

Moses and Aaron.
**CIVIL AND
ECCLESIASTICAL
RITES, VSED BY THE**
ancient **H E B R E W E S**; obserued, and
at large opened, for the clearing of many ob-
scure Texts thorowout the whole
S C R I P T V R E.

**HEREIN LIKEWISE IS
SHEWED WHAT CVSTOMES THE
H E B R E W E S** borrowed from Heathen people:
And that many Heathenish customes, originally
haue bene vnwarrantable imitations
of the **H E B R E W E S.**

By *Thomas Godwyn*, B. D.



LONDON,
Printed by *John Haviland.* 1625.

C 11951

60666

SL

REPRODUCED FROM THE COPY IN THE
HENRY E. HUNTINGTON LIBRARY

FOR REFERENCE ONLY. NOT FOR REPRODUCTION



TO
THE RIGHT HO-
NOVRABLE, WILLIAM
Earle of *Pembroke*, Lo. Chamber-
laine of his Maiesties Household, Lo. Warden
of the Stanneries, Knight of the most Noble Order
of the Garter, one of his Maiesties most Ho-
nourable Priuic Council, and Chan-
cellor of the famous Vniuersitie
of OXFORD,

All Grace and Happinesse.

Right Honourable:



*That many haue no better ac-
quaintance with Christ and
his Apostles, is because they
are such strangers with Mo-
ses and Aaron: were cus-
tomes antiquated thorowly
knowne, many difficulties in Scripture would ap-*

A 2

peare

The Epistle Dedicatorie.

peare elegancies, and the places which now (through obscuritie) dishearten the Reader, would then become sweet inuitements to an unwearied asiduitie in perusing those sacred Oracles. If my present labours shall giue such light to some obscure passages, that thereby Gods people shall be drawne on with the greater delight, to exercise themselves in reading of Holy Writ, it shall not repent me of my tedious trauell in these rites and customes of Generations long since past, which whosoever vndertaketh, shall finde the way long and thornie, the path ouergrowne and hardly discernible, the Guides few to direct, and those speaking in strange languages, and many apt to discourage him; because themselves are either lame and will not, or lame and cannot walke the same way. But now (through Gods assistance) being come to the end of my iourney, the discoveries made on the way, such as they are (and such some are, as not obserued before) humbly craue your Lordships protection.

From Kensington,
Feb. 21. 1624.


Your Honours in all dutie
and seruice deuoted,

THO. GODWYN.



THE ARGUMENT OF EACH BOOKE AND Chapter.

The first Booke. Of Persons.

- Chap. 1.  HE forme of their Commonwealth till Christ, and when the Scepter departed.
2. Publicans, their office, who the chiefe.
 3. Profelytes, who, how made.
 4. Kings, why Pilat clad Christ in purple, Herod in white.
 5. High Priest, Priests, Leuites, Netthinims.
 6. Prophets, who the Wise-man, Scribe and Disputer, mentioned, 1 Cor. 1. 20.
 7. The title Rabbi, when, how, to whom giuen.
 8. Nazarites and Rechabites.
 9. Assideans, difference betweene the Righteous and Good man, mentioned, Rom. 5. 7.
 10. Pharises, whence their name, when they began, what their Dogmata.
 11. Sadduces, whence their name, when they began, what their Dogmata.
 12. Effenes, whence their name, when they began, what their Dogmata.
 13. Gaulonites and Herodians, what they were.

The Argument of each

The second Booke.

Of Places.

- Chap. 1. **T**Heir Temple: how fortie six yeeres building: why certaine Psalmes are entituled Graduales, Songs of degrees.
2. Synagogues, Schooles, Houses of prayer, why their Schooles preferred above their Temple.
 3. Gates of Ierusalem.
 4. Groves and High places.
 5. Cities of Refuge.

The third Booke.

Of Dayes, Times, and Feasts.

- Chap. 1. **T**Heir dayes, houres, weekes, yeeres.
2. Their manner of feasting, salutations: blessings, cup of blessing.
 3. Their Sabbath: a Sabbath dayes journey, how much and whence.
 4. Their Passouer, and feast of unleavened bread: how a soule cut off from Israel.
 5. Their Pentecost, what the second-first Sabbath was; Luk. 6. 1.
 6. Their feast of Tabernacles: Hofanna, and Hofanna Rabba.
 7. Their feast of Trumpets, their New-Moones, Translation of feasts.
 8. Their feast of Expiation: what meant by the filth of the world, and the off-cowring of all things, 1 Cor. 4. 13.
 9. Their Sabbaticall yeere.
 10. Their Iubile; their use thereof.
 11. Their feast of Purim, and feast of Dedication.

The

Booke and Chapter.

The fourth Booke.

Of their Idolatrie.

- Chap. 1. **T**He beginnings of Idolatrie.
2. Moloch, Adram-Molech, Anam-Molech, Baal, the Tabernacle of Moloch, &c.
 3. Baal Peor, Baal Tsephon, Baal-Zebub, Baal-Berith, Bel and the Dragon.
 4. Dagon.
 5. The Molten Calf.
 6. Astaroth, Ammonia, Iuno, the Queene of Heauen, Diana of the Ephesians.
 7. Other Idol-gods mentioned in Scripture.
 8. Sorts of diuine reuelation, Urim and Thummim.
 9. Teraphim, what they were.
 10. Sorts of Diuination forbidden.

The fifth Booke.

Of their Consistories.

- Chap. 1. **C**ourts of Iudgement, their Ecclesiasticall Consistorie.
2. Sorts of Excommunication.
 3. Ciuill Consistories, what persons necessarily present, what meant by the Magistrate, Iudge, and Officer, Luk. 12. 58.
 4. The number of their Ciuill Courts, what meant by a Councell, Iudgement, Fire of Gehenna, Mat. 5.
 5. Manner of electing Iudges.
 6. Ceremonies common in all capitall iudgements: whence that phrase came, His bloud be on vs and our children.
 7. Their

The Argument of each &c.

7. *Their capit all punishments, what they were.*
8. *Punishments not capitall.*
9. *Punishments borrowed from other Nations: whether Saint Paul fought with beasts at Ephesus.*

The sixth Booke.

Of Miscellaneous Rites.

- Chap. I. **C**ircumcision, whence the use of God-fathers in Baptisme.
1. *First-fruits, Firstlings, First-borne.*
 3. *Sorts of Tithes, manner of paying them.*
 4. *Marriages and Divorces, copies of their Dowrie-bill, and bill of Divorce: What meant by power on the womans head, 1 Cor. 11. 10.*
 5. *Burialls, manner of embalming, manner of their Sepulchers: What meant by baptismation of the dead, 1 Cor. 15. 9.*
 6. *Of their Oathes.*
 7. *Of their writing, their Manuscripts, and their worke.*
 8. *Israels pitching of their tents, or of their camps.*
 9. *Their Measures.*
 10. *Their coines, first of brasse coines, siluer coines, and gold coines.*

Faults escaped in the marginall Quotations.

pag. 31. *reade Elias.* pag. 52. *reade עֲרֵבָה.* pag. 111. *reade אֲחִיזָבֵר.*
 pag. 112. *reade prec.* p. 115. *reade בְּרִסְכָּה.* p. 186. *reade עֲרֵבָה.*
 p. 186. *reade R. Dau.* p. 200. *reade Tiraquel.*

Faults in the Booke escaped.

Pag. 21. *reade Lieutenants.* p. 43. *reade Scripturarij.* p. 69. *reade Iehu.*
 p. 105. *reade Siuan.* p. 123. *Though remote, was left out in the printing, but infered with a pen.* p. 178. *reade מְרִיבָה.* p. 182. *reade Themis.*
 p. 182. *reade Themis.* p. 191. *reade Gods to be made.* p. 259. *reade Naticula.*
 p. 189. *reade אֲרָמָיִם.* p. 330. *reade Manch of gold.* p. 330. *reade Manch of siluer.* p. 296. *reade מַעֲבָדֵי זָבִיבִים.* p. 319. *reade אֲרָמָיִם.* Ibid. A page.



MOSES and AARON.

THE FIRST BOOKE treateth of Persons.

CHAP. I.

Of the forme of the Hebrewes Common-wealth vntill Christ his comming, and when the Scepter departed from them.



The forme and state of gouernment hath bene subiect to change, & variation amongst all Nations, but especially amongst the Iewes, wher these changes are obseruable.

At first, the *Fathers* of their severall families, and their *First-borne* after them, exercised all kinde of gouernment, both *Ecclesiasticall*, and *Ciuill*, being both *Kings* and *Priests*, in their owne houses. They had power ouer their owne families, to *blesse*, *curse*, *cast out of doores*, *disinherit*, and to *punish with death*, as is apparent by these examples of *Noah* towards *Cham*, *Gen. 9. 25.* of *Abraham* towards *Hagar*, and *Isaac*, *Gen. 21. 10.* of *Jacob* towards *Simeon* and

The forme of the Hebrews Common-wealth.

Christ was borne, according to Jacobs prophetic: The Scepter shall not depart from *Judah*, nor a *Lawgiver* from between his feet, vntill *Shiloh* (that is, the ^b *Messias*) come, *Genesis* 49. 10.

^a Targum Vziel. eadem panè verba habet Targum Ierololym.

For the right vnderstanding of this prophetic, wee must note two things; 1. The time when the Scepter was giuen to *Judah*; 2. When taken from him. But first we must obserue how these two words *Judah*, and the *Scepter*, are distinguished.

ⁱ Origenes homil. 37. in Gen. Epiphani. contra Ebionæos, & maxima Hebræorum pars.

^k Cuneus de rep. Hebr. lib. 1. cap. 9. p. 85.

Some take *Judah*,

1. For the ^l Particular *Tribe* of *Judah*; but this seemeth flat contrary to Scripture, for many of the Iudges were of other Tribes, and all the *Maccabees* of the *Tribe* of *Leui*.
2. For the ^k *Two Tribes* which cleaued to *Rehoboam*, because in that diuision of the people, these two Tribes alone were called *Iewes*, and that from *Judah*, and that neuer before this diuision.
3. For ^m all the whole body of *Israel*, consisting of twelue Tribes; all which (in the iudgement of these men) were afterwarde by the singular prouidence of God, called *Iewes* from *Judah*.

ⁱ Euseb. demonstr. lib. 8. cap. 2. Monacut. in Analact. p. 72. Casaub. contra Baro. p. 16.

Some

The Scepter departed from *Judah*.

1. For ⁿ Regall power, and soueraine authority, residing in one man principally.
2. For the ^o forme of government, and face of a Common-wealth, gouerned and ruled by its owne lawes, customes, and rites: signifying as well the rule, and authority of inferior *Magistrates*, yea of *Priests* also, as of *Kings* and *Princes*.

^m Patres pleriq; omnes.

ⁿ C. saub. aduers. Baron. p. 19. It. p. 23. Iustinus Mart. in d. a. og. cum Tryphone. Cuneus lib. 1. de rep. Heb. c. p. 9. p. 82.

Some take *Scepter*,

From these different acceptions of these two words, flow foure different interpretations of *Jacobs* prophetic.

Some are of ^o opinion, that the *Scepter* taken in the second acceptation, began to be giuen to *Judah*, that is, to the *two Tribes* cleauing to *Rehoboam*, at the time of that diuision of the people: and that this *Scepter* was not taken from them vntill the destruction of *Ierusalem*, because that after *Herods* time vntill then, their lawes remained in force, their *Priesthood* continued, and their Common-wealth, though it were much defaced, yet not quite ouerthrowne.

^o Cuneus lib. 1. de rep. Heb. cap. 11. p. 95.

Some are of ^p opinion, that the *Scepter* taken in the second acceptation, began to be giuen to *Judah*, that is, to the *Twelue Tribes*, from the time of *Moses*; and that this *Scepter* was not taken from them, vntill the destruction of

^p Ioseph Scal ger ex quo Casaub. aduers. Baron. p. 19 It. p. 39.

B 3

Ierusalem,

The Scepter departed from Iudah.

Ierusalem: not in *Herod*, because he was a *Jew* (in that he was a *Profelyte*) for a *Jew* is a name, say they, of *profession*, not of *countrey*, or *nation*.

¹ Montanus. in *A-*
malest. p. 74.

Some are of ¹ opinion, that the *Scepter*, taken in the second acception, began to be given to *Iudah*, 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 begunne, and inchoate, and at the destruction of *Ierusalem* it was fulfilled and consummate.

² August. contra
Manich. lib. 12. cap.
47. *Eufib. demonst.*
lib. 8. *Carian Chron.*
p. 143.

Some are of ² opinion that the *Scepter* taken in the first acception, began to be given to *Iudah*, 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, makes the coming of the *Messias*, to be a forerunner of the departure of the *Scepter*: this makes the departure of the *Scepter* to be a forerunner of the *Messias* his coming, which I take to be the principall thing aimed at in the prophetic. This opinion, as it is more generally received than the others, so vpon iuster grounds. Now the *Scepter* was departed, & given to a *Profelyte*, neuer so before ³: yea now also, the *Lampiner* was departed from betwene *Iudahs* feet, and now the *Messias* borne.

³ P. Galatin. lib. 4.
cap. 6. p. 203. ex
Talmud. Ierofol.

CHAP.

CHAP. II.
Of the Publicanes.

WEe hauing seene the most remarkable changes in the Common-wealth of the *Hebrewes*, we will note the chiefe obseruations concerning the persons there inhabiting, and first concerning the *Publicanes*, who were in the latter times, an heterogeneous member of that Commonwealth. After that the *Iewes* became tributary to *Rome* (which ² was effected by *Pompey* threescore yeares before the birth of our *Sauour*) certaine Officers were appointed by the Senate of *Rome*, vnto whom it belonged, as well among the *Iewes*, as in other prouinces, to collect, and gather vp such custome-money, or Tribute, as was exacted by the Senate: those that gathered vp these *publique* payments, were termed *Publicani*, *Publicanes*; and by reason of their couetous exactions, they commonly were hated by the people of the prouinces ^b: Euery prouince had his severall *societie* or company of *Publicanes*: Euery *societie*, his distinct *gouernour*, in which respect it is, that *Zaccheus* is called by the *Euangelist*, *agrippens*, *Princeps publicanorum*, the chiefe receiver of the *Tribute*, or chiefe *Publicane*, *Luke* 19. 2. And all the prouinciall *Gouernours* in these severall *societies*, had one chiefe ^c *Master* residing

^a Ies ph. *Lequitus*
de *Fozpelo* lib. 2.
de *libo Ind.* cap. 5.
p. 720.

^b *Horum Societa-*
tum frequens men-
tio facta est apud
Ciceron. in orat. pro
Sex. Ros. Murana
Qu. Plancio.

^c *Sigon. de Antiq-*
iure ciuikza Romae
lib. 2. c. 49

residing

residing at Rome, vnto whom the other subordinate Governours gaue vp their accounts. These Publicanes were hated in all prouinces, because of their exactions, but chiefly in the Common-wealth of the *Iewes*, because though it were chiefly maintained by the *Galileans*, yet it was generally inclined vnto by the *Jewes*, that Tribute ought not to be payed by them: this hatred is confirmed by that *Rabinnicall* pro- uerb^d, *Take not a wife out of that family wherein there is a Publicane, for such are all Publicanes.* Yea a faithfull Publicane was so rare at Rome it selfe, that one *Sabinus* for his honest managing of that office, in an honourable remembrance thereof, had certaine images erected with this * superscription, *Καλῶς τλωρήσαντι* For the faith- full Publicane. And therefore no maruell, if in the Gospell, Publicanes and *sinners* goe hand in hand.

It is now generally received as a truth vn- doubted, that not only *Heathen* people, but sometimes *Jewes* themselues became *Publi- canes*. *Tertullian* was of another opinion^e, and thought that all the Publicanes were *Heathens*; but he hath bene in that long since confuted by^f *Jerome*, and reason it selfe perfwadeth the contrary. First, *Matthew* who was a Publicane, was afterward an *Apostle*, and therefore vn- likely to haue bene an *Heathen*. Second- ly, *Zaccheus*, his name was a pure *Hebrew* name, hauing no affinity with *Roman* names. Thirdly, the ground or principall argu- ment

^d *1f. Casaubon. ex- ercit. 13. 37.*

* *Sueton. in Flau. Vespas. c. 1.*

^e *Tertull. de pudic. cap. 9.*

^f *Hieronym. epist. ad Damasum.*

ment on which *Tertullian* built, was meereley ^g *Frangit fuit acu- tissimo Pano, He- braicae linguae fig- uratio, nusquam enim occurrit in fonte, spurius ille textus, quo Tertullianus posuissimum mili- tar, Non erit uacillans pendens ex filius Israel, Deut. 23.*

^g *Frangit fuit acu- tissimo Pano, He- braicae linguae fig- uratio, nusquam enim occurrit in fonte, spurius ille textus, quo Tertullianus posuissimum mili- tar, Non erit uacillans pendens ex filius Israel, Deut. 23.*

CHAP. III.

Israelites, Proselytes.

THe whole Common-wealth of *Israel* consisted of two sorts of men, *Hebrews*, and *Proselytes*; he that was born an *He- brew*, either by *Father*, or *Mother* side, was an *Hebrew*; but he that was born so of both, was an *Hebrew of the Hebrews*; such a one was *Saint Paul*, *Phil. 3. 5*. He that was borne a *Proselyte* ei- ther by *Father* or *Mother* side, was termed *Ben- ger*, The son of an *he- proselyte*, or *Bengera*, The son of a *she- proselyte*; But he that was by *Father* and *Mother* side a *Proselyte*, was termed ^a *Bag- bag*, that is, the sonne of he and the *Proselytes*.

The *Hebrews* were of two sorts, some liued in *Palastina*, and vsed the *Hebrew* text, these were called *Hebrews*, or *Jewes*; others were dis- persed in diuers places of *Greece*; they vsed the *Greece* translation, and thence were termed *Ελληνισται*,^b *Gracists*: *Saint Luke* mentioneth both. There arose a murmuring, ^γ *ἤντι Ελληνιστῶν*, of the *Gracists*, towards the *Hebrewes*, *Acts 6. 1*. Where note the difference between *Ελληνες*, and *Ελληνισται*, the *Gracians*, and the *Gracists*; The *Grecians* are vsed by *Saint Paul*, to signifie all the *heathen* people, and stand in opposition with *He-*

^a *Magni quidam nominis Rabbi apud Iudeos fuit, quous ex Paganismo ad Iudaoismum con- uersum בַּבְּבַגּ per syla appellauit, i. filius proselyti, filius proselyte. Pirke Aboth, cap. 5.*

^b *De Iudeis Graci- ensius 7 de Sect. animadu. s. En. heb. 12. 4. 1. & in Can. ff. de 208. 278.*

brewes in the generall acception, containing both the *Gracists*, or dispersed *Hebrews*, and also those of *Palastina*: the *Gracists* were both by birth and religion *Hebrews*, standing in opposition with *Hebrews* in the strict acception, taken for those of *Palastina*.

The whole body of *Israel* was diuided into twelue Tribes, and publique records were kept, wherein euery ones genealogic was registred, to manifest vnto 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 deliuereth of him. I am of opinion, that another reason might be added, namely, That no distinction either of tribe or family, might appeare, but all being confounded, and amongst the rest, *Dauids* (vnto whose family by a peculiar right the Scepter belonged) *Herod* and his posterity might be the better secured of the Kingdome.

Profelytes were those heathen people, who disclaiming *Paganisme*, became conuertts, and ioyned themselues vnto the Church of the *Jewes*. They were termed *Profelytes*, ἀποστράτοι, from their comming, and adioyning vnto the *Jewes*. Concerning these *Profelytes*, we will consider these three things: 1. The severall kindes of *Profelytes*; 2. The manner of making them; 3. In what account or respect they liued among the *Jewes*.

First,

First, the kindes of *Profelytes* were two; *גר ברית*, *Ger berith*, *Profelytus fæderis*, A *Profelyte of the conenant*. Hee submitted himselfe vnto Circumcision, and to the whole *Mosaicall* Pædagogic. ^d The *Rabbies* terme such a one *גר צדק* *Ger tzedek*, *Profelytum iustitiæ*, A *Profelyte of righteousness*. Secondly, *גר שער*, *Ger schagmar*, *Profelytus porta*, A *profelyte*, or *stranger within thy gates*, *Deut. 14. 21*. Of him also wee reade in the fourth Commandement. He was suffered to dwell amongst them, whence he is also called *תושב* *Toschab*, *Incola*, an inhabitant. Hee was not circumcised, neither did he conforme himselfe to *Mosaicall* rites, and ordinances, onely he was tied to the obedience of those commandements, which among the *Hebrew Doctors* goe vnder the name of *Noahs* seuen Commandements: ^e which they reckon thus: 1. Iudgements, or punishments for malefactors. 2. Blessing the name of God; vnder this is contained the keeping of the Sabbath. 3. Disclaiming Idolatry. 4. Vncouering ones nakednesse. 5. Shedding of bloud. 6. Robbery. 7. Eating of any member of a beast, taken from it aliue. Of this sort were *Naaman* the *Syrian*, the *Eunuch Cornelius*, and those of whom wee reade, That there were dwelling at *Ierusalem Jewes*, ^f *Menshat feared God* of euery Nation vnder heauen, *Acts 2. 5*.

Secondly, to the making of one to be a *Profelyte of the conenant*, according to the difference of sex, and the difference of times, the

C 2

rites

^c *Euseb. Eccles. hist.*
lib. 1. cap. 8.

^d *Rabbi Salomon,*
Deut. 13. 14.

^e *Sheindler in Pen-*
tagot. p. 1530.

^f *Andreas Iura-*
Gis.

‡ *Mofes Kuffensf. 40. l. 1.*

* כמילת רבטנילה ובהרצאת רמיה של קרבן.

‡ *Drufius de tribus fecit. lib. 2. p. 102.*

‡ *Mofes Aegyptius in Aflue bib. Perrek 13. fol. 127. vide Serarim tribus. lib. 2. cap. 2.*

‡ *P. Pag. Exod. 22. 21.*

‡ *Mofes Aegypt. lib. 2. l. 1. ad tract. Sanhedrim, cap. 2.*

rites of initiation varied. To the making of a *Male Profelyte*, at first three things were required. * 1. *Circumcifion*, 2. *A kinde of purification by water*. 3. *The blood of oblation*. This oblation was commonly two Turtles, or Pigeons. To the making of a *Woman Profelyte*, were required, onely, *Purification by water*, and *Oblation* ^b. Now, because the *Jews* haue neither Altar, nor Sacrifice, they say that for the *males*, *Circumcifion*, and *Purification by water*, fufficeth; and for the *females*, onely *Purification by water*. ¹ In *Danid* time they say, that many thousands of *Profelytes* were ioyned vnto the *Church* without *Circumcifion*, onely by this *Purification*.

Hence we may obserue, that a kinde of *initiation by water* was long in vfe among the *Jewes*, though it were not *Sacramentall* vntill *Christ* his institution: yea therefore it may seeme to haue beene vsed by them, because they expected it at the comming of the *Messias*, as appeareth by their comming vnto *Iohn*, questioning not so much his *Baptisme*, as his *authority*, by what *authority* he baptized; Why baptizest thou then, if thou be not that *Christ*, nor *Elias*, neither that *Prophet*? *Iohn* 1. 25.

Thirdly, the respect borne by the *Jewes* towards *Profelytes*, was charitable; ^k they vsed no vpbraiding termes towards them, saying, *Remember thy former deeds*. Notwithstanding it was also provided, ¹ No *Profelyte* should be eligible into the Court of their *Sanhedrim*, yea, in their common commerce, they had a vsuall

pro-

prouerbe which admonished them of wariness; ^m *Vel ad decimam vsque generationem a Profelytu caue*; Beware of *Profelytes* to the tenth generation.

CHAP. IIII.

Of their Kings.

