

9

M O S E S and A A R O N
CIVIL & ECCLESIASTICAL
R I T E S,

USED BY THE ANCIENT

H E B R E W S:

Observed; and at large opened, for the
clearing of many obscure Texts
throughout the whole Scripture,

Which Texts are now added in the End of the Book.

Wherein likewise is shewed what Customs the
H E B R E W S borrowed from Heathen people:
And that many Heathenish Customs originally
have been unwarrantable Imitations of
the **H E B R E W S**.

The Eighth Edition.

By Thomas Godwyn. B. D.

L O N D O N,

Printed by *Richard Hodgkinson* living on *Clarkenwel-Green*,
and are to be sold by *William Jacob*, next dore to the
Black-Swan-Inn in *Holborn*, 1672.

THE FOURTH BOOK

Of their Idolatry.

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 3. Baal-Peor, Baal-Ischbon, Baal-Zebub, Baal-Berith, Bell and the Dragon.
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 9. Their Sabbathical year.
 10. Their Jubilee, their use thereof.
 11. Their Feast of Purim, and Feast of Dedication.

THE



TO THE
 RIGHT HONORABLE,
 WILLIAM
 EARL of PEMBROKE,

Lord Chamberlain of His Majesties Household,
 Lord Warden of the Stanneries, Knight of
 the most Noble Order of the Garter, one of His
 Majesties most Honourable Privy Council,
 and Chancellor of the famous
 University of Oxford.

All Grace and Happiness.

Right Honourable,



That many have no better acquaintance
 with Christ and his Apostles, is, be-
 cause they are such strangers with Mo-
 ses and Aaron : Were Customs, an-
 tiquated, thorowly known ; many dif-
 ficulties in Scripture would appear elegancies : and

The Epistle Dedicatory.

The places which now (through obscurity) dishearten the Reader, would then become sweet incentives to an unwearied assiduity in perusing those sacred Oracles. If my present labour shall give such light to some obscure passages, that thereby Gods people shall be drawn on with the greater delight, to exercise themselves in reading of Holy Writ; it shall not repent me of my tedious travels in these Rites and Customs of Generations long since past: which whosoever undertaketh, shall find the way long and thorny, the path overgrown, and hardly discernable, the Guides few to direct, and those speaking in strange languages, and many apt to discourage him, because themselves are either lazie and will not; or lame and cannot walk the same way. But now (through Gods assistance) being come to the end of my journey, the discoveries made on the way, such as they are (and such some are, as not observed before) humbly crave your Lordship's protection.

From Kensington,
Febr. 21. 1624.

Your Honour's in all duty,
and service devoted,

T. H. O. GODWYN.



MOSES AND AARON.

The first Book treateth of Persons.

CHAP. I.

Of the form of the Hebrews Common-wealth until Christ his Comming; and, When the Scepter departed from them.



He form and state of Government hath been subject to change and variation amongst all Nations, but especially amongst the Jews, where these changes are observable.

At first, The Fathers of their several Families, and their *First-born* after them, exercised all kind of Government, both *Ecclesiastical* and *Civil*, being both *Kings* and *Priests* in their own houses. They had power over their own Families, to bless, curse, cast out of doors, disinherit, and to punish with death, as is apparent by these examples of

B

Noah

Noah towards Cham, Gen. 9. 25. Of Abraham towards Hagar and Ismael, Gen. 21. 10. Of Jacob towards Simeon and Levi, Gen. 49. 3. And of Judah, towards Thamar, Gen. 38. 24.

In Moses his dayes then, did this prerogative of primogeniture cease; and as Aaron, and his posterity was invested with the right, and title of Priests; so Moses, and after him Josua, ruled all the people with a kind of Monarchical authority. For Moses was among the righteous as King, Deut. 33. 5.

After Josua, succeeded Judges; their offices were of absolute and Independent authority, like unto Kings, when once they were elected; but there were long vacancies, and chasms commonly between the cessation of the one, and the election of the other: yea, for the most part, the people never chose a Judge, but in time of great troubles, and imminent dangers; which being over-past, he retired to a private life. After that Gideon had delivered the people out of the hand of the Midianites, he being offered the Kingdom, replied, I will not reign over you, neither shall my child reign over you, Judg. 8. 23. That of Samuel that he judged Israel all the days of his life, 1 Sam. 7. 15. was a extraordinary. In this respect, their Judges symboliz'd with the Roman Dictators. This state of Regiment continued amongst them, by the computation of S. b Augustine, three hundred twenty nine years. In these vacancies or distances of time, between Judg and Judg, the greater and weightier matters were determined by that great Court of the Seventy, called the Sanedrims, in which respect the form of government may be thought Aristocratical. Kings succeeded the Judges, and they continued from Saul unto the captivity of Babylon, that is, about 520. years.

a Zepper. lib. 3. c. 270. cap. 6.

b Aug. de Civ. Dei. l. 18. c. 22.

c Zepper. leg. Mosae. lib. 3. cap. 6.

From

From the Captivity unto the coming of Christ, (which time is thought to have been five hundred thirty six years) the state of the Jews became very confused: Sometimes they were ruled by Deputies and Vice-gerents, who had not supreme authority in themselves, but as it pleased the Persian Monarchs to assign them, & they were termed ראשי גלות Rofche galiuth, Heads of the Captivity. Of this sort was Zorobabel and his Successors, who are reckoned in the Hebrew Chronicles to be these, Mesullam, Hananiab, Berechia, and Hosadia. All which are thought to have reigned under the Persian Monarchy, and to have been of the posterity of David: as likewise the other succeeding ten chief Governours after Alexander the Great. In the last of these ten, the government departed from the house of David, and was translated to the Maccabees, who descended from the Tribe of Levi. They were called Maccabæi, from Judas Maccabeus, & and he had this name מַכַּבֵּי Maccabeus, from the Capital letters of this Motto; written in his Ensign or Banner, מִי כִמְךָ בְּאֵלִים יְהוָה Quid scius tu inter Deos, Domine? Where the first letters are, M.C.B.A.I. Among the Maccabees, sovereign authority continued until Herod the Askalonite his reign, at what time our Saviour Christ was born, according to Jacobs prophecy: The Scepter shall not depart from Judah, nor a Law-giver from between his feet, until Shiloh (that is; the Messiah) come, Genesis 49. 10. For the right understanding of this Prophecy, we must note two things; 1. The time when the Scepter was given to Judah; 2. When taken from him. But first we must observe how these two words, Judah and the Scepter, are distinguished.

d Pride Winch Chronol.

e Maimon. in Iad. h. p. 116. Saqerin. cap. 4. Sect. 13.

f Seder. Olam. mibni.

g Car ion Chrm lib. 2. pag. 144.

h Targam v. 1. calem pentateubi hae bet Targum Jerusolym.

But to maintain the For

i Origenes hem.
17. in Geneſi
Epiſtola: con-
tra Ebionaeſs,
& maxima
Hebraeorum
para.

k Cumenius de
rep. Heb. lib. 1.
cap. 9. pag. 81. Some take

l Euſeb. de-
monſtr. lib. 8.
ca. 1. Monta-
cut. in Analect.
pag. 7. Caſaub.
contra Baron.
p. 16.

m Patres ple-
tique omnes.

n Caſaubon.
adver. Baron.
p. 19. II. p. 23.
Juſt. Mart.
in dialog. cum
Tryphone. Cu-
menius lib. 1. de
rep. Heb. c. 9.
p. 81.

1 For the ⁱ Particular Tribe of Judah; but this ſeemeth flat contrary to Scripture, for many of the Judges were of other Tribes, and all the Maccabees of the Tribe of Levi;

2 For the ^k Two Tribes which cleaved to Rehobam; becauſe in that diviſion of the people, theſe two Tribes alone were called Jews; and that from Judah; and that, never before this diviſion.

3 For ^l all the whole body of Iſrael; conſiſting of twelve Tribes; all which (in the Judgment of theſe men) were after-ward by the ſingular providence of God, called Jews from Judah.

1 Form ^m Legal power, and Sovereign authority; reſiding in one man principally.

2 For the ⁿ form of government, and face of a Common-wealth; governed and ruled by its own laws, cuſtomes, and rites, ſignifying as well the rule and authority of inferior Magiſtrates, yea of Priests alſo, as of Kings and Princes:

From theſe different acceptions of theſe two words, flow four different interpretations of Jacobs prophecy.

Some are of ^o opinion, that the ſcepter, taken in the ſecond acceptation, began to be given to Judah, that is, to the two Tribes cleaving to Rehobam, at the time of that diviſion of the people: and that this Scepter

was not taken from them until the deſtruction of Jeruſalem, becauſe that, after Herods time until then, their laws remained in force, their prieſthood continued, and their Common-wealth, though it were much defaced, yet not quite overthrow.

Some are of ^p opinion, that the Scepter taken in the ſecond acceptation, began to be given to Judah, that is, to the Twelve Tribes; from the time of Moſes; and that this Scepter was not taken from them, until the deſtruction of Jeruſalem: not in Herods, becauſe he was a Jew (in that he was a Proſelyte); for a Jew is a name, ſay they, of profeſſion, not of Country or Nation.

Some are of ^q opinion, that the Scepter taken in the ſecond acceptation, began to be given to Judah, that is, to the Twelve Tribes, from the time of Moſes; and that it was taken from them in Herods time: yet ſo, that in Herods time this was but begun and inchoate, and at the deſtruction of Jeruſalem it was fulfilled and consummate.

Some are of ^r opinion, that the Scepter, taken in the firſt acceptation, began to be given to Judah, that is, to the twelve Tribes, from the time of Moſes, and that it was taken from them fully in Herods time. The former opinions make the coming of the Meſſias, to be a fore-runner of the departure of the Scepter: this, makes the departure of the Scepter to be a fore-runner or token of the Meſſiah his coming, which I take to be the principal thing aimed at in the Prophetic. This opinion, as it is more generally received than the others; ſo, upon juſter grounds.

p J. J. b.
Scalig. ex
quo Caſaub.
ad: of. Ba-
ron. p. 19.
II. p. 30.

q Montan.
in Analect.
pag. 74.

r Auguſtin.
contra Ma-
nic. lib. 12.
cap. 47. Eu-
ſeb. demonſtr.
lib. 8. Cavi-
on. Chron. p.
143.

was not taken from them until the destruction of Jerusalem, because that, after Herods time, until then, their laws remained in force, their priesthood continued, and their Common-wealth, though it were much defaced, yet not quite overthrow.

Some are of (p) opinion, that the Scepter taken in the second acception, began to be given to Judah, that is, to the Twelve Tribes; from the time of Moses; and that this Scepter was not taken from them, until the destruction of Jerusalem: not in Herods, because he was a Jew (in that he was a Profelyte); for a Jew is a name, say they, of profession, not of Country or Nation.

p Josph Scalig. ex quo Casaub. adv. of. Bar. v. n. p. 19. It. p. 30.

Some are of (q) opinion, that the Scepter taken in the second acception, began to be given to Judah, that is, to the Twelve Tribes, from the time of Moses, and that it was taken from them in Herods time: yet so, that in Herods time this was but begun and inchoate, and at the destruction of Jerusalem it was fulfilled and consummate.

q Montan. in Analect. pag. 74.

Some are of (r) opinion, that the Scepter, taken in the first acception, began to be given to Judah, that is, to the twelve Tribes, from the time of Moses, and that it was taken from them fully in Herods time. The former opinions make the coming of the Messias, to be a fore-runner of the departure of the Scepter: this, makes the departure of the Scepter to be a fore-runner or token of the Messias his coming, which I take to be the principal thing aimed at in the Prophesie. This opinion, as it is more generally received than the others; so, upon juster grounds.

r Augustin. contra Manich. lib 12. cap. 47. Euseb. demonstr. lib. 8. Carion. Chron. p. 143.

... LAND ... of Judah; but ... to Scripture, ... were of other ... of the ... Tribes which cleaved to ... because in that division of ... the people, these two Tribes here were called Jews; and that from Judah; and that, never before this division. 3 For all the whole body of Israel, consisting of twelve Tribes; all which (in the Judgment: of these men) were afterward by the singular providence of God, called Jews from Judah.

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1 Guseb. adv. n. p. 16. m Pates ple. rigne omes. n Casaub. aduer. Baron. p. 19. It. p. 23. Just. Mart. in dialog. cum Tryphone. C. neuu lib. 1. de rep. Heb. c. 9. p. 81.

o CNAUS lib. 1. de rep. Heb. cap. 11. pag. 96.

Now the Scepter was departed, and given to a Profelyte, never before (f): yea now also, the Law ver was departed from between Judah's feet, and now the Messiah born.

P. Galatin. l. 4 c. 6 pag. 303. ex. Talmud. Jerosol.

CHAP. II

Of the Publicans.

WE having seen the most remarkable Changes in the Common-wealth of the Hebrews, we will note the chief observations concerning the Persons there inhabiting; and first concerning the Publicans, who were in the latter times an heterogeneous member of that Common-wealth. After that the Jews became tributary to Rome (which (a) was effected by Pompey threescore years before the birth of our Saviour (certain Officers were appointed by the Senate of Rome, unto whom it belonged, as well among the Jews, as in other Provinces, to collect; and gather up such custome-mony, or tribute, as was exacted by the Senate: those that gathered up these publique payments, were termed Publicani, Publicans; and by reason of their covetous exactions, they commonly were hated by the people of the (b) Provinces: Every Province had his several society or company of Publicans: Every society his distinct Governor: in which respect it is, that Zacchæus is called by the Evangelist, *Archidamus, princeps publicanorum*, the chief receiver of the Tribute, or chief-publican, Luke 19. 2. And all the provincial Governours in these several societies, had one chief (c) Master residing at Rome, unto whom the other subordinate Governours gave up their accounts. These Publicans were hated in all Provinces, because

a Joseph. I. 1. c. 1. de Pompeio lib. 1. de bello Jud. cap. 5. pag. 720.

b Hærum societatum frequens mentio facta est apud Ciceronem. orat. pro Sex. Rosc. Muræna, in. Phœnic.

c Sigen. de Ansig. jure christum Rom. l. 1. c. 4.

of their Exactions, but chiefly in the Common-wealth of the Jews; because, though it were chiefly maintained by the Galileans; yet it was generally inclined unto by the Jews, That Tribute ought not to be payed by them. This hatred is confirmed by that Rabbinical Proverb, *Take (d) not a wife out of that familie wherein there is a Publican, for such are all Publicanes.* Yea a faithful publican was so rare at Rome it self, that one Sabinus for his honest managing of that office, in an honourable remembrance thereof, had certain images erected with this (d) Supercription *Kalybe thaliamum*, For the faithful publicane. And therefore no marvel, if in the Gospel, Publicans and Sinners go hand in hand.

d Is. Ca. saub. exer. ch. 13. 37

d Sueton. in Elav. Vesp. c. 1.

It is now generally received as a truth undoubted, that not onely Heathen people, but sometimes Jews themselves became publicans. Tertullian was of another opinion (e), and thought that all the Publicans were Heathens; but he hath been in that long since confuted by (f) Jerome, and reason it self perswadeth the contrary. First, Matthew who was a publican, was afterwards an Apostle; and therefore unlikely to have been an Heathen. Secondly, Zacchæus his name was a pure Hebrew name, having no affinity with Roman names. Thirdly, the ground or principal argument on which Tertullian

e Tertul. de pu. dic. cap. 9.

f Hieronymus. epist. ad Dama. lum.

g Fraudis fuit acuis fimo Peno, Hebraice

lingua ignoratio: nusquam enim occurrit in fonte, spurius ille datus, quo Tertullianus potissimum nititur, Non erit vestigal, Pendens ex filio Israel Deut. 23.

CHAP. III.

Israelites, Profelyts.

THE whole Common-wealth of Israel consisted of two sorts of men, Hebrews and Profelyts; he that

that was born an *Hebrew*, either by *Fathers* or *Mothers* side, was an *Hebrew*; but he that was born so of both, was an *Hebrew of the Hebrews*: such an one was *Saint Paul*, *Phil. 3.5*. He that was born a *profelyte* either by *Father* or *Mother*, was termed *Ben-ger*, the son of an *he profelyte*, or *Ben-gera*, the son of a *she-profelyte*; but he that was by *Father* and *Mothers* side a *profelyte*, was termed (a) *Bagbag*, that is, The son of a he and the *profelytes*.

a Magni quidem, nomen Rabbi, apud Judæos fuit, quem ex Paganismo ad Judæismum conversum per Signa appellarunt, i. filium Profelyti, sicut Pirke Aboth. c. 5. b De Judæis Græcissimi. c Enseb. Eccl. hist. lib. 2. cap. 8.

The *Hebrews* were of two sorts, some lived in *Palestina* and used the *Hebrew* text, these were called *Hebrews* or *Jews*: Others were dispersed in divers places of *Greece*; they used the *Greek* translation, and thence were termed *Ἑλληνισται*, (b) *Græcists*: *Saint Luke* mentioneth both. There arose a murmuring of *Ἑλληνισται*, of the *Græcists*, towards the *Hebrews*, *Acts 6. 1*. Where, note the difference between *Ἑλληνισται*, & *Ἰουδαῖοι*, the *Græcians* and the *Græcists*; The *Græcians* are used by *Saint Paul*, to signify all the *Heathen-people*, and stand in opposition with *Hebrews* in the general acceptance, containing both the *Græcists* or dispersed *Hebrews*, and also those of *Palestina*: The *Græcists* were both by Birth and Religion, *Hebrews*; standing in opposition with *Hebrews* in the strict acceptance, taken for those of *Palestina*.

The whole body of *Israel* was divided into Twelve Tribes; and publique Records were kept, wherein every ones genealogy was registred, to manifest unto what particular Tribe he belonged. These Records *Herod* burnt, hoping that in after-ages he might be thought originally an *Israelite*, if those publique Monuments might not be produced against him. (c) Thus much *Eusebius* plainly delivereth of him. I am of opinion that another reason might be admitted, namely,

That

That no distinction either of Tribe or Family might appear, but all being confounded, and amongst the rest *David's* (unto whose Family by a peculiar right this Scepter belonged), *Herod* and his posterity might be the better secured of the Kingdom.

Profelyts, were those *Heathen* people, who, disclaiming *Paganism*, became *Converts*, and joyned themselves unto the Church of the *Jews*. They were termed *Profelyts*, *כּוּרְיָוִת* from their *Coming* and *Adjoyning* unto the *Jews*. Concerning these *Profelyts*, we will consider these three things. 1. The several kinds of *Profelyts*; 2. The manner of making them; 3. In what account or respect they lived among the *Jews*.

First, the kinds of *Profelyts* were two, *גּוֹר בְּרִיּוֹת*, *Gerberith*, *Profelytus fæderis*, a *Profelyt of the Covenant*. He submitted himself unto the *Circumcision*, and to the whole *Mosaical* *Pædagog*. (d) The *Rabbies* term such a one *גֵּר צְדֵק* *Ger tsadek*, *Profelytum justitie*, a *Profelyte of righteousness*, Secondly, *גֵּר שׂוּעָר* *Ger sabagnar*, *Profelytus portæ*, a *Profelyt or stranger within thy gates*, *Deut. 14. 21*. Of him also we read in the fourth Commandment. He was suffered to dwell amongst them, whence he is also called *יֹשֵׁב אֶרֶץ* *Toschab*, *Incola*, an *Inhabitant*. He was not circumcised, neither did he conform himself to *Mosaical* *Rites* and *Ordinances*, only he was tied to the obedience of those commandments which among the *Hebrew Doctors* go under the name of *Noahs* seven *Commandments*: (e) which they reckon thus: 1. Judgements or punishments for *Malefactors*. 2. Blessing the name of *God*; under this is contained the keeping of the *Sabbath*. 3. *Disclaiming* *Idolatry*. 4. *Uncovering* ones *nakedness*. 5. *Shedding* of *blood*. 6. *Robbery*. 7. *Eating* of any *mem-*

d Rabbi Simon, Deut. 23. 14.

e Schindler. in pentaglot. p. 1530.

ber

body of a beast, taken from it alive. Of this sort were, *Nathan the Syrian*, the *Eunuch*, *Cornelius*, and those of whom we read, That there were dwelling at *Jerusalem Jews*, (f) men that feared God of every Nation, under heaven, Acts 2. 5.

Secondly, to the making of one to be a *Proselyte of the Covenant* (according to the difference of sex, and the difference of times (the rites of Initiation varied. To the making of a (g) *Male-Proselyte* at first three things were required. 1 * *Circumcision*. 2 *A kind of purification by water*. 3 *The blood of oblation*. This oblation was commonly two *Turtles* or *Pigeons*. To the making of a *Woman-Proselyte*, were required only, *Purification by water*, and *Oblation (h)*. Now because the *Jews* have neither *Altar*, nor *Sacrifice*, they say that for the *males*, *Circumcision*, and *Purification by water* sufficeth; and for the *females*, only *Purification by water*. (i) In *Dauids* time they say, that many thousands of *Proselytes* were joyned unto the *Church* without *Circumcision*, only by this *Purification*.

Hence we may observe, that a kind of *Initiation by water* was long in use among the *Jews*, though it were not *sacramental* until *Christ* his institution: yea therefore it may seem to have been used by them, because they expected it at the coming of the *Messias*, as appeareth by their coming unto *John*, questioning not so much his *Baptism*, as his *authority*, by what *authority* he baptized: *Why baptizest thou then*, if thou be not that *Christ*, nor *Elias*, neither that *Prophet*? *John* 1. 25.

Thirdly, the respect born by the *Jews* towards *Proselyts*, was *Charitable*; (k) they used no upbraiding terms towards them, saying, *Remember thy former deeds*: Notwithstanding it was also provided, (l) No *proselyte* should be eligible into the *Court* of their *Sanhedrim*

Sanhedrim: yea in their common commerce, they had an usual proverb which admonished them of wariness, (m) *Vel ad decimam usque generationem à Proselytis caveo*, Beware of *Proselyts* to the tenth generation.

m casau. adv. vers. Baron. p. 27.

CHAP. III.

Of their Kings.

WE shall read of three sorts of *Kings* in the Old Testament. *Melchisedek* was *King* and *Priest*; *David*, *King* and *prophet*; others, simply *Kings*. *Melchisedek* was *King* and *Priest*, *David* *King* and *Prophet*. The concurrence of *princely Sovereignty*, and *holy Orders* in the same man, intimates that *supream authority* should alwaies be accompanied with care of religion: In which respect *Joash*, when he was annointed *King*, received the *Testimony* or book of the *Law*, 2 *King*. 11. 12. Neither did these two meet only in *Melchisedek* and *David*, but the same man among the *Heathens* (a) was oftentimes *King* and *Priest*. And *Trismegistus* had his name *Ter-maximus*, (b) because he was *Philosophus maximus*, *Sacerdos maximus*, & *Rex maximus*. All *Kings* were not annointed, but only those in whom *succession* was broken, and there the first of the family was annointed for his successors, except in case of *dissention*, where there was required a renewed *Unction*, for the confirmation of his authority. For this reason it was, that *Salomon* was annointed as well as *David*, because of the strife between him and *Adoniah*.

Furthermore *saul* and *John* were annointed כסף *Be-pac*, with a *Cruse* of oyle, to shew the short continuance of their *Kingdoms*. *David* and *Salomon* were annointed כקרן *Beheren*, with an *horn* of oyl, that is, in a plentiful

a Rex Animus, rex idem hominum, Pba-bique Sacerdos, Virg AEnid. lib. 3. b Alex. Neopoli, lib. 2. cap. 6.

f Arab. Arab.

g Mo. Kaiser. fo. o col. 2. תל כמלך ובוטל מלך ובוטל מלך קרבן

h Drufus de trib. sect. 2. pag. 102.

i Moses Egyptianus in Affinebiat, Pe. ch. 13. fol. 137. vide Serarium tribu. ref. l. 6. 22.

k P. Fog. Exod. 22. 21.

l Moses Egypt. Liv. Ind. travit. Sanhedrim, c. 2.

plentiful measure, to shew the long continuance of their Kingdoms.

As Kings were distinguished from the people by many Ensigns of honour; by their Crown, their Scepter, their Throne, &c. So likewise were they distinguished by their apparel: that was the reason that *Abab* entering into battel, changed his apparel, *1 Kings* 22.30. Though purple and white colours were not appropriated unto Kings, (c) yet these colours were in chief esteem, and principally used by them. (d) yea Purple above others was affected by the Emperors and Nobility of Rome; and White by the Nobility of the Jews, whence the Hebrews term their Noble-men, and such as are of best ranke *חורים*, *Chorims*, *Albatos*, men clad in white; & on the contrary, men of meaner rank, *חשוכים* *Chuschim*, *sordidatos*, men clad with a foul garment. Hence is that of Saint James, If there come a man with a gold Ring, and in goodly apparel *בכבוד וברכות*, in a white garment, and there come also a poor man, *בפגרה וברכות*, in a vile or foul raiment, *Jam.* 2. 2. This may be the reason, why, when the Jews accused Christ of treason, Pilate's souldiers clad him in purple, *Matth.* 27. 28. and Herod the Tetrarch of Galilee put on him a white garment, *Luk.* 23. 11. Both therein applying themselves to the customes of their own Country, and, in derision, clothing him as a King.

CHAP. V.

The High-priest, Priests, Levites, and Nethinims.

There were three ranks or degrees of Ministers about the Temple; Priests, Levites, and Nethinims; they may be paralleld with Ministers, Deacons, and

c *Valer. Max.*
l. 1. cap. 6.
d *Alex. ab.*
Alex. lib. 1.
cap. 20.

and Subdeacons in the primitive Church: Over all these, the High-priest was chief.

In Aaron and his posterity, was continued the succession of the Priests; the High-priesthood was tied to the line of his first-born; all the rest of his posterity were Priests, simply so called, or called Priests of the second Order, *2 Kings* 23. 4.

Except Aaron, and those that issued from his loyns, (in whom the series of Priests was continued) all the rest of Levi his posterity were called Levites.

Both in the High-priest, and the second or inferior Priests, there are two things considerable. First, their Consecration; Secondly, their Office. In both these, somewhat they differed, somewhat they agreed.

In their Consecration they differed. First, a The High-priest was anointed: the materials of this chrism or ointment are prescribed, *Exodus* 30. 23. It was poured upon Aarons head, *Levitic.* 8. 12. It ran down to his beard, and to the border of his garments, *Psalms* 133. 2. The second Priests, were only sprinkled with this Oyle, mixed with the blood of the Sacrifice, *Levitic.* 8. 30. In this was typed out the unction of our Saviour, who was anointed with the oyl of gladness above his fellows, *Psalms.* 45. 8. He was anointed above his fellows, Extensivè, and Intensivè. Extensivè; for though Aaron was anointed Priest, Saul anointed King, *Elisha* anointed Prophet, *Melchisedek* King and Priest, *Moses* Priest and Prophet, *David* King & Prophet; yet none save onely Christ, King, Priest, and Prophet. Intensivè; He was anointed, we sprinkled; He was full of grace and truth, *Joh.* 1. 14. and from this fulness, we receive grace for grace, *verse* 16. And all Christians, especially Ministers, are unto God the sweet savour of Christ, *2 Cor.* 2. 5.

a *Hinc Sacerdos summus in fonte legitur Sacerdos unctus, Levit. 4. 5. Jonathan habet, Sacerdos magnus vel summus. Deserte Aben Esya, Sacerdos magnus ipse est Sacerdos angelus. Iyranus ad huc clams, Sacerdos unctus est Sacerdos magnus, quia inferiores Sacerdotes non ungebantur, &c.*

Secondly,

Secondly, they differed in their Garments, which were a necessary adjunct to their *Consecration*. The *High-priest* wore at the time of his ordinary ministrations in the *Sanctuary*, eight garments, *Exod.* 28. First, *Breeches of Linnen*, put next upon his flesh. Secondly, A *Coat of fine linnen*, put over the breeches. Thirdly A *girdle embroidered, of fine linnen, blew, purple and scarlet*, wherewith the coat was girded. Fourthly, A *robe all of blew*, with seventy two bells of gold, and as many *Pomegranats*, of blew, purple, and scarlet, upon the skirts thereof; this was put over the coat and girdle. Fifthly, An *Ephod of gold and of blew, purple, scarlet, and fine linnen curiously wrought*; on the shoulders thereof were two fair *Beryl-stones*, engraven with the Name, of the twelve Tribes of *Israel*. This *Ephod* was put over the *Robe*, and girded thereto with a curious girdle made of the same. Sixthly, A *Brest-plate wrought of gold, blew, purple, scarlet, and fine linnen*, which being a span square, was fastned by golden chains, and rings upon the *Ephod*: herein were set *twelve* several *Stones*, on which the names of the *twelve Tribes* were engraven: Moreover, in this *Brest-plate* were the *Urim* and *Thummim* placed. Seventhly, A *Mitre of fine linnen, sixteen cubits long, wrapped about his head*. Eighthly, A *plate of purple gold, or holy Crown two fingers broad*, whereon was graven *Holiness to the Lord*: this was tied with a blew lace upon the fore-front of the *Mitre*.

These eight garments the *High-priest* used in his ordinary ministrations, and they are termed by the *Rabbies*, בגדי זהב *Bigde Zabab, Vestimenta aurea, Golden Vestments*, because of their richness in comparison of other extraordinary garments, which he wore only once a year, when he entred into the *Holy of Holies*, upon the *Propitiation-day*, *Levit.* 15. 4. 23. The latter

latter are called בגדי לבן *Bidge Laban, Vestimenta Alba, White garments*, they were in number four. 1. A *linnen breeches*. 2. A *linnen coat*. 3. A *linnen girdle*. 4. A *linnen Mitre*, *Levit.* 16. 4.

In time of the second *Temple*, (a) because the *Christum* or holy *Oyle* could not be found, therefore as formerly in respect of his *Unction*, the *High-priest* was called by the *Talmudists* משרבה משה *Mithrabe Mische, Anctus unctione, The annointed*: so when the *oyle* was lost, in respect of his *garments*, he was termed, משרבה מדי *Mithrabe begadim, Anctus vestibus, The clothed*. Those fore-mentioned garments (b) the *High-priest* might not wear abroad in the *City*, unless some urgent occasion compelled him, as *Simeon the just* did, when he went forth to meet *Alexander the Great*.

In his *Apparel*, the threefold office of our *Saviour Christ* was shadowed; The *Crown* signified his *Kingly office*; the *Urim* and *Thummim*, and likewise his *Bells* and *Pomegranats*, his *Prophetical office*: By *Urim* and *Thummim*, he answered as from an *Oracle*; by the *Bells*, was typed the sound of his *Doctrine*; by the *Pomegranats*, the sweet savour of an holy life; the *Names* of the *twelve Tribes* engraven on the *Ephod*, and the *Brest-plate*, signified his *Priestly Office*, presenting unto *God* the whole *Church*, for which he maketh intercession. He knoweth his own sheep by name, *John* 10. 3.

The *inferiour Priests* had only four garments, which they used in their ministrations. 1. A *linnen breeches*. 2. A *linnen coat*. 3. A *linnen girdle*. 4. A *linnen bonnet*, *Exod.* 28.

Thirdly, they differed in their *marriage*. The *High-priest* might not marry a *Widow*, nor a *divorced Woman*, nor an *Harlot*, but a *Virgin*, *Levit.* 21. 14. From a *Widow*

a Cuneus lib. 2. de resp. Heb. cap. 7. pag. 22.

b Moses Kabbalahs precept. affir. 173. fol. 112. col. 3.

widow he could not expect the first love: from a divorced woman he could not expect the first, or just love: from an harlot neither first, just, nor only love: all which Christ (whom the High-Priest did herein represent) expecteth from his Church. The other Priests might lawfully marry a Widow, Levit. 21. 7.

The High-Priest, and the inferiour Priests, agreed in their Consecration, in these particulars. It was required first, that both should be void of bodily blemish, Levit. 21. 17. Secondly, that both should be presented unto the Lord at the door of the Tabernacle, Exod. 29. 4. Thirdly, that both should be washed with water, Exod. 29. 4. Fourthly, that both should be consecrated by offering up certain Sacrifices, Exod. 29. Fifthly, that both should have of the blood of the other Ram put upon the tip of the right ear, the thumb of the right hand, and the great toe of the right foot, Exod. 29. 20.

In the time of their Consecration certain peeces of the Sacrifice were put into the Priests hand, Exod. 29. 9. The ceremony in the Christian Church, used by the Bishop unto the Minister in time of Ordination, that the Bishop giveth the Bible into the hands of the Minister, doth much resemble this. And both may signify, that no man taketh this honour unto himself, but he that is called of God, as was Aaron, Heb. 5. 4. Hence Consecration in the Hebrew phrase is termed Filling of the hand. And contrary to this did Jeroboam's Priests, Whosoever would, he Filled his own hand, 1 King. 13. 33. that is, He thrust himself into the Priesthood.

In the discharge of their Offices, the High-Priest differed from the other Priests: First, because he

only

only, and that but once a year, entered into the Holy of Holies, Exod. 16. 34.

Secondly, the High-priest might not mourne for the death of his nearest kin, Levit. 21. 10, 11. The phrases used there to express mourning, are two: First, Uncovering the head; Secondly, Renting the cloaths: Of both these, somewhat is spoken in the Chapter of Burial. But concerning the latter, it will not be amiss to note that the Talmudists determin the latter thus: saying, (c) That it was lawful for the High-priest to tear the skirt, or nether part of the garment, but from the bosom downward it was unlawful: which if it be true, then it doth not necessarily follow, that Caiaphas did contrary to the Law in renting his cloaths, Matth. 26. 65. The inferiour Priests might mourne for these six; Father, Mother, Son, Daughter, Brother, and Sister that had no Husband, Levit. 21. 2.

In the discharge of their offices, the High-priest, and other Priests agreed in these particulars: First, they both burnt incense, and offered sacrifices, 1 Chron. 6. 49. Secondly, they both sounded the Trumpets; the use whereof was two-fold, sometimes to sound an alarm in war, sometimes to assemble the people and their Rulers, Numb. 10. Thirdly, they both slew the sacrifices, 2 Chron. 29. 22. Fourthly, they both instructed the people, Malac. 2. 7. Fifthly, they both judged of leprosie, Levit. 13. 2.

For the more orderly performance of these offices, the High-priest had this suffragan, (d) called *שׂוֹפֵר* *Sa-* *gan*, who, in case of the High-priest's pollution, performed his office. Of this sort was Zephaniah, Jerem. 52. 24. And of this sort Annas is thought to have been, when Caiaphas was High-priest. (e) In this sense they

C

interpret

^e Vide Camara
de rep. Heb. lib.
2. cap. 3.

^d Elias Tisbit.

^e Casaubon.
advoc. Baron
p. 242. It. Jo-
seph Scaliger.
in Protegon ad
Huc.

interpret *Annas* and *Caiaphas* to have been High-priests the same year, *Luke* 3. 2. The High-priest and his *Sagan*, resembled our *Bishop* and his *Suffragan*: The *Patriark* of *Constantinople* and his *Primore* termed *Protosyncellus*; and amongst the *Romans*, the *Centurion* and his *Optio*: for the *Lieutenants* in warr, who in case of necessity supplied the *Centurions* place, were termed *Optiones*.

That every one of the inferiour *Priests* might equally serve in his order, *King David* distributed the whole company of them into twenty four ranks or courses, called *ἑσπέραι*, *Turme*, *vices*. *Nadab* and *Abihu* being dead, there remained only two Sons to *Aaron*, namely, *Eleazar* and *Ithamar*. Now as the succession of *Priests* was preserved in these two Families; so did *David*, at this time, according to the number of people in each Family, make his division. *Eleazars* Family he divided into sixteen ranks, and *Ithamars* into eight; the division was by *Lot*, the first *Lot* fell to *Jehoiarib*, the second to *Jedaiah*, the third to *Hairim*, &c. *1 Chron.* 24. Every rank or course served weekly in the *Temple* by turn, and the ranks received their names from those, who at that time were the heads of the several Families, and ever after retained the same names. The chief of every rank was called, *summus sacerdos istius classis*, The chief-Priest of that rank. Hence it is that we read of many High-priests assembled together, *Mark.* 14. 1. Furthermore we are to note, that as the weekly course fell out by lot; so did they by lot determin each particular *Priests* service; namely, who should burn incense, who slay the beasts, who lay them on the Altar, who dress the lamps, &c. *Zacharias* was of the course of *Abia*, *Luke* 1. 5. that is; of the eighth course, and his

his lot was to burn incense, *Luke* 1 9.

The office of the *Levites* was to pitch, to take down, to bear up and down, the *Tabernacle* and the vessels thereof. *Levi* had three sons, *Gershon*, *Cobath*, and *Merari*: and accordingly the whole company of the *Levites* were distinguished into three Orders; *Gershonites*, *Cobathites*, and *Merarites*. The *Gershonites* charge was to carry the coverings and hangings of the *Tabernacle*. The chief things within the Sanctuary were committed to the *Cobathites*. The woodworks, and the rest of the instruments were committed to the charge of the *Merarites*, *Numb.* 3. This was the office of the *Levites*, in *Moses* his time, and whiles they were on their journey in the wilderness; but afterward, when they were settled in the promised Land, then *David* charged their office, appointing them, some to have the charge of the treasures of the *Temple*, *1 Chron.* 26. 20. others to be Overseers and Judges, others to be Porters, others Singers, *1 Chron.* 2. 34. The Singers in time of singing were clad in linnen Robes, or Surplices, *2 Chron.* 5. 12. The Singers wens divided into twenty four Orders or Courses *1 Chron.* 25. 8. and the Porters into as many, *1 Chron.* 16. that both might supply their turns weekly by lot, as the *Priest* did. In *Moses* time also their Consecration began at the five and twentieth year of their age: In *David*s at the twentieth, *1 Chro.* 23. 24 *Exra.* 3. 8. Here we may note the liberty granted unto the *Church*, in changing Ceremonies: the office of the *Levites* in *David*s time, was not the same as in *Moses*s; and again, *Moses* and *David* agreed not in the time of their Consecration. Again, in the *Christian Church* we shall finde in *Matthias* his election, the use of *Lots*, not so in *Paul*s; or any other of the *Apostles*:

In their meetings use of an *holy kiss*; and at the Lords Supper, use of their *Love-feasts*; both now antiquated throughout *Christendom*.

Moreover there are certain *degrees* observable among the *Levites*: First, their *Initiation*, when they were a month old, they were *initiated*, and presented unto *God Numb. 3. 15*. Secondly, their *Consecration*, they were *consecrated* by imposition of hands, when they were five and twenty years old, *Numb. 8. 24*. From thence, for the five years following, they learned their office. Those that imposed hands on them, are said, in the Text *Numb. 8. 10*. to be the *sons of Israel*. *Chazkuni* interpreteth that place the *First-born of Israel*. They were the *Representative Church*; and, in allusion to this, the *Church of Christ* is called the *Church of the First-born*, *Heb. 12. 23*. At the same time the *Levites* were *waved* by the *Priests*, that is, as the Greek reads it, (*f*) *Separated*, which word is used for the *Ministers of Christ*, (*g*) *Separate me Barnabas and Paul, Acts 13. 2*. Thirdly, their *Ministration*, to carry up and down the *Tabernacle*, and this was at the thirtieth year of their age, until the fiftieth, *Numb.*

4. 3. Lastly, their *vacation*, or *discharge* from that laborious service of carrying the *Tabernacle*; notwithstanding even then they were to serve in their charge, to encamp round about the Tent, to sing, and to beware that no stranger came into the Temple, (*b*) and likewise to oversee and instruct younger *Levites* in the manner of *Bishops*. Unto these degrees the Apostle seemeth to have respect: They that have ministered well get themselves a good degree, *1 Tim. 3. 13*. The like kind of (*c*) degrees are observable among the *Ve-*
stal Virgins, they remained in their Nunnery thirty years: Ten years they learned the mysteries of their
 professions;

profession; ten years they exercised them, and ten years they taught them others. From this custom of *imposing hands* on the *Levites*, hath flow'd the like custom; used by the *Apostles*, in conferring Orders, *Acts. 6. 6. 1 Tim. 5. 22*.

Observe the difference of these three phrases, *ἔθετο*, the *imposition of hands*; *ἔθετο*, the *holding up of hands*, in token of *Elevation* or *Ordination*, *Acts 14. 23*; and *ἔθετο*, a *stretching forth of the hands*. Both the first gestures, were used in *Ordination*, or *conferring Orders*. The first of all, namely, *Imposition of hands*, was borrowed from the *Hebrews*. The second, namely, the *holding up of hands*, was taken from the (*k*) *Athenians*, who had two sorts of Magistrates, *ἄρχοντες*, *Magistrates chosen by Lots*: and *ἑταίροι*, *Magistrates chosen by holding up of hands*. The third gesture of the hands, called *ἔθετο*, a *stretching forth of the hands*, (*l*) sometimes it is termed *ἔθετο*, the *beckoning with the hand*, a gesture used in craving silence; So *Paul* stretched forth the hand, and answered for himself, *Acts 26. 1*.

There were (*m*) another sort of holy persons termed *ἄρχοντες* *Anshe, Magnamad, Viri Stationarii*: the Law requiring that whosoever offered either gift or sacrifice, he should present it unto the Lord with his own hands, and *stand by* during the time of his oblation. Now because all *Israel* could not *stand by*, for the narrowness of the place, hence when an offering was made for all the people, certain selected persons chosen for that purpose, supplied the stead of all the people. They were divided, as the *Priests* and *Levites*, into twenty four *ranks* and *orders*, weekly to minister in the Temple; but the choice was not restrained to the *Tribe of Levi*, but was indifferently made out of the

ἄρχεις ἀπέ-
 ἔθεντο.

h Francis, Ju-
 nius Anales
 Expof. Numb.
 8.

i Dionys. Haly-
 ornaſſ. lib. 3.

k Aſchines
 contra Caeſi-
 phontem.

l Herodian.
 p. 45.

m Moſes Kor-
 denſis fol. 111.
 col. 4.

א ש א
ל ע ל

the people. Every Rank had one Fore-man chief above the rest, termed (n) *Stationum princeps*, the Fore-man of the station. The *Nethinims* office was to be hewers of wood, and drawers of water, for the house of God; they were not *Levites*, no nor *Israelites*, but *Gibeonites*, whom, because of their fraudulent dealing, *Josuah* made in this manner Tributary, *Josb.* 9. 23. They were afterward called *Nethinims*, *Ezra* 2. 43. from נתן *Nathau*, which signifieth to give, because they were given for the service of the Temple. Their office was vile and base, as appeareth by that proverbial speech; From the hewer of thy wood, unto the drawer of thy water, *Dent.* 29. 11.

CHAP. VI.

Of the Prophets.

There are divers names given unto the Expositors of the Law: and, although the particular year or time when each name began, be not clearly evidenced by Monuments of *Antiquity*; yet in general we may conceive three distinct periods of time, in which the names altered. First, from *Adam*, until *Moses*: Secondly, from *Moses*, till the peoples return from *Babylon*: Thirdly, from their return, untill the dayes of *Christ*, and after. In the first period, as *Adam* was *Prophet* and *Briest* in his Family; so afterward every *First-born* supplied these two offices, together with their *Princely* office, in their several Families. That they ruled their Families as *Kings*, and instructed them as *Prophets*, is clear to any acquainted with Scripture; the greatest doubt is, what sufficient proof there is for their *Briesthood*. *Malays* *Briesthood* is gathered

gathered hence, (a) because that *Gen.* 4. 3. & 4. *Abel* and *Cain* are said to have brought their sacrifices: to have brought them, namely, unto *Adam*, who offered them unto God in their name. The *Priesthood* of the *First-born* is gatherable hence, because the *Levites* were appointed to the service of the Altar, in stead of the *First-born*, and as their *Redemtion*, or price of *Redemption*, *Numb.* 3. 41. In the second period, though a private catechetical exposition of the Law belonged to the *Masters of Families*; yet the publick ministerial exposition thereof was appropriated to *Priests*, and *Prophets*. In the third period, when Prophecy ceased, then the office of expounding Scripture was more common; and, in stead of *Prophets*, came in a multitude of other Expositors; in general we may call them *Teachers of Israel*, *John* 3. 10. We may distinguish them into three several sorts: 1. *Wise-men*. 2. *Scribes*. 3. *Disputers*. The *Apostle* compriseth them all *1 Cor.* 1. 20. Where is the *Wise*? Where is the *Scribe*? Where is the *Disputer*? Unto any of these, or whatsoever other *Doctor* eminently gifted above others, the title *Rabbi* was prefixed. First of their *Prophets*; Secondly, their *Wisemen*; Thirdly, their *Scribes*; Fourthly, their *Disputers*; Fifthly, their *Rabbies*.

To *Prophecy*, or to be a *Prophet*, hath divers acceptations in Scripture. First, it is taken for the *Books* and writings of the *Prophets*. They have *Moses* and the *Prophets*, *Luke* 16. 29. Secondly, for the whole word of God: No Prophecy in the Scripture is of any private motion, *2 Pet.* 1. 20. Thirdly, those unto whom God vouchsafeth familiarly to reveal himself, they are called *Prophets*. *Abraham* was a *Prophet*, *Gen.* 20. 7. and *Miriam* a *Prophetess*, *Exod.* 15. 20. Fourthly, ordinary

Interpreters of the Word are called *Prophets*. He that receiveth a *Prophet* in the name of a *Prophet*, *Matt. 10. 41.* Lastly, it is taken for those, who were enabled by divine revelation, to lay open hidden secrets, transcending all possibility of humane search. Hence it is, that *Prophets* in old time were called *seers*, *1 Sam. 9. 9.* And their *Prophecie* was termed a *Vision*, *Ezay 1. 1.* Because *God* extraordinarily inlightned their minds with the knowledge of these secrets.

There are three observable names applied to *Prophecy* in *Scripture*. 1. *Verbum Domini*. 2. *Visio*. 3. *Onus*. The *Word of the Lord*, *Vision*, *A Burthen*. The first importeth the *Lord speaking*, or revealing his secrets; The second implyeth the *Prophets attending*, or beholding them; The third being applied only to *Judgments*, signifieth the *burthensomness* of them, on that people against whom they came forth.

For the propagation of learning, *Colledges* and *Schools* were in divers places erected for the *Prophets*, their *Scholars* were termed (b) *Filii Prophetarum*, *Children of the Prophets*, *2 King. 6. 1.* Unto which phrase there is allusion, *Matth. 11. 19. Wisdom is justified of her Children*: By reason of this relation, the *Prophet* sometime is called a *Father*: *Elisha* cried out, my *Father*, my *Father*, *2 King. 2. 12.* The (c) *Targum* expoundeth that place, *Rabbi, Rabbi*, as much as to say, my *Master*, my *Master*. And in truth the *Rabbies* grew very ambitious of the name *Father*, which was the reason of our *Saviours* speech, *Matth. 23. 6.* Call no man *Father* upon earth.

The (d) *Scripture* sometimes joyneth to the name of the *Prophet*, the name of his *Father*, as *Hosea the son of Beeri*, *Hof. 1. 1.* And such a one the *Hebrews* confess to be both a *Prophet*, and the *Son of a Prophet*, Sometimes

Sometimes it mentioneth the *Prophet's* name, but not the *Father's*; such a one they confess to be a *Prophet*, but not the *Son of a Prophet*: Sometimes it mentioneth, with the *Prophet*, the name of the *City* where he prophesied, and then it followeth, that he was a *Prophet of that City*. When a *Prophet* is mentioned without the name of the *City*, then he is thought to be a *Prophet of Jerusalem*.

2. *Wisemen*: This title, though in it self it be general, and common to all *Doctors* and *Teachers* of the *Law*, yet for many years before our *Saviour's* *Incar-nation*, (e) it was either arrogated by the *Pharisees*, or else by the ignorant multitude appropriated unto them, from an opinion of their extraordinary *Wisdom*, in teaching of *Traditions*, which they preferred beyond the *Law*. Hence the *Pharisees* were called (f) *Masters of the Traditions*. And hence was that counsel of *R. Eleazar* to his *Scholars*, (g) That they should forbid their children from the study of the *Bible*, and place them between the knees of their *Wisemen*.

(h) Likewise hence, when any of their *Doctors* did read *Lecture*, their saying was, *Our Wisemen do teach Traditions*. The like ambition we shall find among the *Græcians*, all of them striving to be intituled *Wisemen*. And hence, whensoever the chief of them had pleased the people in the performance of their *Orations*, or any other publick business, they were honoured with a *Grande*, that is, with a loud acclamation of *Well done*, or *Wisely done*; until *Pythagoras*, in dislike of such swelling titles, stiled himself *Philosophos*, a *Lover of Wisdom*, which kind of modesty was afterward practised by the *Hebrew Doctors*; for they in after-times to avoid the suspicion of arrogance, refused the name of

Chacamim,

b Eodem sensu
Græci appli-
cant utri-
que candi-
dis in ipso
dus, Eras. E-
sist. dedicati-
ria Hilavia
præfix.
c Targum.
2 Reg. 2. 12.

d Rimebi in
præfat. ad
Joban.

e Corinid. lib.
4. cap. 10.

f Dref. de trib.
lib. p. 86.
g Buxio f. Re-
cent. operu
Talmud. p. 195.
h Hieronym ad
Algasiam
quæst. 10.

Italia Tisbe. Chacanim, Wisemen, (i) and stiled themselves, חכמי הכהנים Discipuli sapientum, Learners of Wisdom.

3. *Scribes*: This name was given to two sorts of men, some meerly *Laicks*; others *Clergy-men*. The body of the *Laick-Scribes* were those, to whom was committed the instruction of young children in their minority, especially to teach them to write; we may *English* them *Scrieveners*. This office was appropriated to the Tribe of *Simeon*. In this sense, we read not of *scribes* in the *Scripture*, although the ground of their first institution hath been taken thence, namely, from those words which *Jacob* used unto *Simeon* and *Levi*; I will divide them in *Jacob*, and scatter them in *Israel*, *Gen. 49. 7.* So that, As *Levi* had no portion, but lived dispersed among the other Tribes, by the benefit of the Altar: (k) In like manner, *Simeon* had no portion in the judgment of the *Hebrews*, but lived scattered among the other Tribes, getting their maintenance by teaching and schooling little children. Whether this office of teaching children was appropriated to them, I leave to the enquiry of others; certain I am, that the *Simeonites* had their own inheritance by *Lot*, *Josh. 19. 1.* and the prophecy concerning their being scattered, is thought to have been accomplished in this, that the inheritance of the *Simeonites* was taken out of the portion of the children of *Judah*, *Josh. 19. 9.* Furthermore it is certain, that if not all *Scrieveners*, yet those publick-Notaries, who were employed in drawing Deeds, and writing Contracts, (be they of what Tribe they will) they were called by the name of *Scribes*. Unto this there is allusion, *Psal. 45. 1.* My tongue is as the Pen of a swift *Writer*, or ready *Scribe*. Out of the body of these, I conceive certain choise men to have been elected for

k *Solom. Iar-*
chi. Gen 49.
V. de Ambros.
Tom. 4. cap. 3.
& Targum
Hierosolymit.

for publick employments, some to attend the King, as his *Secretaries*, termed *γραμματεις βασιλεως*, the *Kings-Scribes*, *2 King. 12. 10.* Such were *Shetu*, *2 Samuel 20. 25.* And *Shaphan* *2 King. 22. 3.* Others to attend the publick Courts and Consistories: they much resembled our *Clerks of Assizes*; these were termed *γραμματεις λαο*, the *Scribes of the People*, *Mat. 24. 11.* *1 Macc. 5. 42.*

The second sort of *Scribes* belonged to the *Clergie*: they were Expositors of the Law, and thence are they called *γραμματεις τῆ τῆου, νομου, & τομδιδασκαλοι*, *Scribes of the Law*, *Ezra 7. 9.* *Expounders of the Law*, *Luke 7. 30.* and *Doctōrs of the Law*, *Luke 3. 17.* Their Office was to write, read, and expound the Law of *Moses* to the People. The name was a name of Office, not of *Self*. Of this sort was *Esdra*, *Ezra 7. 6.* Who though he were a *Levite*, yet (i) others there were of the Tribe of *Judah*, and, as it is thought, they might indifferently be of any Tribe. The name was of the like esteem among the *Hebrews*, as the *Magi* were among the *Chaldeans*, the *Quindecim-viri* among the *Romans*, for expounding *Sybilla's Oracles*: or the *Canonists* in the *Church of Rome*. The word סופרים *Sopherim*, translated *Scribes*, signifieth *Numberers*, or *Computers*, and is applied to the *Ussurites*, because they spent their time in reckoning, and numbring, not only the *Verses*, but the *Words* also, and *Letters* of each book throughout the *Bible*; which as it is an argument of their industry, (m) so likewise of *Gods* providence in the preservation of his truth inviolable. As the *Wisemen* in their preaching pressed Traditions: So the *Scribes* elave to the written word, whence they were (n) termed *Text-men*, or *Masters of the Text*. And to this purpose it is worth our observing, that whereas both the *Scribes* and the *Pharisees* sought to fasten accusati-

i *Druſinus de*
tribus ſcitis.
lib. 2. cap. 12.
et c. ad. 4-
praef.

m *Augustin.*
in Psal. 40.

n *Druſinus de*
tribus ſcitis
lib. 1. cap. 13.

ons upon our Saviour, Matt. 9. The Scribes accused him of blasphemy, *vers.* 3. the Pharisees of eating with Publicans and sinners, *vers.* 11. The Scribes accusation was a breach of the Law, the Pharisees a breach of the Traditions.

o Vide Thisblt. in פ'רש'.

3. The Disputer. (o) He insisted upon Allegories, and searched out mystical interpretations of the Text. Hence himself was termed *Darscan*; and his Exposition, or Homily, *Midrasch*: And their School, *Beth Hammidrasch*. They were counted the profoundest Interpreters, whence that of the Psalmist, *Psal.* 84. 7. *They go from strength to strength*, (p) is interpreted, *from their Temple to their Beth Hammidrasch*, from an inferior to a higher School. Hereby we see the difference between those three sorts of Predicants mentioned by Saint Paul. The *Wisemen* were teachers of Traditions; the Scribes teachers of the Text, according to the literal interpretation; and the *Disputers* teachers of Allegories and Mysteries: which fabulous Expositions, because they bred questions and disputations, *sermone magister*, 1 Tim. 4. Hence it is that such an Expositor is termed *דארשן*, a Disputer. These three sorts of Preachers, which St. Paul termeth, the *Wiseman*, the *Scribe*, and the *Disputer*, 1 Cor. 1. 20. are by the Hebrews named חכמון *Chucham*, סופר *Sopher*, דרשן *Darschan*.

p Targum. Psal. 84. 7.

CHAP. VII.

Of their Title Rabbi.

ABOUT the time of our Saviour Christ his Nativity, Titles began to be multiplied, and amongst the rest, these of *Rab*, *Ribbi*, *Rabbi*, and *Rabban*, were in especial use: they all are derived from רבב, *Rabab*, signifying,

nifying, *Multiplicatus fuit*, and they sound as much as מרובידים, that is, a *Master*, or *Doctor*, eminently gifted with variety of knowledge. Concerning these titles, they write thus (a): that *Rabbi* is a more excellent title than *Rab*, and *Rabban* more excellent than *Rabbi*; and the simple name without any title, as *Haggai*, *Zachari*, *Malachi*, was more excellent than *Rabban*. About this time they used a set form of discipline in their Schools. The Scholar was termed תלמיד *Talmid*, a *Disciple*, in respect of his learning; קטן *Katan*, a *Junior*, in respect of his minority; בחור *Bachur*, that is, one chosen or elected, in respect of his election or cooptation into the number of *Disciples*. After he had proved a good proficient, and was thought worthy of some degree, then was he by imposition of hands made a *Graduate*, חבר *Chaber*, a companion to a *Rabbi*. This imposition of hands they termed סמיכה, *vel* סמיכות, *semicad*, or *semicuth*, which ceremony they observed in imitation of *Moses* towards *Joshuah*. The Lord said unto *Moses*, Take thou *Joshuah*, the son of *Num*, in whom is the spirit, and put thine hand upon him, Numb. 27. 18. At which time he that imposed hands on him, used (b) this form of words, *I associate thee, and be thou associated*. After this, when he was worthy to teach others, then was he called *Rabbi*; and whereas in his minority, his own name being suppressed, he was called only by his *Fathers name*, the son of N. When he was made graduate by imposition of hands, then was he called by his own name N. the son of N. And afterward when he was thought worthy to teach, then was the title *Rabbi* prefixed, after this manner *Rabbi N. the son of N.* For example, *Maimonides* at first was termed only *Ben Maimon*, The son of *Maimon*: after his Degree, then was he called by his own name added to his

a Avub. in voce. רבב

b ארי ספר און חוכמון ספר
Id est, Scalge- ro interpres: Ego tibi impono manum, & manus tibi imposita esto. Tribar. c. 5. p. 204. vide etiam Curam de Rep. Heb. Lib. 1. cap. 11.

his Father's; *Moses Ben Maimon*, *Moses the son of Maimon*: at last being licensed to teach, then was he called רמב"ם **RAMBAM**, which abbreviature, consisting of Capital letters, signifieth *Rabbi Moses Ben Maimon*, *Rabbi Moses the son of Maimon*. So, *Rabbi Levi the son Gersom*, in his minority was called the son of *Gersom*, afterward *Levi the son Gersom*; at last רלב"ג **Rilbag**, *Rabbi Levi the son of Gersom*. This distinction of *Scholars*, *Companions*, and *Rabbies*, appeareth by that speech of an ancient *Rabbi*, saying, (c) *I learned much of my Rabbies or Masters, more of my Companions, most of all of my Scholars*. That every *Rabbi* had disciples, and that his own disciples, and other well-wishers, stiled him by the name of *Rabbi* in the days of our Saviour, needeth no proof. *Judas* came to *Christ* and said, *God save thee, Rabbi*, *Matth.* 26. 49. In like manner *Johns Disciples* came and saluted *John* by the name of *Rabbi*, *John*, 3. 26. and *Christ* by the name of *Rabbi*, *John* 1. 38. But whether there were such a formal imposition of hands then in use, I much doubt. The manner of their meetings, when disputations were had in their Synagogues, or their Schools, was (d) thus: The chief *Rabbies* sat in reserved Chairs; these are those chief seats in the *Synagogues*, which the *Scribes* and *Pharisees* so affected, *Matth.* 23. 6. their *Companions* sat upon benches or lower forms, their *Scholars* on the ground at the feet of their Teachers. *St. Paul* was brought up at the feet of *Gamaliel*, *Acts* 22. 3. And *Mary* sat at *Jesus* feet, and heard his word, *Luke* 10. 39. The posture of their body differed according to their degrees. The (c) *Rabbi* is described to be רשב"ג *Joscheb*, one that *sitteth*: The *Companion*, רשב"ג *Muteth*, the word signifieth a kind of leaning upon a bed or bench, ones head lying in the others bosom, in manner of the ancient

עדע פ. Fagin
in Scholis
Jus ad cop. 4.
Luce Abot.

d. Philo Jud
Quod omnis
probans. p. 679.

