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AN
HANDFULL OF
GLEANINGS
out of the BOOK
OF
EXODUS.

Probable solution of some of the mainest scruples, and explanation of the hardest places of that *BOOKE*.

Scarcely given by any heretofore.

By JOHN LIGHTFOOT, *Staffordiensis*, Minister of the Gospel at St. Bartholmew Exchange, London.

LONDON,
Printed by R. Cotes, for Andrew Crooke, and are to be sold at his shop at the signe of the Greene Dragon in Pauls Church-yard. 1643.



TO
My Deare, Loving, and de-
servedly esteemed Friends, the Inha-
bitants of *Bartholmew Exchange*,
L O N D O N,
Truth and Peace, Grace and Glory.

Must ever mention both in private to
God, and in publike to the world, the
love and favour which I have received
from your Congregation, how when I
was unknowne, ye owned me, when a
stranger, ye tooke me in, when exiled from mine owne,
ye made me yours; and that not onely with extraordina-
ry readinesse, when we first did meet, but with constant
and continued tenderneffe since our meeting: I shall e-
ver strive to the utmost of my desires, and indevours,
to make acknowledgement of such receipts, and what I
shall faile of in those, to make them up in prayers, and
thankes. This present mite that is tendered to you, ac-
cept as pledge and earnest of all these, the value of it is

The Epistle.

as small as the volume; but what it wants of worth and Learning, conceive to be supplied with observance and gratitude. The multitude of Expositions upon this Booke of Exodus, hath made this of mine so very little; for to set downe what they had done before, were an idle labour, and to finde out something that they had not set downe, was a labour as difficult; what I have done here in this kinde, I referre to the Reader; although I my selfe be settled and satisfied in the most of them, yet shall I not put them upon the beleefe of any, further than their due examination, and strength of reason shall make their way.

Novemb. 28. 1643.

From my House in the upper end of Moore-Lane.

Yours, ever ready
to observe and serve
you in the Lord,

F. L.

A. N.



A N
HANDFULL OF
GLEANNINGS
out of the BOOK
O F
EXODUS.

SECT. I.

Israel afflicted in Ægypt about 120. yeares.



FROM the giving of the promise to Abraham, Gen. 12. to the deliverance out of Ægypt, and the giving of the Law, were 430 yeares, Exod. 12. 40. Gal. 1. 17.

This summe of yeares divided it selfe into two equall parts, for halfe of it was spent before their going into Ægypt, and halfe of it in their being there. Two hundred and fiftene yeares were taken up before they went into Ægypt, thus: From the promise given to Abraham, to the birth of Isaac, five and twenty yeares; compare Gen. 12. 4. with Gen. 21. 5. From the birth of Isaac to the birth of Jacob, threcore, Gen. 25. 26. from thence to their going downe into Ægypt

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gypt

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gypt a hundred and thirty, *Gen. 27.9.* The other two hundred and fifteen years they spent in *Aegypt*, namely ninety four, before the death of *Levi* the longest liver of all the twelve Tribes, and a hundred twenty one betwixt his death and their deliverance.

For *Levi* and *Joseph* were both borne in the seven yeares of *Jacobs* second apprenticeship, *Gen. 29 & 30.* *Levi* in the fourth, and *Joseph* in the seventh, so that there were three yeares betwene them: Now *Joseph* when his Father and brethren came downe into *Aegypt*, was nine and thirty yeares old. Compare *Gen. 41. 46. 51. and 45.6.* And then was *Levi* forty three. And *Levi* lived an hundred thirty and seven yeares, *Exodi 6. 16.* out of which those forty three being deducted which he had spent before their coming downe into *Aegypt*, it appeareth they were in *Aegypt* ninety four yeares before his death: And those ninety four being deducted out of the two hundred and fifteen, which they spent in that land, it appeareth also that a hundred twenty one yeares passed betwixt his death and their delivery, and till his death they felt no affliction, *Exod. 1. 8, 7, 8.*

SECT. II.

The 88. & 89. Psalmes, penned in the time of this affliction.

THESE two Psalmes, are the oldest peeces of writing that the World hath to shew, for they were penned many yeeres before the birth of *Moses*, by two men that felt and groaned under this bondage and affliction of *Aegypt*, *Heman* and *Ethan*, two Sonnes of *Zerab*, *1 Chron. 2. 6.* In *Psalm 88.* *Heman* deplo- reth the distresse and misery of *Israel* in *Egypt* in most passionate measures; and therefore titles his Elegie, *Gual Mahalub Leannoth, concerning sickness by affliction*, and accordingly he and his brethren are called the Sonnes of *Mahol*, *1 King. 4. 31.* In *Psalm 89.* *Ethan* from the promise, *Gen. 15.* sings joyfully their deliverance, that the raging of the Red Sea should be ruled, *vers. 9.* and *Rahab* or *Aegypt* should be broken in pieces, *vers. 10.* and that the people should heare the joyfull sound of the Law, *vers. 15.*

Object.

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Object. But *David* is named frequently in the Psalmes, who was not borne of many hundreds of yeeres after *Ethim* was dead.

Ans. 1. This might be done Prophetically, as *Samuel* is thought to be named by *Moses*, *Psal. 99. 6.* for that Psalm is according to a rule of the Hebrews, is hold to have beene made by him.

2. It will be found in Scripture, that when some holy men indued with the Spirit of God, have left peeces of writings behind them, indited by the Spirit, others that have lived in after times, indued with the same gift of Prophecy, have taken those ancient peeces in hand, and have flourished upon them, as present, past, or future occasions did require. To this purpose, compare *Psal. 18.* & *1 Sam. 22.* *Obadiab*, & *Ier. 49. 14.* & *1 Chron. 16.* & *Psal. 96.* & *105.* & *2 Pet. 2.* and the Epistle of Saint *Jude*. So this piece of *Ethim* being of incomparable antiquity, and singing of the delivery from *Aegypt*, in after times, that it might be made fit to be sung in the Temple, it is taken in hand by some divine Pen-man, and that ground-worke of his, is wrought upon, and his Song set to an higher key; namely, that whereas he treated onely of the bodily deliverance from *Aegypt*, it is wound up so high as to reach the Spirituall delivery by Christ, and therefore *David* is so often named from whence he should come.

SECT. III.

The words of the Hebrew Midwives not a lye, but a glorious confession of their faith.

THEY were Hebrew Midwives, but *Aegyptian* Women. For *Pharaoh* that in an ungodly Councell had devised and concluded upon all wayes, whereby to keepe the *Israelites* under, would not in such a designe as this, use *Israelitish* women, who he knew were parties in the cause against him; but he intrusteth it with women of his owne Nation. They are named for their honour, as *Mark. 14. 9.* that wheresoever the Gospel or the Doctrine of Salvation should be Preached, this faith and fact of their's should be published in memoriall of them.

The Midwives said unto *Pharaoh*, Because the Hebrew women

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are not as the Egyptian women, for they are lively, &c. These words of theirs, proceeded from the same faith, from whence had proceeded their work of charity, the childrens preservation. And so farre are they from being a lye, that they are so glorious a confession of their faith in God, that we finde not many that have gone beyond it. And the things they spake of, so farre from false, that they were most admirably and miraculously true and really done. They saw in very cleede the immediate hand and helpe of God, plainly and really shewed to the Hebrew women in their labour, and that whereas other women naturally in that case are weake, fainting, and long in paine, these were strong, lively, and soone delivered. For as the strength of the promise shewed it selfe in the Males of *Israel*, in that, the more they were pressed under servitude, & afflicted, the more were they able for generation, *vers. 2. Act. 7. 17.* So did the strength of the promise shew it selfe upon the women, in that they were delivered of their children with a supernaturall and extraordinary ease and quicknesse: Therefore the Midwives boldly stand out to *Pharaoh*, to the venture of a Martyrdome, and plainly tell him, that since they were not in travell as other women, but lively, and strong, and had soone done, it could bee nothing but the immediate hand of God with them, which hand they are resolved they will not oppose for all his command, lest they should be found to fight against God. For this confession so resolutely and gloriously made before *Pharaoh*, and for their fact answerable; God made them honest, because they feared him, *vers. 21.* that is, married them into the Congregation of *Israel*, and built up *Israelitish* Families by them.

SECT. IV.

Moses his birth, supernaturall. Exod. 2. 2.

MOSESES was borne when his mother by the course of nature was past child-bearing: For if *Levi* begat *Jocbed* at an hundred yeeres old, which is hardly to be conceived, as *Gen. 17. 17.* yet is *Jocbed* within two of fourescore when she bare *Moses*. But it was more then probable that she was borne long before.

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before *Levi* was an hundred, unlesse we will have *Levi* to be above halfe a hundred yeeres childlesse, betwixt the birth of *Merrari* and *Jocbed*: And thus the birth of *Moses* was one degree more miraculous, then the miraculous and supernaturall birth of the other children of the Hebrew Women, and so was his brother *Aaron* not much lesse wondrous. Shee then having a goodly childe, at so great an age, saw the speciall hand of God in it, and therefore labours his preservation against *Pharaohs* decree: for by Faith she knew he would be preserved for some speciall instrument of Gods glory, but the manner of his preservation she knew not yet.

SECT. V.

Our Saviours allegation of Exod. 3. 6. in Luk. 20. 37. cleared.

MOSESES in *Midian*, under the retirednesse of a Pastorall life, giveth himselfe unto contemplation of divine things; in one of those raptures, God himselfe appeareth visibly to him in deed; and that in a flaming fire, now he is about to performe the promise, as he appeared to *Abraham* when he made it: and it came to passe, when the Sunne went downe, and it was darke, behold a smoaking furnace, and a burning Lampe that passed betweene those peeces. In the same day the Lord made a Covenant with *Abraham*, *Gen. 15. 17, 18.*

The words which Christ here useth to *Moses* in the bush, he urgeth againe to the Jewes, whereby to evince the Resurrection, *Luk. 20. 37.* And that the dead are raised, even *Moses* shewed at the bush, when he calleth the Lord, the God of *Abraham*, the God of *Isaac*, and the God of *Jacob*, for he is not a God of the dead, but of the living: which words indeed doe inferre the resurrection as they lie in themselves, but farre more clearly, if they be laid to, and compared with the Jewes owne doctrine and position.

Rabbi Simeon Ben Juchai saith, the holy blessed God nameth not his name on the righteous in their life, but after their death, as it is said, to the Saints that are in the earth, *Psal. 16. 3.* When are they Saints? when they are laid in the earth: For all the dayes that they live, the holy blessed God jyneth not his name to them: And why? because the holy blessed.

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blessed God. trust in them, nor that evil afflictions will not make them to erre; but when they be dead, the holy blessed God nameth his name upon them: But behold we find that he nameth his name on Isaac the righteous whilst he liveth, for so he saith to Iacob, I am the Lord God of Abraham thy father, and the God of Isaac. Rabbi Barachiab, and our Doctors: our Doctors say, He saw his dust, as it was gathered upon the Altar, and Rabbi Barachiab saith, since he was blind of his eyes, he is reputed as dead, because he was shut up in the midst of the house. Rabbi Tanch. in Gen. 28. Rabbi Menahem in Exod. 3.

SECT. VI.

The power of Miracles, Habbak. 3. 2. & Acts 19. 2. explained.

THe gift of Prophecie or Foretelling things to come had beene in the Church since the fall of *Adam*, and now are Miracles added because of unbelief: For observe that when *Moses* saith, Behold they will not beleve, the Lord immediatly answer, What is that in thine hand? This double facultie being given here to *Moses* the first Prophet of the Church of *Israel*, it also descended to a succession of Prophets in that Congregation from time to time. But with this excellent gift it was also given *Moses* himselfe to know, and so likewise them that did succeed, that they had this double power not from themselves, but from another: *Moses* his hammering tongue taught himselfe and them so much for Prophecie, and his leproous hand taught so much for Miracles. This succession of Prophets began from *Samuel* and ended in the death of *Christ*, *Acts* 3. 24. Not that there were not Prophets betwixt *Moses* and *Samuel*, but because they were not expressed by name, as also because vision in that space of time was exceeding rare, *1 Sam.* 3. 1.

Now from the beginning of the rule of *Samuel* to the beginning of the captivitie in *Babel*, were foure hundred and ninetie yeares; and from the end of that captivitie to the end of *Christ*s life upon earth, were foure hundred and ninetie yeares more. The seventie yeares of captivitie betweene, which were the seventh part of either of these two Numbers, that lay on either side, are called by *Habbakkuk*; The midst of yeares, namely from the beginning

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beginning of Prophecie in *Samuel* to the sealing of Prophecie in the death of *Christ*. Revive thy worke in the midst of the yeares, in the midst of the yeares make knowne. Then was it justly to be feared that the spirit of Prophecie would quite have ceased from *Israel* when they were captived among the Heathen. This made the Prophet to pray so earnestly, that God would preserve alive, or revive his worke of Miracles in the midst of yeares, and in those times of captivitie, that he would make knowne things to come by that gift of Prophecie. And he was heard in what he prayed for, and his supplication tooke effect, in the most propheticke and powerfull Spirit of *Daniel*.