WE shall reade of three sorts of *Kings* in the old Test. *Melchisedek* was *King* and *Priest*, *Dauid King* and *Prophet*, others simply *Kings*. *Melchisedek* was *King* and *Priest*, *Dauid King* and *Prophet*. The concurrence of *Princely Soveraigntie*, and *holy orders*, in the same man, intimates that supreme authority should alwaies be accompanied with care of religion: In which respect *Ioaſh*, when he was anointed *King*, receiued the Testimony or booke of the Law, 2 *Kings* 11. 12. neither did these two meet onely in *Melchisedek* and *Dauid*, but the same man among the *Heathens* ^a was oftentimes *King* and *Priest*. And *Trimegistus*, had his name *Ter maximus*, ^b because he was *Philosophus maximus*, *Sacerdos maximus*, & *Rex maximus*. All *Kings* were not anointed, but only those in whom succession was broken, and there the first of the family was anointed for his successors, except, in case of dissention, where there was required a renewed vntion, for the confirmation of his authority. For this reason it was that *Salomon*

^m *Casaubonus ad Hof. Barou. p. 27.*

^a *Rex Anius, Rex idem hominum; Phœbique Sacerdos. Virg. Aenid. lib. 3.*
^b *Alex. Neoplit. lib. 2. cap. 6.*

was anointed as well as *Dauid*, because of the strife betwene him and *Adoniah*.

Furthermore, *Saul* and *Jehu* were anointed בַּשֵּׁן, *Bepac*, with a *Cruse* of oyle, to shew the short continuance of their kingdomes. *Dauid* and *Solomon* were anointed בְּקֶרֶן, *Bekeren*, with an *horne* of Oyle, that is, in a *plentifull measure*, to shew the long continuance of their kingdomes.

As Kings were distinguisht from the people by many Ensignes of honor, by their Crowne, their Scepter, their Throne, &c. so likewise were they distinguisht by their apparell; that was the reason that *Ahab* entering into battle, changed his apparell, 1 *Kings* 22.30. Though purple and white colours were not appropriated vnto Kings, ^c yet these colours were in chiefe esteeme, and principally vsed by them, ^d yea purple aboue others was affected by the *Emperors*; and Nobility of *Rome*; and *white*, by the Nobilitie of the *Jewes*, whence the *Hebrewes* terme their Noblemen, and such as arc of best ranke צְרִירִים, *Chorim*, *Albatos*, men clad in *white*; and on the contrary, men of meaner rank, חֲשֻׁכִּים, *Chaschucim*, *Sordidatos*, men clad with a *foule garment*. Hence is that of *Saint James*, If there come a man with a gold Ring and in goodly apparell, עֵץ יָסוֹן נֶאֱמָרָה, in a *white garment*, and there come also a poore man, עֵץ יָסוֹן נֶאֱמָרָה, in a vile or *foule raiment*, *Jam.* 2.2. This may be the reason, why when the *Jewes* accens'd *Christ* of treason, *Pilate* his souldiers

^c *Paler. Max. lib. 1. cap. 6.*
^d *Alex. ab Alex. lib. 1. cap. 20.*

souldiers clad him in *purple*, *Math.* 27.28. and *Herod* the *Tetrarch* of *Galile* put on him a *White garment*, *Luke* 23. 11. both therein applying themselues to the customes of their owne Countrey, and in derision, clothing him as a *King*.

CHAP. V.

The High-Priest, Priests, Leuites, and Nethinims.

THere were three rankes or degrees of Ministers about the *Temple*, *Priests*, *Leuites*, and *Nethinims*; they may be paralleld with *Ministers*, *Deacons*, and *Subdeacons*, in the *Primitiue Church*: Ouer all these the *High-Priest* was chiefe.

In *Aaron*, and his posterity, was continued the succession of the *Priests*; the *High Priesthood* was tied to the line of his first-borne; all the rest of his posterity were *Priests*, simply so called, or called *Priests of the second order*, 2 *King.* 23.4.

Except *Aaron*, and those that issued from his loynes (in whom the *series* of *Priests* was continued) all the rest of *Leui* his posteritie were called *Leuites*.

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

^a *Hinc Sacerdos summus in fonte legitur Sacerdos unctus, Lev. 4. 5. Jonathan habet, Sacerdos magnus vel summus. Diferit Aven Esra, Sacerdos magnus ipse est Sacerdos unctus. Lyranus ad hac clarus, Sacerdos unctus est Sacerdos magnus, quia inferiores Sacerdotes non ungebantur, &c.*

In their consecration they differed. 1. ^a The High-Priest was anointed: the materials of this chrisme or ointment are prescribed, *Exod. 30. 23.* It was powred vpon *Aarons* head, *Leuit. 8. 12.* It ran downe to his beard and to the border of his garments, *Psal. 133. 2.* The second Priests were onely sprinkled with this Oyle, mixed with the bloud of the Sacrifice, *Leuit. 8. 30.* In this was typed out the vnction of our Saviour, who was anointed with the oyle of gladnesse aboue his fellowes, *Psal. 45. 8.* Hee was anointed aboue his fellowes, *Extensiuè*, and *Intensiuè*. *Extensiuè*, for though *Aaron* was anointed Priest, *Saul* anointed King, *Elisha* anointed Prophet, *Melchisedek* King and Priest, *Moses* Priest and Prophet, *Dauid* King and Prophet; yet none saue onely *Christ*, King, Priest, and Prophet. *Intensiuè*, he was anointed, we sprinkled. He was full of grace and truth, *John 1. 14.* And from his fulnesse, we receiue grace for grace, *Verf. 16.* And all Christians, especially Ministers, are vnto God the sweet sauour of *Christ*, *2 Cor. 2. 15.*

Secondly, they differed in their garments, which were a necessary adiunct to their consecration. The High-Priest wore at the time of his ordinary ministratation in the Sanctuary, eight garments, *Exod. 28.* First, Breeches of linnen, put next vpon his flesh. 2. A Coat of fine linnen, put ouer the breeches. 3. A girdle imbroidered, of fine linnen, blew, purple, and scarlet, wherewith the coat was girded. 4. A Robe all

of blew, with seuentie two bells of gold, and as many Pomegranates, of blew, purple, and scarlet, vpon the skirts thereof; this was put ouer the coat and girdle. 5. An Ephod of gold and of blew, purple, scarlet, and fine linnen curiously wrought; on the shoulders thereof were two faire Beryll stones engrauen, with the names of the twelue Tribes of *Israel*. This Ephod was put ouer the Robe, and girded thereto with a curious girdle made of the same. 6. A Brest-plate wrought of gold, blew, purple, scarlet and fine linnen, which being a spanne square, was fastned by golden chaines, and rings vpon the Ephod: herein were set twelue seuerall stones, on which the names of the twelue Tribes were engrauen: Moreouer in this brest-plate were the *Vrim* and *Thummim* placed. 7. A Miter of fine linnen, sixteene Cubits long, wrapped about his head. 8. A plate of pure gold, or holy crowne two fingers broad, whercon was grauen, Holinesse to the Lord: this was tied with a blew lace vpon the forefront of the Miter.

These eight garments the High-Priest vsed in his ordinary ministratation, and they are termed by the Rabbies בגדי זהב Bigde-Zahab, Vestimenta aurea, Golden vestiments, because of their richesse in comparifon of other extraordinary garments, which he wore only, once a yeere, when he entred into the Holy of Holies, vpon the propitiation day, *Leuit. 15. 4. 23.* These latter are called, בגדי לבן Bigde laban, Vestimenta alba, White garments, they were in number

number foure, 1. *A linnen breeche*, 2. *A linnen coat*, 3. *A linnen girdle*, 4. *A linnen Advers*, *Leuit. 16. 4.*

In times of the second Temple, because the *Chrisme* or holy oyle could not be found, therefore as formerly in respect of his *unction*, the *High-Priest* was called by the *Tabernidists*, *מִשְׁחָה מְרִיבָה* *Admirable Mischa*, *Auctus. vntione*. Hee announced; so when the oyle was lost, in respect of his *garments*, hee was termed, *מִשְׁחָה בְּגָדִים* *Mischa be gadim*, *Auctus. vntione*. Those forementioned garments the *High-Priest* might not wear abroad in the cite, vlesse some vrgent occasion compelled him, as *Simeon the iust* did, when hee went forth to meet *Alexander the great*.

In his apparel the threefold office of our Saviour *Christ* was shadowed; the *Crowne* signified his *Kingly* office; the *Vrim* and *Thummim*, and likewise his *Bells* and *Pomegranats*, his *Prophetical* office: by *Vrim* and *Thummim*, hee answered as from an *Oracle*; by the *Bells* was tyed the sound of his doctrine; by the *Pomegranats* the sweet saour of an holy life; the *names* of the twelue Tribes engrauen on the *Ephod*, and the *Brest-plate*, signified his *Priestly* office, presenting vnto God the whole *Church*, for which he maketh intercession. Hee knoweth his owne sheepe by name, *Iohn 10. 3.*

The *inferiour Priests* had onely foure garments, which they vsed in their ministracion.

1. *A linnen breeche*, 2. *A linnen coat*, 3. *A linnen*

^a Cuneus lib. 2. de rep. Hebr. cap. 7. p. 222.

^b Moses Rosenlis precept. affirm. 173. fol. 212. col. 3.

4. *A linnen bonnet*, *Exod. 28.*

Thirdly, they differed in their *marriage*. The *High-Priest* might not marry a *Widdow*, nor a *diuorced woman*, nor an *harlot*, but a *Virgin*, *Leuit. 21. 14.* From a *Widdow* he could not expect the *first loue*: from a *diuorced woman* hee could not expect the *first or iust loue*: from an *harlot* neither *first, iust*, nor *only loue*: all which *Christ* (whom the *High-Priest* did herein represent) expecteth from his *Church*. The other *Priests* might lawfully marry a *Widdow*, *Leuit. 21. 7.*

The *High-Priest* and the *inferiour Priests*, agreed in their *consecration* in these particulars. It was required first, that both should be voide of bodily blemish, *Leuit. 21. 17.* Secondly that both should bee presented vnto the Lord at the doore of the *Tabernacle*, *Exod. 29. 4.* Thirdly, that both should bee washed with water, *Exod. 29. 4.* Fourthly, that both should bee consecrated by offering vp of certaine *Sacrifices*, *Exod. 29.* Fifthly, that both should haue of the bloud of the other *Ramme*, put vpon the tip of the right eare, the thumbe of the right hand, and the great toe of the right foot, *Exod. 29. 20.*

In the time of their consecration certaine peeces of the sacrifice were put into the *Priests* hand, *Exod. 29. 9.* The ceremony in the *Christiian Church*, vsed by the *Bishop* vnto the *Minister* in time of *ordination*, that the *Bishop* giueth the *Bible* into the hands of the *Minister*, doth much resemble this. And both may signifie,

L I B. I. The high-Priest, Priests, Levites, and, &c.

that no man taketh this honour unto himselfe, but hee 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 *Ieroboams Priests*; whoeuer would, he killed his, *ovme hand*; *1. King. 13. 33.* that is, *He thrust himselfe into the Priesthood.*

In the discharge of their offices, the *High-Priest* differed from the other *Priests*: First, because he only, and that but once a yeere, entered into the *Holy of Holies*; *Exod. 16: 34.*

Secondly, the *High-Priest* might not mourne for the death of his nearest kinne, *Leuit. 21. 10, 11.* The phrases vsed there to expresse mourning are two. First, *uncovering the head*. Secondly, *renting the clothes*: Of both these somewhat is spoken in the chapter of *burials*, but concerning the latter it will not bee amisse to note that the *Talmudists* determine the matter thus: saying, ^e That it was lawfull for the *High-Priest* to teare the skirt, or neather part of his garment, but from the bosome downward, it was unlawfull: which if it bee true, then it doth not necessarily follow, that *Casaphas* did contrary to the law in renting his clothes, *Matthew 26. 65.* The *inferiour Priests* might mourne for these six; *Father, Mother, Sore, Daughter, Brother, and Sister, that had no husband*, *Leuit. 21. 2.*

In the discharge of their offices, the *High-Priest* and other *Priests* agreed in these particulars: 1. They both burnt incense, and offered

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

The high-Priest, Priests, Levites, and, &c. L I B. I.

red sacrifices, *1 Chron. 6. 49.* Secondly, they both founded the trumpets, the use whereof was twofold; sometimes to sound an alarm in warre, sometimes to assemble the people and their Rulers, *Num. 10.* Thirdly, they both slew the sacrifices, *2 Chron. 29. 22.* Fourthly, They both instructed the people, *Mal. 2. 7.* Fifthly, They both iudged of leprosie, *Leuit. 13. 2.*

For the more orderly performance of these offices, the *High-Priest* had his suffragan, ^d called *סגן*, *Sagan*, who in case of the *High-Priests* pollution performed his office. Of this sort was *Zephaniab*, *1er. 52. 24.* And of this sort *Annas* is thought to haue bene, when *Casaphas* was *High-Priest*. ^e In this sense they interpret *Annas* and *Casaphas* to haue bene *High-Priests* the same yeere, *Luke 3. 2.* The *High-Priest* and his *Sagan*, resembled our *Bishop* and his *Suffragan*: The *Patriarke* of *Constantinople* and his *Primore* termed *Protosyncellus*, and amongst the *Romans*, the *Centurion* and his *Optio*: for the *Lieutenant* in warre, who in case of necessity, supplied the *Centurions* place, were termed *Options*.

That euery one of the *Inferiour Priests* might equally serue in his order, *King David* distributed the whole company of them into twentie foure ranks, or courses, called *עֲשָׂרִים*, *Turme*, *twices*, *Nadab* and *Abihu* being dead, there remained onely two sonnes to *Aaron*, namely, *Eleazar* and *Ithamar*; now as the succession of *Priests* was preferred in these two families, so

^d Elias Thibit.

^e Casaubon. advers. Baron. p. 242. li. Ioseph. Scaliger. in Prolegom. an. En. lib.

did *David* at this time according to the number of people in each family, make his diuision. *Eleazars* fatherly he diuided into sixteene ranks, and *Ishamars* into eight; the diuision was by *Lot*, the first lot fell to *Iehoiarib*, the second to *Jedaiah*, the third to *Harim*, &c. 1 *Chron.* 24. Euery ranke or course serued weekely in the *Temple* by turne, and the rankes receiued their names from those, who at that time were the heads of the seuerall families, and euer after retained the same names. The chiefe of euery ranke was called, *Summus Sacerdos istius classis*: *The chiefe Priest of that ranke*. Hence it is that we reade of many *High-Priests* assembled together, *Marke* 14. 1. Furthermore we are to note, that as the weekly courses fell out by lot, so did they by lot determine each particular *Priests* seruice; namely, who should burne incense, who slay the beasts, who lay them on the Altar, who dresse the Lamps, &c. *Zacharias* was of the course of *Abia*, *Luke* 1. 5. that is, of the eight course, and his lot was to burne incense, *Luke* 1. 9.

The office of the Levites was to pitch, to take downe, to beare vp and downe the *Tabernacle*, and the vessells thereof. *Leui* had three sonnes, *Gershon*, *Cohath*, and *Merari*: and accordingly the whole company of the *Levites* were distinguished into three orders, *Gershonites*, *Cohabites*, and *Merarites*. The *Gershonites* charge was to carry the couerings and hangings of the *Tabernacle*. The chiefe things within the *Sanctuary*

Sanctuary were committed to the *Cohabites*. The wood-worke, 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 wilder nesse; but afterward when they were settled in the promised land, then *David* changed their office, appointing them some to haue the charge of the treasures of the *Temple*, 1 *Chron.* 26. 20. others to be ouer-seers and *Iudges*, others to bee *Porters*, others *Singers*, 1 *Chron.* 23. 4. The singers in time of singing were clad in linnen Robes, or Surplesse, 2 *Chro.* 5. 12. The *Singers* were diuided into twentie foure orders, or courses, 1 *Chron.* 25. 8. And the *Porters* into as many, 1 *Chron.* 26. that both might supply their turnes weekely by lot as the *Priests* did. In *Moses* time also, their consecration beganne at the five and twentieth yeare of their age: In *Dauids* at the twentieth, 1 *Chron.* 23. 24. *Ezra* 3. 8. Here we may note the libertie granted vnto the *Church*, in changing *Ceremonies*: the office of the Levites in *Dauids* time, was not the same as in *Moses*; and againe, *Moses* and *David* agreed not in the time of their consecration. Againe, in the Christian Church we shall finde in *Matthias* his election, the vse of lots; not so in *Pauls*, or any other of the *Apostles*: In their meetings, vse of an *holy kisse*; and at the Lords Supper, vse of their *loue feasts*, both now antiquated throughout *Christendome*.

Moreouer there are certaine degrees obseruable

able among the *Levites*: 1. Their initiation, when they were a moneth old, they were initiated, and presented vnto God, *Numb. 3. 15.* Secondly, their consecration, they were consecrated by imposition of hands, when they were 25. yeares old, *Numb. 8. 24.* From thence for the five yeares following, they learned their office. Those that imposed hands on them, are said in the Text, *Numb. 8. 10.* to be the *sonnes of Israel*. *Chazkuni* interpreteth that place, the *First borne of Israel*. They were the *Representative Church*, and in allusion to this, the *Church of Christ* is called the *Church of the first borne*, *Heb. 12. 23.* At the same time the *Levites* were *waned* by the *Priests*, that is, as the *Greeke* reads it, ^ε *Separated*, which word is vsed for the *Ministers of Christ*, ^ε *Separate mee Barnabas and Paul*, *Acts 13. 2.* Thirdly, their *Ministration*, to carry vp and downe the *Tabernacle*, and this was at the thirtieth yeare of their age, vntill the fiftieth, *Num. 4. 3.* Lastly, their *vacation*, or *discharge* from that laborious seruice of carrying the *Tabernacle*; notwithstanding, euen then they were to serue in their charge, to encampe round about the Tent, to sing, and to beware that no stranger came into the Temple, ^h and likewise to ouersce and instruct younger Levites in manner of *Bishops*. Vnto these degrees the Apostle seemeth to haue respect: They that haue ministered well get themselves a good degree, *1 Tim. 3. 13.* The like kinde of ¹ *degrees* are obseruable among the *Vestal Virgins*, they remained in their

^ε Ἀποεῖν ἀπορί.

^ε Ἀποεῖν.

^h Francisc. Iunius
Analyt. expof.
Num. 8.

ⁱ Dimsy. Halicar-
nass. lib. 2.

their nunnery 30. yeeres. Ten yeeres they learned the mysteries of their profession; Ten yeeres they exercised them, and ten yeeres they taught them others. From this custome of imposing hands on the *Levites*, hath flowne the like custome, vsed by the *Apostles* in conferring orders, *Acts 6. 6. 1 Tim. 5. 22.*

Obserue the difference of these three phrases, *Χειροτομία*, The imposition of hands, *Χειροτομία*, The holding vp of hands, in token of election, or ordination, *Act. 14. 23.* And *ἵκτανος χειρῶν*, A stretching forth of the hands. Both the first gestures were vsed in Ordination or conferring orders. The first of all, namely, imposition of hands, was borrowed from the *Hebrews*, The second, namely the holding vp of hands, was taken from the ^k *Athenians*, who had two sorts of Magistrates, *Κληροῖ*, Magistrates chosen by lots: and *Χειροτόμου*, Magistrates chosen by holding vp of hands. The third gesture of the hands, called *ἵκτανος χειρῶν*, A stretching forth of the hands, ¹ sometimes it is termed, *τῆς χειρὸς ὑψίμα*, the beckning with the hand, a gesture vsed in crauing silence; so *Paul* stretched forth the hand, and answered for himselfe, *Acts 26. 1.*

There were ^m another sort of holy persons, ^m *Moses Kotsensir*, termed *אנשי בייער* *Ansche Magamad, Viri stationarij*, the law requiring that whoeuer offered either gift or sacrifice, he should present it vnto the Lord with his owne hands, and stand by during the time of his oblation. Now be-

^k Eschimes contra
Ctesiphontem.

¹ Herodian. p. 45.

^m Moses Kotsensir,
fol. 211. col. 4.

E

cause

cause all *Israel* could not stand by, for the narrowness of the place, hence when an offering was made for all the people, certaine selected persons chosen for that purpose, supplied the stead of all the people. They were diuided as the *Priests* and *Levites*, into twenty foure *rankes* or *orders*, weekely to minister in the *Temple*, but the choise was not restrained to the *Tribe of Levi*, but was indifferently made out of the people. Euery *ranke* had one *foreman*, chiefe aboue the rest, termed *Stationum Princeps*: the *Foreman of that station*. The *Nethinims* office, was to be hewers of wood, and drawers of water for the house of God; they were not *Levites*, nor *Israelites*, but *Gibeonites*, whom because of their fraudulent dealing, *Iosuah* made in this manner tributary, *Iosh. 9. 23*. They were afterward called *Nethinims*, *Ezra. 2. 43*. from נתיב, *Nathan*, which signifieth to *give*, because they were *giuen* for the seruice of the *Temple*. Their office was vile and base, as appeareth by that prouerbiall speech. From the hewer of thy wood, vnto the drawer of thy water, *Deut. 29. 11*.

ראש
מעמד

CHAP.

CHAP. VI.
Of the Prophets.

HERE are diuers names giuen vnto the expositors of the law, and although the particular yeere or time when each name began, bee not clearely euicenced by monuments of *Antiquity*, yet in generall, we may conceiue three distinct periods of time, in which the names altered. First, from *Adam*, vntill *Moses*. Secondly, from *Moses*, till the peoples returne from *Babylon*. Thirdly, from their returne, vntill the daies of *Christ*, and after. In the first period as *Adam* was *Prophet* and *Priest* in his family, so afterward euery *first-borne* supplied these two offices, together with their *Princely* office in their seuerall families. That they ruled their families as *Kings*, and instructed them as *Prophets*, is cleere to any acquainted with Scripture; the greatest doubt is, what sufficient prooffe there is for their *Priesthood*. *Adams Priesthood* is gathered hence, ^a because that, *Gen. 4. 3. & 4.* *Abel* and *Kain* are said to haue brought their sacrifices: to haue brought them, namely, vnto *Adam*, who offered them vnto God in their name. The *Priesthood* of the *First borne* is gatherable hence, because the *Levites* were appointed to the seruice of the *Altar*, in stead of the first borne, and as their *redemption*, or price of *Redemption*, *Numb. 3. 41*. In

^a *Bevtram. Polit. Iud. cap. 2. p. 17.*

the second period, though a *private catechetical exposition* of the law belonged to the *Masters of families*, yet the *publike ministeriall 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 generall wee may call them *teachers of Israel*: *John* 3. 10. Wee may distinguish them into three severall sorts. 1. *Wisemen*. 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*? Vnto any of these, or whatsoever other *Doctor* eminently gifted about others, the title *Rabbi* was prefixed. First, of their *Prophets*. Secondly, their *Wisemen*. Thirdly, their *Scribes*. Fourthly, their *Disputers*. Fifthly, their *Rabbies*.

To *Prophecie*, or to be a *Prophet*, hath diuers acceptions in Scripture. First, It is taken for the *bookes* and writings of the *Prophets*. They haue *Moses* and the *Prophets*. *Luke* 16. 29. Secondly, for the whole word of *God*: No *Prophecy* in the Scripture is of any priuate motion, *2 Pet.* 1. 20. Thirdly, tho' vnto whom *God* vouchsafed familiarity to reueale himselfe, they are called *Prophets*. *Abraham* was a *Prophet*, *Gen.* 20. 7. and *Miriam* a *Prophetsse*, *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,

Lastly, it is taken for those, who were enabled by diuine reuelation, to lay open hidden secrets, transcending all possibility of humane search. Hence it is, that *Prophets* in old time were called, *Secres*, *1 Sam.* 9. 9. And their *prophecie* was termed a *Vison*, *Esa.* 1. 1. because *God* extraordinarily inlightened their mindes, with the knowledge of these secrets.

