the Lord his God,] i.e.,** That should have been his God, and would have been too, had he been oughts *as he ought*.

Into the hand of the king of Syria,] i.e., Of Rezin, whom God raised up to be a scourge to Judah, to chastise them for their idolatry and other impieties.

And they smote him,] viz., When they took Elah. See #2Ki 16:6.

Ver. 6. **For Pekah the son of Remaliah.]** Here was *aliud ex alio malum*: the other evil from other man, but these hammers of the Most High did but beat upon cold iron. See #2Ki 15:27.

Ver. 7. **And Zichri, a mighty man of Ephraim.]** *Heros fortis Ephraita*, a man of extraordinary courage and strength: he must be so, that slew so many grandees and their guards.

Ver. 8. **Two hundred thousand women, sons and daughters.]** These also were sinners against their own souls: for "the children gathered wood, and the fathers kindled the fire, and the women kneaded dough to make cakes to the queen of heaven, and to pour out drink offerings unto other gods, to provoke the Lord to anger." {#Jer 7:18}

Ver. 9. **And he went before the host.]** He put his life in his hand, and met them in the face. This was a bold attempt: and God, of whom it was, succeeded it. Prophets have ever been revered; poets were among the Greeks, as Tyrtæus and others; the Bard; a kind of priests, were here in Albion by the greatest commanders. Zedekiah, a king, is here taxed for not humbling himself before Jeremiah, a poor prophet. {#2Ch 36:12}

And ye have slain them with a rage.] Which is the worst counsellor, as knowing neither mean nor measure.

That reacheth unto heaven.] That thing must needs be very great, one end whereof reacheth as high as heaven.

Ver. 10. **But are there not with you, even with you, sins against the Lord?**] At the loss of Calais, when a proud Frenchman asked an English captain, When will you fetch Calais again? he gravely answered, When your sins shall weigh down ours.

Ver. 11. **Now hear me therefore.**] Here we have the picture of a good preacher. Oded teacheth, reproveth, exhorteth, turneth himself into all shapes, of spirit and of speech, that he may work upon his hearers; and he had his desire. See Timothy's task. {#2Ti 4:2,3}

Ver. 12. **Then certain of the heads.**] So mightily did the word of God in the mouth of this one prophet work upon them; although he used not the Lord's name unto them, because he thought them, saith Jerome, for their idolatries, unworthy.

Ver. 13. **Ye shall not bring in the captives hither.**] This was right; the commanders take part with the prophet in opposing and beating down the sins of the people.

To add more to our sins, and to our trespass.] That is, To the iniquity of our sin, as David calleth it, {#Ps 32:5} the guilt that followeth upon it, that biteth like a serpent, and stingeth as an adder. {#Pr 23:32}

Ver. 14. **So the armed men left the captives.**] See here what a few may do against a multitude, in a good cause, if they set to work in good earnest. See #Joh 7:45.

Ver. 15. **And anointed them, and carried all the feeble of them.**] This was to "break off their iniquities by showing mercy to the poor, that there might be a lengthening of their tranquillity." {#Da 4:27} *Clementia plus potest quam violentia.* {a} Courtesy can do no more than cruelty, said Antigonus. Julius Caesar, Vespasian, Aurelian, and our Queen Elizabeth, are famous in history for showing mercy to their enemies.

{a} Plut.

Ver. 16. **Did Ahaz send unto the king of Assyria.**] Heb., Kings; so he is called, because king of kings, a mighty monarch. To him, therefore, Ahaz sendeth for help, at that time when the prophet Isaiah bade him trust only in God, and offered him a most satisfying sign for his confirmation. {#Isa 7:14-16} {See Trapp on "2Ki 16:7"}

Ver. 17. **For again the Edomites.**] "Many sorrows shall be to the wicked; whenas he that trusteth in the Lord"—which Ahaz would not hear of—"mercy shall compass him round about," {#Ps 32:10} as it did his good son Hezekiah.

Ver. 18. **The Philistines also.**] For a punishment of Judah's incorrigibleness. The Syrians before and the Philistines behind, &c. {#Isa 9:12,13}

Ver. 19. **For he made Judah naked.**] He stripped them of the sincere service of God—which is the beauty and bulwark of a nation—and might have been called, as our Henry III was, *regni dilapidator*, the kingdom's bane and break-neck.

Ver. 20. **And Tilgathpilneser.**] See #2Ki 16:10.

And distressed him, but strengthened him not.] This beast observing the hedge to be low, went over it, making Ahaz his tributary: how else is it said, that Hezekiah rebelled against him? {#2Ki 18:7} Many princes have lost what they had, by calling in foreigners to their help. The Romans and Turks got much by this means.

Ver. 21. **And Ahaz took away a portion.**] He hoped hereby to ingratiate with the Assyrian; but the hope of the wicked shall perish, saith Solomon. See on #2Ki 16:8.

Ver. 22. **And yet in the time of his distress.**] So stubborn was he and stiff necked, he would sooner break than bend. Such refractories also were Pharaoh, Saul, the Scribes and Pharisees, the railing thief that suffered with our Saviour: "reprobate silver" the Scripture calleth them; {#Jer 6:30} they add rebellion to their sin, {#Job 34:37} and to their sinews of iron, brows of brass. {#Isa 48:4}

This is that king Ahaz.] That stigmatical Belialist. There are three men in Scripture that have a special brand or mark of ignominy set upon them: Cain, {#Ge 4:15} Dathan, {#Nu 26:9} and Ahaz here; the reason whereof was, chiefly, the sin of stubbornness.

Ver. 23. **Unto the gods of Damascus, which smote him.**] So he thought, at least—for they could not smite him {#Jer 10:5 1Co 8:4} -in the same sense as Christ is said to have bought reprobates, {#2Pe 2:1} *putative scilicet*.

And he said, Because the gods of the kings of Syria.] That he might not seem to be mad without reason, he had somewhat to say for this absurd practice of his.

Therefore I will sacrifice.] God had helped him against "the two tails of those smoking firebrands," {#*Isa* 7:4} yet he could not find in his heart to sacrifice to him.

But they were the ruin of him.] So had the gods of Edom been of Amaziah, {#*2Ch* 25:14,15} for a warning to him. So were their senseless idolatries the ruin of the Roman and Greek empires.
Ver. 24. **And Ahaz gathered together.]** See #*2Ki* 16:8.

And shut up the doors of the house of the Lord.] As Julian shut up the churches of the Christians. Herein Ahaz was worse than Athaliah; who suffered Jehoiada and the priests to execute their offices in the temple, though herself worshipped idols.

Ver. 25. **And in every several city of Judah.]** So zealous are idolaters, and busy in digging descents down to hell, and destroying souls; the pseudo-Catholics, for instance.

Ver. 26. **And all his ways.]** See #*2Ch* 27:7.

Ver. 27. **And Ahaz slept with his fathers.]** He died a natural death, though he was so detestable a miscreant. God putteth off the punishment of many wicked wretches till the other world.

Chapter 29

Ver. 1. **Hezekiah began to reign.]** See #*2Ki* 18:1,2.

And his mother's name was Abijah.] He was the better man for the good instructions of his mother, though she could do no good on her husband Ahaz; such was his pertinacy, not moved at all by her piety.

Ver. 2. **And he did that which was right.]** {#*2Ki* 18:3} The more happy was his government, because he came after the stormy times of his father Ahaz. He came as a fresh spring after a sharp winter, and brought the ship of Judah from a troublous and tempestuous sea, to a safe and quiet harbour.

Ver. 3. **He in the first year of his reign, in the first month.]** Yea, and the first day of that month, {#2Ch 29:17} on his coronation day, began to reform.

Ver. 4. **The east street.]** Which was before the east gate of the temple.