The Jewes had an old maxime, that after the death of *Zacharie*, *Malachi* and those last Prophets, the Spirit of God departed from *Israel* and went up, So that from thence forward, prediction of future things and working of miracles were rarities among them. To this aimed the answer of those holy ones, *Acts* 19. 2. We have not so much as heard whether there be any holy Ghost. Not that they doubted, of such a person in the Trinitie, but that whereas they had learned in their Schooles, that the holy Ghost departed away after the death of *Malachi*, they had never yet heard, whether he was restored againe in his gifts of Prophecie and Miracles till now or no.

SECT. VII.

The two first Miracles, Exod. 4.

I. The turning of *Moses* rod into a Serpent, did utterly disclaime any power of the Devill in these wonders which he was to worke, which power onely the Magicians wrought by: For as a Serpent was the fittest Embleme of the Devill, as *Gen.* 3. and *Revel.* 12. 9. So was it a signe that *Moses* did not these Miracles by the power of the Devill, but had a power over and beyond him, when he can thus deale with the Serpent at his pleasure, as to make his rod a Serpent, and the Serpent a rod as hee seeth good.

Yet is it worth the observing, that he is commanded to take it by the taile, *vers.* 9. for to meddle with the Serpents head belonged not

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not to *Moses*, but to *Christ* that spake to him out of the bush, as *Gen. 3. 15.*

His rod at *Sinai* is said to be turned into *Nabash*, a common and ordinary Snake or Serpent; but when hee casts it downe before *Pharaoh*, it becommeth *Tamin*, *Chap. 7. 10.* a Serpent of the greatest dimensions, belike a Crocodile, which beaſt the Egyptians adored, and to whose jawes they had exposed the poore Hebrew Infants in the River.

2. His leprous hand disclaimed also any power of *Moses* his owne in these wonders which he wrought, for it was not possible that so great things should be done by that impure and unclean hand, but by a greater.

3. Both of these Miracles which were the first that were done by any Prophet in the world, did more specially referre to the Miracles of that great Prophet that should come into the world, by whose power these Miracles were done by *Moses* at this time. For as it belonged to him onely to cast out the power of the Devill out of the soule, and to heale the soule of the leprosie of sin, so was it reserved for him first, to cast out the Devill out of the body, and to heale the leprosie of the body. For though the Prophets from *Moses* to *Christ* had the gift of doing Miracles, and performed wonders many of them in an high degree, yet could never any of them or any other cast out a Devill or heale a Leper till the great Prophet came. *Elisba* indeed directed *Naaman* how he should be healed, but he neither touched him nor came out to him at all, that he might shew that it was not his power, but such cures were reserved for *Christ* to come.

SECT. VIII.

Moses in danger of death, because of distrust. Exod. 4. 24.

THE fault of *Moses* that brought him into this danger, was not the uncircumcision of his Sonne, as it is commonly held, for that had bene dispensable withall in him, as it was with thousands afterwards of the Israelites in the Wildernesse, but his fault was grievous diffidence and distrust. For this is that that makes him so much so off, and so earnestly to decline so glorious and

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and honourable a message as the Lord would send him on, and this was that that brought him into this danger of death, when he was even going on this message. Observe therefore his evasions, and how they sound exceeding hollow and empty of beliefs. First, *Who am I that I should goe to Pharaoh?* cap. 3. 11. This the Lord answereth, I will be with thee, and this my appearing to thee may be an undoubted token to thee that I have sent thee. *vers. 12.*

Secondly, *But who shall I say hath sent me?* for forty yeares agoe, they refused me, saying, *Who made thee a Prince and a Ruler over us?* cap. 4. 1. This scruple the Lord removeth by giving him the power of miracles.

Thirdly, *But I am not eloquent, neither heretofore, nor since thou hast spoken to me, for though I may worke miracles upon others, yet is not this wrought upon my selfe, that I speake any whit better then I did before.* This receiveth this answer, *I will be with thy mouth,* *vers. 10. 11. 12.*

Fourthly, *But I pray thee send by that hand that thou wilt send or stretch out,* *vers. 13.* for thou saydest to me, *I will stretch out mine hand,* and smite Egypt, &c. *Chap. 3. 20.* Now therefore I pray thee stretch out this hand of thine, for the hand of man is not able to performe it. At this the Lords anger was kindled against him, and that deservedly. For in this he denied the myſtery of the redemption which was to be wrought by a man, the God-head going along with him.

Now it is time for *Moses* to set for *Aegypt* when he seeth God angry at his excusing: he doth so, but he taketh his diffidence along with him, in that he taketh his wife and children with him. One would thinke that had bene a speciall piece of charity, but it being looked into, will prove a speciall piece of distrust.

For when God appeareth to him, at the very first, he giveth him assurance of the peoples delivery, and that they should come in their journeyes to that very place, *When thou hast brought the people forth out of Aegypt ye shall serve God upon this mountaine.* *Chap. 3. 12.*

Now if *Moses* had believed certainly this promise, and that undoubtedly he and the people should come thither, he would never have taken wife and children with him to trouble them and himselfe in so long a journey, and in so earnest a business.

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ness, but would have left them still with *Jethro*, till he and *Israel* should march up to them. But this he feared, that this his journey would be to no effect, that *Israel* would accept of none, & therefore should obtaine no delivery, that this message would produce nothing, unlesse danger to himselfe, and that while he spake of delivering others, he might incurre bondage himselfe, so that if he left wife and children behind him, it was odds he should never see them againe. And therefore to make sure worke he will take them with him, and for this his distrust the Lord meets him, and seekes to kill him.

Nor was this distrust and diffidence little or small in him, but if the circumstances be considered, it will appeare to be very great, and his want of faith exceeding much.

Zipporah his wife was now lying in Childbed, a weake woman but lately delivered, and therefore farre unfit for so long a journey, and the new-borne childe as unfit, if not unfitter then she: and yet Mother and child in this weake case, mult travell to the hazzard of both their lives, for he durst not leave them behind him for feare he and they should never meete againe: For this it is that *Zipporah* twice calleth him a bloody husband: before the childs circumcision, and after: before, because he had hazzarded both their lives in bringing them forth, both of them being in their blouth and blood: and after, because she through him was put to Circumcise the childe, which bloodinesse a tender mother mult needs abhorre: and for this also is the word *circumcisions* in the plurall number, *vers. 26. Bloody husband, Lemuloth, because of the circumcisions.*

SECT. IX.

Zipporah but very lately delivered of ber childe.

That *Zipporah* was so lately delivered of childe, is plaine by observing these things.

First, that *Jethro* her Father was circumcised both he and his household, for he was a *Midianite*, a Sonne of *Abraham*, by *Keturah*, and all *Abrahams* children after the flesh were circumcised, and that not by usurpation or unwarrantable imitation, but by

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the bond and tye of the institution: therefore though *Moses* had bene absent never so long, or never so farre off, yet would *Jethro* have taken care of the childs circumcision on the eight day: but now the childe may not stay, till hee bee eight dayes old, & whole againe upon his circumcision, but mult travell young and uncircumcised as he is.

Secondly, observe the childs name, which was usually given at Circumcision, and if the child were older then we speake of, then had he bene so long without a name, or had had another name then *Eliezer*.

Thirdly, he called his name *Eliezer*, for the God of my fathers, said he, hath bene mine helpe and delivered me from the sword of *Pharaohs*, Chap. 18. 4. Now *Moses* was not secure of *Pharaohs* sword, till just at his setting for *Egypt*. For after he came from *Horeb* into *Midian* againe, the Lord tells him that all those are dead which sought his life, *vers. 19*. This doth aggravate his diffidence the more. Who though he had seene such wonders at *Horeb*, and heard of other wonders done for him by God in *Egypt*, in cutting off his enemies there, yet durst he not trust the promise of God, for his returning to his wife and children, but will take them along with him. For this God brings him into danger of his life visibly, which *Zipporah* poore woman thought to have bene for the uncircumcision of her Sonne, therefore she taketh and circumciseeth him: but *Moses* being conscious of his owne infidelity or distrust, in this so great a danger, rubbeth up his faith againe, and the perill shineth it as silver, so that now he betaketh himselfe wholly to God, by confidence in the promise, and to expresse this his faith, he calleth his Sonne when the mother had circumcised him, *Eliezer, God is mine helper*; so that I shall escape danger from *Pharaoh* and the *Egyptians* in this mine errand: And the Lord saw his faith, and let him goe.

SECT. X.

Of the name Jehovah, and how it was unknowne to the Fathers, Exod. 6. 3.

This is the uncommunicable name of God, not given at any time unto the Creature, *Esay 42. 8.*

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This name in its sound and letters was knowne unto the Fathers, yea even in its signification. *Abraham* calls mount *Moriab*, *Jehovah* *Jireb*, *Gen.* 22. 14.

Isaac called upon the name of *Jehovah*, *Chap.* 26. 25. And *Jacob* saith; *Jehovah* thy God hath brought it to me, *Chap.* 27. 20.

The name *Jehovah* signifieth three things,

First, Gods eternall being in himselfe, without dependence or mixture, upon, or with any other thing. For his being independent, it is rendred, *the first, and the last; and which is, and which was, and which is to come.*

For his being without mixture, or composition, it is said here, *שמי יהוה לא נודעתי*: Not, *By my name Jehovah was I knowne*: Nor, *My name Jehovah was knowne*: But, *My name Jehovah, I was knowne*, to shew that God and his name are not two things, united by composition, but one and the same thing.

Secondly, *Jehovah* betokeneth Gods giving of being to the Creature. To this purpose, it is observable, that God is never called *Jehovah*, till all the Creation be perfected, and every thing have received its being, *Gen.* 2. 4.

So in all the speeches that passe betweene *Job* and his friends, God is never called *Jehovah* but once, where mention is made of the Creatures receiving their being, *Job* 12. 10.

Thirdly, *Jehovah* signifieth the faithfulness of God in his promise, and in this sense it is rendred, *Amen, true and faithfull*. In this sense it is set after so many commands, *Thou shalt, or thou shalt not doe thus and thus, I am Jehovah*.

And in all these significations it is justly prefixed before all the Commandements, *Exod.* 20. *I am Jehovah thy God*.

As this name is not communicable to any Creature, but onely appropriate to the God-head, so it is severally given to every Person in the Trinity.

First, to the Father, *Psal.* 110. 1. For he is the fountaine of being in himselfe.

Secondly, to the Sonne, *Jer.* 23. 6. For he is the giver of being to the Creature.

Thirdly, to the Holy Ghost: compare *Esay* 6. 8, 9, 10. with *Act.* 28. 25, 26. For he is the Spirit of Truth, and giver of being to the promise.

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The name *Jehovah*, and the significancy of it to the utmost, did the holy Fathers know before *Moses*. But they saw not experience of the last signification named, namely the faithfulness of God in his promise made to *Abraham* concerning his delivery of his seed from bondage, and bringing them into a Land flowing with milke and honey: God gave them the promise by the name of *El Shaddai, God Omnipotent*: and they relyed upon his omnipotency, because he that promised was able to performe: but they beheld it afar off, and talked not of my performance of it, but now will I shew my selfe *Jehovah*, faithfull to bring to passe and accomplish what I promised.

SECT. XI.

Puile, Exod. 6. 25.

Many, and the most of them farre fetcht, notations are given upon this name: and when all is said of it that can be said, the last resolution lyeth but in a conjecture; and then may we guesse as well as others.

Eliezer marryed his wife in *Egypt*, and of the *Egyptian* Idiom doth this name of her Father seeme as probably to sound as of any other.

Now among the *Egyptian* names or titles, these two things may be observed.

First, That among them, Gentry, Nobility, and Royalty, seeme to have bene denoted and distinguished by these increasing Syllables, *Phar, Phara, and Phara-oh*. The Gentry by *phar*, as *Potti-phara* Captaine, *Gen.* 41. 45. The Nobility by *phara*, as *Potti-phara*, a Prince, *Gen.* 41. 45. And Majesty by *Phara-oh*, the common name of all their Kings.

There was another title of dignity given to the governour of the *Jews* in *Alexandria* in that Land, in after times, namely *Alabarba*, as is to be seene in *Josephus*: which though he and others would derive from *Alas, Salt*, yet since we are yet to seeke for the latter part of the word, it may as probably be conceived to be compounded of the Article *Al*, so common in the Arabicke tongue, and *Abrech* which hath relation to dignity and honour, *Exod.* 41. 43.

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Secondly,

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Secondly, The *Aegyptians* delighted to affix or joyne to their names and titles, the word *Poti*, or *Pui*, whether in memoriall of their Uncle *Pui*, *Gen. 10. 6.* or in reverence of some Diety of that name, or for what else is not so easily resolved, as it may be conceived they did the thing, by the names forecited, *Potiphar*, and *Paiiphara*, and of the same nature seemeth to be *Pui-el*, the word that is now in hand.

This *Puiel* therefore may seeme to have bene some convert *Aegyptian*, [imagine him to have bene of the posterity of *Pui-phara*, among whom *Joseph* had sowed the seeds of true Religion] who changing his Idolatry, and irreligiouesness for the worship of the true God, did also change the latter part of his name *Phara*, into the name of that God which he now professed, and instead of *Pui-phara*, to be called *Pui-el*. The best resolution, as was said before, that can be given in this point, can be but conjectures, and in a matter of this nature, it is as excusable if we erre, as difficult to hit at a right.

SECT. XII.

Of Moses words, Glory over me, Exod. 8. 9.