There are three obseruable names applied to *Prophecy* in Scripture. 1. *Verbum Domini*. 2. *Visio*. 3. *Onus*. The word of the Lord: *Visio*: A burden. The first importeth the Lord speaking, or reuealing his secrets; the second implieth the *Prophets* attending or beholding them; the third, being applied only to *Judgements*, signifieth the *burdensomenesse* of them, on that people against whom they came forth.

For the propagation of learning, *Colledges* and *Schooles* were in diuers places erected for the *Prophets*, their *Schollers* were termed *Filij Prophetarum*, *Children of the Prophets*, *2 Kings* 6. 1. vnto which phrase there is allusion, *Matt.* 11. 19. *Wisdomes*, iustified of her children: by reason of this relation, the *Prophet* sometimes is called a *Father*. *Elisha* cried out, my *Father*, my *Father*, *2 Kings* 2. 12. The *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 *Sauours* speech, *Matthew* 23. 9. Call no man *Father* vpon earth.

^b *Enim scissu*
Gracia pulchri ar-
is meo x. Candi-
dato iam de ma-
des. Exposit. de
dicione Hilaro
presb.

^c *Targum.* 2 Reg.
2. 12.

^d Chimchi in pre-
fat. ad Hofam.

The ^d *Scripture*, sometimes ioyneth to the name of the *Prophet*, the name of his *Father*, as *Hosea the sonne of Beeri, Hof. 1. 1.* And such a one the *Hebrews* confesse to bee both a *Prophet*, and the *sonne of a Prophet*: Sometimes it mentioneth the *Prophet's* name, but not the *Fathers*; such a one they confesse to bee a *Prophet*, but not the *sonne of a Prophet*: Sometimes it mentioneth with the *Prophet*, the name of the *city* where hee 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 hee is thought to bee a *Prophet of Ierusalem*.

2. *Wisemen*: This title though in it selfe it be generall and common to all *Doctors*, and teachers of the law, yet for many yeares before our *Sauours* incarnation, ^e it was either arrogated by the *Pharisees*, or else by the ignorant multitude appropriated vnto them, from an opinion of their extraordinary *wisdome*, in teaching of traditions, which they preferred beyond the law. Hence the *Pharises* were called, ^f *Masters of the traditions*. And hence was that counsell of *R. Eleazar* to his Schollers, ^g That they should forbid their children from the study of the *Bible*, and place them betweene the knees of their *Wisemen*. ^h Likewise, hence when any of their *Doctors* did reade lecture, their saying was, ⁱ *Be vpon us, O our Wisemen doe teach traditions*. The like ambition we shall finde among the *Gracians*, all of them struing

^o *Genioid. lib. 4.*
cap. 29.

^f *Drus. de trib. scilicet.*
p. 86.

^g *Buxtorf. Recens.*
opera Talmud. p.
195.

^h *Hieronym. ad Al-*
gastiam quest. 10.

struing to bee intituled *Sapoi, Wisemen*. And hence, whensoever the chiefe of them had pleased the people in the performance of their orations, or any other publike businesse, they were honoured with a *Grande Sapoi*, that is, with a loude acclamation of *ספוי, ספוי, Well done, or Wisely done*, vntill *Pythagoras* in dislike of such swelling titles, stiled himselfe *Philosophus*, a *Louer of wisdome*, which kinde of modesty was afterward practised by the *Hebrew Doctors*, for they in after times, to auoide the suspicion of arrogancy, refused the name of *חכמים Chacamin, Wise men*, ^k and stiled themselves *תלמידי חכמים Discipuli sapientum, Learners of wisdome*.

3. *Scribes*, This name was giuen to two sorts of men, some meereley *Laicks*, others *Clergie 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 *Scriveners*. This office was appropriated to the Tribe of *Simeon*. In this sense we reade not of *Scribes* in the *Scripture*, although the ground of their first institution haue bene taken thence, namely, from those words which *Jacob* vied vnto *Simeon* and *Leui*. I will diuide them in *Jacob*, and scatter them in *Israel, Gen. 49. 7.* So that as *Leui* had no portion, but liued dispersed among the other Tribes by the benefit of the altar: ^k In like manner, *Simeon* had no portion, in the iudgement of the *Hebrews*, but liued scattered

ⁱ *Elie. This. 6.*

^k *Solom Iarchi*
Gen. 49. vide An-
not. Tom. 4. cap. 7.
& Targum Hiero-
solymit.

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 leaue to the enquiry of others; certaine I am, that the *Simeonites* had their one inheritance by lot, *Iosh. 19. 1.* and the prophecy concerning their being scattered, is thought to haue bene accomplished in this, that the inheritance of the *Simeonites*, was taken out of the portion of the children of *Judab*, *Iosh. 19. 9.* Furthermore it is certaine, that if not all *Scruieners*, yet those publike 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*. Vnto this there is allusion, *Psalms. 45. 1.* My tongue is as the *penne* of a *swift writer*, or *ready Scribe*. Out of the body of these I conceiue certaine choise men to haue bene elected for publike employments, some to attend the *King*, as his *Secretaries*, termed *γραμματῆς βασιλῆως*, the *Kings Scribes*, 2 *King. 12. 10.* Such were *Sheia*, 2 *Sam. 20. 25.* And *Shaphan*, 2 *Kings 22. 3.* Others to attend the publike courts, and consistories: they much resembled our *Clarks of Assizes*, these were termed *γραμματῆς λαῖ*, the *Scribes of the people*, *Mat. 23. 4. 1^o.* *Malaccab. 5. 42.*

The second sort of *Scribes*, belonged to the *Clergie*, they were expositors of the law, and thence are they called *γραμματῆς τοῦ νόμου, νομοδοκ, ἐκποδῶνδὲν νόμου*: *Scribes of the Law*, *Esr. 7. 6:* *Ex-pounders*

pounders of the Law, *Luk. 7. 30.* and *Doctors of the Law*, *Luk. 5. 17.* Their office was to write, reade, and expound the law of *Moses* to the people. The name was a name of *office*, not of *sect*. Of this sort was *Esdras*, *Esr. 7. 6.* who though hee were a *Leuite*, yet ¹ others there were of the Tribe of *Judab*, and, as it is thought, they might indifferently bee of any Tribe. The name was of the like esteeme among the *Hebrews*, as the *Magi* were among the *Chaldeans*; the *Quindocimuri* among the *Romanes*, for expounding *Sibyllaes Oracles*: or the *Canonists* in the *Church of Rome*. The word סופרים, *Sopherim*, translated *Scribes*, signifieth *Numberers*, or *Computers*, and is applied to the *Masorites*, because they spent their time in reckoning, and numbering, not only the verses, but the words also, and letters of each booke throughout the *Bible*; which as it is an argument of their industry: ^m Solikewise of *Gods* prouidence, in the preferuation of his truth vniouable, As the *Wise men* in their preaching pressed traditions: so the *Scribes* claue to the written word, whence they were ⁿ termed *Text-men*, or *Ma-* ⁿ *sters of the Text*. And to this purpose it is worth our obseruing, that whereas both the *Scribes* and the *Pharises*, sought to fasten accusations vpon our *Sauour*, *Matth. 9.* The *Scribes* accused him of blasphemy, *Verf. 3.* The *Pharises*, of eating with *Publicanes*, and sinners, *Verf. 11.* The *Scribes* accusation, was a breach of the law; the *Pharises*, a breach of traditions.

¹ *Druſius de tribu ſectis lib. 2. cap. 12. ex Chaldeis p. 117. apbraſt.*

^m *Auguſtin. in Pſalm. 40.*

ⁿ *Druſius de trib. ſectis lib. 2. ca. 17.*

° Vide *Thibit. in*
 ורש

3. The *Disputer*, ° Hee insisted vpon *allegories*, and searched out mysticall interpretations of the *Text*. Hence himselfe was termed *Darfchan*, and his exposition, or homily, *Midrasch*. And their schoole, *Beth Hammidrasch*. They were counted the profoundest interpreters, whence that of the *Psalmist*, *Psam.* 84. 7. *They goe from strength to strength*, פ is interpreted, *from their Temple, to their Beth Hammidrasch*, from an inferior to an higher schoole. Hereby wee see the difference betweene those three sorts of predicants mentioned by *Saint Paul*. The *wise men* were teachers of *traditions*, the *Scribes* teachers of the *Text* according to the literall interpretation, and the *Disputers* teachers of *allegories* and *mysteries*; which fabulous expositions, because they breed questions and disputations, *Ζητησεις μαθητικα*, 1 *Tim.* 1. 4. Hence is it that such an expositor, is termed *אמרוני*, A *Disputer*. These three sorts of preachers, which *Saint Paul* termeth, the *Wise man*, the *Scribe*, and the *Disputer*, 1 *Cor.* 1. 20. are by the Hebrews named, חכם *Chacam*, סופר *Sopher*, דרשן *Darfchan*.

CHAP. VII.
 Of their title *Rabbi*.

ABout the time of our *Saviour Christ* his natiuity, titles beganne to bee multiplied, and amongst the rest, these

† Targum *Psaln.*
 84. 7.

these of *Rab*, *Ribbi*, *Rabbi*, and *Rabban*, were in especiall vse: they all are deriued from רבב, *Rabab*, signifying *Multiplicatus fuit*, and they found as much as *μαθηματικος*, that is, a *Master*, or *Doctor* eminently gifted with varietie 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 *Haggi*, *Zachari*, *Malachi*, was more excellent than *Rabban*. About this time they vsed a set forme of discipline in their Schooles. The Schollar was termed הלמריך, *Talmid*, a *Disciple* in respect of his learning, קטן, *Katan*, a *Junior*, in respect of his minority; בחור, *Bachur*, that is, *one chosen*, or *elect*, in respect of his *election* or *coopration*, into the number of *Disciples*. After hee had proued a good proficient, and was thought worthy of some degree, then was hee by imposition of hands made a *Graduate*, חבר, *Chaber*, a *companion* to a *Rabbi*. This imposition of hands, they termed סמיכה, *vel* סמיכות, *Semicah*, or *Semicuth*, which ceremony they obserued in imitation of *Moses* toward *Ioshua*. The Lord said vnto *Moses*, Take thou *Ioshua* the son of *Nun*, in whom is the spirit, and Put thine hand vpon him, *Num.* 27. 18. At which time hee that imposed hands on him, vsed ^b this forme 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

^a *Avuch in voce*
 אביר

אני סמוך
 ארתך תהיה
 סמוך

^b Id est, Scaligero interprete: Ego tibi impono manum, et manus tibi imposta est. Tr. beres. c. 5. p. 264. vide etiam Cuneum de Rep. Heb. lib. 1. cap. 11.

mimoritic, his owne name being suppressed, hee was called only by his *Fathers name, the sonne of N.* When he was made *Graduate by imposition of hands*, then was hee called by his *owne name, N. the sonne of N.* And afterward, when hee was thought worthy to teach, then was the title *Rabbi* prefixed, after this manner; *Rabbi N. the sonne of N.* For example, *Maimonides*, at first was termed onely *Ben Maimon*, the sonne of *Maimon*: after his degree, then was he called by his owne name added to his *Fathers*, *Moses Ben Maimon*, *Moses the sonne of Maimon*: at last being licenced to teach, then was hee called רמב"ם *Rambam*, which abbreviature, consisting of Capitall letters, signifieth, *Rabbi Moses ben Maimon*, *Rabbi Moses the son of Maimon*. So *Rabbi Leni*, the son of *Gersom*, in his minority was called the sonne of *Gersom*, afterward *Leni the sonne of Gersom*; at last, רלב"ג, *Ralbag*, *Rabbi Leni the sonne of Gersom*. This distinction of *Schollers*, *Companions*, and *Rabbies*, appeareth by that speech of an ancient *Rabbi*, saying, ^e *I learned much of my Rabbies or Masters, more of my Companions, most of all of my Schollers*. That euery *Rabbi* had disciples, and that his owne disciples, and other well-wishers stiled him by the name of *Rabbi*, in the daies of our *Sauour*, needeth no prooffe. *Iudas* came to *Christ* and said, *God saue thee Rabbi*, *Matth. 26. 49.* In like manner *Iohns Disciples* came and saluted *Iohn*, by the name of *Rabbi*, *Iohn 3. 26.* And *Christ* by the name of *Rabbi*,

^e Vide P. Fagium in Scholis Ius ad cap. 4. Pinke Aboth.

Iohn 1. 38. But whether there was 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 other Schooles, was ^d thus. The chiefe *Rabbies* sate in referued chaires, these are those chiefe seats in the *Synagogues*, which the *Scribes* and *Pharises* so affected, *Matth. 23. 6.* Their *Companions* sate vpon benches, or lower forms, their *Schollers* on the ground, at the feet of their Teachers. *Saint Paul* was brought vp at the feet of *Gamaliel*, *Acts 22. 3.* And *Mary* sate at *Iesus feet*, and heard his word, *Luke 10. 39.* The posture of their body, differed according to their degrees. The ^e *Rabbi* is described to be יושב, *Iosheb*, one that sitteth: The *Companion*, בורטא, *Muteh*, the word signifieth a kinde of leaning vpon a bed, or bench, ones head lying in the others bosome, in manner of the ancient sitting at table, and it was a deperiment of the body, inferiour to that of ^f *sitting*: The *Scholler* was termed יושב אבק, *Mithabek*, one that doth lie along in the dust, and this was a token of the *Schollers* humility, thus humbling and subiecting himselfe, euen to the feet of his *Master*: ^g This same custome it is thought, *Saint Paul* laboured to bring into the *Christiam Church*, *1 Cor. 14.* Their *Schollers* were not all of equall capacity, whence ^h they said, some had *conditionem spongiae*, others *clepsidrae*, others *sacci facinaces*, and others *Cribri*. Some resembled the *sponge*, and suckt in all that;

^d Philo Iud. Quod omni probat, p. 679.

^e Scaliger in Triberef. cap. 5. ex cap. 1. Beracoth.

^f Pinke Aboth. cap. 4.

^g Ambros. 1 Cor. 14.

^h Pinke Aboth. cap. 5.

that they heard without judgement; others the *Houre-glasse*, they tooke in at one eare and let out at the other: others the *Winesacke*, through which wine is so drained from the dregges, that only the dregges remaine behind: lastly, others the *rying seive*, which in winnowing lets out the courser seed, and keepeth in the corne.

CHAP. VIII.

Of their Nazarites, and Rechabites.

THERE are two sorts of *Votaries* mentioned in the old Testament, *Rechabites*, *Jerem. 35.* and *Nazarites*, *Numbers 6.* I finde scarce any thing warrantable concerning these two, more than what the Scripture deliuereth in the forequoted 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 *Nazarites*. The first are these *Votaries*, termed so from נָזַר *Nazar*, to separate, because they separated themselues from three things: *First*, from wine and all things proceeding from the Vine. *Secondly*, from the razor, because they suffered no razor to come vpon their head, but let their haire grow all the daies of their separation. *Thirdly*, from pollution by the dead: this separation againe was twofold, either for a set number of daies, or for a

mans

mans whole life: that, they termed *Naziratum dierum*, this, *Naziratum seculi*: of that sort was *Saint Paul* and those foure with him, *Acts 21. 24.* Of this sort was *Sampson*, *Judge 13.* and *Iohn Baptist*. The iust number of daies, 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, *Num. 6. 5. Domino sanctus* נָזַר *erit*; which word (say they) containing thirty, expresseth the iust number of daies to be obserued in this voluntary separation. The second sort of *Nazarites*, were so termed from נָזַר, *Nasfar*, from whence cometh *Nasareth*, or *Nazareth*, the name of a certaine village in *Galile*, where *Christ* was conceiued and brought vp: Hence our *Saviour* himselfe was called a *Nazarene*, or *Nazarite*, *Matth. 2. 23.* and those that embraced his doctrine *Nazarites*, *Act. 24. 5.* Afterward certaine *Heretiques* sprung vp, who, as the *Samaritanes* ioynd *Jewish Ceremonies* with *Heathenish rites*: so they ioynd together, *Christ* and *Moses*; the *Law*, and the *Gospell*; *Baptisme* and *Circumcision*: of the beginning of these wee shall reade, *Acts 15. 2.* Then came downe certaine from *Iudea*, and taught the brethren, saying; *Except ye bee circumcised after the manner of Moses, yee cannot be saued.* These *Heretiques* were called *Nazarites*, either of malice by the *Jews*, to bring the greater disgrace vpon *Christian* religion; or else because at first they were true,

though

^a *Sheindler in Pena tagl. 1.*

^b *Hieronym. Isie 8. Idem refer Epiphanius lib. 1. Tom. 2. her. 29.*

though weak *Nazarites*, that is, *Christians* misled by *Peters* *Imitation* at *Antioch*, Gal. 2. 11. And hence it is ^c thought, that the *Church* at *Antioch*, in detestation of this new bred heresie, fastned vpon them by the name of *Nazarites*, forsooke that name, and called themselves *Christians*, Act. 11. 26. *Symmachus* that famous interpreter of the old *Test.* 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 *Samaritanes*, whereupon, ^e three times euery day, at morning, noonetide, and evening, they closed their prayers with a solemn execration, *Maledic Domine Nazorais*. Lastly, another sort of *Nazarites* there were, so termed from נָזַר, *Nasar*, signifying to abolish, or cut off, ^f because they did abolish and cut off, the five bookes of *Moses*, reiecting them as not *Canonical*.

^c *Francisc. Iun. parall. lib. 1. 8.*

^d *Augustin. lib. 19. contra Faustum Manichæum, c. 4.*

^e *Epiphan. lib. 1. Tom. 2. heres. 29.*

^f *Epiphan. lib. 1. Tom. 1. her. 18.*

CHAP. IX. Of the *Asideans*.

IT is much controuersed, whether the *Asideans*, were *Pharises* or *Essens*, or what they were? Were I worthy to deliuer my opinion, or, as the *Hebrews* prouerbe is, to thrust in my head amongst the heads of those wise men: I conceiue of the *Asideans* thus. Before their captiuitie in *Babylon*, wee shall finde the word חַסִּדִּים, *Chasidim* (translated *Asidai*, *Asideans*)

Asideans) to signifie the same as חַסִּדִּים, *Tsadikim*, *Iust*, or *good men*: both were vsed promiscuously, the one for the other, and both stood in equal opposition to the רְשָׁעִים, *Reschagnim*, that is, *ungodly*, or *wicked men*. At this time the whole body of the *Jews*, were distinguished into two sorts, *Chasidim*, and *Reschagnim*: *Good* and *Bad*.

After their captiuitie, the *Chasidim* began to be distinguished from the *Tsadikim*. ^a The *Tsadikim* gaue themselves to the study of the Scripture. The *Chasidim* studied how to adde vnto the Scripture. ^b Secondly, the *Tsadikim* would conforme to whatsoever the law required: The *Chasidim* would be *holly* about the Law. Thus to the repairing of the Temple, the maintenance of sacrifices, the reliefe of the poore, &c. they would voluntarily adde ouer and aboue, 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 owne*; those *Reschagnim*, which would say, *What is thine, is mine; and what is mine, is mine owne*; and it is probable, that that middle sort mentioned in the same place, who would say, *What is mine is mine, what is thine is thine owne*, were the very *Tsadikim*.

At this time the body of the *Jews*, were distinguished into three sorts, in respect of holinesse. 1. *Reschagnim*: רְשָׁעִים, *Wicked* and *ungodly men*. 2. *Tsadikim*: חַסִּדִּים, *Iust*, and *righteous*.

^a *D. Kimchi Psa. 103. 7.*

^b *Pirke Aboib c. P. 5.*

c *Assidai* de quibus
agitur. 1 *Maccab.* 7.
13. vocantur a Iosepho
lib. 12. c. 16. *Assidai* &
Assidai & *Assidai*
70 & 195.

seous men. 3. *Chasidim*, who are sometimes translated, *Assidai*, *Holy men*, and that for the most part: ^e but sometimes also *Assidai*, *Good men*: These of all others were best reputed, and beloved of the people. The Apostle shewing the great loue of *Christ*, dying for vs, amplifieth it by allusion vnto 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 euen 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 the *Tsadikim*, a *just*, or *righteous man*: For the *Reschagnim*, or *ungodly*, none would die; yet *Christ* died for vs *ungodly*, being sinners, and his enemies.

Now as long as these workes 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 vrged with an opinion of necessity; then from the *Chasidim* issued the brood of *Pharises*; ^d and also from them (as it is probably thought) the heresie of the *Essens*, both obtruding vnwritten traditions vpon the people, as simply necessary, and as a more perfect rule of sanctity than the Scripture: At this time the *Tsadikim* in heart
of

^d Ioseph Scaliger.
Trikavescap. 22.

of opposition reiected not onely traditions, but all Scripture, except onely the five bookes of *Moses*; for which reason they were called *Karaim* ^e. Some are of opinion, they reiected onely *traditions*, and embraced all the bookes of Scripture: Which opinion foener wee follow, they had their name קראים, *Karaim*; *Textuales*; *Scriptuaries*, (i) *Text-men*, or *Scripture readers*, because they adhered to *Scripture* alone, withstanding and gainesaying *traditions* with all their might. And if wee follow the latter, then all this while the *Karaim* were farre from heresie: but in proceffe of time, when from *Sadok*, and *Baishus*, these *Karaim* learned to deny all future rewards for good workes, or punishment for euill, or resurrection from the dead; now the *Karaim* became compleat *Saducees*, and perfect *Heretiques*, taking their denomination from their first Author, *Sadok*. The time of each heresies first beginning, shall bee more exactly declared in their severall chapters.

^e Ioseph Scaliger.
ibid.

CHAP. X.
Of the Pharises.

^a Quartam etymologiam (cuius fundus & auctor putatur Hieronymus Præfat. in Aros) refellit scriptura Hebraica, si enim Pharisæus diceretur à verbo פָּרַשׁ Dividere, scriberentur Pharisæi פְּרִישִׁים.

פְּרִישִׁים. non פְּרִישִׁים.

^b Gorionides, cap. 29.

^c Suidas.

^d Drusus de trib. sect. lib. 2. c. 2.

THere are ^a three opinions concerning the Etymologie of the name *Pharisee*. The first, are those which deriue it from פָּרַשׁ, *Parash*, *Expandere*, *Explicare*; either from the *enlarging* and laying open their phylacteries, or from their *open performance* of good workes in publique view of the people, as being ambitious of mans praise. Secondly, from פָּרַשׁ, *Parasch*, *Exponere*, *Explanare*; because they were of chiefe repute, and counted the profoundest *Doctōrs* for the *exposition* of the law, so that they were termed ^b *Persschim*, quia *Poreschim*; *Pharises*, because they were *expounders* of the law. Thirdly, others deriue the name from the same verbe, but in the coniugation *Piel*, where it signifieth *Dividere*, *Separare*, to *separate*. ^c In this acception, by the *Greekes* they were termed ἀφορισμένοι, we may *English* them *Separatists*. Their *separation* is considerable, partly in the particulars *unto which*; partly in those *from which* they *separated*.

1. They *Separated themselves to the study of the Law*, in which respect they might bee called, ἀφορισμένοι εἰς τὸν νόμον, *Separated unto the Law*. In allusion vnto this, the *Apostle* is ^d thought to haue stiled himselfe, *Rom. I. II.*

ἀφορισμένοι

ἀφορισμένοι εἰς τὸν νόμον, *Separated unto the Gospell*: when hee was called from being a *Pharise*, to be a *Preacher of the Gospell*: and now not *separated to the Law*, but to the *Gospell*.

2. They *separated* themselves, or at least pretended a ^e *separation to an extraordinary sanctitie of life above other men*. God I thanke thee that I am *not as other men* are, extortioners, vnjust, adulterers, &c. *Luk. 18. 11.*

The particulars *from which they separated themselves*, were these:

1. *From commerce with other people*, as afterward will appeare in their traditions, whence they called the common people by reason of their ignorance, אֲרָץ עַם *populum terra*, the *people of the earth*. In the *Gospell* of *S. Iohn* 7. 49. they are called ἄνομοι: *This people* who knoweth not the law are cursed.