Ver. 5. **And he said unto them, Hear me.]** He makes a speech to them, full of faith and piety in every passage.

Ye Levites.] He beginneth his reformation at the ministry. *Inciendum a Minoritis*, said one of the council of Basil; *Imo vero a Maioritis*, said another. The priests are here comprised under the name of Levites.

Sanctify now yourselves.] By legal rites, but especially by repentance, faith, and new obedience, fit yourselves for your respective employments.

And carry forth the filthiness.] The idols, and all their trinkets and trash. Nothing must be left behind that might make idolaters hope for a desired day.

Ver. 6. **And have turned their backs.]** With greatest scorn and disdain, openly, basely, and opprobriously.

Ver. 7. **Unto the God of Israel.]** Whom they have sacrilegiously robbed and wronged. We should be sensible of, and humbled for, the sins of our forefathers, else we are justly chargeable with them.

Ver. 8. **And he hath delivered them to trouble.]** Heb., To commotion, so that they are scattered hither and thither, *ut fit incursionibus Turcicis*, as it falleth out wherever the great Turk setteth his foot.

Ver. 9. **For, lo, our fathers have fallen.]** #2Ch 28:5,6.

For this,] *i.e.*, For sin, that mother of all misery.

It is in my heart.] Or, With my heart. God put it there doubtless; for the heart of the best is naturally as barren of any good as they report the isle of Patmos is, where nothing will grow but on earth brought from other places. It is with holy resolutions, saith one, as with exotic noble plants: this country is not so kindly for them, being but

a step-mother to them, therefore they must be much watered and cherished.

Ver. 11. **Be not now negligent.**] Or, Be not deceived: a good memento for ministers, who must be both intelligent and diligent. Hezekiah found, it seemeth, some slackness and backwardness in the priests and Levites to the work of reformation: he therefore—as after him Aemilius Paulus the consul, when nobody else dared, did himself run with the hatchet into the temple of Serapis, the demolishing whereof the senate had decreed—began first himself, and awaketh those sluggards with these words, *Ne sitis socordes*, Be not slack, my sons; God hath chosen you, &c. Up and be doing.

Ver. 12. **Then the Levite, arose.**] How could they do less? The Popish clergy, pressed by their prince to a reformation, would have boasted of their immunities, and have given out that the king had not to do in matters of religion, &c. In the colloquy at Possiacum, a Spanish Jesuit told the queen-mother of France to her face that she did ill to meddle in matters that belonged not to her, but to the Pope, cardinals, and bishops: the zeal of which Jesuit pleased the Pope, who said he might be compared to the ancient saints, having, without respect of the young king and princes there present, maintained God's cause, and upbraided the queen to her face. {a}

Mahath the son of Amasai, &c.] These were renowned reformers then, as of late years were Luther, Melanchthon, Bucer, Farellus, Calvin, Cranmer, Knox, and others, whose names are written in the book of life.

{a} *Hist. of Coun. of Trent*, 455.

Ver. 15. **By the words of the Lord,**] *i.e.*, In his name, and according to his express will. Or, In the business of the Lord.

Ver. 16. **Into the brook Kidron.**] Or, Town ditch.

Ver. 17. **Now they began on the first day.**] See #2Ch 29:3,5. Some by the first day here understand the first day of the year, which fell out toward the latter end of the first year of Hezekiah's reign.

And in the sixteenth day.] What a deal of trash and filth was here contracted and got together in the temple in the so short reign of Ahaz, that so many men were so long busied in ridding of it! What wonder, then, that in so long reign of Antichrist, all was so much out

of order in the Church, and that the noble reformers had, and still have, so much ado to purge it?

Ver. 18. **Then they went in to Hezekiah the king.**] To whom they knew they should be most welcome, coming on such an errand.

Ver. 19. **Did cast away in his transgression.**] Glorifying, likely, in his sacrilege, and success there upon; as did Dionysius when he had spoiled a temple. Finding the winds favourable in his navigation, Lo, said he, how the gods approve of sacrilege! But he should have remembered that *Nondum omnium dictum sol occiderat*, his sin would shortly find him out.

Ver. 20. **Then Hezekiah the king rose early.**] His zeal for God's glory made his obedience prompt and present, ready and speedy. He could not rest till he had reformed, calling a Parliament here for the purpose.

Ver. 21. **And they brought seven bullocks and seven rams.**] Hezekiah being to dedicate, and, as it were, anew to consecrate the temple by solemn sacrifices, bringeth seven of a sort of all kinds of clean beasts, to denote the community or whole body of the kingdom.

To offer them on the altar of the Lord.] God sanctified the altar, {#Ex 29:44} and the altar sanctified the gift. {#Mt 23:19} We Christians also have an altar, {#Heb 13:10} but not as our late altar-men would have had it, and we believe that our sevenfold manifold sins shall be taken away by that perfect and absolute sacrifice of the Messiah, that Lamb without blemish and without spot. {#1Pe 1:19}

Ver. 22. **They sprinkled the blood upon the altar.**] Whereby was typified the application of Christ's precious blood purging the conscience from dead works, {#Heb 9:14} appeasing God's wrath, {#Ro 3:25} purchasing the Church, {#Ac 20:28} ratifying the covenant, {#Heb 9:18} opening the Holy of Holies, and giving entrance. {#Heb 10:11}

Ver. 23. **They laid their hands upon them.**] *Manibus suis nixi sunt eis*; by this ceremony they confessed their sins, and laid them, as it were, upon their sacrifice, indeed upon Christ, "who his own self bore our sins in his own body upon the tree." {#1Pe 2:24}

Ver. 24. **To make an atonement for all Israel.**] For the ten tribes also; for they had need enough. It is but a little fire that casteth but a

little heat: a great fire will be felt afar off; so a great measure of charity.

Ver. 25. **According to the commandment of the Lord.**] Heb., By the hand of the Lord, by the hand of his prophets; to note, say the Hebrews here, that precepts delivered by the prophets are the very precepts of God himself.

Ver. 26. **With instruments of David,**] *i.e.*, Appointed by David, not without God's Holy Spirit. {#1Ch 23:5}

Ver. 27. **The song of the Lord began also.**] Holy and divine songs, {#Ps 136} especially, which is here, by an excellency, called the song of the Lord, as some think.

Ver. 28. **And the singers sang.**] Heb., And the song sang, *i.e.*, the whole choir; or, as some will, the chief chanter.

Ver. 29. **The king and all that were present.**] He joins himself with the many in worshipping God.

Ver. 30. **Moreover the king Hezekiah and the princes.**] This Parliament {#2Ch 29:20} might well have been called, as that was here in the 25th of Edward III, *Benedictum Parlementum*.

Ver. 31. **Come near, and bring sacrifices.**] So unsatisfiable was his good heart in serving and praising God.

Ver. 32. **Was threescore and ten bullocks.**] This was much for a people that had by the late wars been so "scattered and peeled," {#Isa 18:2} and that had apostatised from God.

Ver. 33. **And the consecrated things.**] Reserved to be offered up another time. See #2Ch 29:32.

Ver. 34. **So that they could not slay all.**] Slay them, and flay them, and lay them on the altar piecemeal.

For the Levites were more upright,] *i.e.*, More free hearted, forward, and forth putting.

Ver. 35. **Were in abundance.**] See #2Ch 29:32.

Ver. 36. **For the thing was done suddenly.**] Which showed that there was much of God in it. Church businesses usually go on but slowly. *Sed nescit tarda molimina Spiritus Sancti gratia,* saith Ambrose. The Spirit makes quick work.