Scaliger in
Tribuef. c. 1
Ecc. 1.1. Ber
a. 6.

ancient sitting at tables; and it was a deportment of the body, inferior to that of (f) *sitting*: The *Scholar* was termed מרחק *Mithabeck*, one that doth lay along in the dust; and this was a token of the *Scholars* humility, thus humbling and subjecting himself even to the feet of his *Master*. (g) This same custome it is thought, *Saint Paul* laboured to bring into the *Christian Church*, *1 Cor.* 14. Their *Scholars* were not all of equal capacity, whence (h) they said, Some had *conditionem spongiae*, others *clepsydrae*, others *facci facinarum*, and others *cribri*. Some resembled the *sponge*, and suck in all that they heard without judgment; others, the *Hourglass*, they took it at one ear, and let out at the other; others the *Winesack*, thorow which *Wine* is so drained from the dregs, that only the dregs remain behind: lastly, others the *Ryng-sieve*, which in winnowing lets out the coarser feed, and keepeth in the corn.

CHAP. VIII.

Of the Nazarites and Rechabites.

There are two sorts of *Votaries* mentioned in the *Old Testament*; *Rechabites*, *Jeremy* 35. and *Nazarites*, *Numbers* 6. I find scarce any thing warrantable concerning these two, more than what the *Scripture* delivereth in the fore-quoted places: therefore concerning the matter of their vows, I refer the Reader to the foresaid Texts of *Scripture*, here only we will note the distinction of *Nazarite*. The first are these *Votaries*, termed so from נזר *Nazar*, to separate, because they separated themselves from three things, *First*, from *Wine*, and all things proceeding from the *Vine*.

Vine. *Secondly*, from the razor, because they suffered no razor to come upon their head, but let their hair grow all the days of their separation. *Thirdly*, from pollution by the dead: this separation again was twofold, either for a set number of daies, or for a mans whole life: that they termed, *Nazireatum dierum*, this, *Nazireatum seculi*: of that sort was Saint Paul and those four with him, *Acts* 21. 24. Of this sort was *Sampson*, *Judges* 13. and *John Baptist*. The just number of days, how long the former of these two separated themselves, is not expressed in *Scripture*, but the (a) *Hebrew Doctors* determine them to be thirty, because it is said, *Numb.* 6. 5. *Domino sanctus* נָזִיר עֵרִי 3 which word, (say they) containing thirty, expres the just number of days to be observed in this voluntary separation, The second sort of *Nazarites*, were so termed from נָזַר *Natsar*, from whence commeth *Natsereth* or *Nazereth*, the name of a certain Village in *Galilee*, where Christ was conceived and brought up: Hence our Saviour himself was called a *Nazarene*, or *Nazarite*, *Matth.* 2. 23. and those that embraced his doctrines, *Nazarite*, *Acts* 24. 5. Afterward, certain *Hereticks* sprung up, who, as the *Samaritans* joynd *Jewish* ceremonies with *Heathenish* rites, so (b) they joynd together *Christ* and *Moses*; the *Law* and the *Gospel*; *Baptism* and *Circumcision*: of the beginning of these we shall read, *Acts* 15. 2. Then came down certain from *Judea*, and taught the brethren, saying, *Except you be circumcised after the manner of Moses, ye cannot be saved.* These *Hereticks* were called *Nazarites*, either of malice by the *Jews*, to bring the greater disgrace upon *Christian* religion; or else because at first they were true, though weak *Nazarites*; that is, *Christians*, misled by *Peters* *Judaizing* at *Antioch*,

a Sheindler in
l'englot.

b Hieronym.
Moia 9. Idem.
vesert Epipha-
nius 1. 1. Tom.
2. her. 9.

tiach, *Gal.* 2. 11. And hence it is (c) thought, that the Church at *Antioch*, in detestation of this new-bred Heresie, fastned upon them by the name of *Nazarites*, forsook that name, and called themselves *Christians*, *Acts* 11. 26. *Symmachus*, that famous Interpreter of the *Old Testament*, was a strong defender of this Heresie, and (d) from him in after times they were named *Symmachiani*. The *Jews* had them in as great hatred, as the *Samaritans*, whereupon (e) three times every day, at *Morning*, *Noontide*, and *Evening*, they closed their prayers with a solemn execration, *Maladic, Domine, Nazareis*. Lastly, another sort of *Nazarites* there were, so termed from נָזַר, signifying to *abolish*, or *cut off*; (f) because they did *abolish* and *cut off* the five books of *Moses*, rejecting them as not *Canonical*.

c Francis Jun.
parad. lib. 1. 8.

d Augustin. lib.
19. contra Fau-
lum Maniche-
um, 6. 4.
e Epiphan. 1. 1.
Tom. 1. heres.
29.

f Epiphan. 1. 1.
Tom. 1. her. 18.

CHAP. IX.

Of the Assideans.

IT is much controverted, whether the *Assideans* were *Pharisees* or *Essenes*, or what they were. Were I worthy to deliver my opinion, or as the *Hebrews* Proverb is, to thrust in my head amongst the heads of those wise men: I conceive of the *Assideans* thus. Before their captivity in *Babylon*, we shall find the word חסידים, *Casdim*, (translated *Assidai* *Assideans*, (to signify the same as צדיקים, *Tsadikim*, *Just*, or *good men* both were used promiscuously, the one for the other, and both stood in opposition to the רשעים, *Reschagnim*, that is, *ungodly*, or *wicked men*. At this time the whole body of the *Jews* were distinguisht into two sorts *Casdim*, and *Reschagnim*: *Good* and *Bad*.

After their captivity, the *Casdim* began to be di-

D.

stinguished

a D. Kimchi.
Psal. 103. 17.
b Pirke Aboth.
ca. 5.

tinguished from the *Tsadikim*. (a) The *Tsadikim* gave themselves to the study of the Scripture. The *Chasidim* studied how to add unto the Scripture. (b) Secondly, the *Tsadikim* would conform to whatsoever the Law required: The *Chasidim* would be holy above the Law. Thus to the repairing of the Temple, the maintenance of Sacrifices, the relief of the Poor, &c. they would voluntarily add over and above, to that which the Law required of them. Whence it is noted, that those were *Chasidim*, who would say, *What is mine, is thine, and what is thine is thine own*; those, *Reschagnim*, which would say, *What is thine is mine, and what is mine is mine own*; and it is probable, that the middle sort mentioned in the same place, who would say, *What is mine is mine, what is thine is thine own*; were the very *Tsadikim*.

At this time the body of the Jews were distinguished into three sorts, in respect of holiness. First, *Reschagnim*, *wicked and ungodly men*. Secondly, *Tsadikim*, *just and righteous men*. Thirdly, *Chasidim*, who are sometimes translated *holy men*, and that for the most part: (c) but sometimes also *good men*: These of all others were the best reputed, and beloved of the people. The Apostle shewing the great love of *Christ*, dying for us, amplifieth it by allusion unto this distinction of the people: *Christ* died for the *ungodly*. Scarcely for a *righteous man* will one die; yet peradventure, for a *good man* some would even dare to die, *Rom. 5. verses 6. 7.* The gradation standeth thus: Some peradventure would die for one of the *Chasidim*, a *good man*: Scarcely any for one of *Tsadikim*, a *just or righteous man*: For the *Reschagnim*, or *ungodly*, none would die; yet *Christ* died for us *ungodly*, being sinners, and his enemies.

Now

Now as long as these works of supererogation remained arbitrary, and indifferent, not required as necessary, though preferred before the simple obedience to the Law; so long the heat of contention was not great enough to breed Sects and Heresies: But when once the precepts and rules of supererogation were digested into *Canons*, and urged with an opinion of necessity; Then from the *Chasidim* issued the brood of *Pharisees*; (d) and also from them (as it is probably thought) the heresie of the *Essens*, both obtruding unwritten Traditions upon the people, as simply necessary, and as a more perfect rule of sanctity than the Scripture. At this time the *Tsadikim* in heat of opposition rejected not only Traditions, but all Scripture, except only the five Books of *Moses*; for which reason they were called *Karaim* (e). Some are of opinion they rejected only *Traditions*, and embraced all the Books of Scripture: Which opinion soever we follow they had their name קראים, *Karaim*, *Textuales*, *Scripturarii*, (i.e.) *Text-men*, or *Scripture-readers*, because they adhered to Scripture alone, withstanding and gaining saying *Traditions*, with all their might: And if we follow the latter, then all this while the *Karaim* were far from heresie: but in process of time, when from *Sadoc*, and *Balthus*, these *Karaim* learned to deny all future rewards for good works, or punishment for evil, or resurrection from the dead; now the *Karaim* became compleat *Sadduces* and perfect *Heretiques*, taking their denomination from their first Author, *Sadoc*. The time of each Heresie's first beginning, shall be more exactly declared in their several Chapters.

d Joseph Scalger. Tr. Heres. cap. 22.

e Joseph Scaliger, *ibid.*

c Assidei de
quibus egitur.
1 Maccab. 7.
13. vocantur à
Josepho lib. 12.
ca. 16.
אֲסִידַי הַטְּוֵהִים
אוֹ יִשְׂרָאֵל.

CHAP. X.

Of the Pharisees.

Quantam etymologiam
Cujus fundus
et auctor putatur Hieronymus
Parsat. in Amos respellit.
Scriptura Hebraica, seu cum
Phariseus diceretur à verbo
פרר Dividere, scilicet
Pharisei quia Parschim; Pharisees, because they were Expon-
ders of the Law. Thirdly, others derive the name
from the same Verb, but in the Conjugation Piel,
where it signifieth dividere, separare, to separate. (e) In
this acception, by the Greeks they were termed ἀποστασιμῶν,
we may English them Separatists. Their separation is
considerable, partly in the particulars, unto which
partly in those from which they separated.

Here are (a) three opinions concerning the Etymologie of the name Pharisee. The first are those which derive it from פּרשׁ, *Parash*, *Expandere*, *Explicare*; either from the *enlarging*, and laying open their *Phylasteries*, or from their *open performance* of good works in publick view of the people, as being ambitious of mans praise. Secondly, from פּרשׁ, *Parash*, *Exponere*, *Explanare*, because they were of chief repute, and counted the profoundest *Doctors* for the *exposition* of the Law, so that they were termed (b) *Perschim*, *quia Parschim*; *Pharisees*, because they were *Expon-*

First, They separated themselves to the study of the Law, in which respect they might be called, ἀποστασιμῶν, *separated unto the Law*. In allusion unto this, the *Apostle* is (d) thought to have stiled himself, *Rom. 1. 11.* ἀποστασιμῶν ἐκ Ιουδαίας, *separated unto the Gospel*: when he was called, from being a *Pharisee*, to be a *Preacher of the Gospel*: and now not *separated unto the Law*, but to the *Gospel*.

Secondly, They separated themselves, or at least pretended a (e) separation to an extraordinary sanctity of life above other men. God I thank thee that I am not

as other men are, extortioners, unjust, adulterers, &c. Luke 18. 11.

The particulars from which they separated themselves, were these:

First, *From Commerce with other people*, as afterward will appear in their Traditions, whence they called the common people by reason of their ignorance, עם הארץ, *Populum terra*, *The people of the earth*. In the Gospel of Saint John 7. 49. they are called τῆσδε: *This people who knoweth not the Law* are called.

Secondly, *From the (i) Apparel and Habit of other men*: for they used peculiar kinds of Habits, whereby they would be distinguished from the vulgar. Hence proceeded. that common speech, *Vestes populi terra*, *conculcatio sunt Phariseorum*.

Thirdly, *From the (g) Customs and Manners of the world*.

This Heresie of the *Pharisees* seemeth to have had its first beginning in *Antigonus Socheus*: He being a *Pharisee* succeeded *Simon the Just*, who was cotemporary with *Alexander the Great*; he lived three hundred years before the birth of *Christ*.

The *Pharisees* were not (h) tied to any particular Tribe or Family, but indifferently they might be of any. Saint Paul was a *Benjamite*; (i) *Hyrceanus* was a *Levite*.

Each Sect had his *Dogmata*, his proper *Aphorisms*, *Constitutions*, or *Canons*: so the *Pharisees* had theirs. My purpose is, both concerning these and the other Sects, to note only those *Canons*, or *Aphorisms*, wherein chiefly they were heretical, and one differing from the other.

First, the *Pharisees* (k) ascribed some things to Fate or *Destiny*, and some things to mans *Free-will*.

D 3

Secondly,

Secondly, they confessed that there were *Angels* and *Spirits*, *Acts* 23. 8.

Thirdly, concerning the Resurrection of the dead, they acknowledged it; and (*l*) taught, That the souls of evil men deceased, presently departed into everlasting punishment; but the souls, they sayd, of good men, passed by a kind of Pythagorean *μετεμψυχων* into other good mens bodies. Hence it is (*m*) thought, that the different opinions concerning our *Saviour* did arise; some saying that he was *John Baptist*; others, *Elias*; others, *Jeremias*, *Matt.* 16. 14. As if *Christ* his body had been animated by the soul either of *John*, *Elias*, or *Jeremias*.

l Joseph de bello, lib. 2. c. 22.
m Serran. Trib. lib. 2. c. 3. li. Druf. in praefat.

Fourthly, they did stiffly maintain the Traditions of their *Elders*. For the better understanding what their Traditions were, we must know, that the *Jews* say, The Law was (*n*) twofold: one committed, to writing, which they called *שכבתא* *Thorah shebichtab*, *The written Law*; the other delivered by tradition, termed by them *פה בעל פה* *Thorah-begual-pe*. They say, both were delivered by *God* unto *Moses* upon *Mount Sinai*; the latter as an exposition of the former, which *Moses* afterward delivered by mouth to *Joshua*, *Joshua* to the *Elders*, the *Elders* to the *Prophets*, the *Prophets* to those of the great *synagogue*, from whom successively it descended to after-Ages. These Traditions were one of the chief controversies between the *Pharisees* and the *Sadduces*. (*o*) The *Pharisees* said, *Let us maintain the Law which our Forefathers have delivered into our hands, expounded by the mouth of the Wise-men who expounded it by Tradition. And lo, the Sadduces said, Let us not believe or hearken to any Tradition or Exposition, but to the Law of Moses alone. The Traditions which they chiefly urged were these.*

1. They

n Moses Koseuf. in praefat. lib. praefat.

o Gorionides. ap. 29.

1. They would not eat until they had washed their hands. Why do thy Disciples transgress the Tradition of the *Elders*? for they wash not their hands when they eat bread, *Matth.* 15. 2. This washing is said to have been done *מטבילין*, *Mark* 7. 3. that is often, as some translate the word, taking *מטבילין* in this place to signifie the same as *מטבילין* in *Homer*, frequenter. Others translate the word *accurate*, *diligenter*, intimating the great care and diligence they used in washing: with this the (*p*) *Syriack* Text agreeth. (*q*) Others think that there is, in that phrase, allusion unto that rite or manner of washing in use among the *Jews*, termed by them *נטילת ידים* *Netilab iadain*, the *lifting up of their hands*. The *Greek* word *μυγναι* is thought to express this Rite, because in this kind of washing, they used to joyn the tops of the fingers of each hand together with the thumb, so that each hand did after a sort resemble *שני טבעין* i. e. a *sift*. This Ceremony was thus performed: First, they washed their hands clean. Secondly, they composed them into the fore-mentioned form. Thirdly, they lifted them up, so that the water ran down to the very elbows. Lastly, they let down their hands again, so that the water ran from off their hands upon the earth. (*r*) And that there might be store of water running up and down, they poured fresh water on them when they lifted up their hands, and poured water twice upon them when they hanged them down. Unto this kind of washing *Theophylact* seems to have reference, when he saith, that the *Pharisees* did (*s*) *cubitaliter lavare*, wash up to their elbows. Lastly, other (*t*) interpret *מטבילין*, to be the *sift*, or hand closed; and the manner of washing hereby denoted to be by rubbing one hand closed in the palm or hollow of the other. All imply a diligent and

טבילת ידים
והוא מטבילין
q Joseph Scalig. Trib. cap. 4.

r Munster in Deut. 8.

s Theophylact. in Marc. 7. 3. *t* Beza, in marginibus suis annotationibus, in Marc. 7. 3.

D 4

accurate

accurate care in washing: the ceremonious washing by lifting up the hands, and hanging them down, best expresseth the superstition, which onely was aimed at in the reproof, though all these sorts of washing to the *Pharisees* were superstitious, because they made it not a matter of outward *decency* and *civility*; but of *religion*. To eat with washt or unwasht hands: urging such a necessity hereof (*n*), that in case a man may come to some water, but not enough both to wash and drink, he should rather choose to wash than to drink, though he die with thirst. And it was deemed amongst them, as great a sin to eat with unwasht hands, as to commit fornication. This Tradition of washing hands, though it were chiefly urged by the *Pharisees*, yet all the *Jews* maintained it, as appeareth by the places quoted.

We may observe three sorts of washing of hands in use among the *Jews*. 1. *Pharisaical* and *superstitious*; this was reprov'd. 2. *Ordinary*, for outward *decency*; this was allowed. The third in *token of Innocency*; this was commanded the *Elders* of the neighbour-Cities in case of murder, *Deut* 21.6. It was practis'd by *Pilate*, *Matth* 27. 24. and alluded unto by *David*, I will wash my hands in innocency, so will I compass thine Altar, *Psal* 26. 6.

2. When they came from the Market they washt, *Mark* 7. 4. The reason thereof was, because they there having to doe with divers sorts of people, unawares they might be polluted. The word used by Saint *Mark* is, *καθάρωσαν*, they baptized themselves: implying the washing of their whole body. And it seemeth that those *Pharisees* who were more zealous than others, did thus wash themselves always before dinner. The *Pharisee* marvelled that *Christ* had not first washed himself

n *Drusus* preterit. *Matth* 1. 5. in addend. & *Buxtofs* Synag. *Judaic*. cap. 6. pag. 9. ex *Talmud*.

himself before dinner, *Luk* 11. 38. Unto this kind of superstition, *St. Peter* is thought to have inclined; when he said, *Lord*, not my feet only, but also the hands and the head, *John* 13. 9. Thus finding his modesty disliked, when he refused to have his feet washt by his *Lord* and *Master*; now he leaperth into the other extreme, as if he had said, not my feet only, but my whole body. Hence proceeded that Sect of the *Hemero-baptiste*, i. e. *Daily-Baptists*, so called, (*x*) because they did every day thus wash themselves.

3. They washt their cups, and pots, and brasen vessels, and tables, *Mark* 7. 4.

4. They held it unlawful to eat with sinners, *Matth* 9. 11. yea, they judged it a kind of pollution to be touch'd by them, *Luke* 7. 39. If this man were a *Prophet*, he would surely have known who, and what manner of woman this is, which toucheth him, for she is a sinner. Of such a people the *Prophet* speaketh: They say, Stand apart, come not near to me, or (as the words may be rendred) (*y*) Touch me not, for I am holier than thou, *Ezay* 65. 5. (*z*) The like practise was in use among the *Samaritans*, who if they met any stranger, they cried out, *ωδ μαζετατω*, Ne attingas, Touch not.

5. They fasted twice in the week, *Luk* 18. 12. (*b*) namely *Mondays* and *Thursdays*, (*c*) because *Moses* (as they say) went up into the Mount *Sinai* on a *Thursday*, and came down on a *Monday*.

6. They made broad their *Phylacteries*, and enlarged the borders of their garments, *Matth* 23. 5. Here three things are worthy our consideration. First, What these *Phylacteries* were. Secondly, What was written in them. Thirdly, Whence they were so called. (*d*) *Epiphanius* interpreteth these *Phylacteries* to

x *Epiph* lib 1. Tom. 1. ca. 17.

ל'אמנשבו
Ne attingas me.
a Scalig. de emend. temp. lib. 7. Idem *reservat*. *Epiphanius* lib. 1. Tom. 1. cap. 13.

c *Theophylact* in *Luk* 18. 12. It. *Epiphanius* *heres* 116. c *Drusus* in *Luk* 18. 12.

d *Epiph* lib 1. Tom. 1. c. 15.

be

be ^{marginam} ~~marginam~~ ^{marginam} ~~marginam~~, purple-studs, or florishes woven in their Garments : as if Epiphanius had conceived the Pharisees Garment to belike that which the Roman-Senators were wont to wear, termed by reason of those broad studs and works woven in it, *Laticlavium* : but seeing that these *Phylacteries* were additaments and ornaments, whereof there were two (e) sorts, the one tied to their foreheads, the other to their left hands ; hence it followeth, that by these *Phylacteries* could not be meant whole Garments, or any Embossments, or Florishings, woven in the cloth. Generally they are thought to be Schedules or Scrolls of Parchment, whereof, as I noted, there were two sorts, *Phylacteries for the Fore-head* ; or *Frontlets*, reaching from one ear to the other, and tied behind with a thong ; and *Phylacteries for the Hand*, fastened upon the left arm, above the elbow on the inside, that it might beneer the heart. Both these sorts were worn, not by the Pharisees onely, (f) but by the Sadduces also ; but with this difference ; The Pharisees haply for greater ostentation wore their Hand-*Phylacteries* above their elbows ; the Sadduces on the palms of their hands. (g) Nay all the Jews wore them, our Saviour Christ not excepted. The command was general, *Exod.* 13. 9. It shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes. So that, it is not the wearing of them which our Saviour condemned, but the making of them Broad, whereby they would appear more holy than others.

In these Parchments they wrote (h) only the Decalogue or ten Commandments, in the opinion of Chrysostom and Hierome : but generally and upon better grounds, it is thought they wrote these four sections of the Law.

1. The first began, Sanctifie unto me all the first-born

o Moses Kotsensis, prac. affir. 21.

f Maimon. in Tephillim. c. 4. sed. 8.

g Scalig. Triviale. p. 153.

h Chryf. & Hier. in Matt. 23.

born, &c. *Exod.* 13. 2. to the end of the 10. vers.

2. The second began, And it shall be when the Lord shall bring thee, &c. *Exod.* 13. 11. to the end of the 16. vers.
3. The third began, Hear O Israel, &c. *Deut.* 6. 4. and continued to the end of the 9. vers.
4. The fourth began, And it shall come to pass ; if you shall hearken diligently, &c. *Deut.* 11. 13. to the end of the 21. vers.

These four Sections written in Scrolls of parchment, and folded up, they fastned to their foreheads, and their left-arms : those that were for the forehead, they wrote in four distinct pieces of parchment (i) especially, and if they wrote it in one piece, the length of every Section ended in one Column, and they did put them into one skin, in which there was the proportion of four houses or receptacles, and not into four skins : every receptacle was distinct by it self. And those that were for the hand, were written in one piece of parchment principally the four Sections in four columns : but if they wrote them in four pieces, it was at length, and they put them in a skin that had but one receptacle. (k) In time of perfection when they could not openly wear these *Phylacteries*, then did they tie about their hands a red thread, to put them in mind of the blood of the Covenant of the Law.

Touching the name ; *Moses* calleth them תפלות *Tiphloth*, which word hath almost as many Etymologies as Interpreters ; the most probable in my opinion, is, that they should be so called per Antiphrasin, from πύθω, *Incedere*, to go, or move, because they were immovable : Hence the Septuagint translates them ἀκίνητα, *Immoveable Ornaments* : The Rabbins call them *Tephillim*, *Prayer-ornaments* : (l) Others call them *Pittacia*, and *Pittaciola*,

i Moses Kotsensis, fol. 104. col. 3.

k Munster de precept. assum.

l Hieronym. in Matt. 23.

taciola, from *τιολιον*, which signifieth a piece or parcel of Cloth. In the *Gospel* they are called *φυλακτες*, *Phylacteries*, from *φυλασσω*, to *conserve* or *keep*. First, because by the use of them, the *Law* was *kept* and *preserved* in memory. Secondly, because the *Pharisees* superstitiously conceited, that, by them, as by Amulets, Spells, and Charms, hanged about their necks, themselves might be *preserved from dangers*. The word *φυλακτες*, signifieth a Spell; and *Hierom* testifieth, that the *Pharisees* had such a conceit of these Ornaments: In which place, he compareth the *Pharisees* with certain superstitious women of his time, who carried up and down, upon the like ground, *paroula euangelia*, & *crucis ligna*, short sentences out of the *Gospel*, and reliques of the *Cross*. The same superstition hath prevailed with many of later times, who for the same purpose hang the beginning of (*m*) *Saint Johns Gospel* about their necks: And in the year of our *Lord* 642. certain Sorcerers were condemned for the like kind of *Magick*, by the name of (*n*) *φυλακτες*, that is, *Phylacterians*.

Thus much of their *Phylacteries*. In the same verse is reproved the *enlarging of their borders*. (*o*) That which we read *Borders* in the *Gospel*, is called *Numb. 15.38. ציצית* *Istith, Fringes*: and *צדלים* *Gedelim, Deut. 22.12.* which word we likewise translate in that place, *Fringes*. They were in the fore-quoted places commanded, and our *Saviour Christ* himself did wear them, *Luke 8. 44.* The latter Hebrew word signifieth a *large Fringe*, which aggravateth the superstition of the *Pharisees*, in making their fringes *larger*, when the *Law* had allowed them *large*. This literal exposition I take to be most agreeable with the *Text*, though, to *enlarge*, in (*p*) *Greek* and *Latine*, sometimes, signifieth

re Scalig. Tri-
burej. cap. 7.

n Concil. quini
Sexti, Canoni
61.

o Pid. D. Kim
chi Radic.

p Το μεγαλυθυ
αυδεν εν εαχθις
υαλετ, Μαγισ-
τερ εστιν, Εσ-
τερε. Μαγισ-
τερε, αμυδ
Φαρονεν &
Πλινιον, αμυδ
εστιν εστικα-
νηστικα
Theodor. Beza
in Matt. 23.

signifieth to *boast*, *vaunt*, or *brag of a thing*, and in this sense it may very well fit a *Pharisee*. The reason of this command was, to put them in mind of the *Commandments, Numb. 15.* And for the furtherance of this duty, (*q*) they used sharp thorns in their fringes, that by the often pricking of the thorns, whether they walked or sat still, they might be the more mindful of the *Commandments*.

q Hieron in
Mat. 23.

There were (*r*) seven sorts of *Pharisees*, *I. Phariseus Sichemita*, He turned *Pharisee* for gain, as the *Sichemites* suffered themselves to be circumcised.

r Talmud.
tract. Suta.
cap. 3.

2. Phariseus truncatus, so called as if he had no feet, because he would scarce lift them from the ground when he walked, to cause the greater opinion of his meditation.

3. Phariseus impingens, He would shut his eyes when he walked abroad, to avoid the sight of women, in so much that he often dash his head against the walls that the blood gush out.

4. Phariseus quid debeo facere, & faciam illud. He was wont to say, *What ought I do? and I will do it.* Of this sort seemeth the man in the *Gospel* to have been, who came unto *Christ*, saying, *Good Master what shall I do? &c.* and at last replied, *All these have I done from my youth up, Luk. 18.*

5. Phariseus mortarius: So called because he wore a Hat in manner of a deep *Mortar*, such as they use to bray spice in, in so much that he could not look upward, nor of either side; onely downward on the ground, and forward or forth-right.

6. Phariseus ex amore. Such a one as obeyed the *Law* for the love of virtue.

7. Phariseus ex timore. Such a one obeyed the *Law* for fear of punishment. He that conformed for fear, had respect

respect chiefly to the *negative Commandments*; but he that conformed for love, especially respected the *affirmative*.

CHAP. XI.

Of the Sadduces.

TO omit other *Etymologies* of the name, there are two onely which have shew of probability.

(a) Some derive it from *Sadek*, *Justitia*, as if they had been *Justiciaries*, such as would justifie themselves before *God's Tribunal*. (b) There are that derive it, and that upon more warrantable grounds, from *sadoc*, the first Author of the Heresie; so that the *Sadduces* were so called from *Sadoc*, as the *Arians* from *Arius*, the *Pelagians* from *Pelagius*, the *Donatists* from *Donatus*, &c.

This *sadoc* lived under *Antigonus Socheus*, who succeeded *Simeon the Just*. He was *Antigonus* his Scholar, and by him brought up in the *Doctrin* of the *Pharisees*, but afterward fell from him, and broacht the Heresie of the *Sadduces*, which Heresie, because it had much affinity with that which the Heretick *Dositheus* taught, hence are the *Sadduces* said to be (c) a branch or skirt of the *Dositheans*, though in truth *Dositheus* lived not till (d) after *Christ*; and although these two Heresies did agree in many things, yet in a main point they differed. (e) *Dositheus* believed the resurrection, the *Sadduces* denied it; and by consequence the *Dositheans* believed all other points necessarily flowing from this.

The occasion of this Heresie was this. When *Antigonus* taught that (f) we must not serve God as Servants serve their Masters for hope of reward; his Scholars *Sadoc* and *Baitbus* understood him, as if he had utterly denied

a Zephen. lib. 1
cap. 14.
b Sers. epist. 101
Zephen. in
Z. 101.
c Hierophylact.

c Tippi. heres.
14. li. Terul.
de preser. p. ca.
45.
d Origen. con-
tra Celsum l. 2.
e Epiph. b. heres.
13.

f Alois. cap. 1.

denied all future rewards or recompence attending a god's life, and thence framed their Heresie, denying the *Resurrection*, *The world to come*, *Angels*, *Spirits*, &c.

Their *Dogmata*, *Canons*, or *Constitutions* were

1. They rejected (g) the *Prophets*, and all other *Scripture*, save onely the five *Books of Moses*. Therefore our saviour, when he would confute their error concerning the resurrection of the dead, he proves it not out of the *Prophets*, but out of *Exod. 3. 6. I am the God of Abraham*, the *God of Isaac*, and the *God of Jacob*, Matt. 22. 32.

2. They rejected (h) all *Traditions*. Whence, As they were called מריני, *Minei* i.e. *Hereticks*, in respect of the general opposition between them and *Pharisees*; First, because the *Pharisees* were in repute the only *Catholicks*; Secondly, because in their doctrin, the *Pharisees* were much neerer the truth than the *Sadduces*: so, in respect of this particular opposition, in the ones rejecting, the others urging of *Traditions*, the *Sadduces* were (i) termed קראים, *Karaim*, *Biblers*, or *Scripturists*.

3. They said there was no reward for good works, nor punishment for ill in the world to come. Hence Saint Paul perceiving that in the *Council* the one part were *Sadduces*, the other *Pharisees*, he cried out, *Of the hope*, (i.e. of the reward expected) and of the resurrection of the dead, *I am called in question*, Acts 23. 6.

4. They denied the resurrection of the body, Acts 23. 8: Matth. 22. 23. Luk. 20. 27.

5. They said, *The souls of men are* (k) *annihilated at their death*.

6. They denied *Angels and Spirits*, Act. 23. 8.

7. They wholly denied (l) *Fate or Destiny*, and ascribed all to mans free-will.

g Joseph. An-
tig. lib. 13.
cap. 18.

h Elias in
פרוש.

i Drossus de
lib. sect. c. 8.
l. 3. p. 130.

k Joseph de
bellis, lib. 2.
cap. 12.

l Joseph. l. 13.
cap. 9.

The

in Epiphanius,
Tom. 1. lib. 11.
heres. 14.

The *Samaritans* and the *Sadduces* are of neer alliance; but yet they differ. First, (m) The *Samaritans* sacrificed at the Temple built upon Mount *Garrizim*; but the *Sadduces* sacrificed at *Jerusalem*. Secondly, The *Samaritans* allowed no Commerce with the *Jews*, *John* 4. 9. yea the mutual hatred between the *Samaritans* and the *Jews* was so great, that it was not lawful for the *Jews* to eat or drink with the *Samaritans*. How is it that thou being a *Jew*, askest drink of me which am a woman of *Samaria*, *John* 4. 9. Nay, whereas liberty was granted unto all Nations of the earth to become *Profelytes* to the *Jews*, so did the *Jews* hate the *Samaritans*, that they would not suffer a *Samaritan* to be a *Profelyte*. This appeareth by that solemn (n) *Excommunication*, termed *Excommunicatio in secreto nominis tetragrammati*: the form thereof, as it was applyed (say they) by *Ezra* and *Nehemiah* unto the *Samaritans* was thus, They assembled the whole Congregation into the Temple of the Lord, and they brought 300 Priests, and 300 Trumpets, and 300 Books of the Law, and as many Boys, and they sounded their Trumpets, and the Levites singing, cursed the *Samaritans* by all the sorts of *Excommunication*, in the mystery of the name *Jehovah*, and in the Decalogue, and with the curse of the superiour house of Judgment, and likewise with the curse of the inferiour house of Judgment, that no *Israelite* should eat the bread of a *Samaritan*, (whence they say, he which eateth of a *Samaritan*'s bread, is as he who eateth *Swines* flesh) and let no *Samaritan* be a *Profelyte* in *Israel*, and that they should have no part in the resurrection of the dead. R. (o) *Gerfon* forbad the breaking open of the Letters, under the penalty of this *Excommunication*. This proveth what formerly was said, namely, that between the *Jews* and the *Samaritans* there

in Drusius de
trib. sect. l. 3.
cap. 11. ex. 11.
medan.

in Buxtorf. E-
pist. Hebr. p.
59.

there was no commerce; but the *Sadduces* familiarly conversed with the other *Jews*, even with the *Pharisees* themselves, yea both sate together in the same Council, *Acts* 23. 6. Now the *Samaritans* and *Sadduces* agree, 1. In the rejection of all traditions. 2. In the rejection of all other Scriptures save only the five Books of *Moses*. 3. In the denial of the resurrection and the consequences; as, future punishments, and rewards according to mens works: but the *Samaritans* held that there were Angels, which the *Sadduces* denied. For the proof of these agreements and disagreements between them, read *Epiphanius*, heres. 9. & 14.

Touching the *Samaritans*, there are three degrees of alteration in their religion, observable: First, the strange Nations, transplanted by *Salmansar* into *Samaria*, when *Israel* was carried away captive into *Assyria*; worshipped every one the God of their own Countries, 2 *Kings* 17. Secondly, when they saw they were devoured by Lions, because they feared not the Lord; the King of *Assyria* sent one of the Priests which was taken captive, to instruct them in the true worship of God; which manner of worship though they received, yet they would not lay aside their former Idolatry, but made a mixture of religions, worshipping the living God, and their dumb Idols. Thirdly, *Manasses*, brother to *Jaddus*, the High Priest in *Jerusalem*, being married to *Samballet*, the *Haronite*'s daughter, by reason of *Nehemiah*'s charge of putting away their strange wives, being driven to that exigent, that he must either put away his wife, or forgo the hope of the Priest-hood; by *Samballet*'s means he obtained leave from *Alexander* the Great, to build a Temple (p) upon Mount *Garrizim*, one of the highest mountains in *Samaria*, whither many other apostated *Jews* fled, together

in Joseph. Antiq.
lib. 1. cap. 8.

ther with *Manasses*, being made their High *Priests*; and now the Sect of the *Samaritans* (between whom and the *Jews* there was such hatred) began; now all those fore-mentioned Errors were maintained: And of this Hill it is that the woman of *Samaria* speaketh, *John* 4. 20. Our Fathers worshipped in this *Mountain*, &c.

By comparing the *Dogmata* of the *Pharisees* with these of the *Sadducees*, we may perceive a manifest opposition between them, yet both these joyned against *Christ*, *Mark* 12.

This Heresie though it were the grossest amongst the *Jews*, yet was it embraced and maintained by some of the *High-priests* themselves: (*q*) *Johannes Hyrcanus* was a *Sadducee*, so were his sons *Aristobulus* and *Alexander*, (*r*) and likewise *Ananus* the younger; so that *Moses* chair was not amongst them exempted from error, no nor heresie.

q *Gorioides*
cap. 29.

r *Euseb. hist. l.*
2. c. 13. *ix. Jo-*
seph. Antiq. lib.
10. cap. 8.

CHAP. XII.

Of the Essenes.

THE *Etymologies* of the names *Essai*, or *Esseni*, *i. Essenes*, are divers, That which I prefer is from the *Syriac* *SON*, signifying *Medicines*, to heal or cure diseases. (*a*) Hence are the men so often termed *Physicians*; and the women amongst them, *Physicians*, that is, *Physicians*. For though they gave themselves chiefly to the study of the *Bible*, yet withall they studied *Physick*.

Of these *Essenes* there were two sorts, some *Theoricks*; giving themselves wholly to *speculation*; other *Practicks*; laborious and painful in the daily exercise of those *handy crafts* in which they were most skillful.

a *Joseph de bel.*
lib. 2. c. 12. p. 786.

ful. Of the latter, *Philo* treateth in his book intituled, *Quod omnis vir probus*; Of the former, in the book following, intituled, *De vita contemplativa*.

Their *Dogmata*, their *ordinances* or *constitutions*, did symbolize in many things with *Pythagoras*'s; where they do agree, therefore, my purpose is first to name *Pythagoras*'s, and then to proceed on with the *Essenes* They follow thus.

The (*b*) *Pythagoreans* professed a communion of goods: So the *Essenes*, they had one common purse or stock, none richer, none poorer than other; out of this common treasury every one supplied his own wants without leave, and admistred to the necessities of others: only they might not relieve any of their kindred without leave of their *Overseers*. They did not buy or sell among themselves, but each supplied the others wants, by a kind of commutative bartering: yea liberty was granted to take one from another what they wanted without exchange. They performed offices of service mutually one to another; for, mastership and service, cannot stand with community of goods: and Servants are commonly injurious to the state of their Masters, according to that saying of *R. Gamaliel*, (*d*) *He that multiplyeth servants, multiplyeth theeves*. When they travelled, besides weapons for defence, they took nothing with them; for in whatsoever City or Village they came; they repaired to the fraternity of the *Essenes*, and were there entertained as members of the same. And if we do attentively read *Josephus*; we may observe that the *Essenes* of every City joyned themselves into one *common Fraternity* or *Colledge*; every *Colledge* had two sorts of Offices; first *Treasurers*, who looked to the common stock, provided their diet, appointed each his task, and other bodines

b *Ant. Gell. l.*
6. 10. *It Laert.*
in *Pythag. Kura*
in *Philo. vita.*
lib. 1. 18. c. 2.

d מרבה
עבדים
מרבה גול
Marbe Saeba-
dim, marbe ge-
gezal. Pirke.
Aboth. cap. 1.

publick necessaries, Secondly, *others who entertained their strangers.*

e Justin. l. 10.
f Joseph. de bello l. 2. c. 12.

2. *The Pythagoreans shunned (e) pleasure: (f) So did the Essens: to this belongeth their avoiding of oyle, which if any touched unawares, they wiped it off presently.*

g Suidas. l. 1.
h Alan. de varia hist. lib. 12. cap. 32.
i Joseph. de bello. l. 2. cap. 12.

3. *The Pythagoreans (g) garments were white: So were the Essens white also, modest not costly: when once they put on a suit, they never changed till it was torn or worn out.*

i Laert. in vita Pythagora.
k Philo-Judaic.

4. *The Pythagoreans forbade (i) oaths: So did the Essens; they thought him a noted liar who could not be believed without an oath.*

l Suidas. l. 1. Artium.
m Joseph. de bello. l. 2. cap. 12.

5. *The Pythagoreans had their (l) Elders in singular respect. (m) So had the Essens: the body or whole company of the Essens, were distinguished into four ranks or orders, according to their Seniority; and if haply any of the superiour ranks, had touched any of the inferiour, he thought himself polluted, as if he had touched an Heathen.*

n Suidas.
o Philo de vita contemplativa.
p Laert. in vita Pythag.
q Joseph. Antiq. lib. 13. cap. 2.

6. *The Pythagoreans drank (n) water: so did the (o) Essens only water, wholly abstaining from wine.*

7. *The Pythagoreans used (p) Inanimate Sacrifices, So did the (q) Essens: they sent gifts to the Temple, and did not sacrifice, but preferred the use of their holy water before sacrifice; for which reason, the other Jews forbade them all access to the Temple.*

r Suidas.
s Joseph. Antiq. lib. 13. cap. 9.

8. *The Pythagoreans ascribed (r) all things to fate or destiny: So did the (s) Essens. In this Aphorism all three sects differed each from other. The Pharisees ascribed some things to Fate, other things to mans Free-will. The Essens ascribed all to Fate, nothing to mans Free-will. The Sadducees wholly denied Fate, and*

ascribed

ascribed all things to the Free-will of man.

9. *The Pythagoreans the (t) first five years were not permitted to speak in the School, but were initiated per quinquennale silentium, (u) and not until then suffered to come into the presence of, or sight of Pythagoras. To this may be referred the Essens silence at Table straightly observed; so that Decem simul sedentibus, nemo loquitur in vitis novem; (x) Drusus renders it, that ten of them sitting together, none of them spake without leave obtained of the nine. When any did speak, it was not their custome to interrupt him with words, but by nods of the head, or beckenings, or holding their finger, or shaking their heads, and other such like dumb signes and gestures, to signifie their doubtings, disliking or approving the matter in hand. And to the time of silence amongst the Pythagoreans, that it must be for five years, may be referred the initiation of the Essens; for, amongst them none were presently admitted into their Society, with full liberty, but they underwent four years of trial and probation. The first year they received Dolabellum, (y) Perizoma, & vessem albam, a Spadde with which they digged a convenient place to ease nature; a pair of Breeches, which they used in bathing or washing themselves; a white Garment, which especially that Sect affected. At this time they had their Commons allowed them, but without, not in the common dining Hall. The second year they admitted them to the participation of holy matters, and instructed them in the use of them. Two years after they admitted them in full manner, making them of their Corporation, after they had received an oath truly to observe all the Rules and Ordinances of the Essens. If any brake his oath, an hundred of them being assembled together, expelled*

Quinquenne hoc silentium à Pythagora auctoritatis suis indellum vocabant i xerxian, à cobuendo Vermone.

u Laertius in vita Pythagora.
x Drusus de lib. 4.

y Joseph. de bello lib. 2. cap. 12.

him, upon which expulsion commonly followed death within a short time: for, none having once entred this Order, might receive alms or any meat from other; and themselves would feed such a one onely with distasteful herbs, which wasted his body and brought it very low; sometimes they would re-admit such a one being brought near unto death, but commonly they suffered him to die in that miserie.

10. The Essenes (x) worshipped towards the Sun-rising.

11. The Essenes bound themselves in their oath, (a) to preserve the names of Angels: the phrase implyeth a kind of worshipping of them.

12. They were, above all others strict in the observation of the (b) Sabbath day; on it they would dress no meat, kindle no fire, remove no vessels out of their place, no nor ease nature. (c) Yea, they observed *id est* every seventh week, a solemn Pentecost, seven Pentecosts every year.

13. They abstained from marriage; not that they disliked marriage in it self, or intended an end or period to procreation: but partly in wariness of womans intemperance, partly because they were persuaded that no woman would continue faithful to one man. This avoiding of marriage is not to be understood generally of all the Essenes, for they disagreed among themselves in this point. Some were of the opinion before noted: others, married for propagation. *Nihilominus autem, cum tanta ipsi moderatione convenerunt, ut per triennium expleant valetudinem seminarum; & si constanti purgatione aperuerint idonea partui, ita eas in matrimonia asciscunt: Nemo tamen cum pregnantibus concumbit, ut ostendant quod unptias non voluptatis, sed liberiorum causâ inierint.* Thus the latter sort preserved their Sect by the procreation of children:

x Philo's item
Joseph.
Joseph de
beilo h. 1. c. 12.

b Joseph. ibid.

c Philo de vita
contemplat.

dren: The former sort preserved it by a kind of adoption of other mens children, counting them as near kinsmen, and tutoring them in the rules of their own discipline, as Josephus witnesseth. (d) Plinie addeth also, that many other of the Jews, when they began to be struck in years, voluntarily joynd themselves unto them; being moved thereunto, either because of the variable state and troubles of the world, or upon consideration of their own former licencious courses; as if they would by this means exercise a kind of penance upon themselves.

Concerning the beginning of this Sect, from whom, or when it began, it is hard to determine. (e) Some make them as ancient as the Rechabites, and the Rechabites to have differed onely in the addition of some rules and ordinances from the Kenites, mentioned Judg. 1. 16. And thus by consequence the Essenes were as ancient as the Israelites departure out of Egypt: for Jethro, Moses Father-in-law, as appeareth by the Text, was a Kenite: But neither of these seemeth probable: For the Kenites are not mentioned in Scripture as a distinct Order or Sect of people, but as a distinct Family, Kindred, or Nation, Numb. 24. 21. Secondly, the Rechabites, they neither did build houses, but dwelt in Tents; neither did they deal in husbandry, they sowed no seed, nor planted Vineyards, nor had any, Jerem. 35. 7. The Essenes on the contrary, they dwelt not in tents but in houses; (f) and they employed themselves especially in husbandry. One of the (g) Hebrew Doctors saith, that the Essenes were Nazarites: but that cannot be, because the Law enjoyned the Nazarites, when the time of the consecration was out, to present themselves at the door of the Tabernacle or Temple, Numb. 6. Now the Essenes had no

d Plin. hist.
lib. 5. cap. 17.

e Serrarium
Triheres. lib. 3.
cap. 9.

f Joseph. An-
tig. lib. 18. c. 2.
g 10. Scaliger.
in Tribar. lib.
cap. 23.

acces to the *Temple*. When therefore, or from what Author this Sect took its beginning, is uncertain. The first that I find mentioned by the name of an *Essene* was one (b) *Judas*, who lived in the time of *Aristobulus* the Son of *Johannes Hyrcanus* before our *Saviours* birth about one hundred years: Howsoever the Sect was of greater antiquity; (c) for all three, *Pharisees*, *Sadduces*, and *Essenes* were in *Jonathan's* time, the Brother of *Judas Maccabeus*, who was fifty years before *Aristobulus*. Certain it is that this Sect continued until the dayes of our *Saviour*, and after; for *Philo* and *Josephus* speak of them as living in their time. What might be the reason then, that there is no mention of them in the *New Testament*? I answer: First, the number of them seemeth not to have been great in *Philo* and *Josephus*'s time, (k) about four thousand, which being dispersed in many Cities, made the Faction weak; and happily in *Jerusalem* when our *Saviour* lived, they were either few or none. Secondly, if we observe Histories, we shall find them peaceable and quiet, not opposing any; and therefore not so liable to reproof as the *Pharisees* and *Sadduces*, who opposed each other, and both joynd against *Christ*. Thirdly, why might they not as well be passed over in silence in the *New Testament*, (especially containing themselves quietly without contradiction of others) as the *Rechabites* in the *Old Testament*, of whom there is mention onely once, and that obliquely, although their Order continued about three hundred years, before this testimony was given of them by the *Prophet Jeremie*; for between *Jehu* (with whom *Jonadab* was coetanean) and *Zedekiah*, *Chronologers* observe the distance of so many years. Lastly, though the names of the *Essenes* be not found

h *Joseph. l. 13. cap. 19.*

i *Joseph. l. 13. cap. 9.*

k *Philo lib. Quod omnis probus. p. 678.*

found in Scripture; * yet we shall find in *Saint Paul's* Epistles many things reprov'd, which were taught in the School of the *Essenes*. Of this nature was that advice given unto *Timothy*, *1 Tim. 5. 23. Drink no longer waters; but use a little wine.* Again, *1 Tim. 4. 3. Forbidding to marry, and commanding to abstain from meats, is a doctrine of Devils*: but especially *Coloss. 2* in many passages the *Apostle* seemeth directly to point at them. Let no man condemn you in meat and drink, *vers. 16.* Let no man bear rule over you, by humbleness of mind and worshipping of *Angels*, *vers. 18.* Why are ye subject to Ordinances? *vers. 20.* The *Apostle* useth the word *styxam*, which was applied by the *Essenes* to denote their Ordinances, *Aphorisms*, or *Constitutions*. In the verse following he gives an instance of some particulars, *Touch not, taste not, handle not, vers. 21.* Now the junior company of *Essenes* might not touch their *Seniors*. And in their Diet, their taste was limited to bread, salt, water and hyssop. And these Ordinances they undertook, *the wisdom* saith *Philo*, for the love of wisdom; but the *Apostle* concludeth, *vers. 23.* that these things had onely *the shew of wisdom*. And whereas *Philo* termeth the Religion of the *Essenes* by the name of *voluntary*, which word signifieth religious worship; the *Apostle* termeth in the same verse, *voluntary Religion*, or *Will-worship*: yea, where he termeth their doctrine, a kind of *Philosophy* received from their fore-fathers by tradition; *Saint Paul* bidderth them beware of *Philosophy*, *vers. 8.*

We formerly observed two sorts of *Essenes*, *Practicks*, and *Theoricks*, both agreed in their *Aphorisms*, or *Ordinances*, but in certain circumstances they differed.

1. They

* *Vide Chersonic. c. 12. cont. Tricent. part. quat. p. 120.*

1. The *Practicks* dwelt in the Cities: The *Theoricks* shunned the Cities, and dwelt in Gardens, and solitary Villages.

2. The *Practicks* spent the day in manual crafts, keeping of Sheep, looking to Bees, tilling of ground, &c. they were *Artificers*; The *Theoricks* spent the day in meditation and prayers, whence they were by a kind of excellency, by *Philo* termed, *intus Supplicantes*.

3. The *Practicks* had every day their Dinner and Supper allowed them; The *Theoricks* onely their Supper.

The *Practicks* had, for their Commons, every one his dish of water-gruel and bread; The *Theoricks* onely bread and salt. And if any were of a more delicate pallat than other, to him it was permitted to eat hyf-top; their drink for both was common water.

Some are of opinion that these *Theoricks* were *Christian Monks*; but the contrary appeareth, for these reasons.

1. In that whole Book of *Philo*, concerning the *Theoricks*, there is no mention either of *Christ* or *Christians*, of the *Evangelists* or *Apostles*.

2. The *Theoricks* in that Book of *Philo's*, are not any new Sect of late beginning, as the *Christians* at that time were, as is clearly evidenced by *Philo* his own words. First, in calling the Doctrine of the *Essenes*, *Philosophy derived unto them by tradition from their fore-fathers*. Secondly, in saying, *Habent priscorum commentarios, qui hujus sectæ auctores, &c.*

3. The Inscription of that Book is not onely *of the Essenes*, but also *of the Essenes*. Now *Philo* (b) elsewhere calleth the whole Nation of the *Jews*, *et cetera* which

i Philo in prin.
lib. de legat.
c. iiii.

which argueth that those *Theoricks* were *Jews*, not *Christians*.

CHAP. XIII.

Of the Gaulonite, and the Herodians.

Other Factions there were among the *Jews*, which are improperly termed Sects. Of these there were principally two. First, *Gaulonite*; Secondly, *Herodiani*. The *Gaulonite* had their names from one *Judas*, who (a) sometimes was called *Judas Gaulonites*, (b) sometimes *Judas Galileus*, of whom *Gama-liel* speaketh, *Act* 5. 35. *After this man arose up Judas of Galile, in the dayes of the Tribute*. The Tribute here spoken of, was that made by *Cyrenius*, sometimes called *Quirinus*; the name in *Greek* is one and the same, but differently read by Expositors. This *Cyrenius* was sent from *Rome* by *Augustus* into *Syria*, and from thence came into *Judea*, where *Coponius* was *President*, and there he raised this Tax, which Taxation is unadvisedly by some confounded with that mentioned *Luke* 2. 1. Both were raised under *Augustus*; but they differed. First, this was onely of *Syria* and *Judea*; that of *St. Luke* was universal of the whole World. Secondly, this was when *Archilaus*, *Herods* Son, was banished into *Vienna*, having reigned nine years; that, under *Herod* the Great: whence there is an observable Emphasis, in that *St. Luke* saith, it was the first taxing, having reference unto this second. (d) The occasion of this Faction was thus: When *Cyrenius* levied this Tax, and seized upon *Archilaus* *Herods* Sons goods, then arose this *Judas* opposing this Tribute, and telling the people, That Tribute was a manifest

a Joseph. antiq.
lib. 18. cap. 1.
b Joseph. lib. 1. 18.
cap. 2.

d Joseph. loco
Superius citato.

nifest token of servitude, and that they ought to call none Lord, but onely him who was Lord of Lords, the God of Heaven and Earth. Whence those that adhered unto him were called *Gaulonite*: they were also called *Galileans*. (e) It was their blood that *Pilate* mixed with their Sacrifices, *Luke* 13. 1. For *Pilate* had not authority over the Nation of the *Galileans*. (f) The reason of this mixture is thought to be, because the *Galileans* forbade Sacrifices to be offered for the *Roman Empire*, or for the safety of the *Emperor*, whereupon *Pilate* being incensed with anger, slew them whiles they were (g) sacrificing. To this Faction belonged those murderers termed *Zealots*, mentioned *Acts* 21. 38.

Concerning the *Herodians*, those that number them among *Heretics*, make the Heresie to consist in two things. First, in that they took *Herod* the Great for the promised *Messiah*, because in his reign, he being a stranger, the *Scepter* was departed from *Judah*, which was the promised time of the *Messiah* his coming. Secondly, they honoured him with superstitious solemnities, annually performed upon his Birth-day. Of *Herod* his Birth-day the *Poet* speaketh.

*Herodis venêro dies, unctâq; fenestrâ
 Disposita pinguem nebulam vomere lucernâ,
 Portantes violas, rubrumq; amplexa catinum,
 Quidam narat thyuni, tumet alta fidesia vino.*

Now whether this latter may be referred to *Herod* the Great, I much doubt, because I find not any Author among the Ancients to speak of *Herod* the Great his Birth-day: It was another *Herod*, *Tetrarch* of *Galilee*, otherwise called *Antipas*, whose Birth-day

e Oecumenius.
 Acts 5. 37.
 Theophilact.
 Luke 13. 1.
 Theophilact.
 in Luc. 13.

Joseph. l. 17.
 de bello cap. 28.
 p. 985.

we read celebrated, *Mark* 6. 21. The former point, that the *Herodians* received *Herod* as their *Messiah*, though it hath (b) many grave Authors avouching it, yet (c) others justly question the truth thereof; for if the *Herodians* were not Jews, (as most think) how then could they imagin that *Herod* a stranger could be the *Messiah*, seeing that it was so commonly preached by the *Prophets*, and known unto the people, that the *Messiah* must be a Jew, born of the tribe of *Judah*, and of the House *David*.

Others say, (k) that the *Herodians* were certain flatterers in *Herod* his Court, varying and changing many points of their Religion with *Herod* their King.

To omit many other conjectures utterly improbable, I incline to *Saint Hierom*, whose opinion is, (l) that the *Herodians* were those who stood stiffly for tribute to be paid to *Cesar*: It concerned *Herod*, who, at first, received his Crown from *Cesar*, to further *Cesar* s tributes; not only in way of thankfulness, but also in way of policy, to prevent a possible deposing or depreiving: for it was in *Cesar* s power to take away the Crown again, when pleased him. Now in respect that *Herod* sought to kill *Christ*, and the *Herodians* with the *Pharisees* took counsel against him, unto this our *Saviour* might have reference, saying, *Mark* 8. 15. Beware of *Herod*, viz. of their contagious doctrine, and Fox-like subtilities.

h Epiph. Panf.
 20. & Theophilact.
 Matth. 21. 16.
 i Ath. Iustus.
 Hierom Mat.
 22. 7.

k Theodor. Beza
 Matt. 22. 16.

l Hierom. Mat.
 22. 17.

THE



THE
SECOND BOOK

Treateth of Places.

CHAP. X.

Their Temple.



WHEN the *Israelites* came out of *Egypt*, *Moses* was commanded to build a *Tubernacle* for the place of *God's* publick worship. Afterward when they were settled in the promised Land, then *Salomon* was commanded to build a *Temple*. These two shadowed the difference between the *Jews* *Synagogue* and the *Christian Church*. The *Tubernacle* was moveable, and but for a time; the *Temple* fixed and permanent: the state of the *Jews* vanishing, to continue in their generation; the state of *Christians* durable, to continue unto the worlds end. More principally it shadowed forth the state of the *Church Militant* here on earth, and *triumphant* in heaven: unto both the

the *Prophet David* alludeth; *Lord, who shall shew in thy Tabernacle. Who shall rest in thine holy Mountain?* Psal. 15. 1.

There were in the same tract of Ground three hills, *Sion*, *Moria*, and mount *Calvary*. On *Sion* was the City and Castle of *David*; on *Moria* was the *Temple*, and on mount *Calvary* *Christ* was crucified. (a) But all these three were generally called by the name of *Sion*; whence it is, that though the *Temple* were built on *Moria*, yet the Scripture speaketh of it commonly, as if it were on mount *Sion*.

In the *Temple* there are these three things considerable: First, the *Sanctum Sanctorum*, the *Holy of Holies*, answerable to our *Quire* in our *Cathedral Churches*: Secondly, the *Sanctum*, the *Sanctuary*, answerable to the *body* of the *Church*: Thirdly, the *Atrium*, the *Court*, answerable to the *Church-yard*.