2. *From the apparell and habit of other men*: for they vsed peculiar kindes of habits, whereby they would be distinguished from the vulgar. Hence proceeded that common speech, *Vestes populi terra conculcatio sunt Pharisæorum*.

3. *From the ^g customes and manners of the world*.

This heresie of the *Pharises* seemeth to haue had its first beginning in *Antigonus Sochans*. He being a *Pharise* succeeded *Simon the Iust*, who was coetanean with *Alexander the great*: he liued three hundred yeeres before the birth of *Christ*.

The *Pharises* were ^h not tied to any particu-

^e Suidas.

^f R. David, So-
phon. 1. 8.

^g Tlishites.

^h Chryf. Matt. 15.

lar Tribe or Familie, but indifferently they might be of any. *S. Paul* was a *Beniamite*; ¹ *Hircanus* was a *Leuite*.

¹ Flavius Ioseph. lib. 13. c. 18.

Each sect had his *Dogmata*, his proper *Aphorismes*, *Constitutions*, or *Canons*: so the *Pharisee* had theirs. My purpose is, both concerning these and the other sects, to note only those *Canons*, or *Aphorismes*, wherein chiefly they were hereticall, and one differing from the other.

¹ Ioseph lib. 13. cap. 9.

First, the *Pharises* ascribed *some things to Fate or Destinie*, and *some things to mans Freewill*.

2. They confessed that there were *Angels* and *Spirits*, *Act. 23. 8.*

¹ Ioseph. de bello lib. 2. cap. 12.

3. Concerning the resurrection of the dead, they acknowledged it, and ¹ taught that the soules of euill men deceased, presently departed into euerlasting punishment; but the soules, they say, of good men, passed by a kinde of Pythagorean *μεταβολη* into other good mens bodies. Hence it is ^m thought, that the different opinions concerning our *Sanjour* did arise; Some saying that he was *Iohn Baptist*, others *Elias*, others *Ieremias*, *Matt. 16. 14.* As if *Christ* his body had beene animated by the soule either of *Iohn, Elias*, or *Ieremias*.

^m Serar. Triberef. lib. 2. cap. 3. 11. Druf. in practer.

4. They did stily maintaine the traditions of their *Elders*. For the better vnderstanding what their traditions were, we must know that the *Jewes* say the Law was ⁿ *twofold*, one committed to writing, which they called *תורה שבכתב*

ⁿ Moses Kofensu in pres. lib. precept.

שבכתב

שכבתב *Thorah scheinichtab*, The written Law; the other deliuered by tradition, termed by them *תורה בעל פה* *Thorah begnal pe*. They say both were deliuered by God vnto *Moses* vpon mount *Sinat*, the latter as an exposition of the former, which *Moses* afterward deliuered by mouth to *Ioshua*, *Ioshua* to the *Elders*, the *Elders* to the *Prophets*, the *Prophets* to those of the great *synagogue*, from whom successiuelly it descended to after ages. These traditions were one of the chiefe controuerfies betweene the *Pharises* and the *Sadduces*. ^o The *Pharises* said, *Let vs maintaine the Law which our forefathers haue deliuered into our hands*, expounded by the mouth of the wise men, who expounded it by tradition. And loe, the *Sadduces* said, *Let vs not beleeue or hearken to any tradition or exposition, but to the Law of Moses alone*. The traditions which chiefly they vrged were these.

^o Gerionidus. c. 29.

1. They would not eat until they washed their hands. Why doe thy disciples transgresse the tradition of the *Elders*? for they wash not their hands when they eat bread, *Matth. 15. 2.* This washing is said to haue beene done *נטוהן*, *Mark. 7. 3.* that is, often, as some translate the word, taking *נטוהן* in this place, to signifie the same as *νίω* in *Homer*, frequenter. Others translate the word *accurate, diligenter*, intimating the great care and diligence they vsed in washing: with this the ^p *Syriack* text agreeth.

^q Others thinke that there is in that phrase, allusion vnto that rite or manner of washing in vfe

^p בטוהן
i. כפ ארבעה,
Luc. 1. 39.
^q Ioseph. Scaliger
Tril. etef. c. 7.

vse among the *Iewes*, termed by them נְסִילַת יָדָיִם *Nesilath iadaim*, the *lifting vp of their hands*. The Greeke word *πυγυῖς* is thought to expresse this rite, because in this kinde of washing, they vsed to ioyne the tops of the fingers of each hand together with the thumbe, so that each hand did after a sort resemble *ἄνω πυγυῖς*, i. a fist. This ceremonie was thus performed: First, they washed their hands cleane. Secondly, they composed them into the fore-mentioned forme. Thirdly, they lifted them vp, so that the water ran downe to the very elbows. Lastly, they let downe their hands againe, so that the water ran from off their hands vpon the earth. And that there might be store of water running vp and downe, they powred fresh water on them when they lifted vp their hands, and powred water twise vpon them when they hanged them downe. Vnto this kinde of washing *Theophylact* seemeth to haue reference, when he saith that the *Pharises* did *ἑ cubitaliter lauare, wash vp to their elbows*. Lastly, others interpret *πυγυῖς*, to be the fist, or hand closed, and the manner of washing hereby denoted to be *by rubbing one hand closed in the palme or hollow of the other*. All imply a diligent and accurate care in washing: the ceremonious washing by lifting vp the hands, and hanging them downe, best expresth the superstition, which only was aimed at in the reproofe, though all these sorts of washing, to the *Pharises* were superstitious, because they made

Munster. in Deut. 8.

Theophylact. in Marc. 7. 3.
Βραβ. in maioribus suis annotati- onibus, Marc. 7. 3.

made it not a matter of outward *decencie* and *civillitie*, but of *religion*, to eat with washt or vnwasht hands, vrging such a necessitie hereof, that in case a man may come to some water, but not enough both to wash and to drinke, he should rather chuse to wash than to drinke, though he die with thirst. And it was deemed amongst them, as great a sinne, to eat with vnwasht hands, as to commit fornication. This tradition of washing hands, though it were chiefly vrged by the *Pharises*, yet all the *Iewes* maintained it, as appeareth by the places quoted.

We may obserue three sorts of washing of hands in vse among the *Iewes*. 1. *Pharisaicall* and *superstitious*, this was reproofed. 2. *Ordinary* for outward *decencie*, this was allowed. The third *in token of innocencie*, this was commanded the *Elders* of the neighbour cities in case of murder, *Deut. 21. 6*. It was practised by *Pilate*, *Matt. 27. 24*, and alluded vnto by *Dauid*, *I will wash my hands in innocencie*, so will I compass thine altar, *Psal. 26. 6*.

2. *When they came from the market they washed*, *Marc. 7. 4*. The reason thereof was, because they there hauing to doe with diuers sorts of people, vnwares they might be polluted. The word vsed by *S. Marke* is, βαπτίζονται, *they baptised themselves*: It implieth the *washing of their whole body*. And it seemeth that those *Pharises* who were more zealous than others, did thus wash themselves alwayes before dinner. The

H *Pharisee*

Dryfus preterit. Matt. 15. in addend. & Buxtorf. Synag. Iudae. ca. 6. pa. 193. ex Ta. mud.

Pharise marvelled that *Christ* had not first washed himselfe before dinner, *Luk. 11. 38.* Vnto this kinde of superstition *S. Peter* is thought to haue inclined, when he said, *Lord not my feet only, but also the hands and the head, Iohn 13. 9.* Thus finding his modestie disliked, when he refused to haue his feet washt by his *Lord* and *Master*; now hee leapeeth into the other extreme, as if he had said, not *my feet only, but my whole body.* Hence proceeded that sect of the *Hemerobaptista*, i. *Daily-baptists*, so called * because they did *euery day thus wash themselves.*

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

4. *They held it unlawfull to eat with sinners, Matt. 9. 11.* yea they iudged it a kinde of pollution to be touched by them, *Luk. 7. 39.* If this man were a *Prophet*, he would surely haue knowne who, and what manner of woman this is, which toucheth him, for she is a sinner. Of such a people the *Prophet* speaketh: They said, Stand apart, come not neere to me, or (as the words may be rendred) *Touch mee not*, for I am holier than thou, *Esay 65. 5.* * The like practise was in vse among the *Samaritans*, who if they met any stranger, they cried out, *Touch mee not, Ne attingas, Touch not.*

5. *They fasted twice in the weeke, Luk. 18. 12.* namely, *Mundayes* and *Thursdayes*, * because *Moses* (as they say) went vp into mount *Sinai* on a *Thursday*, and came downe on a *Munday.*

6. *They*

* Epiph. lib. 1.
Tom. 1. cap. 17.

כא ואת כל
Ne attingas me.
a Scalig. de em. ind.
temp. lib. 7. Idem
refer. Epiph. lib. 1. Tom. 1. c. 13.

b Theo; hylact. in
Luc. 18. 12. It.
Epiph. heres. 16.
c. Drausus in Luc.
16. 12.

6. *They made broad their Phylacteries, and enlarged the borders of their garments, Mat. 23. 5.*

Here three things are worthy our consideration. 1. What these *Phylacteries* were. 2. What was written in them. 3. Whence they were so called. ^a *Epiphanius* interpreteth these *Phylacteries* to be *maria olivaru' porphurus*, purple studs or flourishes wouen in their garments: as if *Epiphanius* had conceived the *Pharises* garment to be like that which the *Roman Senators* were wont to weare; termed, by reason of those broad studs and works wouen in it, *Laticlanium*: but seeing that these *phylacteries* were additaments and ornaments, whereof there were ^c two

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 flourishings wouen in the cloth. Generally they are thought to be schedules or scrolles of parchment, whereof, as I noted, there were two sorts, *phylacteries for the head*, or *frontless*, reaching from one eare to the other, and tied behinde with a thong; and *phylacteries for the hand* fastened upon the left arme aboue the elbow on the inside, that it might be neere the heart. Both these sorts were worne, not by the *Pharises* onely,

^f but by the *Sadduces* also, but with this difference; The *Pharises* haply for greater ostentation wore their hand *phylacteries* aboue their el-bowes: the *Sadduces* on the palmes of their hands.

^g Nay all the *Jewes* wore them, our *Sauour*

^a Epiph. lib. 1.
Tom. 1. cap. 15.

^c Moses Katsenfe
prac. affir. 22.

^e Maimon. in Te-
philim. c. 4. § 3.

^g Scaliger. Tri-
harel. p. 258.

Christ not excepted. The command was general, *Exod. 13. 9.* It shall be for a signe vnto thee vpon thine hand, and for a memoriall betwene thine eyes. So that it is not the wearing of them which our *Sauour* condemned, but the making of them broad, wherby they would appeare more holy than others.

^h *Chrysostom. & Hieronym. in Mat. 23.*

In these parchments they wrote ^h only the *Decalogue* or ten Commandments, in the opinion of *Chrysostome* and *Hierome*: but generally and vpon better grounds it is thought they wrote these foure sections of the Law.

1. The first beganne, Sanctifie vnto me all the first-borne, *Ec. Exod. 13. 2.* to the end of the 10. *verse.*
2. The Second began, And it shall be when the Lord shall bring thee, *Ec. Exod. 13. 11.* to the end of the 16. *verse.*
3. The third began, Heare O Israel, *Ec. Dent. 6. 4.* and continued to the end of the ninth *verse.*
4. The fourth began, And it shall come to passe, if you shall hearken diligently, *Ec. Dent. 11. 13.* to the end of the 21. *verse.*

These foure Sections written in Scrollles of parchment, and folded vp, they fastened to their foreheads, and their left armes: those that were for the forehead, they wrote in foure distinct pieces of parchment: ¹ especially, and if they wrote it in one piece, the length of enery section ended in one colunne, & they did put them

¹ *Moses Kosin. fol. 104. col. 3.*

them into one skinne, in which there was the proportion of foure housen or receptacles, and not into foure skinned: euery receptacle was distinct by it selfe; and those that were for the hand, were written in one piece of parchment principally, the foure sections in foure colunnes, but if they wrote them in foure pieces, it was at length, and they put them in a skinne that had but one receptacle. ^k In time of persecution when they could not openly weare these *Phylacteries*, then did they tie about their hands a red threed, to put them in minde of the bloud of the couenant and the law.

^k *Munster de praecip. affirm.*

Touching their name, *Moses* calleth them, תרופות, *Toraphoth*, 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 תרופה, *Incedere, togae, or moue*, because they were *immouable*: Hence the Septuagint translates them, ἀνελκυστα, *Immouable ornaments*. The Rabbines call them *Tephillim, Praier-ornaments*: ¹ Others call them *Pittacia*, and *Pittaciola*, from πτερυγον, which signifieth a piece or parcell of cloth. In the *Gospel* they are called φυλακτεια, *Phylacteries*, from φυλακτω, to *conserue* or *keepe*. First, because by the vse of them, the Law was kept and preserved in memory. Secondly, because the *Pharises* superstitiously conceited, that by them as by Amulets, Spells, and Charms, hanged about their necks, themselves

¹ *Hieronym. in Mat. 23.*

selues might bee *preserued from dangers*. The word *φουλακῆσιον*, signifieth a Spell, and Hierome testifieth, that the *Pharises* had such a conceit of these ornaments: In which place hee compareth the *Pharises* with certaine superstitious women of his time, who caried vp and downe vpon the like ground, *paruula euangelia; & crucis ligna*, Short sentences out of the Gospell, and reliques of the crosse. The same superstition hath preuailed with many of latter times, who for the same purpose hang the beginning of ^m *Saint Johns Gospell* about their necks. And in the yeere of our Lord, 692. certaine Sorcerers were condemned for the like kind of *Magick*, by the name of ⁿ *φουλακῆσιον*, that is, *Phylacterians*.

Thus much of their *Phylacteries*; in the same verse is reposed the *enlarging of their borders*.
 ° That which we reade borders, in the Gospell, is called, *Num. 15. 38. ציצית, Tzitzith, Fringes*; and *גְּדִילִים, Gedlim, Deut. 22. 12.* which word we likewise translate in that place, *Fringes*. They were in the forequoted places commanded, and our *Sauour Christ* himselfe did weare them, *Luke 8. 44.* The latter Hebrew word signifieth a *large fringe*, which aggravateth the superstition of the *Pharises*, in making their fringes *larger*, when the law had allowed them *large*. This literall exposition I take to be most agreeable with the *Text*, though to *enlarge*, in ^p *Greece*, and *Laine*, sometimes signifieth to *boast, vaunt, or bragge of a thing*, and in this sense it may very well fit a *Pharise*. The reason

^m Scaliger. Tribz-
ref. cap. 7.

ⁿ Concil. quini
Sexti, Canon. 61.

^o Vide D. Kimchi
Radie.

^p Το μεγαλύνειν
apud Euripidem in
Bacchis, υἱὸν
Μαγιστικῆς ἰατρικῆς,
Ἐσθη. Μαγιστικῆς
ἐσθη. apud Varro-
nem & Plinium
eandem significatio-
ne vsurpatur. The-
odor. Beza in Mat.
23.

reason of this command was, to put them in minde of the commandements, *Num. 15.* And for the furtherance of this duty, ^q they vsed sharpe thornes in their fringes, that by the often pricking of the thornes, whether they walked, or sate still, they might be the more mindfull of the commandements.

There were ^r seuen sorts of *Pharises*. 1. *Phariseus Sicheemita*, Hee turned *Pharise* for gain, as the *Sicheemites* suffered themselues to bee circumcised.

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

3. *Phariseus impingens*. Hee would shut his eies when he walked abroad, to auoid the sight of women, in somuch that hee often dasht his head against the wals that the bloud gusht out.

4. *Phariseus quid debeo facere, & faciam illud*. He was wont to say, *What ought I doe? and I will doe it*. Of this sort seemeth the man in the *Gospell* to haue beene, who came vnto *Christ*, saying, *Good Master what shall I doe? &c.* and at last replied, *All these haue I done from my youth upward, Luke 18.*

5. *Phariseus mortarius*. So called because he wore a hat in manner of a deepe *Mortar*, such as they vse to bray spice in, in somuch that hee could not looke vpward, nor of either side; onely downward on the ground, and forward or forthright.

6. *Phariseus*

^q Hieron. in Mat.
23.

^r Talmud: tract.
Suta. cap. 3.

6. *Phariseus ex amore.* Such a one as obeyed the law for the loue of vertue.

7. *Phariseus ex timore.* Such a one obeyed the law for feare of punishment. He that conformed for feare, had respect chiefly to the *negative Commandements*; but hee that conformed for loue, especially respected the *affirmative*.

CHAP. XI.
Of the Sadduces.

TO omit other *Etymologies* of the name, there are two onely which haue shew of probability. ^f Some deriue it from *Sedek, Iusticia*, as if they had bin *Iusticiaries*, such as would iustifie themselues before *Gods* tribunal. ^e There are that deriue it and that vpon 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* liued vnder *Antigonus Sochaus*, who succeeded *Simcon the Iust.* He was *Antigonus* his Scholler, and by him brought vp in the doctrine of the *Pharises*, but afterward fell from him, and broacht the heresie of the *Sadduces*, which heresie because it had much affinity with that which the Heretique *Dositheus* taught, hence are the *Sadduces*, said

^f Epiph. lib. 1. cap. 14.

^e ἀντὶ ἀπειροπαχῶν
Σαδουκῶν ἐνοικητῶν
του. Theophylact.

said to ^u be a branch or skirt of the *Dositheans*, though in truth *Dositheus* liued not till ^x after *Christ*; and although these two heresies did agree in many things, yet in a maine point they differed. ^y *Dositheus* beleueed the resurrection, the *Sadduces* denied it, and by consequence the *Dositheans* beleueed al other points necessarily flowing from this.

The occasion of this heresie was this. When ^z *Antigonus* taught that wee must not serue God as seruants serue their masters for hope of reward, his schollers *Sadoc* and *Baithus* vnderstood him, as if he had vtterly denied all future rewards or recompence attending a godly life, and thence framed their heresie, denying the *resurrection, the world to come, Angels, spirits, &c.*

Their *Dogmata, Canons, or Constitutions* were, 1. *They reiecte^a the Prophets, and all other Scripture, saue onely the five bookes of Moses.* Therefore our *Sauour* when he would confute their error concerning the resurrection of the dead, he proues it not out of the *Prophets*, but out of *Exod. 3. 6. I am the God of Abraham, the God of Isaack, and the God of Iacob, Mat. 22. 32.*

2. *They reiecte^b all traditions.* Whence as they were called ^c *Μησαι*, i. *Heretiques*, in respect of the generall opposition betweene them and *Pharises*; First, because the *Pharises* were in repute the only *Catholikes*; Secondly, because in their doctrine, the *Pharises* were much neerer the truth than the *Sadduces*: So

^u Epiph. heres. 14.
It. Tertulian. de
prescript. c. 45.
^x Origen. contra
Celsum lib. 2.

^y Epiph. heres. 13.

^z Ansb. cap. 1.

^a Isoph. Antiq.
lib. 13. c. 18.

^b Elias in ערוק

in respect of this particular opposition, in the ones reiecting, the others vrging of traditions, the *Sadduces* were ^e 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 *S. Paul* perceiuing that in the Councell the one part were *Sadduces*, the other *Pharises*, he cried out, *Of the hope, i. of the reward expected, and of the resurrection of the dead, I am called in question, Act. 23. 6.*

4. They denied the resurrection of the body, *Act. 23. 8. Matt. 22. 23. Luk. 20. 27.*

5. They said the soules of men are ^d annihilated at their death.

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

7. They wholly denied ^e Fate or *Destinie*, and ascribed all to mans *Free-will*.

The *Samaritanes* and the *Sadduces* are of neere affinitie: but yet they differ. 1. ^f The *Samaritanes* sacrificed at the temple built vpon mount *Garizim*; but the *Sadduces* sacrificed at *Ierusalem*. 2. The *Samaritanes* allowed no commerce with the *Iewes, Job. 4. 9.* yea the mutuall hatred betweene the *Samaritanes* and the *Iewes* was so great, that it was not lawful for the *Iewes* to eat or drinke with the *Samaritanes*. How is it that thou being a *Iew*, askest drinke of me which am a woman of *Samaria*? *Job. 4. 9.* Nay whereas libertie was granted vnto all nations of the earth to become *Profelytes* to the *Iewes*, so did the *Iewes* hate the *Samaritanes*, that

^a *Drusius de trib. scilicet. c. 8. lib. 3. p. 120*

^d *Ioseph. de bello lib. 2. c. 12.*

^e *Ioseph. lib. 13. cap. 9.*

^f *Epiphani. Tom. 1. lib. 1. heres. 14.*

that they would not suffer a *Samaritan* to be a *Profelyte*. This appeareth by that solemne & *Excommunication* termed *Excommunicatio in secreto nominis tetragrammati*: the forme thereof, as it was applied (say they) by *Ezra* and *Nehemiah* vnto the *Samaritanes*, was thus. They assembled the whole congregation into the temple of the Lord, and they brought 300. Priests, and 300. trumpets, and 300. bookes of the Law, and as many boyes, and they sounded their trumpets, and the *Leuites* singing cursed the *Samaritanes* by all the sorts of *Excommunication*, in the mystrie of the name *Iehoua*, and in the Decalogue, and with the curse of the superiour house of iudgement, and likewise with the curse of the inferiour house of iudgement, that no *Israélite* should eat the bread of a *Samaritan*, (whence they say, he which eateth a *Samaritanes* bread, is as he who eateth swines flesh) and let no *Samaritan* be a *Profelyte* in *Israel*, and that they should haue no part in the resurrection of the dead. *R. ^h Gersom* forbade the breaking open of the letters, vnder the penaltie of this *Excommunication*. This proueth what formerly was said, namely, that betweene the *Iewes* and the *Samaritanes* there was no commerce; but the *Sadduces* familiarly conuersed with the other *Iewes*, euen with the *Pharises* themselves, yea both sate together in the same Councell, *Act. 23. 6.* Now the *Samaritanes* and *Sadduces* agreed. 1. In the reiecting of all traditions. 2. In the reiecting of all other *Scriptures* saue only the fine bookes of *Moses*. 3. In the deniall of the resurrection

^a *Drusius de trib. scilicet. lib. 3. cap. 11. ex Jime genu.*

^h *Buxtorf. epist. Hebr. p. 59.*

rection 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 prooffe of these agreements & disagreements betweene them, reade *Epiphanius hares. 9. & 14.*

Touching the Samaritans, there are three degrees, or alterations in their religion observable. 1. The strange nations transplanted by *Shalmansar* into *Samaria*, when *Israel* was carried away captiue into *Assyria*, worshipped eury one the God of their owne countries, 2 *King. 17.* Secondly, when they saw they were deuoured by lions, because they feared not the Lord, the King of *Assyria* sent one of the Priests which was taken captiue, to instruct them in the true worship of God; which manner of worship though they receiued, yet they would not lay aside their former idolatrie, but made a mixture of religions, worshipping the liuing God, and their owne dumbe Idols. Thirdly, *Manasses* brother to *Iaddus* the high Priest in *Ierusalem*, being married to *Sanballat* the Horonites daughter, by reason of *Nehemiahs* charge of putting away their strange wiues, being driuen to that exigent, that hee must either put away his wife, or forgoe the hope of the Priesthood; by *Sanballats* meanes he obtained leave from *Alexander* the Great, to build a Temple vpon mount *Gari'zim*, one of the highest mountaines in *Samaria*, whither many other apostated *Iewes* fled; together with *Manasses* being

2. Joseph. Antiq. lib. 11. cap. 8.

being made their high Priest; and now the Sect of *Samaritanes* (betweene whom and the *Jewes* there was such hatred) began, now all those forementioned errors were maintained: And of this Hill it is, that the woman of *Samaria* speaketh, *Iohn 4. 20.* Our fathers worshipped in this mountaine, &c.