The Plagues of *Aegypt* began answerable to their sinnes, the waters wherein the childrens blood had bene shed, and they poore soules sprawled for life, are now turned into blood, and scrawle with frogges.

The former Plague of blood, was not so smart as the other of Frogges, for by digging they found fresh water, and so had that remedy against that plague: But they had none against the frogges, for they came into every place, and seized upon all the victuals that lay in their way, and devoured them; nay they feared not to raven upon men themselves: Therefore the Psalmist saith, *Frogs destroyed them.*

Yet for all this doth *Pharaoh* make but a mocke at *Jehovah* in all this his doing: and scornfully and in derision, bids *Moses* and *Aaron* try what *Jehovah* could doe for the removing of them: To whom *Moses* answers, *Glory over me, mocke me hardly with my Jehovah, yet appoint when I shall pray, and I will pray, that thou*

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thou mayest know that there is none like my *Jehovah*. And *Pharaoh* appoints him the next day for his prayer, which he would never have put off so long, had he in earnest thought that *Jehovah* could have removed them upon *Moses* prayer.

SECT. XIII.

The Plague of Lice. The speech of the Sorcerers, This is the finger of God, Exod. 8. 19. not a confession of the Lord, but an hideous and horrid blasphemy.

AT the Plague of Lice, the Sorcerers are put to a non-plus, and in the least creature can doe nothing, for [besides that it was the will of God, to bring their devices to nought, and to shew himselfe *maximum in minimis*] if they should have imitated this miracle, they must have done two things: first, they must have produced dust, and then of the dust, lice, for the text saith, *That all the dust of the Land became lice, throughout all the Land of Aegypt, ver. 17.* Neither of which they can doe, and therefore say, *This is the finger of God.* For the understanding of these their words, observe these things.

First, That in the two foregoing Plagues of blood and Frogges, *Moses* gave warning of them before they came, but of this he did not.

Secondly, That the Lice were also in the land where *Israel* dwelt, as well as in other parts of *Aegypt*, for there is no severing betwixt *Goshen* and *Aegypt* mentioned, till the next Plague of Flies, *In that day, I will sever the Land of Goshen, in which my people dwell, And I will put a division betwene my people, and thy people, ver. 22, 23,* whereas none had bene put before.

For when *Moses* turned the waters of *Aegypt* into blood, the Sorcerers did so also with their enchantments, and turned the waters of *Goshen* into blood likewise. Here *Pharaoh* thinketh his Sorcerers have matched the *Jehovah* that *Moses* so talked of, and that they could doe as much against his people, as he could doe against theirs.

And so when *Moses* from *Jehovah* brought Frogges upon *Aegypt*, the Magicians also by their enchantments bring Frogges likewise upon

upon Goshen, and still they thinke their God is hard enough for Israels *Jehovah*.

Thus is blood and Frogs through all the Land of Goshen, but neither were these reall blood or frogges, nor was this any punishment at all upon *Israel*, for it was not from the Lord, but onely vaine delusions permitted by the Lord, that at last he might catch the crafty in their owne net.

But when the Plague of Lice commeth, it commeth also upon Goshen from the Lord himselfe, and this is a plague indeed upon his owne people, laid upon them by him, as well as upon *Aegypt*: For *Israel* that had partaken in so many of *Aegypts* sins, must also thinke to partake in some of her punishments.

For this it is, why the man of God in *Psal.* 78. reckoning up the Plagues of *Aegypt*, never mentioneth the Plague of Lice: because that was equally a Plague to *Israel*, as to the *Aegyptians*, they had both blood and frogges as well as they, but not as really, nor from God, and therefore no plague to them.

Thirdly, The *Aegyptians* acknowledged a supream great Deity, whom they thought they adored in their petty deities, whom they worshipped. For when they adored an Ox, a Dogge, a Crocodile, &c. they adored not the carcase, but the good qualities that in these creatures conduced to their benefit and good, so saith *Eusebius*, that whatsoever was helpfull, or furthered the good of humane life, that they accounted a Deity.

Fourthly, They accounted not of *Jehovah*, the God of the Hebrewes, but as a petty, triviall God, such as every Nation had one or more of, that that God could doe something, as they saw in the blood and frogges, but could doe no more, if so much, as theirs, *Chap.* 5. 2. *Who is Jehovah that I should obey him? I know not Jehovah, neither will I let Israel goe.* So that the Magicians words, *This is the finger of God*, come from them reasoning thus: When blood and frogges came, *Moses* gave warning of them before, from his *Jehovah*, but these Lice come and he never gave warning; Hence it is plaine, this is none of *Jehovahs* doing, otherwise would *Moses* have knowne it before, but now he did not. Again, when the Hebrews *Jehovah* brought blood and frogs upon our land, he brought none upon theirs, but spared his owne people: but this Plague of Lice is also upon them, as soone as upon us, and without our doing: And therefore this cannot be *Jehovah*, for

for he would not plague his owne people, but this is done by the finger of *Ebbim* the great deity, and the *Jehovah* of the Hebrewes is a God of no value.

SECT. XIII.

The Plague of Byles, *Exod.* 9. 9. Two contrary Plagues in one.

Moses and *Aaron* must take their handfulls of ashes out of the Furnace, that whence *Israel* had had their sore affliction, *Egypt* might receive their corporall punishment. *Moses* is to scatter the foure handfulls into the aise towards the foure quarters of heaven, hereupon a double miracle followed. 1. That so little or few ashes were multiplied so as to flie throughout all the Land of *Aegypt*, and to light upon every man and beatt in it. 2. That lighting on them, it was a Plague to them in their bodies.

As the Miracle was double, so was the Plague.

1. The Ashes became *Shebin*, that is, a burning itch, or an inflamed Scab: for so the word signifieth, as is plaine, *Job* 2. 7, 8. where the holy mans body is stricke with *Shebin*, such an intolerable dry hot itch, that his nayles would not serve to scratch enough, but he is glad to get a postheard to skrub himselfe.

2. This Itch had also blaines and boiles broke out with it, [and so *Iobs* had not] so that the *Aegyptians* were vexed at once, with intollerable itch and intolerable ach: Their itch called upon them to scratch and skrub, and yet they could not doe so, for the forenesse and aching of their boiles.

In the five preceding Plagues, the obduration of *Pharaohs* heart is attributed to himselfe, in these five forward, it is attributed to God: And justly [when being punished for his finnes, he hardeneth his heart so many times] is his heart hardned so many times that he sinneth for a punishment.

SECT. XV.

The Plague of darkenesse, *Exod.* 10. Why first named, *Psal.* 105. 28.

AS the men of the old world, of *Sodom* and the *Jews* at the death of *Christ*, were stricke with darkenesse, before they entered

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entred into water darknesse; so it is with the Egyptians here.

This Plague lay upon them three dayes, namely, the eleventh, twelfth, and thirteenth dayes of the moneth Nisan. For upon the conclusion of the darknesse, Moses being sent for to Pharaoh giveth him such distast that he chargeth him never to come into his presence againe, which Moses saith he will not do, *I will see thy face againe no more*: but before he goeth out of the presence, he giveth him warning concerning the slaughter of the first borne to bee that night, *Chap. 11. Vers. 4.* by which it is cleare that the darknesse ended on the Paschever day in the morning.

Quest. Why then seeing it was the ninth plague in number, hath *Psal. 105.* set it first?

Ans. Because it was the most terrible of all the Plagues that came upon them. For those that had gone before had plagued onely their land, or cattle, or bodies; that that came after, light not upon all, but onely on the first borne, but this is a Plague even to the very mind and conscience, and universally so to them all.

It was not their sitting in darknesse and not stirring about their business for three dayes together, that plagued them so much, for this had bene no great torment, but their torture was, that in this darknesse they saw fearefull apparitions of Fiends and Devils, and horrible visions, which so hideously affrighted and even distracted them, that they were as it were in Hell already. For observe that Pharaoh that had bene nothing at all moved in a manner with all the plagues that went before, is so stirred with this, that hee sends for Moses as soone as ever the darknesse is over, and permits him to depart, *Exod. 10. 24.* which meere sitting in darknesse could not have wrought him to, but those terrors which he saw in the darke.

Hence it is that *Psal. 78. 49.* nameth not the plague of darknesse by its name, but in the place where it should come, hee mentioneth that which was the very quintessence of it. *Hee cast upon them the fiercenesse of his anger, wrath, and indignation and trouble, by sending evill Angels among them.*

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SECT. XVI.

Israel circumcised in the three dayes darknesse. He sent darknesse and made it darke, and they rebelled not against his word, Psal. 105. 28.

This latter clause, *they rebelled not against his word*, is to be understood of Israel, who in this plague of darknesse performed some speciall part of obedience: And that upon inquiry will be found to be their undergoing of circumcision. For they had followed the Idols of Egypt, and in Idolatry were become like the Egyptians, so were they also in uncircumcision. For when Joshua had circumcised them at their entrance into Canaan, hee saith, *I have rolled away from you the reproch of Egypt, Josh. 5. 2.* or that wherein yae were like unto the Egyptians uncircumcised to your reproach.

But when God ordaineth the Paschever, he giveth charge for circumcision, for no uncircumcised person must eate thereof, *Exod. 12. 48.*

Then was required a generall circumcision of all the people, or at least of the most of them, for all were uncircumcised, unless it was some few that were more constant to the Covenant of their God. And that there was a generall Circumcision in Egypt, is inferred in the forenamed place, *Joshua. 5.* where God commandeth Joshua to Circumcise the people *a second time*, which inferreth that there was a first time when they were circumcised with a generall Circumcision as they were that second time. But in Egypt must this first Circumcision be, for the Text in that very place telleth, that in the Wilderness there was no Circumcision at all.

Whilst then Israel late fore of their Circumcision, God closeth up Egypt in three dayes darknesse, and in horreur, that they might not take the opportunitie against his people.

SECT. XVII.

The beginning of the yeare changed. Exod. 12. 1.

The world from her creation hitherto, had begun her yeares in Tisri or September, which was the time of the yeare when

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the was created. This will easily bee shewed [against those that maintaine the world did begin in *March*] by these reasons.

1. From *Exod. 23. 16.* *The feast of ingathering in the end of the yeare.*

2. From *Isa. 2. 23.* *The latter raine in the first month.*

3. Had *Adam* beene created in *March* hee had had no fruits ripe for his food, but in *Autumne* they were ready for him.

4. Should the moneths before the *passover* be reckoned to begin from *March*, it will follow that the generall deluge increased in the heate of *Summer*, and abated and dried up in the deepe and moist of *Winter*.

5. Had the yeare begun from *March* from the beginning, it had had beene unnecessary to have commanded them to begin it thence, who never knew where to begin it else.

From the creation then the yeares began from *September*, but here upon a worke greater in figure, as which represented the redemption by *Christ*, the beginning is translated to *March*. And this is the first Commandement given to *Israel* by *Mosis*.

As that old account began from an *Equinox*, so mult this, but not alike; That began exactly from the *Equinox* day, this from the first new *Moone* after, and not from that day, unlesse that day was the new *Moone*. The fourth day of the worlds creation was both *Equinox* and new *Moone*: and though the yeares after began from that day of the *Sunne*, yet were they counted by the moneths of the *Moone*.

Their yeare then beginning thus from a new *Moone* it plainly speaketh for it selfe that it was reckoned by *Lunary* moneths, which falling short eleven dayes of the yeare of the *Sunne*, every third yeare was leape yeare, or intercalary of a moneth added of 33. dayes, which was called *Veadar*: So that howsoever it is said that *Solomon* had twelve speciall officers for the twelve moneths of the yeare, it meaneth the ordinary yeare, and not the *Embolimquam* or leape yeare: for that yeare, those twelve in their severall moneths served so much the longer, as that the added moneths might be made up by them and not a new officer chosen, for that moneth, who should have no employment when that moneth was over till three yeares after.

The equitie or life of this Law that their yeares should begin from *March* or *Abib* was because the preaching of the *Gospell* should

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should begin, and the redemption be consummate from that time. For it was just at that time of the yeare when *Iohn* began to baptise, which was the beginning of the *Gospell*, *Mark. 1. 1.* *Acts 1. 22.* And it was at that time of the yeare when our Saviour suffered, and fulfilled that which this prefigured, our redemption.

SECT. XVIII.

Particulars concerning the Passover, Exod. 12.

1. THE *Passchall Lamb* was *Christ*'s body in a figure. Compare *Exod. 12. 46.* with *John 19. 36.* and to this it is that the word *hoc*, in the words of our Saviour, *Hoc est corpus meum*, had reference and respect. They had but newly eaten the *Passover Lamb*, and that had beene the body of *Christ* Sacramentally to the *Jewes* hitherto: but now *Jesus* tooke bread, and blessed, and brake it, and told them that this hence forward mult be his body under the *Gospell* in that same manner that the *passchall Lamb* had beene his body under the Law.

Secondly, the *Lambe* mult not be eaten raw, *vers. 9.* which would never have beene forbidden, if the very raw flesh and bloud of *Christ*, as it was upon the *Crosse*, were eaten in the Sacrament, as transubstantiation dreameth, for then had the raw *Passover* represented it the better. And especially among those People who sometimes used to eat raw flesh in their halty meales as the *Jewes* did.