In the *Holy of Holies* there were the golden *Center* and the *Ark of the Testament*, Heb. 9. 4.

In (b) the *Ark* there were three things: First, *The pot of Manna*: secondly, *Aarons Rod* that budded: thirdly, *The Tables of the Testament*, Heb. 9. 4. Thus they were in *Moses* his time, but afterward in the days of *Salomon*, only the *Tables of the Law* were found in the *Ark*, 1 *King*. 8. 9.

The cover of this *Ark* was called *Incense*, the *Propitiatory*, or *Mercy seat*, because it covered and hid the *Law*, that it appeared not before *God* to plead against man. It was a type of *Christ*, who likewise is termed, *Incense*, our *Propitiation*, Rom. 3. 25. and *Mercy seat* stood a golden *Cherub*, each *Cherub* stretched forth his wings, and from between them as from an *Oracle*, *God* gave his answer, Exod. 25. 22. Hence it is, that

a Genebrard. in Chron. l. 1. An. Mun. 3146.

b Sunt qui il- lud vtr apud Apollolum, Heb. 9. 4. referunt ad thesaurum, ut dicant, in Tabernaculo secundo, quod appellens Sanctum Sanctorum, fuisse urnam manne, & vngam Aarons, tabula faderis, vngam, & vngam ante arcam sicut Moyses Rosen. 1102. tabulam autem in Arca.

that the Lord's said to sit between the *Cherubims*, *Psal.* 99. 1. The posture of the *Cherubims* was such that their faces were each towards the other, but both looking down towards the *Mercy seat*; they fitly shadowed out the people of the *Jews*, and *Christians*; both looking toward each other, but both expecting salvation in *Christ* only.

In the *Sanctuary*, there was the *Incense-altar* in the middle, and the *Table*, with the twelve loaves of shewbread on it on the one side, and the *Candlestick* on the other. The *Incense-altar* was a type of our prayers, *Psal.* 141. 2. And that this altar must be once every year sprinkled with the blood of the sacrifices by the high *Priests*, *Exod.* 30. 10. it teacheth, that our very prayers, except they be purified by the blood of *Christ*, they are unavailable before *God*. The twelve loaves were a type of the twelve *Tribes*, and the candlestick a type of the word of *God*. In them all we may see the necessity of both ordinances required, *Prayer* and *Preaching*; if we would be presented acceptable unto the *Lord*: The *Candlestick*, was a type of *Preaching*; *Incense*, of *Prayer*.

In *Moses* his *Tabernacle*, there was but one *Table*, and one *Candlestick*; in *Salomons Temple*, there were ten *Tables*, and ten *Candlesticks*; as likewise in the *Court* of the *Tabernacle*, there was but one brazen *Laver*, in the *Court* of the *Temple* there were ten, and another great vessel wherein the *Priests* washed: In the *Tabernacle* there were but two silver *Trumpets*; in the *Temple* there were an hundred and twenty *Priests* sounding *Trumpets*.

The *Courts* of the *Temple* at the first were but two, *Atrium Sacerdotum*, the *Priests Court*; and *Atrium Populi*, the *Peoples Court*.

In the *Priests Court*, were the brazen *Altar* for sacrifices

and the *Laver* for the washing, both of the *Priests*, and the *Sacrifices*. The *Laver*, and the *Altar* situated in the same *Court*; signified the same as the *water* and *blood*, issued out of *Christ*'s side, namely, the necessary concurrence of these two graces in all that shall be saved, *Sanctification*; and *Justification*: *Sanctification* intimated by the *Laver* and *water*: *Justification* by the *Altar* and *blood*.

The *Court* for the *Priests*, and the *Court* for the *people*, (c) were separated each from other by a *Wall* of three cubits high. c. *Joseph.* l. 2. ca. 17.

The *Court* for the *People* was sometimes called the *outward Court*, sometimes the *Temple*, sometimes *Salomons Porch*, because it was built about with *Porches*, into which the people retired in rainy weather; it had *Solomon*'s name, either to continue his memory, or because the *Porches* had some resemblance of that *Porch* which *Salomon* built before the *Temple*, *1 King.* 6. 2. *Jesus* walked in the *Temple*, in *Salomons Porch*, *Job.* 10. 23. All the people ran unto the *Porch*, which was called *Solomons*, *Acts.* 3. 11. That is, this *outward Court*.

In the midst of the *Peoples Court*, *Solomon* made a brazen *Scaffold* for the *King*, *2 Chron.* 6. 13.

This *Court* for the *People* went round about the *Temple*, and though it was one intire *Court* in the dayes of *Solomon*, yet afterward it was divided by a low wall, so that the men stood in the inward part of it, and the women in the outward. This division is thought to have been made in *Jehosaphat*'s time, of whom we read, that he stood in the house of the *Lord*, before the *new Court*, *2 Chron.* 20. 5. that is, before the *Womens Court*.

There was an ascent of fifteen steps or stairs between the *Womens Court* and the *Mens*: (d) upon these d. R. David Kimchi *Psal.* 110.

steps the Levites sung those fifteen Psalms immediately following the one hundred nineteenth; upon each step one Psalm: whence those Psalms were intituled *Psalmi graduales, Songs of degrees.*

In the *Womans Court* stood their *Treasury* or *Alms-box*, as appeareth by the poor Widows casting her two mites into it; *Luk. 21. 1.* In *Hebrew* it is termed קרבן *Korban*, the *Chest of Oblations*: the word significth barely an *Oblation* or *Offering*; and accordingly *Saint Luke 21. 4.* saith, They all have of their superfluities cast into the offerings, that is, into the *Korban*, or *Chest of Offerings*. In *Greek* it is termed *θησαυρον*, whence cometh the *Latin* word *Gazophylacium, A Treasury*. That set up by *Jehoiada*, *2 King. 12. 9.* seemeth to have been different from this, and to have been extraordinary, onely for the repairing of the *Temple*: for that stood beside the *Altar* in the *Priests Court*; and the *Priests*, not the *parties*, that brought the gift, put it into the *Chest*. Sometimes the whole *Court* was termed *Gazophylacium, A Treasury*. These words spake *Jesus* in the *Treasury*, *John 8. 20.* It is worth our noting that the *Hebrew* word קדקא *Qedaka* signifying *Alms*, significth properly *Justice* and thereby is intimated, that the matter of our alms should be goods justly gotten; and to this purpose they called their *Alms-box* קדקא על קרבן *Kappa sebel Qedaka*, the *Chest of Justice*; and upon their *Alms-box* they wrote (e) this abbreviature, קדקא. A gift in secret pacifieth anger, *Provs. 21. 14.*

In *Herods Temple* there were four *Porchies*, the meaning is, (1) four *Courts*; one for the *Priests*, another for *Men*, another for *Women*, and a fourth for such as were unclean by legal pollutions, and strangers. This outmost *Court* for the unclean and strangers, was separated from the *Womans Court* with a stone wall of three Cubits high,

o. Buxtorf. de abbrev. in מלכ. i. Joseph. lib. 8. contra Apian. 1066.

high, which wall was adorned with certain pillars of equal distance, bearing this inscription: (g) Let no stranger enter into the Holy place.

The *Temple* at *Jerusalem* was thrice built. First, by *Solomon*: Secondly, by *Zerobabel*: Thirdly, by *Herod*. The first was built in seven years, *1 King. 8. 37.* The second in forty six years: It was begun in the second year of *King Cyrus*, *Ezra 3. 8.* It was finished in the (h) ninth year of *Darius Hystaspis*. The years rise thus,

Cyrus reigned 30
Cambyses 08 } Years.
It was finished in the year 05
of Darius Hystaspis.

One year deducted from *Cyrus* his reign, there remain 46.

Herods Temple was finished in (i) eight years. It is greatly questioned among *Divines*, of which *Temple* that speech of the *Jews* is to be understood, *John. 2. 20.* Forty and six years was this *Temple* a building: Many interpret it of the second *Temple*, saying, that *Herod* did onely repair that, not build a new: but these disagree among themselves in the construction, and the *Scripture* speaketh peremptorily, that the house was finished in the sixth year of the reign of *King Darius*, *Ezra 6. 15.* and *Josephus* speaketh of *Herods building a new Temple, plucking down the old.* (k) It seemeth therefore more probable, that the speech is to be understood of *Herods Temple*, which though it were but eight years in building, yet at this time when this speech was used, it had stood precisely forty six years, (l) for so many years there are precisely between the eighteenth year of *Herods* reign (at which time the *Temple* began to be built) and the year of *Christ his Baptism*, when it is thought that this was spoken; all

qui cu ans-
ponis et cu
ajiu mthru.
In locum sac-
rum transire
alienigena non
debet. Joseph.
de bello lib 6.
cap. 6.

h Joseph. An-
tig. lib. 11. c. 4.

i Joseph. An-
tig. lib. 15. c.
cap. ult.

k Vide Hiji-
nias de Orig.
Templ. c. 3.

l Vide suppa-
tionem E. incci-
onam. an. 3. 47.

which time, the Temple was more and more adorned, beautified, and perfected, in which respect it may be said to be so long in building.

The ancient men are said to weep, when they beheld the second, because the glory thereof was far short of *Solomons*, *Ezra* 3. 12. It was inferiour to *Solomons Temple*; First, in respect of the building, because it was lower and meaner. (m) Secondly, in respect of the vessels, being now of brass, which before were of pure gold. Thirdly, in respect of five things, lost and wanting in the second Temple, all which were in the first. First, there was wanting the (n) *Ark of Gods*; Secondly, *Urim* and *Thummim*, *God* gave no answer by these two, as in former times; Thirdly, *Fire*, which in the second Temple never descended from heaven to consume their burnt-offerings, as it did in the first: Fourthly, the glory of *God* appearing between the *Cherubims*; this they termed שכינה *Schecina*, the *Habitation*, or *Dwelling of God*; and hereunto the *Apostle* aludeth, In him dwelleth the fulness of the *God-head* bodily, *Colos.* 2. 9. Bodily, that is, not in clouds and ceremonies, as between the *Cherubims*, but essentially. Lastly, the *Holy Ghost*; namely, enabling them for the gift of *Prophecy*: for between *Malachy* and *John* the *Baptist* there stood up no *Prophet*, but onely they were instructed per filiam vocis, which they termed באש קול, an *Echo from heaven*. And this was the reason why those *Disciples*, *Acts* 19. 2. said, We have not so much as heard whether there be an *Holy Ghost*.

Here it may be demanded, How that of the *Prophet Haggai* is true; *The glory of this last house shall be greater than the first*, *Hag.* 2. 10. I answer, *Herods Temple* which was built in the place of this, was of a statelier building than *Solomons*, and it was of greater glory, because

because of *Christ* his preaching in it.

Herods Temple was afterward so set on fire by *Titus* his Souldiers, (o) that it could not be quenched by the industry of Man: (p) At the same time the Temple at *Delphi*, being in chief request among the *Heathen* people, was utterly overthrown by earth-quake and thunder-bolts from Heaven; and neither of them could ever since be repaired. The concurrence of which two Miracles evidently sheweth, that the time was then come, when *God* would put an end both to *Jewish Ceremonies*, and *Heathenish Idolatry*, that the Kingdom of his Son might be the better established.

o Genbrand.
Chro l. 2. ann.
Christi. 49.
p Theodor. l.
3. c. 11. Sorome-
mu. l. 1. c. 19.
20. 21.

CHAP. II

Their Synagogues, Schools, and Houses of prayer.

THE word *Synagogue* is from the Greek συναγωγή to gather together, and it is applied to all things whereof there may be a collection, as συναγωγή γυναικων, copia lactis, συναγωγή μαθητων; collectio eorum que sunt ad bellum necessaria. *God* standeth in *synagoga* Deorum, in the assembly of Judges. But *Synagogues* are commonly taken for Houses dedicated to the worship of *God*, wherein it was lawful to pray, preach, and dispute, but not to sacrifice. In *Hebrew*, it was called בית הכנסת *Beth Hecneseth*, the house of assembly. The Temple at *Jerusalem*, was at the Cathedral Church; the *Synagogues*, as petty *Parish Churches* belonging thereunto.

Concerning the time when *Synagogues* began, it is hard to determin. It is probable that they began when the Tribes were settled in the promised Land; the Temples being then too farr distant for those which dwelt in remote places: it is likely that they repaired

in Hopfins.
ex Talmudistis
de Orig. Templi
cap 13.

n D. Kimchi
in Hag. 1. 8.
Eadem scribit.
Rabbi Solomon
Ibid.

repaired unto certain Synagogues in stead of the Temple. That they were in Davids time, appeareth; They have burnt all the Synagogues of God in the Land, Psal. 74.8. And Moses of old time had in every City, them that preached him, being read in the Synagogues every Sabbath day, Act. 15.21.

In Jerusalem there were (a) four hundred eighty Synagogues, besides the Temple; partly for Jews, partly for Strangers: one for Strangers was called the Synagogue of the Libertines, Act. 6. 9. Whence it had that name, whether from the Roman Libertines, such as had served for their freedom, being opposite to the Ingegni, those that were free-born, (for many of those Libertines became Profelyts, and had their (b) Synagogues); or whether it were from (c) Lubar, signifying an High-place (for as their Temple, so their Synagogues and Schools, were built on hills and High-places) because it is said, Prov. 1.21. Wisdom calleth in high-places; I leave to the judgment of the Reader.

Out of Jerusalem, in other Cities and Provinces, were many Synagogues: There were Synagogues in Galilee, Mat. 4.23. Synagogues in Damascus, Act. 9.2. Synagogues at Salamis, Act. 13.5. Synagogues at Antiochia, Act. 13.14. Yea their tradition is, that (d) Wheresoever ten men of Israel were, there ought to be built a Synagogue.

Their Synagogues had (e) many inscriptions: over the Gate was written that of the Psalm 118. 20. This is the Gate of the Lord, the Righteous shall enter into it: In the walls, these and the like sentences; Remember thy Creator. And, Enter into the house of the Lord thy God in humility. And, Prayer without attention, is like a body without a soul. And, Silence is commendable in time of Prayer.

As the Courts of the people before the Temple were distinguisht by a wall into two rooms, the one for

a Sigonius de rep. heb. l. 2. cap. 8.

b Philo. in leser. ad Caium c Vide Tremel. Act. 6. 9.

d Maimon. de Tephilla. c. 11. Sect. 1. c Buxto f. de abbreviatur. pag. 73. 181. 124.

for men, the other for women: so in the Synagogues, the women were separated from the men, (f) by a partition of lattice, or wire-work.

In the Synagogues the Scribes ordinarily taught, but not only they, for Christ himself taught in them, &c. And he that gave liberty to preach there, was termed *קטן*, The Ruler of the Synagogue, There was also a Minister gave the book unto the Preacher, and received it again; After the text had been read, Christ closed the book, and gave it again to the Minister, Luke 4. 20. This is probably him whom they called *שליח צבור* *sheliach Tzibbur*, the Minister or Clerk of the Synagogues.

Their Schools were different from their Synagogues. Paul having disputed for the space of three moneths in the Synagogues, because divers believed nor, but spake evil of that way; he departed from them, and separated his Disciples, disputing daily in the School of one Tynannus, Act. 19.8,9,10.

Their School sometimes is called *בית Beth*, an house, simply, as appeareth by that saying, (g) *Octodecim res de quibus contentio fuit inter domum Sammai, & domum Hillel, ne Elias quidem abolere possit.* Those eighteen matters controverted between the house of Sammai, and the house of Hillel, Elias himself could not decide: that is, between their two Schools. Sometimes it is called *בית המדרש Beth hamidrasch*, an house of subtle & acute exposition. Here, points were more exactly and punctually discussed, than in the Synagogues, or Temple, whence they held it a profounder place for exposition, than the Temple: To this purpose tend those sayings, (h) *They might turn a Synagogue into a School, but not a School into a Synagogue, for the sanctity of a School is beyond the sanctity of a Synagogue.* And that groweth

f Talmud. in wall. Suta cap. ult. vide Buxto. f. Synag. c. 9. p. 110.

g Drusius de tribus Sect. l. 2. cap. 10.

h Maimon. Tephilla. c. 11. Sect. 14.

h Paraphr. Chalin bunc locum.

from virtue, to virtue, Psal. 84. 7. (h) they interpret, a kind of promotion, or degree, in removing from their Temple to their School. In their Temple, their Sermons were as it were ad populum; in their Schools, ad Clerum.

As they had Synagogues, so likewise Schools, in every City and Province; and these were built also upon hills. There is mention of the hill Moreb, Judg. 7. 1. that is, The hill of the Teacher.

The Masters, when they taught their Scholars, were said to Give; Give unto the wife, and he will be wiser, Prov. 9. 9.

The Scholars, when they learned any thing, were said to receive it: Hear my son, and receive my words, Prov. 4. 10. Hence is that of the Apostle, This is a true saying, and by all means worthy to be received, 1 Tim. 1. 15. that is, learned: the like phrases of speech are in use among the (i) Latines.

Whether their Oratories or places of prayer called Profuecha, were different places from their Schools or Synagogues, I have not yet learned. That some of these were without the City, that proveth nothing; for so might Synagogues be, and Schools too. Epiphanius treateth of those (k) Oratories; but there he speaketh not one word to shew the lawfulness of civil businesses to be done in them: could that be proved, a difference would easily be shewn. Some say, they were (l) Synagogues, others (m) Schools. Of this House of Prayer, mention is made, Act. 16. 13. in which St. Paul sat down and spake unto the women: which gesture intimateth rather preaching than praying: true, all gesture was in use for prayer; standing, kneeling, sitting; Abraham stood before the Lord Gen. 18. 22. that is, he Prayed. The Publican stood a farr off and prayed, Luk. 18. 13.

whence

i Du si grave non est. Hor. lib. 2. Satyr. 8. Sed tamen ille Drus qui sit de Tyre nobis. Vir. Rucl. Accipe nunc Danam in si dias. --- Virg. Aeneid. 2. k Epiphani. Tom. 2. l. 3. c. 80 l. 2. c. 6. 23. m Pbilo Jud. de vita docti. 330.

whence by way of proverb they said, (n) Sine statione non subsisteret mundus, Were it not for standing; the world could not stand: Steven kneeled, Act. 7. 60. David fate before the Lord, and said, &c. 2 Sam. 7. 18. Yet sitting, when the speech is to the people, not to the Lord, implieth preaching, not prayer. It is probable, that as at the gate of the Temple, so at the gate of these Oratories, the poorer sort of people assembled to expect almes; whence some use the word (o) Profuecha, to signify an Hospital.

The (p) Talmudists taxed the peoples negligence in prayer, saying, they used three sorts of Amen, and all faulty. A faint Amen, when they prayed without fervency. A hasty Amen, when they said Amen before the prayer was done. A lazy Amen, when they pronounced it at length, as if they were asleep; dividing the word A-men. The first they termed אמורי Jeshomai, pupillum. The second חטופא Chetupha, surreptitium. The third, קטוגא Ketugua, Sectile, quasi in duas partes sectum per ositantiam.

n Re. Juda in Mul. vide Drus. voc. Mat. 6. 5.

o Qua se qua-ro Profuecha? Juren, Sat. 3. p canimus de locis V. Telam. cap. 5 p 38.

CHAP. III.

Of the Gates of Jerusalem.

THE Gates of the whole circuit of the (a) wall about Jerusalem were nine: The sheep-gate, Nehem. 3. 1. This was near the Temple, and through it were led the Sheep which were to be sacrificed; being washed in the pool Bethesda near the Gate. The Fish-gate, Nehem. 3. 33 Before this Judas is thought to have hanged himself. (b) Some think that these two Gates, and likewise the Horse-gate, Nehe. 3. 21. were so called, because they were in manner of three feveral

a Scheindler peninglor.

stukius con- viv. l. 2. c. 11.

veral *Market-places*; and at the one Gate *Sheep*, at the other *Fish*, and at the third *Horses* were sold. The *Old-gate* was so called, because it was supposed to have remained from the time of the *Jebusites*, and not to have been destroyed by the *Affyrians*. It was near *Calvary*, and without this Gate *Christ* was crucified. Concerning the other Gates, little is spoken.

Touching the Gates of the *Temple*, there were (c) two of principal note, both built by *Solomon*: the one for those that were new married; the other for mourners and excommunicate persons. The mourners were distinguished from the excommunicate persons, by having their lips covered with a skirt of their garment: none entered that Gate with their lip uncovered, but such as were excommunicate. Now the *Israelites* which on the *Sabbath* dayes fate between those Gates, said unto the new married, *He, Whose Name dwelleth in this house, glad thee with Children*; unto the mourners, *He, which dwelleth in this house, glad and comfort thee*; unto the excommunicate, *He, which dwelleth in this house, move thy heart to hearken to the words of thy fellows.*

Among the *Jews*, the Gates were places of chiefest strength; so that, they being taken or defended, the whole City was taken or defended: & they were chief places of jurisdiction; for, in them *Judges* were wont to sit, and decide controversies: Hence proceeded those phrases: *The gates of Hell shall not prevail against, &c.* And, *Thy seed shall possess the gate of his enemies.*

THE

CHAP. IV.

Of their Groves, and High-Places.

THE ancient *Heathens* did not only not build *Temples*, (a) but they held it utterly unlawful so to do. The reason of this might be, because they thought no *Temple* spacious enough for the *Sun*, which was their chief *God*. Hence came that saying, (b) *Mundus universus est Templum Solis, The whole World is a Temple for the Sun.* Moreover, they thought it unfit to straiten and confine the supposed infiniteness of their fancied *Deities* within walls: and therefore, when afterwards had brought in the use of *Temples*; yet their *God Terminus*, and divers others of their *Gods* were worshipped in *Temples open-roofed*, which were therefore called *Templa*; This I take to be the reason why they made choyce of *Hills* and *Mountains*, as the convenientest places for their *Idolatri*. These *consecrated Hills* are those *High places* which the *Scripture* so often forbids. Afterwards, as the number of their *Gods* increased, so the number of their *consecrated hills* was multiplied, from which their *Gods* and *Goddesses* took their names, as *Mercurius Cyllenius*, *Venus Erycina*, *Jupiter Capitolinus*. At length to beautify these *holy Hills*, the places of their *Idolatrious* worship, they beset them with trees, and hence came the *consecration of Groves*, and *Woods*, from which their *Idols* many times were named. (c) At last some choyse and select *Trees* began to be *consecrated*. (d) Those *French Magi* termed *Dryades* worshipped the *Oak*, in *Greek* termed *Quercus*, and thence had their names. The *Etrurians* worshipped an *Holm-tree*: And (e) amongst the *Celts*, a tall *Oak* was the very *Idol*, or *Image of Jupiter*.

Among

e R. Jud. in l. Mujar. Vide Drusii praterii. Jean. 9. 22.

a Hofpind. oiv. Temple p. 1.

b Alex. ab Alex. lib. 2. cap. 22.

e Populus Al-cide-gravis-sima, Pitis lac-cho; Formosa Myrus Pene-ri, sua Laurea pubeo. Vng. Ecl. 7.

d Plin. nat. hist. l. 16. c. 44.

e Maximus Tyrius, s. v. 38. sol. 22. 1. 6. die Steph.

Among the *Israelites* this *Idoltry* began under the *Judges*, *Othniel* and *Ehud*, *Judg.* 3. 7. And at the last it became so common in *Israel*, that they had peculiar *Priests*, whom they termed *Prophets of the Grove*, *1 Kin.* 18. 19. and *Idols of the Grove*, that is, peculiar *Idols*, unto whom their *Groves* were consecrated, *2 King.* 21. 7. *2 Chron.* 15. 16. As *Christians* in the consecration of their *Churches* make special choyce of some peculiar *Saints*, by whose names they call them, as *Saint Peters Church*, *Saint Pauls*, *Saint Andrews*, &c. So they consecrated their *Groves* unto particular *Idols*, whence in prophane Authors we read of *Diana Nemorensis*, *Diana Arduenna*, *Albanca Dea*; all receiving their names from the *Groves* in which they were worshipped: yea the *Idol* it self is sometimes called by the name of a *Grove*: *Josiah* brought out the *Grove* from the house of the *Lord*, *2 King.* 23. 6. It is probable, that in this *Idol* was pourtrayed the form and similitude of a *Grove*, and thence it was called a *Grove*; as those silver similitudes of *Dianaes Temple*, made by *Demetrius*, were termed *Temples of Diana*, *Act.* 19. 24.

CHAP. V.

Their Cities of Refuge.

THESE places of *Refuge*, appointed by *God*, differed from those of *Hercules*, and *Romulus*, and other *Heathens*; because *God* allowed safety only to those who were guiltless in respect of their intention: but the others were common Sanctuaries, as well for the guilty as the guiltless. If any man did fortuitously or by chance kill another man, in such a case liberty was granted unto the offender to fly, at first

first unto the *Altar* for refuge, as is implied by that Text of Scripture, If any man come presumptuously unto his neighbour, to slay him with guile, thou shalt take him from mine *Altar*, *Exod.* 21. 14. Yea, we may conjecture this custome of refuge, to have continued in force alwayes by the practice of *Joab*, *1 King.* 2. 28. Notwithstanding, lest the *Altar*, might be too far distant from the place, where the fact might be committed, it is probable, that therefore *God* ordained certain *Assia*, or *Cities of Refuge*, which for the same reason, are thought to have been (a) equally distant one from the other in *Canaan*: These *Cities* were in number six; ^{a R. Salem. Jarchi, Deut. 19. 3.} *Bezer* of the *Reubenites* Country; *Ramoth* in *Gilead* of the *Gadites*; and *Golan* in *Basan*, of the *Manassites*: These three *Moses* separated beyond *Jordan*, *Deut.* 4. 41, 43. The other three appointed by *Josua* in the Land of *Canaan*, were *Cadish* in *Galile* in Mount *Naphthali*; *Shechem* in *Ephraim*; and *Kirath-arba* (which is *Hebron*) in the Mountain of *Judah*, *Josua* 20. 7. Three other *Cities* of like nature, *God* promised the *Israelites* upon condition of their obedience, after their *Coasts* were enlarged; but it seemeth, that disobedience hindered the accomplishment thereof: for the Scripture mentioneth not the fulfilling of it.

Concerning these *Cities*, the *Hebrews* note from these words, *Thou shalt prepare the way*, *Deut.* 19. 3.

That the *Senate*, or *Magistrates* in *Israel* were bound to prepare the wayes to the *Cities of Refuge*, and (b) to make them fit, and broad; and to remove out of them all stumbling blocks and obstacles: and they suffered not any hill or dale to be in the way, nor water-streams, but they made a bridge over it; that nothing might hinder him that fled thither. And the breadth of the way to the *Cities of Refuge*, was not less than

b Maimon in Reshach. c. 8. sec. 5.

Two and thirty Cubits; and at the partitions of the ways, they set up in writing, *Refuge, Refuge*, that the Manslayer might know and turn thitherward. On the fifteenth of the moneth *Adar*, or *February*, every year, the *Magistrates* sent out Messengers to prepare the ways.

Furthermore it was provided, that two or three wisemen should be employed, to perswade the *Avenger of blood*, if haply he did pursue the Manslayer on the way, that he should offer no violence, until the cause were heard and examined. The manner of examination was thus, the Consistory or Bench of *Justices*, who lived in that quarter, where the murder was committed, (c) placed the party, being brought back from the *City of Refuge*, in the Court or Judgment Hall, and diligently enquired and examined the cause, who if he were found guilty of voluntary murder, then was he punished with death; but if otherwise the fact was found casual, then did they safely conduct the party back again to the *City of Refuge*, where he enjoyed his liberty, nor only within the walls of the City, but within certain territories and bounds of the City, being confined to such and such limits, until the death of the *High-priest*, that was in those dayes; at what time it was lawful for the offender to return and come into his own City, and unto his own house, even unto the City from whence he fled, *Josh. 20. 6.* By this means the offender, though he was not punished with death, yet he lived for the time a kind of exile from his own habitation, and for the abatement of his wrath, who was the *Avenger of blood.* (d) The *Arcopagita* had a proceeding against casual man-slaughter, not much unlike; punishing the offender *annually*, with *an years banishment*:

Why

Why the time of this exilement was limited to the death of the *High-priest* at that time, is not agreed upon by *Expositors*. But it is most probably thought, that the offender was therefore confined within that City as within a prison, during the *High-priest's* life, (e) because the offence did most directly strike against him, as being amongst *the chief God on earth.* *Magus ibid.*

THE



THE
THIRD BOOK
treateth of Dayes and Times.

CHAP. I.

Their Dayes, Hours, Weeks, and Years.

BEFORE we treat of their Feasts, it will be needful by way of Preface, to understand somewhat concerning the divisions of their *Dayes, Hours, Weeks, &c.* Their Day was twofold: *Natural*, containing *day* and *night*, and consisting of 24. hours: or *Artificial*, beginning at *Sun-rising*, and ending at *Sun-set*. Of this is that, *Are there not twelve hours in the day?* Job. 11. 9.

The *Natural day* was again two-fold, *Civil*, a *working day*, which was destined for civil busineses and works: this began at *sun-rising*, and held till the next *sun-rising*, *Matth.* 28. 1. or *Sacred*, a *Festival* or *Holy-day*, destined for holy exercises: this began at *sun-set*, and continued till the next *sun-set*.

Their

CAP. II. *Their Dayes, Hours, Weeks, and Years.*

Their night was divided into four quarters, or greater hours, termed *four Watches*, each *Watch* containing three lesser hours. The first they called *Caput vigiliarum*, the beginning of the *Watches*, *Lament.* 2. 19. The second was the *middle Watch*, *Judg.* 7. 19. not so termed, because there were only three *Watches*; as (a) *Drusus* would persuade, but because it dured till *mid-night*. The *third Watch* began at *mid-night*, and held till three of the clock in the morning. [If he come in the second, or third *Watch*, *Luke* 12. 38.] The last, called the *morning Watch*, *Exod.* 14. 24. began at three of the clock, and ended at six in the morning. In the *fourth Watch* of the night, *Jesus* went out unto them, *Matth.* 14. 25. These *Watches* also were called by other names, according to that part of the night which closed each watch. The first was termed *the Evening*. The second *Midnight*. The third *Cock-crowing*. The fourth, *The Dawning*. *To know now when the Master of the house will come, as Evening, or at Midnight, or at Cock-crowing, or at the Dawning,* *Mark* 13. 35.

The day was likewise divided into four quarters, as appeareth by the Parable of the Labourers hired into the Vineyard, *Mat.* 20. The first quarter began at six of the clock in the morning, and held till nine. The second quarter ended at twelve of the clock. The third quarter at three in the afternoon. The fourth quarter at sixth of the night. The first quarter was called the *third hour*, *vers.* 3. The second quarter the *sixth hour*, *vers.* 5. The third quarter the *ninth hour*, *vers.* 5. The last quarter the *eleventh hour*, *vers.* 6.

Where note, that the three first quarters had their names from that hour of the day, which closed the quarter (for they began the count of their lesser hours,

a *Drus. Judis.*
7. 19.

hours from six a clock in the morning, and our 6, 7, 8, 9, 10, 11, 12, was their 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12.) Only the last was called the *eleventh hour* by our Saviour Christ; whereas among the common people, it either was called, or should have been called by proportion with the rest, the *twelfth hour*; to intimate unto us, that though God in his mercy accept Labourers into his Vineyard *eleven hours* of the day, yet he seldom calleth any at the *twelfth*; for, that is rather an hour to discharge Servants, than to admit new.

Some Expositors finding mention of the dawning of the day in this Parable, *vers. 1. (b)* they reckon the four quarters of the day after this manner; *Hora prima, hora tertia, hora sexta, hora nona*; where first they erre, in taking the *Dawning* of the day for the *first hour* of the day; for, the *Dawning*, signifieth the *last quarter of the night*, called the *Morning watch*. Secondly, they erre in making the *last quarter of the day* to be the *ninth hour*; for what then shall become of the *eleventh hour*, mentioned in the same Parable?

b Erat autem prima tertia, & dicebatur hora tertia; tertius usque ad nonam, & dicebatur sexta, quæ tertia a nona usque ad ultimam que erat duodecima, & dicebatur nona. Rejellit hæc opinio Teletis: Receptam licet à multis recensionem, ut ipse ait) quoniam de undecima, cujus meminit Petrus, aliam apud hos sententiam. Jure vapulanti a te, Telete, qui excludunt undecimam, instantior tamen asserenda est contra te quadrupartite diei divisio: in hac possimum illorum error consistet, quod hoc aut primam faciunt, non inveniunt, horam undecimam inveniunt, excludunt tamen: nihil a mente Evangelistarum magis alienum, quam ut i repnia, verteretur hora prima diei, qua in illorum scriptis sonat quartam noctis vigiliam. Vid. Telet. in Joan. cap. 19. Annotati 8.

By this division of the day into these four quarters, or greater hours; the Evangelists are reconciled touching our Saviour's Passion. He was crucified at the third hour; *Mark 15. 25.* St. John intimateth his examination before Pilate, to have been *hora quasi sexta: About six a clock; Job. 19. 14.* In the first place, understand by his Crucifying; not his hanging on the Cross, which

which was not till the sixth hour, *Luke 23. 44.* not his expiration, which was not till the ninth hour, *Mark 15. 34.* but his Examination under Pilate, at which time the people cried out, *Crucifige him, Crucifige him;* and then the third and sixth hour will easily be reconciled: for, these two hours immediately following one another, what was done on the third hour, might truly be said to be done about the sixth.

Lastly, this sheweth that the hours among the Jews were of two sorts; some lesser, of which the day contained twelve; others greater, of which the day contained four, as hath been above shewn: the lesser are termed *hours of the day*, Are there not twelve hours in the day? *Job. 11. 9.* The greater some term *hours of the Temple*, or *hours of prayer*: Peter and John went up into the Temple at the ninth hour of prayer, *Act. 3. 1.* But in truth there are but three hours of prayer; the third, the sixth, and the ninth; (as the third intimated by Abraham, the sixth by Isaac, and the ninth by Jacob. The third hour the Holy Ghost descended upon the Apostles, *Act. 2. 15.* About the sixth, Peter went up to the house-top to pray, *Act. 10. 9.* At the ninth, Peter and John went into the Temple, *Act. 3. 1.*)

From these greater hours of the day, and night; the Canonical hours in use in the Roman Church, had their beginnings; (d) each Canonical hour containeth three lesser hours, so that in the whole night and day there are eight Canonical hours. At six of the clock in the evening began the first, and that is termed *Hora vespertina*, or *vespertinum* (simply, *Officium* being understood) their *Vespertine*. At nine of the clock at night began the second, and that is termed *Completorium*, their *Completory*. At midnight began the third, *Nocturnum*, their *Nocturn*. At three of the clock in

c Drusus in presert. Act. 3. 1. Non fuisse ultra tres horas precationis in die apud Judæos, clare testatur David Kimchi.

d Vid Bellar. de bonis oper. in part. lib. 1. cap. 10.

the morning, being their *Matutinum* their *Matines*. The canonical hours for their day-service were named *Hora prima, tertia, sexta, nona*. Their first hour began from six of the clock in the morning, and held till nine; the third from nine till twelve, the sixth from twelve till three, the ninth from three till six at night.

The Dial in use among the ancient Jews, differed from that in use among us: theirs was a kind of stairs, the time of the day was distinguished not by *lines*, but by *steps*, or *degrees*, the shade of the Sun every half hour moved forward to a new *degree*. In the Dial of *Ahaz* the Sun went back *מעלת*, *Magnoloth*, *Degrees*, *steps*, not *lines*, *Isai* 38. 8.

Their weeks were two-fold; the one was *ordinary*, consisting of *seven dayes*: the other *extraordinary* and *Prophetical*, consisting of *seven years*, *Dan.* 9. 24. The first is termed *Hebdomas diarii*, a *week of dayes*: the second, *Hebdomas annalis*, a *week of years*.

The Hebrews at first measured their Moneths according to the course of the *sun*, whence they are called *Menses solares*; and then every Moneth consisted of thirty dayes. The waters prevailed from the seventeenth day of the second Moneth, *Gen.* 7. 11. unto the seventeenth day of the seventh Moneth, *Gen.* 8. 4. that is, full five Moneths. If we will number the dayes, they were an hundred and fifty, *Gen.* 7. 24. Whereby it appeareth that every Moneth contained full thirty days. After the *Israelite* departure out of *Egypt*, then they measured their Moneths by the course of the *Moon*; these are termed *Menses Lunares*; they contained either thirty dayes, and then they were called *Menses pleni*; full Moneths; or twenty nine dayes, and then they were called *Menses cavi*, deficient Moneths.

The

The *Sun* exceedeth the *Moon* in her course eleven dayes, (c) hence every third or second year one month was inserted. Now because the twelfth moneth in the *Hebrew Kalendar* was called *Adar*, hence when a moneth was inserted, the last was called *Ve-adar*, The second-*Adar*.

Before their captivity in *Babylon*, they counted their moneths without any name, according to their number; the *First, Second, Third moneth, &c.* After their return from *Babylon*, they called them by these names:

1. *Nisan*, it was also called *אביב* *Abib*, which signifieth an *Ear of Corn*: In this moneth Barley began to be eared.

2. *Iar*, it was also called *יר*, which signifieth *beauty*: then the trees began to be beautified with buds and blossoms.

3. *Sivan*.

4. *Thamuz*.

5. *Ab*.

6. *Elul*.

7. *Tisri*, otherwise called *Ethanim*.

8. *Marchesvan*, it was also called *Bul*.

They answered to part of	1	{ March. April.
	2	{ April. May,
	3	{ May. June.
	4	{ June. July.
	5	{ July. August.
	6	{ August. September.
	7	{ September. October.
	8	{ October. November.

G 3

9 Cisten.

c Vid. Kalendarium Hebraicum Munsteri. p. 62.

9. Cisten.

10. Tebeth.

11. Schebeth.

12. Adar.

Ve-adar.

They answered to part of	9	{	November.
			December.
	10	{	December.
			January.
	11	{	January.
			February.
	12	{	February.
			March.

Before their coming out of *Egypt*, they (*f*) began their year in the month of *Tisri*, and thus they continued it alwayes after for civil affairs, for their date of buying, selling, their *Sabbatical years*, years of *Jubile*, &c. After their coming out of *Egypt*, they began their year in the month *Nisan*, and so continued it for the computation of their greater Feasts.

Joseph. Antiq. l. c. 4. Mendose ponitur numerus pro numeratione qui mensis erat olim secundus apud Hebraeos, sicut et prius apud Aegyptios.

CHAP. II.

Of their Feasts.

Before we descend to their particular Feasts, first we will see the manner of feasting in general, their ordinary meals, as they were not many in a day, so neither were they costly. They were called (*a*) *Arucob*, which word signifieth properly, such fare as travellers and wayfaring men use on their journeys. The word is used, *Jerem. 40. 5. So the chief Steward gave him vittuals, and a reward, and let him go: likewise, Pro. 15. 17. Better is a dinner of green herbs where love is.* The extraordinary and more liberal kind of entertainment by way of feasting, was commonly called (*b*) *Mi-*

a ארוב אריות
 אריות אריות
 facere, dicitur
 cat uarietum.
 b משה
 conuictum
 completio.
 dicitur a po-
 tando, sive li-
 bendo, ut Gre-
 cè συμνησιν, ab
 altera eius par-
 te.

schte, from their liberal drinking at such meetings. There was also another kind of feasting, wherein they made merry together, eating the remainders of their Sacrifices; this they termed (*c*) *Chag*. From this custom of having a Feast at the end of their Sacrifices, the Christians of the Primitive Church instituted their *Love-feasts* to (*d*) succeed the *Lords Supper*: In both these greater and more solemn Feasts, there were some Ceremonies used by them as preparatory to the Feast; others in their giving thanks; others in their gesture at Table.

c אריות, פסח
 celestis iulen-
 nias, 2 rad ca
 אריות, פסח
 celebravit.
 d Chry'st.
 1 Cor. 11. Hoc
 autem p. eccl-
 sic.

The Ceremonies preparatory were principally these three. 1. *salutation*. 2. *Washing the feet of the guests*. 3. *Pouring oyl on them*.

Their *salutations* were testified either by words, or some *humble gesture of the body*. By words, and then these were the usual forms, *The Lord be with you*, or *The Lord bless you*, *Ruth. 1. 4.* From the last of these, blessing is often taken in Scripture for *saluting*. If thou meet any, (*e*) *bless him not*; or if any *bless thee*, answer him not again, saith *Elisba* to *Gehazi*, 2 *King. 4. 29.* The sense is, as our English renders it, *salute him not*. Sometimes they said, *Peace be unto thee*, *Peace be upon thee*, *Go in peace*, and such like: *When ye come into an house salute the same, and if the house be worthy, let your peace come upon it, but if it be not worthy, let your peace return unto you*, *Mat. 10. 12. 13.* By gesture; their *salutations* were signified sometimes by *prostrating the whole body*; sometimes by *kissing the feet*, *Luke 7. 38.* commonly by an (*f*) *ordinary kiss*. *Moses* went out to meet his Father-in-law, and did obeysance and *kissed him*, *Exod. 18. 7.* Moreover *Joseph* *kissed* all his Brethren, and wept upon them, *Gen. 45. 15.* This *Saint Paul* calleth an *holy kiss*, *1 Cor. 16. 20.* *Saint Peter*, a *kiss of Charity*, *1 Pet. 5. 13.*

e Tertul. l. 4.
 advers. Mar-
 con.

f Xenopho de
 instit. Cyr.
 l. 1. p. 17. it.
 lib. 5. p. 113.

g Tertul. de
nat. cap. 14.

h Vid. Drug-
um ad discubi-
ora loca, Exod.
cap. 12.

נשקות, Ne.
shikoth pberu-
kim, Oscula
pyobingnorum.
נשקות, Ne-
shikoth p-ri-
shoub, Oscula
separations.
נשקות, Ne-
shikoth gedola,
Oscula magni-
tudinis.

i Latio pedum
awe discubi-
zum, non solum
Judaeis, sed &
gentibus ipsi
erat usitata:
Locus hic tunc
est, hic occum-
be, ferte aquam
pedibus. Plau-
tus Terz.

(g) Tertullian calleth it *Osculum pacis*, a *kiss of peace*. These were *kisses* which a *Cato* might give, and a *Vestal* receive: Of this sort the *Jews* had (h) three kinds, 1. A *kiss of salutation*, which hath been specified by some of those former instances. 2. A *kiss of valediction*; Wherefore hast thou not suffered me to *kiss* my sons and my daughters, *Gen.* 31. 28? 3. A *kiss of homage*; the word signifieth a *kiss of state or dignity*, but it was to testify their *homage*, and acknowledgment of their *Kings* sovereignty. Then *Sammel* took a viol of oyl, and poured it upon *Sauls* head and *kissed* him, *1 Sam.* 10. 1. And unto this they refer that in the second *Psalms*, *Kiss the Son lest he be angry*. These *salutations*, howsoever they were such as were used mutually, sometimes in their meetings abroad upon the way; yet were they such, as were used also in their entertainments, as clearly appeareth by many of those fore-quoted examples.

The second Ceremony preparatory was, (i) *washing their feet*. And the man brought the men unto *Josephs* house and gave them water, and they did *wash their feet*, *Gen.* 43. 24. This office was commonly performed by servants, and the meanest of the family, as appeareth by our *Saviour Christ*, who, to leave an example of humility behind him, *washed his Disciples feet*, *John* 13. 5. And *Abigail*, when *David* took her to wife, said, Behold; let thine Handmaid be a servant, to *wash the feet* of the servants of my Lord, *1 Sam.* 25. 41. For this purpose they had certain vessels in readines for such employments: that which our *Saviour* used, we translate a *Basin*, *John* 13. 5. He poured out water into a *Basin*: The word *was* there used, signifieth in general a *Washpot*, and is there used for that which in strict propriety of speech, the *Grecians* termed *pedilucubus*, (i.e.) a *Washpot for our feet*: Some may here make the ques-

tion, whence this water was poured? I see no inconvenience, if we say, that there were usually in their Dining-rooms greater vessels, from which they poured out into lesser, according as they needed; of which sort it is not probably (k) thought that those *Water-pots* were, mentioned, *John* 2. 6. There were set there *six water-pots* of stone, after the manner of the *purifying* of the *Jews*. By *purifying* there, understand this complemental *washing* of which we treat: Now if we consider the *washing* of their hands, usual and commendable in it self, though superstitiously abused by *Scribes* and *Pharisees*; and the *washing* of their feet before and after meal, (for our *Saviour* washed his *Disciples* feet after supper) which second *washing*, the *Hebrews* say it was in use onely at the *Passover*; there must needs be use of great store of water in their greater Feasts; and therefore no marvel if many and capacious vessels stood in readines. Farther we are to note, that as the office was servile and base, so the vessel: which observation giveth light to that, *Psalms* 60. 8. *Moab is my wash-pot*; that is, the *Moabites* shall be basely subject unto me, as the pot in which I *wash my feet*.

The third Ceremony preparatory was *pouring out of oyl*. A woman in the City brought an *Alabaster-box* of ointment, and stood at his feet behind him weeping: and began to *wash his feet* with tears, and did wipe them with the hairs of her head, and *kissed* his feet, and *annointed them with the ointment*, *Luke* 7. 37. 38. It was also poured upon the head, whence in the same place, *Christ* challengeth the *Pharisee* which entertained him, *Mine head with oyl thou didst not annoint*, *vers.* 46. *Psal.* 23. 5. *Thou annointedst mine head with oyl*.

After

k Strab. in lib.
conviv.

After these Ceremonies of preparation had been performed, then they proceeded to giving thanks. The Master of the house sitting down together with his Guests, took a cup-full of wine in his right hand, and therewith began his Consecration after this manner; (1) *Blessed be thou, O Lord our God, the King of all the world, which createst the fruit of the vine.* Having said thus, he first lightly tasted of the wine, and from him it past round the Table. This Grace or Thanksgiving they call (m) *Bircath haiaim, The blessing of the Cup.* With this Christ himself seemeth to have begun his Supper; He took the Cup, and gave thanks, and said, *Take this and divide it among your selves, for I say unto you, I will not drink of the fruit of the wine, until the Kingdom of God shall come, Luk. 22. 17, 18.* After the blessing of the Cup, the Master of the house took the bread, which they did scindere, but not abscindere, lightly cut for he easier breaking thereof, but not cut in sunder; and holding this in both his hands, he consecrated it with these words, *Blessed be thou, O Lord our God, the King of the world, which bringest forth bread out of the earth.* This consecration of bread they termed, (n) *Bircath ha-lechem.* After the consecration, he brake the bread, (whence the Master of the house, or he who performed these blessings in his stead, was termed (o) *Habotseang* i.e. *The breaker.* The bread being broken, he distributed to every one that sat at the Table a morsel; which being done, then they began to feed upon the other dishes that were provided. This rite of blessing both the cup and the bread, they observed onely in their solemn Festivals, otherwise they consecrated the bread alone, and not the cup. In their feast-time, they seasoned their meat with good conference, such as might either yield matter of instruction, or exercise their wits; which practise was also observed in their

Christian

ברוך אתה
ויאלהינו
חעולקת
צל
בוראם פרי
חנפן
Benedictum sis
tu Domine De-
us noster rex
mundi, qui
creas fructum
viti.
ברכת
הין

ברכת
חלה
Benedictionem
panis. Dnufius
in N. T. part.
altera p. 78.
הבוצע

Christian (o) Love-feasts. Of the first sort was that prapable proposed by our blessed Saviour at a Feast, Luke 14. 7. Of the second was Sampsons riddle, which he proposed unto his companions, Judg. 14. 12. At the end of the Feast they again gave thanks, which was performed in this manner, either by the Master of the house himself, or by some Guest, if there were any of better note at the Table: he taking a cup of wine in both his hands, began thus, *Let us bless him who hath fed us with his own, and of whose goodness we live: then all the Guests answered, Blessed be he of whose meat we have eaten, and of whose goodness we live.* This Grace they called (p) *Bircath Hamazon.* (q) And this is thought to be the cup wherewith Christ after Supper commended the mystery of his blood to his Disciples: after this, he which began the thanksgiving proceedeth, *Blessed be he, and blessed be his name, &c.* annexing a longer prayer. In which he gave thanks: First, for their present food. 2. For their deliverance from the Egyptian servitude. 3. For the Covenant of Circumcision. 4. For the Law given by the ministry of Moses. Then he prayed that God would have mercy, 1. On his People Israel, 2. On his own City Jerusalem, 3. On Sion the Tabernacle of his glory, 4. On the Kingdom of the House of David his appointed, 5. That he would send Elias the Prophet; Lastly, That he would make them worthy of the dayes of the Messiah, and of the life of the world to come.

This prayer being ended, then all the Guests which sat at the Table, with a soft and low voice, said unto themselves in this manner; *Fear ye the Lord all ye his holy ones, because there is no penury to those that fear him; the young Lions do want and suffer hunger, but those that seek the Lord want no good thing.* Afterward he which began

o Non tam ca-
nam cenant
quam discipli-
nam, Te. iul.
Apolog. c. 39.

ברכת
הין
Vid. p. Fag.
in prac. Hebr.

began the Thanksgiving, *blessed the cup* in the same form of words, as he used at the first sitting-down; saying, *Blessed be thou, O Lord God, the King of the world, which createst the fruit of the vine*: And therewith he drank a little of the wine, and so the cup passed round the Table. Thus they began and ended their Feasts, with the *blessing of a cup*: this cup they termed; *כוס הילל* *Cos hillil*, *Poculum dathan*. A cup of thanksgiving: and both these cups are mentioned by Saint Luke; and, which is worth our observation, the words of Consecration, whereby it was instituted, as part of the blessed Sacrament in the *New Testament*, were added only to the last cup. *This cup is the New Testament in my blood, which is shed for you*. After all this, they sung (*) Hymns and Psalms, which also was practised by our blessed *Saviour*, *Mark* 14. 26. So that howsoever He used not any superstitions, either then practised, or since added by after-Jews, (as the drinking of (s) four cups of wine, (t) or the breaking of the bread with all ten fingers, in allusion to the ten Commandments, &c.) yet in the beginning, and ending, we see his practise suitable with theirs. If any desire a larger discourse of these Blessings, noted out of the *Rabbines*, let him read * *p. Fagius* his Comment on *Deuteron*. 8. 10. from whom I have borrowed a great part of what herein I have delivered. If any shall here object, that I seem to make the *blessed sacrament* of our Lords body and blood, a *Jewish Ceremony*, I answer No; For as a kind of initiatory purification by water, was used before by the *Jews* of old, and no *Proselyte* was admitted into the Church of the *Jews*, without this purification: yet it was no more a *Sacrament* to them, than *Circumcision* was to *Turks* and *Saracens*. Thus neither was breaking the bread *sacramental* to the *Jew*; but then it became a *Sacrament*, when *Christ* said of it,

This

r Scalig. de
emend. Temp.
l. 6. p. 272.

† Moses Kot-
scuis fol. 118.
col. 1.
‡ Sebastian.
Munster. Mat.
26.

* It. prec.
Hebr. per Fa-
gumeditas.

This is my body. This Cup is the *New Testament* in my blood, &c. *Luke* 22. 29. The *Jews* could not say, The Cup of blessing which we bless, is it not the communion of the blood of *Christ*? *1 Corinth*. 10. 16.

The last thing considerable in their Feasts, is their *gesture*. In the dayes of our *Saviour*, it is (x) apparent that the gesture of the *Jews* was such as the *Romans* used. The Table being placed in the midst, round about the Table were certain Beds, sometimes two, sometimes three, sometimes more, according to the number of the Guests; upon these they laid down in manner as followeth: each Bed contained three persons, sometimes four, seldom or never more. If one lay upon the Bed, then he rested the upper part of his body upon the left elbow, the lower part lying at length upon the Bed: but if many lay on the Bed, then the uppermost did lye at the Beds head, laying his feet behind the seconds back: In like manner the third or fourth did lie, each resting his head in the others bosome. Thus *John* leaned on *Jesus* bosome, *John* 13. 23. This first is an argument of *special love* towards him, whom the *Master of the house* shall take into his own bosome: *John* he was the beloved *Disciple*. Secondly, an argument of *parity* amongst others, resting in one anothers bosome. *Many shall come from the East and West, and shall sit down with Abraham, Isaac, and Jacob*, *Matt*. 8. 11. And where shall they sit? In *Abrahams* bosome; *Luke* 16. 22. that is, they shall all sit at the same Table, be partakers of the same glory. Thus *Christ*, he was in the bosome of his *Father*, *John*. 1. 18. that is, in the *Apostles* phrate, *He thought it no robbery to be equal with his Father*. Their Tables were perfectly circular or round, whence their manner of sitting was termed (y) *Mesitabab*, a sitting round; and their phrase of inviting their

x Voces quibus
usunt Evangelis-
tae sicut sicut
accubitionem non
sessionem, ut
videtur. *Luk* 22.
et *Mat*. 26.
et *Mat*. 26.
Luk. 14.
et *Mat*. 26.
Mat. 14.

מסבת
Discubitus, cui
sus radii est,
כסבת, circum-
ivit, Ambi-
vii.

guests to sit down, was *Sit round*: We will not sit round until he come hither, 1 *Sam.* 16. 11. Again, Thy children shall be like Olive-plants round about thy table, *Psal.* 128. 3. This custom of lying along upon a *Bed*, when they took their meat, was also in use in *Ezekiel's* time, Thou satest upon a stately *Bed*, and a Table prepared before it, *Ezek.* 23. 41. (y) And whether this were the custom of the ancient *Hebrews*, I leave to be discussed by others. But unto this also doth *Amos* allude; They lay themselves down upon clothes laid to pledge by every Altar, *Amos* 2. 8. that is, the (z) garments taken to pledge they use instead of *Beds*, when at their Altars they eat things sacrificed to Idols: Yea, the plucking off their shoes when they went to table, implyeth this custome of lying at the Table, to have been very ancient. The plucking off their shoes seemeth to have been generally received, when they were in *Egypt*; for this cause is it, that they had a strict charge in eating the *Passover*, to have their shoes on their feet for greater expedition. The reason why they usually plucked them off, was, for the clean keeping of their Beds, on which they lay. Here, seeing the rule of observing the *Passover* requireth that it should be eaten with their shoes on their feet, which argueth rather standing than lying upon a *Bed*; it may be demanded whether *Christ* transgressed not against the first institution thereof, in the manner of his sitting at the Table? *Tremelius* answereth thus, and in my mind fully: (a) We must know, saith he, that *Exod.* 12. it was commanded after what manner, they ready to depart out of *Egypt*, should eat the *Passover* at that time, for the necessity of that time so required, namely, an hasty eating thereof: But afterward in the Law, where it is commanded that this Ceremony of the *Paschal* should be renewed

y Philo Jud.
p. 388.

z Petulissimus
mos erat super
laucis pellibus
circumbere.
Qui poterat
pelles addere,
dives erat.
Ovid.

a Tremel. in
Mat. 26. 10.

renewed every year; those words are not added. Wherefore the *Hebrew Doctors*, both ancient and modern, do teach with one joynt-consent, that the commandment of sprinkling the dore-posts with blood, of having on their shoes, of girding their loyns, of taking staves in their hands, and eating the Lamb in haste, did not extend it self to the generations following, but only to have concerned that very night wherein they departed out of *Egypt*: (d) Yea, it was an ancient Tradition amongst them, that when they did in after times eat the *Passover*, they would sit down, or lean upon a Bed, as our *Saviour* and his Disciples did, in-token of their deliverance obtained.

The parties that gave entertainment at their Feasts, were two: 1. (e) The Master of the house, 2. The Master of the Feast: They differed thus, the Master of the house was termed בעל הבית *Baal habeth*, *musdomus*, *Pater-Familiaris*: The Master of the Feast was termed בעל משחט *Baal mischte*, *apud Romanos*, *Triclinii Praefectus*. The Master of the Feast was the chief Servant attending the Master of the house in-time of the Feast. Others add a (f) third sort, whom they would have to be *Praefecti*; *SGaudentius* *Brixianus*. *Vid.* *Caesaubon*. *ibid.* *morum*; in Greek they were termed *intem*. Their office was thought to have been the inspection of the Guests, that none should disorder themselves by drinking too much, whence they were called *intem*; the Eyes of the Feast. Such kind of Officers were in use in *Abasneros* his Court, *Ester* 1. 8. and likewise among the (g) *Athenians*, but whether any such belonged unto the *Jews*, is justly doubted.

The ancient *Jews*, they were both hospital; ready to entertain, and also liberal in their entertainment; their hospitality is commended throughout the Scripture, though now it be grown out of use amongst them,

d Talmud.
tract. de Pas-
chate. *Vid.*
Tremel. loco su-
perius citato.

e *Vide* *Caesau-
bon*. *exercit.*
pag. 278.

f *Gaudentius*
Brixianus. *Vid.*
Caesaubon. *ibid.*

g *Atheniensis*
lib. 10.

Saint John speaketh, the Feast of the Passover happened that year.

The week-days are termed by the Hebrews חולים Cholim, profane days, by the Greeks ιμαλ, working days: but when they speak of them altogether, *of unuseful ουσβηται* the space of time between the two Sabbaths. (a) This was the time upon which the Gentiles desired to hear Paul, Acts 13. 42. In respect of the different degrees of holiness on days, the Sabbath day is not unfitly compared to a Queen, or rather to those whom they termed Primary wives; other Feast days to Concubines, or Half-wives; Working-days to Handmaids.

The Sabbath began at (b) six a clock the night before: This the Grecians called *μηνυμοτι ουσβηται*, the Hebrews (r) *Biath Heschabbath*, the entrance of the Sabbath.