Chapter 30

Ver. 1. **To Ephraim and Manasseh.**] That is, To all that were left of the ten tribes under king Hoshea, who, being rather atheist than

idolater, and brought very low by the Assyrian, hindered not the people's going up to the temple. The good of our brethren in other kingdoms must also be minded.

Ver. 2. **To keep the passover in the second month.**] He knew that *nunquam sero si serio*. See #Nu 9:10. If we can but say, with Augustine, *Nimis sero te amavi Domine*, all shall do well.

Ver. 3. **For they could not keep it at that time.**] Namely, On the fourteenth day of the first month, for the two following reasons. See the like, #Nu 9:10,11.

Ver. 4. **And all the congregation.**] Who might here well say, in the courtier's language, Whatsoever pleaseth the king shall please me.

Ver. 5. **For they had not done it of a long time.**] So easily falleth religion to the ground under bad princes and priests: such as were Ahaz and Uriaah.

Ver. 6. **Ye children of Israel, turn again to the Lord.**] Hezekiah knew that the poor remnant of Israel were in great affliction: he therefore presseth them to repentance, whereby men return to God, as by sin they run from him. *Afflictiones sunt lex practice* {#Ps 119:71} Hezekiah thought it was good striking while the iron was hot.

Ver. 7. **Who gave them up to desolation.**] Heb., To astonishment: *fecit ut omnes mirarentur, ac misererentur*.

As ye see.] For it is to be hoped that your afflictions—those *pillulae lucis* -have cleared up your eyesight.

Ver. 8. **But yield yourselves unto the Lord.**] Heb., Give the hand; *i.e.*, submit to his justice, and implore his mercy; put yourselves into the hands of justice, in hope of mercy. "Humble yourselves under the mighty hand of God, that he may lift you up." {#Jas 5:10} "He will not take the wicked by the hand." {#Job 8:20, margin}

Ver. 9. **Your brethren...shall find compassion, &c.**] A forcible reason; if but for your poor brethren and children's sake, who shall find favour with their enemies for your piety and prayers, turn to the Lord. This because they did not, themselves also were shortly after carried captive by Shalmaneser, and never returned.

Ver. 10. **But they laughed them to scorn.**] So profane and superstitious they were; so ready ripe for rain. It is a sad foretoken of a common calamity, when religion is become a matter, not of form only, but of scorn. Josephus saith that these Israelites thus

invited slew both the messengers, and those prophets also that exhorted them to go up.

Ver. 11. **Nevertheless, divers of Asher... humbled.**] And were hid, no doubt, when the rest were carried captive by Shalmaneser. Preserved they were, if not from the common destruction, yet from the common distraction; for God "will save the humble person." {#Job 22:29}

Ver. 12. **Also in Judah the hand of God,** / *i.e.*, The grace of God; whose alone it is to work the heart to good, and to give "repentance unto life." His grace is irresistible.

Ver. 13. **A very great congregation.**] Brought thither by God's holy hand; {#2Ch 30:12} yea, the arm of the Lord was revealed unto them. {#Isa 53:1}

Ver. 14. **And took away the altars.**] With other instruments of superstition: the brazen serpent also, because it was abused by the people. See #2Ki 18:4. {See Trapp on "2Ki 18:4"}

Ver. 15. **Then they killed the passover.**] So must we first cast the baggage into the brook, and then come to the Lord's supper. {#1Co 5:7,8}

And the priests and Levites were ashamed.] As well they might, that they had been so slack and backward to so good a business, so generally and zealously set upon.

Ver. 16. **The blood which they received of the hands of the Levites.**] Part of the blood they sprinkled as a type of that "blood of sprinkling, that speaketh better things" for us; and part to be poured out by the priest upon the earth, to show that the best have deserved to be destroyed, and that God is the Lord of life and of death.

Ver. 17. **The charge of the killing of the passovers.**] That is, Not only of the paschal lamb, but of the passover offerings, {#2Ch 35:7,8} called here passovers.

Ver. 18. **Many of Ephraim and Manasseh, &c.**] Who had been a long while without God, without law, and without a teaching priest; {#2Ch 15:3} these came rudely and unreverently to the passover, and some way smarted for it. In the gospel, he that came in without a wedding garment on his back, went not out without fetters on his feet. And "for this cause many are weak and sickly amongst you, and some are fallen asleep," *i.e.*, dead outright. {#1Co 11:30}

The good Lord pardon every one.] *Iehovah optimus praestet Spiritu suo quod isti temporis importunitate praetermiserunt:* the good Lord make us by his Spirit, what, through want of time or means, is wanting to this poor people, and graciously accept their weak but willing services, &c.

Ver. 19. **That prepareth his heart.]** As well as he is able, though he fall far short of what he should be. The bent, frame, and tendencies of the heart show what the man is.

Ver. 20. **And healed the people.]** He healed them on both sides: "he forgave all their iniquities, and healed all their diseases." {#Ps 103:3}

Ver. 21. **Singing with loud instruments.]** Heb., With instruments of strength; or, concerning the strength and power of God, as Munster senseth it.

Ver. 22. **And Hezekiah spake comfortably to all the Levites.]** Heb., To the heart of all the Levites: he cheered them up, and encouraged them to do their work lustily, promising them his best assistance. Few such princes. Some {a} sense the words thus: He spake unto them words piercing to the heart, that they should take upon them and continue the care of instructing the people. Others thus: He instructed them in the free grace and rich mercy of God, who accepteth of those that are upright in heart, though there may be some outward failings. A most comfortable doctrine indeed.

That taught the good knowledge of the Lord.] And therefore had the more need of encouragement under so laborious an employment.

{a} Cajetan.

Ver. 23. **And they kept other seven days.]** *Gaudet solennitas haec produci,* as Augustine saith of the feast of pentecost. This they did, partly to make amends for their former neglect of this holy service, and partly to keep their hearts in so good a frame, to retain the gladness they had in the first seven: as the silkworm stretcheth forth herself before she spinneth her finest thread.

Ver. 24. **And the princes gave a thousand bullocks.]** Neither the king nor princes spared for cost to further so good a motion, and to draw the people to stay with delight; those of the ten tribes especially, that they may be better instructed.

Ver. 25. **And all the congregation...rejoiced.**] This was right; for all God's worships were to be celebrated with joy; {#De 12:7} and joy is a condition of an acceptable service. {#De 26:14} Sacrifices offered in mourning were an abomination, {#Ho 9:4} yea, accursed of God. {#De 28:47}

Ver. 26. **There was not the like in Jerusalem.**] Since the revolt of the ten tribes, there was not such a panegyris, or general assembly, nor so great a festivity.

Ver. 27. **Arose and blessed the people.**] Which was a part of their office. See the form. {#Nu 6:23}

Chapter 31

Ver. 1. **Now when all this was finished.**] Now that they had heard the law, received the sacrament, and had their hearts filled with the joy of the Lord, which was their strength, and graciously lifted up in the Lord's ways, as #2Ch 17:6, they returned not home, till they had first done these zealous acts.

And brake the images in pieces.] They with their king. {#2Ki 18:4}

In Ephraim also and Manasseh.] Such cities therein as were subject to Hezekiah. Or if they went further, they looked upon Hoshea then king of Israel as a usurper: and he being rather an atheist than idolater, suffered the people haply to do herein as they would, so that he might be suffered to sit in the throne.

Returned every man to his possession.] They did not cast off their callings, and all care of their affairs, now that they were enlightened, as some of our sectaries hold themselves bound to do.

Ver. 2. **In the gates of the tents of the Lord,** / *i.e.*, Of the temple, fitly compared to a camp, for the watch and ward there kept by the priests, and for the convention of the people thither, as to their rendezvous, to pray, which is the chief service of our spiritual warfare.