Necessity sometimes transfers the *Passover* to another moneth, but never further then the next. So the first *Passover* but one, was kept by some on the fourteenth day of the second moneth, because uncleannesse by a dead corps necessitated them to foregoe it at the right time, *Num. 9. 11.* And so the last *Passover* but one that we read of before the Captivity was kept in the second moneth, *2 Chron. 30. 2.* because *Hezekiah* coming to his Crowne but just in the beginning of the yeare, or very little before, could not procure the Temple, and the Priests to be sanctified and purged sufficiently, and the People to be assembled against the right *Passover* day, *Sec 2 Chron. 29. 3.*

This translation of the Feast a moneth out of its place, did the more enforce its significancy of things future then of things past; as rather recording the death of Christ to come, then their delivery from *Aegypt*: for the force of the commemoration of that was in feebled much, when it hit not upon the very night. Again, this mooveableness of this Feast, which so neerely represented the death of our Saviour, received its equity when our Saviour dyed, not upon the very Paschever day, but deferred the Sacrificing of himselfe to a day after.

Object. But it seemeth that Christ did not eat his Paschever on the fourteenth day, For *Job. 18. 28.* The Jewes went not into the Judgement Hall, lest they should be defiled: but that they might eat the Paschever.

Now it is most apparent that our Saviour had eaten the Paschever, over night: which as soone as he had done he was apprehended, and arraigned all night, and the next morning early he is brought to *Pilate*, into whose house the Jewes durst not come for feare of defiling, but that they might eat the Paschever: so that it appears that either Christ or the Jewes hit not upon the right Paschever day injoynd by the Law, either hee a day too soone, or they a day too late.

Answer. Neither the one nor the other. For the text expressly saith, that Jesus ate his Paschever, and the Jewes theirs upon the same night, which was on the fourteenth day at even.

Mat. 26. 17. Now the first day of the Feast of unleavened bread, the Disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the Paschever?

Mark. 14. 12. The first day of unleavened bread when they killed the Paschever, So *Luk. 22. 7.*

So that the Paschever which the Jewes reserved themselves to the eating of, when they durst not enter into *Pilates* Judgement Hall for feare of defiling, is not to be understood of the Paschall Lamb, which they had eaten the evening past, but of the Paschever bullocke whereof mention is made, *Deut. 16. 2.* *2 Chron. 35. 7, 8, 9.*

Now these bullocks were indeede slaine at Paschever time, but not for the Paschever beast properly taken, for that must be of a Lamb or kid unalterably: but these bullocks were slaine as attendants upon the Paschall, from the nature of which Sacrifice they

they differed in these particulars.

First, the Paschall Lamb was alwayes, and all of him roasted: these were sodden, *2 Chron. 35. 13.*

Secondly, the Paschall Lamb was roasted whole, and eaten without breaking the bones, these were broken peecemeale, and so parted among the people.

The Paschall Lamb was a necessary service to which they were bound by command: these were arbitrary according to their stay in *Jerusalem* in the Paschever weeke, for if they would they might returne home the next morning after the Paschall Lamb was eaten, *Deut. 16. 7.* and then they needed no bullocke to be killed for their dyet the rest of the Feast: but if they stayed any more dayes of the feast at *Jerusalem* then the first, then was not their dyet arbitrary to eat any thing what they would, but they must eat of these bullockes because their dyet must be holy at that time. Hence resulteth another difference betwixt the Paschall Lamb, and these, which is this; that these were not of the first institution of the Paschever, nor had they any bullockes slaine at the Paschever in *Aegypt*, but Lambes onely.

SECT. XIX.

That the Supper in *Job. 13.* was not the Paschever Supper.

FIRST, It is very commonly held that the Supper in *John 13.* was the Paschever Supper, and that *Judas* stayed not the Sacrament of the Lords Supper, for that our Saviour having dipped a sop into the bitter or sowre sawce, which they used to the Paschall Lamb, and given it to him, Satan with it entring into him, he packed him away with, What thou doest doe quickly: An opinion mistaken in the ground-worke that it builds upon, and consequently in the structure built upon it. For that that was no paschever at all, the Evangelist maketh it most plaine in *ver. 1.* when he saith, it was before the Feast of the Paschever, and *Matth. in Chap. 26. 2.* telleth, it was two dayes before, and indeed, two miles from *Jerusalem*, namely in *Babany*: The serious Harmonizing of the foure Evangelists together, at this place, will make this most cleare.

Secondly,

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Secondly, if then it were not the Paschever Supper, there can be no Paschall Lambe looked for at it, nor no Haroseth, or sawce of bitter herbes to eat it with, but the meate that they were then eating, and the sawce in which our Saviour dipped the sop, was ordinary meate, and ordinary sawce.

Thirdly, *Judas* when he was packed away with his *Quod facis sic cito*, went not from *Jerusalem* to *Galileam*, where Christ was apprehended by him on the Paschever night, but he went from *Bethany* to *Jerusalem*, to bargain with the chiefe Priest, for his betraying, which when he had done, he returned to *Bethany* againe.

SECT. XX.

Borrowing Egyptian Jewels, Exod. 12. 35, 36.

It may be equally questionable, whether Israel shewed lesse honesty in borrowing what they meant not to restore, or Egypt lesse wisdom, in lending what they knew would not be restored?

For the first, it is easily answered, that they had the expresse warrant of God, who cannot command unrighteousnesse, and whom to obey in all things is piety.

The second is as easily resolved thus, that Idolaters, in the worship of their Idols, used to decke themselves with Jewels, and Eare-rings, and fine things, thereby to make them as they thought the more acceptable, to their fine decked deity. So doe the *Egyptians* now conceive of *Israel*, that seeing they desired these their fine knacks, being now going to sacrifice, they intended to sacrifice to the *Egyptian* gods, as they had done heretofore, and they thought, sure there can be no danger of departing the Land, because they still adhere to our Religion. For *Moses* had but still spoken of going but three dayes journey into the Wildernesse to worship.

SECT.

SECT. XXI.

Ramesses, and Succoth, ver. 37.

THE most famous of the Deities of Egypt, was their Goddesse *Isis*, mentioned in all Heathen Authours, of her doth the last syllable in *Ram-ses*, and *Ram-sis*, seeme to sound, as being Townes that bare the name of this Goddesse, and importing the *Egyptians* called *Ses*, or *Sis*, other languages in pronouncing would augment with a vowel before, for so was it ordinary. *Egypt* at home was called *Copti*, but forainers did call it *Esopti*, and so it came to be *Egypti*. So the Sea that lay among the Gentiles of Greece, was in Hebrew *Mare Gooim*, the Sea of the Gentiles, but other Nations would put E before, and so it came to be called *E-Gooim* or *E-Guum*. The Syrian and Arabicke Testaments, and the writing of Jewish Authours are full of examples of this nature. *Succoth*, is held to have bene so called, because *Israel* here lodged and pitched their tents in their March out of *Egypt*: but they marched too much in suspicion of *Pharaohs* pursuit, to settle a Campe, and to pitch tents so neere him. But it rather seemeth to have taken denomination from the cloud of glory comming upon them in this place, which was as a covering to them, *Psal. 105. 39.*

This their Divine conductor, stayed with them till *Moses* death, save that it was taken up for a while, because of the golden calfe: at *Moses* death it departed from them; for when they are to march through *Jordan*, the Arke is to lead the way, which while the cloud was with them it never did, but went in the body and very heate of the Army.

As the cloud departed at the death of *Moses* the first Prophet, so is it restored and scene apparently at the sealing of the great Prophet, *Luk. 9. 30.*

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SECT. XXII.

The decree at Marah, Exod. 15: 25.

SHam Sam lo bhok unispat: There he set a decree, and a judgement for them: God is beginning now to compose and platforme the people into a settled policy, which while they were under the feare and danger of Pharaoh could not be done; And here he passeth a decree and judgement upon them, what they must looke for in the wildernesse, according to their dealing with him. If they will diligently hearken to his words, &c. he will heale and keepe them free from diseases, as he healed those brackish waters, and of bitter had made them sweet; but if otherwise, they must expect accordingly. Those that have obscured this place by questioning whether this Ordinance at Marah, were for the Sabbath, or for the red Cow, or for the tryall of the suspected Wife, or for the dimensum of their diet in the Wildernesse, have made obscurity where there is none at all, and have supposed this to have beene an Ordinance whereafter Israel was to walke, whereas it was rather a decree whereafter God would deal with them according to their walking; And answerably seeme the latter words, *Vesbam Nissabu*, to beare this sense, for there he had tryed them.

The word *Hbok*, is taken in a signification agreeable to this, *Psal. 2. 7. I declare it for a decree*, that since the Lord hath said unto me, Thou art my Sonne, &c. That therefore, ye Kings, and Potentates, &c. submit to the obedience of him, or else his anger will shortly kindle, &c.

SECT. XXIII.

That this story of Jethro is misplaced, and why.

That this story is misplaced, is plaine by these things: First, *Jethro, Moses father in Law, took a burnt offering, and sacrifices for God, ver. 12.* Secondly, *Now on the morrow, Moses sate to judge* the

the people, ver. 13. and made them know the Statutes of God, and his Law, ver. 16.

But as the story lyeth here, there was no Tabernacle nor Altar for Sacrifice yet built; Neither as yet did Moses know the Statutes and Lawes of God himselfe, for as yet they are not come to Sinai.

Thirdly, *Moses* himselfe telleth that the choosing of Judges and Elders, which was done upon *Jethros* Counsell, was not till their departing from Sinai. *The Lord your God spake unto us in Horeb, saying, You have dwelt long enough in this mountaine, &c. And I spake unto you at that time, saying, I am not able to beare you my selfe alone, &c. Deut. 1. from vers. 7. to 19.*

So that this story should lye at the 10 of Numbers, and come in betwixt the tenth and eleventh verses of that chapter, and the story to be conceived thus. When *Moses* had received all the Lawes which God would give him at Sinai, from Exod. 20. to the Law of the silver Trumpets, which was the last, Num. 10. then came *Jethro*, and brought *Moses* wife and children, and seeing him toyling in judgement, he adviseth him to chuse Judges to ease him; which being done, ere long the cloud removed, and they must flit from Sinai, ver. 11. When they are ranked to march, *Moses* desireth *Hobab* or *Jethro* his Father in Law to goe along with him, which he denyeth, but returneth to his owne Country, Num. 10. 29, 30, 31, 32. compared with the last verse of this Chapter. Thus lyeth the order of the story. Now, the reason why it is misplaced is this. In the last verse of the preceding Chapter, there is a perpetuall curse decreed against *Amalek*, *The Lord hath sworn that the Lord will have warre with Amalek, from generation to generation.* Now the *Midianites* and *Amalekites* lived so promiscuously together, that they were as one people, and the *Kenites*, or the family of *Jethro*, dwelt in the midst of them, 1 Sam. 15. 6. Therefore that it might be observed that *Jethro* fell not under that curse of *Amalek*, *Moses* bringeth him in coming to the Campe of Israel, and to God, as soone as ever the curse is uttered, that every eye might presently observe that *Jethro* was exempted from it.

Object. But *Moses* and *Israel*, by this account lay almost a twelveh moneth at Sinai, before his wife and children came at him, and can this be thought, that they should be so unnaturall one to another?

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Answer. This was *Moses* his doing, not of unnaturalness, but piety, to retrain their comming, till his great taske of receiving and giving the Law, and building the Tabernacle was over; Letters and Visits passed betwixt them there is no doubt, and they kept at distance thus by consent for a season.

That letters passed may be collected from *vers. 6. 7.* And *Jetbro, Moses Father in law, said unto Moses, I Jetbro thy Father in law, come to thee.* And *Moses went out to meete his Father in law.* *Jetbro* said not thus to *Moses* his face, *I am come to thee:* For then why or how upon this tidings, could *Moses* goe forth to meete him, when they spake face to face already? Nor could this speech be delivered by a messenger, for it had bene an improper and senselesse speech of a messenger to say, *I Jetbro come to thee:* but this *Jetbro* himselfe telleth *Moses* by letter, before he commeth at him, whereupon *Moses* goeth forth to meete him.

SECT. XXIII.

Israels march from Rephidim to Sinai. Saint Paul explained, *1 Cor. 10. 4.*

Quest. **H**OW can it be said that they departed from *Rephidim*, and came to *Sinai*, whereas *Rephidim* and *Sinai* were all one? For every one knoweth that the mountaine whereon the Law was given is called *Horeb* and *Sinai*, indifferently: as *Exod. 19. 18.* compared with *Malach. 4. 4.* Now when they were at *Rephidim*, chap. *17. 1.* they were at *Horeb*, *vers. 2.* So that to goe from *Rephidim* to *Sinai*, is to goe from *Horeb* to *Horeb*.