The preparation to the Sabbath began at (c) three of the clock in the afternoon. The Hebrews called this ערב השבת, *Gnereb hschabbath*, the Sabbath-Eve. by the ancient Fathers it was called (d) *Cæna pura*; the phrase is borrowed from Pagans, whose Religion taught them, in their Sacrifices to certain of their Gods and Goddesses, to prepare themselves by a strict kind of holiness; at which time of their preparation they did partake of a certain Supper, which, as it consisted of choise meats, such as those Heathens deemed more holy than others, so it was eaten with the observation of holy Rites and Ceremonies; hence they themselves were said at this time of their preparation; to be *in casto*; and their preparatory Supper termed *Cæna pura*. Thus we see the reason why the Fathers called the Sabbath-Eve, *Cænám puram*. By the Evangelists it was called *preparatio*, A preparation, Mark 16. 12. For distinction sake, we may call that fore-void of the day *preparatio*, A fore-preparation. For the whole

a Scalig. de d-
mend. Temp. l.
6. p. 261. Item
Beza in hunc
locum.

b Scalig. de e-
mend. Temp. l. 6.
p. 269.
c חולמים
באת

c Joseph. Antiq.
lib 16. 10

d in vitibus Pa-
ganorum cæna
pura appeti-
batur, canis illis
apponi solita,
qui in casto e-
rant quod
Græci dicunt
ἀγνους, vel
ἀσπυρίων.
I Isaac Casau-
ben. Exercit.
16. p. 662.

whole day was a kind of Preparation, as will appear by the particulars then forbidden. First, on this day they might go no more than three *Parfabs*; now a *Parfab* contained so much ground, as an ordinary man might go ten of them in a day. Secondly, Judges might not then sit in judgment upon life and death, as is shewn in the Chapter of Translation of Feasts.

(e) Thirdly, all sorts of Artificers were forbidden to work, only three excepted, *Shoomakers, Taylors, and scribes*: The two former for repairing of apparel, the other for fitting themselves by study to expound the Law the next day, and these were permitted but half the preparation-time to work.

The best and wealthiest of them, (g) even those that had many servants, did with their own hands further the preparation; so that sometimes the Masters themselves would chop herbs, sweep the house, cleave wood, kindle the fire, and such like.

In old (h) time they proclaimed the Preparation with noise of trumpets, or horns; but now the modern Jews proclaim it by the Sexton, or some under-Officer of the Church, whom they call שליח צבור *Scheliach tshbur*, The Messenger of the Congregation.

Concerning the sanctification of the sabbath-day it self; In corrupter times, some things the Jews added over and above that which God commanded. In other things they took liberty where God granted none. In the first, they were *superstitious*; in the second, *sacrilegious*.

They took liberty. There were two thousand cubits between the Ark and the Camp, when they marched, Josh. 3. 4. And in probability, the same proportion was observed when they rested: this distance of ground some interpret to be one mile, some two:

d Casaubon.
Exercit. 16 p
477 ex Michol
Kameli.

g Buxtorf. Sy-
nagog. Judaic.
10. ix. Titulnd.

h Buxtorf. Sy-
nagog. Judaic.
ibid.

some measuring it according to a lesser, others according to a longer cubit, which they term a *Geometrical cubit*: but all agree in this, that these two thousand cubits were a *Sabbath days journey*, though none, as I know, have observed the reason why it was so called, which I take to be this. On the *Sabbath-day* they were all to repair to the place of Gods publick worship, which was two thousand cubits distant from those who camped nearest: Hence follow four Propositions. 1. That two thousand cubits any where, by proportion might be called a *Sabbath-days journey*. 2. That to those who dwell in the Camps more remote from the *Ark*, a *Sabbaths days journey* was more than two thousand cubits. 3. That it is now-lawful on the *Sabbath day* to joyn with the Congregation in the place of Gods publick worship, though remote. 4. That it was unlawful for the *Jews*, hereupon to take liberty to walk idly whither they would, if it were not more than two thousand cubits, pretending it to be but a *Sabbath days journey*.

They added unto that which God commanded.

1. God said, Remember to keep holy a seventh day: In which words God sanctified one day to be *Sabbatum*, (*i*) they added *Sabbatulum*, so they termed that additament of time which they annexed to the *Sabbath*. This addition of time was *twofold*: some began the *Sabbath* sooner than others; this was done by the *Jews* dwelling at *Tyberias*, because they dwelling in a *Valley*, the Sun appeared not to them so soon as it did to others. Some again continued the *Sabbath longer* than others; this was done by those dwelling at *Tsepphore*; a City placed upon the top of a Mountain, so that the Sun shined longer to them, than it

did

did to others; thus both of these did *Addere de profano ad sacrum*, Add somewhat of the working-day, immediately going before, or immediately following after: none diminished of the *Sabbath*. (*k*) Hence *R. Jose wished that his portion might be with those that began the Sabbath with those of Tiberias, and ended it with those of Tsepphore*.

k Buxtorf.
Comment. Ma-
soreet. c. 4. ex
Mujar.

2. God said, To morrow is the Rest of the holy *Sabbath* unto the Lord; Bake that ye will bake, and seeth that ye will seeth, *Exod. 16. 23.* (*l*) This command was proper to the time of *Manna*, the reason is there alledged, why they should prepare that day for the morrow, because upon the *Sabbath day* they should not find it in the field. The *Jews* extend this command to all ages, and therefore they dressed no meat this day: this, haply, was the reason, that the *Heathen-people* thought they (*m*) fasted on the *Sabbath*; though I deny not but this error might be occasioned in part from that phrase, *Jejuno bis in Sabbato*.

l Jun. & Tre-
mel. in *Exod.*
16.

m Sueton. Aug-
ust. c. 76. de
jejun. sabbat.
Vid Martial.
lib. 4. Epig. 4.

3. God said, Ye shall kindle no fire throughout your habitations on the *Sabbath day*, *Exod. 35. 3.* This commandment was onely concerning fire for the furtherance of the work of the *Tabernacle*, (*n*) for therefore is the *Sabbath* mentioned in that *Chapter*, to shew that the work of the *Tabernacle* ought to give place to the *Sabbath*. The *Jews* hence gathered, that it was unlawful to kindle any fire at all on this day.

n Vatablus in
hunc locum.
Item Trem. &
Junius.

4. God said, In it thou shalt do manner of work. This the *Jews* understood without any manner of exception. (*o*) Hence they held it unlawful to *roste an apple, to tuck an herb, to climb a tree, to kill or catch a flea*. Hence they thought it unlawful, to defend themselves being assaulted by their enemies on the *Sabbath day*; by this means twice they became a prey

o Hospinian de
Orig. fest. c. de
Sabbato.

p. Joseph. lib.
11. c. 8.q. Joseph. lib.
14. c. 18.

unto the enemy. (p) First, unto *Antiochus*, whereupon *Matthias* made a Decree, that it should be lawful upon the *Sabbath* to resist their enemies. Which Decree again, they understanding strictly, (q) as if it did only give leave to resist, when they were actually assaulted, and not by any labour that day to prevent the enemies raising of Rams, setting of engines, underminings, &c. they became a prey the second time, to *Pompey*. For the right understanding therefore of this Command, we are to know that three sorts of servile works were allowed.

1. *Works of charity*: God, that allowed them to lead their Ox and Ass to water on the *Sabbath*, *Luke* 13. 15. to make their lives more comfortable; much more allowed man liberty to dress convenient food for himself and his family, that they might the more comfortably perform holy duties. *Christ* healed on the *Sabbath*; therefore visiting the sick, and the use of the *Physician*, was both then and now lawful.

2. *Works directly tending to Gods worship*; Not onely killing of Sacrifices, and circumcising of Children on that day was allowed, but the *Priests* might lawfully blow their Trumpets and Horns on the *Sabbath* day, for the assembling of the people, *Numb.* 20. 2. And the people might warrantably go from their houses to the place of Gods publick worship. By proportion, it is now warrantable for *Christians*, to ring bells to assemble the people together on the Lords day, and to take journeys to joyn with the publick Congregation, or to preach the Word. Of these we may say, though they are in their own natures bodily labours, yet the Temple which was sanctified did change the nature of them, and make them holy, *Matthew* 23. 17. Or as the *Jews* say concerning the overthrow of *Jericho*, which according

according to their writings fell on the *Sabbath* day: (r) He which commanded the *Sabbath* to be sanctified, commanded it also to be prophaned.

3. *Works of absolute necessity*, as, the defending ones self against his enemy, and others of like nature: concerning which the *Jews* have a saying, (s) *Peril of life drives away the Sabbath*; And the *Christians* with a little change of a more common proverb, say, *Necessitas non habet serias*; *Necessity hath no holy-days*.

רמי חוצה
על השבת
לחול
שבת
R. D. Kimchi
in Job.
מסכת
נפש רוחה
שבת

CHAP. IV.

Of their Passover, and their Feast of unleavened bread.

Some of the *Fathers* have derived the word (a) *Passover*, from a *Greek* verb signifying to suffer, because the sufferings and *Passion* of our *Saviour* are celebrated about that time. (b) This opinion *Augustine* justly confuteth, for the word is originally an *Hebrew* word signifying to pass by, to leap, or pass over. The *Etymology* is *Gods* own. It is the sacrifice of the *Lords Passover*, which passed over, &c. *Exod.* 12. 27.

The word *Passover* in Scripture hath three accepti-
ons. First, it is taken for that yearly Solemnity, which was celebrated upon the (c) fourteenth day of *Nisan*, otherwise called *Abib*; you may call it the *Passover of the Lamb*, because on that day toward the evening the *Israelites* were commanded according to their *Families* to roast a *Lamb*, and eat it in their private houses. Secondly, it signifieth that yearly festivity which was celebrated on the fifteenth of *Nisan*; it may be called the *Passover of sheep and bullocks*, *Deut.* 16. 2. Otherwise we may call it the *Feast of the Passover*; as the fourteenth of *Nisan* was called simply the *Passover*.

a Tertullian.
adv. Judaic.
cap. 10. 11.
b Ambros. li. de
Misti. Pasch.
cap. 11.
c August. in
titul. Psal. 68.

c E Theologis
non pauci, om-
nia que ad
decimoquartam
noctem perti-
nent decimo-
quinta attribui-
unt; quem er-
rorem basile-
rum exturbidii
Rabbinarum
lacunis, qui
hodie eundem
errorem errant,
teste Scaligero
de emend
Temp. l. 6.
p. 270.

In the *fourteenth* day of the first moneth, is the *Passover* of the Lord, and in the *fifteenth* day of this moneth, is the *Feast*, *Numb.* 28. 16, 17. Toward this *Feast* we are to understand that *Josiah* gave unto the people a multitude of Sheep, Lambs, Kids, and Bullocks. Thirdly, it is taken for the whole Solemnity, beginning the *fourteenth* of *Nisan*, and ending the one and twentieth of the same moneth. Now the *Feast of unleavened bread* drew nigh, which is called the *Passover*, *Luk.* 22. 1. So that in this acception, is contained the *Feast of unleavened bread* also, notwithstanding, in proper speaking, the *Feast of unleavened bread*, was a distinct *Feast* from the *Passover*.

First, the *Passover* was to be kept on the *fourteenth* day of the first moneth, at *Even*: This was their second Sacrament, in which although they were enjoined to eat unleavened bread with the Lamb; yet the *Feast of unleavened bread* began not till the morrow following, being the *fifteenth* day of the same moneth, and lasted seven dayes, of which onely the first and last were holy Convocations, wherein they might do no servile work, *Levit.* 23. 5, 6, 7, 8.

Secondly, the *Passover*, in the age following its first institution, might not be killed and eaten in any other place, save onely where the Lord did chuse to place his name, which afterward was at *Jerusalem*: but the *Feast of unleavened bread*, the Hebrews thought themselves bound to keep in every place wheresoever they dwelt, if they could not be at *Jerusalem*: and (d) eating of it, they say, depended not upon the eating of the *Passover*, but it was a Commandment by it self.

The Rites and Ceremonies observed by the Jews in the eating of this Sacrament, their *Paschal Lamb*; agreed with those general Ceremonies used in their so-

lemn

lemn Feasts. They blessed the cup, and blessed the bread, and divided it amongst the Guests, and washed the feet of those that sat at the Table, as is shewn in the Chapter of *Feasts*. The particulars in which it differed from other Feasts, are delivered in those interrogatories, or questions proposed in way of *Catechising*, by some Child at the time of eating the *Passover*, or rather in the answer made unto the Child by him that blessed the Table. The question was this, What meaneth this service? The form of the answer was, (e) How different is this night from all other nights? for, all other nights we wash but once, in this twice; (thus *Christ* when Supper was ended, washed his Disciples feet); in all other nights we eat either leavened or unleavened bread, in this only unleavened; in other nights we eat any sort of herbs, in this night bitter herbs: in all other nights we eat and drink either sitting or lying, but in this we lye along. Then he proceedeth to declare, that the *Passover*, was in respect that the Lord passed over the houses of their fathers in *Egypt*. Secondly, he held up the bitter herbs in his hand and said, These bitter herbs which we eat, are in respect that the *Egyptians* made the lives of our Fathers bitter in *Egypt*. Thirdly, he held up the unleavened bread in his hand, and said, This unleavened bread which we eat, is in respect that the dough of our Fathers had not time to be leavened, when the Lord appeared unto them, and redeemed them out of the hand of the enemy. This kind of *Catechising* they say is commanded, *Exod.* 12. 26. They called it *הגדה* *Haggada*, i. e. *Annunciatio*, the declaration, or shewing forth of the *Passover*. Hence the *Apostle* borroweth his phrase; As often as ye shall eat this bread, and drink this cup, ye shall declare or shew forth, the Lords death, *1 Cor.* 11. 26.

Concerning

c. Scelig. de e-
mond. Temp.
lib 5. p. 170.

לא תלה d
אכילה ו
הקרבן
הפסח אלה
והמצות
עצמה
Maimonides
munio 6. Az-
mo c. 6. (ed. 1.

Concerning this Lamb they are charged thus: Upon the tenth of *Abib* every one shall take a Lamb for an house; a male of the first year, without blemish: and this, he kept untill the fourteenth day of the same moneth, *Exod. 12. 3. &c. The Lamb*] it was either of *sheep*, or *Goats*. For an house] the whole body of the Israelites was divided into twelve Tribes, the Tribes into Families; the Families into Houses; if the House were too few for the eating of the Lamb, then the next neighbour joyned with them in the eating thereof. The whole company was termed *עֵדוּת*, in the same sense Saint Mark useth *עֵדוּת*, and *עֵדוּת*, Mark the sixth.

All these words signifie a Society, or Company of guests, so many as can sit at the same Table: The latter word properly signifieth a Bed in a Garden, and thus in the Gospel, the whole multitude sitting on the grass, seem to be compared unto a Garden, and their several Societies or Companies, unto so many Beds in a Garden. The number of Communicants in this Paschal Society (f) was never less than ten, nor more than twenty. It followeth in the Text, *A male*: to note the masculine and peerless virtue of our Saviour, whom it did typically shadow forth. (g) *Of the first year*] which phrase they interpret thus, That the Lamb after it was eight dayes old and forward; was allowable to be offered for the Passover; but not before; because it is said, *When a Bullock, or a Sheep, or a Goat, is brought forth, then it shall be seven dayes under the Dam, and from the eighth day and thenceforth it shall be accepted for an offering made by fire unto the Lord, Levit. 22. 27.* And the reason of this Law; some of the Hebrews have thought to be, (h) because in their opinion nothing in the world was absolutely perfect, untill a Sabbath had past over it: Moreover if it were an hour elder than a year, it was unlawful

f Joseph. de bello Jud. lib. 7. cap. 17.
g Hebraica פסח
ח Filium anni. Sicut qui distinguunt inter Filium anni & Filium anni sui. Filium anni interpretatur, qui annum suum agit, nec minor, nec major. Filium vero anni sui, qui est in anno primo, licet eum nondum absolverit. Sed Aben Ezra negat absque Cabala posse sciri qui sit filium anni sui: nam sciri potest, inquit, ut fit Vau additium sine paragogicum, quale in חזקו & פמיליבו.
h Vid. Numer. ad Levit. 22.

unlawful, because it is said, *A male of the first year, without blemish*, as well to admonish the Israelites of their own personal integrity, as to signifie the absolute perfection of him who was in truth the Lamb of God. And this he kept till the fourteenth day of the same moneth. The Rabbins (i) affirm four causes of this: First, because otherwise through the multitude of busineses, at the time of their departure, they might forget the Paschal Lamb: Secondly, that in this four dayes space they might have the more certain knowledge of the Lambs perfection. Thirdly, that by beholding the Lamb so long before their eyes, they might have the better occasion in that space, both to recount with themselves Gods mercy in their deliverance from Egypt, and also to instruct and catechise their children in that point: for which respect it was a received Tradition amongst the Jews, that during the space of these four dayes, the Lamb was tyed to their Bed-posts. Lastly, that in this time of preparation, they might thoroughly fit and address themselves for the oblation.

The time when the Paschal Lamb was to be slain, was at the Evening, *Exod. 12. 6.* or, as the original reads, *between the two Evenings.* Here Divines move the question. What part of the day should be understood by this phrase. Some distinguish the two Evenings thus; That there was (k) *Vespera Solis*; the Evening of the Sun; namely, when the body of the Sun setteth, And *Vespera Luminis*; the Evening of the Light, when the beams and shining of the Sun is also gone from off the earth: The space or interim between these two Evenings, is thought to be one hour, and the third part of an hour; in which space of time they say, the Paschal Lamb was slain. (l) Others admit a greater latitude; and distinguish thus; There is, say they,

i Hespitium de Orig. fest. c. 4.

k Aben Ezra Exod. 12.

l R. David in rad. Hieronim colligit pascha esse ante Aben cap. 2.

Vespera

Vespera declinationis, the Evening of the Sun declining; and *Vespera occasus*, the Evening of the Sun-setting; and their meaning is, that the Passover was offered in this inter-mediate time, between noon and night. This latter answer seemeth most agreeable to the truth. *First*, because by this speech we must understand a latitude of time, wherein might be offered not onely the Passover, but the daily Evening sacrifice also, for even that likewise was commanded, *Inter duas Vesperas, Between the two Evenings, Numb. 28. 4.* Now this might be offered in the former part of the afternoon. *(m)* The manner of their sacrificing in, regard of this time we find thus registred, if we count the hours according to our usual computation; the daily sacrifice of the Evening Lamb, was usually slain between two and three; it was offered between three and four: upon the Passover-Eve it was slain between one and two, it was offered about half an hour before three: But if their Passover-Eve hapned to be the same with their Sabbath-Eve, then the daily Evening Sacrifice was slain between twelve and one, it was offered half an hour before two; and afterward the Passover. Secondly, this agreeth with the oblation of the true Paschal Lamb; for as the time of his crucifying began in the third hour of the day, with the daily morning sacrifice, *Mark 15. 25.* So it ended at the ninth hour, *Mark 15. 34.* which was the time of their ordinary Evening Sacrifice; but upon their Passover-Eve, it was the time when their Paschal Lamb was slain.

Furthermore, the Lamb was to be eaten with bitter herbs: The reason of this command is, that thereby they might be moved to thankfulness towards God, for their deliverance from the Egyptian bondage, in which their lives were made bitter unto them, *Exod. 1. 14.*

These

m Talmud.
tract. de pas-
chaie cap. 5.
in initio.

These bitter herbs they did dip in a certain sauce thick like mustard, called *(e)* *Charofeth*; *(n)* which thick sauce (say they) was a memorial of the clay wherein they wrought in Egypt. *(o)* This is thought of some to be that wherein Christ dipped the sop, which he gave to Judas. Of this sauce the Hebrews write thus, *(p)* They used to dip the unleavened bread in the sauce *Charofeth*, and to eat; then they dipped the bitter herbs in the *Charofeth*, and did eat them. *(q)* It was made of the palm tree branches, or of dry figs, or of raisins; which they stamped and put vinegar thereto, and seasoned it, and made it like clay, and brought it unto the table in the night of the Passover.

The other seven days following the fourteenth of Nisan, were, in strictness of speech, a distinct Feast, as is above shewed, namely, the Feast of unleavened bread; because in that space of time, *(r)* no leavened bread ought to be found in their houses. *(f)* Their degrees of preparation to this feast are four. 1. *Expurgatio fermenti*, the cleansing of all their houthold-stuff and vessels unto which leaven might haply cleave; and this was done two or three days before the Passover. 2. *Inquisitio fermenti*, the searching after leaven throughout the rooms of their houses, even to the mouse-holes: this they did with a waxen candle; and, as *Buxtorfius* noteth, upon the night before the Passover: And *(a)* *Scaliger* delivereth it in other words to the same purpose, namely, that this search was made, *ineunte quartadecima usq; ad quartam horam post ortum solis, (i.e.) at the beginning of the fourteenth day until the fourth hour after the rising of the sun.* Now the beginning of the fourteenth day was the night going before, for the Jews in the computation of their Holy-days, counted their day from even to even. 3. There

חמץ e
Moses Kofse.
fol. 118.
o Scalig. de e-
mend. temp. l. 6.
p. 172.
p Maimon. de
ferment. c. 8.
Seck 7.
q Maimon in
המץ רומץ
c. 7. Seck. 11.

r Hujus mo-
ris
vestigia que-
dam sunt re-
perta in Rom.
Flamine Diali.
A. G. Col. m. l. At-
h. l. 10. cap. 15.
f Buxtorf. Syn-
ag. Judaic. cap.
12. pag. 3. 7.

a Scalig. de e-
mend. Temp. in
prolegom.

was

was *Extorminatio*, or *Conflagratio fermenti*, a burning of the leaven, and this was done from the fourth to the sixth hour, about dinner-time; at which time followed the last degree, which *scilicet* hath omitted, namely *Execratio fermenti*, the cursing of the leaven, in this form: (t) *Let all that leaven, or wh. it soever leavened thing is in my power, whether it were seen of me, or not seen, whether cleansed by me, or not cleansed, let all that be scattered, destroyed, and accounted as the dust of the earth.*

In case any did eat leavened bread those seven days, the penalty was, that such a soul should be cut off from Israel, *Exod. 12. 15.* Which penalty hath amongst Expositors a (u) threefold interpretation. Some understand thereby such a man to be cut off from his heavenly inheritance: others, that God would cut off such from the living, by an untimely death: others, that he should dy without Children, leaving no posterity behind him. To this purpose their proverb is, (x) *A man childless, is life-less.*

Of these three, the first is most probable in this place, though the same text may admit the second interpretation in other places of Scripture, as is declared in the Chapter of Circumcision. Notwithstanding here let the judicious Reader determine, whether these words do not imply besides the secret actions of God touching the soul of such a delinquent, a direction unto the Church how to deal with parties thus offending, by censuring them with Excommunication. Which kind of censure else where the Scripture calleth *A casting out of the Synagogue*, *Joh. 16. 2.* a speech much like this, *A cutting off from Israel.*

Three things may be here demanded. First, Who killed the *Paschal Lamb*? Secondly, Where it was killed?

killed? Thirdly, Where it was eaten? First; It was killed by the *Priests*, *2 Chron. 35. 6.* Secondly, It was killed after the first time in the *Court of the Temple*, the place which God had chosen, *Deut. 16. 6.* (y) Thirdly The owner of the Lamb took it of the *Priest*, and did eat it in his own house at *Jerusalem*. *Christ with his Disciples kept the Passover in an upper Chamber at Jerusalem.*

y Maimon. in
Korban Pe-
sach. c. 1. § 11. 6.

It may further be demanded, Whether the *Passover* consisted of two suppers, one immediately succeeding the other? Some affirm it, and their reasons are these: first, say they, the *Passover* was eaten standing, but *Christ* used another gesture. This argument of all other is the weakest, for *Christ* used the gesture of lying on his body, as well in the eating of the *Passover*, as at the consecration of the *Sacrament*; and the *Jews* generally, (after the first institution) in all their *Passovers*, used rather this posture of their body, than the other of standing; in token of rest and security, as appeareth in the *Chapter of Feasts*. Secondly, they say, *The Paschal Lamb* was wont to be roasted, but in the last *Passover* which our Saviour celebrated, there was *Jus cui intingebatur panis*, Broth into which he dipped his bread. This reason is as weak as the former, because, though there was a command to eat the *Paschal Lamb* roasted, yet there was no prohibition to joyn their ordinary supper with the eating thereof; and that might admit Broth: but, as it is shewn above, the matter into which the Sop was dipped, was thought to be the sauce *Charoseth*. Thirdly, they urge, *John 13. 2.* That the first Supper was done when *Christ* arose and washed his Disciples feet, and after that he gave *Judas* the Sop, which must argue a second sitting down. This foretelling his Disciples, that one of them should

t Buxtorf. Synag. c. 2. p. 325.

u Vid. P. Fag. in Exod. 11.

x Vid. P. Fag. ib.

should betray him; is likewise by *Saint Luke* recited after the consecration of the *Sacrament*. This is the strongest argument, and yet not of sufficient validity, because by a kind of *Prolepsis* or Anticipation of time, it is not unusual in the Scripture to relate that first, which, according to the truth of the History, should be last. Thus *John 11*. mention is made of *Mary* which annointed the *Lord*; yet her annointing of him followeth in the next *Chapter*. And this same History of betraying *Christ*, *Saint Matthew* and *Saint Mark* recited before the consecration of the *Sacrament*. Whence the *Jews* have a proverb, (z.) *Non esse prius aut posterius in Scriptura*, That *first* and *last* must not be strictly urged in Scripture. Together with these answers, consider how improbable it is, that ten persons (for sometimes they were so few) should eat a second Supper, after they had eaten a *Lamb of the first year*, which might be an year old. It is evident also, by that of *Barabbas*, that it was a received Custom, On the *Passover* to let loose and enlarge one prisoner or other. Concerning the reason hereof, the conjecture is threefold. Some think, this custome to have been used in memory of *Jonathan* the son of *saul*, when the people rescued him from the hands of his Father: Others say that the reason hereof was, that the feast might be celebrated with the greater joy and gladness: Others more probably think, it was done in remembrance of their deliverance from the *Egyptian bondage*.

Again, here is to be observed, that the *Jews* speaking of their *Passover*, did sometimes speak according to their *civil computation*, wherein they measured their dayes from *Sun-rising* to *Sun-rising*; sometimes according to their *sacred computation*, which was from *Sun-set* to *Sun-set*. This serveth for the reconciliation of

ז מרקם
ומהרה
אונתורח
Salom. art. 61.
in Gen 6.3.

of that, *Numb. 12. 28*. which seemeth to make the fourteenth day of the first moneth, the first day of unleavened bread? And *Josephus* telleth us, that they numbered *eight days* for that feast. In like manner the *Disciples* are said to come unto *Christ* the *first day of unleavened bread*, saying unto him, Where wilt thou that we prepare for thee to eat the *Passover*? *Matt. 26. 17*. as if the *first day of unleavened bread* were before the *Passover*. All these are true according to the computation of their *civil days*, though according to the computation of their *Holy days*, the *Feast of unleavened bread* began the *fifteenth day*, & continued seven days only & the *Passover* was before the *Feast of unleavened bread*.

In the last place we must know, that there was permitted a *second Passover* to those who could not be partakers of the *first*, by reason either of their uncleanness by a dead body, or of their far distance from the place where it was to be offered. This was to be observed in the second moneth, the fourteenth day thereof, according to all the ordinances of the *first Passover*, *Numb. 9*. Touching that permission of a *second Passover*, to those that were in a journey *far-off*: the *Hebrew* of this word *far-off* hath extraordinary pricks over it, for special consideration. Hereby the *Lord* might intimate that we *Gentiles* which were unclean, even dead in trespasses and sins, and *far off*, *Eph. 2. 25*. should be made *nigh* by the blood of *Christ* and so partakers of him the *second Passover*. Of this legal ordinance the *Hebrews* say, (b) What is this journey *far off*? Fifteen miles without the walls of *Jerusalem*. Who so is distant from *Jerusalem*, on the fourteenth day of the first moneth, fifteen miles or more when the Sun riseth, loe, this is a journey *far off*: if less than this, it is not a journey *far off*; for

a Joseph. Antiq.
l. 2. c. 5. p. 65.

b Maimon. in
Korban. Pe-
sach. c. 5. sect.
8. 9.

from the *Septuaginta* whence it was called a *Feast of weeks*. The manner how they counted the *Weeks* was according to the number of the *Sabbaths* following the *Septuaginta*. Thus the *first sabbath* following, they called *Septuagesima octava*, the second *Septuagesima*, &c. So that (d) all the *Weeks* and *Sabbaths* during the time of the *Pentecost*, as the *first, second, third, and fourth*, &c. took their denomination from the *Septuaginta* which observation giveth light to that of *Saint Luke*, 16. 1. where there is mention of a *Sabbath* termed *Septuagesima*, that is, the *second first Sabbath*, and by it is meant the *Sabbath next after the sixteenth of Nissan*, which was the *Septuaginta*. Seeing that these *fifty days* did measure out the time of their harvest, it will not be amiss to observe the difference betwixt their harvest and ours, which chiefly consisted in their anticipation of time; for both the *Canaanites* and the *Egyptians* began their harvest about the first of (e) *April*, and it was quite finished in *May*.

d Scalig. l. 6. de emend. temp. p. 260.

e Plin. l. 18. c. 18. Illud ipsum confirmat Leo Afr. testis in libro de script. Afr. c. l. & cap. 4.

CHAP. VI.

The Feast of Tabernacles.

THe (a) *Greek* word used to express this Festivity, properly signifieth the *making of Tabernacles*; the (b) *Hebrew* word, a *Feast of Tabernacles*. The reason of both is, because all the time of this *Feast*, which was full seven days (from the fifteenth of *Tisri*, until the one and twentieth thereof) the people remained in *Tabernacles* and *Booths* made of boughs, in manner of *Arbors* or *Bows*, yet so, that the first day of those seven, and the last, were after a more special manner to be observed as *holy convocations*.

a Iakob. Cor. cord. c. 73. Item Iplet. in loan. 7. epl. cor. 1. 18. non calvariam. 1800. 1800. 1800.

Con-

Concerning these *Booths* the *Jews* write thus: (d) They ought to be made in the open air, not within doors, or under the shelter of a tree; they ought not to be covered with clothes, nor to be made too close with the thickness of the boughs, but with such holes that the Sun and the Stars might be seen through them, and the rain likewise descend through them. In those they ought to dwell those seven dayes, as in their houses; they ought to furnish them with household stuff, to lay under them, and sleep under them; only in rainy weather, then they had liberty to eat and sleep in their houses, until the rain was overpast. Feeble persons also, which could not endure the smell of the earth, were permitted to stay at home. In *Nehemiah's* time they made their *Booths*, some upon the roof of their Houses (for their Houses were made flat above,) *Deut. 22. 8.* Some in their Courts, some in their Streets, *Nehem. 8. 15.*

d Amster. l. 2. v. 23.

Plutarch, making mention of this Festivity, saith, that (e) these *Booths* were made principally of *Ivy-boughs*; but the Scripture reckoneth up *four distinct kinds*, *Lev. 23. 40.* which are thought to be; 1. *The Citrine tree*. 2. *The Palm tree*. 3. *The Myrtle tree*. 4. *The Willow of the brook*. (f) The *Rabbins* teach, that every man brought every morning his burden of the boughs of these four trees; otherwise he fasted that day. And this burden they termed (g) *Hosanna*: in allusion unto this, the people cutting down branches from the trees, and strewing them in the way: when our *Saviour* did ride into *Jerusalem*, cried saying, *Hosanna* to the *Son of David*, *Mat. 21. 9.* *Plutarch* scoffing the *Jews*, compares this Feast with that drunken Festival in the honour of *Bacchus*, in which the *Bacchides* ran up and down with certain javelins in their

e Plutar. Sym. p. 4. problem. 5.

f P. Sag. Livit.

g Elias Thibit.

hands, wrapped about with ivy, called *ivy*, and in this respect, he termeth this Feast of the *Jews* *Synagogues*, *A bearing about of the Thyrsi*. That Feast which the *Athenians* term *Epiphania*, was not much unlike.

Moreover, on the next day after this feast, they compassed the Altar (b) *seven times* with Palm-boughs in their hands, in the remembrance of the overthrow of *Jericho*: for which reason; or else because that Palm-branches were the chief in the bundle, it was called *Dies Palmarum*, a *Palm-Feast*.

Concerning the reason of this Feast: Some are of opinion, that it was instituted in memory of that protection which the *Lord* vouchsafed the *Israelites* by the Cloud, when they travelled through the wilderness, under the shadow of which they travelled, as under a *safe Booth or Tent*. *Onkelos* in his *Chaldee Paraphrase*, seemeth to incline to this opinion, where the Hebrew readeth, *That your Posterity may know, That I have made the Children of Israel to dwell in Booths*, *Lev. 23. 43*. The *Chaldee* rendereth it, *That your posterity may know, that I have made the Children of Israel to dwell in the shadow of clouds*. (k) Others think it was instituted as a solemn thanksgiving unto *God* for their Vintage, which was gathered in at that time of the year: thence is it that they conceive those *Psalms of David*, which are intituled *הודו לה' על עורcularibus*, to have been composed for this Feast. Others speak more probably, who assigne the cause to be in memory of their forefathers *dwelling in Tents and Tabernacles*; the text is clear, *Levit. 23. 43*.

The Sacrifices which were offered these seven days, are prescribed, *Numb. 29*. from the thirteenth verse to the thirty fourth, where we shall read every day the like Sacrifice, but onely with this difference, that

b *Hospiuian*.
Orig. *Sept. c. 7*.
It. *Musli. in*
Calcedar. p.
150.

כמטלה
בשמיני
k *Theophilacti*.
Joban. 7.

that upon the first day they offered *thirteen* young *Bullocks*, upon the second *twelve*, upon the third *eleven*, and so forward, ever diminishing the number by one. (l) The reason of which diminution, the *Jews* deliver to be thus: the whole number of *Bullocks* to be offered at this solemnity was *seventy*, according to the languages of the *seventy Nations*, (for whom, as they teach, these Sacrifices were performed) signifying thereby, that there would be a diminution of those Nations, untill all things were brought under the government of the *Messias*, who was the expectation and hope of the *Gentiles*.

The two and twentieth of the month *Tisri*, was in truth a distinct Feast, as appeareth, *Nehem. 8. 18*. but yet because this immediately followed the Feast of *Tabernacles*, it alwayes hath been counted the last day of that Feast. And not only the *boughs*, but the (m) *dayes* of this whole Feast of *Tabernacles* were termed *Hosannoth*, from the usual acclamations of the people, while they carried *Boughs* up and down. And this eighth day was called *Hosanna Rabba* the *great Hosanna*, or the *great day of the Feast*, *John 7. 37*. (n) Upon this day they did read the last Section of the Law, and likewise began the first, lest they might otherwise seem more joyful in ending their Sections, than willing to begin them. (o) upon this day also, by the institution of the Prophet *Haggai* and *Zacharie*, and such like *Prophetical* men, they did with great solemnity and joy, bring great store of water from the River *Shiloa* to the *Temple*, where it being delivered unto the *Priests*, it was poured upon the Altar together with wine, and all the people sang that of the Prophet, *Esa. 12. 3*. *With joy shall ye draw water out of the wells of salvation*. Our *Saviour* is thought to

l *Hospiuian de*
Orig *bujuis sept.*

m *Talmud*.
tractat. de *sc-*
to *Tabernacu-*
lorum, cap.
דליל
P. d. *Tremul.*
Job. 7. 37.
n *Buxtorf. in*
abbreviatur. p.
253.

o *Tremel. Job-*
7. 37. ex *Tal-*
mud.

have alluded unto this, in that speech which he used on this very day, *John 7. 38. He that believeth in me, out of his belly shall flow rivers of waters of life.*

It is worth our noting also, that, whereas God commanded the observation of this Feast on the fifteenth of the seventh month *Tisri*; *Jeroboam*, that he might work in the people a forgetfulness of the true worship of God, appointed the celebration of a Feast in the eighth month on the fifteenth day thereof, (p) which is thought to be this very Feast of *Tabernacles*.

p Hosinian. de Orig. hujus Jesh. p. 24.

CHAP. VII.

Of the Feast of Trumpets, and their New-Moons.

FOR the understanding of the time when this Feast was to be observed, we must note, The month *Tisri* was the seventh month, according to their sacred Computation; and therefore it is commanded to be celebrated the first day of the seventh month, *Levit. 23. 24.* But according to their civil Computation, it was their first month; so that this Feast may be termed their *New-years day*.

The first day of every month had its solemnities. First, when they repaired to the Prophets for the hearing of the word as on other *Sabbaths*. Wherefore wilt thou goe to him to day? It is neither *New-Moon* nor *Sabbath day*, *2 King. 4. 23.* Secondly, it was then unlawful to buy and sell: When will the *New-Moon* be gone, that we may sell corn: *Amos 8. 4.* Thirdly, they had then special sacrifices over and above their daily sacrifices.

Notwithstanding, this Feast of the *Trumpets* differed from

from other *New-Moons*. First in respect of their sacrifices: In their ordinary *New-Moons*, they offered (besides the daily sacrifice) two *Bullocks*, one *Ram*; seven *Lambs* for burnt offerings; with their meat and drink-offerings and a *Goat* for a *sin-offering*, *Numb. 28. 11. 15.* But at this *New-Moon*, which was the beginning of their year, they offered all the foresaid sacrifices, and, over and besides them, one *Bullock*, one *Ram*, and seven *Lambs* for *Burnt-offerings*, and a *Goat* for a *sin-offering*, *Numb. 29. 1. 6.* Secondly, in other *New-Moons* they blowed no *Trumpets*: In this they blowed (a) from the *Sun-rising till night*: whence we learn what *New-Moon* it is that *David* speaketh of, *Psal. 81. 3. Blow the Trumpet in the New-Moon, in the time appointed at our feast day.*

The reason in general of this blowing and great noise of *Trumpets*, I take to have been, To make their *New-years day* the more remarkable, because from it all their *Deeds* and *Contracts* bore date, and their *sabbatical years* and *Jubilees* were counted thence: but why it should be made remarkable by the sound of *Trumpets* or *Cornets*, there are three Conjectures.

First the (b) *Hebrews* think it was done in memory of *Isaac* his deliverance, and that they did therefore sound *Rams horns*, because a *Ram* was sacrificed instead of him. Secondly, (c) *Basil* is of opinion that the people were hereby put in minde of that day, wherein they received the Law in Mount *Sinai* with blowing of *Trumpets*. Thirdly, others think it was to put them in remembrance of the Resurrection, which shall be with the sound of a *Trumpet*: He shall send his Angels with a great sound of a *Trumpet*, *Mat. 24. 31.*

There are three things considerable in *New-Moons*. First, *viz.* the Conjunction of the *Moon* with the *Sun*—

Secondly,

a shew'd in voc. 720

bP. Fac. Levit. 23.

c Basil in Psal 80.

d Scalig. de emend. temp. p. 26. It. pag. 105.

Secondly, *ἡμερῶν*, the waxing of the Moon. Thirdly, *ἡμέρα μυστικῆ*, the prime of the Moon. In the first, it was quite dark: in the second, it did open it self to receive the Sun-beams: in the last, it did appear *corniculata*, horned.

Because in all these three degrees of the change there was a kind of mutual participation both of the old and new-Moon; (e) hence the Jews observe two dayes, namely, the last of every Moneth, and the first day of the next following. Now because the thirtieth was the last in their longest Moneths; Hence Horace calleth these last dayes, *Tricesima Sabbata*: The first daies they termed *Neomenias*, new-Moons.

For certain reasons the Jews used a kind of change or translation of dayes: which translation, though it were of use in other Moneths also, yet the greatest care was had in translating the beginning of their year, or their first day in their Moneth *Tisri*, and he that shall diligently calculate these changes, shall find that all other translations depended on this first.

Translation of dayes was (f) threefold. First, *Lunary*: Secondly, *Politick*: Thirdly, *Mixt*.

The reason of *Lunary translation* was, that they might not observe the Feast of the New-Moon, until the old were quite over-past. For the understanding of this, note these three rules.

First, the Hebrews counted their Holy-dayes from night to night, beginning at six of the clock; so that from six of the clock the first night, till the next noon were just eighteen hours.

Secondly, always before the new-Moon there is a *Conjunction* between Sun and the Moon; during this *Conjunction* she is called *Luna silens*, by reason of her darkness, and all this time there is a participation of the old Moon.

Thirdly,

Thirdly, when the conjunction was over-past before noon-tide, namely, in any of those first 18. hours, then the New-Moon was celebrated the same day. (g) But if it continued but one minute after twelve of the clock at noon, then the Feast was translated to the day following, because otherwise they should begin their holy day in the time of the old Moon. And this translation they noted with this abbreviation *יח*, that is, 18. because of those 18. hours which occasioned it.

The reason of *Politick translation*, was, that two Sabbaths or feast-dayes might not immediately follow each other, (h) because they say, it was unlawful those two dayes, to dress meat, or bury the dead, and it was likewise inconvenient to keep meat dressed, or the dead unburied two dayes. Yet here two exceptions must be remembered, when the meeting of two Sabbaths could not be avoided.

First, when the *Passover*, or the fifteenth day of *Nisan* fell on Saturday, for then the *Pentecost* must needs fall on Sunday.

Secondly, when the *Passover* fell on Sunday, for then their *Passover* immediately followed their weekly Sabbath.

The first (i) Author of this *Politick translation*, was a certain chief man amongst them, named *Eleazer*, three hundred and fifty years before *Christ* his *Nativity*.

The several species or kinds of *Politick translation* were five. The first, *אדו* *Adu*. The second, *בדו* *Badu*. The third, *גבז* *Gabaz*. The fourth, *זבד* *Zabad*. The fifth, *אגו* *Agu*. For the understanding of these abbreviations, we must know that in these made words the letters only stand for numbers, and are applied to the seven dayes of the week thus, א 1. Sunday. ב 2. Munday. ג 3. Tuesday. ד 4. Wednesday, ה 5. Thursday. ו 6. Friday.

e Hspin de r. fig. sel. c. 4. p. 14. Eadem ratio tenet eiam in illis mensibus qui constant, 29. diebus.

f Scalig. de emend. Temp. l. 2. pag. 85.

g Munster. Ca. lund. Heb. p. 46.

h Munster. Ca. lund. p. 139.

i Hospinian. de Orig. Heb. p. 6.

day. 7. *Saturday*: which was the Jews *Sabbath*.

Their rules touching *Politick Translations* stood thus:
 (a) First, that neither their *New-years-day*, which was the first of the moneth *Tisri*; neither their *Feast of Tabernacles*, which was the fifteenth day of the same moneth, should be celebrated on *Adu*, that is; on *Sunday*, or *Wednesday*, or *Friday*. Not on *Sunday* or *Friday*, because then the *weekly Sabbath* must needs concur with it, either going immediatly before, or following after: not on *Wednesday*, because then the *Feast of expiation*, which is the tenth of that moneth, would fall on *Friday*, the day going immediatly before their *weekly Sabbath*. This instance is only concerning the first of *Tisri*, which is called the *Feast of Trumpets*: but it holdeth also by way of consequence in the *fifteenth day*, which is the *Feast of the Tabernacles*, because the fifteenth must alwayes necessarily be the same day of the week that the first is. Therefore if the first be not *Adu*, the fifteenth cannot be *Adu*.

The (b) second rule was, that the *Paschover* should not be observed on *Badu*; that is, on *Munday*, *Wednesday* or *Friday*.

The (c) third rule is, that *Pentecost* was not observed on *Gabaz*; that is, on *Tuesday*, *Thursday*, or *Saturday*.

The (d) fourth rule, is, that the *Feast of Purim*, or *casting lots*, was not observed on *Zabad*, that is, on *Munday*, *Wednesday*, or *Saturday*.

The (e) fifth rule, is, that the *Feast of expiation* was not observed on *Agu*; that is, on *Sunday*, *Tuesday*, or *Friday*.

Mixt translation, is, when both the *Lunary* and the *Politick* meet in the changing of daies. And the *Translation* occasioned by this mixture of meeting of both these two, is two-fold: First, *Simple*; And secondly, *Double*.

Simple translation, is, when the *Feast* is translated to the next day following. For example sake, If the *Moon* changed after noon-tide on *Sunday*, here the *Feast* must be translated for two reasons: the first is *Lunary*, because the point of the change was after *eighteen hours*; the second, *Politick*, because the rule *Adu* forbids *Sunday* to be kept: Notwithstanding in as much as the very next day, namely *Munday*, was observed; I term this translation *simple*. Of this sort was that translation which they called *Batu takphat*.

בטו חקפט (f) *Batu takphat*, is a word invented for help of memory; each letter is a numeral, & may be thus resolved, $\text{ב} 2. \text{טו} 15. \text{חקפט} 589$. The meaning is, that in the year following *Annum Embolymæum* (wherein one whole moneth was ingrafted) if the point of the change hapned upon the second day of the week, that is, *Munday*, not before the fifteenth hour and the 589. moment, the *Feast* of the *New-Moon* was translated unto *Tuesday*. How both the *Lunary* and the *Politick* translation work in this change, read *Scaliger de emend. lib. 2. p. 87.*

Double translation, is, when the *Feast* is translated not to the next, but to some further day: as if the first day of the moneth *Tisri* should happen upon *Saturday*, here if the *Moon* hath not over-past her conjunction before the afternoon, *Lunary translation* removeth this *Feast* till *Sunday*, because of ח , that is, the *eighteen hours*: *Politick translation* removeth it till *Munday*, as appeareth by the rule *Adu*, forbidding *Sunday*. Of this sort is *Gatrad*.

גטרה *Gatrad*, is a made word; each letter is a numeral, and may be thus resolved, $\text{ג} 3. \text{ט} 9. \text{גטרה} 204$. The meaning thereof is thus: In their common year, (when a whole moneth is not inserted) if the point of the change happen upon the *third day* of the week, that is,

Batu takphat

is, *Tuesday*, not before the ninth hour, and the 240. moment of an hour, then the *New Moon* shall be translated to *Thursday*.

Note in the last place, (k) that 1080. moments make an hour

The *Feast of Tabernacles* was observed in the moneth of *Tisri*, and therefore that could not be observed the morrow after the *Sabbath*, as appeareth by the rule *Adu*. The *Passover* was observed in the moneth *Nisan*, and therefore that might be observed the morrow after the *Sabbath*, as appeareth by the rule *Badu*. If any ask the reason, Why the *Passover* might be observed the next day after the *Sabbath*, seeing the *Feast of Tabernacles* might not? I take it to be thus: All the after-translation depended upon the first translation of the first new Moon in *Tisri*: but that could not be so changed as to prevent all concurrence of two *Feasts*; and thus to have their *Passover* sometimes to follow their *Sabbath*, they thought the most convenient ordering of the year, because though not all meetings of two *Sabbaths*, yet most were hereby prevented.

This tract of translation of *Feasts*, it serveth partly to open the customs of the *Jews*: partly to give light for the understanding of that great dispute among *Divines*, whether our *saviour* did anticipate the *Passover*.

The *Greek Church* (l) holds, that he kept a *Passover* by himself with his *Disciples*; on the *thirteenth* day of the moneth, when *unleavened bread* was not yet to be used; and thence they do both use and urge a necessity (m) of *leavened bread* in the *Lords supper*: But this opinion we reject. First; because it accordeth not with the truth of *Evangelical History*. Secondly, because it plainly maketh *Christ* to be a transgressor, not a fulfiller of the Law. (n) Others say, that because that year their

Passover

Passover fell on *Friday*; hence the *Feast* was translated unto *Saturday* by the rule *Badu*. Their inference is, that *Christ* kept the fourteenth day of the moneth, which was *Friday*, and the *Jews* kept *Saturday*. He kept Gods command, they the *tradition of the Elders*. (o) Lastly, others more probably hold, that both *Christ* and the *Jews* did eat the *Passover* the same day and hour, namely, on *Friday*, or the fourteenth day of the moneth, if wee count the beginning of *Friday* according to the manner of the *Jews*, from six a clock at night on *Thursday*. *Friday* morning he was judged, and crucified; and in the afternoon, about three of the clock, when the preparation of the *Sabbath* began, he was buried, *There liid they Jesus, because of the Jews preparation, Joh. 19. 24.*

For reconciling the *Evangelists* in this point we must note these particulars which are more at large proved in the *Chapter of the Passover*. 1. The *fourteenth* day of the moneth, on which the *Paschal Lamb* was eaten, was called the *first day of unleavened bread*, The *Feast of unleavened bread* drew neer, which is called the *Passover*, *Luke 22. 1.*

The *fourteenth* day was not holy, but the *fifteenth* was. In the *fourteenth* day of the first moneth is the *Passover* of the Lord, and in the *fifteenth* day of this moneth is the *Feast*, *Numb. 28. 16, 17.* Some of them thought, because *Judas* had the bag, that *Jesus* had said unto him, Buy those things that we have need of, against the *Feast*, *Joh. 13. 29.*

The *Sheep and Bullocks* offered upon this day, are called the *Passover*, *Deut. 16. 2.* And of this we are to understand *Saint John 18. 28.* They themselves went not into the common hall, lest they should be defiled, but that they might eat the *Passover*. So that this eating

ing

k Munster Ca-
tend. pag. 45.

l Pijph. l. 1.
Tom. 1. cap. 31.
pag. 147.
m Usurven-
mentati panis in
cena Dominica
Ecclesia Roma-
na olim non
dammavit. Ca-
saubon. exercit.
16 p. 465.
n Munster. in
Matit. cap. 26.

o Joseph Scali-
g. de cron. l.
temp. 6. p. 266.

sent alive into the wilderness. The Greek Interpreters call this Goat *Malorum depulsores*, *A defender from evils*; which name the Heathens applied to their *Tutelar Gods*. They intimated, that when the *Scape-Goat* carried away the *sins* of the people into the *Wilderness*, he likewise carried away all those *evils* which belonged unto those *sins*. And for the securing the people in this point, the *Lord* commanded the *High Priest* to confess in the name of all the people, and to disburthen the *sins* of the whole Congregation upon the head of the *Scape-Goat*. The form of *Confession*, according to the relation of the *Hebrew Doctors*, was this: (c) *O Lord; thy people, the house of Israel, they have sinned, they have done wickedly, they have transgressed before Thee. I beseech Thee now, O Lord, pardon the sins, iniquities, and transgressions, with which thy people, the house of Israel have sinned, done wickedly, and transgressed before Thee, as it is written in the Law of thy servant Moses: that in that day he shall make attonement for you, that he might cleanse you, and that you might be clean from all your iniquities before the Lord.*

c P. Pag. LV. 16.

The *modern Jews* now (because there can be no proper sacrifice, the *Temple of Jerusalem* being destroyed) the men they take a *white Cock* on this day, the women a *Hen*. (d) This *Cock* they swing three times about the *Priests head*, saying, *Gallus Gallinaceus hic, commutatio erit pro me*; that is, *This Cock shall be a propitiation for me*. After that they kill the *Cock*, acknowledging themselves worthy of death; and then they cast the intrals upon the top of the house, that some *Raven* or *Crow* might carry both them, and, together with them, their *sins* into the wilderness. And lest they might seem to be mad without reason they assign the cause why they make choice of a *cock* at this time, to be this. This word

d Buxiof. Sy. nagog. c. 10.

word *Gebber* in the holy language significth a *Man*, in their *Talmud* it significth a *Cock*. Now, say they, the justice of *God* requires, that as *Gebber* sinned, so *Gebber* should make satisfaction. From this *Feast of Expiation* it is probable, that the *Gracians* used an yearly *Expiation* of their *Cities*, which was performed on this manner: Certain condemned persons were brought forth with *Garlands* upon their heads, in manner of sacrifices, these they would tumble from some steep place into the sea, offering them up to *Neptune*, (e) using this form of words, *Sis pro nobis perisema*: As if they had said, *Be thou a reconciliation or propitiation for us*. The like kind of expiation was used among them in time of any *Pestilence* or contagious infection; for the removal of such diseases, they then sacrificed certain men unto their *Gods*, * such men they termed *Sacrificia*. These two words are used by the *Apostle*, *1 Cor. 4. 13.* and they are translated *filth* and *off-scouring*: we are made as the *filth of the world*, and as the *off-scouring of all things*: These words signify properly the *filth* or *dirt scraped off mens shoes*, or from the *pavement of the ground*. But in (f) *Budens* his opinion, the *Apostle* had allusion unto those kindes of expiations in use among the *Heathens*. As if he had said, *We are as despicable and as odious in the sight of the people, as much loaded with the revilings and curlings of the multitude, as those condemned persons who were offered up by way of publick Expiation.*

e Suidas in vocab. Antiquo.

f Budens annot. reliq. in Pandect. De panis. p. 334.

Now seeing at this feast principally the *High-Priest* was a *type of Christ*, it will not be amiss to note the agreement between the *type* and the *truth*.

Aaron. Christ.

- 1. The *High-Priest* went into the *Holy place*.
- 1. *Christ* our *High-Priest* went into the *Holy place*.

The Sabbatical year, or seventh years rest. LIB. 3

- to the *Holiest of all*, *Lev.* namely the heaven, *Heb.*
 16. 3. *brews* 9. 12.
 2 He, went once a year, 2. He, entred once, *Heb.*
Exd. 30. 10. 9. 12.
 3. He, with the blood of 3 He, by his own blood,
 goats & calves, *Heb* 9. 12. *Heb* 9. 12.
 4. He, alone, *Hebr.* 9. 4. He, alone hath trodden
 the wine-press, *Isay* 63. 3.
 5. He, clothed with his 5. He ordained and sealed
 Priestly robes, *Lev.* 16. 4. to this office, by his Fa-
 ther from all eternity.
 6. He took two goats, *Le-* 6. He, took *two natures*: the
vit. 16. *impasibility of his God-*
head was shadowed by
 the *Scape-goat*: his *Suffer-*
ings in his Man-hood, by
 the *goat that was sacrific-*
ed, *Theodoret. Quest.* 12.
in Levit.
 7. The *goat* did bear the 7. *Christ* was made sin for
 peoples iniquities. us, 2 *Cor.* 5. 22.

CHAP. IX.

The Sabbatical year, or seventh years rest.

AS every seventh day, was a *Sabbath-day*, so every seventh year was a *Sabbatical year*, *Levit.* 25. And as the *Sabbath day* signified that they themselves were the *Lords*, and therefore they abstained from their own work to do the *Lords*: so the *Sabbatical year* was to signify that both they and their lands was the *Lords*.

The observation of this feast consisted chiefly in two things. *First*, In the not tilling or manuring of their ground, whence it was called (a) *Schabbath haavet* the

שבת הארץ

CAP. 9. *Their Sabbatical year.*

the *sabbath of the Land*, *Lev.* 25. 6. *Secondly*; In the Creditors discharging their Debtors, and releasing their debts; and thence it was called (b) *Shemita Libova*, the *Lords release*, *Dent.* 15. 2.

שמיטה ליהוה

Seeing they were that year forbid to till their ground, here question might be made, what they should eat then, in the time of their intermission?

Answ. I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years, *Levit.* 25. 20. 21. faith the Lord.

Seeing every seventh year, debts, according to Gods command, were to be remitted; some might demand, Whether this might not much endamage their estates if they did lend? or harden their hearts not to lend?

Answ. It could not endamage their estates: for, it is a most infallible *Maxim*: No man is a loser by serving God. Whence the *Hebrews* themselves interpret this to be rather *Mandatum probationis* (A command of trial, such as *Abrahams* offering up of *Isaak* was, which God commanded, not intending that he should be sacrificed, but that *Abrahams* love might be tried;) rather than *Mandatum obedientiae*, A command of obedience.

To this purpose speaketh *Aben Ezra*, interpreting these words, *Saw when there shall be no poor among you.* *Dent.* 15. 4. (c) that is, faith he, as if the Lord had said, Know that that which I have commanded thee, that thou shouldst not exact of thy brother, will be needles. If all *Israel*, or the greater part obey the voice of God, then there shall be no poor amongst you, to whom it shall be needfull for thee to lend; yea all of you shall be able to lend to many nations.

c Aben Ezra, Dent. 15. 4.

The reasons why this Feast was instituted, are the first to be, *First*; to teach the people to depend upon

upon *Gods* providence by faith; for, though the owner of the Field might gather, even on that year, for the maintenance of himself and his Family, *Levit.* 25. 6. yet he was neither to sow his Field, thereby to make his harvest the greater; nor to hedge his Field, or lock up his corn-yard, thereby to enjoy the propriety; but to let all be common, and every mans hand equal in every place. *Secondly*, they were hereby put in mind of that happy estate which *Adam* enjoyed in his innocency, when the earth brought forth her increase without manuring. *Lastly*, it shadowed forth that everlasting sabbath which we expect in the heavens. (d) And some conjecture this to be the ground of *Rabbi Elias* his opinion, (e) that the World should continue for six thousand years, but the seventh thousand should be the great Sabbatical year. The six thousand years answered the six working days of the week, the seventh answered our Sabbath, according to that, A thousand years are but as one day with the Lord, 2 *Pet.* 3. 8. *Elias* his words are these; Six thousand years the world shall be, and again it shall be destroyed: (C) Two thousand shall be void, two thousand under the Law, and two thousand under the *Messias*. The substance of this prophecy howsoever we reject as too curious, yet seeing that a *Jew* spake it, it may serve to prove against them; *First*, That the *Messias* is already come: *Secondly*, That *Moses* his Law ceased at his coming.

¶ *Psid. Hosi-*
an. de orig. lu-
gus festi.
¶ *Talmudin*
Sauedrim. in c.
Helec.

מלפני
ב
מלפני
מלפני
מלפני
מלפני
דו מיליא
ניתיא, דו
מיליא דיו
מלפני
מלפני
מלפני
דו מיליא
ניתיא, דו
מיליא דיו
מלפני
מלפני
מלפני

CHAP. X.

Of their Jubilee.

This is the last Festival which *God* commanded the *Jews*; it was celebrated every fiftieth year. It

It is commanded, *Levit.* 25. 8. Thou shalt number seven Sabbaths of years unto thee, &c. The English word Jubilee is derived from the Hebrew *לבוש* *Jobel*, signifying a Ram; it signifyeth also a Rams Horn. Seven Priests shall bear before the Ark, seven Trumpets of Rams horns, *Josh.* 6. 4. where the word *Jobelim* is used, and is expounded by the *Chaldee-Paraphrast*, Rams horns. *Marbachius* is of opinion, that this year was called their Jubile, (c) from *Jubal*, the first Inventer of musical instruments, of whom we read, *Gen.* 4. 21. *Jubal* was the father of all such as handle the Harp and Organ: Other Authors deliver other reasons of the name; but it is most probable, that this year was termed the year of Jubilee, from *Jobelim*, the Rams horns, theri founded. There were five main uses of this Feast.

c *Mar. ac. 13*
Levit. 25.

