

A Few, and New
OBSERVATIONS,
V P O N
THE BOOKE
O F
G E N E S I S.

The most of them certaine,
the rest probable, all harmelesse,
strange, and rarely heard off before.

By IOHN LIGHTFOOTE
Staffordiens.



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Sep: 21



TO
My deare and loving Countrie-
men of the County of Stafford, and other
my friends residing in the City
of LONDON.

Health, Content, Prosperity, Eternity.



*THESE few Collections (worthy and wor-
thily honoured Friends and Countrie-men)
were not intentionally and purposely studied
for, when I first tooke them up, but I tooke
them upon another occasion. For having
spent some yeares in compiling the Harmo-
ny of the foure Evangelists, among themselves and with the
Old Testament, and in explaining of their sense and lan-
guage, and for that purpose having read over the Old Te-
stament as expressely as I could, to bring it to help and fur-
ther me in the work: these observations (and such other
upon the other Bookes) picked up by the way which I obser-
ved either very rarely, or not at all to have bene observed
by any heretofore. That worke from whence this proceeded,
would now begin to creepe forth to the publicke view, were
but printing as pregnant a Mother for such babes as shee used
to be in former time. These small and few sparkes which
have flowne from that Aurivile, I have chosen to present to*

The Epistle to the READER:

your hands and favourable acceptance, partly for a token of my love and observance of so worthy friends, and partly because that if the briefnesse of these Collections (which I have beene forced to straiten to this small compasse, that I might relate them to the dimension of such Bookes as are now onely printed, for greater volumes than these doe not now finde vent) If they should breed any scruple or doubting, you know where to finde the Author for further satisfaction. If these finde easie and gentle entertainment, more of the like stampe are ready to shew themselves in order upon the succeeding Bookes as the printing of these times will bring them forth.

Aug. 25. 1642.

Yours ready to serve
you. I. L.



A Few, and new Observations, V P O N T H E B O O K E O F G E N E S I S.

CHAP. I.



THE Scripture the word of Knowledge beginneth with the Story of the Creation, because first, the first stepp towards the knowledge of God is by the Creature, Rom. 1. 20. Secondly, the Story of the Creation pleadeth for the justice of God, in planting and displacing of Nations as he pleaseth, since the Earth is his owne and he made it. Thirdly, the Resurrection is taught by the Creation, and the end of the world from the beginning, for God that made that to be, that never was, can much more make that to bee, that hath been before, namely these our bodies, Heaven and Earth, Center and circumference created together in he same instant, and clouds full of water. (not such as we see made by evaporation, but

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but such as are called the *Windowes or Cataracts of Heaven*, *Gen. 7. 11. 2 Kings 7. 19. Mal. 3. 10.*) created in the same instant with them, *vers. 2.* The earth lay covered with waters, and had not received as yet its perfection beauty and deckage: and that vast vacuity that was betwene the convex of those waters, and the concave of the clouds, was filled as it were with a gross and great darknesse, and the Spirit of God moved the Heavens from the first moment of their creation in a circular motion, above and about the earth and waters, for the cherishing and preservation of them in their new begun being. *verse 3.* Twelve houres did the heavens thus move in darknesse, and then God commanded and there appeared light to this upper *Horizon*, namely to that where *Eden* should be planted [for to that place especially is the story calculated] and there did it shine other twelve houres, declining by degrees with the motion of the heavens to the other *Hemisphere*, where it enlightened other twelve houres also, and so the first naturall day to that part of the world was six and thirty houres long, so long was *Ishuaes* day, *Iosh 10.* And so long was our Saviour clouded under death.

V. 6 When the light began to set to the *Horizon* of *Eden*, & the evening or night of the 2d. day was come, God commanded that the *Ayre* should be spread out instead of that vacuity, which was betwixt the waters upon the Earth, and the waters in the clouds, and in foure and twenty houres it was accomplished, and the *Ayre* spread through the whole universe with the motion of the Heavens. In this second dayes worke it is not said as in the rest that *God saw it good*, because whereas

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whereas this dayes worke was about seperation of waters, they were not perfectly and fully parted, till the waters which covered the Earth were couched in their channells, which was not till the third day: & there it is twice said that *God saw it good* once for the intire seperation of the waters, and againe for the fructification of the ground.