Answer. The hill on which the Law was given had indeed two names, and as *Bellonius* saith, two tops, the one side of it was called *Horeb*, from the rocky drought of it, being utterly devoid of water: The other side was called *Sinai*, from the bushes and brambles that grew upon it, in one of which *Moses* saw the Lord in a flame of fire; if so be it tooke not the name from *Sini* the soune of *Canaan*, *Gen. 10.* Now when *Israel* lay at *Rephidim* they lay upon *Horeb* side, and there out of the droughy rocke, *Moses* miraculously bringeth forth water. Their march from *Rephidim*

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is at the skirts of the hill from *Horeb* to *Sinai* side of the mountaine. And in the same sense is *Paul* to be understood, *1 Cor. 10. 4.* *They dranke of the Rocke that followed them.* Nor that the Rocke stirred and went along with them, but that the water which miraculously gushed out of the one side of the hill *Horeb*, ran along with them as they marched at the foot of the hill, till they came to the other side of the hill *Sinai*. And so is *Moses* himselfe to be understood. *I cast the dust of the golden Calfe into the brooke that descended out of the Adam.* *Deut. 9. 21.* Not that the brooke gushed out of the mount on that side on which the Calfe was erected, but on the other, and at the skirt of the hill came running to that.

SECT. XXV.

The Station and Posture of Israel before Sinai, Exod. 19.

ON the first day of the moneth *Sivan*, which was towards the middle of our *May*, in the yeare of the world 2513. they come from *Rephidim* to *Sinai*, and pitch in their maine body, more especially on the South and South East side of the Mount, See *Deut. 33. 2.* and compare the situation of *Scir* in the point of the Compasse.

In three parts or squadrons did their Campe sit downe before it.

1. Next to the hill pitched the Elders or 70. heads of the chiefe families which had gone into *Egypt*, these are called the *houise of Jacob, Vers. 3.* as *Gen. 46. 27.*

2. Next behind them pitched the people in their maine body, consisting of so many hundred thousands: these are called the *children of Israel, Vers. 3.* And this distinction is observed, *Vers. 7. 8.* And *Moses* called the Elders, &c. And all the people answered.

3. On the outside of all lay the mixed multitude or the *Egyptians* that had joynd to them and came out with them.

On the second day of the moneth, and of their arrivall there *Moses* goeth up into the mountaine, being called up by the Lord, *Vers. 3.* and when he commeth downe telleth the people the words of the Lord, *Vers. 5.* *If yee will heare my voyce indeed and keepe*

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my Covenant, yee shall be my peculiar people: To which the people even before they know what the Commandements of the Lord would be, do promise to obey and hearken, not by rash undertaking to performe they knew not what, as some have beene bold to taxe them, nor yet presuming upon their owne abilitie to keepe the Law, as others have concluded upon them; but having beene trained up from their infancy, and instructed in the doctrine of Faith, they piously conclude, when God commeth to give them a Law and to make a covenant with them, that God would not crosse himselfe in the Doctrine of salvation, but that the Law that hee would now give them should be a Law conducing and leading to Faith still, a Schoolemaster to Christ, and not an extinguisher of the doctrine of salvation by him.

On the third day of the moneth *Moser* goeth up into the mountaine againe, *Vers. 9.* and is charged to sanctifie the people, which accordingly is done on that day; and on the fourth and fifth, and on the sixth day in the morning the ten Commandements are given.

SECT. XXVI.

The Jewes Tenet concerning the Law. Talm. in Maccab. Rab. Abubabb Ner. 1.

The whole Law, say they, was given to *Moses* in six hundred and thirtene precepts. *David* in the fiftenth Psalm bringeth them all within the compasse of eleven. 1. To walke uprightly. 2. To worke righteousness. 3. To speake truth in the be wt. 4. Not to slander. 5. Not to wrong a Neighbour. 6. Not to entertaine or raise an ill report. 7. To wisse a reprobate. 8. To honour them that feare the Lord. 9. That al- ter do not his oath. 10. Not to lye to usury. 11. Not to take bribes a- gainst the innocent.

The Prophet *Isaiah* brings these to six, in *Chap. 33. 15.* 1. To walke justly. 2. To speake righteously. 3. To refuse gaine of oppression. 4. To shake hands from taking bribes. 5. To stop the eares from hearing of blood. 5. To shut the eyes from seeing of evil.

Micah reduceth all to three, *Chap. 6. 8.* 1. To doe justly. 2. To love mercy. 3. To walke humbly with God. *Isaiah* againe to two, *Chap. 56. 1.* 1. Keepe

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1. Keepe judgement. 2. Doe justice. *Amos* to one, *Chap. 5. 4.* Seeke me. *Habakkuk* also brings all to one, *Chap. 2. 4.* The just by his Faith shall live. Thus the Jewes witness against themselves while they conclude that Faith is the summe of the Law, and yet they stand altogether upon workes; A testimony from Jewes exceedingly remarkable.

SECT. XXVII.

Articles of a believing Jewes Creed collected out of Moses Law.

1. I beleve that salvation is by Faith, not by Workes.

When the Talmudick Jewes make such a confession as is mentioned instantly before, wherein they reduce all the tenor and marrow of the Law under this one doctrine of living by Faith, *Hab. 2. 4.* The just by his Faith shall live: it is no wonder if the more ancient and more holy Jewes under the Law looked for salvation, not by their owne merits and workes, but onely by Faith: This fundamentall point of Religion they might readily learne by these two things.

1. From the impossibility of their keeping the Law, which their consciences could not but convince them of, by their disability to heare it, and by their daily carriage.

2. In that they saw the holiest of their men, and the holiest of their services, to receive sanctitie, not from themselves, but from another. So they saw that the Priest [who was or should be at least the holiest man amongst them] was sanctified by his garments, and that the sacrifices were sanctified by the Altar. From these premises they could not but conclude, that no man, nor his best service could be accepted as holy in it selfe, but must be sanctified by another.

2. I beleve that there is no salvation without reconciliation with God, and no reconciliation without satisfaction.

The first part of this Article is so plaine that nature might teach it, and so might it the latter also; and laying hereto *Moses* his *lex talionis*, eye for eye, tooth for tooth, it made it doubtlesse.

3. I beleve that satisfaction shall once be made.

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This they might see by their daily sacrifice, aiming at a time when there should full satisfaction be made, which these poore things could not doe. No lesse did their *Jubilee* yeare intimate when men in debt and bondage were quitted; The very time of the yeare, when the *Jubilee* yeare began, calling all *Israel* to thinke of a *Jubilee* from sinne and Satans bondage, into which mankind fell at the same time of the yeare.

4. *I beleeve that satisfaction for sinne shall be made by a man.*

This is answerable to reason that as a man sinned, so a man should satisfie: but *Moses* Law about redemption of land by a kinsman, taught *Israel* to expect that one that should be akin in the flesh to mankind, should redeeme for him morgaged heaven: *כֹּהֵן* in Hebrew is both a kinsman and a Redeemer.

5. *I beleeve that he shall be more then a man.*

This they learned from the common service about the Tabernacle, wherein the high Priest, a man as fully hallowed and sanctified as man could be, for his outward function; yet did he offer and offer againe for the people and himselfe, and yet they were unclean still. This read a Lecture to every ones apprehension, that a meere man could not doe the deed of satisfaction, but he must be more.

6. *I beleeve the redeemer must also be God as well as man.*

The disabilitye of beasts to make satisfaction, they saw by their dying in sacrifice one after another, and yet mans conscience cleansed never the better. The unabilitye of man we saw before: The next then that is likely to doe this worke are Angels. But them *Israel* saw in the Tabernacle curtaines spectators onely and not actors in the time and worke of reconciliation. From hence they might gather that it must be God dwelling with man in one person, as the cloud, the glory of God never parted from the Arke.

7. *I beleeve that mans Redeemer shall die to make satisfaction.*

This they saw from their continued bloody sacrifices, and from the covenants made, and all things purged by blood. This the heedlesse man-slayer might take heed of, and see that as by the death of the high Priest he was restored to liberty, so should mankind be by the death of the highest Priest to the glorious libertie of the sonnes of God. Their delivery from *Egypt* by the death of a Lambe taught them no lesse.

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8. *I beleeve that he shall not die for his owne sinnes, but for mans.*

Every sacrifice read this lecture, when the most harmelesse of beasts and birds were offered.

9. *I beleeve that he shall overcome death.*

This *Israel* saw by necessary conclusion, that if Christ should fall under death, he did no more then men had done before. His resurrection they saw in *Aarons* Rod, *Manna*, *Scapegoate*, *Sparrow*, &c.

10. *I beleeve to be saved by laying hold upon his merits.*

Laying their right hand upon the head of every beast that they brought to be offered up taught them, that their sinnes were to be imputed to another, and the laying hold on the horns of the Altar, being sanctuary or refuge from vengeance, taught them that anothers merits were to be imputed to them, yet that all offenders were not saved by the Altar, *Exod. 21. 12. 1 King. 2. 29.* the fault not being in the Altar but in the offender, it is easie to see what that signified unto them.

Thus saue each holy *Israelite* was a Christian in this point of doctrine, by earnest study finding these points under the vaile of *Moses*. The ignorant were taught this by the learned every Sabbath day, having the Scriptures read and expounded unto them. From these groundworkes of *Moses*, and the Prophets Commentaries thereupon concerning the *Messias*, came the schooles of the Jewes to be so well versed in that point, that their Scholars doe mention his very name *Jesiu*: the time of his birth in *Tisri*; the space of his preaching three yeeres and a halfe; the yeare of his death the yeare of *Jubilee*, and divers such particulars to be found in their Authors, though they knew him not when he came amongst them.

SECT. XXVIII.

The Covenant made with Israel: They not sworne by it to the ten Commandments, Exod. 24.

When *Israel* cannot indure to heare the ten Commandments given, it was ready to conclude, that they could much lesse keepe them. Therefore God giveth *Moses* privately, fifty

fifty seven precepts besides, namely Ceremoniall and Judiciall : to all which the people are the next morning after the giving of the ten Commandements, sworne and entered into Covenant, and these made them a Ceremoniall and singular people. About which these things are observable.

1. That they entered into Covenant to a written Law, Chap. 24. 4. And *Moses wrote all the words of the Lord, &c.* Against traditions.

2. That here was a booke written forty dayes before the writing of the two tables : Against them that hold that the first letters that were seene in the world, were the writing of God in those Tables. And we have seene before also two pieces of writing before this of *Moses*, viz. the 88. and 89. Psalmes : And of equall antiquity with them, or not much lesse was the penning of the booke of *Iob*, most probably written by *Elihu* one of the Speakers in it, as may be conjectured from Chap. 32. 15, 16, 17. and some other probability.

3. That this first Covenant was made with water, and blood, and figurative language : For the twelve pillars that represented the people are called *the people*, *Exod. 24. 4. 8.* As the words in the second Covenant, *this my body*, are to be understood in such another sense.

4. That the ten Commandements were not written in the booke of that Covenant, but onely those 57. precepts mentioned before.

For 1. The Lord giveth the other precepts, because the people could not receive the ten : for could they have received and observed those as they ought, they must never have had any parcell of a Law more : as if *Adam* had kept the Morall Law, he had never needed to have heard of the promise ; and so if we could but receive the same Law as we should, we had never needed the Gospell. Now it is most unlike that since God gave them those other commands, because they could not receive the ten, that he would mingle the ten and them together in the Covenant.

2. It is not imaginable that God would ever cause a people to sweare to the performance of a Law which they could not endure so much as to heare.

3. The ten Commandements needed not to be read by *Moses* to the people, seeing they had all heard them from the mouth of the Lord but the day before.

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4. Had they beene written and laid up in this booke, what necessitie had there beene of their writing and laying up in the Tables of stone ?

5. Had *Moses* read the ten Commandements in the beginning of his booke, why should he repeate some of them againe at the latter end, as *Exod. 23. 12.*

Let such ruminat upon this, which hold and maintaine that the Sabbath as it standeth in the fourth Commandement, is onely the Jewish Sabbath, and consequently Ceremoniall. And let those good men that have stood for the day of the Lord against the other, consider whether they have not lost ground, in granting that the fourth Commandement instituted the Jewish Sabbath. For,

First, The Jewes were not sworne to the Decalogue at all, and so not the Sabbath as it standeth there, but onely to the fifty seven precepts written in *Moses* his booke, and to the Sabbath as it was there, *Exod. 23. 12.*

Secondly, The end of the Ceremoniall Sabbath of the Jewes was in remembrance of their delivery out of *Aegypt*, *Deut. 5. 15.* but the morall Sabbath of the two Tables is in commemoration of Gods resting from the workes of the Creation. *Exod. 20. 10. 11.*

SECT. XXIX.

The punishment of Israel for the golden Calf. Exod. 32.

ISRAEL cannot be so long without *Moses*, as *Moses* can be without meate. The fire still burneth on the top of mount *Sinai*, out of which they had so lately received the Law, and yet so riddainely doe they breake the greatest Commandement of that Law to extremity : of *Aegyptian* Jewels, they make an *Aegyptian* Idol, because thinking *Moses* had beene lost, they intended to returne for *Aegypt*.

Grievous was the sinne, for which they must looke for grievous punishment, which lighted upon them in divers kinds.

First, the Cloud of Glory, their divine conductor, departeth from the campe, which was now become prophane and uncleane.

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Secondly, the Tables *Moses* breaketh before their face, as shewing them most unworthy of the Covenant.

Thirdly, The building of the Tabernacle, the evidence, that God would dwell among them, is adjourned and put off, for now they had made themselves unworthy.