First, for the general release of Servants. *Secondly*, for the restoring of Lands and Tenements unto their first owners; who formerly sold them. *Thirdly*, hereby, a true distinction of their Tribes was preserved; because Lands returned unto their owners in their proper Tribe, and Servants to their own Families. (d) *Fourthly*, some are of opinion, that, as the *Grecians* did compute their times by the number of *Olympiads*; the *Romans* by their *Lustra*; the *Christians* by their *Indictions*: so the *Jews* by their *Jubilees*. Lastly, it did mystically shadow forth that spiritual Jubile which *Christians* enjoy under *Christ*, by whose blood we have not only a re-entry into the Kingdom of heaven, which we had formerly forfeited by our sins (and this was haply signified by the *Israelites* re-entry upon their Lands formerly sold) but also the sound of the Gospel, which was in this Feast typed out unto us by the noise of Trumpets, is gone throughout the world.

d *Hospinian de*
Orig. fest. c. 9.

world. And thus the Lord God hath blown the Trumpet, as Zachari's phrase is, Zachary 9. 14. But neither this release of Servants, nor restoring of Lands, was (e) until the tenth day of the first moneth Tisri, at which time it was proclaimed by the sound of Trumpets, or Rams horns. The nine first days of this moneth the Servants feasted and made merry, and wore garlands in token of their liberty approaching.

estotes et p-
tino in balacha
Schemia Va-
iobel 6. 10.

CHAP. XI.

The Feast of Purim: and the Feast of Consecration or Dedication.

PUR is a Persian word, and signifieth a Lot, whence this Feast of Lots is called Purim, (i.e.) ^{מורדעא} A Lottery: it began on the fourteenth of Adar, and continued till the end of the fifteenth, Ester 9. 21. It was instituted by Mordecai, in remembrance of the Jews delivery from Haman, before whom Lots were cast day by day, and moneth by moneth, for the destruction of them. In these two days, they read the History of Ester in their Synagogues, and as often as they hear mention of Haman, (a) they do with their fists and hammers beat upon the benches and boards, as if they did knock upon Hamans head.

The Feast of Dedication is termed in the New-Testament, ^{Ευχαριστια} (b) a Feast wherein something is renewed; because those things only are reputed consecrated, which are separated from their common use, and dedicated to some new and holy use. We shall read of many things consecrated in the Old Testament; The Tabernacle, the Temple, Priests, Altars, Vessels, and Garments: but there was no anniversary or yearly solemnity

Alu. n

CAP. II. The Feast of Dedication.

lemnity appointed to be observed in remembrance of their Consecration. The Consecration therefore which we now speak of, being an yearly Festival, was the Consecration of the Altar; appointed by Judas Maccabeus to be observed from year to year, for the space of eight days, from the five and twentieth of the moneth Cislew, which answereth in part to our December, 1 Macc. 4. 59. Of this Saint John speaketh; and, as he mentioneth our Saviours presence there, so he intimateth the time to be about December. It was at Jerusalem, the Feast of the Dedication, and it was winter, John 10. 22. &c.

The reason of this Feast, was in remembrance of that great Mercy which God shewed unto his people, in delivering them from the tyranny of Antiochus, and the Idolatry which he had forced upon them; setting up the Idol of Jupiter in the Temple of God, and abolishing the true worship of God.

These two Feasts are of humane institution, and others might be added unto them: but little is to be added or nothing at all to that which is delivered concerning them, in the places of Scripture where they are mentioned.

a Holpinian de
Job fol. 33. ex.
Antonio Mar-
geria in lib. de
ceremoniis Ju-
deorum.
b' Ευχαριστια εορ-
τη, καθ' ην εορ-
τασαν οι Σου-
δας.

THE



THE
FOURTH BOOK.
Of their Idolatry,

CHAP. I.

The beginnings of Idolatry.



He infiniteness of Gods Majesty far transcendeth the capacity of created Natures, and, if we consult not with Gods own Oracles, though the sense of a Deity may be imprinted even in an Atheists heart; yet so far shall he be from all right understanding of God, that he will adore the creature in stead of the Creator; and when he hath multiplied the number of his Gods, according to the number of the stars in heaven, and creeping things on earth; yet still his heart will be doubtful, whether he hath worshipped the true God, nay whether the true God be not utterly unknown. For this reason, the mariners in *Jonahs* ship cried every man unto his God, *Jonah* 1.5. Every man to his own God, and, lest they might all mistake the true God, they awaken *Jonah* to call upon his God. This uncertainty

CAP. I.

The beginnings of Idolatry.

(a) uncertainty attending Idolatry, caused the Heathens to close their petitions with that general, *Dii deaque omnes*. (b) The Arabians perceiving the insufficiency of their known Gods, dedicated their Altars *Ignoto Deo*, To the unknown God. At Athens, Saint Paul found an Altar with the same inscription, *Act.* 17. 23. Hence other neighbour-countries were wont to swear (c) by him that was unknown at Athens. From this doubt and distrust among the Athenians, what (God was? and who he was?) sprang another uncertainty amongst them, as dangerous as the other, dividing and sharing that undividable unity of the God-head, between I know not what compeers and equals, so that they had other Altars mentioning a plurality of Gods: (d) the inscription being *ἄνθε θεῶν*, The Altar of the unknown Gods; yea, the compleat and entire inscription of that Altar which Saint Paul saw, is thought to have been thus, (e) *To the Gods of Asia, Europe, and Africa; to the unknown and strange God*. Which observation implyeth their practice to have symbolized with other Heathens in that fore-mentioned closure; *Dii Deaque omnes; O all ye Gods and Goddesses, help*. This distrust I think to be the chief reason why they worshipped the unknown God; though I deny not but the Altars might bear this Title, to conceal the name of their Tutelar God, unto whose protection they had committed themselves, (f) because the Heathen people generally conceived, that if the Gods name, to whom they dedicated a City, were known; then the enemies might by some magical incantation or charm, call him forth, and cause him to forsake the City: For the better preventing of which manner of Evocation, the Tyrians, the Lacedemonians, and other (g) Nations, fettered and chained their Gods, that they might not depart. Again, it might be

a Serv. in Georg. lib. 1.
b Guald. Syn. pag. 17.

c Nā rīr h A-
Obiāt d' ruzor.
Lucian in Phi-
lospatide.

Pausanias in
Atticā.

e Omī ariac,
h' Ruyāme d'
Aībiac, d' d'
d' ruzor. h' d'
Theophyl. in
Act. Apost. 17.
23. h' Hieron.
Tit. 1. 22

f Alex. ab
Alex. l. 6. c. p.
4. Tyraquel. in
illum locum.

g Alex. ab. Sa-
lurn. l. 3. c. 9.

be done in imitation of the Jews, who about the time of our Saviour his Incarnation, held it unlawful to pronounce that essential name of God [Jehovah] and instead thereof would read *Adonai*. The occasion of this concealment of the name *Jehovah*, I take to have been originally, to prevent the blaspheming of that holy name among the *Heathens*, who had learned from that name to denominate their *Idols*, (*b*) *Jove*, *Jas*, *Jaoth*, *Jadia*, &c. Hence afterward the forbearing the name became superstitious, and so far prevailed, that they corrupted the text for the defence thereof, *Exod.* 3. 15. This is my Name *יהוה legolam, for ever*: (*r*) they read *יהל legalem, to be concealed*. Though I deny not but that name was always in some sense ineffable: namely, as (*k*) *Pliny* saith, the names of the *African* people and Towns were ineffable, that is, such as other languages could not express without circumlocutions.

As those forementioned *Idolatrous* names, were nothing else but so many depravations of the name *Jehovah*: so the Original of many other ensuing kinds of *Idolatry*, proceeded at first from a misconstruction of *Scripture*. They having learned by tradition, that the Sun, Moon, & Stars, had a kind of Lordship and rule over day and night, times and seasons: Hence the superstitious ignorance of those people deified those lights of Heaven, and worshipped them as *Gods*. Afterward, corruption prevailing, their *Apotheosis*, or *God-making-Ceremonies*, were extended to sublunary creatures, partly as *Symbols*, or representative signs of those greater and more glorious lights; for this reason the *Chaldeans* worshipped *fire*, *אור*. And *Vr*, of the *Chaldeans*, mentioned *Gen. 11*. which signifieth *fire* or *light*, is thought to be the very *God* of the *Chaldeans*, though in that place the name *Vr*, be applied to some chief City, from the name of the *Idol*.

Yea

Yea, the god of *Nabor*, *Gen. 31. 53.* is thought to be no other; partly also the inferior creatures were canonized for *gods*, in the way of thankfulness for the benefits received from them, for which reason, the *sea*, the *winds*, the *air*, the *earth*, and *fruits* of the earth, became deified. At last, *well-deserving men*, nay *Crocodiles*, *Serpents*, *Rats*, *Cats*, *Dogs*, *Garlick*, and *Onions*, were reputed *gods*.

CHA P. II.

Of *Moloch*, *Adram-Melech*, *Anam-Melech*, *Baal*, *The Tabernacle of Molech*, *Chium*, *Remphan*, *Horses consecrated to the Sunne*, *Thamuz*.

OF the *Idol Moloch* we read in divers places of *Scripture*, *1 King. 11. 2 King. 23. 10. Levit. 18. 21.* He is sometimes called *Moloch*, sometimes *Molech*, sometimes *Milcon*. He was reputed *god*, not only of the *Ammonites*, but of the (*a*) *Moabites* also. He had name from *מלך Malac*, signifying to rule or reign. The seventy *Elders* translate him, *אמר, Baal, a Prince*, or *King*. Such *King-Idols* were *Adram-Melech*, and *Anam-Melech*, the gods of *Shepharvaim*, unto whom that people burnt their children in fire.

^a *Lxxviii in Afl. 7. ex Oecumenicis.*

I take *Moloch* and *Baal* to be one and the same *Idol*, they were both names of supremacy and rule, *באל Baal* signifieth a *Lord* or *Master*. And *מלך Melech*, a *King* or *Prince*. They had both the same manner of sacrifice, they burnt their sons for burnt-offerings unto *Baal* likewise, *Jerem. 19. 5.* yea they build the high places of *Baal*, which are in the valley of *Benhinmoh*, to cause their sons and their daughters to pass thorow the fire unto *Molech*, *Jerem. 32. 35.* In which text, the place

place of sacrifice is noted to be one and the same, common to both Idols; and *Moloch* put in the end of the verse, to explain *Baal* in the beginning thereof.

Some think them to be different, because the (b) Planet *Jupiter* was worshipped under the name of *Baal*; but the Planet *Saturn* is probably thought to have been worshipped under the name of *Moloch*. If we diligently observe Histories, we shall find such a confusion of the Planets, that the *Sun*, as it was sometimes called *Baal*, sometimes *Moloch*; so it was sometimes called (c) *Jupiter*, sometimes (d) *Saturn*; and concerning *Baal*, this is evident: Hence *Jupiter* was called by the Phoenicians, *Baal-famen*, which name is derived from the Hebrew, and soundeth as much as *Jupiter Olympicus*, the Lord of Heaven: For, *Baal* signifieth Lord, and *Shamaim*, Heaven. And what is this Lord of heaven, in the theology of the Heathens, other than the *Sun*? who may as well be stiled the King of heaven, as the Moon the Queen. Yea, *Sanchoniatho*, as *Eusebius* in the fore-quoted place relates him, taketh all these three for one, namely, the *Sun*, *Jupiter*, and *Baalsamen*.

Concerning *Saturn*, it is apparent that the *Sun* was worshipped under his name: But I find some Expositors to interpret *Moloch* to be (e) *Mercury*, others *Mars*: these are but few, and the grounds weak. It is therefore more generally and more probably thought that he was *Saturn*, because as to *Moloch*, so to *Saturn*, the Heathen people did sacrifice their (g) Sons and Daughters; Secondly, *Saturns* Image differed not much from *Molochs*: Of *Saturns* thus we read; It was made of brass, wonderful for its greatness, whose hands reaching towards the earth, were so hollow (ready to clasp) that the youths which were compelled to come unto him, did fall as it were into a mighty ditch full of fire. You shall read in a man-

ner

ner the same description of *Moloch*. *Jalkut* commenting on *Jeremy*, writeth thus; (i) Though all other houses of Idolatry were in *Jerusalem*, yet *Moloch* was without *Jerusalem*, in a place apart, How was he made? He was an Image of brass; He had seven Chappels, and he was placed before them, having the face of a Bullock, and hands spread abroad, like a man that openeth his hands to receive somewhat from some other: and they set it on fire within, for it was hollow, and every man severally entred, according to his offering. After what manner? Whosoever offered a soul, went into the first Chappel; he that offered a sheaf, into the second; a Lamb, into the third; a Calf, into the fourth; a Bullock, into the fifth; an Ox, into the sixth; and whosoever offered his Son, into the seventh. Thus *Moloch* & *Saturn* agree: First, in their sacrifices: Secondly, in the form of their Images. Now these seven Chappels built for *Moloch*, may well resemble those (k) seven gates with which the *Persian* honoured the *Sun*; and as the seven gates did, so might the seven Chappels mystically expref the seven Planets, whereof the *Sun* was *Moloch*, (i.e.) the King and Prince. When they sacrificed their Sons unto this Idol, they did beat upon *Tabrets* and *Drums*, that the cry of the child might not be heard by the father. Thereupon was the place called *תופת* *Tophet*, from *תוף* *Toph*, signifying a drum, as likewise from the cry of the children it was called *Gebenna*, *גבנא* signifying a valley, & *כחם* roaring or crying. Some may make the question, whether that the phrase, The fire of *Gebenna*, *Mat. 5. 22.* had its original from this fire, wherewith the children were burnt unto *Moloch*? I answer, that in this phrase there was not respect only unto this fire; though by the bitter cries, and ejulations of poor infants, the restless torments to hell might be shadowed; yet the perpetuity and everlastingness of hell

liff

b August. Super
Jud. i. q. 2.
Præfix. Euse-
bium de præ-
par. l. 1. c. 7.

c Plato apud
Macrobi. Saturn.
lib. 1. cap. 23.
ubi Mendose-
citur et Li-
mao Platonis
quod est in
Phædro.
d Affrictor Sa-
turnum (quem
et Solem di-
cunt) Junone-
que; coluisse
constat. Ser-
vius Aen. l. 1.

e 770. Mo-
loch dicitur volans
quasi 770.
Malach
i. ei Angelus,
Nuncius. Proin-
de interpretan-
tur Moloch
Mercurium,
Deorum nunci-
um.
f R. Lev. Levit.
18. 21.
g Macrobi. Sa-
turn. lib. 1. c. 7.
h Eusebius de præ-
par. l. 4. c. 7.

k Orig. contra
Celsum, l. 6. j.
74. co. 4. 11.
Gyald. in Dec-
rum Syagm. 7.
p. 223.

D. Kimchi,
Ezal. 17. 13.

m Caprio de
Kabala, p. 644.

n P. Ga'atnu
l. 22. c. 6.

lish pains, I take to be signified herein, by allusion unto that (l) other fire kept continually burning for the consuming of dead carcases, and the filth brought out of Jerusalem. For Gehenna was reputed a contemptible place without the city, in the which they burnt, by means of a fire continually preserved there, the carcases, filth, and garbidge of the city. The (m) *Kabbalists* treating of Gehenna in this metaphorical sense, as it is applied to the pains of hell, do distinguish of it, saying, That there is *Gehenna superior* and *inferior*: By the first they understand *bodily torments inflicted upon the bodies of sinners in this world*: By the second they understand *the pains of the soul in the world to come*. (n) They say likewise, that there are *septem Gehenna mansiones, Seven degrees or mansion-places in Gehenna*. 1. *Infernus*. 2. *Perditio*. 3. *Profundum*. 4. *Taciturnitas*. 5. *Umbra mortis*. 6. *Terra inferior*. 7. *Terra siccus*. Of these seven Receptacles, he that will mispend his time may read, according to the quotation.

It is much controverted among Expositors, whether the children in this sacrifice were burnt in the fire, or only initiated, and consecrated unto Moloch, passing in the midst of two fires in signe of their consecration? It is probable, that both were in use. First, the Scripture speaketh of both. Secondly, the Hebrew Doctors shew the manner of both. That they were burnt, *Jalkat* expressly teacheth, and with him others accord, saying, *Moloch is the name of an Image; and the wise men of blessed memory interpret Moloch to be an universal name, denoting any whom they had made to rule over them: And it is agreed upon, that this is the abomination of the sons of Ammon; and this phrase, To cause to pass thorough, is as much as to burn*. Others say, *This Idol's name was Moloch, and* (p) *this was his worship: That he (namely the father) deli-*

o Aben Ezra
Levi. 18. 21.

p Rabbi So'om.
Levi 18. 21

vered

red his son unto the Priests, and they made two great fires, and they made his son to pass on his Feet between both these fires.

Notwithstanding we must not think that there were no other oblations unto *Moloch*, besides sacrificing of children: For what use then served those other six chappels? No, I take this oblation of children, not to have been forced on them by any superstitious law, or tradition binding them thereunto; but to have been reputed a work more meritorious, because it was merely voluntary. This I note, because otherwise there were an apparent difference between *Baal* and *Moloch*. For the *Baalites* offered unto their fancied Deity a bullock in that contention between them and *Elijah*, 1 King. 18. Bullocks, and calves, and lambs were their ordinary sacrifices; the sacrificing of their Children, *Extraordinary*. Yet their ordinary sacrifices were not altogether void of mans blood; but sometimes the Priests would lance and cut their own flesh: which custome, whence it had its original, I find not: only we finde the like to have been practised by the *Heathenish Priests*, in their sacrifices to *Bellona*: (q) *Tertullian* toucheth it; but *Lactantius* treating of *Bellona* and her Priests, speaketh more clearly, saying, *They sacrificed not with any other mans blood, but with their own; their shoulders being lanced, and with both hands brandishing naked swords, they ran and leaped up and down like mad-men*. Who would not take these *Bellonites* to be the very *Baalites* spoken of, 1 King. 18. *They leapt upon the altar which was made ----- and cut themselves, as their manner was, with knives and lancers, till the blood gushed out upon them*.

That the opinion of pleasing God by sacrificing their children sprang from *Abrahams* offering up *Isaac*,

L

q Tertul. Apol.
log. cap. 9.
r Lactantius,
pag. 40.

Isaak, seemeth very probable, and is intimated by *R. Salomon*, who bringeth in *God* speaking concerning *Molech*, after this manner: *I never commanded that they should offer up their sons for an oblation, and I never spake unto any of my Prophets, (I) and when I spake to Abraham to sacrifice his Son, it entred not into my heart that he should sacrifice him, but to make known his righteousness.*

Yea, *(I)* *Porphyry* treating of *Saturn* (who seemeth to have been this very *Molech*) saith that the *Phœnicians* called him *Israhel*, & that he had by *Anobreth* one only son called *Jend* in the *Phœnician* language (no doubt from the *Hebrew* *Jechid*, signifying an *only begotten*, & applied to *Isaak*, *Gen. 22. 2.*) which he offered upon an altar purposely prepared. Who seeth not the *History* of *Abraham* and *Sarah*, under the names of *Israel* and *Anobreth*? and the immolation of *Isaak* under the name of *Jend*? and the original of his son-sacrificing divinity, to have been the unwarrantable imitation of *Abraham*?

But what! Was the *Sun* worshipped *Idolatrously*, no otherwise? Yes, except I am deceived, we finde another manner of worship described by *Amos*, *ch. 5. 26.* *But you have born the Tabernacle of your Moloch, and Chinn your Images, the star of your God* which ye made to your selves. This translation I prefer before others. First, because the *(r)* *Hebrew* word signifieth a *Tabernacle*. Secondly, it is rendred the *Tabernacle of Moloch*, not *Siccuth* your King, *cc* by the *seventy*. Thirdly, it is so repeated by *Saint Stephen*, *Act. 7. 43.* *Ye took up the Tabernacle of Moloch, and the star of your God Kemphan*, figures which ye made to worship them.

Three things are to be enquired for the understanding of this parallel. First, what the bearing or taking up of this *Tabernacle* is. Secondly, what *Idol* was pointed

f Salomon Jar. Jer. 7. 31.

e Ezech. prepar. Evang. l. i. c. 7. p. 171

אֵת כִּנּוּחַ מֹלֶךְ וְכִנּוּחַ הַשָּׁמַיִם
וְכִנּוּחַ הַשָּׁמַיִם
וְכִנּוּחַ הַשָּׁמַיִם
וְכִנּוּחַ הַשָּׁמַיִם
וְכִנּוּחַ הַשָּׁמַיִם
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וְכִנּוּחַ הַשָּׁמַיִם
וְכִנּוּחַ הַשָּׁמַיִם
וְכִנּוּחַ הַשָּׁמַיִם
וְכִנּוּחַ הַשָּׁמַיִם

pointed out by these names of *Chinn* and *Kemphan*. Thirdly, what is meant by the *Star of this God*.

The taking up of this *Tabernacle* denoted their worship which they exhibited unto their *Idol*, by carrying him up and down in *Tabernacles* and *Pageants*, after a solemn manner of procession. By the *Romans*, this solemnity was termed *Pompa*; and the Tent or Pageant in which the *Idol* was carried, *Thensa*, according to that, *Thensa decorum vehiculum*. This kind of *Idolatry* may seem to have had its original among the *Heathens* from an unwarrantable imitation of *Moses his Tabernacle*, which was nothing else but a *(u)* *Portable Temple*, to be carried from place to place as need required: For, it cannot be denied, but that many superstitions were derived unto the *Heathens* from the true worship of *God*, which he himself had prescribed unto his people. Thus as *God* had his *Tabernacle*, *Priests*, *Altars*, and *Sacrifices*; so the *Devil* had his *Tabernacles*, *Priests*, *Altars*, and *Sacrifices*. As *God* had his *fire ever burning upon the Altar*, *Lev. 6. 3.* so had the *Devil* his *fire preserved burning by those Vestal Virgins*. As *God* had his *Propitiatory* or *Mercy-seat*; so had the *Devil* his *scacos tripodas*, his *Oracles* from which he would speak unto them that served him. This solemn procession was performed by the *Romans*, in the honour of the *(r)* *Sun*. It was performed by the *Israelites* in honour of their *Moloch*, who formerly was interpreted the *Sun*. To add unto the pomp and state of this solemnity, both the *Romans* and the *Israelites* caused great *Hercules* and *Chariots* to be led up and down. *(x)* *Horses* were consecrated to the *Sun* by the *Romans*, and their *Cirque-place* was sometimes called *circus*, and *irriditor*, an *Horse-race*. And that *Chariots* were commonly used in those pompous shews, is *(y)* evident.

u ubi rui pmo
pexine dicit
no. Jo. eph l u
tig lib. 3. cap. 5.

r Soli bonore
novi grati
he Æœlia Cir-
ci, Antiqui dix-
ere patres. Cor-
rup. Æstic. l. 1.
num. 17. vid.
Dempter.
x Alex. ab Alex.
lib. 3. cap. 12.
y Hic ibidem or-
na. Hic curvas
suis. V'rigit.

Concerning the people of *Judab*, doth not the like practice plainly appear? 2 *King*. 23. *Josab* did put down the *Horses* given to the *sun*, and the *Abariots* of the *Sun*. This kind of Idolatrous worshipping the *Sun*, seemeth to have had its beginning from the *Persians*; who also accounted *Horses* holy to the *Sun*, (z) and the *Persian King* when he would shew himself in great state, caused an exceeding great *Horse* to be led up and down, the which was called *Equus solis*.

The second inquiry is, What *Idol* was meant by *Chiun* and *Remphan*, otherwise in ancient copies called *Rephan*. Not to trouble the Reader with the various interpretations of Expositors, much less with the bold adventures of others in correcting the text: by *Chiun* we are to understand *Hercules*, who in the *Egyptian* language was called *Chan*: by *Rephan* we are to understand the same *Hercules*; for רפאים *Rephanim* in the holy tongue signifieth *Giants*. By *Hercules* we may understand the Planet of the *sun*: There are *Ety-mologists* which derive *Hercules* his name from the *Hebrew* כח האור *Hier-col*, *Illuminavit omnia*: the *Greek* (a) *Ety-mology* holds correspondency with the *Hebrew*, and doth signify that universal Light which floweth from the *Sun*, as water from a fountain. Add hereunto, that (b) *Porphyry* interpreteth *Hercules* his twelve *hours* so often mentioned by the *Poets*, to be nothing else but the twelve *Signes* of the *Zodiak*, thorow which the *sun* passeth yearly. But some may question, whether the name of *Hercules* was ever known to the *Jews*? It is probable the name was; for, *Hercules* was the *God* of the *Tyrians*, from whom the *Jews* learned much *Idolatriy*, as being their near neighbours: Yea it is apparent, that in the time of the *Maccabees* the name was commonly known unto them: for *Jason* the

High-

High-Priest sent three hundred drachms of silver to the sacrifice of *Hercules*, 2 *Maccab*. 4. 19.

Thirdly, it followeth that we should inquire what this *Star* of *Remphan* was; It is probably (c) thought that it was a certain *Star* painted in the fore-head of *Moloch*: Neither was it unusual for the *Heathen* people to paint their *Idols* with such *Symbolica additamenta*. (d) *Julius Cæsar* his Image had a *Star* depicted on the crown of his head.

The *sun* was also worshipped by the house of *Juda*, under the name *Tamuz*; for (e) *Tamuz*, saith *Hierome*, was *Adonis*, and (f) *Adonis* is generally interpreted the *Sun*, from the *Hebrew* *Adon*, signifying *Dominus*, the same as *Baal*, or *Moloch* formerly did; namely, the Lord or *Prince* of the *Planets*. The Moneth which we call *June*, was by the *Hebrews* called *Tamuz*, and the entrance of the *Sun* into the signe *Cancer*, was, in the *Jews* *Astronomy*, termed *Tekupha Tamuz*, the revolution of *Tamuz*. Concerning *Adonis*, whom sometimes ancient Authors call *Osiris*, there are two things remarkable, the death, or loss, of *Adonis*: and the finding of him again. As there was great lamentation at his loss, especially amongst the women, so was there great joy at his finding. By the death or loss of *Adonis*, we are to understand the departure of the *sun*; by his finding again, we are to understand his return. Now he seemeth to depart twice in the year: First, when he is in the *Tropick* of *Cancer*, in the farthest degree Northward, Secondly, when he is in the *Tropick* of *Capricorn*, in the farthest degree Southward. Answerable unto these two departures which may be termed *departs*, *disparitions*, or *losses* of the *sun*: there are two returns immediately succeeding, which may be termed likewise the

L 3

finding,

2 Col. Rhodi-
gin. antiq. l. 1.
c. 2.

a Hercules quid
aliud est quam
Seres: ad i. e.
aeris gloria:
Que porid alia
est aeris nisi o-
his illuminatio?
Macrob. Saturn.
l. 1. c. 20.
b Hieron. de
prop. l. 3. c. 4.
pag. 17.

c Occume-
nius, dicit
7. 43.

d Sucton. in
Jul. c. 88. l. 1.
Plin. hist. l. 2.
ca. 25. Horat.
l. 1. Od. 12.
e Hieron.
comment. 3.
in Ezek.
f Hierogl.
l. 9. p. 68.

* -- Nun-
quamq. suis
questus
Osiris.
Semper enim
perdunt sem-
per & inve-
niunt.
Lucan.

a Plutarch. in

findings or new appearances of the *Sun*. Hence we may note, that though the *Egyptians* celebrated their *Adonis* in the month of *November*, when the *Sun* began to be farthest *Southward*; and the house of *Juda*, theirs in the month of *June*, when the *Sun* was farthest *Northwards*; yet both were for the same reasons, and in substance they agreed. And of this the *Prophet Ezekiel* is thought to have spoken, *Ezek. 8. 14.* There *sate women weeping for Tamuz.*

Those solemnities were chiefly observed between the *Byblienses* and the *Alexandrini* (g); the manner was thus: When the *Byblienses* solemnized the death or loss of *Adonis*, at that time the *Alexandrini* wrote a letter; this letter was inclosed in an *Ark of bulrushes*; therein they signified that *Adonis*, whom they lamented, was found again: This *Ark* being after performance of certain Rites and Ceremonies committed to the *Sea*, forth with it was carried by the stream to *Byblus*, upon the receipt whereof, the lamentation of the women was turned into joy. (h) Others say, that this lamentation was performed over an *Image* in the night season, and when they had sufficiently lamented, a candle was brought into the room (which Ceremony might mystically signify the return of the *Sun*): then the *Priest* with a soft voice muttered this form of words: (i) *Trust ye in God, for out of prius, salvation is come unto us.* (k) There are likewise of the *Jews*, that say, Their *Tamuz* was an *Image* whose eyes they filled with *Lead*; which *Lead* being melted by the means of fire under it, the *Image* it self seemed to weep.

There (l) are, that think the *Prophet* alludeth unto those letters, inclosed in those fore-mentioned *bulrushes*; *Isai. 18. 2.* when he speaketh of *Embassadors*

g Procopius in Isaiam ad. cap. 18. It. Cysium h2 Tam. 2. in 1 Isaiam.

h Julius Maurinus Firmicus l. de errore profan. Religion.

i Firmicus idem.

k Hieronimus in Isaiam.

l R. Dav. Kimchi. radii. I Procop. in Isaiam.

dors; sent by the *Sea* even in *Vessels of reeds* upon the waters. But I rather approve the literal sense, for by reason of the shells and dangerous rocks in the *River Nilus*, it was not unusual for men to sail in *Hulks* and *Vessels* made of a kinde of great *Bulrush*, which by the *Egyptians* was termed *Papyrus*, and these kinde of ships (m) *Papyracee naues.*

m Plinbiq. l. 6 Cap. 22.

C H A P . III .

Of Baal-Peor, Baal-Isophon, Baal-zebub, Baal-Berith; Bel, and the Dragon.

WHOM the *Hebrews* called *Baal*, the *Babylonians* called *Bel*; and although the *Planet* of the *Sun*, only, at first might be worshipped under that name; yet, at last it became a common name to many other *Idols*, according to that, *There are many gods*, many *Baalims* or *Lords*, *1 Cor. 8. 5.* As the same *Idol Jupiter* had different names, and different Rites of worship, occasioned sometimes from the different places, as *Jupiter Olympius*, from the hill *Olympius*, *Jupiter Capitolinus*, from the *Capitol hill*, *Jupiter Lati- alis*, from that part of *Italy* which is called *Latium*. Sometimes from the different benefits which he was supposed to bestow on men, as *Jupiter Pluvius*, because he gave *rain*; *Jupiter Lucetius*, because he gave *light*; *Jupiter altitonans*, from *thundering*: So *Baal* had his distinctive Titles, and different Rites of worship, sometimes occasioned by the place, as *Baal-Peor*, *Numb. 25. 3.* sometimes from the benefits obtained, as *Baal-Isophon*, *Exod. 14. 1.* and *Baal-zebub*, *2 King. 1. 2.* sometimes for some other reason, as *Baal-Berith*, *Judg. 8. 33.*

^a Hieronym. c. d. Hof. c. 9. Idem tradidit Iflor. Orig. lib. 8.

Baal-Peor, is thought to be that (a) *Priapus*, that obscene *Idoll*, so famous in prophane Authors. He was called *Peor* from the hill *Peor*, mentioned *Numb. 23. 28.* As likewise his Temple wherein he was worshipped, standing upon the same hill, was called *Beth-Peor*, *Deut. 3. 29.* He was worshipped by the *Mothites* and *Midianites*: the *Idoll Chemosh*, *Jer. 48. 4.* is thought to be the (b) same, and I take it to be applied to *Baal-Peor*, by way of contempt; as if one should say, Their blind god, according to that in the Psalm, *They have eyes and see not.* For the first letter (c) *Caph*, signifieth *quasi*; and *שׁוֹמֵר מַטְפֵּה*, *palpare*, to group or feel about in manner of blind men.

^b Hieronym. in Isai. 5. 6. 15.

^c Philo Jud. l. 2. Allegoriar. p. 79.

^d P. Fag. Exod. 14. 1.

Baal-Isophon is thought by the (d) *Hebrews*, to have been an *Idol* made by the *Egyptian Magicians*, and placed in the wilderness, to observe and stop the *Israelites* in their departure from *Egypt*, whence it was termed *עֵשׂוֹפֹן Isophon*, from *עָשׂוּ Isaphi*, signifying to watch, and observe in manner of a watchman: we may call him *Baal-speculator*; as, among the *Romans*, because *Jupiter* stayed the *Romans* when they were flying, he was called (e) *Jupiter stator*.

^e Rosin. l. 2. antiq. Rom. cap. 5.

^f Zamboni p. 104. Oris Anepol. Gregor. Nazianz. orat. 2. contr. Julian. p. 102. Plin. l. 10. c. 28.

Baal-zebub, soundeth as much as the *Lord of the flies*, or a (f) *Master-flie*, which hath power and authority over the rest, in which respect the *Prince of the Devils* in the *Gospel* is termed *Beel-zebub*: *צְבֻב Zebub* signifieth a *flie*. (g) This *Idol* was worshipped by the *Cyrenites*, but principally by the *Ekeronites*, because whensoever they sacrificed unto him, the swarms of flies, which at that time molested the countrey, dyed. But it is certain, that this was not the alone reason: for they were wont to repair to him, as to an Oracle, 2 *King. 1. 2.* we may call him *Jupiter muscarius*, or *Hercules muscarius*; (h) for the inhabitants of the City *Elis*, sacrifice

^h Clemens Alexandr. in protreptico.

to

to *Jupiter* under the name *צְבֻב*, (i.) A driver away of flies; and the *Romans* to *Hercules*, under the same name. Some *Greek* copies in the *Gospel* read *Βεελζεβול Beelzebub*: which change is interpreted to be, for to shew the greater contempt of the *Idol*; as if they should say, *Jupiter stercoreus*, *צְבֻב Zebul* signifieth *stercus*, and *Beel* or *Baal* signifieth *Dominus*.

Baal-Berith was the *Idol* of the *shechemites*: of his Temple we read *Judg. 9. 4.* *בְּרִית Berith* signifieth a covenant, so that *Baal-Berith* may be translated *Jupiter federatus*, (i.e.) (i) The God unto whom they bound themselves by covenant. Concerning *Bel* and the *Dragon*, little is spoken, besides what we read in that of the *Apocrypha*, where the history is described.

ⁱ Ezechiel. l. 1. c. 2. cap. 1. c. 2. c. 3. c. 4. c. 5. c. 6. c. 7. c. 8. c. 9. c. 10. c. 11. c. 12. c. 13. c. 14. c. 15. c. 16. c. 17. c. 18. c. 19. c. 20. c. 21. c. 22. c. 23. c. 24. c. 25. c. 26. c. 27. c. 28. c. 29. c. 30. c. 31. c. 32. c. 33. c. 34. c. 35. c. 36. c. 37. c. 38. c. 39. c. 40. c. 41. c. 42. c. 43. c. 44. c. 45. c. 46. c. 47. c. 48. c. 49. c. 50. c. 51. c. 52. c. 53. c. 54. c. 55. c. 56. c. 57. c. 58. c. 59. c. 60. c. 61. c. 62. c. 63. c. 64. c. 65. c. 66. c. 67. c. 68. c. 69. c. 70. c. 71. c. 72. c. 73. c. 74. c. 75. c. 76. c. 77. c. 78. c. 79. c. 80. c. 81. c. 82. c. 83. c. 84. c. 85. c. 86. c. 87. c. 88. c. 89. c. 90. c. 91. c. 92. c. 93. c. 94. c. 95. c. 96. c. 97. c. 98. c. 99. c. 100.

CHAP. IV.

Of Dagon.

^a R. Dal. Sa. 7.

The (a) *Hebrew-Doctors* say, that this *Idol Dagon* was made from the navel downwards in form of a fish; but from the navel upwards, in form of a man. This they collect from the 1 *Sam. 5. 4.* The two palms of his hands were cut off upon the threshold. And furthermore they say, The *Idol Dagon* had his name from the *Hebrew* *דָּגוֹן Dagon*, signifying in the holy language, a fish, according to which description we may english him, The *Philistims Neptune* or (b) *Triton*. Others derive the name from *דָּגוֹן Dagon*, signifying corn: and they (c) say, that he first invented the use of the plough, and corn, whence they translate him *Jupiter aratrius*. In this respect we may call him the *Philistims Saturn*, because Antiquity (d) makes *Saturn* the first inventor of husbandry, and therefore paints him with an hook or sythe in his hand,

^b Triton non ab omni latere habuisse figuram fingitur. Front. hominem praefert in piscem definit alium. Pier. Hierogl. lib. 31. p. 218. c. Philo Byblius apud Euseb. de prepar. l. 1. c. 7. d. Pier Hierogl. l. 32. p. 228. l. d. lib. 56.

d R. Levi.
2 Sam. 5.

hand; as being the fittest Hieroglyphick for husbandry. Both opinions have their Authors, and no sufficient proof hath been produced to overthrow either. (d) Yea there are not wanting among the Jews themselves, that say, This Image of Dagon was made in the form of a man. Notwithstanding Scaliger his conjecture is not improvable, that those who interpret Dagon, Jupiter aratrius, or Aysime might mistake and read שׁוֹר Shadai signifying Ager, a Field, for שׁוֹר Schuddai being the very name of God, signifying Omnipotens, Almighty.

C H A P . V .

Of the molten Calf.

THe History of the molten Calf is at large set down, Exodus 32. where we read, that by reason of Moses his long absence, the people desired of Aaron, Gods to be made, whereupon Aaron made for them the molten-Calf. The reason why they worshipped God rather in the similitude of a Calf, than of any other creature, is generally by Expositors conceived to be from the corruptions, learned among the Egyptians, who worshipped their Idoll (a) Apis, otherwise called (b) Serapis, in a living Ox, and likewise in an Image made in the form and similitude of an Ox; with a bushel on his head. This Ox was remarkable for certain notes and marks, whereby it was differenced from all others. It was black bodied, it had a white forehead, a white spot behind, and a knot under his tongue: for the more curious fashioning and polishing of these marks in the molten-Calf, Aaron may seem to have made use of his (c) graving tool. (d) The Egyptians repaired unto this Ox for the resolution of matters doubtful, as to an Oracle. and

a Plin. nat. hist.
l. 8. c. 46. Herod.
dot. 2. Solin. c.
37. aut aliorum
distinctione qd
b Alex. Genial.
dier. l. 6. cap. 27.

שׁוֹר
Pilo sculptario.
d Plin. Hist. l. 7.
c. 46. It. Alex.
Genial. dier.
6. c. 6.

and the manner of consulting with him, was thus. The party that repaired unto him tendered a bottle of hay or grass, which if he received, then it betokened a good and happy event; if otherwise he refused it, then it did portend some evil to come. Thus they turned their glory into an Ox that eateth grass, Psal. 106. 20. The Hebrew word in the Psalm, translated an Ox, is, (e) Shor; which I note, because in my opinion, is giveth light to one of the names by which this Idol was denoted. Sometimes it was called Apis, from the Hebrew word (f) Ap, signifying a face: sometimes Serapis, quasi Shor-apis, which is nothing else but Bovis caput, an Ox-head, the very name used by the (g) Fathers, to express this Idolatry. It is commonly known, that this Idolatry was derived to Israel from the Egyptians, but whence the Egyptians first learned it, few have taught: They do not conjecture amiss, who interpret the first institution hereof to have been in the memory of Joseph, who by his providence relieved both Egypt and other neighbour-countries in the seven years of Famine. Besides the testimony of no slight (h) Authors, there are strong inducements to persuade it. First, both the years of plenty and famine were fore-signified by the apparition of Oxen. Secondly, what fitter emblem, (if it had not afterwards proved an Idol) to continue the remembrance of a Joseph, (by whose alone care and industry, corn and victual was provided in an extreme famine,) than an Ox, the true and lively hieroglyphick of an industrious husbandman? Thirdly, in this Suidas agreeth with others, that this Ox was portrayed with a bushel on his head, though others do more clearly express the reason of this portraiture, namely, because of the great quantity of corn measured out by Joseph in that extreme dearth. Concerning the sin of

(e) Vul. tus faces
אפ
g cyprian. de
bono alien. p.
3 8. vid. etiam
August. p. 37.
It. Tertul. adv.
Jud. c. 1.

h Suidas in
Layam.
R. f. f. v. lib. 2.
Hist. Eccl. cap.
23. Pier. Hist.
106. lib. 3 p. 25

שׁוֹר c

of the *Israelites* in making this *Calf* or *Ox*, the modern *Jews* do transferre the fault upon certain *proselyte Egyptians*, who came forth with them: and they say, that when *Aaron* cast their jewels into the fire, these *Egyptians*, contrary to his expectation, by their art *Magick* produced a *Calf*; to which purpose they urge *Aaron's* own words, *Exod. 32. 34.* I did cast the gold into the fire, and *thereof came this Calf*; as if his art or will went not with the making thereof, but of it self it made it self. But this answer of his sheweth rather, how vain the wit of man is, in the excuse of sin; and as his engraving instrument writes down *Aaron's* sin: so the confession of other more ingenuous *Jews*, proclaims the *Israelites*; saying, that (i) *No punishment befallerh thee, Israel, in which there is not an ounce of this Calf.* I conclude this with the analogy between the *Egyptian Apis*, and the *molten Calf*: and this consisted in three things. *First*, as there were some *special marks* in the *Egyptian Ox*: so is it probable that *Aaron*, with his engraving tool made the like. *Secondly*, as the *Egyptians* in honour of their *Ox* (k) celebrated a *solemn feast*, with much singing and mirth; so the *Israelites* proclaimed a *feast* in honour of their *Calf*: *The people sat down to eat, and drink, and rose up to play.* *Thirdly*, As the *Egyptians Ox* was at last drowned in the river: so *Moses* burnt the *molten Calf*, and beat it to powder, and cast it upon the face of the water, *Exod. 32. 20. Dent. 9. 21.* *Jeroboam* afterward, though upon other inducements, committed the same sin: he thought in his heart, that if the people did go up to *Jerusalem*, and do sacrifice in the *house of the Lord*, they would revolt from him, and return to the *King of Judah*: whereupon he set up *two calves of gold*, the one in *Bethel*, the other in *Dan*: saying unto the people, It is too much for

אין לך ישר
אלה פון
טאון בה
אנקיט מנו
אנקיט מנו
Moses Germani
vid. Munter.
Exod. 32.
k Suidas in
voce am d.

CAP. 6. Of *Astaroth*, *Ammonia*, *Juno*, &c.
you to go up to *Jerusalem*, 1 *King. 12. 28.*

CHAP. VI.

Of *Astaroth*, *Ammonia*, *Juno*, the *Queen of Heaven*,
Diana of the *Ephsians*.

AS the *Sun* was worshipped under many names: So likewise the *Moon*. *Astaroth* was the *Idol* chiefly of the *Zidonians*, 1 *King. 11. 5. 2 King. 23. 13.* she had her *Temple* called the *House of Astaroth*, in which the *Philistines* hanged up *Sauls* (a) armour after his death, 1 *Sam. 31. 10.* That the *Moon* was worshipped under this name, needs not (b) proof: only (c) some say that *Astarte* was *Juno*: and why may not we say, that *Juno* is often used to express the *Moon*? (d) Both the *Moon* and *Juno* are often called by the name of *Urania*. And as the *Moon*, in respect of her light, is called *Urania*: so in regard of the lesser lights in the heaven, shee is called *Astroarch*, that is, the (e) *Queen of the Planets*; or, as *Horace* speaketh of the *Moon*, *Syderum regina*, the *Queen of the stars*; or lastly, as *Virgil* speaketh of *Juno*, *Divum incedo regina*; or the *Queen of the Gods*. It seemeth very probable, that this is that *Queen of Heaven*, of which the *Prophet* speaketh, *Jer. 7. 18. Jer. 44. 17.* Unto whom may we imagin those ancient *Heathens* to have performed that solemn worship, which they did on the *Calends*: or first day of every moneth? Was it not to the *Moon*? And yet notwithstanding it is ascribed to *Juno*, (f) whence shee is called *Juno Calendars*. Lastly, as *Jupiter* (g) *Ammon* was no other than the *Sun*, and

astorum Av-
tbnatum obla-
tionem, prim
d dicitur ab
Israelis, Nu.
7. 1 Sam. 21.
b. Astaroth &
Ipsi dicitur obla-
tionem.
Astarte dicitur
esse opinor. Lu-
ciana de Dea Sy-
ria.
c. August. super
Judic. quod 16.
d. Astrae Uran-
idem omnino
valet apud
Phoenicas quod
Juno Lucina
apud Latinos.
Deducitur U-
rania ab Hebraeo
וּרְיָא Nun in
sine adjecto,
aut per se solum,
aut cum tod,
quod passim fit
in Syris, quasi
וּרְיָא vel
וּרְיָא in sa-
minim vero
אורכיא (i. e.) Lucida & Lucina, & Lucina. Et hinc Graeci sumuntur mutuati sunt.
e. Ασπυρα dicitur, αραπη εις τον ορητα, ab imperio quod in astra exer cet. Vid. Hierodiant's.
f. Macrobi. Stat. lib. 1. cap. 15. g. Macrobi. Stat. l. 1. cap. 21.

worshipped

worshipped in form of a *Ram* : so, for ought I see, the *Moon* might be called *Juno* (*h*) *Ammonia*, and worshipped in form of a *Sheep*. Sure I am, that the *Hebrew Doctors* describe the images of (*i*) *Astaroth*, to have been made in the *form of Sheep*, and the word *Astaroth* in the original signifieth a *Flock of Sheep*, and the *Moon* might as well be called *Ammonia* as the *Sun Ammon*, both being so called from their *beat*, which in the holy tongue is called (*k*) *Hammah*, and from thence likewise those Images (of which we read *Levit. 26.30. Isay 17. 8. Isay 27. 9.*) are called (*l*) *Hammamim*, because they were certain *Idols* placed upon the house-top, & so alwaies exposed to the *Sun*. Furthermore, as *Jupiter Ammon* was painted with *horns*, so likewise was the *Moon* : why they should be thus painted, many reasons might be produced, but chiefly three; the *first* peculiar to the *Sun*, the other common both to *Sun* and *Moon*. *First*, the *Sun* was painted with *Rams horns*, because with the *Astronomers* the sign *Aries* in the *Zodiack* is the (*o*) beginning of the year. *Secondly*, because as the strength of *horned-beasts* consist in their *horns* : so the virtue and influence of the *Sun* and *Moon* is derived into sublunary creatures by their *beams*. *Thirdly*, because the light of the *Sun* and *Moon* makes the reflection *cornute* or *horn-like*. When *Moses* came down from *Cod*, *Aaron* and the people saw that his face *shined*, *Exod. 34.* the *Latine* reads it, *Facies ejus erat cornuta* : And hence, it is that *Moses* is painted with *horns*, which some of the *Rabbins* have interpreted (*p*) *horns of magnificence* : The error grew from the doubtful signification of the *Hebrew* word, signifying *splendor* or *brightness*, and also *horns*.

(*q*) The *Moon* was also worshipped under the name of *Diana* : who although she were worshipped thorow-

h Cal. Rbodigin. l. 18. c. 31.
i D. Kimubi, 1 Sam. 31. 10
k. Jud. 1. 13.

k חממה Color, Sol

l R. Salomon in Levit. 26. 30.

m Stat. corniger illie Jupiter Lucan. l. 9. vers. 514
n Siderum Regina viscomis, audi Luna puelas. Hor. car.

o Pter. biogel. l. 10.

קרבן חורן
Cornua magnificientia. R. Salom. ptra Hebraicum קרבן חורן emanantia) significat in morem cornuum splendoron radiisque emittere.
q Macrobi. Sat. l. 1. c. 15.

out all *Asia*, yet she was had in principall esteem among the *Ephesians*, whence arose that cry, *Great is Diana of the Ephesians*, *Acts 19. 28.* Her greatness among the *Ephesians* appeareth partly by her *Temple*, which in (*r*) one place *Plinie* saith was two hundred and twenty years building, but (*s*) else where he saith 400 years : partly from the great gain procured unto the silver-Smiths in making and selling *silver Temples of Diana*, *Act. 19. 24.* It is much disputed what those *silver-Temples* were; some think them to be *little houses, shrines*, (such as were for their smallness portable) in form representing the *Temp'e of Diana*; and having the Image of *Diana* inclosed; and in this sense *idola* is sometimes used, to signify *closets*, or *shrines wherein Images were kept* : others think, certain coins or pieces of money to be called by the name of *Diana's Temple*, from the similitude of *Diana's Temple* engraven or stamped upon those coins : as in *England* we call some pieces of gold the *George*, others the *Angel*, others the *Thistle*, from the impression which they bear. The like custome of naming coins from their sculpture or impression was not unusual among the ancients, neither were such coins unusual on which the *Temple of Diana* was engraven, and these Capital letters added, *D I A N. E P H E. Theodorus Bez.* in his major Annotations upon the *Act.*, reporteth that he hath seen two of these himself.

We read of another kind of *Idoltrous* worship towards the *Moon*, to have been (*u*) that men sacrificed to her in womens apparel, and women in mens apparel; because they thought the *Moon* to be both *male* and *female*, whence the *Moon* is called by old Authors as well *Lunus* as *Luna* : And *Venus*, whom *Philocorus* affirms to be the *Moon*, is termed *Dens Venus*,

Plin. l. 36. 14.
s Plin. l. 16. 40.

u Simili profusuravione Athenensium nummos quosdam, boves eorundem asbeniensium alios quosdam kicnes, (ie) pue haurcalis corinthiorum mnes, pullos alios Peloponnesiorum, et alios teftudines : alios Romanorum naves vocabant.
u Macrobi. Saturnal l. 1. c. 8. Non absisteme idolatriam incultu : Veneta pradiid Julia Firmicus, de errore profau Religion. cap. 4.

x Maimonid. in
more de be-
chm. part. 3.
cap. 38.

as well as *Dea Venus*. (x) Some have thought that God had respect unto this kind of *Idolatri*, in *Deut.* 22. 5. where men are forbidden to wear womens apparel, & è contrà; but it is more generally and upon better grounds thought that the promiscuous use of apparel (whereby the distinction of sex is taken away) is there forbidden.

CHAP. VII.

Of other Gods mentioned in Scripture.

THE *Sun* and *Moon*, which are the greater Lights in the Heaven, I take to have been the chiefest Idols, worshipped by the *Heathen* people. Notwithstanding their blind devotion deified also the other *Planets*, and that numberless number of *lesser-lights*, called in Scripture *Militia Cæli*, the *host of heaven*, whose several natures, properties, and influences are not distinctly known. In like manner there is an *host of Idols* mentioned in holy Writ, of whom little or nothing is spoken to the purpose by Authors, more than their very names. Of this nature are those *chambers of Imagery*, wherein all forms of creeping things were pourtrayed upon the walls, *Ezek.* 8. It may be termed their *Pantheon*.

In those colonies which the *King of Assur* transplanted into *Samaria*, every one worshipped the *God of his own nation*. The men of *Babel* made *succoth Benoth*, the men of *Cuth* made *Nergal*, the men of *Hamath* made *Ashimab*, the *Avims* made *Nibhaz* and *Tartak*; the *Shepharvaim* burnt their children in the fire to *Adram-melech* and *Anam-melech*, the *Gods of Shepharvaim*, 2 *King.* 17. 30. 31. (a) The Hebrew Doctors say that

a R. Jarchi,
2 King. 17.
R. David non
assenit.

that *Succoth Benoth* was the picture of a *Hen with her Chicken*: *Nergal* they interpret *Gallum sylvestrem*; *Ashima*, a *Goat*; *Nib-haz*, a *Dog*; *Tartak*, an *Ass*; *Adrammelech*, a *Mule*; *Anammelech*, an *Horse*: That such brute beasts should be worshipped as *Gods*, may seem ridiculous; but the like to have been practised among the *Heathens*, profane Authors abundantly testify. The (b) *Cock* was worshipped as a *God* among the *Syrians*; A (c) *Goat* by the *Mendisiz*; A (d) *Dog* by others: yea they have adopted into the number of their *Gods*, (e) *Oxen*, *Lions*, *Eagles*, *Wolves*, *Crocodils*, *Cats*, *Rats* &c. Nay they have digged their *Gods* out of their gardens, (f) *Garlick*, *Leeks*, *Onions*, &c. To these may be added *Nisroch* which was the *God* of the *Assyrians*, &c, as it seemeth, had his *Temple* at *Ninive*, 2 *King.* 19 ult. and *Eisy* 37. ult. Secondly, רמון *Rimmon*, the word signifieth a *Pomegranat*. Concerning this *Idol* it is much controverted, whether *Naaman* sinn'd not in saying, *The Lord be merciful unto thy servant, that when my Master goeth into the house of Rimmon*, &c. 2 *King.* 5. 18. Read the words in the *Præter tense*: When my *Master went* into the house of *Rimmon*, the sense appears to be a pardon craved for sins past, not afterward to be committed. The same word בבהו *Bebbo*, in going, is put to express the *time past*, in the titles of the *Psal.* 52. and *Psal.* 54. Thirdly, *Nebo*, otherwise called *Nabo*, an *Idol* of the *Assyrians*, *Jer.* 18. 1. He had his name from *propheste* נביא *Nabbi*, signifying a *Prophet*: he seemeth not much to differ from זבדן or זבדן, so often mentioned in *Homer*. (g) *Diodorus Siculus* maketh them both one, and we may render *Nebo* the *Assyrian Ammon*, or *Jupiter Vaticanus* the *God of their Oracles*.

b Lucian. l. 16.
de Syr. Dez. c.
c Herodotus in
Euterp.
d Cicade legib.
l. 1. vid. Tira-
quel. in Alex.
ab Alex. l. 6. lt.
Diodor. Sicul.
l. 18.
e. alex. Neopol.
l. 6. c. 26.
f Porrum &
cepe, nefas
violare & fran-
gere. u.
O sanctas ven-
tes, quibus hæc
violantur in
hortu Numina.
Juvenal. Satyr.
15.

g Diodor. Sicul.
lib. 5. 27.

C H A P. VIII.

The several manners of divine Revelation.

AS *Idolatri* originally sprang from mistaking of Scripture: so *Witch-craft* and *Sorcery* (which holdeth neer affinity with *Idolatri*) seemeth to have had its first beginning from an imitation of *Gods Oracles*. *God spake in divers manners*, Heb. 1.1. *By Dreams*, by *Urim*, by *Prophets*, 1 *Sam.* 28. 6,7. When the Lord would by none of these answer *King Saul*, then he sought to a *Witch*. To these might be added, *Gods speaking* from between the *Cherubims*, his answering by *Visions*, *Angels*, and *Voices*: but the chief manners of revealing himself, observed by the *Hebrew Writers*, are four, which they term (a) *four degrees of Prophecy*, or *divine Revelation*: somewhat therefore being spoken of these, I purpose to explain the several sorts of unlawful divinations mentioned in Scripture.

The *First* degree was נבוואה *Nebuab, Prophecy*. This was, when *God* did by certain *Visions* and *Apparitions* reveal his will.

The *second*, was רוח וזקרה רוח *Ruach Hacodesch, The inspiration of the Holy Ghost*, whereby the party was enabled, *without Visions* or *Apparitions*, to prophesie: some shewing the difference between these two, (b) add that the *gift of Prophecy* did cast a man into a *trance* or *ecstasie*, all his senses being taken from him: but the *inspiration of the Holy Ghost* was without any such *ecstasie*, or *abolition of the senses*, as appeareth in *Job*, *David*, *Daniel*. Both these degrees, as likewise *mirU* and *Thummim*, ceased in the *second Temple*, whence

a P. Fagius in Exod. 28.

b D. Kimchi. Prefat. in Psal.

whence their ancient *Doctors* say, (c) that after the *latter Prophets Haggai, Zachary, and Malachy* were dead, the *Holy Ghost* went up, or departed from *Israel*. Howbeit they had the use of a *voice* or *eccho* from *heaven*. In which speech, we are not to understand that the *Holy Ghost* wrought not at all upon the creatures, or that it wrought not then in the sanctification of men as in former times, but that this *extraordinary inabling men to Prophecy by the inspiration of the Holy Ghost*, then ceased; and in this sense, the *Holy Ghost* was said to have departed from *Israel*. Unto this common received opinion, that passage might have reference, *Acts* 19. *We have not so much as heard whether there be an holy Ghost or no*. That they did not doubt the distinction of *Persons*, appeareth clear, if that be true which (d) some have noted, that the ancient *Jews* before *Christ*, were so catechised in that point, that they observed the *mystery of the Trinity* in the name יהוה *Jehovah*; for though the name consisted of *four letters in number*, whence it was called *Quadri-literum*, yet there were but *three sorts of letters in the name*: *Jod* signifieth the *Father*, who was the beginning of all things: *Vau* is a conjunction copulative, and denoteth the *third person in Trinity*, which proceedeth from the *Father* and the *Son*; *He*, signified the *Son of God*. The *Rabbins* have a saying, that *God* made all things, *in littera He*. They may allude to this, that he made all things by his word: He said, Let there be thus, and thus: and it was so: but they may also allude to the *second person in Trinity*. And furthermore they note that, *He*, is doubled in this Name, to demonstrate both natures of our *Blessed Saviour*.

The *third* degree was *Urim* and *Thummim*. *Urim* signifieth light, and *Thummim* perfection. That they were

c Talmud. in Sanbed. in c. 11

d P. Fagius in Exod. 18.

were two Ornaments in the High-Priest's breast-plate, is generally agreed upon: but what manner of Ornaments, or how they gave answer, is hard to resolve.

e Jofep. Antiq.
lib. 3. cap. 9.

f R. Solom.
quemadmodum
refert D. Kim-
chi in radi-
e Talmud. in
Jonah cap. 6.
Vid. P. Fagium
in Exod. 28.
v. Abhisb din.