Ver. 3. **He appointed also the king's portion of his substance.**] That is, Of his proper goods, and at his own particular cost. This he did of his princely liberality, for the ease of the people, who had been miserably peeled out and impoverished in his father's days.

Ver. 4. **That they might be encouraged.]** That having τῶν ἀναγκαίων χωρηγίαν, as Chrysostom hath it, a liberal subsistence, they might serve the Lord without distraction, and with much alacrity: for

“*Pluribus intentus minor est ad singula sensus.*”

Ver. 5. **And as soon as the commandment came abroad.]** Heb., Brake forth. Ahaz had nulled the laws for ministers’ maintenance, that he might bring them to beggary and dishearten them—the like did Julian the apostate; -Hezekiah therefore reviveth those laws with the first: and the people readily obeyeth them.

Brought they in abundantly.] {a} Not pinchingly and deceitfully, as now-a-days. *Spoliantur Parochiae et Scholae non aliter ac si fame necare nes velint*, saith Luther. Our parishes and schools are so robbed of their right, as if they meant to famish us all. {b} To colour the matter, conscience is pretended by some: but the apostle telleth them it is not conscience, but covetousness. {#2Co 9:5}

{a} *Libenter et liberaliter.*

{b} *Maligne dantibus maledicit Deus* {#Mal 3:9}

Ver. 6. **Which were consecrated unto the Lord,]** *i.e.*, Such as, over and above the tithes ordinarily appointed to be paid, any did voluntarily vow to give: so the Vulgate. See #2Ch 31:8.

Ver. 7. **In the third month.]** About pentecost which is called the feast of harvest.

They began to lay the foundation of the heaps.] That is, Of the grain stacks, brought by the people into the tithe barns. {#Mal 3:10} This they did not, till the king both exhorted them, and began to them.

And finished them in the seventh month.] About the feast of tabernacles, called the feast of ingathering at the end of the year. {#Ex 23:16}

Ver. 8. **They blessed the Lord.]** For so good a year; but especially for so good a frame of spirit in the people.

Ver. 9. **Concerning the heaps.]** See on #2Ch 31:7.

Ver. 10. **And Azariah the chief priest.**] The same, saith Lyra, that withstood Uzziah, with so much zeal and courage.

For the Lord hath blessed his people.] That is, His priests and people, saith Lavater, who have rightly used and not wasted God's plenty.

Ver. 11. **To prepare chambers.**] Or, Storehouses. Prepared they were before by Solomon: but now they were put in order, and made fit for such a use.

Ver. 12. **And brought in the offerings.**] Sin offerings and thank offerings.

And the dedicated things.] See on #2Ch 31:6. Among our forefathers, the statute of Mortmain provided they should give no more to the church. But now there needed no such statute; the springs of men's bounty being like Jordan turned back.

Faithfully.] Heb., In truth: they paid their dues honestly and out of conscience: not counting all well got that was gotten from the priests, as now-a-days they do.

Ver. 13. **At the commandment of Hezekiah the king, and Azariah.**] Without whose advice the king would do nothing in church affairs. The great Turk doth the like with his mufti, {*A Muslim priest or expounder of the law*} &c.

Ver. 14. **Was over the freewill offerings of God.**] *Super liberalitates Dei*, called also the most holy things or sanctities of sanctities. See #2Ch 31:6.

Ver. 15. **To give to their brethren by courses.**] In a geometrical proportion.

Ver. 16. **From three years old.**] For these also there was maintenance allotted and allowed: so great was the abundance of the offerings, the people's liberality, and the king's providence, piety, and devotion.

Ver. 18. **Of all their little ones, their wives, &c.**] Their wives and children depended upon them for a maintenance, and had it.

Ver. 20. **And wrought that which was good, &c.**] This his uprightness was the best stake in his hedge, when the news of death made all crack. {*#Isa 38:3*}

Chapter 32

Ver. 1. **After these things.**] See #2Ki 18:13, &c. When Hezekiah had set all things in good order, up came Sennacherib with his army. So after sweet communion with God, at the sacrament or otherwise, look for "leviathan, that crooked serpent," to disturb all.

And the establishment thereof.] Or, And the truth or faithfulness thereof, *i.e.*, of the author in relating them, or rather of Hezekiah in transacting them. *Postquam haec fideliter sunt gesta:* so Munster rendereth it.

And thought to win them for himself.] Heb., To break them up, or to divide them, sow dissension among them, which is the mother of dissolution. *Divide et impera.* Divide and conquer. His father had carried away, captive the ten tribes: he doubted not, therefore but he should conquer the other two; but his hopes ran aground, as the proverb hath it.

Ver. 2. **That Sennacherib was come.**] See on #2Ki 18:13.

Ver. 3. **To stop the waters of the fountains.**] He trusted in God: but yet used the best means. God is to be trusted, but not tempted. See #Isa 22:9,11.

Ver. 4. **And the brook.**] Called Gihon. {#2Ch 32:30} This was one of those rivers the waters whereof made glad the city of God. See #1Ki 1:33.

Come and find much water.] Take we like care that Satan, when he cometh to assault us, find not much matter. "Mortify therefore your earthly members, fornication, ... and covetousness." {#Col 3:5}

Ver. 5. **And raised it up to the towers.**] Or, Mounted the warlike engines upon the towers, for his better defence.

Ver. 6. **He set captains of war.**] He did all that could be done: for he knew that the Assyrian came with a mighty force, as a river that "cometh up over all his channels, and goeth over all his banks." {#Isa 8:7}

Ver. 7. **Be strong and courageous.**] His speech is short but pithy: very cordial and comfortable.

Now for all the multitude that is with him.] Only go to Christ and say, as #Isa 8:8, "The stretching out of his wings hath filled the breadth of thy land, O Immanuel."

Ver. 8. **With him is an arm of flesh.]** Flesh is frail: and God can make the strongest sinew in his arm to crack quickly.

But with us is the Lord our God.] The import of "Immanuel"; by which name Christ now began to be known amongst them.

Ver. 9. **Sent his servants to Jerusalem.]** See #2Ki 18:9. Antichrist, in like sort, sendeth his legates and nuncios to solicit people to a defection from Christ; as he did Vergerius to Saxony, Campeius to the princes of Germany, Sadoletus to Geneva, Pool hither, &c.

Ver. 10. **Whereon do ye trust.]** Like rhetoric hereunto useth Antichrist, where he would seduce. See Sadolet's sugared Epistle to the Citizens of Geneva, written in Calvin's absence, who fully and elegantly answered it from Strasburg, where for a while he lived an exile.

Ver. 11. **Doth not Hezekiah persuade (or deceive) you?]** See on #2Ki 18:29,30.

Ver. 12. **Hath not the same Hezekiah taken away his high places?]** So saith Antichrist, Have not your reformers taken away the abbeys, monasteries, altars, crosses, &c.? And as there wanted not some in Jerusalem who were of the same mind with Sennacherib's messengers, so neither wanteth there among us a malignant party, that grumble and grind their teeth at our happy Reformation.

Ver. 13. **Know you not.]** See #2Ki 19:11,12.

Ver. 14. **That my fathers utterly destroyed.]** See #2Ki 18:34 19:12,13.

Ver. 15. **Now therefore let not Hezekiah.]** See #2Ki 18:29.

How much less shall your God.] Prodigious blasphemy! And was not that of John Hunt, a Popish pamphleteer, every whit as bad, when he said, The God of the Protestants is the most uncivil and evil mannered God of all those who have borne the names of gods upon the earth; yea, worse than Pan, god of the clowns, which can endure no ceremonies nor good manners at all! {a}

{a} Humble Appeal to King James, chap. 6.

Ver. 16. **And his servants spake yet more.**] Adding of their own to their master's mandates which yet needed not.

Ver. 17. **He wrote also letters.**] See #2Ki 19:9,14.