Vers. 9. In the new created ayre the Lord thundered and rebuked the waters, *Psal. 104. 7.* So that they hasted away and fled all wstward, into the channells which the Lord had appointed for them. And still as they flowed away, and dry land appeared the earth instantly brought forth trees and plants in their severall kindes. This production was onely of the bodies and substances of them, for their verdure and maturity was not till the sixth day: And now was *Eden* planted with the bodies of all trees fit for meat and delight, which by the time that *Adam* is created are laden with leaves and fruit.

Vers. 14. The Moone and some starres created before the Sunne: She shone all the night of the fourth day in her full body, and when the Sunne appeared in the morning, then was her light augmented, yet her body obscured from the World till the sixth day at even, which was her prime day, and she shewed her crescent and gave light to *Adam*, who was but newly got at that time out of the darknesse of his fall, by the luster of the promise.

Vers. 21. Whales onely of all brutes specified by name, to shew that even the greatest of living creatures could not make it selfe.

Vers. 25. Beasts wild and tame created, and all manner

ner of creeping things, and the World furnished with them from about *Eden* as well as with men: of cleane beastes were seven created, three couples for breed, and the odd one for *Adams* sacrifice upon his fall, but of uncleane onely one couple for the propagation of the kinde.

26 Man created by the *Trinity* about the third houre of the day, or nine of the clocke in the morning.

CHAP. II. The three first verses, that treat of the institution of the Sabbath, are according to their proper Order of time, to be taken in at the end of the third chapter.

vers 4 &c. On the morning of the sixth day a mist, that had gone up from the Earth fell downe upon it againe in raine or dew, and watered the Earth, with which watering the trees and plants budded to maturity in a trice: this dew being as a naturall cause thereof, yet the effect being withall exceeding supernaturall, because so speedy.

Vers 7. Of the dust of the Earth thus watered, God created the body of man, and to this the Psalmist alludeth, *The dew of thy youth*, *Psal. 110. 3.* And in-to that Earth so prepared, he breatheth the Spirit of Life and Grace, *Ephes. 4. 24.*

Vers. 10. *Eden* watered by a river that overflowed it once a yeare, after the manner of *Nylus* and *Jordan*. chap. 13. 10.

To *Adam* thus created and made Lord of the creature, the Lord himselfe bringeth the creatures to receive their names, which hee giveth to them agreeable to their natures, and that at the first sight, shewing

ing at once his dominion over them, and his wisdom among them all he seeth no fit match for himselfe, but by seeing every one of them mated, and that they came before him by paires, he is brought to bee sensible of his owne want of a fellow: which thereupon God provideth for him out of his owne body of a rib, which part of him might best be spared. And thus the Creation endeth in the making of the woman.

CHAP. III. The woman thinking it had bene a good Angell that spake in the trunk of the *serpent*, she entereth communication with the Devill: who perceiving her both to adde and to diminish to, and from the Commandement that was given them, groweth the more impudent to tempt, and led her by the *lust of the flesh and the lust of the eyes, and the pride of life*, as *1. John 2. 16.* And since perswadereth her husband, and so they both are fallen on the very same day that they are created; *Gen. 9. 1, 2, 3. Psal. 49. 12.*

Christ is promised before the man and the woman are censured: and they are questioned also before they be sentenced; but so was not Satan, for God had mercy in store for them, but none for him. The curse is not upon man himselfe but upon the Earth, to teach him to set his affections on things above and not on the cursed ground, and not to look for an earthly Kingdom of Christ on this Earth which the Lord hath cursed.

Adam apprehendeth and layeth hold upon the promise by Faith, and in evidence of this his faith he calleth his wifes name *Eve* or *Life*, because shee was to be the mother of Christ according to the flesh, by whom life should come; and of all believers that by

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faith.

faith should live in him, for an outward signe and seale of this his Faith, and for a further and more lively expression of the same; God teacheth him the rite of sacrifice, to lay Christ dying before his eyes in a visible figure: And with the skins of the sacrificed beasts God teacheth him and his wife to cloath their bodies. And thus the first thing that dyeth in the world is Christ in a figure.