(e) Some think them to be the four rows of stones in the breast-plate, the splendor and brightness of which fore-shewed victory; and, by the rule of contraries, we may gather, that the darkness of the stones not shining prefiged evil. (f) Others say, it was the name Jehovah put in the doubling of the breast-plate, for that was double, Exod. 28. 16. (g) Others declare the manner of consulting with Urim and Thummim, thus. First, they say that only the King, or else the (r) Father of the Confistory had power to consult, or to propose the matter unto the Priest, and the Priest only had power to resolve. Secondly, that the matter proposed must not be trivial, but of moment and great difficulty. Thirdly, that this holy Writing, termed Urim and Thummim, consisted of all the Tribes names, and likewise of the Patriarchs, Abraham, Isaac, and Jacob; so that no letter of the Alphabet was wanting. The question being proposed, some say that the letters which gave the answer were בולטות (i.e.) they did arise and eminently appear above the others. An example they take from the 2 Sam. 2. 1. When David asked the Lord, Shall I go up into any of the Cities of Judah? The Lord answered, עלה Gnaleh, Go up. Here, say they, appeared out of the name of שמעון shimeon, ל out of the name of לוי Levi: ה out of the name of יהודה Jehudah. Others say, that the letters which represented the Oracle were מצטרפות (i.e.) that they did after a strange manner join themselves into perfect syllables and intire words, and made the answer compleat. Many other opinions might be reckoned up: (h) but he spoke best, who ingenuously confessed that he knew

h R. David in
radi-
e.

knew not what Urim and Thummim was.

The fourth degree was קול בת קול Bath Kol, Filia vocis, the Daughter of a voice, or an echo: by it, is meant a voice from heaven, declaring the will of God; it took place in the second Temple, when the three former degrees of Prophecy ceased: it gave testimony of our Saviour; Lo a voice from Heaven, saying: This is my beloved Son in whom I am well pleased, Matth. 3. 17. It was in truth the prologue, preface, or type of that true voice of the Father, that eternal Word which revealed his Fathers will unto Mankind.

These were the Extraordinary means by which God revealed himself to his people of old: Ordinarily he revealed himself by his written word. Notwithstanding the Hebrews say, that the Law, even from the first time of its delivery unto Moses, was twofold: the one committed to writing, which they called שבכתב Thora Schebitab, the written Law: the other, delivered by tradition, תורה בעל פה Thora begnal pe. It was also termed their Kabbala, from קבל Kibbel, signifying Accipere, To receive or learn. They say, both were delivered by God unto Moses in mount Sinai; but this latter was delivered from Moses to Joshua, from Joshua to the Elders, from the Elders to the Prophets, from the Prophets to those of the great Synagogue, and so successively to afterwards, till at last it was digested into one book, containing principally precepts & directions for those Israelites, which inhabited the Holy Land. It is called Talmud Ierosolymitanum. It was composed in the year of our Lord 230. This, because it containeth but a few constitutions, is but of little use. About 500. years after Christ, then was there a more full and exact collection of their constitutions, for direction of those Jews which dwelt in Babylon, and other forrain places; this is termed

Talmud Babylonicum, and is of greatest use among Authors, it containeth the body of their *Civil and Canon Law*. This traditional Law they hold to be as authentique as their *written word*, and that *Moses* received it from *God* when he received the *Law*; for, say they, were it not for this Exposition, the *Decalogue* it self might have been delivered (a) *in hora veloci, in less than an hour.*

בשעה קלה
Moses Kohen:
in praes.

Here we must know that the word *Kabbala*, when it is applied to the *Kabbalists*, to differencet them from the *Talmudists*, is taken in a stricter sense, and signifieth those *subtilties*, or *mysteries*, which are observed from the different writing of some letters in the *Scripture*, from the *transposing of them*, from a *mystical kind of Arithmetick*, &c. This was never wholly committed to writing. Some instances we have, *Gen.*

**Beal Twim.

23. 2. *Abraham* came לבכה to weep for *Sara*, Here because the letter *Caph* is lesse than the rest, they note that *Abraham* wept but a little for *Sara*, because she was old. Again, the letter *Aleph* is found six times in the first verse of *Genesis*; hence *R. Elias* collected, that the world should endure but six thousand years, because *Aleph* in the *Hebrew computation* standeth for a thousand. From the *transposition of letters*, they conclude after this manner; *Cherem* signifieth an *Anathema* or *Excommunication*, by a *Metathesis* or *transposition of letters*, it is made *Rachem*, signifying *mercies*; by another *transposition*, it is made *Ramach*, which letters in the *Jews computation*, make 248. which in their *Anatomy*, they finde to be the just number of members in a mans body. Their conclusion hence is, that if an *excommunicated person* do *repent*, then his *Cherem* is turned into *Rachem*; his curse turned into a blessing: if he do not repent, then his *Cherem* entreteth into

Ramach,

Ramach, the curse entreteth into all his members, to the utter destroying of the whole man. Again, *ישא* *Isch*, signifieth a man, *ישה* *Ischa*, a woman. Hence they note, that in the name of a man there is *Jod*, which is not in the name of the woman; in the name of the woman there is *He*, which is not in the name of the man: both these make *Jah* one of the names of *God*: these being taken away, in both names there remain *ישא* *Esch*, signifying *Fire*, to shew, that as long as man and wife agree, *God is with them*, but when they disagree, *fire is between them*. Thus we see, what vain mysteries their *Kabbalists* observe.

CHAP. IX.

Their Teraphim.

Concerning the *Teraphim*, two things are especially to be inquired. First, what they were? Secondly, for what use? The word *תרפ* *Taraph* signifieth in general the complete Image of a man. *Michol* took an Image, (a *Teraphim*) and laid it in the bed, *I Sam.* 19. 13. More particularly it signifieth an Idol or Image made for mens private use in their own houses, so that these Images seem to have been their *Penates* or *Lares*, their household-gods; wherefore hast thou stolen my Gods? [*my Teraphim*?] *Gen.* 31. 30. And this man *Micah* had an house of gods, and made an Ephod and *Teraphim*, *Jud.* 17. 5. Because of the worship exhibited to those Idols. Hence from the *Hebrew Taraph*, or, as some read it, *Tharap*, commeth the *Greek* (a) *θεραπειν*, to worship. The manner how these Images were made, is fondly conceited thus among the *Rabbins*: They (b) killed a man that was a first-born son, and

a יפ' ושרת
עו' שרפתו
י' שון השפד
ב' ר' ע' ע' ע'
ע' ר' ע' ע' ע'
ע' ר' ע' ע' ע'
ע' ר' ע' ע' ע'

wrang off his head, and seasoned it with salt and spices, and wrote upon a plate of gold, the name of an unclean spirit, and put it under the head upon a wall, and lighted candles before it, and worshipped it. With such Laban spake, say they: but without controversie, the Teraphim which Michol put in the bed, was a compleat Statue or Image of a man. The use of these Images was, to consult with them as with Oracles, concerning things for the present unknown, or futurely to come. To this purpose they were made by Astrologers (e) under certain constellations, capable of heavenly influences, whereby they were enabled to speak. The Teraphims have spoken vanity, Zach. 10. 2. And among other reasons, why Rachel stole away her Father's Images, this is thought to be one, That Laban might not, by consulting with these Images, discover what way Jacob took in his flight.

c Aben Esra
Gen. 31.

CHAP. X.

The several sorts of Divinations forbidden.

WE shall find, Deut. 18. 10, 11. those Diviners, which are by the Law forbidden, distinguished into seven kinds; not because there were no other, but they were the most usual. 1, An Observer of times. 2, An Inchanter. 3, A Witch. 4, A Charmer. 5, A Consulter with familiar spirits. 6, A Wizard. 7, A Necromancer. To these we may add an eighth out of Hof. 4. 12. Consulting with the staff. And a ninth out of Ezekiel 21. 21. A Consulter with intrals. 1, The first is **וְיָצֵא** An Observer of times, (a) one that distinguisheth times and seasons, saying, Such a day is good, or such a day is naught; such an hour, such a week, such a month is lucky,

2 Jacob Levi,
19, 20.

lucky, and such and such unlucky, for such and such business: (b) whence those that derive the word from **עַי** ^{b D. Kimchi} Gnajin, signifying an eye, (as if hereby were meant a Jugler, or Impostor, who deceived the eyes of his spectators by casting a mist before them) utterly mistake: more pertinently they speak, who derive it from **עֵינוֹ** ^{in rad.} Gnuon, signifying Time. But of all I approve those who derive it (c) from **עָנָן** ^{c Aben Esra} Gnanan, A cloud, as if the original signified properly a Planetary, or Star-gazer. Hereby he is distinguished from the second sort of unlawful Diviners, for he also was an observer of times; the first drawing his conclusions from the colour or motion of the clouds: the second, from his own superstitious observation of good and evil events; happening upon such and such days, such and such times. The first seemeth to have drawn his conclusions à priori, from the clouds or Planets, causing good and bad events: the second à posteriori, from the Events themselves, happening upon such & such times. This Planetary, when he observed the clouds, seemeth to have stood with his face Eastward, his back Westward, his right hand towards the South, and his left hand towards the North: Except it was from this posture of the Star-gazers body in time of observing, I find no reason why the Hebrews should term the Eastern part of the world **קַדִּימ** Kadim (i.e.) the former part of the world: the Western part **אַחֲרֵי** (i.e.) the back-part; the South part **יְמִינֵי** Jamim (i.e.) the right hand; The North part **שְׂמֹאל** Shemol, (i.e.) the left hand: The reason of these denominations, because Adam was created with his face toward the East, is as vain, as hard to prove.

2. The second is **מְנַחֵשֵׁב** Menacheshb, rendered an Inchanter; it importeth rather an Augur, or Soothsayer. The original signifieth such a one who out of his own experience

c Aben Esra
Levit. 19. 26.

experience draweth observations, to fore-tel good or evil to come, as Soothsayers do, by observing such & such events, by such & such flyings of birds, screechings or kawings. The Rabbins speak in this wise: (b) He is Menechsch a Soothsayer, who will say, Because a morsel of Bread is fallen out of his mouth, or his staff out of his hand, or his son called him back, or a Crow kuwed unto him, or a Goat passed by him, or a Serpent was on his right hand, or a Fox on his left hand; therefore he will say, Do not this or that to day. This word is used, Gen. 30. 27. I have learned by experience, saith Laban, that the Lord hath blessed me for thy sake. Again, Gen. 44. 5. Is not this the Cup in which my Lord drinketh? and whereby indeed he divineth? That is, proveth or maketh trial or experience what manner of men ye are: the Heathen people were very superstitious in these observations: Some days were *Atri*, others *Albi*; some *unlucky*, others *lucky*; on some days they counted it unfortunate to begin battail, on some moneths unfortunate to marry.

Mense malum Maio nubere, vulgus ait.

Ovid. Fast.

And as they were superstitious in observing unlucky signes, so likewise in the means used to avert the evil portended: the means were either words or deeds.

(e) Deeds; Thus if an unlucky bird, or such like came in their way, they would sling stones at it: and of this sort is the scratching of a suspected Witch, which amongst the simpler sort of people is thought to be a means to cure Witchcraft. By words; They thought to elude the evil, signified by such signes, when they say, *Et sic uqydw ni*, *In caput tuum recidat hoc omen*; This evil light on thine own head.

The third is *שחשכ* *Mecaseph*, A Witch, properly a Juggler. The original signifieth such a kind of Sorcerer

who

who bewitcheth the senses and minds of men, by changing the forms of things, making them appear otherwise than indeed they are. The same word is applied to the Sorcerers in Egypt, who resisted Moses, Exod. 7. 11. Then Pharaoh also called *Mecasephim*, the Sorcerers. Now the Magicians in Egypt; they also did in like manner with their *Inchantments*. This latter part of the text explaineth what those Sorcerers were. In that they are called *Magicians*, it implyeth their learning, that they were wise men, and great Philosophers: the word *Inchantments* declareth the manner of the delusion; & it hath the signification of such a sight, whereby the eyes are deluded: for *לבושין* *Labatim*, there translated *inchantments*, importeth the glistering flames of a fire, or sword; wherewith the eyes of men are dazzled. The Greek version doth not unfitly term them *opuzantia*, *Onguentarios*, *Seplasiarios*, *Compounders of Medicines*, or, if you please, (f) *complexion-makers*, such artificers who mask men and womens faces with paintings and false-complexions. Hence it is that the Apostle compareth such false-teachers (who, under a form and shew of godliness, lead captive Gilly women) to the Egyptian Sorcerers, *Jannes* and *Jambres*, who resisted Moses, 2 Tim. 3. 8. These two were of chief note. In the (g) *Talmud* they are called *Johanne* and *Mamre*; by (h) *Numenius*, a Pythagorean, *Jannes* & *Mambres*; by *Pliny*, *Jannes* and *Jotape*.

The fourth is *חבר* *Chober*, a Charmer. The Hebrew word signifieth *conjoyning* or *consociating*; either from the league and fellowship which such persons have with the Devil, or, as *Bodine* thinketh, (k) because such kinde of Witches have frequent meetings, in which they dance and make merry together. *Onkelos* translatheth such a charmer *רשין* *Raten*, a mutterer, intimating the manner of these Witcheries, to be by the muttering,

OR

d D Kimchi in
radie.

e Plura in inf-
mediis in
apud Theophr-
stum Charact-
eribus.

f Quomodo
i. e. v. 1. 1.
Sui. 1. 1.

g Talmud.
hast Mena-
chot. c. 9.
h Origen co. tra
Celsum. l. 1.
i Plin. nat. hist.
l. 10. c. 1.

k Bodin. Mag.
demon. l. 1. c. 6.

1 Matimonid.
17th. 1. d. 1. e.
11 Feb. 10. 12.

or soft speaking off some spell or charm. The descrip-
tion of a charmer is thus delivered: (1) *He is a charmer*
who speaketh words of a strange language, and without
sense, and be in his foolishness thinketh that these words
are profitable: that, if one say so or so, unto a Serpent or
Scorpion, it cannot hurt a man; and he that saith so or so
unto a man, he cannot be hurt, &c. He that whispereth o-
ver a wound, or readeth a verse out of the Bible; likewise
he thit readeth over an Infant, that it may not be fright-
ed, or that layeth the Book of the Law, or the Phylacteries
upon a child that it may sleep; such are not only among
Inchanters, or Charmers, but of those that generally deny
the Law of God, because they make the words of the Scrip-
ture, medicine for the body; whereas they are not, but me-
dicine for the soul. As it is written, Prov. 3. 22. They
shall be life unto thy soul. Of this sort was that, whereof
(m) Bodinus speaketh, That a child by saying a certain
verse out of the Psalms, bindred a woman that she could
not make her butter; by reciting the same verse back-
ward, he made her butter come presently.

m Bodin Mag.
azmen. l. 2. c. 1.

The fifth, *שבעל אוב* *Scheel-Ob*, a Consulter with *Ob*, or
with familiar spirits. *Ob* signifieth properly a *Bottle*, and
is applied in divers places of Scripture to *Magicians*,
because they being possessed with an evil spirit, speak
with a soft and hollow voice, as out of a bottle. The
Greek called them *εμφυσουοι*. (n) *Ventriquoos*, such
whose voice seemeth to proceed out of their belly. Such a
Diviner was the *Damofel*, *Act. 16. 16.* in (o) *Saint Au-*
gustines judgement; and is probably thought so by
most Expositors, who are of opinion, that the spirit of
doctr. *Python*, with which the *Damofel* was possessed, is
the same which the spirit of *Ob* was amongst the *He-*
brems. Hence the *Witch of Endor*, whom *Saul* request-
ed to raise up *Samuel*, is said in *Hebrew* to have con-

n cbyssosom.
1 cor. 11.
Tord adu.
Atcion. l. 4. c.
2.
o August. l. 1. de
doctr. Cbrist. c.
33

consulted

sulted with *Ob*; but among the *Latine* Expositors, she
is commonly translated *Pythouissa*, one possessed with
the spirit of *Python*.

The sixth is *ידעגנוני* *Jiddegnoni*, A *Wizard*; in the
Greek, he is translated sometimes *μαγος*, a *cunning-man*,
In both languages he had his name from *knowledg*,
which either the *Wizard* professed himself to have,
or the common people thought him to have. The
Rabbies say, he was called in *Hebrew* from a certain
beast named by them (p) *Jadua*, in shape resembling a
man; because these *Wizards* when they did utter their
prophecies, held a bone of this beast between their teeth.
This happily might be some diabolical sacra-
ment or Ceremony, used for the confirmation of
the league between *Satan* and the *Wizard*. (q) *Pro-*
phane history mentioneth divinations of the like kind,
as that *Magicians* were wont to eat the principal
parts and members of such beasts; which they deemed
Prophetical, thinking thereby; that by a kinde of
transfusion, the soul of such beasts would be convey-
ed into their bodies, whereby they might be enabled
for prophesy.

p. P. Pag Levit.
19. Verum A.
theus besti-
om hanc vo at
mag. d. d. d.
P. d. h. d. n.
Mag. d. n. o. l.
1. c. o. p. 89.
q. Peter. de
Mag. pag 17.

The seventh is *דורש אל המתים* *Doresch el hamme-*
thim; the *Greek* answereth word for word *επιζητητης νεκρων*,
An inquirer of the dead, a *Necromancer*. Such divi-
ners consulted with *Satan* in the shape of a dead man.
A memorable Example we finde recorded, 1 *Sam.*
29. There, *King Saul* about to warr with the *Phi-*
listims, (God denying to answer him either by
dreams, or by *Urim*, or by *Prophets*); upon the same
of the *Witch of Endor*, he repaired to her, demand-
ing that *Sammel* might be raised up from the dead, to
tell him the issue of the warr. Now that this was
not, in truth, *Samuel*, is easily evinced, both by testi-

monies

monics of the learned, and reasons. *First*, it is improbable, that *God* who had denied to answer him by any *ordinary means*, should now deign him an answer so *extraordinary*. *Secondly*, no Witch or Devil can disturb the bodies or souls of such as dy in the *Lord*, because they rest from their labours, *Rev. 14. 14.* *Thirdly*, if it had been *Samuel*, he would doubtless have reproved *Saul* for consulting with *Witches*.

The eight is סקל מל סוול *Scoel maklo*, a *Consulter with his Staff*, *Hof. 4. 12.* *Jerom* saith, the manner of this divination was thus: *That if the doubt were between two or three Cities, which first should be assaulted; to determine this, they wrote the names of the Cities upon certain staves or arrows, which being shaken in a quiver together, the first that was pulled out, determined the City.* (r) Others deliver the manner of this consultation to have been thus: *The consulter measured his Staff by spans, or by the length of his finger, saying as he measured, I will go, I will not go; I will do such a thing, I will not do it; and as the last span fell out, so he determined: This was termed by the Heathens καθαρσμος or καθαρσμος, divination by rods or arrows.*

The ninth was רוק בבעב *Roc haccabed*, a *Diviner by intrals*, *Ezek. 21. 21.* *Nebuchadnezzer* being to make warr both with the *Jews* and the *Ammonites*, and doubting in the way, against whether of these he should make his first on-fer; *First*, he consulted with his *arrows* and *staves*, of which hath been spoken immediately before; *Secondly*, he consulted with the *intrals of beasts*. This practice was generally received among the *Heathens*, and because the *Liver* was the principal member observed, it was called *καθαρσμος*, *Consultation with the Liver*. Three things were observed in this kinde of Divination. *First*, the colour

of

of the intrals, whether they were all well coloured. *Secondly*, their place, whether none were displaced. *Thirdly*, the number, whether none were wanting; Among those that were wanting, the want of the *Liver* or the *Heart* chiefly presaged ill. That day when *Julius Caesar* was slain, it is storied, that in two fat *Oxen* then sacrificed, the heart was wanting in them both.

 THE



THE
FIFTH BOOK.

Of their Consistories.

CHAP. I.

Their Courts of Judgment, especially their Ecclesiastical Consistory.



HERE were in *Israel* distinct Courts, consisting of distinct persons; the one principally for *Church-busineses*, the other for *affairs in the Common wealth*; the one an (*a*) *Ecclesiastical Consistory*, the other a *civil Judicatory*: Of these, and their several censures, and punishments,

it remaineth now to be spoken.

These different Consistories or Courts of Justice, we find first distinguished, *Deut. 17. 12. He which will not hearken unto the Priest, or unto the Judg. &c.* Where the people of *Israel* are directed in what cases, & to what persons they should make their appeals from inferior Courts; namely, to the *Priest*, in matters *spiritual or ceremonial*; and to the *Judg*, in matters *civil*

a *Jurina Analyt. Expos. Deut.*
17.

CAP. I. *Their Court of Judgment, &c.*

vil or criminal. These two Courts, are more plainly distinguished, *2 Chron. 19.* where *Jehosaphat* reforming many abuses in *Church and Common-wealth*, first appointed thoroughout all the fenced Cities of *Judah*, *secular Judges* to determine criminal causes, *vers. 5.* And at *Jerusalem* he appointed a *spiritual Court*, consisting of *Levites, Priests, and the chief Fathers of Israel*, *vers. 8.* And in causes spiritual for the *Lord*, *Amariah the High-Priest*, was chief; in causes criminal for the *King*, *Zebadiab* was chief, *vers. 11.* Likewise the *Prophet Jeremias* is condemned to dy, by the *Consistory of Priests*, *Jer. 26. 8.* But by the *Consistory of Princes, or secular Judges, sitting in the gate*, he was absolved and discharged, *vers. 16.* Yea, although the tyranny of *Antiochus*, and the troublesome times ensuing, had bred such a confusion in matters of government among the *Jews*, that an evident distinction can hardly be found in the *New Testament*: yet some footsteps and imperfect tokens of both Courts, are there observed, principally *Matth. 21. 23. It. Matth. 26. 3.* The *chief Priests*, and the *Elders* of the people, are named as two distinct *Consistories*. and each Consistorie seemeth to be differenced by its proper name; the *secular Consistory* termed *synagoga*, *A Council*: the *spiritual* termed *synagoga*, *A Synagogue*. They will deliver you up to their Councils, and they will scourge you in their Synagogues, *Mat. 10. 27.* Hence that great Assembly of *Prophets, & holy men*, called together by *Esra*, for the reformation of the *Church*, after their return from *Babylon*, is called *synagoga magna*, *Their great Synagogue*.

The office of the *Ecclesiastical Court* was, to put a difference between things *holy and unholy*, and between *clean and unclean*, *Levit. 10. 10.* and to determine appeals in controversies of difficulty. It was a representa-

tive Church. Hence is that, *Dic Ecclesia, Math. 18.16. Tell the Church,* because unto them belonged the power of Excommunication, the several sorts of which censure follow in the next Chapter.

Only here take notice: that as, in the *Civil Consistories*, consisting of *seventy Judges*, which was the supreme Court, there were Two sate as chief; namely, one whom they termed *Nasi*, the *Lord Chief Justice*; and the other, whom they termed *Ab bet-din*, the *Father of the Senate*: so in the *Ecclesiastical Consistory*, the *high-Priest* and *his Sagan*, or *second high-Priest*, sate chief there, 2 *King. 23. 4. (b)* That the *high-Priest* sate in the *Sanhedrim* necessarily, is an error; for he was not elected into that Company, except he were a man of extraordinary wisdom. Again, note that sometimes both *Consistories* assembled together, as often as the matters to be determined were partly *Ceremonial*, partly *Civil*, partly belonging to the *Church*, partly to the *Commonwealth*: which being not noted, causeth the *Courts* not to be distinguished by many Expositors. This meeting and joyning of both *Consistories*, often appeareth in the *Gospel*. The *chief-Priests* and *Elders* meet together.

b. Maser. Kalf. in Sanhedrim.

CHAP. II.

Of their Excommunication.

They had three degrees of Excommunication. The first was called in the N.T. a casting out of the Synagogue, *Joh. 9.22.* by the Jews, (a) *Nidui* [i.] a separation or putting away. (b) It signifieth a separation from all communication. *Dedebitur à verbo נידוי Separavit. Hinc etiam proscriptus, profugatus, aut separatus quædam dicitur כבוד b. Buxtorf. ex Rabbini Epistol. Hebr. pag. 35.*

אריא Significat hoc was Separationem. Et elongationem. Dedebitur à verbo נידוי Separavit. Hinc etiam proscriptus, profugatus, aut separatus quædam dicitur כבוד b. Buxtorf. ex Rabbini Epistol. Hebr. pag. 35.

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merce or Society with any man or woman for the distance of four Cubits; also, from eating or drinking with any; from the use of the marriage-bed, from shaving, washing, or the like, according to the pleasure of the *Judg*, and the quality of the offence: It was of force *thirty days*, yet so that they might be shortned upon repentance. He that was thus excommunicated, had power to be present at *divine Services*, to teach others, and learn of others; he hired others, & was hired himself; but always on condition of the foresaid Separation. If he remained impenitent; according to the pleasure of the *Judg*, his punishment was increased, either to the doubling or the tripling of the time, or to the extending of it to their lives end; his male-children were not circumcised: If he dyed without repentance, then by the sentence of the *Judg* a stone was cast upon his coffin or bier, to shew that he was worthy to be signed. They mourned not for such an one with solemn lamentation, they followed him not unto the grave, nor buried him with common burial.

The second was called in the N.T. a giving one over to Satan, 1 *Cor. 5.5.* by the Jews *חריב* *cherem*. For the better understanding of this word we must know, that it is not used in this sense in the *Old Testament*: here we shall find it applyed unto persons, or to things. If to persons, then it signifieth a devoting of them to God by their death, *Levit 27. 29.* If to things then it signifieth a devoting of them unto God, by separating them from ordinary use: hence it is that *Achan* is punished for stealing the devoted thing, *Josh. 7. (c)* Persons thus devoted were termed by the *Greeks* *ἀειδίμα*, and devoted things *ἀειδίματα*. Notwithstanding in the *Apostles* time both *Cherem*, and *ἀειδίμα*, signifieth a second degree of Excommunication, differing from the former; First

c. *Budam* *ἀειδίμα*, dicitur, homines sacros, & quorum capita in serviditate sunt & devota: *ἀειδίμα* vero *ἀμαρτία* dicitur, consecrata.

because it was not done in a private Court, but published in the audience of the whole Church. Secondly, maledictions and curses were added out of the Law of Moses. At the publishing hereof, Candles were teened, and when the curses were ended, they put out the Candles, in token that the excommunicated person was deprived the light of heaven. This kind of excommunication was exercised against the incestuous person, 1 Cor. 5.5. And against Hymeneus, and Alexander, 1 Tim. 2. 25.

r Cor. 5.5.
 1 Tim. 2. 25.
 b DW Domini
 num, NPN
 venit.
 e Elias Tubites
 in radice.
 שמה
 e Bartram de
 Politia Judaic.
 cap. 2. pag. 11.
 g Buxtorf. E.
 p. 11. Hebr. p. 19.
 in d. 10. e. p. 10.
 la subjeti soe
 bat hae abbrev.
 viatara
 מות
 i. prohib. i. un. est
 anabema. R.
 e. s. om. l. un. i.
 captivitat. i.
 (sic. resignare
 has literas.)
 b Vid. Juselli
 notas in codi.
 cem canonum
 Eclesiasticor.
 e. Yedion 25.
 Be lar. de panit
 i. e. 21. e. ca.
 100. Exerit. p.
 11. e. 11. e. 11.
 11. e. 11. e. 11.
 11. e. 11. e. 11.
 11. e. 11. e. 11.

The third was called in the New Testament by the Syriak name *Manaratha*, 1 Cor. 16. that is, *The Lord commeth*. *Maran* signifieth the Lord, and *Atha commeth*, and this, they say, was instituted by Enoch, *Jude 14*. The Jews called it *schammatha*; the Etymology of which word I finde to be twofold. Some say, it foundeth as much as *Maran-atha*; *The Lord commeth*, and *Schem* signifying the Lord, and *Atha commeth*; e others say it foundeth *There is death*; *Schem* signifying there, and *Mutha*, death. Hence we may render it an excommunication to death. (f) And this is thought to be the reason of that phrase, 1 John. 5. 16. *There is a sin unto death*, (i.e.) which deserveth excommunication to death, (g) R. Gersom forbod the breaking open of letters, under the penalty of all three sorts of excommunication. And this was termed *Excommunication in secreto nominis tetragrammati*: See the form hereof in the Chapter of the Sadduces.

In the Greek Church there were (h) four degrees of this censure. 1, *zicani*. Those were censured with this degree, who were only barred the Lords Table: as for entrance into the Church, hearing the Word, praying with the Congregations; they enjoyed equal liberty with other Christians; they might stand by and behold

behold others receive the Sacrament, but themselves did not partake thereof, whence they were called *Stantes*. 2. *Uolunt*: Concerning this censure, all that I read of it, is this; That he that is thus censured, hath admittance into the Church, (i) but his place must be behinde the Pulpit, and he must depart with the Catechumeni, that is, such Pagans who were gained to the Christian faith, but not fully admitted into the Church, because they wanted Baptism; and therefore that they might not pray promiscuously with other Christians, there was a place behind the Quire of the Church, in the manner of Cloysters, allotted to them, and was from them called (k) *Catechumenium*: This I take to be the place for this second degree of Excommunication, so that the force of this censure I think to consist in these three things. First, they were barred the Lords Table. Secondly, they might not stand by, at the administration of the Lords Supper, (which was allowed in the first degree) and this appeareth clearly, because the Catechumeni departed always at the Celebration of the Communion; for to them principally it was said, *Ita missa est*. Thirdly, though they might *fall down on their knees and pray*, and were thence called *Succumbentes*; yet this they might not doe in the Congregation, but only in that place behinde the Quire or Pulpit, which was allotted to the Catechumeni, and in this also, this second degree differeth from the first. The third sort of censure was *duplone*, the party thus Censured was permitted to come no further than the Church-porch, where it was lawful for him to hear the Scriptures read, but not to joyn in prayer, nor to approach the Lords Table; whence such were termed *Andentes*. The fourth and last sort, was *exclusio*; persons under this censure stood quite

quite without the Church, requesting those that entered in, with tears and weeping, to petition the Lord for mercy toward them; whence they were called *Plorantes*.

Seeing it is commonly thought, that Cain was censured by the first degree of Excommunication called *Niddui*, and that the last called *Schammatha*, was of *Enochs constitution*; both these being of such antiquity, I dare not say, that the three degrees of Excommunication were borrowed from the three sorts of uncleanness, which excluded people out of the three (i) Camps, though there was an observable proportion between them. *Niddui* may be parallel'd with the exclusion out of the Camp of God alone, which beset those that were defiled by touch of the dead: *Cherem* may be compared to the exclusion out of the Camp of God, and the Camp of Levi, which beset those that were defiled of an issue. *Schammatha* may be compared with the exclusion out of all three Camps, the Camp of God, the Camp of Levi, and the Camp of Israel; this beset those that were defiled of leprosie. And from the Jews it is probable that the Greek and Latine Churches borrowed their degrees of Excommunication.

CHAP. III.

Their Civil Consistories, what persons were necessarily present in them.

IN many things, men might be sinful in respect of Gods Law; though not liable to punishment, in respect of mans; Thou shalt not avenge, nor be mindful of wrong, *Leviti* 19. 18. which the Hebrews explain (thus) To avenge, is to deny a good turn to one who formerly denied him. To be mindful of wrong, is

to doe a good turn to one, who formerly would not do so much for him, but, at the doing thereof, to upbraid the other of his unkindness. They illustrate it thus: when *Ruben* saith to *Simcon*, Lend me thy hatchet; he answereth, I will not lend thee; Afterward *Simcon* hath need to borrow a hatchet of *Ruben*, and saith unto him, Lend me thy hatchet; *Ruben* saith unto him, I will not lend thee; Thou wouldst not lend me thine: this is, *נקימה Fekima, Avengement*. No. v, when *Ruben* saith to *Simcon*, Lend me thy hatchet; he answereth, I will not lend thee; afterward *Simcon* borroweth an hatchet of *Ruben*, *Ruben* saith, Lo I will lend it thee, I will not deal with thee, as thou dealest with me, this is *נטירה Netira, Mindfulness*: Both these were sinful, but not liable to mans judgement.

In all Civil Courts, five sorts of persons were alwaies present. 1. Judges. 2. Officers. 3. Pleaders. 4. Notaries. 5. Witnesses. In the supreme Court, there was one that was chief over all the other Judges, they called him in Hebrew, *Nasi*; in Greek, *πριγκιπας* The Prince. His leave was craved for the trial of actions: The Witnesses were at least two, *Deut* 19. 13. If they were false, they punished them with a *Tilio*, the same punishment which he intended against his brother, *Deut* 19. 19. The Notaries were two, (a) one stood on the right hand, to write the sentence of absolution, and what was spoken in defence of the party; the other stood on the left hand, to write the sentence of condemnation, and the objections against the party. (b) *Drusius* thinks that *Christ* speaking of the last judgement, had reference to this; He shall set the sheep on the right hand, and on the left the goats, *Matt* 25. 23. The Officers were in manner of Sheriffs, they were present to execute what the Judges determined,

^a *Moses* was sent in *Sambodrim*.

^b *Drus. protest. Math. 25.*

I De quibus P. Fagiuin Num. 5. 2.

* Moses Ke-
seus. in Sanbe-
drim.

whence they carried up and down their *Staves* * and *Whips*, as the *Consuls* at *Rome* had *Rods* and *Axes* carried before them, for the readier execution of justice. In *Hebrew* they are called *שחותרים* *Schoterim*; by the *Septuagint* sometimes *ἡγούμενοι*, in our *English* translation, commonly *Officers*, and by *Saint Luke* *ἡγούμενοι*. For doubtless there is allusion unto them, *Luke* 12. 58. When thou goest with thine adversary, (*ἄνθρωπον*) to the *Magistrate*, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the *Judge*, and the *Judge* deliver thee to the *Officer*, &c. The *Pleader* was called *באי ריב* *Baal rib*; he stood on the right hand of the party cited into the *Court*, whether he pleaded for; or against him. The *Lord* shall stand on the right hand of the *poor*, to save him from those that judge his soul, *Psalms* 119. 31. that is, the *Lord* shall plead his cause. And *Satan* stood at the right hand of *Joshua*, *Zach.* 3. 1. that is, to accuse him, or plead against him. When *Saint John* speaketh, *If any man sin, we have an Advocate*, *2 Joh.* 2. 1. he alludeth unto this *Baal-rib*, or *Pleader*. The *Judges*, they examined and determined matters, and, after examination, sentence was pronounced by the *Judge* in this manner; *Tu N. justus*, *Tu N. reus*. *Thou Simcon art just. Thou Ruben art guilty*: at the pronounciation of which, the guilty person was dragged to the place of execution: *When he shall be judged, let him be condemned*, *Psal.* 109. 7. the *Hebrew* is, *Let him go out wicked*.

The manner of sentencing persons, varied in most Countries. The *Jews* by a simple pronounciation of sentence, both absolved men, and condemned them. The *Romans* gave sentence by casting in tables into a certain *Box* or *Urn* prepared for the purpose: if they absolved him, they wrote the letter *A*, in the table, it being

ing the first letter of *Absolvo*: if they would condemn any, they cast into it a table with *C* written in it, which is the first letter of *Condemno*: If the matter were hard to determin they would cast in other tables with *N. L.* signifying *Non liquet*. The (*d*) *Gracians* in like manner used three letters, *o* was a token of *Condemnation*; which occasioned that of *Persius*.

Et potis es nigrum vitio præfigere theta.

It was a token of *Absolution*; *Δ*, of *Ampliation*. Others signified *Condemnation*, by giving a *black stone*; and *Absolution*, by giving a *white stone*.

Mos erat Antiquis, niveis atrisque lapillis,

Hos damnare reos, illos absolvere culpa.

Ovid. Metamor. 15.

To this there seemeth to be allusion, *Revel.* 2. 17. To him who *overcometh*, I will give a *white stone*, that is, I will *absolve* and *acquit* him in the day of judgment.

Note these three phrases, *ἀναστῆναι εἰς κρίσιν*, *To rise up to judgment*; *ἀναστῆναι ἐν κρίσει*, *To rise up in judgment*; *ἀναστῆναι ἐκ κρίσεως*, *To depart guilty*. The first, is applied to the *Judge*, in the execution of justice. *When God rise up to judg*, *Psal.* 76. 10. that is, to execute judgment. The second, is applied to the party prevailing in judgment. *The men of Nineve shall rise up in judgment with this generation*, *Matth.* 12. 41. That is, *shall be justified before this generation*. The last, is applied to the party condemned, *Psal.* 109. 7. *Let him depart guilty or wicked. The ungodly shall not stand in judgment*, *Psalms* 1. The like phrases were in use among the *Romans*, *Stare in Senatu*, *To prevail in the Senate*; *Causa cadere*, *To be cast in ones Suit*; But these phrases among the *Romans*, I think to have been taken out of their *Fence-Schools*, where the set posture of the body, by which a man prepareth

prepareth himself to fight, and grapple with his enemy, is termed *status*, or *Gradus*, as *Cedere de statu*, To give back: *Gradum*, vel *statum servare*, To keep ones standing: and from thence have those elegancies been translated into places of judgment.

CHAPTER IV.

The number of their Civil Courts.

THEIR Civil Courts weretwo: סנהדרים גדולה *Sanhedrim gedola*, the great Consistory, or supreme Senate, & סנהדרים קטנה *Sanhedrim Ketanna*, the lesser and inferior Court. Thus I find them divided generally by the *Rabbines*: and although the latter was subdivided as will after appear; yet in old time, there were only two first branches, which division our *Saviour Christ* seemeth to have followed, calling the lesser Court *synagoga*, by the name of *Judgment*: the greater *עדת*, by the name of a *Council*. Whosoever is angry with his brother unadvisedly, shall be culpable of *Judgment*. Whosoever saith unto his brother *Racah*, shall be worthy to be punished by the *Council*: whosoever shall say *Fool*, shall be worthy to be punished with the fire of *Gebenna*, *Matth. 5*. In which words, as there is a gradation of sin; 1. *Anger*, a passion of the mind; 2. *Racah*, (c) scornful or slighting speech, as *Tut, Tush, &c.* 3. *Fool*, reproachful and opprobrious names: So likewise there is a gradation of punishment. 1. *Judgment*, a lesser Court. 2. *Council*, the greater Court. 3. The fire of *Gebenna*: Now, *Gebenna* was a valley, terrible for two sorts of fires in it; First, for that wherein men burnt their children unto *Atoloch*. (f) Secondly, for another fire there continually burning, to consume the dead

c *Raca*, non grandis alienus est sermo convicii, sed magis e contemptu natum est, & neglectu dicentis, Chrysol. bomil 16. in Mat. f *David Kimchi*, Ps. 27. 13.

dead carcaffes and filth of *Jerusalem*: Partly for the terribleness of the first, and partly for the contemptibleness of the place by reason of the second fire, it was a *Type of hell-fire it self*. We may resolve that text thus, *Anger* deserved the punishments of the lesser Court, *Raca* the punishments of the greater, and *Fool* deserved punishments beyond all Courts, even the fire of *Gebenna*.

The greater Court by way of excellency, was called the *Sanhedrim*; which word came from the *Greek* *συνήδριον*, a place of judgment: It was also called בית דין *Beth-din*, a house of judgment. It was distinguished from the other Courts; first, in respect of the number of the Judges which were (g) seventy one, according to the command of God to *Moses* at their first institution, *Numb. 11. 16*. Gather unto me seventy men of the Elders of *Israel*, whom thou knowest that they are the Elders of the people, and Governors over them, and bring them unto the Tabernacle of the Congregation, and let them stand there with thee From the latter words of this Text it is observed, that there were seventy besides *Moses*, and therefore after his decease they alwayes chose one chief Judge in his room, not reckoning him among the seventy; they called him *Nasi*, the Prince or chief over seventy. These seventy are (h) thought to be chosen six out of every Tribe, save the Tribe of *Levi*, out of which only four were chosen. * Others think the manner of their choice was thus; Six of every Tribe had their names written in little scrolls of paper: in seventy of these scrolls was written זקן *Zaken*, *Senex*, an Elder; in the two other חלק *Chelek*, *Part*, a part; these scrolls they put in a Pitcher or Urn; and those that pluckt out a scroll wherein Elder was written, were counted amongst the number of the Judges: those that pluckt

g *Moses* *Num. sent. fo. 186. col. 2.*

h *Franc. Junius* *Analys. expof. Num. 11. * Solom. Iarcbi:*

Numb. 11. 26.

1 Mos. Koffav.
fol. 186. col. 2.

out the other scrolls, in which a Part was written, they were rejected, Numb. 11. 26. The Senior of these seventy was called אב אבֶּתֶּיִן *Ab Beth din*, the father of the Judgment-Hall. The (F) whole Seat or Bench of Judges sat in manner of an half Circle, the *Nasi* sitting in the midst above the rest, the others sitting round about beneath, in such manner that the Father of the Judgment-Hall sat next to the *Nasi* on the right hand. The lesser Consistory was subdivided into two forrs; one consisted of twenty three Aldermen: and two such Consistories there were in Jerusalem, the one at the dore of the Court, before the Temple; the other at the dore of the mountain of the Temple: yea, in every City through out Israel, where there were sixscore householders, such a Consistorie was erected: the other sort of lesser Courts consisted only of a Triumvirat, three Aldermen: and this was erected in the lesser Cities, which had not the number of sixscore householders.

1 Mos. Koff.
ibid.

The (k) second difference between the greater Consistory and the lesser, was in respect of the place. The seventy sat only at Jerusalem within the Court of the Temple in a certain house called לִשְׁכַּת הַדָּבָר *Lishbeth hogazith*, The paved Chamber, because of the curious Cut-stones wherewith it was paved: by the Greeks it was called *αδιστωνα*, the Pavement. Pilate sat down in the Judgment-seat, in a place called the Pavement, Joh. 19. 13. The other Consistories sat in all the gates of the Cities. Now because the gates of the City are the strength thereof, and in their gates their Judges sat; hence is that, Mat. 16. 18. The gates of hell shall not overcome it, that is, neither the strength nor policy of Satan.

1 Deut. 17. 2.

Lastly, they differed in respect of their power and authority: the Consistory of Seventy received (1) appeal from

from the other inferior Courts; from that there was no appeal: Again, the Consistory of three sat not on life and death, but only on petty matters, as whipping, pecuniary controversies, and such like; the other of twenty three sat on life and death, but with a restrained power; they had not authority to judge a whole tribe, the high-Priest, false Prophets, and other such weighty matters: this belonged only to the seventy in Jerusalem: (m) Hence is that, O Jerusalem, Jerusalem, which killest the Prophets, Luke 13. 34. The means how they tried a false Prophet was thus, They observed the judgments which he threatned, and the good which he prophesied to a place: if the judgments took not effect, this did not argue him a false Prophet, because God was merciful, as in the case of Ezechiah, and the people might repent, as the Ninevites did; but if he prophesied good, and that came not to pass, they judged him a false Prophet. The ground of this tryal they make the words of Jeremiah, The Prophet which propheseth of peace, when the word of the Lord shall come to pass, then shall the Prophet be known, that the Lord hath truly sent him, Jer. 28. 9.

m Cuvau de
rep. Heb p. 109.

The Colledge or Company of these seventy, exercised judgment, nor only under the Kings and Judges (n); but their authority continued in times of vacancies, when there was neither Judge nor King to rule Israel: and it continued until (o) Herod put them down, and destroyed them, to secure himself of the Kingdom.

n Galatin. 1.
cap. 5.
o Joseph. Antiq.
l. 14. c. 17.

Here some may object, That there were no such Courts, or their liberty much infringed in Samuels time: for, he went from year to year in circuit to Bethel, and Gilgal, and Mizpeh, and judged Israel in all those places, 1 Sam. 7. 16. To which, I take it, we may say, that

that as the *Emperors of Rome* had power to ride Circuits, and keep *Affises*, which was done without any infringement of the liberties of their *Senate*: So the *Kings and Judges in Israel* had the like power, and yet the authority of their Courts stood firm. This kind of judging by keeping of *Affises*, the *Romans* termed *Senatus iudicium*, the other *β λω σ'ιδιατις*.

CHAP. V.

Properties required in Judges, and the manner of their election.

THE Law of God required these properties in Judges; 1, *Wisdom*. 2, *Understanding*. 3, *Integrity*. 4, *Courage*. *Deut.* 1. 13. Others are reckoned, *Exod.* 18. 21. namely, 5. *The fear of God*. 6. *Love of truth*. 7. *Hating of covetousness*: to these may be added the eighth, namely, *Having no respect of persons*, *Deut.* 1. 17. These two last especially, the *Heathens* required in their Judges: whence the (a) *Thebans* painted *Justice without hands, and without eyes*, to intimate that Judges should receive no gifts, nor be swayed with *light of persons*.

The (b) *Jews* added many more. 1, *That they should be free from all blemish of body*. 2, *That they should be skilled in the seventy languages, to the intent they might not need an Interpreter in the hearing of Causes*. 3, *That they should not be far stricken in years; which likewise was required by the Romans in their Judges, as appeareth by their common Aage, Sexagenarius de ponte*. 4, *That they should be no Eunuchs, because such commonly were cruel*. 5, *That they should be Fathers of Children, which they thought was a special motive to mercy*. 6, *That they should be skillful in Magick, without the knowledg of which they were not able to judge of Magicians*.

That

a Plutarch. de Iside.

b Moses Kotsens in Saubedrin.

That there might be a sufficient supply of able men to succeed in the room of the Judges dying, there fate (c) three benches of others beneath, whom they called (d) *Talmidi Chacamin*, *Scholars of the wisemen*: out of these they made their election, and two of these alwaies accompanied the condemned person to the place of execution.

Their *Inauguration of Judges* was twofold. At first, by *imposition of hands* upon the head of the party, after the example of *Moses laying hands on Josua*: this *imposition of hands* was not held lawful, (e) except it were in the presence of five, or three Judges at the least. Afterwards it was by *saying a certain verse*. (f) *Lo thou art associated, and power is given thee to judg of penalties*. Hence is that saying of *Galatinus* out of the *Talmud*, *Insistio Iudicum aut manu siebat, aut nomine tantum*.

Observe here, that *Samuc*, which I render *associated*, doth not alwaies signify a man licensed to the discharge of some publique office by the *imposition of hands*; for here it is applyed to those, who were not admitted by *imposition of hands*. No, the reason why these words *Semica*, and *Semicuth*, are generally by all Expositors, *Jews* and *Christians*, translated the *imposition of hands*, is, because this solemn kind of licensing termed *Semica* or *Semicuth*, was in old time used only towards two sorts of men in their admission, towards *Rabbies*, and towards *Judges*; which kind of permission because it was not performed towards either of them without this ceremony of *imposing hands*; hence these two words have been translated the *imposition of hands* whereas properly they signify nothing else but an *association, or approximation, or conjoyning of one into the same corporation or company, of which he that doth associate and give admission, is a member*.

c Moses Kotsens. ibid.

d תלמידי חכמים
Discipuli sapientum.

e Petr. Galatin. lib 4. cap. 5.

f דוויארת סמוך ווישלך דשות לרדי: אפילר דיני קנסות
Maimou. in Saubedrin. cap. 4.

CHAP. VI.

Ceremonies common in all capital judgments.

IN their greater punishments which deprived of life, some Ceremonies were common to them all.

First, the Judges were to use deliberation in all causes, but especially in matters Capital. There were four causes, saith (a) Jonathan in his Targum, that came before Moses (he nameth none in particular; but, what they were, we shall presently learn out of other Records.) Two of these were not weighty; in these he hastned: two more material, concerning life and death; in these he delayed. (b) *Ceterum tam de his, quam de illis dicebat, non audivi.* Of both the lighter, and weightier causes, Moses said, I have not heard, to wit, from the Lord: to shew, that a deliberation, and consultation as it were with God, ought to be in all judgments, before sentence be pronounced. These four causes are named in (c) other Records. The two lightest are 1. The matter of uncleanness, debarring the people from the Passover, Numb. 9. 9. 2. The case of Zelophebads daughters, Numb. 36. 10. The two weightier are, 1. The cause of the blasphemer, Levit 24. 13. 1, The case of him that gathered sticks on the Sabbath, Numb. 15. 35. In all these judgments there is, The Lord spake unto Moses. And in the first, which was counted among the lighter causes (because it was not on life and death) even there doth Moses in a solemn manner bespeak the people to stand still, *Et ego audiam, And I will hear what the Lord will command.* Notwithstanding *wilfull delays in justice maketh the Judg unrighteous.* In that unrighteous Judg, from whom the Widdow wrested

a Targum Jonath. Numb. 9. 8.

ב וכליו
באליו
אמר
לא ששעת
יהאב.

c Targum Hierosol. Num. 9. 8.

sentence

sentence by importunity, we read not of any other fault in him, but delay, *Exh. 18. 6.*

Secondly, the party accused was placed on some high place, from whence he might be seen and heard of all the people: *Set Naboth in capite populi, On high among the people, 1 King. 21. 9.*

Thirdly, the (d) Judges and the Witnesses did (when sentence was pronounced) put their hands upon the condemned person's head, and said, *Sanguis tuus super caput tuum, Thy blood be upon thine own head: unto this the people had reference, saying, His blood be upon us and our children, Matth. 27. 25.*

d Druf. praes. tit. Mat. 27.

Fourthly, the place of execution was without the Gates; the Malefactors were had thither by two Executioners, termed by the (e) Rabbins חזוני הכנסת *chazani*, *hacceneseth*, Spectators of the Congregation, which is a periphrasis of those, whom St. Mark calleth *ομολογηται*, *Macch. c. 3. in 31 scriba.* Mark 6. 27. which word though it be used by the Greeks and (f) Chaldee Paraphrasts; yet it is meer Latine, derived a *speculando*: because in the Court the Executioners were onely Spectators, to behold and attend what the Judg would command them.

e Mos. Ko'cu. in Sanhedrim. Ir. Talmud lib. Macch. c. 3. in 31 scriba.

f ספקולר
זיאליד.
Targum Hierosolym. Gen. 37. 30.

Fifthly, when the Malefactor was led to execution, a (g) publick Crier went before, saying, *Such a one is going to be punished with such a death, because he hath committed such, or such an offence, at such a time, in such a place; and these N. N. are Witnesses thereof: If any therefore knoweth any thing which may do him good, let him come and make it known.* For this purpose one was appointed to stand at the dore of the Consistorie, with a handkerchief or linnen-cloth in his hand, that if any person should come for his defence, he at the dore swunged about his handkerchief; upon the sight whereof, another standing in readines a pretty distance

g Mos. xxi. in loco suprema citato.

O

stance

stance off with an horse, halstned and called back the condemned person : yea, if the Malefactor had any further plea for his own purgation, he might come back four or five times, except he spake vainly; for the discerning whereof, two of those, whom they termed *Scholars of the Wise-men*, were sent with him to observe his speech on the way.

Sixthly, he was exhorted to *confess*, that he might have his portion in the world to come : Thus *Joshua* exhorted *Achan*, *Josh. 7. 19. My son give, I pray thee, glory unto the Lord God of Israel, and make confession unto him : unto whom Achan answered, verse 20. Indeed I have sinned against the Lord God of Israel, and thus have I done.*

Seventhly, in the time of execution, they gave the Malefactor (h) *Grannum thuris in calice vini, A grain of frankincense in a cup of wine* : this they did give to cause a giddiness in the condemned person's head, that thereby he might be less sensible of the pain. Saint *Mark* calleth this cup *κρηνην οίνου, wine mingled with myrrho*, *Mark 15. 23.* This was done after the manner of the Jews: but the Souldiers in mockerie mingled vinegar and gall with it, *Matth. 27. 34.* As likewise they gave him a second cup in derision, when they took a Sponge, and filled it with vinegar, and put it on a reed, *Matth. 27. 48.* Saint *Mark* in the first cup, mentioneth the custome of the Jews, which in it self had some shew of compassion, for the ground of this custome was taken from that, *Prov. 31. 6. Give strong drink unto him that is ready to perish.* Saint *Matthew* mentioneth onely their wicked mixture, contrary to the received custome; so that one *Evangelist* must expound the other. This first cup was so usually given before execution, that the word, *calix, a cup,* is some-

קדרת א
לכרנה
בכרס של
יין
Korat. Ichona
beo sebatior.
in Maimon. c.
Sanbedrim. c.
13. It. Moses
Kofan. in
Sebedrim.

sometimes in Scripture put for death it self. *Father, if it may be, let this Cup pass from me.*

Lastly, (i) the Tree whereon a man was hanged, and the Stone wherewith he was stoned, and the Sword wherewith he was beheaded, and the Napkin wherewith he was strangled, they were all buried, that there might be no evil memorial of such a one, to say, *This is the Tree, this is the Sword, this the Stone, this the Napkin, whereon, or wherewith such a one was executed.*

i Casaubon ex-
ercit. p. 654.
ex Maimonid.

CHAP. VII.

Their Capital Punishments.

THE Jews of old had only (a) four sorts of death in use among them. 1. (b) *Lapidatio*, stoning. 2. *Combustio*, burning. 3. *Decollatio*, beheading. 4. (d) *Suffocatio*, strangling. Of these, *Stoning* was counted the most grievous, *burning worse than beheading, beheading worse than strangling, and strangling was the easiest of all.*

They have a (f) rule, that wheresoever the Scripture saith of an Offendor, *morte plectetur, he shall be punished with death*, not expressing the kind of death, thereit ought to be interpreted of *strangling*. For example, the Law saith of the Adulterer, *Lev. 20. 10. Morte plectatur, Let him be punished with death*: Because the kind of death is not here mentioned, they interpret it *strangling*. The reason of this rule is, because strangling was the easiest death of the four, and where the Law determineth not the punishment, there they say, *Amplandi favores*, the favourablest exposition is to be given.

The Rule is not generally true; for, in former times *Adultery was punished with stoning, I will judge thee af-*

a paraphras.
Chald. Rub. x.
17. Mikhal.
fol. 188. col. 3.
ב סקילה
Sekillah, Lapi-
datio.
ד
הרג. Decol-
latio.
ב כונק
Chonok, Suffo-
catio.
ד כל מיתה
דאמורה
במורה
סחם חנק
הרא
Omnis Mora
que absolute in
lege usurpatur,
strangulatio est.
R. Salom. R. 3.
ed. 21. 16.

ter the manner of them that ate Harlots, saith the Lord's Ezek. 16. 38. And in the fortieth verse the Judgment is named; They shall stone thee with stones. Likewise the Scribes and Pharisees said unto Christ, Moses in the Law commanded us, that such should be stoned, Job. 8. 5.

Before we treat in particular of these four punishments, it may be questioned, *Whether the Jews had any power to judge of life and death, at that time when they crucified our blessed Saviour?* The Jews said to Pilat, *It is not lawful for us to put any man to death,* Joh. 18. 31. Latter Jews say, that (g) all power of capital punishments was taken from them forty years before the destruction of the second Temple: and of this opinion are many Divines.

Answer. First, the Jews speech unto Pilat, that it was not lawful for them to put any man to death, cannot be understood, as if they should have said, We have no power to put any man to death; for admit, that power in criminals were, in the general; taken from them, yet in this particular, power was permitted them at that time from Pilat; *Take ye him, and judge him according to your Law,* John 18. 31. Neither can it be said, that their Law could not condemn him, if he had been a transgressor thereof; or that they had not out of their Law to object against him: for they say, *They had a Law, and by their Law he ought to die,* John 19. 7. It was not then want of power; but the holiness of that time, made them say, *it was unlawful.* For they held it unlawful upon their dayes of preparation to sit on life and death, as hath been shewn in the Chapter, *Of translating Feasts.* And Friday, on which our Saviour was condemned, was the preparation of their Sabbath.

Secondly,

Secondly, in the question, whether power of judging capital crimes were taken from them by the Romans? We are to distinguish between crimes. Some crimes were transgressions of the Roman Law, as theft, murder, robberies, &c. Power of judging in these was taken from them: other crimes were transgressions only against the Law of Moses, as Blasphemy, and the like; in these, power of judging seemeth to have remained with them. When Paul was brought by the Jews before Gallio, Gallio said unto them, *If it were a matter of wrong or wicked lewdness, O ye Jews, reason would that I should bear with you; but if it be a question of words and names of your Law, look ye to it,* Acts 18. 14.

In handling these four punishments; first observe the offenders, whom the Jews make lyable to each punishment; and then the manner of the punishment.

The persons to be stoned were (h) eighteen. 1. He that lyeth with his own Mother. 2. Or with his Father's Wife. 3. Or with his Daughter-in-law. 4. Or with a betrothed Maid. 5. Or with the male. 6. Or with a beast. 7. The woman that lieth down to a beast. 8. The Blasphemer. 9. He that worshippeth an Idol. 10. He that offereth of his seed to Moloch. 11. He that hath a familiar spirit. 12. The Wisard. 13. The private Intifer to Idolatry. 14. The publick withdrawer to Idolatry. 15. The Witch. 16. The Prophaner of the Sabbath. 17. He that curseth his Father or Mother. 18. The Rebellious Son. The manner of stoning was thus, The offender was led to a place without the gates, two cubits high, his hands being bound; from hence one of the Witnesses tumbled him by a stroke upon the loines; if that killed him not, the Witnesses lifted up a stone being the weight of two men, which chiefly the other Witness cast upon him; if that killed him not,

all Israel shall abhor stones upon him. The hands of the witness shall be first upon him to put him to death, and afterwards the hands of all the people, Deut. 17. 7.

i Paul Fagin
Dent.
17. 7.

Hence the opinion of (i) R. Akiba is commonly received, that such an Idolater (it holdeth in all others condemned to this death) was reserved until one of the common Feasts, at which all the multitude of Israel came to Jerusalem. The party thus executed being quite dead, was afterward for greater ignominy hanged on a tree, till towards the *Sunset*, at which time he and the tree were both buried.

k Moses Kosens.
loco superius citato.