Ver. 18. **Then they cried...in the Jews' speech**] See #2Ki 18:28.

To affright them, and to trouble them.] To sow the seeds of sedition amongst them, to make division, and thereby get dominion.

Ver. 19. **As against the gods of the people of the earth.**] This was high blasphemy. See on #2Ch 32:15 2Ki 17:30,33-41.

Ver. 20. **For this cause.**] See #2Ki 19:2,3, &c.

And the prophet Isaiah...prayed.] And at the same time prophesied comfortably. {#2Ki 19:14-19}

Ver. 21. **And the Lord sent an angel.**] See #2Ki 19:35.

So he returned with shame of face.] He was not so much preserved, as reserved to a greater mischief

And when he was come.] See #2Ki 19:36,37.

Ver. 22. **And the inhabitants of Jerusalem.**] Who were not only preserved, but much enriched by the spoil of their enemies.

And guided them on every side.] As a careful shepherd doth his flock.

Ver. 23. **And many brought gifts unto the Lord.**] Many strangers were hereupon proselyted, like as Jethro also had been by God's great works for his people against the Egyptians.

Ver. 24. **In those days Hezekiah was sick to the death.**] See #2Ki 20:1-3, &c.

Ver. 25. **But Hezekiah rendered not again.**] His returns were not answerable to his receipts. *Plerique omnes sumus ingrati.* The rain comes down from heaven in showers; it goes up but in mists: so do our praises return slowly and slenderly. We serve God, for most part as little children serve us, who, when they be come in to us from

their play, and have got something of us they want, away they go, without reverence or respect of us; but if they know we will have duty, then they do it, but in such a fashion that we may see their hearts are on their game abroad more than on their duty.

For his heart was lifted up.] Not as good Jehoshaphat's was, {#2Ch 17:6} but worse, with pride and self-conceit, whilst he considered not his distance from God and dependence upon God, but acted as if he had been some petty god within himself. Such a blab Satan will easily blow up in the best hearts, if they watch not.

Ver. 26. **Notwithstanding Hezekiah humbled himself.]** He afflicted himself with voluntary sorrows, when once, by the preaching of the prophet, he came to a sight of his sin. *Submissior factus est superbia cordis sui* -so Vatablus rendereth it—he was made more humble by the pride of his heart: as God's people are gainers by their sins also; whence that paradox of Augustine, My sins, in some sense, do me more good than my graces; for they make me afterwards more humble, more careful, more thankful for a Saviour, more merciful to others, more desirous of the state of perfection, &c. See #2Ki 20:17-19.

Ver. 27. **And Hezekiah had exceeding much riches and honour.]** And these puffed him up; his heart was lifted up with his wealth, as a boat riseth with the rising of the water that carrieth it.

And for all manner of pleasant jewels.] Heb., Instruments of desire. All these were lawful enough, and useful, had he not shot his affections too far into them.

“*Difficile est animos opibus non tradere.*”

Ver. 28. **For the increase of corn, wine, and oil.]** These are commodities less precious, but more necessary than the former, as the great Caliph of Babylon found when famished to death in the midst of his great treasure, whereof he was willed to eat and make no spare. {a}

{a} *Turk. Hist.*, fol. 113.

Ver. 29. **For God had given him substance very much.]** That is, The wealth of this world; though to speak properly, true grace only

is "substance, durable substance": riches are *nec vera, nec vestra* {#Lu 16:11,12}

Ver. 30. **Stopped the upper watercourse of Gihon.**] See #2Ch 32:4.

And Hezekiah prospered.] See #2Ki 18:7.

Ver. 31. **Howbeit in the business of the ambassadors.**] See #2Ki 20:12-14.

God left him, to try him.] As he oft doth his best children, {#Ge 22:1 Job 1:12 2:3,6} but forsaketh them not utterly. {#Ps 119:8} The humility that Hezekiah showed when the prophet admonished him, and his perseverance in piety, do show that God never quite deprived him of his grace: only *sivit eum agere ex affectu suo*, he let him, for this once, do as he would, not strengthening him by his Spirit in this temptation of worldly ambition, that he might discover him to himself and to others; for that a man is, that he is in a temptation. Satan can work but according to the matter he findeth in us. The wind addeth no water to the sea, only can make the waves to rise and surge. The fire addeth nothing to the water when it is set upon it, but attenuateth it only, and causeth it to boil, &c.

Ver. 32. **And his goodness.**] Heb., His kindnesses; viz., to God's people in supplying them with sacrifices, and setting up the sincere service of God.

In the book of the kings.] Either those now extant, or those larger, long since lost, and out of which these chronicles seem to have been compiled.

Ver. 33. See #2Ki 20:21.

Chapter 33

Ver. 1. **Manasseh was twelve years old.**] See #2Ki 21:1.

And he reigned fifty and five years.] So long he reigned, (1.) For the punishment of the people's sins; (2.) That he might have time enough to amend his own life; (3.) That in him, as afterwards in Paul, "God might show forth all long suffering, for a pattern to them

who should afterwards believe on him to life everlasting." {#1Ti 1:16} *Vide ubi supra.*

Ver. 2. **But he did that which was evil.**] He quickly made mad Work, as we say, turning all upside down. So great is the loss of good princes, when they die: and so suddenly can God cause the sun to go down over a nation, even at noonday, for the just punishment of such ungrateful wretches as love darkness better than light, because their works are evil. See on #2Ki 21:2.

Ver. 3. **For he built again.**] Heb., He returned, and built. He returned, but not to God. Whilst his father lived, he seemed to hate the high places; but now he changed his mind, but for the worse: *profecit in peius.* See #2Ki 21:3.

He worshipped all the host of heaven.] So do those, after a sort, that attribute to the stars more than is meet.

Ver. 4. **In the house of the Lord.**] Which was as bad as for a wife to bring her paramours into her husband's bed.

Ver. 5. **And he built altars.**] See #2Ki 21:5.

Ver. 6. **And he caused his children to pass, &c.**] Thinking thereby to merit remission of sin, {#Mic 6:7} and to obtain victories, as that king of Moab did. {#2Ki 3:27}

And he observed times, and used enchantments.] Five of those six sorts of witchcraft mentioned by Moses, {#De 18:9-14} Manasseh fell into. See #2Ki 21:6.

Ver. 7. **The idol which he had made.**] This was some special idol worshipped by him in a grove, and now brought into the temple, as it were on purpose to provoke the Lord. {a}

{a} Diod.

Ver. 8. **Neither will I any more.**] See #2Ki 21:8.

Ver. 9. **So Manasseh made Judah.**] The people follow their prince, as in a beast the body followeth the head: and as in a fish, putrefaction beginneth at the head: so here.

Ver. 10. **And the Lord spake to Manasseh,**] *sc.*, By his prophets, Isaiah, Joel, Micah, Habakkuk, and others; *sed surdo fabulam;* they lost their sweet words.

Ver. 11. **Wherefore the Lord brought upon them.**] Manasseh, though son to good Hezekiah, and one of our Saviour's progenitors, was not spared; and shall other such sinners go unpunished? Never think it.

Of the king of Assyria.] Of the king of Babylon, saith Josephus: but herein, saith Lyra, there is no difference. Assyria was the beginning of the Babylonish monarchy.

Which took Manasseh among the thorns.] Or, Thistles, as **#2Ki 14:9**. Thither he had now fled to hide himself, who erst had faced the heavens, and opposed with crest and breast whatsoever stood in the way of his sins and lusts. The prophet Isaiah he had sawn asunder, if all be true that is storied of him. Now himself was carried bound to Babylon, and there put into a brazen vessel full of holes, saith Jerome, and therein tormented by fire put about it. At other times he was fed, saith Chrysostom, {a} but with so much barley bread in a day, and so much water mingled with vinegar, as might keep him alive: being all the while bound with chains in the prison house, and this of itself was misery enough for a king to endure. We know the proverb, *Si non sis qui fueris, non est cur velis vivere*.