At the end of this third chapter imagine the three first verses of chapter. 2. concerning the Sabbath to be observed, to come in, and suppose the texture of the story to lye thus. *Adam* thus fallen, censured recovered, instructed and expelled *Eden* on the sixth day, the next day following he by *Gods* appointment keepeth for a Sabbath or an holy rest, and spendeth it onely in divine duties. Now the reason why it standeth in the place where it doth, chap. 2. Is partly because *Moses* would lay the seven dayes, or the first weeke of the world altogether without interposition, and partly because he would shew by setting it before *Adams* fall, that had hee persisted in innocency, yet must he have observed a Sabbath.

The seventh day or Sabbath is not bounded in the text with the same limits that the other dayes are, for it is not said of it as it was of them, *The Evening and the Morning were the seventh day*, because a time should come when it should have a new beginning and end, and though to the *Jewes* it was from Even to Even yet from the beginning it was not so expressed.

CHAP. 4. *Cain* and *Abel* twinnes of one birth; and first was borne he that was naturall, and after he that was spirituall. The

The faith of *Abell* appeared in the very materialls of his sacrifice; it being of staine beasts and so a representation of the death of Christ: for this, it is fired from Heaven, and *Caines* is not, though his drye cares of Corne were materialls farie more combustibile. *Cain* and *Abell* were both their own Priests, for it cannot be proved that Sacrifices were ever offered but upon emergent occasions, till the Law fixed it for a common service: and he that had such an occasion, had libertie to be his own Priest, even under the Law as it appeareth by *Gedeon*, *Manoah*, &c. and then much more was that liberty before.

The word *Sinne*, in *vers. 7.* seemeth rather to signifie an offering or attonement for sinne then punishment: For first *God* commeth not to deject *Cain* lower then he was, but to raise him from his dejection, as it appeareth both by his deigning to give him an Oracle from Heaven, and also by the words wherewith he beginneth. Secondly if the words, *Sinne lieth at the doore*, in: end suddain Iudgement ready to devoure him, what dependance can the words following have with these? *If thou doe not well, thou shalt certainly be punished, and thy brothers desire shall be subject to thee*: for this were to threaten poore *Abell* more, or at least as much as *Cain*. Thirdly the Original word *Chataath* as it signifieth *Sinne*, so also doth it the sacrifice for sinne, as *Hos. 4. 8. 2 Cor. 5. 21.* And all along *Leviticus*, and it was the custome, according to which *Moses* speaketh as best knowne, to lay the Sacrifice at the Sanctuary doore.

Vers. 14. *Cain* sensible of his punishment though hee

he was not of his sinne, beggeth of God, that he might die to ease him of it, *Therefore let any one that findeth me kill mee*, but this God denyeth to him reserving him to a lingering punishment: and *Caine* being assured of long life, giveth himselfe to all sensuality, to sweeten it as much as he can, and this is the way of *Caine*, *Iud. vers. 11.*

Ver. 23. Lamech in horrour of Conscience for his Polygamy, which now began to be exemplary to the generall corruption of the world, acknowledgeth his sinne seaventie times greater than *Cains*, and his desert of punishment proportionable: for *Cain* had slaine but one man and but the body, but he by his evill example had killed old and young and their very soules: and therefore he maketh his complaint to his two wives that had brought him to it.

CHAP. V. A Chronicle of 1556. yeares: and all the yeares are reckoned compleat but onely *Noahs* five hundreth yeere, in *ver. 32.*

Ver. 3. Seth borne in Originall sinne: the Father of all men in the new world after the flood, *Numb. 24. 17.*

Ver. 23. Enoch liveth as many yeares as be dayes in a yeare.

Those that lived neerer the flood lived the longer unmarried because they would not generate many children for the water.

V. 29. Noah a comforter, because in him liberty should be given to the World to ease flesh.

CHAP. VI. In the generall corruption of the World, *Noah the eight person* in descent from *Enoch*,
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in whose time profanenesse began, as *2 Pet. 2. 5.* Escapeth the abominations and desolation of the times.