Malefactors adjudged to burning were (k) ten. 1. The Priests daughter which committed whoredom. 2. He that lyeth with his own daughter. 3. Or with his daughters daughter. 4. Or with his sons daughter. 5. Or with his wives daughter. 6. Or with her sons daughter. 7. Or with her daughters daughter. 8. Or with his mother in law. 9. Or with the mother of his mother-in-law. 10. Or with the mother of his father-in-law.

l R. Levi.
Leu. 10.

The manner of Burning was twofold. Some they burnt with wood and faggots; this was termed (l) by them *Combustio Corporis*, The burning of the body: Others they burnt by pouring in scalding hot Lead, in at their mouths, which descending into their bowels, killed them, the Bulk of their body remaining whole, and this was termed therefore *Combustio Anime*, The burning of the soul. This last was most in use, and alone described by most of their Writers.

m Moser
Kosens. in

Malefactors condemned to Beheading, were (m) of two sorts. 1. The Murderer. 2. Those of any City, who were drawn unto Idolatry. The manner thereof is at this day in use.

n Moses Kosens.
ibid.

Malefactors strangled were (n) six. 1. He that smiteth his father or his mother. 2. He that stealeth a soul of Israel.

riel. 3. An Elder which contradicted the Consistory. 4. A false Prophet, and he that prophesied in the name of an Idol. 5. He that lyeth with another mans wife. 6. He that abuseth the body of the Priests daughter.

The manner of strangling was thus, The Malefactor was put in dung up to the loyns, a Towell being cast about his neck; which two Executioners, one on each side, plucked to and fro until he was dead.

CHAPTER VII.

Punishments not capital.

THE lesser punishments, not capital, in use among the Hebrews, are chiefly four. 1. Imprisonment. 2. Restitution. 3. Talio. 4. Scourging. Imprisonment. Under this are comprehended the Prison, Stocks, Pillory, Chains, Fetters, and the like: all which sorts of punishment, seeing they differ very little or nothing at all, from those which are now in common use with us, they need no explication.

The Keepers of the prison, if they let any committed unto them escape, were liable to the same punishment, which should have been inflicted on the party escaped. This is gatherable from that, 1 King. 20. 39. *Keep this man; if by any means he be missing, then shall thy life be for his life.*

Concerning that *Libera custodia*, which (a) *Drusius* a *Drus. prater.* proveth to have been in use among the Romans, I much *2 Tim. 1. 18.* doubt whether any such custom were in use among the Hebrews. That some kind of Prisoners at Rome did go abroad with the lesser kind of fetters in the day time to their work, and so return at night to their prison; hath elsewhere been observed by me. And (b) *ea-*
dem

b Some. epist. 5.
Non in lib. de
stragulis. o. 10.
quemadmodum
citatur a Drusio.

deus catena & custodiam & militem copulabat: The same chain tyed both the Prisoner and the Keeper. Observe the unusual significations of these two words; *Custodia* a Prisoner, and *Miles* a Keeper. So that *Drusus* delivered *Seneca* his meaning, but not his words, when he repeats them thus: *Eadem catena tam reum quam militem tenet*. Observe further, that the Prisoner was tyed by his right arm, and the Keeper by the left, because the right arm is the stronger, and therefore justly remaineth free rather to the Keeper, than to the Prisoner. Hence is that, (c) *Tu forte levio rem in sinistra putas catenam*; because the Keeper tyed himself unto the same chain, not in way of punishment, but voluntarily for the safer keeping of the Prisoner.

Restitution. This was commanded when goods were unjustly gotten, or wrongfully detained, *Exod. 22*. It was (d) threefold.

Restitution is threefold. *Secundum idem*, in identity, when the very same thing is restored which is wrongfully gotten. *Secundum aequale*, when there is so much for so much in quantity restored; the goods unjustly gotten being sold or lost. *Secundum possibile*, when restitution is made according to what a man hath, not being able to satisfy the whole.

Restitution in identity, was, and is principally required. Whence it is, that if the theft, whether Ox or Sheep were found alive upon a man, he restored but double, *Exod. 22. 4*. But if they were killed or sold, then five Oxen were restored for an Ox, and four Sheep for a Sheep, *Exod. 22. 1*. The Jews were so precise in this kind, that if they had built an house with a beam or piece of timber unjustly gotten, they would pull down the house, and restore the (e) same beam or piece

to the owner. From this the Prophet *Habbakkuk* doth not much dissent: *The stone shall cry out of the wall, and the beam out of the timber shall answer it*, *Habbak. 2. 11*.

Among the Jews he ought to be sold that was not of sufficient worth to make restitution, *Exod. 22. 3*. (f) And *Augustine* saith of Christians, that he which doth not make restitution according to his ability, never repented. And, *Non remittitur peccatum, nisi restituatur ablatum*.

Talio. This was a punishment in the same kind, an eye for an eye, and a tooth for a tooth, hand for hand, and foot for foot, *Dent. 19. 21*.

Talio is twofold. *Talio identitatis*, or *Pythagorica*, which was according to the letter of the Law, when the offender was punished with the loss of an eye, for putting out anothers eye, &c.

Talio similitudinis, or *analogica*, which was when the price of an eye, or some proportionable mulct is paid for an eye, put out, or any other member spoiled.

The (g) Hebrews understand *Talio similitudinis*, that the price of a maim should be paid: not *Talio identitatis*, not that the offender should be punished with the like maim; because to punish like for like in identity, is in some cases impossible, as if a blind man put out anothers eye, or one tooth-less strike out anothers tooth.

In case of bodily maims therefore, the (b) Hebrew Doctors say, that the party offending was bound to a fivefold satisfaction; first, for the hurt in the loss of the member. Secondly, for the damage in loss of his labour. Thirdly, for his pain or grief arising from the wound. Fourthly, for the charge in curing it. Fifthly, for the blemish or deformity thereby occasioned

a Senec. de tranquill. c. 10.

d Thom. Aquin. secunda secunda q. 62.

Restitution is threefold.

It

e Bar. R. 1. 10.

(f) August. 2. p. 14.

g Oculum pro oculo, id est, pretium oculi. Targum Jonathan, Deut. 19. 21. N. R. S. lamam. ibid.

h Vid. Maimon. Bar. Levit. 24.

A. Gellius l.
11. cap. 1.

ned: *Münster* rendereth those five, thus; *Dammum, leſo, dolor, medicina, confuſio*. The (*i*) *Romans* likewise had a *Talio* in their Law, but they also gave liberty to the offender, to make choice whether he would by way of commutation pay a proportionable mulct, or in identity suffer the like maim in his body?

Scourging. This was twofold; either *Virgis* with rods, or *flagellis* with Scourges. This latter was more grievous than the former, as appeareth by that *Ironical* speech; (*k*) *Porcia lex virgas ab omnium civium corpore amovit, hic misericors flagella retulit*. Both were in use among the *Romans*; but only the latter, among the *Hebrews*. This beating or scourging was commanded, *Deut.* 25. 2, 3. where the number of stripes was limited, which the Judge might not exceed. *Forty stripes* shall he cause him to have, and not pass. The *Jews* in many things laboured to seem holy above the *Law*. For example, where the Lord commanded a *Sabbath* to be sanctified, they added their *Sabbatum*, that is, they began their *Sabbath* about an hour sooner, and ended about an hour later than the *Law* required: where the Lord forbade them to eat or drink things sacrificed to Idols, they prohibited all drinking with *Heathens*, because it is doubtful whether it were offered to Idols or no. The Lord commanded them in the time of the *Passover* to put away leaven out of their houses, they would not take the (*m*) name into their mouths all the time of that Feast. The Lord commanded them to abstain from eating *Swines flesh*, they would not so much as name it, but in their common-talk (*n*) would call a *Sow*; דבר אחר *Dabar achar*, Another thing. In like manner, the Lord commanded chief Malefactors which deserved beating, to be punished with *fourty stripes*; they

k Cic. pro
Rabirio.

Thibites in
דבר

m Thibites
in דבר

n Elias Thibites
ibid.

they in their greatest corrections would give but *thirty-nine*. Of the *Jews* five times received *I forty stripes save one*, 2 *Cor.* 11. 24. For this purpose the scourge consisted of *three Thongs*, so that at each blow he received *three stripes*, and in their greatest correction were given *thirteen blowes*, that is, *fourty stripes save one*. Whether (*o*) these thongs were made the one of a *Bul's hide*, the other two of an *Ass's hide*, or (*p*) all three of a *Calv's*, the matter is not material; both opinions have their Authors.

The manner of correcting such, was thus. The malefactor had both his hands tied unto a post, one cubit and half high, so that his body bowed upon it. The Judge shall cause him to bow down, *Deut.* 25. 2. This post or stake on which the malefactor leaned in time of whipping, was termed עמוד *Gnamud*, Column, a Pillar. His cloaths were plucked off from him downward unto the thighs, and (*r*) this was done either by renting or tearing of them. The *Governors* rent Paul and Silas their cloaths, and commanded them to be beaten with rods, *Acts* 16. 22.

That the *Beadle* should inflict a great number of stripes, proportionable unto the transgression; this correction was performed in the sight of the Judge. The Judge shall cause him to be beaten before his face, *Deut.* 25. 2. (*s*) The chief Judge of the three, during the time of the correction, did either read or recite *Deut.* 21. 58, 59. If thou wilt not keep, and do all the words of this law, &c. Then the Lord will make thy plagues wonderful, &c. The second Judge he numbered the stripes; and the third he bade the *Beadle* smite. The chief Judge concluded all, saying, Yet he being merciful forgave their iniquity, &c. *Psal.* 78. 38.

Sometimes in notorious offences to augment the pains,

o Talmud lib.
maoach c. 3.
in Mischna.
p Baalwim.
vid. Druf.
2 Cor. 10. 24.

r Talmud. ibid.

s Talmud. ibid.

pains, they tyed certain huckle-bones or plummets of lead, or sharp thorns to the end of the thongs, and such scourges the (t) Greeks termed *απορραμνιστες*, *Flagra taxillata*. (u) In the Scripture they are termed *Scorpions*; My Father hath chastised you with *Rods*, but I will correct you with *Scorpions*, 1 Kings 12. 12.

† Ensalabim.
lib. 4.
u Tobolsan.
Syn. Iur. uoi-
ver. l. 13.

CHAP. IX.

Punishments borrowed from other Nations.

THE Punishments borrowed from other Nations are principally six: 1. *Crux*, the death of the Cross, 2. *Serrâ dissectio*, the cutting one asunder with a saw. 3. *Damatio ad bestias*, the committing one to fight for his life with wild beasts. 4. *Torq̄*, the wheel. 5. *Καταρρακτης*, drowning one in the sea. 6. *Τυμπακτορις*, beating one to death with cudgels. The first and the third were merely Roman punishments; the second was likewise used by the Romans, but whether originally taken from them is doubtful; the fourth and the fifth were merely Greek Punishments; the sixth was for the substance, in use among the Hebrews, Greeks, and Romans, but in manner of drowning them they differed. It will be needful to speak somewhat of all these.

1. *Crux*. This word is sometimes applied to any Tree or Stake on which a man is tortured to death, but most properly it is applied to a frame of wood consisting of two pieces of timber compacted cross-wise. The first is termed *Crux simp̄lex*, the last *Crux compacta*. This latter is threefold, 1. *Decussata*. 2. *Commis̄sa*. 3. *Immissa*.

Crux decussata. This was made of two equal pieces of timber obliquely crossing one the other in the mid-

middle, after the manner of a Roman X. and thence it is called *decussata*. (a) *Decussare, est per medium secare, veluti si duæ regule concurrant ad speciem literæ X, quæ figura est crucis*. This kind of cross is by the common people termed *Crux Andriæana*, *S. Andrews-Cross*, because on such an one he is reported to have been crucified.

a Hieron. in Jer. c. 31.

Crux commissa. This was when a piece of Timber erected, was joyned in the middle to a traverse or overthwart top, somewhat shorter than the piece erect, in manner of a Roman T. This is called *Crux Antoniana*, *S. Anthony his Cross*, because he is often painted with such a Cross.

Crux immissa. This was then a short traverse, somewhat obliquely crossed in the stake erect; not quite in the middle, as *Crux decussata*, nor quite on the top, as *Crux commissa*; but near to the top in this manner. This is thought to have been *Crux Christi*, the Cross on which our Saviour Christ suffered.

b Lipsius de Cruc. lib. 1. esp. o.

The Ceremonies used by the Romans towards those whom they crucified were these: First, they (c) scourged them, and sometimes tyed them to a pillar in time of scourging. *Artemidorus* is clear in this, *αποδιδῑ αὐμ̄, ἡν̄αῡε̄ τὸν̄ ἄν̄θρω̄πον̄ τὸν̄ ἰσ̄ταῡρον̄*. That is, being tied to the pillar, he received many stripes: (d) *Plautus* is thought to have alluded to the same.

c Joseph. ex. cid. l. 7. c. 32. philo contra Flaccum. II. Liv. lib. 1.

d Plut. Bacch.

Abducite hunc

Intrò, atque adstringite ad columnam fortiter.

The ancient Fathers (e) report that our Saviour was whipt thus *ad columnam*: but the Scripture is silent, both touching the place and manner of his whipping, only that he was whipt is testified. He scourged Jesus, and delivered him to be crucified, Mat. 27. 26. Secondly, they caused them to bear their own cross. (f) *Malefici et Plurarch. de cum ad supplicium educuntur, quisque suam fert crucem.* (Sua nam vind.

e Prudentius: Hieron. Veda. Vid. Lips. de Cruc. lib. 2. cap. 4.

f Plutarch. de sua nam vind.

Thus

Thus Christ bare his own Cross, Job, 19. 17. To this there is allusion, He that taketh not his cross, and followeth after me, is not worthy of me, Matth. 10. 38.

Thirdly, that the equity of the proceeding might clearly appear, the (g) cause of the punishment was written in a Table, and so carried before the condemned person, or else it was proclaimed by a publick Cryer. This cause was termed by the Romans commonly Titulus, by (b) some it is called Elogium. Thus Pilate wrote in Hebrew, Greek, and Latin, JESUS OF NAZARETH, KING OF THE JEWS.

Fourthly, they (i) pluckt off their cloaths from such as were to be crucified: thus Christ suffered naked.

Serrâ dissectio, a sawing one in sunder. They sawed them from the head downward. The (k) Romans used this kind of punishment; so likewise did the Hebrews. Thus Manasses is thought to have punished the Prophet Isaiah, and the Apostle to have alluded unto it. They were sawn asunder, Heb. 11. 37.

Damnatio ad bestias. Those who were condemned to wild beasts, are properly termed Bestiarii. Whether Saint Paul did, according to the letter, fight with beasts at Ephesus, 1 Cor. 15. 32. is much controverted.

(l) Some understand by beasts, Emetrius, and others that opposed him at Ephesus: (m) others more probably understand the words literally; and this kind of punishment was commonly exercised against Christians in the Primitive Church, insomuch that Heathens imputing the cause of all publick calamities unto the Christians, would call out, (n) Christianos ad Leones, Let the Christians be haled to Lions: Yea the literal interpretation of the words is a stronger argument that Saint Paul believed the resurrection (which is the scope of the Text) than to understand the words of a

g Euseb. Eccl. Hist. l. 5. c. 1. It. Suet. Domit. c. 10.

h Tertul. Apol. c. 2. Sueton. in Calig.

i Artemidor. l. 2. c. 58.

k Sueton. in Calig. cap. 27.

l rheophylast. Anselm. in Chrysothom. Ambrosij. alii.

n Tertul. lian. Apol. c. 40.

metaphorical fight against the enemies of his doctrine.

Text, The Wheel: A wise King bringeth the Wheel over the wicked, Prov. 20. 26. I take the words to imply no more but this, that as the wheel turneth round, so by the wisdom of a King the mischief intended by wicked men, is brought upon their own head. That hereby should be understood the grinding of wicked men under a Cart-wheel, as the Husbandman brake some sort of grain under a wheel, is the meer conceit of Expositors on this place: for no Records make mention of any such punishment in use among the Jews. Among the Greeks there was a punishment went under this name: (o) It was called *σχινα* a wheel, not because a wheel was brought over the wicked, but because they bound fast the offendor to the spokes of a wheel, and there scourged him, to enforce a confession.

Κρανισμός Drowning one in the-sea. This was in use among many Nations, but the manner differed. The (p) Romans they sowed up a Paricide into a leather-Budget, sowing up together with him into the same Budget, A Serpent, a Cock, and an Ape, and so cast them all into the Sea. The (q) Grecians when they judged any to this kind of punishment, they wrapt him up in Lead. The Hebrews tied a Millstone about his neck. Thus in respect of the manner, those are to be understood, who say this kind of punishment was peculiar to the Jews.

Τορτυρισμός. It is rendered by the general name of torturing, Heb. 11. 25. 2 Mac. 6. 19. But the word signifieth a special kind of torturing, by beating one with cudgels unto death. It hath its denomination from *τροχον*, which signifieth a Drum usually: and hence (r) some have parallel'd this torture with that among the

o Em' tu σχινα
y Αναστομασει
244. Or. At-
stroph in Iren
De eadem pa-
na loquuntur
Demosth. 2 in
Apol. &
Suicida.
p Seue. l. 5.
controv. juve-
nil. Satyr. 8.
Modelus Dis-
gest. l. 48. ad
legem Pompe-
de parte. Vid.
Cel. Rhod. l. 11.
ca. 21.
q Albenens'
l. 14.
r Hier. Matt.
18. 6.

f Magin in 3
ib. de Equuleo.
Vid. Drus. de
prærit. l. 8. M.



THE
SIXTH BOOK.
Of Miscellaneous Rites.

CHAP. I.

Of Circumcision.



Heir Sacraments were two: First, the Passover, of which there hath been a set Chapter; Secondly, Circumcision, of which no v.

Circumcision, was a cutting off of the foreskin, as a signe and seal of Gods Covenant, made with the people of the Jews. It is called a *signe*, by God in its first institution, *Gen. 17.* And a *Seal* by the *Apostle, Rom. 4. 11.* Yea, it is called a *signe* and *seal*, by a (a) Doctor of the Jews, more ancient than their Talmud.

It was used (tho' not as a Sacrament) by many other Nations: (b) by the Inhabitants of Colchis, the Ethiopians, the Troglodite, and the Egyptians.

In a figurative sense alluding unto this sacramental Rite we read of three other sorts of Circumcision in the Scripture, so that in all, there are four mentioned.

P

I, This

The Romans termed *Equuleus*, as if the person thus tortured were rack'd and stretched out in manner of a *drum-stick*; and (t) therefore cometh the punishment to be termed *Tympanis*, which is, a *drumming or beating one to death with drum-sticks*. This is evident by *Plutarch*; he saith willingly, in a *libellum*, to this kind of torment; *2 Mactab. 6. 19.* and in the thirtieth verse; where he gave up the Ghost, there is mention of his strokes, not of his racking, or stretching.

Junius reckoneth (u) another kind of punishment, termed by the Hebrews צינוק *Tsinok*, which he would have to be a compound-word: doubtless his meaning is; that it should be compounded of צי *Tsi*, *Navis*, a ship or boat; and נוק *Janak*, *Sugere*, to suck; for he saith thereby is meant a certain punishment termed *Navicula sugentis*, which (x) *Plutarch* describeth in this manner;

That the offender should be inclosed between two boats as in a prison; or, as his phrase is, (*quali in vagina*) as in a sheath; and so preserve life in him, milk and honey tempered together, was forcibly put into his mouth whether he would or no. And hence; from this sucking in of milk and honey, this punishment hath been termed *Navicula sugentis*.

But the (y) Hebrews say that *Tsinok* was nothing else but manacles of cords, wherewith prisoners hands were tied. I leave it indifferent to the Reader, to follow which interpretation he please.

a Scholiares
Arthropanis
etymologia scri
bit esse tim
ne tormentum
de his etymo
logia in Plu
tarch. p. 50.

x Junius
Jer. 29. 25.

x Plutarch
in Artaxer
ex. 38.

כלי מסנר
לדיים

Instrumen
tum con
stringens
manus.

D. Kimchi.
Jer. 29. 26.

THE

1 Cat. Heb. dig. l. 1. cap. 12. k. Arif. bift. anim. l. 9. cap. 12. l. Tertul. de Idol. cap. 16. m. Schollia. A. ristofo in Luff. frae. p. 186. l. Suidae in app. p. 100.

m. Statim de conv. lib. 1. cap. 16.

כבוד תורה
והוא
אברהם
אשר
קראו
למשה
והוא
שמו
למשה
בבית
אברהם
אשר
קראו
למשה

Moses Kofjen. m. tractat. circumcif. fol. 119

כשם
שרכנמיו
לכרדיו
הכנימו
לדורו
ודורו
למטעים
מדי
Moses Kofjen. ibid.

male on the eighth. The (i) Athenians gave names on the tenth. (k) Others on the seventh. These (l) days Tertullian calleth *Nominalia*. The Grecians, besides the tenth day, on which they named the Childe, they observed also the fifth, (m) on which day the Midwives took the Childe, and ran about a fire made for the purpose, using that Ceremony as a purification of themselves and the Childe; on this day the neighbours also sent in gifts, or small tokens, *Munera Natalitia*; (n) from which custome, that among *Christians* of the *Godsfathers* sending gifts to the baptised Infant, is thought to have flown. But to return again to the Rites of the Jews. After the Childe had been circumcised, the Father said; (o) *Blessed be our Lord God, who hath sanctified us with his precepts, and hath commanded us, that we should cause this Childe to enter into the Covenant of Abraham.* After this the whole Church or company present, replied in this manner; (p) *As thou hast made him to enter into the Covenant, so make him also to enter into the Law, into Matrimony, and into Good works.*

The Penalty for the omission of Circumcision runneth in this form; *That soul shall be cut off from his people, Gen. 17. 14.* I understand the penalty to be pronounced against such an omission, which proceeded either from contempt, or wilful neglect. In this case the question is, what is meant by this phrase? *His soul shall be cut off from the people*: Secondly, *Who ought thus to be punished?* whether the Childe or the Parents, and such who supply the place of parents? For the first, besides Gods secret action in punishing such Delinquents, me-thinks there is a rule of direction for the Church, how to proceed against such in her discipline: If any understand here, by cutting off such a

mans

mans soul from his people, the sentence of Excommunication, or casting him out of the Synagogue, I shall not oppose it; though I rather incline to those, who understand hereby a bodily death inflicted upon such an Offender. In which sense the phrase is taken, Exod. 31. 14. *Whosoever doth any work in the sabbath, that soul shall be cut off from his people.* And it is very remarkable; that when Moses his Childe was uncircumcised, the Lord sought to kill Moses: which, as it intimateth the punishment for this fault to be a bodily death; so it clearly evinceth, that not the Child till he cometh to years of discretion, but the Parents, were lyable to the punishment. The opinion of the Rabbins concerning this latter point, is thus delivered: (q) *If the Father circumcise him not, then the Judges are commanded to circumcise him, and if it be unknown to the Judges, and they circumcise him not, when he is waxed great, he is bound to circumcise himself: and every day that passeth over him after he is waxen great, and he circumciseth not himself, lo he breaketh the Commandment.*

q. Moses Kofjen tractat. c. 12. cap. 4.

Here it may be demanded, How is it possible for a man, after once he hath been marked with the signe of Circumcision, to blot out that character, and become uncircumcised? For thus some Jews for fear of Antiochus, made themselves uncircumcised, 1 Macc. 1. 16. Others for shame, after they were gained to the knowledge of Christ, and to the entertainment of the Christian faith, uncircumcised themselves, 1 Cor. 7. 18. (r) The answer is, that this was done by drawing up the foreskin with a Chirurgeon his instrument; and unto this, the Apostle in the fore-quoted place alludeth, *ne attrahat preputium*. This wicked invention is ascribed unto Esau, as the first Author and Practiser thereof.

r Epiphaz. lib. de mansu. & p. 415. in illud. 7. cap. 25.

CHAP. II.

Of their first-fruits, and their firstlings, or first-born.

THE use and end of their first-fruits, was, that the after-fruits might be consecrated in them. To this purpose they were injoined to offer the first-fruits of their trees, which served for food, *Levit. 19. 23, 24.* In which this order was observed; the three first years after the tree had been planted, the fruits were counted *uncircumcised* and *unclean*: it was unlawful to eat them, sell them, or make any benefit of them: on the fourth year they were accounted *holy*, that is, either (a) they were given to the Priests, *Numb. 18. 12, 13.* or the owners did eat them before the Lord at Jerusalem, as they did their second tythe: and this (b) latter is the common opinion of the Hebrews. After the fourth year, they returned to the use of the owner: we may call these *עֲרֵבֵי הַבְּרִיאָה*, simply the First-fruits.

Secondly, they were injoined to pay yearly the first-fruits of every year increase, and these we may call *אֲמָרֵי*, and of them there were many sorts: First, first-fruits in the sheaf, *Levit. 23. 10.* Secondly, first-fruits in two wave-Loaves, *Levit. 23. 17.* These two bounded their harvest: that in the sheaf was offered in the beginning of harvest, upon the fifteenth of Nisan; the other of the Loaves at the end, upon their Pentecost: and *Levit. 23.* they are both called *תְּנוּפֹת* *Thenuphot*, that is, *shake-offerings*. Thirdly, there was a first of the dough, *Numb. 15. 20.* namely, (a) the four and twentieth part thereof, given unto the Priests: which kind of offering was observed, even when they were returned out of Babylon, *Nehem. 10. 37.* Unto this Saint Paul hath refer-

rence,

CAP. 2. The first-fruits, and firstlings, &c.

rence, *Rom. 11. 16.* If the first-fruits be holy, the Lump is also holy. Fourthly, they were to pay unto the Priests the first-fruits of the threshing-floor, *Numb. 15. 10.* These two last are called *תְּרוּמוֹת* *Therumoth*, that is, *heave-offerings*; this, the heave-offering of the threshing-floor; the other, the heave-offering of the dough, *Numb. 15. 20.* Under the name of first-fruits; commonly Authors treat of no other, but this last, and wholly omit all the former sorts. Before we proceed to the explaining of the last, note with me the difference of these two words, *Thenuphot* and *Therumoth*; both signify *shake-offering*, *heave-offering*, or *wave-offerings*, but with this difference; (d) That *Therumoth* was by a waving of elevation, lifting the oblation upward and downward, to signify that God was Lord both of heaven and earth. The *Thenuphot* was by a waving of agitation, waving it to and fro, from the right-hand to the left, from the East to the West, from the North to the South; by which kind of agitation, they acknowledged God to be Lord of the whole world. Now, that we may know what these first-fruits of the threshing-floor were, the Rabbies, and others following them, distinguish them into two sorts; the first of these was first-fruits of seven things only; 1. Wheat, 2. Barley, 3. Grapes, 4. Figs, 5. Pomegranats, 6. Olives, 7. Dates, for all which the promised Land is commended, *Deut. 8. 8.* (e) These the Talmudists term *בִּקְרִים* *Biccurim*; and when they treat of first-fruits, they treat of them under this name, and understand by the name of *Biccurim* no other. These, they say, are the first-fruits, which the people are so often in the Law commanded to bring up unto the Sanctuary, at the feast of Pentecost, which was the end and closure of their harvest, as was signified both by this oblation,

P 4

and

תְּרוּמוֹת
וְתְנוּפֹת
Sacerdos: seu
comēdebat. A-
ben. Esra in
huic locum.
b Talmud Bab.
in Megasther
Shevi cap. 11.

תְּרוּמוֹת
וְתְנוּפֹת
242. 1. Numb.
25. 20.

d P. pag. in
pemas.

e R. Solom Deut
26. 2. It. Moser
Kolenski f. 201.
col. 4.

and likewise by that of the *two wave-Loaves*, *Levit.* 23. 17.

The second, was paid of *Corn, Wine, Oyl, and the Fleece*, *Deut.* 18. 4. *Numb.* 18. 12. Yea of all things else that the earth brought forth for mans food. Thus their *Dollors* are to be understood, where they say,

Expos. Egypt.
in Jad. p. 113.
trañ. de Theru-
moth. cap. 1.

(F) *Quicquid eduliorum ex terra incrementum capit, obnoxium est primitiis, Therumæ, & decimis.* This they called, תרומה *Theruma*, an *heave-offering*: the *Greek* renders it, ἀποκομή, *A separation*; because this was a *consecration, or setting apart of the Lords portion*. In allusion unto this, I take *Saint Paul* to have termed himself ἀποκομιστὴς τοῦ εὐαγγελίου, *separated unto the Gospel*, *Rom.* 1. 1. אהרן יאמר, *Aaron shall separate the Levites*, so the *Greek* renders it, but the *Original is*, *Aaron shall wave the Levites*, *Numb.* 8. 11. Again ἀφαιρῶ, *Separate me Barnabas and Saul*, *Acts* 13. 2. *Drusus* delivereth another reason, as hath been said in the *Chapter of the Pharisees*. But to proceed: the *Hebrews* called this second payment, not only *Theruma*, simply; but sometimes (g) *Theruma gedola*, The *great heave-offering*, in comparison of that *Tithe* which the *Levites* payed unto the *Priests*: for that was termed *Theruma magna*, the *heave-offering of the Tithe*, *Numb.* 18. 26. Which, though it were one of ten, in respect of that portion which the *Levites* received; yet it was but one of an hundred, in respect of the *Husbandmans-stock*, who payed the *Levites*: and thus was it a great deal less, than the *great heave-offering*, as will presently appear. This (the *Hebrews* say) the owners were not bound to bring up to *Jerusalem*.

The *Law* prescribed no set quantity to be paid, either in the *Biccurim*, or in the *Theruma*; but by *tradition*, they were taught to pay at least the *sixtieth part*

in

in both, even in those *seven things*, also paid under the name of *Biccurim*, or *first fruits*, as well as in their *heave-offering* termed *Theruma*, or *Theruma gedola*.

Thus the *Talmudists* do distinguish the *Biccurim*, from the *Theruma-gedola*: but in my opinion the *Biccurim* may be contained under *Theruma gedola*, and in truth, both of them are nothing else but the *heave-offering of the floor*, formerly mentioned out of *Num.* 15. 20. My reasons are these; 1. *Scripture* giveth no such leave to keep any part of their *first-fruits* at home; if that could be proved, the distinction were warrantable. 2. *Scripture* doth not limit *first-fruits* unto those *seven kinds*, which alone go under the name of *Biccurim*. 3. *Themselves* confound doth members; for, in their *Biccurim*, they say, they paid, 1. *Wheat*; 2. *Barley*. In their *Therumas*, they say, they paid *corn*; as if under *corn, Wheat* and *Barley* were not contained. Some may say, They paid their *Biccurim* in the *ears*, whilst the harvest was yet standing: and their *Theruma* in *wheat* and *barley* ready *threshed* and *winnowed*. My reasons why it cannot be so, are these. 1. Because, then they should pay *twice a sixtieth part* in their *corn*. 2. Because, the *corn* offered in the sheaf was but a little quantity, and it was offered, not at their *Pentecost*, when their harvest ended, but at their *Passover* when their harvest began, *Levit.* 23. 10. Whereas their *Biccurim* or *first fruits* were always offered at their *Pentecost*.

But omitting further proofs, I proceed to shew the ground, why, in this *heave-offering of the floor*, at least a *sixtieth part* was prescribed: it is grounded upon that of the *Prophet Ezekiel*. This is the obligation that ye shall offer, the *sixth part of an Ephah* out of an *Homer*, *Ezek.* 45. 13. that is, the *sixtieth part* of the whole, because an *Homer* containeth ten *Ephahs*. Hence they

Salom. Iacobi.
Deut. 18. 4. 1.
scilicet Hieronym.
in Ezek. 45. fol.
260.

התרומה
עין יפה
Theruma gna-
jin Iosua.

התרומה
בנונית
Theruma veno-
nith.

התרומה
עין רעה
Theruma gna-
jin regua.

1 Epiphani.
contra Hæresim.
Pag. 11.

in Maimonid.
in Baccurim. c.
4. sect. 16.

they took that distinction of these offerings. * Some, they say, gave the fortieth part of their increase: this, because it was the greatest quantity given in this kind of oblations, they termed, (h) *Theruma oculi boni*, The oblation of a fair eye: others (though they were not so liberal as the former, yet that they might not be reputed niggardly) gave a fiftieth part; and this they termed (i) *Theruma mediana*, the oblation of a middle eye: others, whom they reputed sordid, gave just a sixtieth part, less than which they could not give: this they termed, (k) *Theruma oculi mali*, the oblation of an evil eye; so that the payment of these was bounded by the tradition of the Elders, between the sixtieth and the fortieth part: but the (l) *Pharisees* that they might be holy above others, made their bounds the fiftieth and the thirtieth part; so that he was reputed sordid with them that paid the fiftieth part; and none liberal, except he paid the thirtieth. The manner how these first-fruits termed *Baccurim* were paid, is at large set down *Deut. 26*. But in time of the Prophets, other ceremonies seem to have been received: of which the Hebrew Doctors say thus, (m) *When they carried up their first-fruits, all the Cities that were in a county, gathered together to the chief City of the Country to the end that they might not go up alone; for it is said, In the multitude of people is the Kings honour, Prov. 14. 28. And they came and lodged all night in the streets of the City, and went not into any house for fear of pollution; and in the morning the Governour said, Arise, and let us go up to Zion, the City of the Lord our God. And before them, went a Bull which had his horns covered with Gold, and an olive Garland on his head, to signify the first-fruits of the seven kinds of fruits. There was likewise a Pipe strook up before them, until they came near to Jerusalem. All the way as they went,*

went, they sang, I rejoiced in them that said unto me, we will go into the house of the Lord, &c. Psalm 122. Unto this, and other like manner of solemn assemblies, the Prophet hath reference, saying, *Ye shall have a song as in a night when an holy solemnity is kept; and gladness of heart, as when one goeth with a pipe, to come unto the mountain of the Lord, Esa. 30. 29.*

The firstlings, or first-born of man and beast, the Lord challenged as his own, *Exod. 13*. The ground of this Law was, because God smote all the first-born in Egypt from man to beast, but spared the Israelites: for a perpetual memory of which benefit, he commanded them to sanctify all their first-born males unto him. Now the first-born of men, and unclean beasts, were redeemed for five silver sheckels of the Sanctuary, paid unto the Priests for each of them, *Numb. 18. 15, 16*. Unto this Saint Peter alludeth, saying, *We are not redeemed with corruptible things, as silver and gold, 1 Pet. 1. 18*. The firstlings of clean beasts ought to be sacrificed, their blood to be sprinkled on the Altar, their fat to be burnt for a burnt offering, and their flesh to return to the Priests.

Observe, how God would be honoured by the firstlings of men and cattel; by the first-fruits of trees, and of the earth; in the sheaf, in the threshing-floor; in the dough, in the loaves: All which teach us to consecrate the first and prime of our years unto the Lord.

CHAP. III.

Of Tythes.

WE are here to enquire; First, what things in general were tithable: secondly, how many kinds,

kinds of tithes there were. Thirdly, the time when each sort of tithe began to be tithable.

First, their yearly increase was either Cattel, fruits, of the Trees, or fruits of the Land; of (a) all these they paid tithes, even to mint, anise, and cummin. These things they ought not to leave undone, Mat. 23. 23.

a Vid. Sixtin. Anama de decima.

Secondly, The frts of tythes payed out of the fruits, both of the Trees and the Land, by the Husbandman, were tna, paid in this manner: When the Harvest had been ended, and all gathered, then the Husbandman laid aside his great Thorum, otherwise called the first-fruits of his threshing-floor, of which it hath been spoken in the Chapter of First-fruits. This being done, then out of the remainder he paid a tenth part unto the Levites, and this they termed (r) Magnasher ris-

מגשׁר רישׁון

chon, the first-tythe, Tob. 1. 7. This was always paid in kind, and, as it seemeth to me, it was not brought up to Jerusalem by the Husbandman, (b) Others think otherwise) but paid unto the Levites in the several Cities of tillage, Nehem. 10. 37. Out of this first-tythe, the Levites paid a tenth portion unto the Priests; this they termed (r) Magnasher min ham-magnasher, the tythe of the tythes, Neh. 10. 38. and Decima sanctitatum, the tythe of holy things, 2 Chron. 31. 6. This the Levites brought up to the house of God, Nehem. 10. 38. When the Levites had paid this tenth portion unto the Priest, then the Levites and their Families might eat the remainder of the first tythe in any place, even out of Jerusalem, Numb. 18. 31.

b Decima prima necessaria aut à colono ipso aut ejus vicario Hierosolyma depositanda etiam Sixtin Anama de decima.

מגשׁר טבן חמשה

This first tythe being paid, the Husbandman payed out of that which remained a second tythe; this the Husbandman might pay in kinde if he pleased, or if he would, he might by way of commutation pay the worth thereof in money; but when he paid in money,

money, he added a fifth part, so that what in kinde was ten in the hundred, that, changed into money, was twelve in the hundred. This the Husbandman brought up unto Jerusalem, and made a kind of Love-feast therewith, unto which he invited the Priests and Levites, only every third year he carried it not to Jerusalem, but spent it at home within his own gates, upon the Levites, the Fatherless, the Widdow, and the poor, Deut. 14. 18. (a) They reckoned their third year from the sabbatical year, on which the Land rested; so that the first and second Tythe was payed by the Husbandman, the first, second, fourth, and fifth years after the sabbatical year; but upon the third and sixth years, only the first Tythe was paid to the Levites, and the second was spent at home. Hence, in respect of the kindes, this is called (b) Magnasher scheni, the second-Tythe, Tob. 1. 7. In respect it was paid to the poor every third year; it is called (c) Magnasher gnani מגשׁר גנאי, the poor-mans Tythe, and (d) Magnasher schelisch, the third Tythe, Tob. 1. 1. On those years on which it was carried up to Jerusalem, it ought of necessity to be eaten within the Court of the Temple, Deut. 14. 26. and by the third Tythe we are to understand the poor mans Tythe on the third year, which year is termed an year of Tythes, Deut. 26. 12.

a Moses Köfem. pract. de decima secunda f. 199.

ב מגשׁר שני

ג מגשׁר גנאי
ד מגשׁר שליש

They likewise tithed their Cattel. Of their Bullocks, and their Sheep; and all that passed under the rod, the tenth was holy to the Lord, Levit. 27. 32. Some Expositors understand by this phrase of passing under the rod, that all Cattel are Tythable which live under the custody of a Keeper, as if there were allusion to the Sheperds staff, or Keepers rod, which they use in keeping their Cattel. The Hebrews more probably understand hereby, the manner of their decimation or tithing their

3 Solomon Iar- their Cattel, which was as followeth. (d) He that
 ebi, Levit. 17. hath Lambs (or Bullocks) thus separateth his tenth: He
 32. & Malma- gathereth all his Lambs, and all his Bullocks into a Fold,
 34. de prima- to which he maketh a little dore, that two cannot go forth
 genit. c. 7. scilicet together; their dams are placed without the dore, to the
 1. 5. end, that the Lambs hearing them bleating, might go forth
 one after another in order. Then one beginneth to number
 with his rod; one, two, three &c. and the tenth which cometh
 forth, whether it be male or female, perfect or blemished,
 he marketh it with a red mark, saying, This is for Tithe.
 At this day the Jews, though they are not in their
 own Country, neither have any Levitical Priest hood;
 yet those who will be reputed religious among them,
 do distribute, in lieu of Tithes, the tenth of their
 increase unto the poor, being persuaded, that God
 doth bless their Estates the more: for their usual proverb
 is, (e) Thegnasber; bischbil sebe thegnasber; that is, Pay
 Tithes, that thou mayest be rich.

תענית
 תענית
 תענית

Tralmul. i. ralt.
 de novo anno ad
 inilium Bux.
 corf. Synag. Jud.
 cap. 12.
 g. 120. e. 10. f. en.
 in p. m. 136.

The time of the year from which they reckoned
 Tithes, was different. For (f) beasts they counted the
 year from Elul to Elul, that is, from August to August:
 (g) for grain, pulse, and herbs, from Tisri to Tisri, that
 is, from September to September: for the fruits of Trees,
 from Schebat to Schebat, that is, from January to Ja-
 nuary.

In this Synopsis following (which Sixtinus Amama
 hath taken out of Scaliger) the manner of Israel's Ty-
 thing is set down.

The

The Hus- bandman had growing.	6000	Bushels in one year.
	100	Bushels was the least that could be paid by the Husbandman to the Priest, for the first-fruits of the threshing- floor.
	5900	Bushels remained to the hus- bandman, out of which he paid two Tithes.
	590	Bushels were the first tithe to the Levites.
	59	Bushels the Levites paid the Priests, which was called the tithe of the tithes.
	5310	Bushels remained to the hus- bandman, out of which he paid his second tithe.
	531	Bushels were the second tithe.
	4779	Bushels remained to the hus- band man as his own, all be- ing paid.
	1121	Bushels are the sum of both Tithes joynd together, which is above a 6th. part of the whole, namely, nine- teen out of 100.

We are to know moreover, that through the cor-
 ruption of the times, in time of Hezekiah's reign Tithes
 began generally to be neglected, in so much that then
 Overseers were appointed to look to the true pay-
 ment thereof, 2 Chron. 31. 13. Notwithstanding partly
 through the negligence of the Overseers, partly
 through the covetousness of the People, about one hun-
 dred thirty years before our Saviour's Incarnation, cor-
 ruption

ruption so prevailed, that the people in a manner neglected all Tithes, yea none or very few payed, either their first, second, or poor-mans Tithe, only he paid the great Heav-Offering, justly. For this reason (saith (b) Moses Kotsensis) in the days of John the Priest, who succeeded Simeon the just, (I take it, he meaneth Johannes Hircanus) their great Court, termed their Sanhedrim, made a decree, that more faithful Overseers should be appointed for the tithes. At this time many things became questionable, whether they were tithable or no: whence the high Court of their Sanhedrim decreed, that in the things doubtful (which they termed דמאי Demai) (i) though they paid neither first, nor poor-mans tithe, yet they paid a second tithe, and a small heave-offering; namely ארור ממאה One part of an hundred. Mint, Annise, and Cummin, seemeth to have been of these doubtful things: in which, though the decree of their Sanhedrim required but one in the hundred, yet the Pharisees would pay a just tenth, *Math. 23. 23.* and hence it is that they boasted, *They gave tithes of all that they possessed, Luk. 18. 11.* In which they outstripped the other Jews, who in these payments took the liberty granted them by the Sanhedrim.

המורה נבוכים.
i fol. 199. col. 3.

Mose-kotsens.
bid

CHAP. IV.

Of their Marriages.

IN this Chapter of their Marriages we are to consider; First: the distinction of their wives. Secondly, the manner of their betrothings. Thirdly, the rites and ceremonies of their Marriage. Lastly, the form of their divorce. The Patriarchs in the Old Testament, had many of them two sorts of wives, both of them were reputed

lawful,

lawful, and true wives, and therefore the children of both were accounted legitimate. The Hebrews commonly call the one נשואים Naschim, Primary wives, married with nuptial Ceremonies and Rites requisite. Some derive the word from נשח Nascha, Oblitus fuit, quasi obliviose dicta, because, for the most part, Womens memory is not so strong as Mens: but they think not amiss, who say, that Women are so called from oblivion, or forgetfulness, because the Fathers family is forgotten, and in a manner extinct in their Daughters, when they are married. Hence proceeds that common saying of the Hebrews, Familia matris non vocatur familia: and for the contrary reason, a male child is called זכר Zacar, from his memory, because the memory of the Father is preserved in the (b) Son, according to that speech of Absolon, *I have no Son to keep my name in remembrance, 2 Sam. 18. 18.*

The other sort of Wives they call (c) Pillagschim, Secondary-wives, or Half-wives; the English translates them Concubines, and that not unfitly; for sometimes the Hebrew word it self denoteth an infamous Strumpet, or common Harlot.

The differences between these Concubines, and the chief or primary Wives, are many. 1. A disparity in their authority, or household government: the Wife was as Mistress, the Concubine as an Handmaid or Servant, She had only jus tori, a true and lawful right unto the marriage-bed, as the chief Wife had: otherwise she was in all respects inferior. And this appeareth in the history of Sarah and Hagar. Secondly, the betrothing was different: the chief Wife, at her espousals, received from her Husband certain gifts and tokens, as pledges and ceremonies of the Contract. Thus Abrahams Steward (who is probably thought to be Eliexer, of whom

משפחה א
דא אנה
קרויה
משפחה

Aben Estra-
num. l. b.
b Eadem pra-
terea in eleva-
tion habitum
aut Græcos,
i. e. in Euri-
pides. זכרון
זכרון זכרון
זכרון

משפחה ע
Uxor (seunda-
ria, vocem
compositam
esse auz ex
פלג Divide-
re, & משוא
Uxor, קנאה
uxor divisa, &
dimidia.

Q

Whom we read, *Gen. 15. 2.*) gave in *Isaak's* name unto *Rebecca*, *jewels of silver, and jewels of gold, and raiment, Gen. 24. 53.* This custom was in use also among the *Græcians*, who called these gifts *(d)* *dotia*. Moreover the *(e)* *chief Wife* likewise received from her Husband a *Bill of writings*, or *matrimonial letters*; whereas, the *Concubine* received neither such gifts, nor such letters. Thirdly, only the *Children of the chief Wife* succeeded the *Father in the inheritance*; the *Children of the Concubine* received *gifts or legacies*: *Abraham* gave all his goods to *Isaak*; but unto the *Sons of the Concubines* which *Abraham* had, *Abraham* gave gifts, *Gen. 25: 5, 6.* And here, by the way, we may take notice, that the *first-born*, by right of *primogeniture*, received a *double portion of his Father's goods*: *The Father shall give him a double portion of all that he hath, for he is the first of his strength, Deut. 21. 17.* Unto this custom the *Prophet Elisha's* speech alludeth, when he prayeth *Elijah* that his spirit might be double upon him, *2 King. 1. 9.* that is, that he might have a *double portion of the spirit*, in comparison of the other *Prophets*, or rather the *Sons of the Prophets*; amongst whom he obtained the place of an *elder Brother*, and therefore prayeth for the *right of primogeniture*: so that we are not to understand him as if he did ambitiously desire a greater measure of the spirit than rested upon his *Master*, but that he desired to excel the other *remaining Prophets*, unto whom afterward he became a *Father*. The *(f)* *Hebrew phrase* is in both places the same.

Secondly, In their *betrotting* we are to consider, 1. The *distance of time* between the *espousals*, and the *confirmation* of their marriage, which some have conceived to have been a *full year*, at least *ten months*, and this they observe from *Rebecca* her *Brother and Mothers*

ther's answer unto *Abraham's* *Servant*, desiring that the *Maid* might not depart presently, but remain after the *espousals* at least *ten days*, *Gen. 24. 55.* which text they interpret *(g)* *ten months*, understanding thereby, that which elsewhere is phrased *(h)* *an year of days*, *Gen. 41. 1.* But if we should yield to this interpretation, (although our *English*, at least *ten days*, is more agreeable unto the *Septuagint*, and the *Original*.) yet it followeth not, that this time was craved for the fulfilling of any prescribed distance between the *Espousals* and the *Marriage*, but rather it implyeth the tender affection of the *Mother* towards her *Daughter*, as being loath so suddenly to part with her: Notwithstanding it is not unlikely, that there was a competent distance of time between the *first affiancing*, and the *confirmation of the Marriage*, though not prescribed, or limited to any set number of *days, weeks, or months*. The second thing considerable in their *betrotting*, is to inquire the *manner of their Contracting*, which might be done in *Israel* three ways: First, *(i)* *By a piece of money*. Secondly, *By writings*. Thirdly, *By copulation*, and all these in the presence of *witnesses*. By a piece of money, though it were but a farthing, for the worth thereof, at which time the man used this, or the like form of words, *(k)* *Lo thou art betrotthed unto me*: And he gave her the money before witnesses. By bills, and then he wrote the like form of words, *Lo thou betrotthed unto me*: which he gave her before witnesses, and it was written with her name in it, else it was no *betrotting*. By copulation, and then he said likewise, *Loe thou shalt be betrotthed unto me by copulation*, and so he was united unto her before two witnesses, after which copulation she was his *betrotthed Wife*: If he lay with her by way of *fornication*, and not by the name of *betrotting*;

d פהו ה' א' י:
Shew of the d-
vidiom of Isr.
Homer lib. 9.
vid. etiam.
Suid. in Isr.
e D. Kimchi
2 Sam. 5. 15.

פישון
pariem duo-
vnu.

g Onkelos, &
R Salomor.
ה' ימים
שנתים
iduum anno-
rum dierum.

ז ככמה או
כשטר או
כבית
וכסף
כעלם
Hofes (Kofin).
fol. 124.

מקדשתו
ה' ימים
adimonia. in
Levitic. c. 9.
fol. 1.

or if it were by *themselves*, without the *fore-acquaint-
ing of witnesses*; it was *no betrothing*; how-ever, he
might not lie with her the second time, before the
Marriage was accomplished: And though the *betroth-
ing* might be any of these *three wayes*, yet usually it was
by a *piece of money*; and if they would, they might do
it by *writing*; but *betrothing by copulation* was for-
bidden by the wife men of *Israel*, and who so did it,
was chastised with rods; howbeit, the *betrothing* stood
in force. These solemnities in *betrothing*, were per-
formed by the man and woman, under a tent or Can-
opy made for the purpose; called in their language
(1) *Chuppa*, A *Tabernacle*, or *Tent*: to this the *Psalmist*
alludeth, *Psal.* 19. 4, 5. In them hath he set a *Taberna-
cle* for the *Sun*, which as a *Bridegroom*, coming
out of his *Chamber*, rejoyleth as a strong man to run
a race.

הדמה
והוא חתונה.

Thirdly, The *Rites* and *Ceremonies* of their *Marriage*
were performed in the *Assembly of ten men at least*,
with *blessings* and *thanksgivings* unto *God*, whence the
house it self was called (*m*) *Beth-hillula*, the *House of*
praise; and their *Marriage-song*, (*n*) *Hillulim*, *praises*.
The *Bridegrooms intimate friends*, which accompanied
him, and sung this *Epithalamium* or *Marriage-song*, were
termed *Children of the Bride-chamber*,
Mat. 9. 15. Such I conceive those *thirty companions*
to have been, which *Sampson* associated to himself,
Judg. 14. 11. The *form* of this *praise* or *blessing*, is at
large described by *Genebrard*, and the *summe* thereof
is this: The chief of these companions taketh a cup,
and *blesseth* it; *Blessed art thou, O Lord our God, the*
King of the world, which createst the fruit of the vine &
Afterward then he saith; *Blessed be the Lord our God,*
the King of the world, who hath created man after his

כיה
היה
היה

אמן

own image, according to the *image of his own likeness*,
and hath thereby prepared unto himself an *everlasting*
building, blessed be thou O *Lord*, who hast created him.
Then followeth again; *Blessed art thou, O Lord our*
God, who hast created joy and gladness, the bridegroom
and the Bride, charity and brotherly love, rejoicing and
pleasure, peace and society: I beseech thee, O *Lord*, let
there suddenly be heard in the *Cities of Judah*, and the
Streets of Jerusalem; the *voice of joy and gladness*, the
voice of the Bridegroom and the Bride: the *voice of ex-
ultation in the Bride-chamber is sweeter than any feast,*
and children sweeter than the *sweetness of a song*: and
this being ended, he drinketh to the married couple.

This custom of *praising God* at such times was not
needless, or superfluous; for the *fruit of the womb* was
expected as a *special blessing from God*, and so acknow-
ledged by them in that saying. That *four keys* were
in the hand of him, who was the *Lord of the whole*
world, which were committed neither to *Angel*, nor
Seraphim; namely, (*o*) *Clavis pluvie*, *clavis cibationis*,
clavis sepulchrorum, & *clavis sterilitatis*. Concerning
the *key of rain*, thus speaketh the *Scripture*; *The Lord*
will open to thee his good treasure, *Dent.* 28. Concerning
the *key of food*, *Thou openest thy hands*, *Psalum* 145. Con-
cerning the *key of the grave*; *When I shall open your se-
pulchres*, *Ezek.* 37. Concerning the *key of barrenness*;
God remembered Rachel, and opened her womb, *Gen.* 30.
Whereby is intimated, that these four things, *God hath*
reserved in his own hand and custody; namely, *Rain*,
Food, the *Raising of our bodies*, and the *procreation of*
Children.

ם מפתח
רא מפתח
פרנסה
מפתח
קברא
מפתח
עקדא
Targum Hiero-
fol. Gen. 30. 21.

The *time of the Marriage-feast* appeareth clearly to
have been usually (*p*) *seven dayes*. *Sampson* continued
his *Feast seven dayes*, *Jud.* 14. 10, 11. And of this *seven*
dayes

Q3

dayes

פרד, תחת
חורן

q Augustin.
gra. Super
Gen. 28.

dayes-feast, (g) Divines do understand that speech of Laban's unto Jacob, concerning Leab: *Fulfill her week,* and we will also give thee this, *Gen. 29. 27.* In which speech, it is thought that Laban did desire Jacob, not to reject and turn away Leab, but to confirm the present marriage, by fulfilling the usual dayes of her marriage Feast. From this custom, together with the practice of Joseph, mourning seven dayes for his Father, *Gen. 35. 10.* arose that usual Proverb among the Jews; *Septem. ad convivium; septem. ad luctum.* The chief Governor of the Feast was called (r) *Baal-mischie*; which name is fitly expressed by being called the (s) *Ruler of the Feast*, *Job. 2. 9.* The modern Jews in Italy, when they invite any to a Marriage-feast, use this form of words; *Such a one, or such a one, entreateth you to credit his Daughter's Marriage, with your presence at the Feast, &c.* Then he which is invited, replieth, (t) *Mazal tob*; which some interpret to be the wishing of good luck in general; but I rather think, that hereby was wished to the married parties, a special blessing in the procreation of children; whence the Wedding-ring, given unto the Bride-wife, had (u) this inscription or posse, *Mazal tob*; and the Hebrews called the Planet Jupiter, *Mazal*, whose influence they thought to be of great efficacy and force for generation; but in truth, *Mazal* signifieth any other Planet or Star in the heaven, according to that Hebrew Proverb; (x) *There is no herb in the earth, which hath not a Mazal, or Star in the firmament answering it, and striking it, saying, Grow.* Now *tob* signifieth good, so that the phrase soundeth as much as, *Be it done in a good hour, or under a good Planet.*

בעל
משתה
אמר לו

מול טוב
Stakius de con-
viv. l. 1. c. 3.

u Numer.
Gen. 30.

x Non est ibi
ulla herba in-
ferius, cui non
sit Mazal in
firmamento, et
serit ipsum et
Mazal, et di-
cit ei. Crosec.

At the time of the Marriage also, the man gave his Wife a Dowry-Bill, which the Scrievener wrote, and the Bridegroom:

Bridegroom paid for, whereby he endowed his Spouse, if she were a *Virgin*, with two hundred deniers (that is, fifty shekels); and if she had been married before, with an hundred deniers (that is, twenty five shekels). and this was called the *root* or *principal* of the Dowry: the Dowry might not be less, but more, so much as he would, though it were to a talent of gold. There is mention of a *Contract* between Tobias and Sarra; and that was performed, *not by a Scrievener*, but by *Raguel*, the womans Father; where we may observe, that before the writing of this Bill, there was a *giving of the Woman unto her Husband*. The form of words there used is, *Behold, take her after the law of Moses, Tabit 7. 16.* A copy of this Dowry-bill is taken by Bertram, out of the *Babylon Talmud*. The words thereof are thus; (y) *Upon the sixth day of the week, the 4th of the month Siwan, in the year five thousand two hundred fifty four of the Creation of the world, according to the computation which we use here at Maslia, a City which is situate neer the sea-shore; the Bridegroom Rabbi Moses, the Son of Rabbi Jehuda, said unto the Bridewife Clarona, the Daughter of Rabbi David, the Son of Rabbi Moses, a Citizen of Lisbon; Be unto me a Wife according to the Law of Moses and Israel; and I, according to the word of God, will worship, honour, maintain, and govern thee, according to the manner of the Husbands among the Jews, which do worship, honour, maintain, and govern their Wives faithfully; I also do bestow upon thee the Dowry of thy virginity, two hundred deniers in silver, which belong unto thee by the Law; and moreover, thy food, thy apparel, and sufficient necessaries, as likewise the knowledge of thee, according to the custom of the whole earth. Th Clarona the Virgin rested, and became a Wife to*

Talmud. n. 4.
vid. 2. 2. 1. f.
Grammatic.
Chald. p. 383.

Rabbi Moses, the Son of Jehuda the Bridegroom.

After the Marriage was finished, then the Wife might challenge from her Husband three things as debt.

1. Food. 2. Apparel. 3. Cohabitation, or the right of the bed; which they note from Exod. 21. 10. where it is said, If he take him another Wife, her food, her raiment, and her duty of marriage shall be not diminish. And unto this the Apostle alludeth, calling it, Due benevolence, 1 Cor. 7. 3.

The Wife, when she was first presented unto her Husband, covered her head with a Veil, in token of subjection. Rebecca took a Veil, and covered her self, Gen. 24. 65. and for this cause (namely in sign of subjection) ought the woman to have power on her head, 1 Corinth. 11. 10. where, by power the Apostle understandeth a Veil. Do any ask the question, why he should denote this Veil by the name of power, especially seeing it was in token of subjection? The Apostle being an Hebrew of the Hebrews, might have respect unto the Hebrew word (x) Radid, signifying a Veil,

זרדיד
Melaman malieris, & uerba דרד Subjekt. א רדאח.

which cometh from the root Radad. to bear rule and authority, and so might use the Greek word signifying (a) power, in the same sense as the Hebrews did. And in truth, what is this subjection to the Husband, but a kind of power and protection derived unto the Wife, in comparison of her former state, being a Virgin? and therefore in case her Husband was jealous of her, amongst other tokens of sorrow, she was commanded to stand at her trial with her (b) head uncovered, Numb. 5. 18. intimating thereby, that if she could not then clear her self, she was from thenceforward deprived of all power, which heretofore she enjoyed by the means of her Husband.