By comparing the Dogmata of the *Pharises*, with these of the *Sadduces*, wee may perceiue a manifest opposition betweene them, yet both these ioyned against *Christ*, *Marke 12.*

This heresie though it were the grossest amongst the *Jews*, yet was it embraced and maintained by some of the high Priests themselves: ^x *Ioannes Hyrcanus* was a *Sadducee*, so were his sonnes *Aristobulus* and *Alexander*, ^{29.} and likewise *Ananus* the younger, so that *Moses* chaire was not amongst them exempted from error, no nor heresie.

^x *Corionides cap. 29.*

¹ *Euseb. hist. lib. 2. c. 23. Ex Joseph. antiq. lib. 12. c. 8.*

CHAP. XII.

Of the Essenes.

THe etymologies of the names *Essai*, or *Esseni*, (i.) *Essenes*, are diuers; that which I prefer is from the *Syriack* *ܐܫܝܢܐ*, *Asa*, signifying *Σεσμηθιν*, to heale or cure diseases. ^a Hence are the men so often termed, *Σεσμηθωδαι*, and the women amongst them, *Σεσμηθωσιδαι*, that is, *Physicians*. For though they

^a *Joseph. de bello 1. 2. c. 12. p. 786.*

gave themselves chiefly to the study of the *Bible*, yet withall they studied *Physicke*.

Of these *Essenes* there were two sorts, some *Theorikes*, giuing themselves wholly to *speculation*; others *Practicks*, laborious and paintull in the daily exercise of those *handy-crafts* in which they were most skilfull. Of the latter *Philo* treateth, in his booke intituled *Quod omnis vir probus*: Of the former, in the booke following, intituled, *De vita contemplatiua*.

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

The ^b *Pythagoreans* professed a communion of goods: So the *Essenes*, ^c they had one common purse or stocke, none richer, none poorer than other; out of this common treasury euery one supplied his owne wants without leaue, and administred to the necessities of others: onely they might not releue any of their kindred without leaue from their ouerseers. They did not buy or sell among themselves, but each supplied the others wants, by a kinde of commutative bartring: yea liberty was granted to take one from another what they wanted, without exchange. They performed offices of seruice mutually one to another, for mastership and seruice cannot stand with communion of goods: and seruants are commonly iniurious

to

to the state of their masters, according to that, saying of *R. Gamaliel*, ^d *He that multiplieth seruants, multiplieth theeues*. When they travelled, besides weapons for defence, they tooke nothing with them; for into whatsoeuer 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 doe attentively reade *Iosephus*, we may obserue that the *Essenes* of euery citie ioyned themselves into one common fraternitie, or Colledge, euery Colledge had two sorts of officers: 1. *Treasurers*, who looked to the common stocke, prouided their diet, appointed each his taske, and other publique necessaries. Secondly, *Others who entertained their strangers*.

2. The *Pythagoreans* shunned ^e pleasures. ^f So did the *Essenes*: to this belongeth their auoiding of oyle, which if any touched vnawares, they wiped it off presently.

3. The *Pythagoreans* ^g garments were white: ^h So were the *Essenes* white also, modest, not costely, when once they put on a suit, they neuer changed till it was torne or worne out.

4. The *Pythagoreans* forbade ⁱ oathes. ^k So did the *Essenes*, they thought him a noted liar, who could not be beleued without an oath.

5. The *Pythagoreans* had their ^l Elders in singular respect. ^m So had the *Essenes*: the body, or whole company of the *Essenes*, were distinguisht, ⁿ into foure rankes or orders, according to their Senioritie, and if haply any

of

מרבח
עבדים
מרבח
מרבח גרבד m,
Marbo gerezl.
Pak. Abub. c. 1.

^b Ant. Gell. l. 1. c. 10. Jt. Laert. in Pythag. Κοινὰ τῶν ἑσσηνῶν.
^c Ioseph. lib. 18. cap. 2.

^e Iulian. lib. 20.
^f Ioseph. de bello lib. 2. c. 12.

^g Suidas It. Alian. de varia hist. l. 12. c. 32.
^h Ioseph. de bello l. 2. c. 12.

ⁱ Laert. in vita Pythagore.
^k Philo. Iudeus.

^l Suidas, It. Laertius.
^m Ioseph. de bello lib. 2. c. 12.

of the superior rankes, had touched any of the inferior, he thought himselfe polluted, as if hee had touched an *Heathen*.

6. The *Pythagoreans* dranke ⁿ water. So did the ^o *Essenes* only water, wholly abstaining from wine.

7. The *Pythagoreans* used ^p *divitias astringit*, *Inanimate sacrifices*: So did the ^q *Essenes*: 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 *Jewes* forbad them all access vnto the Temple.

8. The *Pythagoreans* ascribed ^r all things to *Fate* or *Destinie*. So did the ^t *Essenes*. In this *Aphorisme* all three Sects differed each from other. The *Pharises* ascribed some things to *Fate*, other things to *mans Free-will*. The *Essenes* ascribed all to *Fate*, nothing to *mans Free-will*. The *Sadduces* wholly denied *Fate*, and ascribed all things to the *Free-will of man*.

9. The *Pythagoreans* the ^v first five yeeres were not permitted to speake in the schoole, but were initiated *per quinquennale silentium*, ^u and not vntill then suffered to come into the presence or sight of *Pythagoras*. To this may be referred the *Essenes* silence at Table straitly obserued, so that *Decem simul sedentibus, nemo loquitur inuitis nouem*. ^x *Drusus* renders it, that ten of them sitting together, none of them spake without leaue obtained of the nine. When any did speake, it was not their custome to interrupt him with words, but by nods of the head,

ⁿ *Suidas*.

^o *Philo de vita contemplatiua.*

^p *Laertius in vita Pythag.*
^q *Ioseph. Antiq. l. 18. c. 2.*

^r *Suidas.*

^t *Ioseph. Antiq. lib. 13. c. 9.*

^v *Quinqueme hoc silentium a Pythagora auditoribus suis inditum vocabant exquidiat, a cobibendo sermone.*

^u *Laertius in Pythagor.*

^x *Drusus de trib. sect. l. 4.*

head, or beckonings, or holding their finger, or shaking their heads, and other such like dumbe signes and gestures, to signifie their doubtings, disliking, or approuing the matter in hand. And to the time of silence amongst the *Pythagoreans*, that it must be for five yeeres, may be referred the initiation of the *Essenes*, for amongst them none were presently admitted into their *societie* with full libertie, but they vnderwent foure yeeres of triall and probation. The first yeere they receiued *Dolabellam*, ^y *Perizoma*, *cy vestem albam*, a *spadle* with which they digged a conuenient place to ease nature, a *paire of breeches*, which they vsed 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 yeere they admitted them to the *participation of holy waters*, and instructed them in the use of them. Two yeeres after, they admitted them in *full manner*, making them of their *corporation*, after they had received an oath truly to obserue all the rules and ordinances of the *Essenes*. If any brake this oath, an hundred of them being assembled together expelled him, vpon which expulsion commonly followed death within a short time, for none hauing once entred this order, might receiue almes or any meat from other; and themselves would feed such a one onely with distassfull herbes, which wasted his body, and brought

^y *Ioseph. de bello lib. 2. c. 12.*

it very low; sometimes they would re-admit such a one being brought neere vnto death, but commonly they suffered him to die in that miserie.

^z Philo item Ioseph.

10. *The Essenes. ⁊ worshipping toward the Sun rising.*

^a Ioseph. de bel. l. 2. c. 12.

11. *The Essenes bound themselues in their oath, to ⁊ preserve the names of Angels: the phrase implicth a kinde of worshipping of them.*

^b Ioseph. ibid.

12. *They were aboue all others strict in the obseruation of the ^b Sabbath day, on it they would dresse no meat, kinde no fire, remove no vessels out of their place, no nor ease nature.*

^c Philo de vita contemplat.

^e Yea they obserued *ἑβδομαθὴν ἑορτασθῆναι, every seueneth weeke a Solemne Pentecost, seven Pentecosts every yeere.*

13. *They abstained from marriage, not that they disliked marriage in it selfe, or intended an end or period to procreation; but partly in warinesse of womens intemperance, partly because they were perswaded that no woman would continue faithfull to one man. This auoiding of marriage is not to be vnderstood generally of all the Essenes, for they disagreed among themselues in this point. Some were of the opinion before noted: others married for propagation. Nihilominus autem cum tanta ipsi moderatione conueniunt, ut per triennium explorent valetudinem seminarum, & si constanti purgatione apparuerint idonea partui, ita eas in matrimonia asciscunt. Nemo tamen cum pręquamte concumbit, ut ostendant quod uaptias non voluptatis.*

tatis, sed liberorum causã inierint. Thus the latter fort preferued their sect by the procreation of children: The former fort preferued it by a kinde of adoption of other mens children, counting them as neere kinsmen, and tutoring them in the rules of their owne discipline, as Iosephus witnesseth. ^a Pliny addeth also, that many other of the *Iewes* when they began to be stricke in yeeres, voluntarily ioyned themselues vnto them, being moued thereunto, either because of the variable state and troubles of the world, or vpon consideration of their owne former licentious courses, as if they would by this meanes exercise a kinde of penance vpon themselues.

^a Plin. hist. lib. 5. cap. 17.

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 haue differed only in the addition of some rules and ordinances from the *Kenites*, mentioned *Iudg. 1. 16*. And thus by consequence the *Essenes* were as ancient as the *Israelites* departure out of *Egypt*; for *Iethro*, *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 familie, kindred, or nation, *Num. 24. 21*. Secondly, the *Rechabites*, they neither did build houses, but dwelt in tents, neither did they deale in husbandrie, they sowed no seed, nor planted vineyards,

^e Serrarius Tribes. ref. lib. 3. cap. 9.

nor had any, *Ier. 35. 7.* The *Essenes* on the contrary, they dwelt not in tents, but in houses; and they employed themselves especially in husbandrie. One of the *Hebrew Doctors* saith, that the *Essenes* were *Nazarites*; but that cannot be, because the law inioyned the *Nazarites* when the time of the consecration was out, to present themselves at the doore of the *Tabernacle* or *Temple*, *Num. 6.* Now the *Essenes* had no access to the *Temple*. When therefore, or from what Auctor this sect tooke its beginning, is vncertaine. The first that I finde mentioned by the name of an *Essene*, was one ^b *Iudas* who liued in the time of *Aristobulus* the sonne of *Ioannes Hyrcanus*, before our *Sauours* birth about one hundred yeeres: howsoeuer the sect was of greater antiquitie; ⁱ for all three, *Pharises*, *Sadduces*, and *Essenes*, were in *Ionathans* time, the brother of *Iudas Maccabaus*, who was fifty yeeres before *Aristobulus*. Certaine it is, that this sect continued vntill the dayes of our *Saniour*, and after; for *Philo* and *Iosephus* speake of them, as liuing 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 haue been great, in *Philo* and *Iosephus* his time, ^k about foure thousand, which being disperfed in many cities, made the faction weake, and haply in *Ierusalem* when our *Saniour* liued, they were either few, or none. Secondly, if we obserue histories, we shall finde them peaceable and quiet,

^f *Ioseph. antig. l. 18. c. 2.*
^g *Iosf. Scaliger in Tribaref. c. 23.*

^h *Ioseph. lib. 13. c. 19.*

ⁱ *Ioseph. lib. 13. c. 19.*

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

quiet, not opposing any, and therefore not so liable to reproofe as the *Pharises* and *Sadduces*, who opposed each other, and both ioynd against *Christ*. Thirdly, why might they not as well be passed ouer 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 only once, and that obliquely, although their order continued about 300. yeeres, before this testimonie was giuen of them by the *Prophet Ieremie*, for betweene *Iehu* (with whom *Ionadab* was coetanean) and *Zedekiah*, Chronologers obserue the distance of so many yeeres. Lastly, though the names of *Essenes* bee not found in Scripture, * yet wee shall finde in *Saint Pauls* Epistles many things reprobud; which were taught in the schoole of the *Essenes*. Of this nature was that aduice giuen vnto *Timothie*, *1 Tim. 5. 23. Drinke no longer water, but use a little wine.* Againe, *1 Tim. 4. 3. Forbidding to marry, and commanding to abstaine 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 condemne you in meat and drinke, *verse 16.* Let no man beare rule ouer you, by humbleness of minde and worshipping of *Angells*, *vers. 18.* *τι δογματιζειτε*; why are yee subiect to ordinances? *vers. 20.* The *Apostle* vseth the word *δογματα*, which was applied by the *Essenes* to denote their *Ordinances*, *Aphorismes*, or *Constitutions*.

* *vide Chennic. ex. am. 606. Trident. part. quart. p. 120.*

situations. In the verse following he giues an instance of some particulars. *Touch not, taste not, handle not, verse 21*. Now the Iunior 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 vntertooke, διὰ πόδον σοφίας, saith *Philo*, for the *loue of wisdom*; but the Apostle concludeth, *vers. 23*. That these things had onely, λόγον σοφίας, a *shew of wisdom*. And whereas *Philo* termeth the religion of the *Essenes*, by the name of θεεμπία, which word signifieth *religious worship*, the Apostle termeth it in this same verse, ἐδουλοῦντο ἐκείνῳ *Voluntary religion*, or *Will-worship*: yea, where hee termeth their doctrine, πύργιον φιλοσοφίας, a kinde of *Philosophy* receiued from their forefathers by tradition, *Saint Paul* biddeth them beware of *Philosophie*, *verse 8*.

We formerly obserued two sorts of *Essenes*; *Practicks*, and *Theoricks*, both agreed in their *Aphorismes*, or *Ordinances*; but in certaine circumstances they differed.

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 manuell crafts, keeping of sheepe, looking to bees, tilling of ground, &c. they were τεχνίται, *Artificers*; The *Theoricks* spent the day in meditation, and praiers, whence they were by a kinde of excellency, by *Philo* termed, ἰερω, *Suppliants*.

3. The

3. The *Practicks* had euery day their dinner and supper allowed them; the *Theoricks* onely their supper.

4. The *Practicks* had for their commons, euery one his dish of Water-gruell, and bread; The *Theoricks* onely bread and salt: if any were of a more delicate pallat than other, to him it was permitted to eat hyssop; their drinke for both, was common water.

Some are of opinion that these *Theoricks* were *Christian Monkes*, but the contrary appeareth, for these reasons:

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

2. The *Theoricks* in that booke of *Philo's*, are not any new Sect of late beginning, as the *Christians* at that time were, as is cleerely euenced by *Philo* his owne words. First, in calling the doctrine of the *Essenes*, πύργιον φιλοσοφίας, *A Philosophy deriued vnto them by tradition from their forefathers*. Secondly, in saying, *Habent priscorum commentarios, qui huius sectæ auctores, &c.*

3. The inscription of that booke, is not onely, ἐν βίβλῳ θεωρητικῆς, but also, ἐν ἰερω: Now *Philo* elsewhere calleth the whole Nation of the *Iewes*, τὸ ἱερωτικόν, which argueth that those *Theoricks* were *Iewes*, not *Christians*.

^b *Philo in principio lib. de legat. ad Caium.*

CHAP. XIII.

Of the Gaulonita, and the Herodians.

Other factions there were among the *Jewes*, which are improperly termed *Se&ts*. Of these there were principally two. 1. *Gaulonita*. 2. *Herodiansi*. The *Gaulonita* had their names from one *Judas*, who sometimes was called *Judas Gaulonites*, sometimes *Judas Galilaus*, of whom *Gamaliel* speaketh, *Acts* 5. 37. After this man arose up *Judas* of *Galile*, in the daies of the tribute. The tribute here spoken of, was that, made by *Cyrenius*, sometimes called *Quirinius*, the name in *Greece* 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 *Judaea*, where *Coponius* was *President*, and there he raised this tax, which taxation is vndoubtedly by some confounded with that mentioned, *Luke* 2. 1. Both were raised vnder *Augustus*, but they differed. First, this was only of *Syria* and *Judaea*; that in *Saint Luke* was vniuersall of the whole world. Secondly, this was when *Archelaus*, *Herods* sonne, was banished into *Vienna*, hauing reigned nine yeares; that vnder *Herod* the Great: whence there is an obseruable emphasis, in that *Saint Luke* saith, it was the first taxing, hauing reference vnto this second. The occasion of this faction was thus, When

^a *Ioseph. antiq. l. 18. c. 1.*
^b *Ioseph. lib. 18. c. 2.*

^d *Ioseph. loco superioris citato.*

When *Cyrenius* leauied this tax, and seized vpon *Archelaus Herods* sonnes goods; then arose this *Judas* opposing this tribute, and telling the people, that tribute was a manifest token of seruitude, and that they ought to call none *Lord*, but onely him who was *Lord of Lords*, the God of heauen and earth. Whence those that adhered vnto him, were called *Gaulonita*: they were also called *Galileans*.^c It was their bloud that *Pilat* mixed with their sacrifices, *Luke* 13. 1. For *Pilat* had not authority ouer the nation of the *Galileans*. The reason of this mixture is thought to bee, because the *Galileans* forbade sacrifices to be offered for the *Roman Empire*, or for the safety of the *Emperor*, whereupon *Pilat* being incensed with anger, slew them, whiles they were sacrificing. To this faction belonged those murderers termed *Engeni*, mentioned *Act. 21. 38*.

Concerning the *Herodians*, those that number them among *Heretiques*, make the heresie to consist in two things. First, in that they tooke *Herod* the Great for the promised *Messias*, because in his reigne, 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 vpon his birth-day. Of *Herod* his birth-day the *Poet* speaketh ——— *Cum*

*Herodis venere dies, vinctaque fenestra
 Disposita pinguem nebulam vomere lucerna,
 L
 Portantes*

^c *Occumenius, Act. 5. 37. 11. Theophylact. Luc. 13. 1.*

^e *Theophylact. in Luc. 13.*

^f *Ioseph. lib. 7. de bello cap. 28. p. 985.*

*Portantes violas, rubrumque amplexa castinum,
Canda nazarethymni, sumet alca fidelis vino.*
Perf. Sat. 1.

Now whether this latter may be referred to *Herod the Great*, I much doubt, because I finde not any author among the ancients to speake of *Herod* the great his birth day: It was another *Herod, Tetraroh* of *Galile*, otherwise called *Antipæ*, whose birth day, we reade celebrated, *Mark 6. 21*. The former point, that the *Herodians* received *Herod* as their *Messiah*; though it hath many graue Authors auouching it, yet others iustly question the truth thereof; for if the *Herodians* were *Jewes*, (as most thinke) how then could they imagine, that *Herod* a stranger, could be the *Messiah*, seeing that it was so commonly preached by the *Prophets*, and knowne vnto the people, that the *Messiah* must be a *Jew* borne, of the tribe of *Judah*; and of the house of *Dauid*?

Others say, that the *Herodians* were certaine flatterers in *Herod* his Court, varying and changing many points of their religion with *Herod* their King.

To omit many other coniectures vtterly improbable, I incline to *Saint Hierome*, whose opinion is, that the *Herodians* were those, who stood stiffly for tribute to be paid to *Cæsar*. It concerned *Herod*, who at first received his Crowne from *Cæsar*, to further *Cæsars* tribute, not onely in way of thankfulnessse, but also in way of policie, to preuena possible deposi-

^b Epiph. heres. 10.
& Theophylact.
Matt. 22. 16. &
alij plures.
ⁱ Hieronym. Matt.
22. 17.

^k Theodor. Berg.
Matt. 22. 16.

^l Hieronym. Matt.
22. 17.

or disceptring, for it was in *Cæsars* power to take away the Crowne againe, when pleased him. Now in respect that *Herod* sought to kill *Christ*, and the *Herodians* with the *Pharises* tooke counsell against him, vnto this our *Sauiony* might haue reference, saying, *Mark.*

8. 15. Beware of the leauen of the
Pharises, and of the leauen of
Herod, viz. of their conu-
sions doctrine, his
foxelike subtil-
ties.

L 2 THE



THE
SECOND BOOKE
treateth of Places.

CHAP. I.
Their Temple.

When the *Israelites* came out of *Egypt*, *Moses* was commanded to build a *Tabernacle* for the place of *Gods* publique worship. Afterward when they were settled in the promised land, then *Salomon* was commanded to build a *Temple*.

These two shadowed the difference betweene the *Jewes Synagogue*, and the *Christian Church*. The *Tabernacle* was moueable, and but for a time; The *Temple* fixed, and permanent: the state of the *Jewes* vanishing, to continue in their generations; the state of *Christians* durable, to continue vnto the worlds end. More principally it shadoweth forth the state of the

Church militant here on earth, and *triumphant* in heaven: vnto both the *Prophet David* alludeth; Lord who shall *soiourne* in thy *Tabernacle*? Who shall *rest* in *shine holy mountaine*? *Pfal. 15. 1.*

There were in the same tract of ground three hills, *Sion*, *Moria*, and mount *Caluarie*. On *Sion* was the *Citie* and *Castle of David*, on *Moria* was the *Temple*, and on mount *Caluarie* *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: 1. The *Sancta Sanctorum*, the *Holy of Holies*, answerable to our *Quire* in our *Cathedral Churches*. Secondly, the *Sanctum*, the *Sanctuarie*, 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 cenier*, and the *Arke of the Testament*, *Heb. 9. 4.*

In ^b the *Arke* there were three things: 1. *The pot of Manna*; 2. *Aarons rod that budded*; 3. *The tables of the Testament*, *Heb. 9. 4.* Thus they were in *Moses* his time, but afterward in the dayes of *Solomon* only the tables of the law were found in the *Arke*, *1 King. 8. 9.*

The couer of this *Arke* was called *inacheion*, the *Propitiatory*, or *Mercy seat*, because it covered and

^a Genebrard. in Chronog. lib. 1. Anno mundi 3146.

^b Sunt qui illud et apud Apostolum Heb. 9. 4. referunt ad riu oculi, ut dicant in tabernaculo secundo, quod appellant Sancta Sanctorum, fuisse urnam mannae, et virgam Aaronis, tabulasque faderis, videl. urnam et virgam ante Arcam (ita Moses Koistensis 210. 1.) tabulas autem in Arca.

and hid the law, that it appeared not before God to pleade against man. It was a type of *Christ*, who likewise is termed *ἱλασιον*, our *Propitiatory*, *Rom. 3. 25.* and *ἰλασμη*, our *propitiation*, *1 John 2. 2.* At each end of the *Mercy seat* stood a golden *Cherub*, each *Cherub* stretched forth his wings, and from betweene them as from an *Oracle*, God gaue his answer, *Exod. 25. 22.* Hence it is, that the *Lord* is said to sit betweene the *Cherubims*, *Pfal. 99. 1.* The posture of the *Cherubims* was such, that their faces were each towards the other, but both looking downe towards the *Mercy seat*; they fitly shadowed out the people of the *Iewes*, and *Christians*, both looking toward each other, but both expecting saluation in *Christ* onely.

In the *Sanctuary*, there was the *incense altar* in the middle, and the table, with the twelue loaves of shewbread on it, on the one side, and the candlesticke on the other. The incense altar was a type of our praiers, *Pfal. 141. 2.* And that this Altar must bee once euery yeare sprinkled with the blood of the sacrifice by the high *Priest*, *Exod. 30. 10.* it teacheth that our very praiers, except they bee purified by the blood of *Christ*, they are vnauaileable before God. The twelue loaves were a type of the twelue *Tribes*, and the candlesticke a type of the word of God. In them all wee may see the necessity of both ordinances required, *Praier* and *Preaching*, if wee would bee presented acceptable vnto the *Lord*: The *Candlesticke*,

sticke, was a type of *Preaching*; *Incense*, of *Prayer*.