CHAP. VII. VIII. IX. *The flood*: the Beasts in the *Arke* live without enmity, which sheweth how the words, *Gen. 3. 15.* about enmity with the Serpent, are to be understood, the Serpent and *Noah* are now friends each to other: this is alluded to, *Esay, 11. 6. 7* *Noah* is in the *Arke* just a compleate and exact yeere of the Sun, but reckon'd in the text by *Lunary Months*. *Univerfall darknesse* all the fortie dayes rains. *The doore of the Arke under water*: The *Arke* draweth water eleven Cubits. The waters when they came to abate while they lay above the Mountaines, *fell but one Cubit in foure dayes*, but farre faster afterward. After their coming out of the *Arke* for a whole halfe yeer together, *Noah* and his family, and all the Creatures live upon provision that was still in the *Arke*, for they came out just upon the beginning of Winter, when there was neither grasse corne nor fruits till another spring: The forbidding to eate flesh with the blood, condemneth the Doctrine of *Transubstantiation*.

CHAP. X. XI. *Seventy Nations* dispersed from *Babel*, but not *seventy Languages*: the *fifteene* named in *Act. 2.* were enough to confound the worke, and they may very well bee supposed to have been the whole number. *Sem* as he standeth in the front of the Genealogy of the new world, hath neither *Father* nor *Mother* named nor *beginning of dayes* nor *end of life*. *Noahs* life is shortened for *Idolatry*.

CHAP. XII. *Abraham* at 75. yeeres old receiveth the promise, and commeth into *Canaan* and just so
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many yeeres did *Sem* live after *Abrahams* coming thither and so might well be *Melchizedeck* in chap. 14.

Ver. 6. 7. Abraham buildeth an *Altar* neere, if not upon *mount Gerizim* the hill of blessing: and *vers 8:* Ano: her altar he buildeth neer unto, if not upon *mount Ebal*, the hill of cursing, *Deut 27.* And so taketh possession of the land by faith in the very same place, where his sonnes the *Israelites* did take possession of it indeed, *Iosh. 8. 12. &c. 30.*

V. 11. When he is ready to enter into *Egypt* whither famine drave him, as it did his posterity afterward, hee is afraid of his life in regard of *Sarah*, who being a white woman would soone be taken notice of by the *Egyptians* who were *blackmoores*. This was one maine inticement to *Iosephs* mistres to cast an eye of lustfulness upon him, because he was a white man and the a Moore. Of the same complexion was *Pharaohs* daughter whom *Solomon* tooke to wife: of whom that in the first and literall acceptionation is to bee understood, which spiritually is to be applied to the Church, *Cant. 1. 5. 6. I am black but comely: and I am black because the Sunne hath looked on mee,* and that *Psil. 45. 13. The Kings Daughter is all glorious within: for she was a Blackmoore* without.

V. 20. *Pharaoh* plagued for *Sarais* and *Abrahams* sake who was an *Hebrew Shepheard*, giveth charge to the *Egyptians*, making it as it were a law for time to come, that they should not converse with *Hebrewes* nor with forraine Shepheards, in any so neere familiarity as to eat or drinke with them, which the *Egyptians* observed strictly ever after, *Gen. 42. 32. and 46.*

Vpon the Booke of Genesis.

CHAP. XIII. *Abram* and *Lot* quarrell, and part in the valley of *Achor*: and this is at the very same time of the yeare that *Israel* came into the Land, viz. in the first moneth of the yeare, or *Abib*,

CHAP. XIV. *Noah* in the blessing of his son *Sem*, maketh him in a speciall manner Lord of the Land of *Canaan*, *Gen. 9.* Hither therefore came *Sem*, and built a City, and called it after his owne peaceable condition *Salem*: here he reigned as a King, but so quietly and retiredly as that he was a Priest also. In this sequestration of the father from worldly cares and affaires, *Elam* his eldest son and heire apparent, though he were seated farre distant in the East, yet it concerneth him to have an eye to *Canaan*, and how matters goe there, for the land by bequest of his grand-father *Noah*, descended to him as by the common law. This title bringeth *Chedorlaomer* an heire of *Elam* from *Persia* into *Canaan*, when the five Cities of the plaine rebell. Into this warre he taketh three partners younger brothers of the House of *Sem*, *Amraphel* of *Arphaxad*, King of *Chaldea*, *Arioch* of *Lud*, King of *Ellasar* bordering upon *Babylonia* and *Tidal* of *Assur* King of Nations, and late built *Niniveh*. These foure thus banded together and all children of *Sem*, and all in claime of his land against the usurping *Canaanite*, are resolved to march over and so they doe, all that Country both within *Jordan* and without. Their first inrode is upon the *Rephaims* that lay most North and lay first in their way; and so over run, the *Ruzims* in *Ammon*, *Emims* in *Moab*, *Horites* or *Hivites* that were *Troglodytes* or dwelt in the rocky Caves of Mount *Seir* in *Edom*