{a} Hom. i. in Matt,

Ver. 12. **And when he was in affliction.**] When the rod spake, he heard it {**#Mic 6:9**} who would not hear the word. {**#2Ch 33:10**} God sent him into the dungeon to repent; as he did David into the depths, and Jonah into the whale's belly to pray. Adversity hath whipt many a soul to heaven, which otherwise prosperity had coached to hell.

He besought the Lord.] There is a prayer extant that is said to be his, *pia sane et elegans*, saith Lavater; but it is Apocryphal, as not found in the Hebrew text.

And humbled himself greatly.] As he had sinned greatly, so his humiliation bore a proportion, being deep, downright, and such as brought him home. The prodigal changed many places ere he came home in earnest. Many came out of Egypt, that never came into Canaan. Ahab humbled himself, so did those justiciaries, {**#Isa**

58:3} but not greatly, as Manasseh; their sorrow for sin was but skin deep.

Ver. 13. **And prayed to him.**] His afflictions, like Benhadad's best counsellors, sent Manasseh with a cord about his neck, to the merciful King of Israel.

And he was entreated of him, and heard his supplication.] Note this against those old and our new Novatians. Despair not of mercy, though never so sinful; but know, that if men can find a praying heart, God will find a pitying heart.

And brought him again to Jerusalem.] How, and by what means, is not recorded. The Lord knoweth how to deliver his. **{#2Pe 2:9}**

Then Manasseh knew that the Lord he was God.] This lesson he had learned in the school of Babylon. *Christianorum Theologia, Crux*, saith Luther. The cross had taught Manasseh more of God than ever he knew before.

Ver. 14. **Now after this he built a wall.**] It is uncertain how he got out of prison; whether with the king of Babylon's good leave, or by making escape. There are that tell us, that the prison doors were opened, his chains loosened, and he delivered, as afterwards Peter was. **{#Ac 12:3-11}** Howsoever, he thought good to fortify himself against the Babylonians, and whatsoever enemies. This, though it be here set down first, yet Josephus saith, that the first work he did after his return, was to reform religion.

Ver. 15. **And he took away the strange gods.**] This he had promised to do, doubtless, in his distress; and now he doth it. "Vow, and perform to the Lord your God," &c.

And cast them out of the city.] Saying unto them, "Get you hence." **{#Isa 30:22}** "What have I to do any more with idols?" **{#Ho 14:8}** This was his repentance from sin.

Ver. 16. **And he repaired the altar of the Lord.**] Which himself had defaced in his idolatrous humour. His contrition was seconded with conversion; his humiliation with reformation.

And commanded Judah to serve the Lord,] Before he had seduced them, now he reduceth them into the right way; laying God's and his charge upon them to live better.

Ver. 17. **Nevertheless the people did sacrifice.**] Do Manasseh what he could to the contrary. *Plus valet malum inolitum, quam bonum insolitum.* It is hard to break people off their sinful and superstitious customs.

Ver. 18. **And his prayer unto God.**] See on **#2Ch 33:12**.

Ver. 19. **His prayer also**] Which was sure some excellent and eximious prayer, and is therefore so much mentioned. Affliction exciteth devotion: and then, if ever, men "pray in the Holy Ghost."

And all his sin, and his trespass.] His transgression against God, and his trespass against men. So St Paul, I was—as to the first table—"a blasphemer," saith he, and—as to the second—"a persecutor": and—as to both—"injurious," one that wronged both God and man. {**#1Ti 1:13**}

Among the sayings of the seers.] Or, Of Hosai, who might be some prophet, whose book is not now extant. Some Rabbis hold that Hosai is Isaiah. Others of them say, that Isaiah was slain by Manasseh, before his captivity. Seder Olam maketh mention of Ozai as a prophet under the reign of Amon.

Ver. 20. **And they buried him in his own house.**] See on **#2Ki 21:18**.

Ver. 21. **Amon was twenty and two years old.**] See **#2Ki 21:19**.

And reigned two years.] Twelve, saith the Greeks. Perhaps he reigned ten years in his father's absence, as Philo saith he did.

Ver. 22. **Which Manasseh his father had made.**] But not burnt, as he ought. {**#De 7:5**} See **#2Ki 21:20**.

Ver. 23. **But Amon trespassed more and more.**] Heb., He multiplied trespass; adding rebellion to sin, he died in it.

Ver. 24, 25. See on **#2Ki 21:21-24**.

Chapter 34

Ver. 1. **Josiah was eight years old.**] Woe to that land whose prince is a child, saith Solomon; {**#Ec 10:16**} but Josiah was an

extraordinary child, and a great blessing to his people. So was our Edward VI, that second Josiah, who began early likewise, and lived much in a little time, *in brevi vitae spacio tempora virtutum multa replevit.* {a} See #2Ki 22:1.

{a} Jerome.

Ver. 2. **And he did that which was right.**] See #2Ki 22:2.

Ver. 3. **For in the eighth year of his reign.**] So soon as he had the reins in his own hands, he began.

He began to seek.] That is, Publicly to show his zeal for God; which was in him of a little child.

And in the twelfth year.] See #2Ki 23:4,5, &c.

Ver. 4. **In his presence.**] He would see it done; that so it might be thoroughly done.

He cut down...he brake in pieces, &c.] *Notanda est congeries verborum,* saith Lavater. Five or six several words are here used, to show how he mauled them, and made mortar of them, as we say; such was his holy indignation, zeal, and revenge.

Ver. 5. **And he burnt the bones.**] That those altars might be defiled, discredited, and abhorred for ever.

He cleansed Judah and Jerusalem.] Cleansed it as well as he could; bringing them to an outward conformity, whose hearts were still full of harlotry; as well appeared when Josiah's head was laid.

Ver. 6. **And so did he in the cities of Manasseh.**] Wherever he had to do; and in all places else where he could come; so great was his zeal, so diffusive his charity.

Ver. 7. **And when he had broken.**] See #2Ch 34:4.

And cut down all the images.] Which have their name from burning or raging heat; because idolaters, *quasi aestu perciti,* followed their idols with much heat of desire, through any danger. Some render it the sun images.

Ver. 8. **Now in the eighteenth year.**] See on #2Ki 22:3.

To repair the house of the Lord.] This had been done before by Joash, {#2Ki 12:5} but that was two hundred and thirty-four years since: so that now there was need of new reparations. *Tempus edax rerum.*

Ver. 9. **And when they came to Hilkiah the high priest.]** See #2Ki 22:4.

They delivered the money, &c.] The like was done. {#2Ki 12:10,11} Only things are here more exactly set down.

Which the Levites had gathered.] The Pope, under pretext of repairing St Peter's Church in Rome, gathered great sums of money by his pardon mongers in Germany, and England, and elsewhere, till people grew wiser.

Ver. 10. **And they put it in the hand.]** See on #2Ki 22:5.

Ver. 11. **Even to the artificeres, &c.]** See on #2Ki 22:6.

Ver. 12. **The men did the work faithfully.]** As in the presence of God: to whom if men would but do eye-service, it were well: but a faithful servant is a rare bird.

All that could skill of instruments of music.] This was then a great praise; and haply they used their skill in the hearing of the workmen, to cheer them up: as Amphion did those that built the walls of Thebes; the poets feign, that by his sweet music he drew together the stones of those walls. Alexander Aphrodisaeus gives this reason, why porters go singing under their burdens: because their minds being delighted with the sweetness of their music, the body may feel the less weight under the burden. {a}

{a} Probl. 1, Num 78.