Fourthly, for this sinne God gave them up to worship all the host of heaven, *Act. 7. 42.*

Fifthly, *Moses* bruileth the Calfe to Powder, and straweth it upon the waters, and maketh the People drinke. Here spirituall fornication commeth under the same tryall that carnall did. *Num. 5. 24.* These that were guilty of this Idolatry the water thus dranke, made their belly to swell, and to give a visible signe and token of their guilt: then setteth *Moses* the *Levites* to slay every one whose bellies they found thus swelled, which thing they did with that zeale and sincerity that they spared neither Father, nor Brother of their owne, if they found him guilty.

In this slaughter there fell about three thousand, these were ring-leaders and chiefe agents in this abomination, and therefore made thus exemplary in their punishment: upon the rest of the People the Lord sent a Plague, *verf. 35.*

Aaron had first felt the smart in this destruction, had his action in this businesse beene as voluntary as was theirs, but what hee did, hee did in feare of his life.

SECT. XXX.

That Moses fasted three Fastes of forty dayes a pecc.

IT is a doubt of no small import: Why seeing it pleased God to appoint the Feast of expiation, the solemne Feast of Humiliation, in that moneth of the yeare, in which sinne entred into the World, why he also did not appoint it upon the same day in which sinne entred, *viz.* the sixth day of the moneth, but on the tenth.

The reason of this is to be found out by observing *Moses* his Fastes in the mount, and the conclusion of the last of them.

That he fasted thrice forty dayes, is not so frequently observed,

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served, as it easily may be concluded from his owne words.

The first Fast in *Exod. 24. 18.* And *Moses was in the mountaine forty dayes and forty nights*: At the end of these dayes they made the golden Calfe.

The second Fast, *Exod. 32. 30, 31.* It came to passe on the morrow that *Moses said unto the People, Ye have sinned a great sinne, and now I will goe up into the mount, &c.* and *Moses returned unto the Lord, &c.* which he explaineth, *Deut. 9. 18.* I fell downe before the Lord, as at the first, forty dayes and forty nights, &c.

The third Fast when he goeth up with the new hewed Tables. *Exod. 34. 28.* And he was there with the Lord forty dayes and forty nights, &c.

All which being reckoned together from the day after the giving of the ten Commandements, or from the seventh day of the moneth *Sivan*, it will be found that his last fast, when he had obtained pardon for *Israel*, and the Tables renewed, ended on the tenth day of *Tisri*: on which day he came downe with the glad tydings of reconciliation: in memoriall of which, that day was ever after observed for the Feast of expiation: upon the tydings of this, and of the making of the Tabernacle the People begin to dispose of their tents, and to build them booths, because it will be long ere the worke be finished, and they remove from *Sinai*: for this the fifteenth day of the moneth is instituted for the feast of Tabernacles, ever after.

Hence forward is the Tabernacle begun, and is halfe a yeere in making within a very little.

SECT. XXXI.

The forme, or Idea, and representation of the Tabernacle.

THe forme and fabricke of the Tabernacle is thrice rehearsed in the patterne, in the making, and in the setting up, as if by this threefold coard of description, the Holy Ghost would draw all to a serious observation.

Moses saw a glorious Tabernacle pitched in Mount *Sinai* to be the patterne of his, as his was to be the patterne of a more glorious: According to the exact forme of this that he saw, was he

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to make his: This taught *Moses* and *Israel*, that the making and service of their Tabernacle, did onely serve to the Patterne and shadow of heavenly things, *Heb.* 8. 5. Christ is the true Tabernacle, by, and in whom God dwelleth among men. *Job.* 2. 21. *Heb.* 9. 11. Now as there was a Tabernacle pitched before God in *Sinai*, before there was one made in *Israel*, so was Christs incarnation in the decree of God, long before he was exhibited in the flesh. Upon the making of *Moses* his Tabernacle, this in the mount vanished, as that of *Moses* was to doe upon the coming of the true one, Christ.

The Tabernacle was *Israels* moveable Temple, and so at every sitting might teach them to looke for one that should not be moved. It consisted of three parts, the holiest, the holy, and the Court, as our Churches doe, of the Chancell, Church, and Churchyard. It was alwayes pitched East and West, whensoever it was set downe, as our Churches stand, but with this difference, that the chiefest place in the Tabernacle, or holiest of all, answering to our Chancels, stood Westward, and *Israel* worshipped with their faces Westward, because they would not imitate the Heathen, who worshipped towards the Sun-rising. And in their services looked alwayes towards us Gentiles in the West, as expecting us to be joyned to their God with them.

SECT. XXXII.

The dimensions of the Tabernacle.

THe Tabernacle was thirty cubits long, for twenty planks of a cubit and a halfe breadth apeece made one side, or the length of it, and it was ten cubits broad, as shall appeare hereafter. But first observe these two things.

First, That those which are translated *boards*, were indeed planks of a good thicknesse, even of nine inches thicke apeece, for it is said, in the fastning of the sides of the Tabernacle, that a barre of Shittim wood, ran through the thicknesse of the boards, as they stood edging one to another. Now this barre was no small one, for it was the chiefe strength of the side, and therefore must have a large hole bored to run through, and consequently, it must

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be a thicke planke that would beare such a hole, and not an inch, or two inch board.

Secondly, The cubit by which the Tabernacle is measured, was but halfe a yard, or the common cubit, and not the Sanctuary or holy cubit, which was a full yard. For, first, it is said that every planke was a cubit and a halfe broad; if this were a yard and a halfe, doe but imagine where planks of such a breadth should be had: Secondly, every planke was ten cubits long, if this were ten yards, imagine how they should be carried: Thirdly, every two silver Bases were as long as a planke was broad, now two talents would fall short of reaching to a yard and an halfe. Lastly, the Altar of burnt offering was three cubits high; if this were three yards, who could reach to serve at it? These things considered, you finde that the cubit here spoken of, is but halfe a yard, and this will helpe well in measuring all the things to be spoken of after.

SECT. XXXIII.

The peoples contribution to the silver foundation: and its forme and posture.

MEasure out in your imagination, an unequal square, or a plot of ground, of thirty cubits, or fiftene yards long, and of ten cubits or five yards broad, such was the compasse of the Tabernacle betwixt Wall and Wall. The Foundation was of massy peeces of silver, shewing the solidity and purity of the truth, whereupon the Church is founded; Of these massy peeces there were an hundred in all, and in every peece was a talent of silver. Every man in *Israel* from twenty yeares old and upward, was to give halfe a Shekell, towards these foundation peeces; whereas for other things they were not bound to a set summe, but to give what their hearts moved them: This might teach them, that to the fundamentals of their Religion, they were all bound, but to other things, each one according to the gift given him. Their manner of giving halfe a Shekell, you finde *Exod.* 26. 26; 27. 28. thus, There were numbered of *Israel*, from twenty yeares old, and upward, six hundred thousand, and three thousand five hundred and

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and fifty men. Reckon thus; The Talent of the Sanctuary, contained 120 pound, the pound 25 shekels, or 30 halfe shekels, so that every Talent contained 3000. shekels, or 6000. halves: so that sixe hundred thousand halfe shekels, given by sixe hundred thousand men, doe amount to a hundred talents: Now there were three thousand five hundred and fifty men besides, which gave so many halfe shekels, or one thousand seven hundred seventy five whole ones, with which were made the hookes of pillars, &c. *Exod.* 38. 28. These hundred Talents of silver were thus wrought. Each one was cast into a solid peece of thirteene inches and a halfe long, and nine inches square; in the side that lay upward was a mortise hole, neere unto the end, now two and two were laid close together, end to end, and the mortises were not in the ends that joynd, but in the outmost ends.

Now every planke, whereof the sides were made, was in height five yards, but in breadth three quarters, just as broad as two of these peeces of silver were long, at the foote of the planke, at either corner was a tenon made, the planke being cut downe, or abating so much betwene the tenons, as the tenons themselves were in length, so that when the tenons were shrunke in the mortises, the middle of the planke settled upon the peeces or Bases.

SECT. XXXIV.

The walls and juncture of the Tabernacle.

These silver Bases then were thus laid: forty at the South side, forty at the North side, and sixteene at the West end, laid as close together as was possible, so that though there were so many peeces, yet was it but one intire foundation; Here are fourescore and fiftene of the hundred talents disposed of, in the two sides and the West end, what became of the foure talents remaining, and of the East end, we shall see hereafter.

These Bases thus laid, the planks were set in them, one plank taking up two Bases, twenty planks making the South side, and twenty the North, and eight the West end; these were five yards long apeece, and so when they were set up, they made the Tabernacle five yards and a little more, high upon the walls; Now for
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the making of these planks sure, and to stand stedfast, the two corner planks were great helpes, of which first, you remember the length of the sides, namely fiftene yards or twenty planks, of three quarters breadth apeece. The West end had sixe planks intire, besides a planke at either corner, joynting end and sides together. These corner planks were of the same breadth that all the other were, and thus set: The middle of the breadth of the one Planke, was laid close to the end of the South side, or to that planke that was furthest West, so that a quarter of a yard of the breadth of the corner planke, was inward, to make up the Tabernacle breadth, a quarter was taken up with the thicknesse of the side planke to which it joynd, and a quarter lay outward.

Thus at the South-west, just so was it at the North-west corner. Then count, the two corner planks were inward a quarter of a yard apeece, and the sixe planks that stood betwene them of three quarters apeece, behold five yards, just the breadth of the house betwene wall and wall. These corners knit end and side together, and were strength of the building, as Christ is of his Church, making Jewes and Gentiles one spirituall Temple.

Besides these corners strengthening the Fabricke, there were seven bonds to make all sure. First, planks to planks were close joynted at the foote, so that the Text calls them **אֲבָנִים**, or twins. Secondly, each planke was linked to the next, at the top, with a golden linke. Thirdly, on the side, staples of Gold were fastned in every planke, so that foure barres of Shittim wood, overlaid with Gold, were carried in the staples, from one end of the Tabernacle to another. Besides these, there was also another barre of the same wood, that ran from end to end, through the body or thicknesse of the planks, a hole being bored through each planke for the purpose. By these barres Christ is fitly resembled, who is conveyed throughout the whole Scripture, in the rings of diverse passages and stories; In the fourth Chapter of the *Ephesians*, there are seven bonds that bind the Church to unity; First, one body; secondly, one spirit; thirdly, one hope of our calling; fourthly, one Lord; fifthly, one Faith; sixthly, one Baptisme; seventhly, one God and Father of all.

Now view in imagination the body of the Tabernacle, as it stands onely planked [without any more addition to it] with planks of Shittim wood, The length fiftene yards from end
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to end, the breadth five yards from side to side. The sides and West end planked up five yards high and somewhat more, the foundation of those planks, massy peeces of silver: The top of the house, and the East end left open, till they be covered hereafter: First then of the covering of the top, and sides, and West end.

SECT. XXXV.

Of the Curtaines of the Tabernacle.

THe Tabernacle was bounded with Curtaines [as lightest for carriage] which Curtaines covered top and sides. These Curtaines were Tapeltry worke: The ground was of fine yarne dyed blew, Purple, and Scarlet, woven together; the embroidery was of Pictures of Cherubims.

These Curtaines were in number ten, each one being twenty eight cubits, or fourtene yards long, & foure cubits or two yards broad: They were sewed together five Curtaines in one peece, and five in another: so that they made two large peeces of Tapeltry of fourtene yards long, and tenne yards broad. These two peeces are called couplings, *Exod. 26. 5.* And these two were thus joyned together. In the edge of either, were made fifty loopes of blew tape, one answerable or correspondent to another; or one over against another; and with fifty hooks or clasps of gold, he linked the loopes together, and so the two maine peeces were made one covering or Tabernacle, *Exod. 36. 13.*

Quest. Why were not all the ten Curtaines sewed together on one peece, but five and five sewed together, to make two peeces, and then those two thus looped together with a button or claspe of gold?

Ans. First, the Tabernacle consisted of two parts; the holy place, and the most holy: which two were divided one from another by a vaile, of which hereafter: Now according to this division of the house, was also the division of the curtaines. For *Exod. 26. 32.* it is plaine that the vaile that parted the holy from the most holy, was hung just under these golden clasps that knit the five and five Curtaines together; So that five Curtaines lay
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over the holy place, and the other five over the most holy, but with this difference: The holy place was ten yards long, and the five Curtaines sewed together were just so broad, and so they covered onely the top and sides, but hung not downe at the end, which was Eastward; but the most holy was but five yards long, and the five Curtaines over, that did not onely cover the top, but also hung downe at the West end, to the silver bases.

Secondly, the looping together of the Curtaines, five and five on a peece, with a golden tye, doth sweetly resemble the uniting of the two natures in Christ, divinity and humanity, into one person, which two natures were not confounded, as Curtaines sewed together, but were sweetly knit together by golden and ineffable union.

Thirdly, this might also fully signifie the two Churches of Jewes and Gentiles, knit together by Christ, that so they make but one spirituall Tabernacle.

Now come and measure the Curtaines againe, imagining them throwne length way over the Tabernacle: they were fourtene yards long, and twenty yards broad, when they were all sewed and looped together: This breadth covered the length of the building, which was nineteene yards, and it hung downe behinde the West end, even to the foundation. The East end was still left open. Of the length of them, five yards were taken up in covering the flat top of the house, which was five yards broad between wall and wall: A quarter of a yard was taken up on either side, with covering the thicknesse of the planks: so that on either side they hung downe foure yards and one quarter, which was three quarters of a yard short of the silver foundation, or little lesse.