Edom, as Jer. 49. 10. Obad. ver. 3. And all the *Canaanites* South-East and full South to *Hebron Tamar* a point below the dead Sea: There they turne in to the land of *Canaan* properly so called, and as they had subdued all the Countries from North to South without *Jerdan*, so now they intend to doe from South to North within. And so they did: but when they were come to *Dan* the North out-going of the land, *Abram* overtaketh them and conquereth the conquerours, and now he is doubly titled to the land, namely by promise and by victory. This *Sem* or *Melchizedeck* observeth upon his returne with triumph, and perceiveth that it was he and his posterity to whom the Lord had designed that Land in the prophetick spirit of *Noah*, and had refused the heires that were more apparent in common law and reason: and therefore *bee bringeth forth bread and wine the best fruites of the land, and tenders them as livery and seisin of it*, to him, whom he perceived that God had chosen and pointed out for the right heire.

CHAP. XV. All feare of claime by any of *Sems* sonnes was now past, because of the late conquest, but onely of *Aram* the youngest, who had no challengers or children, in the warre of him was *Eliezer* descended who was *Abrams* chiefe servant, and where is the title by *Sems* resignation, was to descend to *Abram* and his heires, *Eliezer* was like to bee next if *Abram* had no child of his owne. When this jealousie somewhat troubleth *Abram*, God removeth it by the promise of a sonne of his owne Loynes: and by a Covenant with sacrifice, even of all manner of creatures that were to be sacrificed.

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CHAP. XVI. *Abram* assured of a son of his owne body (but not whether by *Sarah* or not) taketh *Hagar* to compass the promise, she wearied out by *Saras*'s strictnesse, is travailing to her own Country *Egypt*, and by the way hath a vision of the Angell of the Covenant, which was strange to her to have *wisdom* out of *Abrams* house: therefore she called the name of the Lord that spake unto her; *Thou art the God of vision: for she said, did I here also looke after a vision, in a place so far distant from Abrams family? and the well also where hee spake unto her was called, The well of the lively one of vision.*

CHAP. XVII. *Circumcision* instituted in *Hebron*, and about the time of *Easter* the place and time of the year where and when the Baptism was borne, who was to bring in Baptism instead of circumcision. *Abram* and *Sarah* upon Circumcision faith *Rabbi Plenahem*, were as new creatures; and therefore also must they have new names.

CHAP. XVIII. The three Persons in the Trinity in the shape of 3. men appeare to *Abraham* and dine with him, and ate the *First flesh* that is mentioned eaten in all the Scripture *Abraham* beggeth for *Sodom* till he thought he had bin gotten within the compass of righteous ones in *Lots* family, and then he ceaseth.

CHAP. XIX. The Son and the Holy Ghost come into *Sodom* to destroy it, and now they are called Angells, because they were sent, by the Father, *Lots* wife is struck dead with lightning, and stiffened and fixed in the place where she stood, and of a salt and brackish smell, and therefore called a pillar of salt: *Sodom* destroyed by a strange fire, and the memoriall of so great a Iudgement preserved to this day by as strange a water, *Jordan* before that time had an issue further, but from that time it pleased God to stop it, and to lay that valley up on a fallall pool. *Lot* had two Daughters at the least that perished

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ished in the fire and brimstone, as well as he had two that escaped. It is observable how soon after the institution of Circumcision those Cities came to destruction, which so hideously abused that member, wherein the Covenant for the land was sealed.

CHAP. 20. 21. *Abraham* flitteth into the land of the *Philistims*, that *Isaac* might be borne out of the land of *Canaan* properly so called for the greater mystery to his birth. God himselfe commeth in visible forme, as c. 18. *Sarah* hath once a greater measure of the Spirit of Prophecie then *Abraham*, namely in the matter of casting out the bondwoman and her son. There is good probability of *Ismaels* salvation. *Abraham* consecrated the grove at *Beersheba*, that he might have hallowed wood, for his sacrificing fires, as well as holy fire for his sacrifices.