Ver. 13. **Also they were over the bearers of burdens.]** To see they did their work carefully; and to make them do it cheerfully. See on #2Ch 34:12.

Ver. 14, 15. **Hilkiah the priest found a book of the law.]** See #2Ki 22:8.

Ver. 16. **And Shaphan carried the book.]** See #2Ki 22:10.

Ver. 17-21. See on #2Ki 22:9-12.

Ver. 22-26. See #2Ki 22:14-18.

Ver. 27. **Because thine heart was tender.**] So was King Edward VI when he heard Ridley or Latimer; whose sermons he did usually excerpt and note with his own hand.

Ver. 28. **Behold, I will gather thee.**] See #2Ki 22:20.

All the evil.] War, and all the evils that attend it, as filth falleth into a sink.

So they brought the king word.] They were no way guilty of that fault which the Greeks call *παρὰπρεσβεία*, or delivering a wrong message.

Ver. 29-33. See #2Ki 23:1-3, &c.

Ver. 33. **And made all that were present.**] He constrained them by royal power and authority, saith Diodate, to forsake idolatry, and serve God according to the exterior form by him appointed, &c. *Tantum adhibuit severitatem disciplinae*, saith Junius. That of Lavater also here is very good: Good God, saith he, how great need have we of another Josiah at this time, when so many errors and enormities abound amongst us!

Chapter 35

Ver. 1. **Moreover, Josiah kept a passover.**] See on #2Ki 23:21.

Ver. 2. **And he set the priests in their charges.**] His idolatrous predecessors had put all out of order; and perhaps had made some priests that were not of the tribe of Levi, as Jeroboam had done.

Ver. 3. **Put the holy ark in the house.**] Heb., The ark of holiness: therefore that ark or chest is not here meant, wherein were put the collection moneys, as some would have it, but the ark of the covenant: which might be put out of its place in the days of his wicked father Amon, to make way for some idol in its room. He might remember, saith Cajetan, what damage had been done to the Philistines, when the ark stood by Dagon. The Hebrews tell us, that the priests in those idolatrous times had carried the holy ark out of the temple—that it might not stand there among those heathenish idols—and conveyed it to the house of Shallum, who was uncle to the prophet Jeremiah, and husband to the prophetess Huldah, {#2Ch

34:22} and that therefore Josiah sent to her to consult with the Lord for him.

It shall not be a burden upon your shoulders, / *q.d.*, You are eased of that burden; {#1Ki 8:6} therefore,

Serve now the Lord your God, &c.] Employ yourselves so much the more freely and vigorously in this other part of your service. {#1Ch 23:26}

Ver. 4. **Prepare yourselves.]** Heathens saw that God was not to be served, but by those who were *οικοθεν παρασκευασμενοι*, prepared aforehand. {*a*} Solon willed in his laws that the sacrifices should be chosen and selected, and the sacrificers should purify themselves some days before.

{*a*} Plutarch. Demosth.

Ver. 5. **And stand in the holy place.]** In the priests' court.

Ver. 6. **Sanctify yourselves, and prepare your brethren.]** Not by auricular confession, or the like; but by holy exhortations, to cast away the idols of their hearts, and to come to the sacrament with the best preparation they can make. The Sybarites, when they invited to a feast, gave their women a year's warning to deck, and trim, and prepare themselves. Should not people long before prepare, when to come to the Lord's table?

Ver. 7. **Of the flock, lambs and kids.]** Either of these might by the law be offered, {#Ex 12:5} but use and custom made it most frequent to furnish the paschal supper rather with a lamb than with a kid: and accordingly did our Saviour celebrate the passover.

And three thousand bullocks.] These were rather a part of the solemnity of the feast of unleavened bread, which lasted seven days together, than precisely of the paschal supper.

These were of the king's substance.] See #2Ch 30:24.

Ver. 8. **And his princes gave willingly.]** Heb., To liberality. See the force of good example. These princes were none of the best, as appears in Zephaniah.

Two thousand and six hundred small cattle.] This these priests could not have done had they not been wealthy and well-underlaid, as we say.

Ver. 9. **Five thousand small cattle.]** See on #2Ch 35:8. These Levites exceeded those priests.

Ver. 10. **According to the king's commandment.]** Kings in those days commanded the priests, as well as others, to do their duties. That great Heteroclite of Rome acknowledgeth not any such right of theirs. *Volumus te scire te in temporalis et spirituali nobis subiacere, &c.*, said Pope Boniface in a brave *bravado* of his to Philip the Fair, king of France.

Ver. 11. **And they killed the passover.]** See #2Ch 30:15. The Levites killed the bullocks, whereof see #2Ch 35:7; but the paschal lamb, the most proper service of the passover, was killed, as some think, by the head of each family.

Ver. 12. **To offer unto the Lord.]** The burntofferings were wholly consumed on the altar; the skin and dung were "burnt without the camp." {#Heb 13:12} Hereby was signified, (1.) Christ's ardent love and zeal towards his people; (2.) His bitter passion in the whole man.

Ver. 13. **And they roasted the passover with fire.]** To set forth Christ roasted for us in the fire of his Father's fierce wrath. *Area amorem illius, &c.* By way of retribution, let us do as is prescribed in #Heb 13:10-17.

And divided them speedily.] Heb., Made them run. *Bis dat qui cito dat.* He gives twice who gives quickly.

Ver. 14. **And afterwards they made ready for themselves.]** But not till they had executed their office. They were none of those *irregulares gulares, &c.*

Ver. 15. **According to the commandment.]** Which to obey was their meat and drink. See #1Ch 25:1, &c.

Ver. 16. **Upon the altar of the Lord.]** Which typified the godhead of Christ—not the cross properly—sanctifying the sacrifice offered thereon.

Ver. 17. **And the feast of unleavened bread.]** See on #2Ch 35:7.

Ver. 18. **And there was no passover like to that.]** See #2Ki 23:22.

Neither did all the kings of Israel.] No, not Hezekiah; for at his passover the congregation was not so great, nor so well prepared; nor were the Levites and singers so well marshalled, nor the sacrifices so many, &c.

Ver. 19. **In the eighteenth year.]** See #2Ki 23:23.

Ver. 20. **After all this,]** viz, Thirteen years after the aforesaid passover.

Necho king of Egypt,] *i.e.*, Pharaoh with the goutish feet.

And Josiah went out against him.] But better he had kept at home. See #2Ki 23:29. *Ius legionis facile est*, The law of the army is easy, saith Vegetius, {a} *Non sequi, non fugere bellum;* war is neither to be followed after nor fled from. Passion is an ill counsellor. It is no weighing gold in the midst of a wind. We read not that he consulted with God by any prophet. Lassitude of the members precedeth a disease, saith Hippocrates: so doth carnal security danger.

I come not against thee.] Or, Be not against thyself.

But against the house wherewith I have war.] Heb., The house of my war, *i.e.*, the race royal of Assyria, perpetual enemies and emulators to the Egyptians.

For God commanded me to make haste.] By Jeremiah, say the Jewish doctors; but that was more than Josiah knew. He might take it for a pretence only, like that of Rabshakeh {#2Ki 18:25}

Forbear thee from meddling with God.] *Desine a Deo.* It is not safe to fight against God.

{a} Lib. ii. cap. 1.

Ver. 22. **Nevertheless Josiah, &c.]** See #2Ki 23:29. He should have considered that the chance of war is uncertain, and oft mischievous to both sides, &c.

And hearkened not unto the words of Necho.] Woe then to such as hearken not to the undoubted words of God, in the mouths of his faithful ministers.

In the valley of Megiddo.] Forty-four miles from Jerusalem.