SECT. XXXVI.

Of the Goate-haire Curtaines.

TO helpe this defect, as also to shelter the rich Curtaines from weather, were made Curtaines of Goates haire, eleven in number; in breadth each one two yards, as was the breadth of other, but being one Curtaine more then the other, they were
two

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two yards broader then the other, when they were all coupled together. Each Curtaine was thirty cubits, or fiftene yards long, and consequently a yard longer then those spoken of before. These were sewed, sixe together on one peece, and five on another. These two maine peeces were linked together, with fifty claspes of brassé, as the other were with fifty of gold. But when these curtaines were laid upon the other over the Tabernacle, they were not so laid as these brazen loopes, did light just upon the golden ones, over the vaile, but three quarters of a yard more Westward, so that the five curtains that went West did reach to the ground, and halfe a curtaine to spare, *Exod. 26. 12.* The other sixe that lay East, reacht to the end, covered the pillars whereon that vaile hung, and they hung halfe a curtaine breadth, or a yard over the entrance. Their length of fiftene yards reacht halfe a yard lower on either side, than the other curtaines did, and yet they came not to the ground by a quarter of a yard, so that the silver foundations were alwayes plaine to be seene, every where but at the West end.

Thus had the Tabernacle two coverings of curtaines; yet both these on the flat rooffe would not hold out raines, and weather, wherefore there was made for the top a covering of Rammes skins dyed red, signifying well the blood of Christ the shelter of the Church.

Above that was also another covering of *Tabash* skins, a beast not perfectly knowne what he was, but well Englished, a Badger, and guessed well because of his during hide. Thus if you view this building erected, and thus covered, you see the silver foundation alwayes open to view. Halfe a yard above that hid onely under one curtaine: all the side above that under two, and the top with foure.

SECT. XXXVH.

Of the most holy place.

THe Priests entred into the Tabernacle at the East end of it, and so must we, where pace up ten yards forward, and you come to the vaile which parted betweene the Holy place, and the most

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most Holy of all. The Holyest place of all, was filled and furnished before the vaile was hung up, and so it shall be first handled. This place was five yards long, five yards high, and five yards broad; a perfect square, the figure of firmesse, herein fitly signifying Heaven.

In this place, at the West end, stood the Arke of the Covenant of the Lord of all the world, *Job. 3. 11.* typifying Christ, by whom God is come into Covenant with Gentiles as well as Jewes.

The Arke was made like a Chest, hollow, that it might receive things within it. It was a yard and a quarter long, and three quarters broad, and three quarters high, made of Shittim boards, and it was gilded both within and without, representing Christs purity, both in inward thoughts and outward actions. It had no feet, but the bottome stood upon the ground, a figure of Christs abasing himselfe upon the earth. On the outside of the uppermost brink was made a Golden Crowne round about, representing [say the Jewes] the Crowne of the Law, but most fitly, Christ Crowned with glory. At each corner was strucke in, a staple or ring of Gold, wherein were put two staves of Shittim wood gilded over, to beare the Arke withall, which staves were never to be taken out, but there to stay continually, teaching the Priests, as some say, to be ready preit for their service: but rather shadowing out Christs Deity, supporting his humanity, never to be parted from it. Now for the cover of this chest, or Arke, it was made of pure Gold, beaten or formed to the just length and breadth of the Arke, that when it was laid on it touched the Golden Crowne round about. At either end was made a Cherub, or the forme of an Angell, like a childe, standing bowed, with wings reaching over the Arke, so that the wings of one Cherub touched the wings of another. They were of Gold, beaten out of the same peece that the cover of the Arke was of. Their faces were one to another, and both toward to the cover of the Arke. This cover both by the Old and New Testament, is called the Propitiatory, vulgarly in our English, the Mercy-seat. So called, because from hence God mercifully spake to his People. View this part well, and you see Christ fully.

First, the two Cherubims bowed toward the Mercy-seat. So all Angels to Christ.

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Secondly, They looked each at other, but both toward the Mercy-seat. So both Testaments Old and New, looke each at other, and both at Christ. So doe the two Churches, of Jewes and Gentiles.

Thirdly, This covered the Law: so doth Christ that it plead not againit his people to condemne them.

Fourthly, God speakes to *Israel* from hence, so God by Christ to us, *Heb. 1. 2.*

SECT. XXXVIII.

Of the Holy place without the vaile.

THIS was the *Sanctum Sanctorum*, or the most holy of all: for fabricke and furniture. To separate this from the holy place was hung up a vaile, of the same stuffe and worke that the rich curtaines of the Tabernacle were: The hanging up of this vaile was thus: Just under the golden claspes that linked the curtaines together, were set up foure pillars of Shittim wood gilded over, upon foure Bases of silver, such as the planks stood upon, and these make up the hundred peeces, or Talents spoken of before: The pillars stood a yard from each other, and the two outmost stood a yard from the walke, at the top of each pillar was fastned a golden hooke, on the which the vaile hung, five yards broad, and five yards high; This vaile represented Christs flesh or humanity, celebrated by foure Evangelists, the foure Pillars that beare up that story.

This place without the vaile was ten yards long and five yards broad: Into this might the Priests come, and *Moses* the Prince by a speciall warrant. The furniture of this was, the Shewbread Table, the golden Candlestick, and the gilded Altar.

SECT. XXXIX.

The Table of Shewbread.

ON the Priests right hand, as he walked up this place was the Table of Shewbread, of this forme and matter, and for
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A Table frame was made two cubits long, and a cubit broad, and a cubit and a halfe high; the matter of it was *Shittim* wood all overlaid with Gold: Equall with the top of the frame was a curious wrought border of gold, of a hand breadth; the higher edge equall with the top of the frame, and the border so broad below; on the higher edge of this border was set a golden Crowne, which went quite about the frame, and within this Crowne was the cover laid; At each corner or foot was fastned a staple or ring of gold, close by the lower edge of the golden border. As the feet, so these rings were foure, wherein were put staves of *Shittim* wood gilt with gold, to beare the Table.

Upon this Table were set twelve Cakes or Loaves, resembling the twelve Tribes, who had their daily bread from God. As on *Aarons* shoulders, six and six names of Tribes, so on this Table six and six Cakes, for the Tribes were set one upon another. Each Cake had in it two Omers, which measure was significative. For so much Manna every *Israelite* gathered against the Sabbath in the *Wildernesse*, *Exod. 16.* and on the Sabbath were these Cakes set on the Table, to put *Israel* in minde by the very measure and day of their sustenance in the *Wildernesse*. These Cakes were called the bread of faces, and the Table, the Table of faces, because they were set before God continually; shewing that *Israels* provision was from and before God.

Under the lowest Cake was * a golden dish wherein that Cake lay, and betweene every Cake was * a golden dish: on the top of either row lay * a golden dish whelmed downe; and upon that stood * a dish of Gold with Frankincense in it. These told *Israel* of Gods speciall providence toward every severall Tribe.

* קערו
* כפות
* מנקיות
* קושר

SECT. XL.

The Golden Candlestick.

OVER against this Table on the South side or on the left hand stood the golden Candlestick of one masse piece. The forme of it was thus; The foot of it was of Gold, from which there went up a shaft streight, which was the middle light, *above* the foot was a golden dish wrought Almond wise, and a little above that

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that a golden knop, and above that a golden flower.

Then issued out two branches on either side one, which were carried bowed in equall rate till they might be brought up streight to be as high as the middle shaft out of which they proceeded. Upon either of these branches were wrought three golden Cups Almond-wise, that is, on sharpe Scollop shell fashion, for ornament; above which was a golden knop or bosse, and above that a golden flower, and neere above that the socket where in the light was to be set. Thus were these two lowest branches: Above which, in the middle shaft was a golden bosse, and then out came two branches more in forme just like the other; above the coming out of which in the shaft was another knop or bosse, and out came two others like the former; from thence the shaft upward was decked with three golden Scollop cups or dishes, a knop and flower. Thus the head of all the branches stood in an equall height and distance. Here were seven golden Candlesticks representing the seven Spirits of the Messiah, spoken of *Elay* 11. 2. 3. and from thence by the *Talmudists* and *Apocalypique*. The varietie of sevens here might remember *Israel* of the seven dayes of Creation. As the twelve Cakes represented the twelve Tribes, so the light of the Candlestick set before them, signified the light of the Law whereby they were to be guided: And the lights alwayes standing here, as well as the Loaves there, tell *Israel* that they have as much need of this as of their daily suite-nance.

SECT. XLI.

The Altar of Incense.

Betweene the Candlestick and the Table stood the Altar of Incense: fitly teaching that it is the incense of prayer that sanctifies both our spirituall food signified by the light of the Candles, and our bodily food by the loaves. This Altar was made of *Shittim* wood, overlaid with gold: It was a cubit long, as much broad, and two cubits high. At each corner it had a horne, made of the same peece with the corner post; Hornes, top and side were all gilded with gold: On the end of the frame upward

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ward was set a *golden Crowne; at the foote of which Crowne, on either side were stricke two golden rings or staples, in which were put two staves of *Shittim* wood, overlaid with gold to beare this Altar withall. This Altar was set neere the vaile, just in the middle of the breadth of the roome [before the middle of the Arke which was within the vaile] distant from either wall two yards and a quarter. On the north side of it stood the Table, which being set length way to the wall, tooke up halfe a yard of the breadth of the house: so betweene it and the Altar was a passage or way a yard and quarter broad. The Candlestick was of the same breadth with his branches spread; that the Table was of length; and so was set over against it, shewing five inches betwene every socket, wanting one inch at the whole: This being set as farre from the wall as the outmost edge of the Table that stood on the other side of the house, afforded the same space betweene the Altar and it that the Table did. Thus was the furniture of this place called the Holy. Go into it at the East end, and looke just before you, and there is the vaile and golden Altar: on your right hand nigh the vaile twelve loaves on a golden Table: on your left hand seven Lampes burning in seven golden Candlesticks made of one peece, by which you see golden snuffers and dishes for the cleanting of the Lampes morning and night. Looke upon the walls on either side, and you see nothing but gold; over your head, and there you behold pictures of Cherubims curiously wrought in rich Curtaines: It is not fit every eye should see so rich a roome; therefore to prevent this, the east end had a hanging like the vaile within, of the same dimensions, and of the same materials wrought with needle. This was hung upon five Pillars of *Shittim* wood overlaid with gold, each Pillar was fastned in a base of brasse, and at the top had a golden hooke on which the covering hung.

Quest. Whether was the vaile hung within the Pillars or without?

Ans. Without, so that it hid the Pillars from the view of the people, else had not the building beene uniforme, all the Timber of the house being hid with hangings, and this not. Thus was the Tabernacle made, with all the furniture of it; Now are wee to consider the outmost part of it, or the Court of the people.

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SECT. XLII.

Of the Court of the people.

THis Fabricke of the Tabernacle was inclosed with another pale of curtaines hanging round about it. On the South side of the house, twenty cubits distant from the house, were set a row of *Shtitim* Pillars, twenty in number: Each Pillar was set in a base of brasse distant from each other five cubits, counting from the middle of one Pillar to another. So that the twenty made a length of an hundred cubits: in each Pillar was strucke a hooke of silver, and each Pillar had a border of silver wrought about it. Thus were they on the South side, just so were they on the North. At the West end, 35. cubits from the house were set ten Pillars in the same manner and distance, making the breadth of the Court fifty cubits at either end, for just in the middle, the house took up ten cubits breadth: just so were the Pillars set at the East end, at the same distance from the house, and from one another. On the sides upon the hooke of the Pillars were hangings fastned, made of linnen well twisted, of an hundred cubits in length and five in height, at the west end were the like, just halfe so long, and just so high: At the East end there was some difference, for that had three peeces to make it up. On either side of the entrance was a peece hung of fiftene cubits long, and of the same height: just in the middle was a peece of twenty cubits long, of the same height with the other hangings, but of more rich stuffe, for whereas the other were made onely of linnen, this was of the same stuffe that the rich curtaines were, curiously wrought with the needle. To fasten these hangings that they might not flie up in the lower end, there were cords fastned to them, and these cords tied to brasse pins, which pins were fastned in the ground, and so made all sure. Thus were also the curtaines that covered the house served with pins of the same metall, with cords fastned to them in like manner, to prevent the like inconvenienc. So was the Court called the Court of the people, because into this the people had entrance, as well as the Priests and Levites.

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SECT. XLIII.

Of the Altar of Burnt Offerings.

IN the Court of the people stood the Altar of burnt sacrifice up toward the Tabernacle, that the people might stand to behold the sacrifice offered, with their faces toward the holy place; onely the Laver stood above the Altar betwene it and the Tabernacle.

This Altar was made of *Shtitim* wood, five cubits or two yards and a halfe long, and as much broad, and one yard and a halfe high, thus made: First a strong frame like the frame of a Table of these dimensions: The open places in the frame were made up with boards. All this bulke was overlaid with brasse, at each corner was a home made of the same wood and peece that each corner post was of. Thus stood it hollow, and within the hollow, just in the middle betwene bottome and top, was set a brasse grate, made in manner of a net, that the Ashes might fall through; upon this grate the fire burnt continually and never went out. At each corner of this grate was a brasse ring, which at each corner came through the Altar frame and hung out of the frame; in these rings were *flaves* of *Shtitim* wood overlaid with brasse, put, which made the frame, and the grate sure together, and so were they also carried together.