Chap. 22. *Abraham* passed through ten temptations, and the sacrificing of his sonne the last and greatest.

Chap. 23. When *Rebecca's* sun is risen in the last chap. *Sarah* sets in this. The first foot of land, and all the land that *Abraham* hath in *Canaan* in possession is onely a place of buriall: God by this very thing drawing him, and his to looke after the spirituall part of the promise.

Chap. 25. At what time *Abraham* married *Keturah* is uncertaine: the text hath laid it after *Isaacs* marriage, because it was fit that all the actions of *Abraham* which any whit concerned the promise, should be handled first and together, before the other which either did not at all or did it the lesse. But that *Abraham* was married to this woman, long before *Isaacs* marriage or *Sarahs* death, is probable upon these conjectures. 1. He that hold it strange to have a son at an hundred yeeres old, it is not like he would marry at an hundred and forty. 2. In c. 24. 36. when the servant is to make the match for *Isaac*, he saith that *Abraham* had given all his estate

to *Isaac*, which had bin unnecessary to mention, had he had no more children but *Ismael* who was gone from his house long before.

Abrahams disposing of his sons into the East Countries or *Arabia*, was not upon usurpation, but upon just claime by conquest, c. 14. All these countries were of the land of *Canaan*, & of the promise and therefore are circumcised ones seated in them instead of *Canaanites*.

When the text hath recited these sons of *Abraham* and their settlement, it bringeth him and *Ismael* to their graves: Not that they died before the birth of *Jacob*, and *Esau* as the text hath laid it, for *Abraham* lived till they were fifteen yeeres old, and *Ismael* till they were at their climactericall yeer of 63. but now hath *Moses* no more to say of them, and therefore he concludeth their story at once. *Esau* borne all hairy over like a kid, but of a reddish colour, and therefore they called him *Esau*, *Factus made*, and perfected already as having both his beard and *pubes* as soone as he was borne.

In a fore yeere of famine in the land, *Esau* selleth his birth-right for want of meate.

Chap. 26. The famine that had caused him to part with his birth-right causeth *Isaac* his father to part out of the land of *Canaan*. The *Philistims Africans* by descent *Gen. 10. 14.* and tawny like them) doe soone espy the beauty of *Rebecca* a white woman.

Chap 27. *Isaac* being arrived at the age of 137. yeeres, at what age *Ismael* his brother had died, by his example, beginneth to thinke of his own death, and to dispose himselfe for that. He sendeth *Esau* to hunt for venison for a triall, whether he should blesse him or no, for missing of venison before, hee had lost his birth-right, and if he misse to day as he did then, it would be a sure signe that he must lose the blessing: And

so though *Isaac* had passed away the maine blessing at unawares, yet when *Esau* commeth home sped of a prey, he seeth that it was the will of God he should have some blessing, and so blessed him also. *Esaus* garment in which *Jacob* obtained the blessing, were the garments of the Priesthood which belonged to the first borne.

Chap. 29. 30. *Jacob* stronger then three men, and rolleth away the stone from the wells mouth alone, which they could not doe with all their strength united. he is deceived by *Laban* by a suborned person, and embraced *Leah* thinking hee had embraced *Rahel*, as he deceived his father by a suborned person, taking on him to be *Esau* when he was *Jacob*: He serveth in hardshipp in his marriage weeke, & bringeth festivity to others; but labour to himselfe; *Ioseph*, *Zebulun* and *Asher* were in their mothers wombs at the same time, but *Ioseph* borne last, *Dinah* was not borne in these seven yeeres unless she were a twin with *Zebulun*. *Reuben* about five yeeres old following the reapers findeth Mandrakes and bringeth the Apples thereof to his mother, for which poore rate *Jacob* is in manner sold for a time by *Rahel*.

Chap. 31. *Rahel* seeth *Labans* Teraphim for a civill use: to preserve the memory of some of her ancestors whereof they were the pictures, and which *Laban* had impiously Idolized.