In *Moses* his *Tabernacle*, there was but one *table*, and one *candlesticke*: in *Solomons Temple*, there were ten *Tables*, and ten *Candlesticks*; as likewise in the *Court* of the *Tabernacle*, there was but one *brazen Lauer*, in the *Court* of the *Temple* there were ten, and another great *vessell* wherein the *Priests* washed; in the *Tabernacle* there were but *two Silver Trumpets*, in the *Temple* there were an *hundred and twentie Priests sounding Trumpets*.

The *Courts* of the *Temple* at 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 *Lauer* for the washing, both of the *Priests*, and the sacrifices. The *Lauer*, and the *Altar* situated in the same court, signified the same as the *water* and *bloud* issuing out of *Christs* side, namely, the necessary concurrence of these two graces in all that shall be saved, *Sanctification*, and *Iustification*: *Sanctification* intimated by the *Lauer* and *Water*: *Iustification* by the *Altar*, and *bloud*.

The *Court* for the *Priests*, and the *Court* for the *people*,^c were separated each from other, by a wall of three *Cubits* high.

^a Ioseph. l. 8. cap. 3.

The *Court* for the *people* was sometimes called the *outward court*, sometimes the *Temple*, sometimes *Solomons Porch*, because it was built about with *porches*, into which the *people* retired

retired in rainy weather, it had *Solomons* name, either to continue his memory, or because the *porches* had some resemblance of that *porch* which *Solomon* built before the *Temple*, 1 *Kings* 6. 3. *Iesuu* walked in the *Temple*, in *Solomons porch*, *Iohn* 10. 23. All the *people* ranne vnto the *porch*, which was called *Solomons Ait*. 3. 11. That is, this *outward Court*.

In the middest of the *peoples Court* *Solomon* made a *brazen skaffold* for the *King*, 2 *Chron.* 6. 13.

This *Court* for the *people* went round about the *Temple*, and though it was one entire court in the daies of *Solomon*, yet afterward it was diuided by a low wall, so that the men stood in the inward part of it, and the women in the outward. This diuision is thought to haue bene made in *Iehosaphats* time, of whom wee reade that hee 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 fiftene steps or *staires* betwene the *womens Court*, and the *mens*,^d vpon these steps the *Leuites* sung those fiftene *Psalmes* immediatly following the one hundred nineteenth, vpon each step one *Psalme*, whence those *Psalmes* are entituled *Psalmi graduales*, *Songs of degrees*.

^d R. David Kimchi. Psa. 130.

In the *womens Court* stood their *treasurie*, or *almes box*, as appeareth by the *poore widowes* casting in her two mites into it, *Luke* 21. 1. In *Hebrew* it is termed קרבן, *Korban*, the *chest* of *oblations*.

oblations, the word signifieth barely an *oblacion* or *offering*, and accordingly *Saint Luke* 21. 4. faith, they all have of their superfluities cast into the *offerings*; that is, into the *Korban*, or *chest of offerings*. In *Greece* it was termed *ἀφορμασίον*, whence cometh the *Latine* word *Cassophylacium*, *A. Translats*. That set vp by *Iehoiada*, 2 *King*. 12. 9. seemeth to have bene different from this, and to have bene extraordinary, only 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 *Cassophylacium*, a *Treasure*. These words spake *Iesus* in the *Treasure*, *Iohn* 8. 20. It is worth our noting, that the *Hebrew* word צדקה, *Tsedaka*, signifying *almes*, signifieth properly *Iustice*; and thereby is intimated, that the matter of our *almes*, should be goods iustly gotten; and to this purpose they called their *almes box* קופה של צדקה, *Kupha Sebel Tsedaka*, the *chest of iustice*, and vpon their *almes box* they wrote this *abbreuiature*, מבייא, *A gift in secret pacifieth anger*, *Prou.* 21. 14.

In *Herods Temple* there were ^f four *Courts*; one for the *Priests*, another for *men*, another for *women*, and a fourth for *such as were vncleane by legal pollutions and strangers*. This outmost court for the *uncleane and strangers*, was separated from the *womens court*, with a *stone wall* of three *Cubits* high, which wall was adorned with

certaine pillars of equall distance, bearing this inscription: ^g *Let no stranger enter into the holy place.*

The *Temple* at *Ierusalem* was thrise built. First, by *Solomon*: Secondly, by *Zerobabel*: Thirdly, by *Herod*. The first was built in seven yeeres, 1 *Kings* 6. 37. The second in 46. yeeres: It was begun in the second yeare of *King Cyrus*, *Esr.* 3. 8. It was finished in the ^h ninth yeare of *Darius Hystaspis*. The yeeres rise thus,

| | | | |
|---|----|---|---------|
| Cyrus reigned | 30 | } | Yeares. |
| Cambyfes | 08 | | |
| It was finished in the yeare of Darius Hystaspis | 09 | | |

One yeare deducted from *Cyrus* his reigne, there remaine 46.

Herods Temple was finished in ⁱ eight yeeres. It is greatly questioned among *Diuines*, of which *Temple* that speech of the *Lewes* is to be vnderstood, *Iohn* 2. 20. *Fortie and six yeeres 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 computation, and the *Scripture* speaketh peremptorily, that the house was finished in the sixth yeare of the reigne of *King Darius*, *Ezr.* 6. 15. and *Iosephus* speaketh of *Herods building a new Temple*, plucking downe the old. ^k It seemeth therefore more probable, that the speech is to bee vnderstood of *Herods Temple*, which though it were but eight yeeres in building, yet at this time when

^g μηδὲν ἄλλοθεν
καὶ ἐν τῷ ἁγίῳ
τοῦ ναοῦ. In locum
sanctum transire
alienigena non de-
bet. *Ioseph. de bell.*
lib. 6. c. 6.

^h *Ioseph. antiq. lib.*
11. c. 4.

ⁱ *Ioseph antiq. lib.*
cap. vii.

^k *Vid. Hospinian.*
de Orig. Templ. c. 3.

^g *Buxtorf. de ab-
breu. in מבייא.*

^h *Ioseph. lib. 2. con-
tra Apion. p. 1066.*

¹ Vide supputatio-
nem Functionam,
anno 3947.

this speech was yfed, it had stood precisely for-
six years,¹ for so many yeares there are pre-
cisely betweene the eighteenth yeare of *Herods*
reigne (at which time the *Temple* began to bee
built) and the yeare of *Christ his Baptisme*; when
it is thought that this was spoken, all which
time the *Temple* was more and more adorned,
beautified, and perfected, in which respect it
may be said to be so long building.

The ancient men are said to weepe; when
they beheld the second, because the glory
thereof was farre short of *Solomons*, *Ezr. 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 ves-
sels, being now of brasse, 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 wan-
ting the ⁿ *Arke of God*; Secondly, *Prim and*
Thummim, *God* gave no answer by these two, as
in former times; Thirdly, fire, which in the
second *Temple* neuer descended from heauen
to consume their burnt offrings, as it did in the
first: Fourthly, the glory of *God* appearing be-
tweene the *Cherubims*, this they termed *שכינה*;
Shecina, the *habitation*, or *dwelling of God*, and
hereunto the *Apostle* alludeth, In him *dwelleth*
the fulnesse of the godhead *bodily*, *Coloss. 2. 9.*
Bodily, that is, not in clouds and ceremonies
as betweene the *Cherubims*, but *essentially*.
Lastly, the *Holy Ghost*, namely, enabling them
for

^m *Hospinian. ex*
Talmudistis de O-
rig. Templ. cap. 3.

ⁿ *D. Kimchi in*
Hagg. 1. 8. Eadem
scribit Rabbi Solo-
mon ibid.

for the gift of *Prophecie*; for betweene *Malachie*
and *John the Baptist*, there stood vp no *Prophet*;
but onely they were instructed *per filiam vocis*,
which they termed *בא קול*, *Bath Kol*, an *Echo*
from heauen, and this was the reason why those
disciples, *Acts 19. 2.* said, *Wee haue not so*
much as heard whether there bee an *Holy*
Ghost.

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

Herods Temple was afterward so set on fire
by *Titus* his souldiers, ^o that it could not bee
quenched by the industrie of man: P at the
same time the *Temple* at *Delphi*, being in
chiefe request among the heathen people, was
vterly ouerthrowne by earthquakes and thun-
derbolts from heauen, and neither of them
could euer 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 *Iewish Ceremonies*, and *Heathe-*
nish Idolatrie, that the kingdome of his Sonne
might be the better established.

^o *Genebrard. Chro.*
lib. 2. anno Christi
69.
^p *Theodoret. l. 3.*
cap. 11. Sorome-
nus l. 5. cap. 19.
20, 21.

CHAP. II.

*Their Synagogues, Schooles, and Houses
of Praier.*

THe word *Synagogue* is from the Greeke *συναγωγη*, *to gather together*, and is applied to all things whereof there may be a collection, as *συναγωγὴν ἰσχυροῦς, copia lactis*; *συναγωγὴν πολλήν, collectio eorum qua sunt ad bellum necessaria*. God standeth in *synagoga Deorum*, in the assemble of Judges; but *Synagogues* are commonly taken for houses dedicated to the worship of God, whererein it was lawfull to pray, preach, and dispute, but not to sacrifice. In Hebrew it was called *הבוסה בית*, *Beth Hacmeseth*, the house of Assembly. The Temple at Jerusalem was as the Cathedral Church; The *Synagogues*, as petty parish Churches belonging thereunto.

Concerning the time when *Synagogues* began, it is hard to determine. It is probable that they began when the Tribes were settled in the promised land: The Temples being then too farre distant for those, which dwelt in remote places, it is likely that they repaired vnto certain *Synagogues* in stead of the Temple. That they were in *Davids* time appeareth; They haue burnt all the *Synagogues of God* in the land, *Psal.* 74. 8. And *Moses* of old time had in euery cite, them that preached him, being read in the *Synagogues* euery Sabbath day, *Act.* 15. 21.

In

In *Ierusalem* there were ^a foure hundred eighty *Synagogues*, beside the Temple, partly for *Jewes*, 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 serued for their freedome, being opposite to the *Ingenui*, those that were free-borne (for many of those *Libertines* became *Profelytes*, and had their ^b *Synagogues*) or whether it were from ^c *Lubar*, signifying an *high place* (for as their Temple, to their *Synagogues* and *Schooles* were built on hills, and *high places*) because it is said, *Proverbs* 1. 21. *Wisdom*e calleth in *high places*. I leaue to the iudgement of the Reader.

Out of *Ierusalem*, in other cities and prouinces were many *Synagogues*: there were *Synagogues in Galile*, *Mat.* 4. 23. *Synagogues in Damascus*, *Acts* 9. 2. *Synagogues at Salamis*, *Acts* 13. 5. *Synagogues at Antiochia*, *Acts* 13. 14. Yea their tradition is, that ^d *Where soeuer ten men of Israel were, there ought to be built a Synagogue.*

Their *Synagogues* had ^e many inscriptions: *ouer the gate* was written that of the *Psal.* 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 humilitie. And, Praier without attention, is like a body without a soule. And, Silence is commendable in time of praier.*

As the *Courts* of the people before the Temple,

^a Sigonius de rep. Hebr. l. 2. c. 8.

^b Philo in legat. ad Caium.
^c Vide Trercl. Ad. 6. 9.

^d Maimon. in Tephilla c. 11. §. 1.

^e Buxtorf. de abbreviatur. pag. 73. 181. 174.

ple, were distinguished by a wall into two roomes, the one for men, the other for the women: so in the *Synagogues*, the women were separated from the men, ^f by a partition of lattice, or wireworke.

In the *Synagogues* the *Scribes* ordinarily taught, but not onely they, for *Christ* himselfe taught in them, &c. Hee that gaue liberty to preach there, was termed *ἡγεμῶνας*, *The Ruler of the Synagogue*. There was also a *Minister* who gaue the booke vnto the *Preacher*, and receiued it againe, after the text had bene read. *Christ closed the booke and gaue it againe to the Minister*, Luke 4. 20. This is probably him whom they called *שליח דבור*, *Sheliach Tfibbur*, the *Minister*, or *Clerke of the Synagogue*.

Their *Schooles* were different from their *Synagogues*. *Paul* hauing disputed for the space of three moneths in the *Synagogue*, because diuers beleued not, but spake euill of that way, he departed from them, and separated the disciples, disputing daily in the *Schoole of one Tyrannus*, Act. 19. 8, 9, 10.

Their *Schoole* sometimes is called *בית Beth*, a *house* simply, as appeareth by that saying, ^g *Octodecim res de quibus contentio fuit inter domum Sammai, & domum Hillel, ne Elias quidem abolere posses*. Those eigheteene matters controuerfed betweene the *house of Sammai*, and the *house of Hillel*, *Elias* himselfe could not decide: that is, betweene their two *Schooles*. Sometimes it is called *בית המדרש Betb hamidrash*,
an

^f Talmud. in tract. Suta cap. ult. vide Buxtorf. Synag. c. 9. p. 240.

^g Drusus de tribus scilicet. l. 2. c. 10.

an house of subtile and acute exposition. Here points were more exactly, and punctually discussed, than in the *Synagogue*, or *Temple*; whence they held it a profounder place for exposition, than the *Temple*: to this purpose tend those sayings, ^h *They might turne a Synagogue into a Schoole, but not a Schoole into a Synagogue, for the sanctitie of a Schoole, is beyond the sanctitie of a Synagogue*. And that growth from *uirtue*, to *uirtue*, *Psal.* 84. 7. ^{*} They interpret, a kinde of *promotion* or *degree*, in remouing from their *Temple* to their *Schoole*. In their *Temple*, their *Sermons* were as it were *Ad populum*, in their *Schooles*, *Ad clericum*.

As they had *Synagogues*, so likewise *Schooles*, in euery citie, and prouince, and these were built also vpon hills. There is mention of the hill *Morch*, *Iudges* 7. 1. that is, the *Hill of the Teacher*.

The *Masters* when they taught their *Schoolers*, were said to *give*; *Give* vnto the wise, and he will be wiser, *Prou.* 9. 9.

The *Schollers* when they learned any thing, were said to *receiue* it: *Heare* my sonne and *receiue* my words, *Prou.* 4. 10. Hence is that of the *Apostle*, This is a true saying, and by all means worthy to bee *receiued*, *1 Tim.* 1. 15. that is, *learned*: the like phrascs of speech are in vse among the ¹ *Latines*.

Whether their *Oratories*, or places of praier called *Profencha*, were different places from their *Schooles*, or *Synagogues*, I haue not yet learned.

^h Maimon. Tephila. c. 11. §. 14.

^{*} Paraphrast. Chal. in hunc locum.

ⁱ D. si grane non est. Hor. l. 2. satyr. 8.

Sed tamen iste Deus qui sit, da Tybere nobis. Virg. Bucol. Accipe nunc Dardanum infidius. Virg. Aeneid. l. 2.

ned. That some of these were without the *citie*, that proueth nothing, for so might *Synagogues*, and *Schooles* too. *Epiphanius* treateth of these ^k *Oratories*, but there he speaketh not one word to shew the lawfulness of ciuill busineses to be done in them: could that be proued, a difference would easily be shewen. Some say they were ^l *Synagogues*, others ^m *Schooles*. Of this *house of praier*, mention is made *Acts* 16. 13. in which *Saint Paul* sat downe and spake vnto the women, which gesture intimateth rather preaching than praying: true, all gesture was in vse for praier, standing, kneeling, sitting; *Abraham* stood before the *Lord*; *Gen.* 18. 22. that is, he *prayed*. The *Publican* stood a farre off and *prayed*, *Luke* 18. 13. whence by way of prouerb they said, ⁿ *Sine stationibus non subsisteris mundus*, Were it not for *standing*, the world could not stand. *Steuens* kneeled, *Acts* 7. 60. *David* sat before the *Lord* and said, *2 Sam.* 7. 18. yet *sitting*, when the speech is to the people, not to the *Lord*, implieth *preaching*, not *praier*. 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 vse the word ^o *Proseucha*, to signifie an *hospital*.

The ^p *Talmudists* taxed the peoples negligence in praier, saying, they vsed three sorts of *Amen*, and all faulty. *A saint Amen*, when praied without seruency. *A hastie Amen*, when they said *Amen* before the praier was done. *A*

lazie

^k *Epiphanius*. Tom. 2. l. 3. c. 80.

^l *Beza* Añ. 16. 13. ^m *Philo* Iud. de vit. 12 *Mosis*. p. 530.

ⁿ *R. Iuda* in lib. *Musar*. vid. *Druif*. *prat.* Mat. 6. 5.

^o *Quá* sic *quero* *proseucha*? *Iuuen.* Sat. 3. ^p *Cassiodorus* de locis *N. Testam.* c. 5. p. 38.

lazie Amen, when they pronounced it at length, as if they were a sleepe, diuiding the word *Amen*. The first they termed יהורמה, *Iethoma*, *pupillam*. The second חשופה, *Chesupha*, *Surreptisium*. The third קטומה, *Ketuma*, *Seftile*, quasi in duas partes sectum per ostentiam.

CHAP. III.

Of the Gates of Ierusalem.

THe gates of the whole circuit of the ^a wall about *Ierusalem* were 9. The ^a *Sbeindler*. *pen-* *taglot*. *sheepe-gate*, *Nehem.* 3. 1. This was neare the *Temple*, and through it weare lead the *sheepe* which were to bee sacrificed, being washed in the poole *Bethesda* neare the gate. The *fish-gate*, *Neh.* 3. 3. before this *Iudas* is thought to haue hanged himselfe: ^b Some thinke that these two gates, and likewise the *horse-gate*, *Nehem.* 3. 28. were so called, because they were in manner of three seuerall *market places*, and at the one gate, *sheepe*, at the other, *fish*, and at the third, *horses* were sold. The *old gate*, was so called, because it was supposed to haue remained from the time of the *Iebusites*, and not to haue beene destroyed by the *Assyrians*, it was neare *Calmarie*, and without this gate *Christ* was crucified. Concerning the other gates little is spoken.

^c R. Iudain l. Mu-
sar. vid. druffi pre-
serit. Ioan. 9. 22.

Touching the gates of the *Temple*, there were ^e two of principall 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 hauing their lip couered with a skirt of their garment: none entred that gate with their lip vn-couered, but such as were excommunicate. Now the *Israelites*, which on the *Sabbath* daies fate betweene those gates, said vnto the new married, *Hee, whose name dwelleth in this house, glad thee with children*; vnto the mourner, *Hee, which dwelleth in this house, glad and comfort thee*; vnto the excommunicate, *Hee, which dwelleth in this house, moue thy heart to hearken to the words of thy fellowes.*

Among the *tempes*, the gates were places of chiefest strength, so that they being taken, or defended, the whole citie was taken or defended: and they were chiefe places of *iurisdiction*, for in them, *Judges* were wont to sit, and to decide controuersies, hence proceeded those phrases: *The gates of hell shall not preuaile against* &c. And *Thy seede shall possesse the gates of his enemies.*

CHAP. IV.

Of their groues, and high places.

THe ancient *Heathens* did not onely not build *Temples*, ^a but they held it vicerly vnlawfull so to doe. The reason of this might be because they thought no *Temple* spacious enough for the *Sunne*, which was their chiefe *God*. Hence came that saying, ^b *Mundus vniuersus est templum Solis*; ^c *The whole world is a Temple for the Sunne*. Moreouer they thought it vnfit to streighten, and confine the supposed infiniteness of their fancied *Deities*, within walls, and therefore when after times had brought in the vse of *Temples*, yet their *God Terminus*, and diuers 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 choise of *hills*, and *mountaines*, as the conuenientest places for their Idolatry. 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 *Goddeses* tooke their names, as *Mercurius Cyllenius*, *Venus Erycina*, *Iupiter Capitolinus*. At length to beautifie these *holy hills*, the places of their idolatrous worship, they beset them with trees, and hence came the *consecration of groues*, and

c Populus Alcidæ,
 gratissima vitis I-
 accbo,
 Ferrose myrtus
 Veneri, sua Laurea
 Phæbo.
 Virg. Eclog. 7.
 d Plin. nat. hist. lib.
 16. cap. 44.
 e Maximus Tyrius
 Serm. 38. fol. 225.
 edit. Steph.

woods, from which their Idolls many times were named. c At last, some choise and select trees, began to be consecrated. d Those French Magi, termed Dryada, worshipped the Oake, in Greeke termed *Opūs*, and thence had their names. The Etrurians worshipped an Holme tree: And e amongst the Celts, a tale Oake was the very Idoll, or image of *Jupiter*.

Among the *Israelites*, this Idolatry began vnder the *Judges*, *Othniel*, and *Ehud*, *Judges* 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 *King*. 18. 19. and *Idolls of the grove*, that is, peculiar *Idolls*, vnto whom their groves were consecrated, 2 *King*. 21. 7. 2 *Chron*. 15. 16. As *Christians* in the consecration of their Churches, make speciall choise of some particular *Saints*, by whose names they call them, as *Saint Peters Church*, *Sain. Pauls*, *Saint Andrews*, &c. So they consecrated their groves vnto particular *Idolls*, whence in profane authors, we reade of *Diana Nemorensis*, *Diana Arduenna*, *Albunea Dea*, all receiuing their names from the groves in which they were worshipped: yea the *Idoll* it selfe is sometimes called by the name of a grove: *Iosiah brought out the grove* from the house of the *Lord*, 2 *King*. 23. 6. It is probable, that in this *Idoll* was pourtraied the forme and similitude of a grove, and thence was called a grove, as those siluer similitudes of *Dianaes Temple*, made by *Demetrius*, were termed *Temples of Diana*, *Act*. 19. 24.

CHAP.

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 onely to those, who were guiltlesse in respect of their intention: but the others were common sanctuaries, as well for the guilty as the guiltlesse. If any man did fortuitously, or by chance kill another man, in such a case liberty was granted vnto the offender to fly; at first vnto the *Altar*, for refuge, as is implied by that text of Scripture, If any man come presumptuously vpon his neighbour, to slay him with guile, thou shalt take him from mine *Altar*, *Exod*. 21. 14. Yea we may coniecture this custome of refuge, to haue continued in force alwaies by the practise of *Isaiah*, 1 *Kings* 2. 28. Notwithstanding, least the *Altar* might be too farre distant from the place, where the fact might be committed, it is probable, that therefore *God* ordeined certaine *Asyla*, or cities of refuge, which for the same reason, are thought to haue beene equally distant one from the other in *Canaan*. These cities were in number six; *Bezer* of the *Reubenites* countrey; *Ramoth in Gilead* of the *Gadites*; and *Golan in Bashan*, of the *Manassites*: These three *Moses* separated beyond *Jordan*, *Deut*. 4.

41. 43:

a R. Salom. Iarbis
 Deut. 19. 3.

41. 43. The other three appointed by *Ioshua*, in the land of *Canaan*, were *Cadesh in Galile* in mount *Naphtali*; *Shechem in Ephraim*; and *Kirath-arba* (which is *Hebron*) in the mountaine of *Judah*, *Iosb. 20. 7.* Three other cities of like nature, *God* promised the *Israelites*, vpon condition of their obedience, after their coasts were enlarged, but it seemeth their disobedience hindred the accomplishment thereof, for 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 waies to the cities of *Refuge*, and ^b to make them fit, and broad, and to remoue out of them all stumbling blocks and obstacles; and they suffered not any hill or dale to be in the way, nor water-streames, but they made a bridge ouer it, that nothing might hinder him that fled thither. And the breadth of the way to the cities of *Refuge*, was not lesse than thirty two Cubits, and at the partitions of the waies, they set vp in writing, *Refuge, Refuge*: that the manslayer might know and turne thitherward. On the fifteenth of the moneth *Adar*, or *February*, euery yeare, the *Magistrates* sent out messengers to prepare the waies.