בכלא רדיד
Sine Radid. אר ארואח.
Sic ego inter-
ceptor uerba
Maimon. in
Soca. c. 3. § 11.
5.

After

After the Marriage was finished, sometimes there was permitted a Bill of divorce; this the Hebrews called

(c) Sepher Kerithuth, a Bill of cutting off, because the woman is by this means cut off from her husbands family. (d) Ten things were thought requisite as the root and foundation of a divorce.

1. That a man put her not away but of his own will. 2. That he put her away by writing, not by any other thing. 3. That the matter of the writing be to divorce her, and put her away out of her possession. 4. That the matter of that divorcement be between him and her. 5. That it be written by her name. 6. That there be no action wanting after the writing thereof, save the delivery of it to her. 7. That he give it unto h. r. 8. That he give it her before witnesses. 9. That he give it her by the law of Divorces. 10. That it be the Husband or his Deputy, that delivereth it unto her. The form or copy of this Bill of divorcement was, as it followeth.

(e) Upon such a day of the week, such and such of the month N. such or such an year of the creation of the world, according to the computation which we use here in this City N. situate near the river N. that I of the Country of N. the Son of Rabbi N. of the Country of N. But now I dwelling in such or such a place, near such or such a river, have freed of mine own free will, without any coercion, and have divorced, dismissed, and cast out thee, thee I say, thee my wife N. of the Country of N. the Daughter of Rabbi N. dwelling in such or such a Country, or dwelling now in such or such a place, situate near to such or such a river, which hath been my wife heretofore; but now I do divorce thee, dismiss thee, and cast thee out, that thou mayst be free, and have the rule of thy self, to depart and to marry with any other man, whom thou wilt; and let no man be refused by thee for me, from this day forward for ever. Thus be thou lawful for any man: and this shall be to thee from me, a Bill

גמר c
כריתות
Grace d'Alphon
divorciv.
d Maimon.
de divort.
c. 1. §. 1.

of

of separation, a Bill of divorce, and a Letter of dismissal.
According to the Law
of Moses and Israel.

N. the son of N. witness.
N. the son of N. witness.

† Solomon.
Iarchi Hf.
cap. 1. 10.
‡ Maimon.
de divorc. c. 1.
§. 18.

This Bill was written by a (f) *Scrievener*, or publick
Notary. And (g) furthermore, a woman being divorced,
or otherwise a *Widow*, it was not lawful for her to marry
again, till she had carried ninety days, besides the day of
her divorce, or of her Husbands death, and her last espou-
sals; to the end that she might be known whether she were
with child or no, and that there might be proof, whether
it were the seed of her first Husband or of the second.

It was a common custom among the *Romans*, about
the time of our Saviours birth, even for the women to
divorce their Husbands, and to marry again at their
pleasure. Of this, *Heathen Authors* speak.

--- Sic sunt cetero marito

Quinque per autumnos.

Juvenal Satyr. 6. vers. 233.

Et nubet derisivo jam Thalesina viro.

Martial, lib. 8.

h. Senec. 3.
de Benef. 16.
i Plutarch.
in Alcibiad.

(b) *Non consulum sed meritorum numero annos suos computant*, &c. The Bill tendred by the woman was termed (i) *ἔκλυσις*, Letters of forsaking, not letters of cutting off, or putting away. This same practice was in use also among the *Hebrews*. Hence is that saying of our Saviour, *If a woman shall put away her husband, and be married to another*, &c. *Mark* 10. 12. Now although at that time humane Laws forbid no marriages renewed with others upon such divorces; yet Gods Law condemned both such divorces and such Marriages: and before God, persons marrying after such divorcements, were

were reputed *digamits*, that is, to have two Husbands, or two Wives. For this reason, a *Minister* above others is commanded to be *ἄγαμος* with The husband of one wife, *1 Tim.* 3. 2. And the woman she is commanded to be *ἡ μία*, the wife of one husband, *1 Tim.* 5. 9. In which texts, second Marriages (in case of the Husband's or Wives death) are no more forbidden, than the Poet forbid them in the like Phrase;

Unico gaudens mulier marito.

Horat. carmen 3. 14.

Note in the last place, that among the *Jews* the *Bride-woman* also brought a *Dowry* to her Husband; it was sometimes more, sometimes less: it was called by the (k) *Rabbines* *נְדוּמָה* *Nedumia*. *Raguel* gave with his Daughter *Sarra* half his goods, servants, and cattels, and money, *Job.* 10. 10.

k Elias Thif-
bit. It. So-
lom Iarchi
Gen-3 1. 5.

CHAP. V.

Of their Burials.

AT the time of a mans death, before his Burial, many Ceremonies were observed. First, the next of the kin closed the eyes of the deceased body, *Joseph* shall put his hands upon thine eyes, *Gen.* 46. 4. This was likewise practised both by the *Romans* and the *Grecians*.

Ille meos oculos comprimat, ille tuos. Ovid.

ἄνοι καὶ ὀφθαλμοὺς κλείνει Homer. *Iliad.* 11.

Secondly, they washed the body being dead: *Tabitha* died; and when they had washed her, they laid her up in an upper Chamber, *Act.* 9. 37. The Baptization or washing at such a time, was threefold: The first, was *ἕκλυσις*, *Ecclesi.* 34. 26. a washing from the pollution contracted

used toward our *Saviour Christ*, *John 19. 40.*

Sometimes they did use to *burn the Corps*, preserv-
ing only the bones in some Urn or Pitcher, *Amos 6. 10.*
but commonly they interred the whole Body, and
buried it in the earth. The ancient *Jews*, if they re-
ceived not any from their Ancestors, then would they
purchase a *Burial place* themselves, for the burial of
them and their Family. The form of that place was

קבר
על שש
Talmud. Seder
Netek. in Ba-
rab. abra c. 6.

thus; It was a *Vault* hewed out in a *Rock*, (i) six cubits
long, and four broad, in which eight other Cells or
Jesser holes (or as some say thirteen) were made, as
to many distinct receptacles, or *Tombs*, for the dead
bodies to be laid in: As often as they buried any,
they were wont to *roll a great stone to the mouth of the*

קבר
מערת

Cave. The *Cave* or *Vault* it self they termed from the
act of burial; (k) *Keber*, which signifyeth a *place of*

מנוחים
גלל

burial, or, from its form, (i) *Magnara*, a *Den* or *Cave*.
The several *Cells* or *Receptacles* in which the body was
laid, they called (m) *Cucim*, *Graves*, *Tombs*; and the

stone they named (n) *Golel*, a *Rolling-stone*. This giveth
great light to that in the *Gospel*, *Joseph* took the body
of *Christ*, and wrapped it in a clean linnen cloth, and
put it in his new *Tomb*, which he had hewn out in a
rock, and *rolled a great stone to the dore of the Sepulchre*,

Mat. 27. 59. 60. These *Caves* or *Vaults* the wealthier
sort would *paint*, *garnish*, or *beautifie* at the mouth or
entrance of them: hence cometh that phrase, *Sepulchra*
dealbata, *painted Tombs*. As often as they had occasi-
on to mention or speak of any friend deceased, they
used that in the *Proverbs*, *The memory of the just is bless-*

זכרון
לכרחה
Memoria ejus
fit in benedi-
ctione.

sed, *Prov. 10. 7.* Hence the *Rabbies*, in their quotations
of any worthy Author deceased, usually subjoynt this
honourable commemoration, (o) *Benedictæ memoriae N:*
sach or *sach a one of blessed memory.*

But

But their usual Epitaph or inscription upon their
Sepulchers, was, (p) *Let his soul be bound up in the Gar-*
den of Eden, or in the bundle of the living, Amen, Amen,
Amen, Selati.

ק
נשמתו
תחא
עוורת
כנן ערן
מ
אמ מלח
Sviadler
in
גור

The latter *Jews* have been strangely conceited
concerning the place of *Burials*, and are perswaded,
that if an *Israelite* be buried in any strange Country
out of the promised Land, he shall not be partaker
so much as of resurrection, except the *Lord* vouch-
safe to make him *hollow passages* under the earth, tho-
row which his body by a continual volutation and
rolling, may be brought into the Land of *Canaan*.
The ground hereof is taken from the charge of *Jacob*
unto his Son *Joseph*, that he should not bury him in
the Land of *Egypt*, but in *Canaan*. (q) For which charge
they assigne three reasons. *First*, because he foresaw
by the spirit of Prophecie, that the dust of that Land
should afterward be turned into lice. *Secondly*, be-
cause those who died out of the *Holy Land*, should
not rise again without a painfull rolling and tumbling
of their bodies through these hollow passages. *Third-*
ly, that the *Egyptians* might not idolatrously worship
him.

q Salom. Iarchi
Gen. 47. 29.

They made a Feast at their *Burials*, which is stiled
The bread of men, *Ezek. 24. 17.* And a *cup of consolation*,
Jere. 26. 7. because it was administred to comfort those
that were sad of heart. It much resembled the *Roman*
Silicernium.

From these two places last quoted, we may ob-
serve that at the *Burial* of their friends, they us-
ed these Ceremonies which follow, some to
testifie, some to *augment* their grief. 1. *Cutting*
themselves, that is, wounding or cutting any part
of their body with any kind of Instrument
(r) This

x Genes quædam corpora partes ac uulnere abis, vel alias insidens; utramque super pœbant, quod in cultum admanum suorum fœbat: præcipiunt ergo ne ullo pacto hæc gentes fontem carnes suas quem admodum sacerdotes Cybelæ & diæ Sororum, ut refert Lucianus p. pag. Deut. 14. 1. Alugubus ora suor iudans & pectora pugna. Virg. lib. 4. lib. 4. Enaid. I Scætos fieri impoluit capillos, Ouid. Met. 3.

e D. Kimchi, & Aben Esra p. pag. Levit. 14. 45. u Saffeg, Polyxena p. alle, Juvenal Satyr. x Majoris etatis sumis ad fœbant iuferre stebant: minoris uerd etatis ad tibias. Seruim Enaid. lib. 5.

(r) This practice was learned from the *Heathens*, who were wont, not only to scratch their faces, but to punch and prick certain parts of their body with a needle, and then cover it over with ink, which they used as a special Ceremony in their superstitious worship, and therefore it is forbid, *Deut. 14. 1.* Secondly, *making themselves bald*, which was done divers manners of wayes; either by *shaving their hair*, or *plucking it off* with their hands, or by *impoisoned plaisters to make it fall off*. Other Nations were wont to shave off the (s) hair of their head, and to offer it in the behalf of the dead: they did sometimes shave their cheeks, sometimes their eye-lids: and this also being an *Heathenish* custom, was likewise forbidden in *Israël*, *Deut. 14. 1.* Thirdly, *going bare-headed*, that they might cast dust or ashes upon their heads, signifying thereby, that they were unworthy the ground on which they went. Fourthly, *going bare-footed*, for their greater humiliation. Fifthly, *the covering of their lips*, for that was a special sign of sorrow, and shame. *The Seers shall be ashamed, &c.* they shall all cover their lips, for they have no answer of God, *Michab 2. 7.* If it be demanded, how they covered their lips? It is thought they did it (t) by *casting the skirt of their Cloak or Garment over them*. Sixthly, (u) *renting their cloaths*. Seventhly, *putting sackcloth about their loyns*, *Gen. 37. 34.* These were general tokens of grief, used upon all extraordinary occasions of sorrow. Two other there were, more proper to Burials, to augment their grief. First, *Ministrals*, who with their sad tunes inclined the affections of the people to mourning. (x) Of these there were two sorts: Some playing on *Pipes*, other sounding *Trumpets*. At the Funeral of Noble-men, or old men, they used a *Trumpet*: At the Funeral of the

the common people, or children, they used a (y) pipe. In this respect it is said; *That Jesus when he raised Jairus his daughter, cast out the ministrals, Mat. 9. 23.* Secondly, Women hired to sing at burials for the same purpose, and likewise by outward significations of sorrow, to move the company, and more strongly to affect them. *Call for the Mourning women, &c. and stand for skilful women, Jerem. 9. 17.* These the Romans called *Præficus*, quasi in hoc ipsum præfatus, Chief or skilful mourners.

y Tibia cui tenores factum de ducere manus Lega Phygum Calla, Slatius, lib. 6. ver. 120.

CHAP. VI.

Of their Oaths.

The manner of *Swearing*, was sometimes by *lifting up their hands towards heaven*; *Abraham* said to the King of *Sodom*; *I have lifted up my hand unto the Lord*; that is, I have sworn, that I will not take from a thred even to a shoe-latchet, *Gen. 14. 22.* Unto which custome the Psalmist seemeth to allude, *Psal. 106. 26.* He lifted up his hand, that is, he swore. Sometimes he that took the oath, did put his hand under the others thigh, which administred the oath. We read this manner of administration to have been used by *Abraham*, *Gen. 24. 2.* And *Jacob*, *Gen. 27. 29.* Which ceremony (a) some interpret to be as a token of *Subjection*: (b) others as a mystery of *circumcision*, the sign whereof they bore about that place of their body (c) Others more probably think it to be a mysterious signification of *Christ the promised seed*, who was to come out of *Abrahams loyns*, or thigh; as the like phrase is used, *Gen. 46. 26.* The souls that came out of *Jacobs thigh*. Sometimes also the manner of the deposing,

a Aben Esra, Gen. 24. 2. b Solomon Barobishid c Augustinus, Gen. 24. 2.

מסר Masar signifieth tradere, to deliver: & Masora, a Tradition, delivered from hand to hand, to posterity without writing, as the Pythagoreans and Druids were wont to do; but, by the figure *Synecdoche*, it signifieth those *critical notes*, or *Scholion*, written in the margin of the Bible; and those that were the authors of those *critical observations*, were termed *Masorite*, *Masorites*. Concerning these Authors, who they were, there are two opinions. Some (k) think that they were certain learned Jews living in the City *Tiberias*; they termed them *Sapientes Tiberiadis*, *The wisemen of Tiberias*. These *wisemen* are thought to have added these *marginal notes* unto the *Hebrew Bibles*, (l) sometimes after the finishing of the *Babylon-Talmud*, which was about the year of our Lord, 506. This opinion is unlikely for these two reasons: 1.^o Because we cannot find in histories the continuance of any Colledge or School in *Tiberias* so long, but rather, that *degrees in learning* ceased there, within four hundred years after our *Saviour his birth*. 2.^o In both *Talmuds*, mention is made of the *Masora*, and the things contained therein. Others therefore more probably say; (o) that the *Masorites* were the *Ecclesiastical Senate or Council*, held by *Efra, Haggai, Zachary, Malachi*, and divers others assembled for the reformation of the Church, after their return from *Babylon*; they are called, *Viri Synagoga magna*. This *Council* continued at least forty years; for, *Simcon the just*, who went out in his *Priestly robes*, to meet and pacifie *Alexander the Great*, coming in hostile manner against *Jerusalem*, (p) was the last of that *Council*; and that was above three hundred years before the birth of our *Saviour*, *Efra* was the *President* or chief of this *Council*: he was of high repute among the Jews, that they parallel'd him with *Moses*, saying (q) *Dignus erat Efra, quod data si-*

k *Aben Efra.*
Vid. Buxtof.
comment. Ma-
sor. c. 3.

l *Julius Levita.*
in prefat. Ter-
tia l. Masoreth
hamma (o. et b.

m Buxtof. in
comment. Ma-
sor. c. 8.

n Buxtof. in
comment. Ma-
sor. c. 8.

o R. Arius.
R. Gedalia.
Buxtof. in
comment. Ma-
sor. c. 11

p Pirke Aloth.
sa. 1.

q *Talmud San-*
hedrim cap. 1.
f. 21.

u. n. 17. 180.

isset

isset lex per manus ejus Israeli, si non praecessisset eum Moses.

In the second place we are to consider their *work*; what the men of this great *Synagogue*, being the true *Masorites*, did; their work may be reduced to these particulars. 1. When this great *Council* was assembled, they, among whom *Efra* was chief (who was assist- ed with the inspiration of *Gods spirit* (r) determined what *Books* were *Canonical*, what *Spurious* and *Apocry- phal*. Secondly, (s) the *Authentick* and *Canonical books* were purged by them of all errors crept into the Text in time of their captivity. Thirdly, they (t) digested the *Old Testament* into *twenty two Books*, according to the number of the *Hebrew Letters*. Fourthly, they distin- guisht it into great *sections* and *verses*: for though the Law was not so confusedly written, without any space or note of distinction between word and word that it seem'd all one *continued verse*, or as the *Kab- balists* speak אב תבא תבא *Thaba achath*, *one word*, until the time of the *Masorites*; yet it was not so distinguisht in- to *sections* and *verses*, as now we have it. Fifthly, they added their censures and *critical observations*, con- cerning the irregularity of many words in respect of the *vowels* and *accents*. Sixthly, they numbered the *verses*, *words*, and *letters* of every book, to prevent all possibility of corrupting the Text in future times, for now, they say, the gift of Prophecy should cease. Last- ly, they noted the *different writing*, and *different read- ing*: for the understanding of which we must know, that in the *Hebrew* text many words are written with more, many with fewer letters than they are pronoun- ced; (u) many words written in the Text, which are not pronounced, &c. In the Margin the difference is ex- pressed, whence the difference in the Text they term כתיב *Cethib*, *Scriptionem*, the writing; the difference in the

r Buxtof. in
comment.
Masor. c. 11.
s Terulian.
l. de habit.
muliebr.
Chryst.
hom. 8. ad
Hebræos.
Ireneus ad-
vers. heres.
l. 3. c. 25.
Augustin de
mirab. sacre
Script. l. 2.
circa finem.
T. Genervard.
l. 2. Chronol.

u Sunt otto
voces que
scripte sunt
in textu, sed
non leguntur
adduntur
Masora, et
Ramb. 311.

the margin they term קרי *Kiri*, *Lectionem*, the Reading: because they do read according to that in the margin.

x *Contra* *hos* (a) This difference is thought by some to be a *correction* of the Bible, according to several copies after as *Levita* in their return from *Babylon*. But, that it is of *divine authority*, containing many mysteries known to *Moses* and the *Prophets* successively (though many of them unknown to our age); and that it was not any *correction*, but the difference it self primarily and purposely was intended by the *Prophets*, and holy Pen-men of the Scripture; evidently appeareth by the diversity of readings in those Books, which was written by *Haggai*, *Zachari*, *Malachi*, *Daniel*, and *Esra*. They being the *Authors* of their own Books, needed no *correction* at that time, themselves being *present*; yet in them this *different reading* is used.

In the *third* place, the proposition followeth, namely, *Seeing that the Masorites passed their censure on many words for their irregularity in their vowels and accents, therefore The vowels originally were not from the Masorites, but of the same antiquity with their words; and, in truth, otherwise they had been a body or carcass without a soul.*

CHAP. VIII.

Of the Israel's pitching their Tents, and of their Camps.

WHILE the *Israelites* wandred through the *Wilderness*, their *Church* was a *Tabernacle*; and their *Habitations*, *Tents*; so that their whole *Camp* might be termed a *movable City*. It was divided into *three* parts. In the centre or middle of all, was the *Tabernacle* it self, with its *Courts*, this they termed the *Camp*

Camp of the Divine Majesty. Next round about, pitch the *Priests* and *Levites*, to whom the charge of the *Tabernacle* belonged, (and therefore the nearest adjoining place of habitation, might be the convenientest for them) this was called the *Camp of Levi*. In the utter parts round about *Levi*, the *twelve Tribes* pitch their *Tents*; this they termed the *Camp of Israel*. The *first Camp* resembled a great *Cathedral Church* with its *Church-yard*. The *second*, a privileged place about the *Church*, as it were for *Colleges* for the habitation of the *Clergie*. The *third*, the body of a *City*, wherein the *Townsmen* or *Laity* dwelt. The form of the whole is probably thought to be *four-square*, (a) some say *twelve miles long, and twelve miles broad*.

In the Eastern part pitched these three Tribes, *Judab*, *Issachar*, and *Zibulon*. On the South side, *Ruben*, *Simeon*, and *Gad*. On the West, *Ephraim*, *Manasse*, and *Benjamin*. On the North, *Dan*, *Assur*, and *Naphtali*: and these made up the *outward Camp*, termed the *Camp of Israel*. Between each Tribe, in every one of those four quarters, there were distant places like *Streets*, where there was buying and selling as in a *Market*, and *Tradesmen* in their *Shops*, in (b) manner of a *City* leading to and fro. This *Camp* is (c) thought to be round a *mile distant* from the *Tabernacle*, that is, a *Sabbath dayes journey*, and this is gathered from *Jos* 3. 4. where the distance between the *People* and the *Ark* is commanded to be *two thousand cubits*.

After this, pitched the *Camp of Levi*: In the Eastern part *Moses*, *Aaron*, and the *Priests*: In the South, the *Coathites*: In the West, the *Gershonites*: In the North, the *Merarites*.

In the middle was the *Camp of the Divine Majesty*.

Unto

a *Zevel*. in *Num*. 2. 3.

b. *Quod* *Arca* *24* *Ap* *et* *tabernaculum* *in* *campis* *castris*. *Jos* *ph*. *1*. *3*. *Antiq*. *6*. *11*. *p*. *97*.

c *Tradunt* *Hebraei*, *filios* *Israel*. *castra* *metatus* *fuisse* *in* *circum* *Tabernaculi*, *ut* *num* *militate* *inversuris* *(i)* *spacium* *mille* *passuum*, *et* *hoc* *erat* *iter* *Sabbati*. *P. Fag.* *Num*. *2*. *3*.

Unto this *David* alludeth; *God* is in the *middest* of her, she shall not be moved, *Psal.* 46. 5.

After the same manner, the parts of the City *Jerusalem* were distinguished, when the *Common-wealth* was fetled. (d) From the gate of *Jerusalem* to the *mountain of the Temple*, was the *Camp of Israel*: from the gate of the *mountain of the Temple*, to the gate of the *Court* (which was otherwise called *Nicanors gate*) was the *Camp of Levi*: from the gate of the *Court*, and forward, was the *Camp of the Divine Majesty*.

Furthermore we are to know, that the *twelve Tribes* had between them four principal *Banners* or *Standards*, *three Tribes* to one *Standard*; for which reason the *Church* is said to be terrible as an *Army* with *Banners*, *Cant.* 6. 4. The Hebrew word *Banner*, *Numb.* 2. 2. the *Greek* translatheth (*ε*) *Order*; and so the *Chaldee* calleth it (*פ*) *Teker* (a word borrowed of the *Greek* *τακτικη*) *order*: Whence the *Apostle* taketh his phrase, *Every man* in his own *order*, *1 Cor.* 15. 23.

Every *Banner* was thought to be of *three colours*, (*g*) according to the colours of the precious stones in the *Brest-plate*, bearing the names of their *Patriarchs*. But this proportion will not hold in all, seeing *Levi* (who is not here among the other *Tribes*) was in the *Brest-plate* one of the *twelve*; and *Joseph* there graved on the *Beril*, hath here *two Tribes*, *Ephraim* and *Manasses*, unto whom *two colours* cannot be allowed from the *Brest-plate*.

Each *Banner* had his several *Motto* or *Inscription*. In the *first Standard* was written, from *Numb.* 10. 25. Rise up, Lord, and let thine *Enemies* be scattered, and let them that hate thee, flee before thee. (*h*) It is moreover taught by the *Hebrews*, that each *Standard* had a distinct *signe* engraven in it. *Ruben's Standard* had the

image

d Maimon. in
Bethshabibab
cap. 7. sect. 11.

ע' ארבעה צד
יחידות קוים
מקוים ארבע
ע' זכר
מכסיה
quisque iuxta
ordines sui
amaciini
g. Jonathan
Trel. Numb.

h Dicunt, in
vexillo Ruben
fuisse imagi-
nem hominis
in vexillo Je-
budab, imagi-
nem leonae: in
vexillo Ephra-
im, imaginem
bocis: in vexillo
Dan, imaginem
aquae: in vexillo
Numb. 2. 2. Aben-
Estrabid

image of a man: *Judab's*, the image of a *Lion*: *Ephraim's* the image of an *Ox*: and *Dan's*, the image of an *Eagle*.

These same four creatures are used by *Ezekiel* 1. 10. to describe the (*i*) nature of *Angels*. Every *Cherubim* is said to have four faces; the face of a man, to shew his understanding; of a *Lion*, to shew his power; of an *Ox*, to shew his ministratory office; of an *Eagle*, to shew his swiftness in the execution of *God's* will. The same description of *Angels* you may find, *Rev.* 4. 6.

By the same four, in the opinion of many of the (*k*) *Fathers* are shadowed forth the four *Evangelists*. The *Man*, shadowed *St. Matthew*; because he beginneth his *Gospel* with the generation of *Christ*, according to his humanity: The *Lion*, *St. Mark*; because he beginneth his *Gospel* from the voice of the *Lion* roaring in the *Wilderness*, *Vox clamantis in deserto*: The *Ox*, *Saint Luke*; because he beginneth with *Zacharias* the *Priest*: And the *Eagle*, *Saint John*; who soaring aloft, beginneth with the *Divinity* of *Christ*.

Thus have we seen how they pitch their *Camps*, their *marching* followeth: and here we are to consider: *First*, their *marching* in their *journeys* through the *Wilderness*. *Secondly*, their *marching* in their *Battels*.

Concerning their *marching* in their *journeys*, they either *moved forward*, or *abode still*, according to the moving or standing of the *Cloud*, which conducted them: The manner thereof is described, *Numb.* 10. and summarily we may view it thus: When *God* took up the *Cloud*, *Moses* prayed, and the *Priests* with *Trumpets* blew an *Alarm*; then *Judab* the first *Standard* rose up, with *Issachar* and *Zabulon*, and they *marched foremost*; then followed the *Gershonites* and *Merarites*, bearing the *Boards* and *Coverings* of the *Tabernacle*.

i Angeli ex hoc
vultu descri-
ssunt. Sunt
emim Spiritus
intelligentes ut
Homo, potentes
ut Leo, mini-
stratoriis ut Bos,
et ceteros ut A-
qui: la Tremel
in Ezek. 1.

k Hieronym. ad
initium sui
commentarii in
Mat. l. G. Gre-
gorius homil. 4.
in Ezek. ab
Hieronymo dis-
seruit D. Au-
gustinus in
Matthaeo, et
Marco: nam in
leone Mathe-
um, Marcum
homine, iuputab
adumbratum.
Augustinus de
consensu, E-
vangelist. lib. 1.
cap. 6.

Tabernacle in Wagons. The Trumpets sounded the second alarm; when *Ruben*, *Simcon*, and *God* rose up and followed the *Tabernacle*, and after them went the *Coathites*, in the midst of the twelve Tribes, bearing on their shoulders the *Ark*, *Candlestick*, *Table*, *Altar*, and other holy things. At the third alarm, rose up the *Standard* of *Ephraim*, *Manasses*, and *Benjamin*, and these, followed the *sanctuary*: unto this *David* hath reference, when he prayeth, *Psal.* 80. 2. *Before Ephraim, Benjamin, and Manasses*, stirre up thy strength, and come and save us. At the fourth alarm, arose the *Standard* of *Dan*, *Asher*, and *Naphali*; and to these was committed the care of gathering together the lame, feeble, and sick, and to look that nothing was left behinde: whence they were called the *Gathering-Host*, *Josh.* 6. 9. Unto this *David* alludeth; When my Father and my Mother forsake me, the Lord will gather me, *Psal.* 27. 10.

Concerning their *marching in war*. First, the *Priests* founded the alarm with Trumpets, *Numb.* 10. 9. this they termed (1) *Terugnab*. Secondly, one *Priest* was selected out of the rest, to stir up the hearts of the people, and by a kind of hortatory Oration, to encourage them to the war, *Deut.* 20. 2. him they called *Unctum Belli*, the *annointed of the Battel*. Thirdly, they marched on by five and five in battel array, *Exod.* 13. 18. so the (m) original signifieth in that place. In the last place we are to consider how they were to deal wth besieging a Town. For the conceiving whereof, note these two propositions.

1. They were to offer peace unto all *Foreiners*, and *Canaanites*, *Deut.* 20. 10. And this is clearly signified, *Josh.* 11. 19. There was not a City that made peace with the children of *Israel*, save the *Hivites*, the *Inhabitants*

חורקו
clanger, Paci-
ficator; Hebraei
duplitem clange-
rum esse vo-
cant, alteram
vocat קוקע
alteram
חורקו
quoniam ille ag-
gubilis est
ווי, hic citius
et citius
fragor: ille ad
conuocandos
civitas, hic ad
accendendos
ווי, hic citius
מאוס לו יז
שם

bitants of Gibeon, all other they took in battel: For it was of the Lord to harden their hearts. Yet here *Mosab* and *Ammon* are excepted, *Israel* must not seek their peace, *Deut.* 23. 9.

2. They were to make covenant with none of the *Seven Nations*; *Deut.* 7. 2. *Exod.* 23. 32. and 34. 14. With *Foreiners* they might, *Josh.* 24. 7. Peradventure you dwell among us, and how shall we make a covenant with you? not: How shall we make peace with you.

Some may question, What the difference was between making peace, and making a covenant? I answer, twofold. 1. The making of peace was a naked stipulation, or promise mutually made, for the laying aside of all hostile actions towards each other, whereby life on both sides might be secured: Making a covenant, was a solemn binding of each other, to performance of this mutual promise; by outward Ceremonies of cutting a beast in twain, and passing between the parts thereof, *Jer.* 34. 18. as if they would say; Thus let it be done to him; and thus let his body be cut in two; who shall break this Covenant. Secondly, peace was not concluded by the *Israelites*, but only upon these terms, that the people should become tributary unto them, *Deut.* 20. 11. The making of a Covenant was upon equal terms, without any condition either of tribute or service, as is gatherable from the Covenant made by *Joshua* with the *Gibeonites*, where there is no mention of any condition at all; *Josh.* 9.

This difference seemeth to me warrantable, and serveth to reconcile many places of Scripture, as where God saith, Offer peace to all: and, make a Covenant with none. Secondly, it sheweth the fraud of the *Gibeonites* to be greater than is commonly conceived; for they sought not peace simply, but a Covenant: Make

a league

n hoc est causa
cutitur in Ec-
dam facere, di-
cunt.
חורקו
(1.) Dividere
aut discicare
Judaei quem ad-
modum apud
Latinos dicitur
percutere sedem
qua locutio
sumit ab anti-
quo faleris sa-
ciendi more Sa-
cerdos enim
seribat per cum
flice, dicens.
Sic a Jove se-
riatur is, qui
sanctum hoc
fregit sedem,
ut ego hunc per-
cum serio. Li-
vius, Decad. 1.
lib. 1 pag. 17.

a League, with us; *Josh. 9. 6.* Thirdly, it solveth that common objection, made in defence of *unadvised oaths*, to prove them *obligatory*, though *unlawfull*. The argument is framed thus: *The covenant which Joshua made with the Gibeonites unadvisedly, was unlawful: but that was observed by him; and the breach thereof, when Saul slew the Gibeonites, punished by God, 2 Sam. 21. 1.* Therefore, &c. I say it solveth that objection, because, if we diligently observe *Joshua's practice*, we shall find *unadvised oaths* to be so far, and only so far binding, as they agree with *Gods word*. Gods word required the *Gibeonites* should have their lives secured, because they accepted *peace*; thus far therefore the *covenant was still of force*: Gods word required, that the *Canaanites*, after the acceptance of *peace*, should become *tributary*: here, the *covenant was not of force*, and therefore *Joshua* made them *hewers of wood*, and *drawers of water*, which is a kind of tribute in the language of the *Scriptures*, a tribute of the *Body*, though not of the *Purse*; in which sense the *Egyptian task-masters* are, in the original, called *tribute-masters*, *Exod. 1. 11.*

CHAP. IX.

Their Measures.

Masures, in use among the *Hebrews*, and so among all other Nations, they are of two sorts: some, *Measure applications*, Measures of application, as a span, a cubit, a yard, and the like. Secondly, *Measure capacities*, Measures of capacity, as pints, quarts, pecks, bushels, &c. Measures of application, mentioned in *Scripture*, are these that follow; in which that there might be no deceit, the ground of these measures

was

was the breadth of so many, or so many barley-corns middle sized, lay'd by one another *צאן Etsbang, Digitus*, a finger, an inch, (a) It containeth the breadth of six barley-corns, joyned together where they are thickest: though in round reckoning, it goeth for an inch, yet in accurate speaking (b) four fingers make three inches. Of this there is mention, *Jerem. 52. 21.*

Palmus, this was two-fold; *Palmus minor*, and *Palmus major*. The lesser containeth the breadth of four fingers, (i.e.) three inches: the Hebrews term it *מבו Tophach*, the Greeks *ουδαχια*: the greater is termed *צרת Zereth*, by the Greeks *ουδαχι*; in Latin, *spithama*, & *Dodrans*. It containeth the measure that is between the thumb and the little finger stretcht out, a span.

פד Paganus, pes, A foot. It containeth (c) twelve inches.

אמה Amma, Cubitus, a Cubit. We shall find in Authors mention of four kinds of cubits. 1, *Cubitus communis*, this was the measure from the elbow to the fingers end; it contained a foot and half, or half a yard; it is called the *common cubit*. 2, *Cubitus sacer*; An holy cubit, this was a full yard, containing two of the common cubits; as appeareth by comparing, *1 King. 7. 15.* with *2. Chro. 3. 15.* In the first place, the pillars are reckoned each of them *sixteen cubits* high; in the second place they are reckoned *five & thirty cubits* high; which together with the basis, being one ordinary cubit high, doubleth the numbers; so that the first text, is to be understood of *holy-cubits*: the second of *common-cubits*. 3, *Cubitus regis*, the Kings-cubit; this was (c) three fingers longer than the common cubit: Whereas the common-cubit is termed *cubitus viri*, the cubit of a man, *Dent. 3. 11.* Onkelos doth improperly term it *cubitum regis*, the Kings-cubit. Lastly, there was *cubitus geometricus*, A geometrical-cubit, it contained six

common:

a *Arius*
Momon.
Thubal-
Cain.

b *Quattuor*
digitu consti-
tunt tres
plices.
France. Ju-
nim in Ego-
40-5.

c *Quattuor*
palmos, scilicet
minores, Pet.
Martyr. 1
Re. cap. 6.

c *Herodotus*
2. in descrip-
tione
Babil.

d Orig. bom. s. in Gen. 11. Au- gull. de civitat. dei, lib. 1. c. 2. e Quipat. p. 1. wor. d. Sex. palens.

Common-cubits; (d) and, according to these cubits, it is thought that Noah's ark was built.

Some make the difference between the cubits of the Sanctuary, and the common cubit, to be thus: The common cubit, they say contained (e) fifteen inches; the holy cubit (f) eighteen inches. But that the holy cubit contained two common cubits hath been evidently proved, and it is probable, that those who make the difference to be only three inches, have mistaken the Kings cubit for the Holy cubit.

Chanchebel, Funiculus, A line or rope. The just length thereof is unknown: the use thereof, was to measure grounds; whence it is sometimes taken for the inheritance it self. The lines are fallen to me in pleasant places; Psal. 16. 6. That is, mine inheritance.

Kanob, Arundo, the Reed. The use of this was, to measure buildings; the length thereof was six cubits and an hand-breadth, Ezek. 40. 3. The cubits in this place, are (r) interpreted Kings cubits: it was less lyable to deceit than the Rope; because it could not be shortened, or lengthned; by shrinking or stretching; hence the Canon or rule of the holy Scriptures is mystically typed out by this Reed; Ezek. 40. And Revel. 21. 15.

To these may be added other measures, wherewith they measured their ways, and walks. The least of these was ^{וּבְ} *tsagad, Passus*, A pace.

Stadium, A furlong. It is often mentioned in the New-Testament, not at all in the Old. (g) It contained one hundred twenty five paces, which is the eighth part of our mile. Some think it to be called so; ^{מִן הַמַּדְבָּר} *from standings* because Hercules ran so much ground before he stood still.

Milliarium, A mile: It containeth with us a thousand

r Tremtius in hunc locum.

g 25. or.

and paces, but much more among the Hebrews. Their word ^{בָּרַב} *Barab*, translated often *Milliarium*, properly signifieth *A dinner or meal*; and being applyed unto journeys, walks, or ways, it signified so much ground as usually is gone, or conveniently may be travelled in half a day between meal and meal, or bait and bait. The word is read, Gen. 35. 16. When there was ^{כַּכְרֹת הָאָרֶץ} *Cibrath haarets* about half a days journey of ground. The Greek in that place hath an uncoth word ^{καταστάσις} doubtless it was made from the Hebrew *Cibrath*, and signifieth *half a days journey*.

Their measures of capacity, termed *Mensure capacitates*, were of two sorts. Some for dry things, as corn, seeds &c. Some for liquid things, as Wine, Oyl, &c. In both, that there might be a just proportion observed, all their measures were defined by a set number of hen-egg-shells of a middle size.

In my paralleling of them with our measures, where I speak of Bushels, Half-Bushels, Pecks &c. I am to be understood according to *Winchester measure*, as we phrase it; such a bushel contained eight gallons. Where I speak of Gallons, Pottles, Quarts, &c. I am to be understood according to our *Ale-measure*, thereby I avoid fractions of number.

^{קַב} *Kab, Kabus, A Kab.* (a) This contained twenty four eggs: It held proportion with our Quart. The least measure mentioned in Scripture, is the fourth part of a Kab, 2 King. 6. 25. The famine in *Samaria* was so great, that a fourth part of a Kab of dove's dung was sold for five pieces of silver. The Rabbins have a Proverb, That (b) ten Kabs of speech descended into the world, and the woman took away nine of them.

^{אֶמָּה} *Omē*. It contained (c) one Kab & an half, & a fifth part of a Kab, that is, three pints and an half pint,

a Avia. Montat. Tbnal. coin. עשרחקין שיחת ידרו לעולם חשעהנט- לר נשים Vid. Buxtof. Lexic. in מין c Alsted pra-1 cog. theol. lib. 3. p. 588.

and fifth part of an half-pint. It was the tenth part of an Ephab, Exod. 6. 36.

c Vid. Buxtorf. Lexic. in ככפ ex opere Ro. Alphe tractat. de Pafch. c. 5 f. 176

MINO Saab, סבין, Satum: the Latin Interpreters, commonly render it by *Modius*. It contained (c) six Kabbs, that is, *A Gallon and half*. We translate the word in general, *A measure*: To morrow this time, a measure (that is, a *Satum*) of fine flower shall be sold for a Shekel, 2 King. 7. 1.

d Arias Montan. Thubal. Gein. e Epiphan. de mensur. & Ponderib.

סבין Ephab. It contained (d) three *Sata*, that is, *half a bushel and a pottle*.

ליתר Lethec. It contained (e) fifteen *Modios* or *Sata*, that is, *Two bushels, six gallons, and a pottle*. Mention of this is made, Hof. 3. 2. It is there rendered in *English*, *half an Homer*.

חומר Homer. It is so called from *חומר Chamor, Afinus*, an *Ass*, because this measure contained so much grain or corn, as an *Ass* could well bear. It contained ten *Ephabs*, Ezek. 45. 11. that is, *Fourty five gallons, or five bushels and five gallons*.

כור Cor, Cornus. The *Cor* and the *Homer* were of the same quantity, Ezek. 45. 14. It was not only of liquid things, Luk. 16. 7.

These measures of which we have spoken hitherto the *Hebrews* used in measuring of *dry things*: Three other measures there were, which they used for liquid or moist things.

f Buxtorf. in loco supradict. citato. g Buxtorf. ibid.

לוג Log. It contained (f) six egg-shells. It was of the same quantity as the fourth part of a *Kab*: *Half a pint*.

הין Hin. It contained the quantity of (g) seventy two egg-shells, so that it was of our measure three quarts.

בא Bath, באת, Bathos, the *Bath*. It was of the same capacity with the *Ephab*, the tenth part of an *Homer*, Ezek. 45. 14. The Latin Interpreters commonly render it *Cadus*. (h) Hierom. writing upon *Ezekiel*, renders

h Hieron. I. 2. c. 46.

it

it *Vadus*. *Decima pars Cori, inquit, in speciebus liquidis vocatur Bathus, sive Vadus*. I sometimes thought there had been some error in the print, namely, *Vadus* put for *Cadus*: But now I find, the *Greeks* to use both *καδο*, and *καδο*, for this measure, and from the last of these *Greek* words, that ancient *Father* reads it *Vadus*. Sometimes our *English* renders it in general, a *measure*, Luke 16. 6. It contained four gallons and an half.

All these measures were proper to the *Hebrews*; I find three other mentioned in the *N. T.* taken from other Nations.

σιστήριον, Sextarius. We *English* it in general, *A Pot*, Mark. 7. 4. (i) it was of the same quantity with the *Alsted. pre-Log*, if we understand it of the *Roman Sextarius*. It cog. *Thcol.* was somewhat more, if we understand it of the *Attick*, p. 561. *Sextarius, undecim Attici sextarii equabant Romanos duodecim*. In probability we are to understand the *Roman* measure; so that it contained six eggs, that is, *half a pint*.

χωνίξ, Chonix, a measure, Revel. 6. 6. It signifieth properly that measure of *Corn*, which was allowed servants for their maintenance every day. Whence was occasioned that speech of *Pythagoras*; *Super Chonice non sedendum*; that is, *We must not rest upon the provision which sufficeth for a day, but we must take care for the morrow*. It contained (k) four *Sextarii*, that is, *k Budaeus de asse lib. 5. a quart*.

μετρον, Metretis, Job. 2. 6. It is translated *A Firkin*. It was a measure in use among the *Athenians*. (l) It was *Budaeus de asse lib. 5. l* of the same quantity with *Cadus*, and *Cadus* (as before was noted) was equal to the *Hebrew Bath*, so that it contained four gallons and an half.

CHAP. X.

Their Coyns: first of brazen Coyns.

THAT they might have just Coyns and Weights, they weighed both them and their Weights by barley corns.

מנין, Minutum, a Mite, Luke 21. 20. Mark 12. 42.

The latter Hebrews call it פרוטה the Syriak שמונה (i.)

Octava the eighth part of Assarium. (m) It weighed half a

barly-corn: It valued of our money three parts of one c.

שטרות Quadrant, a farthing. It was a Roman Coyn,

weighed a grain of barley; it consisted of two Mites.

The poor Widdow threw in two Mites, which make a

Farthing, Mark. 12. 42. by consequence it valued of

ours c. 3.

אסאריא, Assarius, vel Assarium. It was a Roman Coyn,

weighing four grayns. The Rabbins call it איסור Isor,

and say that it containeth (r) eight Mites. Of this we

read, Mat. 10. 29. Are not two Sparrows sold for (an

Assarium)? our English readeth it, for a Farthing? It

valueth of ours in precise speaking, q^a-q.

Their silver Coyns.

גרה Gerah. It was the twentieth part of the Shekel

of the Sanctuary; A Shekel is twenty Gerahs, Exod. 30.

13. It was the least silver Coyn among the Hebrews;

It valued of ours 1d. ob.

אגורה Agorath. We english it in general, a piece of

silver, 1 Sam. 2. 36. But it appeareth by the Chaldee

Paraphrase, that it is of the same value with Gerah, that

Paraphrase renders both מענה Megna, by the Greek they

are both rendred מענה, the value thereof therefore is

1d. ob

קשיטור

מ פרטה
כ שקל
ש עורה
Moses Kofens.
fol. 124. col. 4.

r. Drusius in
Water Luc. 11.
59.

קשיטור Keshita. The word signifieth a Lamb, and is used for a certain Coyn among the Hebrews: on the one side whereof, the Image of a Lamb was stamped: our English reads it in general, pieces of money. Jacob bought a parcel of a Field for an hundred pieces of money, Gen. 33. 19. In the original it is for an hundred Lambs. But it is apperant, that Jacob paid money: for St. Stephen saith he bought it for money, Acts 7: 16. In the judgment of the Rabbins, it was the same that (n) Obolus, (o) twenty of them went to a Shekel; So that the value thereof was 1 d. ob.

סספ Cefeph, אסאריא, Argentens, a piece of silver: As the Romans numbered their sums by Sesterces, in so much that NUMMUS is oftentimes put absolutely, to signify the same as Sestertius; so the Hebrew counted their sums by Shekels, and the Grecians by Drachme. Hence Argentens, is a piece of silver, being put absolutely in the Bible: If mention in that place be of the Hebrew-coins, it standeth for a Shekel, and valueth 2 s. 6d. if it stand for the Shekel of the Sanctuary: If it stand for a common-Shekel, then it valueth 1 s. 3d. But if mention be of the Greek-coins, as Act. 19. 19. then it signifieth the Attick Drama, which valueth of our money 1d. ob.

דורא, Luke 15. 8. (p) It was a quarter of a Shekel, and thus by consequence it valued of ours, 7d. ob.

דינארוס, Didrachmon, Mat. 17. 24. We english it tribute-money: The Syriak readeth (q) Duo Nuzim. Now that coin which was termed Nuz. by the Hebrews, was answerable to the Roman Denier, whence it appeareth that it valued of ours 1 s. 3d.

סטאטור, Stater. We english it a piece of money at large, but it contained precisely two Didrachma. For the tribute-money to be paid for each person, was Didrachmun, as is evident, Matth. 17. 24. and this Stater was paid

n R. Solom.
Gen. 33. 19. r.
R. David. n li.
radic. H. Levi,
ben. Gesl. Gen.
33. 19.
o Drui. ad dif-
fic. loca Gen. p.
119.

p Breenwood,
de Num.

ררן רוכין

paid for two, namely, for Christ, and Peter; the value of it therefore was 2s. 6d.

Tremel. Mat. 22. 19.

and two, Denarius, a Penny: This was their tribute-money, Matth. 22. 19. There were (r) two sorts of Pence in use among them; the common Penny, which valued of ours 7d. ob. And the Penny of the Sanctuary, which valued 1s. 3d. For it was answerable to their Didrachmum, and of this last we must understand Saint Matthew in this place: for their Tribute-money was Didrachmum, as before hath been noted out of Mat. 17. 24. This Didrachmum, or half-Shekel, was formerly paid by the Israelites, (f) every year after they were twenty years old, towards their Temple, Exod. 30. 13. Caesar by taking away this money from the Temple, and changing it into a Tribute for his own Coffers, did in truth take away from God that which was God's. Hence, in that question proposed unto Christ, Is it lawful to give tribute unto Caesar, or not? Christ answereth, Render unto Caesar the things that are Caesar's; and unto God, the things that are God's.

Esai. 45. 1. 2.

Jos. de bello 1. 6. cap. 26.

(f) This very Tribute afterward was paid by the Jews towards the Roman Capitol, by virtue of a Decree made by Vespasian.

מזר רבע שקל בבקא

It was the (f) fourth part of a Shekel of silver; It valued therefore of ours, 7d. ob.

Shekel, Siclus, a Shekel. It was two-fold, Siclus regius, the Kings Shekel, of common use in buying and selling; it is valued 1s. 3d. And Siclus sanctuarii, the shekel of the Sanctuary; it valued 2s. 6d.

The shekel of the Sanctuary were of two stamps. The one was always in use among the Jews: the thirty pieces of silver which Judas received are thought to be thirty shekels of the Sanctuary. It had stamp on the one side, the pot of Manna, or, as others think Aarons Censet, or Incense-Cup: he inscription on this side was

למזבח

שקל

שקל ישראל Shekel Israel, The shekel of Israel: on the reverse-side was stampt Aarons Rod, budding; with this inscription about the Coin, ירושלים הקדושה Jerusalem hakeduscha. After the coming of our Saviour, the Jews which were converted to the Christian faith, (r) changed their Shekel, and on the first side stampt the Image of Christ with ψ at the mouth of the Image, and ν in the pole, which three letters made his name Jesu. On the reverse-side there was no picture, but the whole rundle was filled with this inscription, ואני משיחלך נאמלום (i.) Messias rex venit cum pace, & lux de homine facta est vita. In some Coyns, for the latter clause of that inscription is read, ארם עשירי אלתיב (i.e.) Deus homo est factus.

Alphabetica.

The Kings Shekel in David and Solomons time, had stampt on the one side, a kind of Tower standing between ν and μ and underneath was עיר הקדש The whole inscription was Jerusalem, urbs sanctitatis: On the reverse side, the rundle was filled with this Hebrew רור חמלך וכנו שלמה המלך (i.e.) David rex, & filius ejus Salomon rex.

The Shekel again was divided into lesser Coyns, which had their denomination from the parts thereof. Thus we read of the half-Shekel, Exod. 30. 13. The third part of a Shekel, Nebem. 10. 32. The quarter of a Shekel, 1 Sam. 9. 8.

Their gold Coyns.

Zabab. The English reads it, A piece of gold, 2 King. 5. 5. By it is meant, that which else where is called Siclus auri, a Shekel of gold, 1 Chron. 21. 25. Hence the one thousand seven hundred pieces of gold mentioned, Judg. 8. 36. The Greek renders 1700. (n) Shekels of gold. (x) The weight of this Coyn was two Attick drams, the value 15 shillings.

והשקל הזה שער עשרה דינרים

Adarcon, of this we read, Esra. 8. 27. It was al-

So called דראקון *Drackmon*, of which we read, *Efra. 2. 69*. Both these names seem to denote the same coyn; if not, yet both were of the same weight. The *Greek* interprets them both by *δραχμα*, and our *English* accordingly renders both, *A dram*: which must be understood of the *drums* in use among the *Hebrews*, weighing two *Attick drams*. From the *Greek* *δραχμα*, *Drackmon* seemeth to have had its name. (y) He conjectureth not amiss, who thinketh that *Adarchon* was so called, *quasi Dariccon*, which was a certain coin of Gold in use among the *Persians*, and from King *Darius* (whose image one side thereof bore) was named *Dariccon*, and among the *Chaldeans* is often prefixed before a word, as *ר* is among the *Hebrews*. The value of this coyn was of ours, 15 *shillings*.

Their Sums

Their Sums were two מנא *Maneh*, *mi*, *Mina*, a Pound. In gold it weighed one hundred *shekels*. This appeareth by comparing these texts, 1 *King. 10. 17. Tres מנא מנין*, Three pound of gold went to one shield. Now we read, 2 *Chr. 9. 16. Three hundred shekel of gold went to one shield*. The name *Shekels* is not expressed in the original, but necessarily understood, as appeareth in that which was spoken of *Zabab*. For, it a received rule, that, in *Scripture*, *Aurum* being put with a numeral, signifieth so many *Shekels of gold*: and so, *Argentum* in like manner. The weight thereof then being 1000 *shekels*, it followeth, that the value was 751. In silver their *Maneh* weighed sixty *shekels*, *Ezek. 45. 12*. so that it valued 71. 10s. Note that (a) *Sheindler* was deceived, in saying that the price or value of the *Maneh*, was changed in *Ezekiels* time, because it then valued 60 *shekels*: For, the difference is not between the sacred and profane *Maneh*, as *Sheindler* conceived it; between the *Maneh* of gold, which was valued at an hundred

y Brierwood.
de numm.

a Sheindler in
מנא

dred *shekels* always, & the *Maneh* of silver which weighed 60. *shekels*, according to the fore-quoted place in *Ezek.*

The second sum was טלנטא *Talentum*, *A Talent*, This if it were of silver, it contained in weight 3000 *shekels*. For those two verses being compared together, *Exod. 38. 25, 26.* sheweth that six hundred thousand men payed every man half a *shekel*, the whole sum amounted to an hundred talents; whence it followeth, that a *Talent of silver* amongst the *Hebrews* was 3751. But a *Talent of gold* (the proportion of gold to silver being observed) was twelve times as much, so that it valued of ours 4500l.

In this tract of their Coins, we are to know three things. First, that as the *Romans* in the former ages, used *Aes grave*, *Bullion money*, unstamped, which in the *Moss* or *Billet* they weighed out in their payments; and afterward *Aes signatum*, coined metals: So the *Hebrews*, though at last they used coined money; yet at first they weighed their money uncoined; *Abraham* weighed to *Ephron* the silver, *Gen. 23. 16*. Hence the *Shekel* had its name from שקל *Shakal*, ponderare, librare, to weigh, or put in the Balance. Secondly, as the coined *shekel* was two-fold; one for the use of the Sanctuary, the other for the use of the Common-wealth, and that of the Sanctuary was double the price of the other: So the weight of the *shekel* is to be distinguished after the same manner; The *shekel of the Sanctuary* weighed half an ounce Troy weight; the common *shekel* weighed a quarter of an ounce. For example, *Goliath*s spear-head weighed six hundred *shekels* of the Sanctuary, 1 *Sam. 17. 7.* that is, twenty five pound weight: *Absolons* hair weighed two hundred *shekels* after the Kings weight, 2 *Sam. 14. 26.* that is, four pound weight, and two ounces. Yea the sums which I have reckoned only according to the Sanctuary, in common use according to the Kings weight, they abate half their value.

3. The lesser coyns were in general termed *shekels*; or in the singular number *shekel*, Job. 2.15. The word signifieth properly a small quantity or little piece of metal, such as may be clipt off from coyns. Upon the first of the moneth Adar, Proclamation was made throughout Israel, that the people should provide their half-shekels, which were yearly toward the service of the Temple, according to the commandement of God, Exod. 30. 13. (b) On the 25. of Adar, then they brought Tables into the Temple (that is, into the outward court, where the people stood.) On these Tables lay these lesser coyns, to furnish those who wanted half-shekels for their offerings, or that wanted lesser pieces of money, in their payment for oxen, sheep, or doves, which likewise stood there in a readines in the same court, to be sold for sacrifices: But this supply of lesser coyns, was not without an exchange for other money, or other things in lieu of money, and that upon advantage. Hence those that sat at these Tables as chief-bankers or Masters of the exchange, they were termed *קניאנאס*, in respect of the lesser coyns which they exchanged; in respect of the exchange it self they were termed *קניאנאס*, for *קניאנאס* signifieth the same in Greek, as *Cambium* in Latin; whence those letters of exchange, which the Latins call *Literas Cambii*, the Greeks call *σπιτακα κημισια*. Tickets of Exchange; in respect of the Tables at which they sat, they are termed by the Talmudists *שולחנין*, from *שולחן* Schulchan, *Mensa*; for the same reason they are sometimes termed by the Greeks *μεναριον*; and by the Latins, *Mensarii*. These are those changers of money which our Saviour drove out of the Temple.

a Moserkolens. de Sicilia. l. 22. col. 2.

b Moserkolens. ibid

c Moserkolens. inquit Pollux. est σπιτακα κημισια. Vid. Dius Annot. in N. T. part. 4. c. 1.

FINIS.

חולחנין לאר

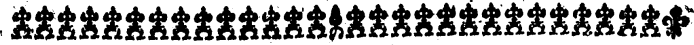


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<p>A</p> <p>Ben Esra.</p> <p>Aboth. vid. Pirke</p> <p>Æschines.</p> <p>Alexander Neopol.</p> <p>Alstedius.</p> <p>Ambrosius.</p> <p>Aquinas.</p> <p>Aristoteles.</p> <p>Arius Montanus.</p> <p>Aristophanes. Aurelia</p> <p>Allobrogum. 1607</p> <p>Artemidorus.</p> <p>Athenens.</p> <p>Augustinus, Colonia</p> <p>Agripina. 1616</p>	<p>B</p> <p>Baalurim.</p> <p>Beda.</p> <p>Bellarminus.</p> <p>Bertramus.</p> <p>Beza.</p> <p>Bodinus.</p> <p>Brerewood.</p> <p>Buxtorfius.</p> <p>Budens.</p>	<p>C</p> <p>Caninius.</p> <p>Capnio. vid. Reuchlin</p> <p>Carion.</p>	<p>Casaubonus.</p> <p>Celius Rhodiginus.</p> <p>Chazcuni.</p> <p>Chemnitius.</p> <p>Chimchi, alias, R. David Kimchi.</p> <p>Chrysostronus.</p> <p>Clem. Alexandrinus.</p> <p>Cicero.</p> <p>Concilium quintum sextum.</p> <p>Cyrillus.</p> <p>Cyprianus.</p> <p>Cunens, Lugduni Bavorum. 1617</p>	<p>D</p> <p>Demosthenes. Venetis 1554</p> <p>Diodorus Siculus.</p> <p>Dionysius Halicarnass</p> <p>Drusus, de tribus sc. Franecker</p>	<p>E</p> <p>Elias Thibites.</p> <p>Epiphanius.</p> <p>Erasmus.</p> <p>Euripides.</p> <p>Eustathius.</p> <p>Eusebins.</p>	<p>F</p> <p>Funccius.</p> <p>Fagius.</p> <p>Firmicus.</p>	<p>G</p> <p>Galatinus. Francofurti. 1612</p> <p>Gellius.</p> <p>Genebrardus.</p> <p>Gorionides.</p> <p>Gregor. Nazianzen.</p> <p>Gyraldus.</p>	<p>H</p> <p>Heradianus.</p> <p>Herodotus.</p> <p>Hesiodus.</p> <p>Hieronymus. Basilea. 1516</p> <p>Homerus.</p> <p>Horatius.</p> <p>Hospinianus. Tiguri. 1611</p>	<p>I</p> <p>Jalcut. Cracovia. 1595</p> <p>Jansenius.</p> <p>Josephus. Aurelia Allobrog. 1611</p> <p>Jonathan.</p> <p>Junius.</p> <p>Justin. Martyr.</p> <p>Justin.</p>
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<i>Justin. bistor.</i>	P	<i>Stukius.</i>
<i>Juvenalis.</i>	<i>Philo Judæus. Colonia</i>	<i>Suetonius.</i>
<i>Ilmedenu.</i>	<i>Allobrog. 1613</i>	<i>Suidas.</i>
K	<i>Pirke Aboth.</i>	<i>Syrinus Interpres.</i>
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