Chap. 32. *Jacob* for distrust in the promise to *Esaue* upon *Esaus* approach that he sendeth him above a thousand cattell of all sorts of which he had vowed the tithes to the Lord, and before he paid them, is met by the way by the Lord, and in danger to be killed by him: but by prayer and supplication he prevaleth with the Lord, and escapeth onely with a lame leg. This lameness of *Jacob* was not reputed to him for a maime, but like the honourable scars of a valiant Captaine, for a speciall dignity. For at *Bethel* he exerciseth the part and office of

a Priest, which if his halting had bin reputed for a maime he had been disabled to doe, and his posterity in all succeeding ages, reserve the honourable memory of this his lameness, in not eating the sinew that shranke. That was the first Ceremony that distinguished *Israel* for a peculiar people, because with this his lameness *Jacob* is first dignified with the name of *Israel*. Circumcision differed them not from the other seed of *Abraham*, by *Hagar* and *Keturah*, but this curiosity in meates first beginneth *Judaisme*. They refrained not to eat the joynt where the sinew was, as a leg of Mutton or of Beefe, for the legs of the Passover were to be eaten, *Exod.* 12. 10. but they spared the sinew. And that not in abomination or abhorring of it, but in honour and speciall respect, because it bare the memoriall of their first naming *Israel*. The portion of meat that *Elkanah* gave to his beloved *Hannah*, *Manah* *Abbath* *Appajina* the portion of representation may not unfitly be understood of this joynt and the same peece of the meat did *Samuel* reserve from for *Saul*, in honour, The Cooke tooke up the leg, *1 Sam.* 9. 24.

Chap. 33. 34. *Shechem* an *Hivite* by originall, c. 34. 2. is an *Amorite* by habitation c. 48. 22. So *Anah* the *Hivite* by descent, c. 36. 2. *Beer* the *Hittite* by habitation in one place, c. 26. 36. and an *Horite* by habitation in another, chap. 36. 30. 24.

Judah was not at the murder at *Shechem*, but at *Cherib* upon the borders of the *Philistims*, married and resident there, many miles distant.

Chap. 35. The *Proselytes* of *Shechem* admitted to *Jacobs* family by *Baptisme*, for circumcision to the *Shechemites* was become deadly.

Benjamin borne by the strength of the promise, v. 11. for *Jacob* was now past the naturall vigor of generating, and therefore he justly calleth his name *Benjamin*, the son of the right hand.

Chap. 36. Strange alteration of names in this chapter, from what

what they are in others, *Judith* chap. 26. 34. called *Aholibamah* because of her Idolatry. *Anah* her father, chap 36. 2. an *Hivite* by originall, is *Beer* an *Hittite* chap. 26. 34. because he dwelt among them about *Beer-la-hai-roi*. *Bashemath* c. 26. 34. is *Adah* here, to shew Gods dislike against *Esaus* matches *Mahalath*, is *Pashemath* to shew the *Canaanitish* qualities of a daughter of *Ismael*.

Compare this genealogy in this chapter with the same in 1. *Chron.* 1. and *Timna* which is here a woman and a mans concubine, is there made that mans sonne, for the Scripture useth to speake short in knowne stories.

Chap. 37. When the text hath dispatched with *Esau* the hater of his brother that lost his birth-right by his own fault, it falleth upon *Ioseph* the hated of his brethren, that obtained the birth-right by the fault of another. Hee feeding the flocks with his brethren joyneth in company with the sonnes of the handmaidens, for *Leahs* children cared little either for them or him. Among them where he thought to have respect, hee found hardship for they made him as their slave or servant, *Vehu nagnar*, and he was a servant with the sonnes of *Bilhah* and *zilpah*, ver. 2. This evill report of his brethrens usage of him he told his father, whereupon he made him a coat of divers colours as a badge of the birth-right which his father intended to conferre upon him, that his brethren for this should respect him the more. But this procureth their greater hatred, *Reuben* only excepted who sought his good though hee had gotten his birth-right, which sheweth that the incestuous man was now become a penitent and holy.

Chap. 38. *Judah* punished in his children and his owne shame for the sale of his righteous brother. He was married about eight yeeres before *Ioseph* was sold, being then not above twelve yeeres of age if he were so much. Therefore the words

words in the beginning of the chap. At that time, have not so much any reference to the exact time of *Judahs* marriage, as to the miscarriage of *Er* and *Onan*, which befell not long after *Ioseph* was sold, and so teach of his requital in his children for the sale of his righteous brother.