Furthermore it was prouided, that two or three wise men should bee imploied, to perswade the *Auenger of blood*, if haply he did persue

^b *Maimon. in Rot-fach. c. 8. S. 5.*

sue the manslayer on the way, that he should offer no violence, vntill the cause were heard and examined. The manner of examination was thus, the consistory or bench of *Iustices* who liued in that quarter, where the murder was committed, ^c placed the party being brought backe from the *citie of Refuge*, in the court or iudgement 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 were found casuall, then did they safely conduct the party backe againe to the *citie of Refuge*, where hee enioyed his liberty, not onely within the walls of the city, but within certaine territories and bounds of the city, being confined to such and such limits, vntill the death of the high *Priest*, that was in those daies, at what time it was lawfull for the offender to returne and come vnto his owne city, and vnto his owne house, euen vnto the citie from whence he fled, *Iosb. 20. 6.* By this meanes the offender, though hee was not punished with death, yet he liued for the time a kinde of exile for his owne humiliation, and for the abatement of his wrath, who was the *Auenger of blood*.

^d The *Areopagite* had a proceeding against casuall manslaughter, not much vnlike, punishing the offender *ἀντανόητος*, with *an yeares banishment*: why the time of this exilement was limited to the death of the high *Priest* at that time, is not agreed vpon by expositors:

^c *Paul. Epi. Num. 35. 6.*

^d *Mafius in Ios. cap. 20.*

But it is most probably thought, that the offender was therefore confined within that citie, as within a prison, during the high *Priests* life, * because the offence did most directly strike against him, as being

amongst men *ap̄p̄y*Ⓞ, as

princeps sanctuatis,

The chiefe God

on earth.

Ⓞ *Mafius ibid.*

THE



THE
THIRD BOOKE
TREATETH OF DAIES,
and Times.

CHAP. I.

*Their Daies, Houres, Weekes, and
Yeares.*



Efore wee treat of their feasts, it will be needfull by way of Preface, to vnderstand somewhat concerning the diuisions of their *dayes, houres, weekes, &c.*

Their day was twofold: *Naturall*, conteining *day and night*, and consisting of twenty foure houres: or *Artificiall*, beginning at *Sunne rising*, and ending at *Sunne set*. Of this is that, *Are there not twelue houres in the day? Ioh. 11. 9.*

O 2.

The

The *Naturall day* was againe twofold. *Civil*, a *working day*, which was destined for ciuill businesse and works : this began at *Sunne rising*, and held till the next *Sunne rising*. *Matt. 28. 1.* or *Sacred*, a festiuall or holiday, destined for holy exercises : this began at *Sunne set*, and continued till the next *Sunne set*.

Their night was diuided into foure *quarters*, or *greater houres*, termed foure *watches*, each *watch* containing three *lesser houres*. The *first* they called *Caput uigiliarum*, the beginning of the watches, *Lament. 2. 19.* The *second*, was the *middle watch*, *Judges 7. 19.* not so termed, because there were onely *three watches*, as *Drusus* would perswade, but because it dur-
Drus. Judic. 7. 19.
ed till *midnight*: The *third watch* began at *midnight*, and held till three of the clocke in the morning. If he come in the *second*, or *third Watch*, *Luke 12. 38.* The *last*, called the *morning Watch*, *Exod. 14. 24.* beganne at three of the clocke, and ended at six in the morning. In the *fourth Watch* of the night, *Iesus* went out vnto them, *Matt. 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 *ἠὴ*, *The Euen*. The *second* *μεσονύκτιον*, *Midnight*. The third, *ἀλακτοεσφονία*, *Cock-Crowing*. And the fourth, *ἠὸς*, *The Dawning*. *Ye know not when the Master of the house will come, at Euen, or at Midnight, or at Cock-crowing, or at the Dawning, Mark. 13. 35.*

The day was likewise diuided into foure *quarters*,

quarters, as appeareth by the parable of the Labourers hired into the vineyard, *Mat. 20.* The *first quarter* began at six of the clocke in the morning, and held till nine. The *second quarter* ended at twelue of the clocke. The *third quarter* at three in the afternoon. The *fourth quarter* at six of the night. The first quarter was called the *third houre*, *vers. 3.* The second quarter the *sixth houre*, *verse 5.* The third quarter the *ninth houre*, *vers. 5.* The last quarter the *eleuenth houre*, *vers. 6.*

Where note, that the three first *quarters*, had their names from that houre of the day, which closed the quarter (for they began the count of their lesser houres, from six a clocke in the morning, and our 6, 7, 8, 9, 10, 11, 12. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12.) onely the last was called the *eleuenth houre* by our *Sauour Christ*; whereas among the common people, it either was called, or should haue beene called by proportion with the rest, the *twelfth houre*; to intimate vnto vs, that though *God* in his mercy accept labourers into his vineyard *eleuen houres* of the day, yet he seldom calleth any at the *twelfth*, for that is rather an houre to discharge seruants than to admit new.

Some expositors finding mention of the dawning of the day in this parable, *verse 1.* They reckon the *four quarters* of the day

ergo aliquid, quam ut in cepit, uerteretur hora prima diei, que in illorum scriptis non est quam nos illam uigiliam. uid. Tolet. in Ioan. cap. 19. Annotat. 8.

Erant autem primus tertius et primus usque ad tertium, & dicebatur prima hora, secundus erat a tertia usque ad sextam, & dicebatur hora tertia, tertius erat a sexta usque ad nonam, & dicebatur quarta hora, & dicebatur hora nona usque ad undecimam que erat duodecima, & dicebatur hora decima, & dicebatur hora undecima. Tunc uocatur a tertia hora qui excludunt undecimam, & dicitur tamen assensum esse contra tertia quartam diei dicitur, in hoc testimonio illorum error commisit, quod horam primam faciunt, non undecimam, horam undecimam inueniunt, excludunt tamen, nihil a mente Evangelistarum nauis scriptis non est.

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 houre* of the day; for *æsti*, the *Dawning*, sygnifieth 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 houre*, for what then shall become of the *eleventh houre* mentioned in the same parable?

By this diuision of the day into these foure quarters, or greater houres, the *Euangelists* are reconciled touching our *Sauours* passion. He was crucified at the third houre, *Mark. 15. 25.* *Saint Iohn* intimateth his examination before *Pilat*, to haue beene *Hora quasi sexta: About six a clocke, Iohn 19. 14.* In the first place vnderstand by his crucifying, not his *hanging on the crosse*, which was not till the sixth houre, *Luke 23. 44.* nor his *expiration*, which was not till the ninth houre, *Marke 15. 34.* but his *examination vnder Pilat*, at which time the people cried out, *Crucifige him, Crucifige him*; and then the third and sixth houre will easily bee reconciled, for these two houres immediatly following one another, what was done on the third houre, might truly bee said to bee done about the sixth.

Lastly, this sheweth that the houres among the *Iewes* were of two forts: some *lesser*, of which the day contained twelue: others *greater*, of which the day contained 4. as hath beene about shewen: the lesser are termed *houres of the*

the day, are there not twelue houres in the day? *Iohn 11. 9.* The greater some terme *houres of the Temple*, or *houres of praier*: *Peter* and *Iohn* went vp into the *Temple*, at the ninth houre of praier, *Act. 3. 1.* But in truth there are but three houres of praier, *the third, the sixth, and the ninth.* ^c *The third* instituted by *Abraham*, the *sixth* by *Isaac*, and the *ninth* by *Iacob*. The third houre the *Holy Ghost* descended vpon the *Apostles*, *Act. 2. 15.* About the *sixth*, *Peter* went vp to the house top to pray, *Act. 10. 9.* At the *ninth*, *Peter* and *Iohn* went into the *Temple*, *Act. 3. 1.*

From these greater houres of the day and night, the *Canonick houres* in vse in the *Roman Church*, had their beginning; ^d each *Canonick houre* containeth three lesser houres, so that in the whole night and day, there are eight *Canonick houres*. At six of the clocke in the euening began the first, and that is termed *Hora vesperina*, or *vespertinum* (simply (*officium* being vnderstood) their *Vespertine*. At nine of the clocke at night began the second, and that is termed *Completorium*, their *Completoary*. At midnight began the third, *Nocturnum*, their *Nocturne*. At three of the clocke in the morning, being their *Matutinum*, their *Matines*. The *Canonick houres* for their day-seruice were named, *Hora prima, tertia, sexta, nona*. Their first houre began from six of the clocke in the morning, and held till nine; the third from nine till twelue; the sixth from twelue till three; the ninth from three till six at night.

The

^c *Drusus in præterit. Act. 3. 1. Non fuisse ultra tres horas precationis in die apud Iudeos clare testatur D. A. B. K. M. N. O.*

^d *V. d. Bellarmin. de bonis oper. in cap. c. l. v. c. 10.*

The diall in vse among the ancient *Iewes*, differed from that in vse among vs : theirs was a kinde of staires, the time of the day was distinguished *not by lines*, but by *steps*, or *degrees*, the shade of the Sunne euery halfe houre moued forward to a new *degree*. In the diall of *Abaz*, the *Sunne* went backe ten *מעלות*, *Magoloth*, *degrees*, or *steps*, not *lines*, *Isa.* 38. 8.

Their weekes were twofold : the one was *ordinary*, consisting of *seuen daies* : the other *extraordinary* and *Prophetically*, consisting of *seuen yeares*, *Dan.* 9. 24. The first is termed *Hebdomas diaria*, a *weeke of daies* : the second, *Hebdomas annalis*, *A weeke of yeares*.

The *Hebrews* at first measured their moneths according to the course of the *Sunne*, whence they are called *Menses Solares* : and then euery moneth consisted of thirty daies. The waters preuailed from the seuenteenth day of the second moneth, *Gen.* 7. 17. vnto the 17. day of the seuenth moneth, *Gen.* 8. 4. that is, full fixe moneths. If wee will number the daies, they were an hundred and fifty, *Gen.* 7. 24. Whereby it appeareth, that euery moneth contained full thirty daies. After the *Israelites* departure out of *Egypt*, then they measured their months by the course of the *Moone* ; they are termed *Menses Lunares* : they contained either thirty daies, and then they were called *Menses pleni*, *Full moneths* : or twenty nine daies, and then they were called *Menses caui*, *Deficiens moneths*.

The *Sunne* exceedeth the *Moone*, in hir course
eleuen

eleuen dayes, ^e hence euery third or second year, one moneth was inserted. Now because the twelfth moneth in the *Hebrew kalender* was called *Adar*, hence when a moneth was inserted, the last was called *Veadar*, the second *Adar*.

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

1. *Nisan*, it was also cal-

led *אביב*, *Abib*, which signifieth an *ear of corne*, in this moneth barley began to be eared.

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

3. *Siman*.

4. *Thamuz*.

5. *Ab*.

6. *Eiwl*.

They answered to part of

| | | |
|---|---|------------|
| 1 | } | March. |
| 2 | } | April. |
| 3 | } | May. |
| 4 | } | June. |
| 5 | } | July. |
| 6 | } | August. |
| 7 | } | September. |

7. *Tisri*.

^e Vid. *Kalendarium Hebraicum* Munsteri pag. 62.

7. Tisri, otherwise called Ebanim.

8. Marche suan, it was also called Bul.

9. Cisleu.

10. T. beth.

11. Schebeth.

12. Adar. Veadar.

† Εν μηνι δευτε-
ρο μηνι εβανιμ
μακεδονικον λεγο-
μενον μάρτιου μηνος
εστιν Εβανιμ μηνος
δε Αργυμλαι τ ε.
νιαντων ην διατε-
ταρχτες. μωσσης
δ τον νικω, δε δερι
εαυδικος. μηνα
σεβτον εν ταις
εορταϊς ωλεσεν. Io-
seph. Antiq. lib. 1.
cap. 4. Mense post
mense μάρτιου
pro μάρτιου μηνος
qui mensis erat ul-
lim secundus apud
Hebraeos, sicut &
Dius apud Mac-
dones.

They answered to part of

7 } September.
} October.
8 } October.
} November.
9 } November.
} December.
10 } December.
} January.
11 } January.
} February.
12 } February.
} March.

Before their comming out of *Egypt* they began their yeare in the moneth *Tisri*, and thus they continued it alwaies after for ciuill affaires, for their date of buying, selling; their *Sabbaticall yeares*, yeares of *subile*, &c. After their comming out of *Egypt*, they began their yeare in the moneth *Nisan*, and so continued it for the computation of their greater feasts.

CHAP. II.
Of their Feasts.

Before we descend to their particular feasts, first we will see the manner of feasting in generall. Their ordinary meales as they were not many in a day, so neither were they costly. They were called *Aruchoth*, which

ארוחות
ארוחות Iter
facere, significat
viaticum.

word signifieth properly, such fare as trauellers and waifaring men vse on their iourneys. The word is vsed, *Ierem. 40. 5. So the chiefe steward gaue him vittails, and a reward, and let him goe, likewise, Prou. 15. 17. Better is a dinner of Greene hearbs, where loue is.* The extraordinary and more liberall kinde of entertainment by way of feasting, was commonly called *Mischte*, from their liberall drinking at such meetings. There was also another kinde of feasting, wherein they made merry together, eating the remainders of their sacrifices; this they termed *Chag*. From this custome of hauing a feast at the end of their sacrifices, the *Christians* of the *Primitiue Church* instituted their *loue feasts* to succeed the *Lords Supper*: In both these greater and more solemne feasts, there were some Ceremonies vsed by them as preparatory to the feast; others in their giuing thanks; others in their gesture at Table.

The ceremonies preparatory were principally these three. 1 *Salutation*. 2 *Washing the feete of the gnestes*. 3 *pouring oyle on them*.

Their *Salutations* were testified, either by words, or some humble gesture of the body. By words, and then these were the vsuall formes. *The Lord be with you, or the Lord blesse you, Ruth 2. 4.* From the last of these, *blesing* is often taken in scripture for saluting. If thou meete any *blesse* him not, and if any *blesse* thee, answer him not againe, saith *Elisha* to *Gehazi*, 2 *King. 4. 29.* The sense is as our *English* renders it, *Salute him*

במתנה Con-
muniu, Con pol-
tatio Dicitur a po-
tando, siue bibendo
et Graece συμπό-
σιον, ab altera eius
parte.

ακ, Festum, ec-
clesiis solemnitas à
radice ακ, Fe-
stum celebrant.

α χριστοστομ. 1 Cor.
11. Hoc autem
praecipio.

¶ Tertul. lib. 4. adu.
dilatation.

him not. Sometimes they said, *Peace be unto thee, Peace be upon thee; Goe in peace,* and such like: *When yee 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 returne to 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 ¹ *ordinary kisse*. *Moses* went out to meet his father in law, and did obeysance and *kissed him*, *Exod. 18. 7.* Moreover *Ioseph* *kissed* all his brethren, and wept vpon them, *Gen. 45. 15.* This *Saint Paul* calleth, an *holy kisse*, *1 Cor. 16. 20.* *Saint Peter*, A *kisse of charity*, *1 Pet. 5. 14.* ² *Tertulian* calleth it, *osculum pacis*, *A kisse of peace.* These were *kisses* which a *Cato* might giue, and a *Vestall* receiue: Of this sort the *Iewes*, had ³ three kinds. 1. A *kisse of salutation*, which hath beene specified by some of those former instances. 2. A *kisse of valediction*; Wherefore hast thou not suffered mee to *kisse* my sons and my daughters, *Gen. 31. 28.* 3. A *kisse of homage*; the word signifieth a *kisse of state or dignity*, but it was to testifie their *homage*, and acknowledgment of their *Kings* soverieignty. Then *Samuel* tooke a viall of oyle, and powred it vpon *Sauls* head, and *kissed* him, *1 Sam. 10. 1.* And vnto this they referre that in the second *Psalme*, *Kisse the Sonne lest he be angry.* These *salutations*, howsoever they were such as were vsed mutually, sometimes in their meetings abroad vpon the way, yet were they such

¹ Xenophon de institut. Cyr. lib. 1. p. 17. It. lib. 5. p. 113.

² Tertul. de orat. c. 14.

³ Vid. Drusium ad difficultiora loca, Exod. c. 11.

ושקוהו
פיקוהו
Neshk'oth pharukim, Oscula propinquorum.

ושקוהו פרושות
Neshk'oth pharshuths
Oscula separa: i. iudic.

ושקוהו גדולה
Neshk'oth g'ola, Oscula magnitudinis.

such as were vsed also in their entertainment, as clearly appeareth by many of those fore-quoted examples.

The second *Ceremony preparatory* was ¹ *washing their feet*. And the man brought the men vnto *Iosephs* house, and gaue them water, and they did *wash their feet*; *Gen. 43. 24.* This office was commonly performed by seruants, and the meanest of the family, as appeareth by our *Saviour Christ*, who to leaue an example of humility behind him, *washed his Disciples feet*, *Ioh. 13. 5.* And *Abigail*, when *Dauid* tooke her to wife, said, Behold let thine handmaid bee a seru-
uant, to *wash the feet* of the seruants of my Lord, *1 Sam. 25. 41.* For this purpose had they certaine vessels in readinesse, for such imployments: that which our *Saviour* vsed, we translate a *Bason*, *Ioh. 13. 5.* He powred out water into a *Bason*. The word *υαση* there vsed, signifieth in generall a *washpot*, and is there vsed for that which in strict propriety of speech, the *Grecians* termed *ουαση*, (i.) A *washpot* for our feet: Some may heere make the question, whence this water was powred? I see no inconuenience, if we say that there were vsually in their dining roomes, greater vessels, from which they powred out into lesser, according as they needed, of which sort it is not probably ² thought, that those water-pots were mentioned, *Iohn 2. 6.* There were set there six *waterpots* of stone, after the manner of the *purifying* of the *Iewes*. By *purifying* there, vnder-
stand

¹ Lotio pedum: ante discubitu. m. n. n. f. lina Indes, sed gentibus ipis erat usitata: locus huius est, h' e acumb' ferre aquam pedibus. Plautus Pers.

² Sankins lib. c. 11.

stand this complementall *washing* of which we treat: Now if we consider the washing of their hands, vsuall and commendable in it selfe, though superstitiously abused by *Scribes* and *Pharises*; and the washing of their feet before, and after meale (for our *Sauour* washed his Disciples feet after supper) which second washing, the *Hebrews* say it was in vse onely at the *Passouer*, there must needs be vse of great store of water in their greater feasts, and therefore no maruell, if many and capacious vessells stood in readinesse. Farther, we are to note that as the office was seruiile and base, so the vessell: which obseruation giueth light to that, *Psal. 60. 8. Moab is my Wash-pot*; that is, the *Moabites* shall be basely subiect vnto me, as the pot in which I *wash my feet*.

The third Ceremony preparatory, was *powring out of oyle*. 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 teares, and did wipe them with the haire of her head, and kissed his feet, and *anointed them with the ointment*, *Luke 7. 37, 38*. It was also powred *upon the head*, whence in the same place *Christ* challengeth the *Pharisee* which entertained him. *Mine head with oyle thou diddest not anoint, vers. 46. Psal. 23. 5. Thou annointest my head with oyle*.

After these ceremonies of preparation had beene performed, then they proceeded to *giuing thanks*. The *master of the house* sitting downe

downe together with his guesstes, tooke a *cup full of wine* in his right hand, and therewith began his *consecration*, after this manner. *Blessed be thou O Lord our God, the King of 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. Th^s grace or thanksgiuing, they call ^m *Bircath haiajn*, the *blesting of the cup*. With this *Christ* himselfe steemeth to haue begun his supper; *He tooke the cup, and gaue thanks, and said. Take this, and diuide it among yourselues, for I say vnto you, I will not drinke of the fruit of the vine, until the kingdom of God shall come, Luk. 22. 17. 18*. After the *blesting of the cuppe*, the *master of the house* tooke the *bread*, which they did *scindere*, but not *abscindere*, lightly cut for the easier breaking thereof, but not cut in sunder, & 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 halechem*. After the *consecration*, he *broake the bread*, (whence the *master of the house*, or he who performed these blessings in his stead, was termed ^{*} *Habotsaang* (i) *the breaker*; the bread being broken, he distributed to euery one that sate at the table a morsell, which being done, then they began to feede vpon the other dishes that were provided. This rite of blessing both the cup & the bread, they obserued onely in their solemne festiuals, otherwise they

כרוך אתה
י יי
אלהינו
בולך העולם
כורא פרי
הגפן
Benedictus sis tu
Domine Deus mi-
sericordiarum
cunctarum creaturarum
is.
ברבת היין

כרבת
החם
Bene-
dictio panis.
Drusus in N. T.
part altera, p. 78.
הכרוע

they consecrated the bread alone, and not the cup. In their feast time, they seasoned their meat with good conference, such as might either yeeld matter of instruction, or exercise their wits; which practise was also obserued in their *Christian loue* ° feasts. Of the first sort, was that parable proposed by our blessed *Sauour* at a feast, *Luk. 14. 7.* Of the second, was *Sampsons* riddle, which he proposed vnto his companions, *Iud. 14. 12.* At the end of the feast, they againe gaue thanks, which was performed in this manner, either by the *master of the house* himselfe, 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 vs blesse him who hath fed vs with his owne, and of whose goodnesse we liue*: then all the guests answered, *Blessed bee hee, of whose meat wee haue eaten, and of whose goodnesse wee liue.* This grace they call *Ḥamaẖom*. ¶ And this is thought to bee the cup wherewith *Christ* after Supper commended the mysterie of his blood to his disciples: after this, he which began the thanksgiuing proceedeth; Blessed be he, and blessed be his name, &c. annexing a long prayer, in which he gaue thanks. First, for their present food; 2. For their deliuerance from the *Egyptian* seruitude. 3. For the couenane of circumcision. 4. For the law giuen by the ministry of *Moses*. Then he praised that *God* would haue mercy, 1. On his people *Israel*, 2. On his owne city *Ierusalem*, 3. On *Sion* the tabernacle

¶ Non tam conuam
conuam quam disci-
plinam. Ter. tit. Apo-
log. 6. 39.

כרבת
המזון

¶ Vid. P. Fag. in
prec. Hebr.

of

of his glory, 4. On the *Kingdome* of the house of *Dauid* his anointed, 5. That hee would send *Elias* the Prophet; Lastly, that he would make them worthy of the daies of the *Messiah*, and of the life of the world to come.

This praier being ended, then all the guests which sate at the table, with a soft and low voice, said vnto themselues in this manner; *Feare the Lord all ye his holy ones, because there is nopunery to those that feare him; the young Lions doe want and suffer hunger, but those that seeke the Lord want no good thing.* Afterward hee which began the thanksgiuing, *blessed the cup* in the same forme of words as he vsed at the first sitting downe; saying, *Blessed be thou O Lord God, the King of the world, which createst the fruit of the Vine*: And therewith hee dranke 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 הלל* *Cos hillel*. *Poculum uanitas*, *A cup of thanksgiuing*: and both these cups are mentioned by *Saint Luke*, and which is worth our obseruation, 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 *Hymnes* and *Psalmes*, which also was practised by our most blessed *Sauour*, *Marke 14. 26.* So that howsoeuer hee vsed not any superstitions, either then practised, or since added by after *Iewes* (as the drinking of

¶ Scalliger. de e-
mend. temp. l. 6.
p. 273.

Q

4. cups

Moſes Koſſenſis
ſol. 1. 18. col. 1.
Sebaſtian. Mun-
ſter. Mat. 26.

* Is. prec. Hebr.
per Fagium editus

* 4. cups of wine, * or the breaking of the bread with all ten fingers, in alluſion to the ten commandements, &c.) yet in the beginning, and ending, wee ſee his practice ſutable with theirs. If any deſire a larger diſcourſe of theſe bleſſings, noted out of the *Rabbines*, let him reade * *P. Fagius* his comment on *Deut.* 8. 10. From whom I haue borrowed a great part of what I haue herein deliuered. If any ſhall here obiect, that I ſeeme to make the *bleſſed Sacrament* of our Lords body and blood, a *Jewiſh ceremonie*, I anſwer no; For as a kinde of initiatory purification by water, was uſed before by the *Jewes* of old, and no *Proſelyte* was admitted into the Church of the *Jewes*, without this purification: yet it was no more a *Sacrament* to them, then *Circumciſion* was to *Turkes* and *Saracens*. Thus neither was breaking the bread *ſacramentall* to the *Jew*, but then it became a *Sacrament* when *Chriſt* ſaid of it, This is my body. This cup is the *New Teſtament* in my blood, &c. *Luke* 22. 19. The *Jewes* could not ſay, The cup of bleſſing which we bleſſe, is it not the Communion of the blood of *Chriſt*? *1 Cor.* 10. 16.