Ver. 23. **For I am sore wounded.]** There wanted not those malignants, likely, that would say, It was just upon him for his foolhardiness and impiety in pulling down those things which his predecessors had set up, &c.

Ver. 24. **His servants therefore took him.]** They forsook him not in his extremity, and last agony; as our Edward III's servants did him; all but one poor priest, who called upon him, now dying, to remember his Saviour and to ask mercy for his offences: whereupon he showed all signs of contrition, and at his last breath expressed the name of Jesus. {a}

And they brought him to Jerusalem, and he died.] See #2Ki 23:30. He repented at his death, no doubt, of his rashness. As did also Curiensis, a godly Dutch divine, who held it unlawful to forbear to visit the infected with the pestilence; but when this good pastor, being too venturous, had got the plague, and was nigh to death, he cried out, *O utinam Zanchii consilium secutus essem!* O that I had taken Zanchius my colleague's counsel, which was to forbear visiting such as were so visited!

And all Judah and Jerusalem mourned for Josiah.] As great cause they had; greater than the Thebans had for their Epaminondas, or the Romans for their Augustus. Who when he died, we feared, saith Paterculus, that all would have been nought with us. And did not our fathers fear the like when that peerless Queen Elizabeth died? When Louis XII left the world, such a turn of things fell out in France, saith Budaeus, that he who erst seemed to touch heaven with his finger, now lay grovelling on the ground, as if he had been thunderstruck. Think the same of this sad state, all whose happiness died with their good king Josiah.

{a} Dan. Hist., 260.

Ver. 25. **And Jeremiah lamented for Josiah.]** Whose worth he had fully known; and to whom himself was better known than Daniel

was afterwards to Belshazzar; who knew not till he was told by his mother that there was any such man in his kingdom. Whereas had he been a Tricongiustopot, he would sooner have taken knowledge of him.

And behold they are written in the lamentations.] Whether he meant the Lamentations of Jeremiah #La 4, or some other mournful ditty extant in those time, and known by the name of the Lamentations, {a} is uncertain. The Roman senate bitterly bewailed the death of Titus, heaping more praise upon him dead than ever they had done whilst he was alive. {b} Cardanus's epitaph upon our King Edward VI is well known—

“ Flete nefas magnum, sed toto flebitis orbe

Mortales: refter corruit omnis honos.

Nam regum decus et iuvenum flos, spesque bonorum,

Deliciae saeculi et gloria gentis erat.

Dignus Apollineis lachrymis, doctaeque Minervae

Flosculus (heu misero) concidit ante diem.

Te tumulo dabimus Musae supremaque flentes

Munera, Melpomene tristia fata canet.”

{a} θρηνωδιας

{b} Sueton.

Chapter 36

Ver. 1. **Then the people of the land took Jehoahaz.]** See #2Ki 23:30.

Ver. 2. **Jehoahaz was twenty and three.]** #2Ki 23:31.

Ver. 3. **Put him down.]** And, as some think, afterwards put him to death in Egypt. Jehoahaz was but a younger brother, as is elsewhere noted, yet he would needs reign, and was soon after dethroned. He portrayed the ambitious man rightly, that pictured him snatching at a crown, and falling, with this motto, *Sic mea fata sequor*. See #2Ki 23:33.

Ver. 4, 5. See on #2Ki 23:34,35, &c.

Ver. 6. **Against him came up Nebuchadnezzar.]** See #2Ki 24:1.

Ver. 7. **Nebuchadnezzar also carried off the vessels,**] viz., Some of them, for some were carried to Babylon at other times. {#2Ki 24:13 Jer 52:19}

Ver. 8. **And that which was found in him,**] *i.e.*, That appeared to be in him after he came to the kingdom; for magistracy showeth a man. The Jewish doctors, and from them other expositors not a few, tell us that on the dead body of this king were found certain brand marks, made in honour of the gods whom he served. Whereupon one crieth out, *Quid miserius et infelicius, &c.* What could be more wretched and miserable than for a crowned king so far to embase himself as to become a stigmatic of the devil? This was a heathenish practice.

Ver. 9. **Jehoiachin was eight years old when he began to reign,**] *i.e.*, When his father Jehoiakim began to reign, for when himself began, he was eighteen. {#2Ki 24:8} For another solution {*See Trapp on "2Ki 24:8"*} The like relative sense may that speech admit. {#2Ki 16:2}

Ver. 10. **And when the year was expired.**] Heb., At the return of the year; that is, in the spring. {#2Ki 24:10,11}

“*Namque in se sua per vestigia volvitur annum.*”

Ver. 11-13. {*See Trapp on "2Ki 24:10"*} {*See Trapp on "2Ki 24:11"*} {*See Trapp on "2Ki 24:17"*} {*See Trapp on "2Ki 24:18"*} {*See Trapp on "2Ki 24:19"*} {*See Trapp on "2Ki 24:20"*}

Ver. 14. **Moreover, all the chief priests and the people, &c.**] There was a general defection, and, as physicians phrase it, *Corruptio totius substantiae*, a rabble of rebels fighting against Heaven.

Ver. 15. **Rising up betimes, and sending.**] *Manicando et mittendo, instar boni patris familias*, saith A Lapide: like a good householder, who is up with the first, giving directions, and ordering the affairs of his family.

Ver. 16. **But they mocked the messengers of God.**] Yea, misused them, murdered them. See #2Ch 30:10 Mt 21:34-36.

Until the wrath of the Lord arose against his people.] Desperate sinners procure implacable wrath, irrevocable decrees, exterminating judgments. Men's sins put thunderbolts into God's hands, who may well say, *Non nisi coactus*, Not till needs must: "fury is not in me." As a woman bringeth not forth without pain, a bee stingeth not till

provoked, so neither doth God proceed to punish till there be no remedy.

Till there was no remedy.] Heb., No healing. They would have no healing, and now they can have none though they would. Cantharides and scorpions are said to carry about them a remedy for their own poison; *at ipsi peccato sua inest poena et supplicium*; but so doth not sin, for it is sure of punishment, when once it hateth to be healed especially. Nowhere else in Scripture but here, and **#Pr 29:1**, is it said "there is no remedy"; and it is fearful. What can we of this nation expect but an utter extermination for our notorious obstinacy? See the sentence, and tremble at it. {**#Eze 24:13,14**} Josephus reporteth that in his time his countrymen the Jews were grown so desperately wicked, that if the Romans had not destroyed them, without doubt either the earth would have swallowed them up, or fire from heaven have consumed them.

Ver. 17. **Who slew their young men...in the house of their sanctuary.]** This was barbarous inhumanity. Alaricus the Goth, when, after two years' siege, he had taken the city of Rome, spared such as had fled into the churches, and there taken sanctuary.

Ver. 18. **And all the vessels of the house of God.]** See **#2Ki 24:13-15**.

Ver. 19. **And they burnt the house of God.]** Which those Jews had so fearfully profaned.

And burnt all the palaces thereof.] See **#2Ki 25:9**.

Ver. 20. **Carried he away to Babylon.]** See **#2Ki 25:11**.

Where they were servants to him and his sons,] viz., To Nebuchadnezzar, Evilmerodach, and Belshazzar, according as had been foretold. {**#Jer 27:6,7**}

Ver. 21. **To fulfil the word of the Lord.]** See **#Jer 25:9,12 29:10 Da 9:2**.

Until the land had enjoyed her Sabbaths.] As had likewise been foretold. {**#Le 26:34,35 23:32**} The land was eased from the wicked

weight of such inhabitants, which brought upon it heavy curses, and toiled and tired it out with continual tillage.

Ver. 22, 23. See #Ezr 1:1, {*See Trapp on "Ezr 1:1"*}

Laus Deo in aeternum