To this Altar belonged divers appurtenances made of brasse: As first brasse Pans, in which they carried forth the Ashes of the Altar. As also brasse shovels to scrape the Ashes together. Then brasse basons wherein to take the blood of the sacrifice: Brasse hooke, with which they turned the burning peeces into the fire if any part lay out, that so every part might bee surely burnt. Lastly, brasse dishes or Censers, in which the Priests took burning coales from the Altar to carry into the Holy place, there to offer incense.

SECT. XLIIII.

Of the Laver for water.

IN this court also stood a vessell of brasse, upon a foot or base of brasse, in which vessell water was kept for the Priests washing them-

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themselves, &c. The forme of this is not expressed in the Text, therefore we will looke onely at the matter and the end. This vessel was made of brazen bright peeces, which the women used to looke their faces in: and out of this piece water was taken when a suspected woman was to be tryed. The end why this was set so nigh the Altar was, that the Priests might wash themselves when they went about the service of the Tabernacle, and that they might wash some part of the sacrifices. This Laver fitly resembled the water of Baptisme that admits us to sacred Mysteries, and chiefly the blood of Christ that cleanseth us from all filthinesse of flesh and spirit.

SECT. XLVI.

High Priests Garments.

NExt unto his flesh he had a coate wrought checker worke, this reacht downe to his heeles: such a coate as this each one of his sonnes had, *Exod. 39. 27.* This was made of fine linnen: and it was girded to him about his loynes, with a needle-wrought girdle, of divers colours.

About this he put another coate, called the coate of the Ephod, because the Ephod, being put upon this did gird it. This coate was all of one stuffe and colour, namely of fine yarne dyed purple. This coate he put not on after the ordinary fashion of putting on coates which were open before, but this he put on like a Surplesse, over his head, for it had a hole in the top where-through he put his head, and this hole was edged about with an edging of the same stuffe woven in, that the hole should not rent. At the skirts of this coate, were made Pomegranates of linnen and woollen of divers colours, and Bells of gold, so that there were a Bell and a Pomegranate, a Bell and a Pomegranate, round about: This coate was not so long as the under coate, for then the Bells would have drawne on the ground, and would not have beene heard, which to have missed had beene death to *Aaron*: this represented to the Priests, that the sound of good doctrine, and fruit of good living, must alwayes be about them, as these Bells and Pomegranates: This coate also did fitly resemble Christs humane

humane nature. First, as this was of one stuffe without mixture, so that, without corruption. Secondly, as this was put on after an extraordinary manner, so Christ put on humanity by an extraordinary conception and generation. Thirdly, as was the edge about the hole to keepe it from renting, such was the unseparable union of Christs two natures. Fourthly, as were the Bells and Pomegranates, such were his life and doctrine.

SECT. XLVII.

High Priests Ephod.

ABove this he put the Ephod, the materials of which were fine yarne or threds dyed blew, and purple, and scarlet, and with every thred of these, was twilted a thred of gold, fitly shewing the purity and holinesse of the Priest in every action, as also most fitly resembling the luitre of the deity shining in each of Christs humane actions.

The word *Ephod*, doth generally signifie any thing that girdeth a man, so the word originally signifies. More particularly it betokens garments or other things used in divine service: So *Samuel* ministred before *Eli* in a linnen Ephod, or a linnen coate girded to him. So *David* when he brought up the Arke to *Jerusalem*, being desirous to be as Priest-like as he might, he was cloathed with such a garment, a linnen Ephod: So the abomination which *Gideon* made *Judg. 8. 27.* is called an Ephod. Because he made it to resemble that Ephod which he had seene upon the High Priest at *Shiloh*. Most especially the Ephod signifies the upmost garment of the High Priest when he served at the Altar or Tabernacle. The forme of this was somewhat like the aprons which some workemen weare, tyed over their shoulders and covering their breast: Such was this, a rich piece of stuffe, of the materials before named, the breadth of the Priests breast; at either side it had a shoulder peece of the same peece, which went over the Priests shoulders and were fastned behinde one to another: Before his breast the peece came downe to his paps, and there was the lower edge of it, upon which was woven a peece to gird it withall, of the same stuffe and peece, so that it was girded over his

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his paps or heart; whence *John* speaketh, when he saith, he saw Christ girded about the Paps with a golden girdle, *Apoc.* 1. 13. Upon the shoulder peeces were two precious stones set in ouches of gold, one on the one side, and another on the other. The stones were ⲙⲏⲱ or Beryll, vulgarly Onyx, the stone which among the twelve belonged to *Joseph*. In these two stones were engraven the names of the twelve Tribes of *Israel*, sixe on one and sixe on another.

Thus when the Priest appeared before the Lord, he bare the charge of all *Israel* upon his shoulders: A full resemblance of Christ.

Upon the shoulder peeces likewise were two bosses of gold nere to these stones, unto which the gold chames that tyed the Breast-plate to the Ephod, were made so fast that they might not part one from another. Thus was the curious worke of the Ephod, with its girdle and other appurtenances, a full signification of the preciousnesse, and yet heavy charge of the Priesthood.

SECT. XLVIII.

The Breast-plate.

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ⲙⲏⲱ Upon the Ephod was the Breast-plate fastned; it was called the Breast-plate of Judgement, because from it God answered by *Urim* and *Thummim*, *Numb.* 27. 21. The materials of this were the same that the Ephods were, *viz.* Fine yarne or thread, of various colours, and a thread of gold twitted with each, which thread woven together, made as it were cloath of gold. This Breast-plate was of this cloath, of such a peeces, as when it was foulded double, was a just square of a span every way: Thus as the best part of all the Tabernacle, *viz.* the most holy, was a perfect square, so is the best peeces of *Aarons* garments. This peeces was double, because of the weight of the stones in it, which required that it should be strong.

In this peeces were twelve precious stones, set in foure rowes, three in a row, every stone bearing upon it the Name of a Tribe.

First,

out of the Booke of Exodus.

First, 1 *Reuben*, 2 *Simon*, 3 *Levi*.
Second, 1 *Judah*, 2 *Issachar*, 3 *Zabulun*.
Third, 1 *Dan*, 2 *Naphthali*, 3 *Gad*.
Fourth, 1 *Asher*, 2 *Joseph*, 3 *Benjamin*.

SECT. XLIX.

Of the Urim and Thummim.

That *Urim* and *Thummim* should be nothing but the name *Jehovah* written and put into the Breast-plate, as some have held, favours more of exorcisme than a divine Oracle.

Or that the lustre, or dimnesse of the twelve stones should be the Oracle, as others, is as strange a fancy as the former, if we consider the particulars of Answers that have beene given: As among others, that of *Dauids*, Whither shall I goe? the *Vrim* answered, to *Hebron*.

This impossibility others having espyed, have averred that the *Vrim* consisted of the names of *Abraham*, *Isaac*, and *Jacob*, and the Twelve Tribes, and that when a question was asked, the letters that served to give the answer, either rose up above the others, or else met strangely together, and made words to give an answer. But if the letter *Teth* were to be spelled in the answer, where was it to be had?

Leaving then these and other conjectures, let us see what light the Scripture will give us concerning these things.

First, *Urim* and *Thummim* were not two things, but one and the same thing, and for this reason, they are called sometime by a single name, *Numb.* 27. 21. 1 *Sam.* 28. 6. &c.

Secondly, the stones in the High Priests breast-plate, are called the *Urim* and *Thummim*, *Exod.* 28. 30.

Thirdly, when God answered by *Urim* and *Thummim*, the answer was not given by any appearance in the stones, but by the mouth of the Priest. *Numb.* 27. 21.

Fourthly, the Priest when he was to receive his answer, was to have the Ephod on, 1 *Sam.* 23. 9.

Lastly, the Priest when he was to receive an answer, stood before the Arke, *Judg.* 20. 27. 28.

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The manner then of inquiring of the Lord by *Urim* and *Tummim*, was thus.

The things to be inquired of must be of weight and generality: for the stones represented the Judgement of all the people, *Exod.* 28.30. therefore the inquiry by them must concerne the generall: Such was the generall question at *Siblo*, *Judg.* 1. 2. *Who shall first set upon the Canaanites?* Such was that of all *Israel*: *Shall I goe up against my Brother Benjamin?* *Judg.* 20. 23. and divers others.

When such a scruple was to be resolved, it was told to the High Priest what he should aske: So did *David* with *Abimelech* the High Priest at *Nob* to enquire whether his journey should prosper, *1 Sam.* 22. 10. So did the *Danites* to the fained Idolatrous High Priest, *Judg.* 18. 5. The Priest knowing what to aske, put on the Ephod and Breast-plate, which hung unseparably at it. This doe *David's* words meane, when he saith to *Abiathar* the Priest, Bring hither the Ephod, *1 Sam.* 23. 9. And for this it was that *Abiathar* made sure of the Ephod, when he fled from bleeding *Nob*, *1 Sam.* 23. 6. Without the stones on his breast, the Priest enquired not: for the stones represented *Israel*, and when the Priest brought them before the Lord, he brought as it were *Israel* and their matters before him. To goe without these was to goe without his errand. If *Saul's* conscience could have told him of no other cause why God would not answer him, as it might many, yet he might see this to be one reason undoubted, viz. Because though he had the Arke neare him, yet had he neither High Priest nor Ephod; and seeing his crosse in this that he could not be answered, his conscience might tell him what he did when he slew the Priests of the Lord.

When the Priest knew what to enquire about, and had put on these habiliments, he went and stood before the Arke of the Lord, and enquired about the matter, and the Lord answered him from off the Propitiatory from betweene the Cherubims, and so the Priest answered the People. Now there was some difference in the Priests manner of inquiring, according to the situation of the Arke, when the Tabernacle was up, the Priest went into the holy Place, and stood close by the vaile which parted the holy from the most holy, and there inquired, and God

God from betweene the Cherubims which were within the vaile, gave him an answer.

But when the Tabernacle was downe, or the Arke distant from the Tabernacle, travelling up and downe, then did the Priest in his Robes stand before the Arke, as it stood covered with the curtaines, and enquired, and the answer was given him, in behalfe of *Israel* whom God saw on his breast: For this reason the stones, for whose sakes the perfect light of resolution was given, are called the perfect light or *Urim* and *Tummim*, and the answer given from the Priests mouth is called the answer by *Urim* and *Tummim*.

David once enquired of the Priest, having the Ephod, but wanting the Arke, and God answered him, and shewed him that God was not bound to meane. On the contrary *Saul* once enquired of the Arke, wanting the Ephod, and God answered him not, shewing him how God honoured his Priests whom *Saul* had dishonoured, even to the Sword.

Thus have we seene the Breast-plates forme, richnesse and glory. Forme, fouresquare a span every way: the richnesse, it was set with twelve precious stones: the glory, that for the sake of these stones, that is, for their sakes whose names these stones bare, God revealed secrets to his people. See this breast-plate fastned to the Ephod, and you see *Aaron* the High Priest arrayed in his glorious garments. At each corner of the breast-plate, was a golden ring fastned. On the upper side of the piece, just upon the edge, was layd a little golden chaine, which ran like an edging lace upon the edge, and was brought through the two rings which were at either corner one, and the ends of the chaines were made fast to bosses or loopes of gold which were on the shoulder peeces of the Ephod by the Onyx stones. At the lower edge of the breast-plate was an edging chaine, carried just in the same manner that the other was, through two gold rings, and the chaines tyed to the embroidered girdle of the Ephod, as the other were to the shoulder peeces. Breast-plate and Ephod might not be parted, no more then might the Staves and Arke.

An Handfull of Gleanings, &c.

SECT. L.

The erection of the Tabernacle.

IN the year of the World two thousand five hundred and fourteene, which was the second year current of *Israels* departure out of *Egypt*, in the moneth *Abib*, or the first moneth *Siuonoo*, in the first day of the moneth, *Moses* set up the Sanctuary under mount *Sinai*, and this was the manner of his setting it up.

Hee laid the silver foundations in their rankes, and in them he set up the planks and strengthened them with the five barres, linking them also together at the top with a golden haspe. He set up the foure Pillars in the house whereon to hang the vaile, and the five pillars at the East end whereon to hang that vaile also. He set the Arke in the most holy place, hanging up the vaile before it. In the holy place he set the Table and Shew-bread on the North side, and the Candlesticke on the South, and the Altar of perfume, just in the middle betwixt them: And at the East end he hung up the vaile to keepe these things from vulgar eyes.

The Altar and Laver he set up before the entrance, and encompassed them, and the Tabernacle it selfe with a pale of hangings round about.

Thus was the Sanctuary erected, and was lovely to them that beheld it, being the glory and the strength of *Israel*. Then did the cloud of glory sit from off the Tent of *Moses*, and lighted upon the Sanctuary, and dwelt there more gloriously then on the other.

And thus endeth Exodus in a cloud, under which we are to looke for a more perfect Tabernacle, not made with hands, nor of this building, in which the God-head should dwell bodily.

FINIS.



Judico Libellum hunc (cui titulus, A Handfull of Gleanings out of the Booke of Exodus) insigni doctrina refertum, summa cum utilitate imprimendum.

Ja. Cranford.