Chap. 39. 40. 41. *Ioseph* made a slave: his *Blackmoore* mistress lusteth after his beauty and whitenesse. By the interpretation of other mens dreames he is promoted as by the relating of his owne he was sold into misery. *Pharaoh* giveth him a new name after their Oracular God *Baal Zepbon*, *Zophnath-Paanca*.

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Chap. 49. *Jacob* blesteth every one of the Tribes v. 28. therefore in his words to *Reubē* *Simconō* & *Levi* which are the moit bitter, we must find a blessing or we lose his sense. His words also concern the future events of the Tribes, as much or more then the twelve Patriarks that stood before him. v. 1 These ground-workes being then thus laid for the understanding of these his last words, as necessarily they must, let it bee tolerated to touch upon some of them of the most difficulty, as farre as Grammaticall construction, and truth of history will warrant and justify.

Reuben thou art my first born, my might & the beginning of my strength. there is a remnant of dignity for thee, and a remnant of strength: For so the word רחל signifieth many times in the Bible, and so was *Reuben* dignified in leading the Van in the warres of *Canaan*, *Iosh. 4. 12.* And so had he a residue of strength in being frontier against the *Hagarans*, 1 *Chron.* 5. 10.

V. 4. Unstable as water in affecting the Priesthood. *Num.* 16. 1. 2. *Nerelin-* and in refusing of the land of promise, *Num.* 32. אל חתך Leave no remnant of thine instability, &c.

V. 5. *Simcon and Levi* brethren, their traffickings are instruments of vendition: cruelty for their pretence of trading with *Shechem* they made an instrument to execute their bloodiness.

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V.6. For in their anger they slew a man, as for their will they would bough an ox. For they used circumcision, as a means to master & murder me, as if they should have cut the sinews of an ox to bring him under to their will. V. 13. Zebulon shall dwell at the haven of the Seas: the Sea of Galilee or the lake of Genezaret East, & the Sea of Phœnicia or the Mediterraniā North-West. V. 14. Issachar is an Ass. of bone couching down between two burdens of the Kingdome of Phœnicia on the one side, and the Kingdome of Samaria on the other. V. 22. Ioseph is a sonne of fruitfulness, his fruitfulness in sons shall be by the well: In Daughters it geeth even to the Enemy. This Interpretation of that part of Iosephs blessing be referred to the censur of the learned Reader as conjectured at, rather thē boldly averred, & that upon these considerations. First that there is a plain *Antithesis* betwixt *Ben* & *Bavoth*, and therefore is to be construed accordingly of son & daughters. Secondly, that the word *Ben* is by his place in *regimine*, but by his vowel not, so is *Porah* by his last letter in *regimine*, but not by his place: & therefore both of them to be rendered something answerable to this their double condition, *Ben-Porah* Ioseph is a son of fruitfulness, here they have the due of their place, and *Porah* Ben fruitfulness of sons: here they have the due of their vowels and letters. Thirdly, that *Porah* also is to be understood in the latter clause, *Porah Bavoth* fruitfulness in daughters. Fourthly, that *Shur* signifieth natively in Hebrew an Enemy ps. 92. 12. and it is but from the *Chaldee* idioms that it betokeneth a wall. Iosephs fruitfulness in sons then did chiefly shew it self by the well of Shechem where Ioshua of Ioseph assembleth all the tribes as Prince over them, & there also Ieroboā of Ioseph raiseth up that house to a Kingdome. From these words of Iacob the inhabitants of Sychar had their warrant to maintaine, that their well was Iacobs well & that his sons & cattell drank of it. For it might not have bin digged of a 1000. yeers after Iacob was dead & gone, for cught any Samaritane alive could tell, if he fetched not his authority from these words of Iacob; who having given that portien of ground to Ioseph, Gen. 48. 22. doth here intimate that there was a well in it, & besides that well in his house should rise to honour. His fruitfulness by daughters you may see in Iudg. 21. where the daughters of Iabelh Gilead and of Shiloh both of Ioseph make up the breach of an hostile tribe the tribe of Benjamin, or else it had decayed.

FINIS.