The laſt thing conſiderable in their *feasts*, is their *geſture*. In the daies of our *Sauour*, it is * apparent that the *geſture* of the *Jewes* was ſuch as the *Romanes* uſed. The table being placed in the middeſt, round about the table were certaine beds, ſometimes two, ſometimes three, ſometimes more, according to the number of the gueſts; vpon theſe they laid downe in

⁊ Voces quibus uſi
ſunt Euangeliſte
ſonant accubitus
non ſeſſionem. ἀνα-
κλιθεῖν, *Luc.* 22.
ἀνακλιθεῖς, *Mat.*
26. κατακλιθεῖς,
Luc. 14. ἀνακλι-
θήναι, *Mat.* 14.

in manner as followeth. Each bed contained three perſons, ſometimes foure, ſeldome or neuer more. If one lay vpon the bed, then hee reſted the vpper part of his body vpon his left elbow, the lower part lying at length vpon the bed: but if many lay on the bed, then the vppermoſt did lie at the beds head, laying his feet behind the ſeconds backe: in like manner, the third or fourth did lie, each reſting his head in the others boſome. Thus *Iohn* leaned on *Ieſus* boſome, *Ioh.* 13. 23. This, firſt, is an argument of *ſpeciall loue* towards him, whom the *Maſter of the houſe* ſhall take into his owne boſome, *Iohn* 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 downe with *Abraham* and *Iſaack* and *Iacob*, *Matth.* 8. 11. And where ſhall they ſit? In *Abrahams boſome*, *Luke* 16. 22. That is, they ſhall all ſit at the ſame table, bee partakers of the ſame glory. Thus *Chriſt* hee was in the boſome of his Father, *Iohn* 1. 18. that is, in the *Apoſtles* phraſe, He thought it no robbery to bee equall with his father. Their tables were perfectly circular or round, whence their manner of ſitting was termed * *Meſibah*, a ſitting round; and their phraſe of inuiting their gueſts to ſit downe, was, *ſit round*: Wee will not ſit round vntill he come hither, *1 Sam.* 16. 11. A-gaine, Thy children ſhall be like oliue plants, round about thy table, *Pſalm.* 128. 3. This cuſtome of lying along vpon a bed, when they

⁊ סביבה Dif-
cubitus cuius ra-
dix eſt סבב, cir-
cumſiſit, *Amicus.*

^a Philo. Iud. p. 388.

^b Venerabilissimus mos erat super lanatis pellibus discumbere. Quis poterat pelles addere, diuus erat. Ouid.

^c Tremel. in Matt. 16. 20.

tooke their meat, was also in vse in *Ezekiels* time; Thou satest vpon a stately *bed*, and a table prepared before it, *Ezek. 23. 41.* ^a And whether this were the custome of the ancient *Hebrewes*, I leaue to bee discussed by others. But vnto this also doth *Amos* allude; They lay themselves downe vpon cloaths laid to pledge by euery Altar, *Amos 2. 8.* That is, the ^b garments taken to pledge they vse in stead of *beds*, when at their Altars they eat things sacrificed to Idolls: Yea, the plucking off their shooes when they went to table, implieth this custome of lying at the table, to haue bene very ancient. The plucking off their shooes seemeth to haue bene generally receiued, when they were in *Egypt*, for this cause is it, that they had a strict charge in eating the *Passeouer*, to haue their shooes on their feet for greater expedition. The reason why they vsually pluckt them off, was, for the cleane keeping of their beds, on which they lay. Here seeing the rule of obseruing the *Passeouer* requireth that it should be eaten with their shooes on their feet, which argueth rather *standing* than *lying vpon 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 minde fully: ^c We must know, saith he, that *Exod. 12.* it was commanded after what manner, they ready to depart out of *Egypt*, should eat the *Passeouer* at that time, for the necessity of that time so required,

quired, namely, an hastie eating thereof: But afterward in the law, where it is commanded that this ceremonie of the *Paschal* should be renewed euery yeare, those words are not added. Wherefore all the *Hebrew Doctors*, both ancient and moderne, doe teach with one ioynt consent, that the commandement of *sprinkling the doore-posts with blood*, of *having on their shooes*, of *girding their loines*, of *taking staves in their hands*, and *eating the Lambe in haste*; did not extend it selfe to the generations following, but onely to haue 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 *Passeouer*, they would sit downe or leane vpon a bed as our *Saviour* and his Disciples did, in token of their deliuerance obtained.

The parties that gaue 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* ^f *ὁ οὐκ ἐκκεῖνος* Pater familias. The *master of the feast* was termed בעל משחה *Baal mischte*, ^g *ἀρχιδιακόνος*, *Triclinij Praefectus*; The *master of the feast* was the chiefe seruant attending the *master of the house* in time of the feast. Others adde a ^h third sort whom they would haue to be *Praefectimorum*; in Greeke they were termed ἐπιβήτης. Their office was thought to haue bene the inspection of the guests, that none should disorder themselves by drinking too much,

^d Talmond tract. de Paschate. c. id. Tremel. loco superius citato.

^e Vid. Casaubon. exercit. p. 274.

^g Gaudentius Erixianus. vid. Casaubon. ibid.

whence they were called *επιμαυροι*, the *eies of the feast*. Such kinde of officers were in vse in *Ahasuerus* his court, *Ester* 1. 8. and likewise amongst the *Athenians*, but whether any such belonged vnto the *Jewes* is iustly doubted.

The ancient *Jewes*, they were both hospitall, ready to entertaine, and also liberall in their entertainment; their hospitality is commended throughout the Scripture, though now it be growne out of vse amongst them, as appeareth by that prouerbiall speech concerning the entertainment of a friend: *That the first day he is Oreach, a guest: the second Toreach, a burden: the third, Bariach, a runnagate*. Their liberality appeared by remembering the poore at their feasts, by sending them portions. *Send portions* vnto them for whom nothing is prepared, *Nehem.* 8. 10. This was afterward practised by Heathens, who in their solemne feasts did not onely entertaine their guests for the present, but did also allow them certaine iunkets to carry away with them. These they termed *σπορίστια*: and likewise vnto their friends who were absent, they sent portions, which they termed *μαείδας*. This obseruation giueth light to that *Canon* in the *Laodicean councill*, which forbiddeth *Christians* in their loue feasts *μὴν ἀπερ το send portions*, the reason of which prohibition, I conceiue to be threefold. First, That *Christians* might not symbolize with *Heathen* people. Secondly, That none presuming that their portions should be sent them, might

אורח *Hofses*
טורח *Onus*
ברח *Profugus*
באוריף *Synag.*
cap. 32. p. 493.

* *Moriserat veteribus in conuiujs maείδας mittere absentibus amicis.*
Theophrastus cap. 2. de μαείδας.
Idem testatur Plut. in Aggillio. δὲ σπορίστια μαείδας τοῖς φίλοις ἀποστέλλειν.
Eundem morem Iudeis in usu fuisse testantur sacre literae, Nehem. 8. 10. σπορίστια μαείδας.

might absent themselves. Thirdly, That those present (especially the poorer sort as it often falleth out) might not be iniured, by hauing the best of their prouision sent away in such portions.

Here wee may note for conclusion, that as the time of their supper was toward the evening, and then they gaue greatest entertainment; So the time of their dinner was about the sixth houre of the day, that is, as we count, about noone. Kill meat and make ready, for the men shall eat with me at noone, *Gen.* 43. 16. *Peter* went vp vpon the house to pray about the sixth houre, then waxed he an hungred, and would haue eaten, but whiles they made something ready, hee fell into a trance, *Acts.* 10. 9, 10.

Moreouer wee may here note the difference betweene those *three cups* mentioned in Scripture, *ποτήριο τῆς εὐλογίας*, *1 Corinth.* 10. 16. The *cup of blessing*, and this is applied to those severall cups vsed in their solemne feasts, because of those blessings or thanksgiuings annexed. Secondly, *ποτήριο εἰς παραμύθησιν*, *Ier.* 16. 7. The *cup of consolation*, this was so called because it was sent by speciall friends in time of mourning, as intending by this drinking to put away sorrow and griefe from the mourner. Thirdly, *ποτήριο σωτηρίας*, *Psal.* 116. 13. The *cup of saluation*, this was vsed commonly after their *peace-offrings*, which were vowed in way of thankfulness for benefits obtained. Whence the

the *Seventy Elders* commonly translate a *peace-offring* וּמִנְחָוָה, a *sacrifice of saluation*, or *saluation in it selfe*.

CHAP. III.
Of their Sabbath.

THe word שַׁבָּת, *Sabbath*, from whence our *Englisb* word *Sabbath* is deriued, signifieth *rest*, and is applied to all *solemne festiualls*. They polluted my *Sabbaths*, *Ezek. 20. 21*. That is, my *feasts*. Sometimes it is applied to the *whole weeke*. *Ieiuno bis in Sabato*, I fast twice in the weeke. Sometimes, and that most frequently, it is vsed for that *seuenth day* which *God* had set apart for his owne seruice. This last was holy, either by a simple holinesse which belonged vnto it, as was the *seuenth day*; or else by a double holinesse occasioned by some *solemne feast* vpon the same day, and then it was called, *Sabbatum magnum*, *A great Sabbath*, *Iohn 19. 36*. For on that *Sabbath* day of which *Saint Iohn* speaketh, the *Feast of the Pasche* happened that yeere.

The weeke daies are termed by the *Hebrews* חַוְלִים, *Cholim*, *prophane daies*, by the *Greeks* ἐργασια, *Working daies*: but when they speake of them all together, τὸ μετὰ τὴν ἑβδομα, the *space of time betweene the two Sabbaths*.
a This was the time vpon which the *Gentiles* desired

a Scaliger de emend.
temp. lib. 6 p. 261.
Item Bex in
hunc locum.

desired to heare *Paul*, *Act. 13. 42*. In respect of the different degrees of holinesse on dayes, the *Sabbath day* is not vnfitly compared to a *Queene*, or rather to those whom they termed *Primary wiues*; other *feast-dayes* to *concubines*, or *halfe-wiues*; *working dayes* to *hand-maids*.

The *Sabbath* began at^b fix a clocke the night before, this the *Grecians* called παρασκευαστικὴ ἑβδομα, the *Hebrews* * *Biath haschabbath*, the *entrance of the Sabbath*.
^b Scaliger. de emend. temp. l. 6. p. 269.
^c Ioseph. Antiq. l. 16. c. 10.

The preparation to the Sabbath beganne at three of the clocke in the after noone, the *Hebrews* called this ערב השבת, *Gnereb haschabbath*, the *Sabbath-eue*. By the ancient *Fathers* it was called^d *cæna pura*, the phrase is borrowed from *Pagans*, whose Religion taught them in their sacrifices to certaine of their *Gods* and *Goddeses*, to prepare themselves by a strict kinde of holinesse, at which time of their preparation they did partake of a certaine supper, which as it consisted of choise meats, such as those *Heathens* deemed more holy than others: so it was eaten with the obseruation 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-eue*, *Cænam puram*. By the *Euangelists* it was called ἡ παρασκευα, *A preparation*, *Mark. 15. 42*. For distinction sake, we may call that fore-rime of the day ἡ παρασκευα

^b Scaliger. de emend. temp. l. 6. p. 269.

^c Ioseph. Antiq. l. 16. c. 10.

^d In ritibus Paganorum cæna pura appellabatur cæna illis apponi solita, qui in casto erant quod Greci dicunt ἀργυρίων, vel ἀργυρίων. Isaac Casaubon. Exercit. 16. p. 662.

and, A fore preparation. For the whole day was a kinde of preparation, as will appeare by the particulars then forbidden. First, on this day they might goe no more than three *Parshas*; now a *Parsha* contained so much ground as an ordinary man might goe ten of them in a day. Secondly, Iudges might not then sit in iudgement vpon life and death, as is shewen in the chapter of Translation of Feasts. Thirdly, all sorts of artificers were forbidden to worke, onely three accepted, *Shoomakers, Taylors,* and *Scribes*, the two former for repairing of apparel, the other for fitting themselues by study to expound the law the next day, and these were permitted but halfe the preparation time to worke.

The best and wealthiest of them, euen those that had many seruants, did with their owne hands further the *preparation*; so that sometimes the masters themselues would chop herbes, sweepe the house, cleaue wood, kindle the fire, and such like.

In old^h time, they proclaimed the *preparation* with noyse of trumpets, or hornes; but now the moderne *Jews* proclaime it by the Sexton, or some vnder officer of the church, whom they call *שליח צבור*, *Scheliach tsibur*, The messenger of the Congregation.

Concerning the sanctification of the *Sabbath* day it selfe, in corrupter times some things the *Jewes* added ouer and aboue that which God commanded. In other things they

o Casaubon. Exe-
cit. 16. pag. 477.
ex Michlol Kjmehi.

z Buxtorf. Syna-
gog. Trn. cap. 10.
cx Talmud.

z Buxtorf. Syna-
gog. Iudae. ibid.

tooke liberty where God granted none. In the first, they were *superstitious*; in the second, *sacrilegious*.

They tooke liberty. There were two thousand cubits betweene the *Arke* and the *campe*, when they marched, *Iosb. 3. 4.* and in probability, the same proportion was obserued when they rested: this distance of ground some interpret to be one mile, some two: some measuring it according to a lesser, others according to a longer cubit, which they terme a *Geometricall cubit*: but all agree in this, that these two thousand cubits were a *Sabbath daies iourney*, though none, as I know, haue obserued the reason why it was so called, which I take to be this; On the *Sabbath* day they were all to repaire to the place of Gods publique worship, which was two thousand cubits distant from those who camped nearest: Hence follow foure propositions. 1. That two thousand cubits any where, by proportion might bee called a *Sabbath daies iourney*. Secondly, that to those who dwelt in the *Campes* more remote from the *Arke*, a *Sabbath daies iourney* was more than two thousand cubits. Thirdly, That it is now lawfull on the *Sabbath* day, to ioyne with the congregation in the place of Gods publique worship. Fourthly, That it was vnlawfull for the *Jewes*, hereupon to take liberty to walke idly whither they would, if it were not more than two thousand cubits, pretending it to bee but a *Sabbath daies iourney*.

^h Hospinian. de O-
rig. scilicet. cap. 3.

They added vnto that which God commanded 1. God said, Remember to keepe holy a seuenth day : In which words God sanctified one day to be *Sabbatum*,¹ they added *Sabbatum*, 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 *Jewes* dwelling at *Tyberias*, because they dwelling in a valley, the Sunne appeared not to them, so soone as it did to others. Some againe continued the *Sabbath* longer than others, this was done by those dwelling at *Tsepphore*, a citie placed vpon the top of a mountaine, so that the Sunne shined longer to them than it did vnto others; thus both of these did *Addere de profano ad sacrum*, Adde somewhat of the working-day immediatly going before, or immediatly following after: none diminished of the *Sabbath*.² Hence *R. Iose* wisbed that his portion might be with those that began the *Sabbath* with those of *Tyberias*, and ended it with those of *Tsepphore*.

^h Buxtorf. comment. Masorei. c. 4.
ex Musar.

2. God said, to morrow is the rest of the holy *Sabbath* vnto the *Lord*, bake that yee will bake, and seeth that yee will seeth, *Exod. 16. 23.* This command was proper to the time of *Manna*, the reason is there alleaged, why they should prepare that day for the morrow, because vpon the *Sabbath* day they should not finde it in the field. The *Jewes* extend this command to all ages, and therefore they dressed no

meat

¹ Iun. & Tremel.
in *Exod. 16.*

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, *Ieiunio bis in Sabbato*.

^m Sueton. August.
c. 76. de ieiun. sab-
bat. vid. Martial.
l. 4. Epig. 4.

3. God said, ye shall kindle no fire throughout your habitations on the *Sabbath* day, *Exod. 35. 3.* This commandement was only concerning fire for the furtherance of the worke of the *Tabernacle*,ⁿ for therefore is the *Sabbath* mentioned in that *chapter*, to shew that the worke of the *Tabernacle* ought to giue place to the *Sabbath*. The *Jewes* hence gather that it is vnlawfull to kindle any fire at all on this day.

ⁿ Vatablus in hunc
lo. um. Item Tre-
mel. & Iunius.

4. God said, In it thou shalt doe no manner of worke. This the *Jewes* vnderstood without any manner of exception.^o Hence they held it vnlawfull, to roste an apple, to tucke an herbe, to climb a tree, to kill or catch a flea. Hence they thought it vnlawfull, to defend themselves being assaulted by their enemies on the *Sabbath* day, by this meanes twice they became a prey vnto the enemy. ^p First, vnto *Antiochus*, whereupon *Mattathias* made a decree, that it should be lawfull vpon the *Sabbath* to resist their enemies, which decree againe they vnderstanding strictly, as if it did onely giue leaue to resist, when they were actually assaulted, and not by any labour that day to preuent the enemies raising of rams, setting of engines, vnderminings, &c. they became a prey the second time to *Pompey*. For the right vnderstanding there-

^o Hospinian. de
Orig. scilicet. c. de Sab-
bato.

^p Ioseph. l. 12. c. 8.

^q Ioseph. l. 14. c. 8.

therefore of this command, wee are to know that three sorts of seruile workes were allowed.

1. *Workes of charity.* God that allowed them to leade their ox and asse to water on the *Sabbath*, *Luke 13. 15.* to make their liues more comfortable, much more allowed man liberty to dresse conuenient food for himselfe, and his family, that they might the more comfortably performe holy duties. *Christ* healed on the *Sabbath*; therefore visiting the sicke, and the vse of the *Physitian*, was both then, and now lawfull.

2. *Workes 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 hornes on the *Sabbath* day, for the assembling of the people, *Numb. 10. 2.* And the people might warrantably goe from their houses, to the place of Gods publique worship. By proportion it is now warrantable for *Christians*, to ring bells to assemble the people together on the Lords day, and to take iourneys to ioyne with the publique congregation, or to preach the word. Of these we may say, though they are in their owne natures bodily labours, yet the Temple which was sanctified did change the nature of them, and make them holy, *Matth. 23. 17.* Or as the *Iewes* say concerning the ouerthrow of *Iericho*, which according to their writings fell on the *Sabbath* day:

He

He which commanded the Sabbath to be sanctified, commanded it also to be prophaned.

3. *Workes of absolute necessity*, as the defending ones selfe against his enemy, and others of like nature: concerning which the *Iewes* haue a saying, *Perill of life driues away the Sabbath.* And the *Christians* with a little change of a more common prouerb, say, *Necessitas non habet ferias; Necessitie hath no holidays.*

מי שצוה על השבת צוה לחלל שבת
R. D. Kamebi in Iosh. 6.

מסכנות גבסי נרוחה שבת.

CHAP. IIII.

Of their Passeouer and their feast of unleavened bread.

Some of the *Fathers* haue derined the word *Pascha*, from a *Greeke* verbe signifying to suffer, because the sufferings and *passion* of our *Sauour* are celebrated about that time. This opinion *Augustine* iustly confuteth, for the word is originally an *Hebrew* word, signifying to *pass* by, to *leape*, or *pass* ouer. The *Etymology* is Gods owne. It is the sacrifice of the Lords *Passeouer*, which *passed ouer*, &c. *Exod. 12. 27.*

The word *Passeouer* in scripture hath three acceptions. First, it is taken for that yearely solemnity, which was celebrated vpon the *fourteenth* day of *Nisan*, otherwise called *Abib*; you may call it the *Passeouer of the Lambe*, because on that day toward the euening, the *Israelites* were commanded according to their

^a Tertullian adu. Iud. cap. 10. 11. *Ambrosij* 1^o de Myste. pasch. cap. 1. ^b *August.* in titul. Pf. 68.

^c *E. Theologia non pauci, omnia que ad 14^m m. m. m. pertinent 15^e m. tribuant; quem errorem hauserunt ex turbidis Rabbimorum lacrimis, qui: hodie eundem errorem errant, teste Scalig. de emend. temp. l. 6. p. 270.*

their families to roſte a Lambe, and eat it in their priuate houſes. Secondly, it ſignifieth that yearely feſtiuitie which was celebrated on the fifteenth of *Niſan*, it may bee called the *Pasſeouer of ſheepe and Bullocks*, *Deut. 16. 2.* Otherwiſe we may call it the *Feaſt of the Pasſeouer*; as the foureteenth of *Niſan*, was called ſimply the *Pasſeouer*. In the *foureteenth* day of the firſt moneth, is the *Pasſeouer* of the Lord, and in the *fifteenth* day of this moneth, is the *Feaſt*, *Nam. 28. 16, 17.* Toward this *Feaſt* wee are to vnderſtand that *Ioſiah* gaue vnto the people ſuch a multitude of ſheepe, lambs, kiddes, and bullocks. Thirdly, It is taken for the whole ſolemnity, beginning the *foureteenth* of *Niſan*, and ending the one and twentieth of the ſame moneth. Now the *Feaſt of unleaue- ned bread* drew nigh, which is called the *Pasſeouer*. *Luke 22. 1.* So that in this acception it contained the *Feaſt of unleaue- ned bread* alſo, notwithstanding, in proper ſpeaking, the *Feaſt of unleaue- ned bread*, was a diſtin& *Feaſt* from the *Pasſeouer*.

First, the *Pasſeouer* was to bee kept on the *foureteenth day of the firſt moneth, at Euen*: This was their ſecond ſacrament, in which, although they were enioyned to eat unleaue- ned bread with the lambe, yet the *feast of unleaue- ned bread* began not till the morrow following, being the *fifteenth day of the ſame moneth*, and laſted ſeuē daies, of which onely the firſt and laſt were holy conuocations, where- in

in they might doe no ſeruile worke, *Leuit. 23. 5, 6, 7, 8.*

Secondly, the *Pasſeouer*, in the ages following its firſt institution, might not be killed and eaten in any other place, ſaue onely where the Lord did chuſe to place his name, which afterward was at *Ieruſalem*: but the *feast of unleaue- ned bread*, the *Hebrews* thought themſelues bound to keepe in euery place whereſoeuer they dwelt, if they could not bee at *Ieruſalem*; and the ^d eating of it, they ſay, depended not vpon the eating of the *Pasſeouer*, but it was a commandement by it ſelſe.

The rites and ceremonies obſerued by the *Iewes* in the eating of this ſacrament their *Paschal Lambe*, agreed with thoſe generall ceremonies vſed in their ſolemne feaſts. They *blessed the cup*, and *blessed the bread*, and *diuided* it amongſt the gueſts, and *washed the feet* of thoſe that ſate at the table, as is ſhewen in the chapter of *feasts*. The particulars in which it differed from other *feasts*, are deliuered in thoſe interrogatories, or queſtions propoſed in way of *Catechiſme*, by ſome childe at the time of eating their *Pasſeouer*, or rather in the answer made vnto the childe by him that *blessed the table*. The queſtion was thus, What meaneth this ſeruiſe? The forme of the answer was, ^e How different is this night from all other nights? for all other nights wee waſh but once, in this twice; (thus *Chriſt* when ſupper was ended, waſhed his diſciples feet) in all other nights we

לא תלח
אכילה זו
בקרבו
הפסח אלא
זו מצוה
עצמה

Maimon. de ſer-
mento & ארמו.
c. 6. §. 1.

^e Scalig. de emend.
temp. l. 1. p. 270.

eat either leauened or vneleauened bread, in this onely vneleauened; in other nights, we eat any sort of herbs, in this night bitter herbs: in all other nights wee eat and drinke either sitting or lying, but in this we lie along. Then he proceedeth to declare, that the *Passeouer* was in respect that the *Lord passed over* the houses of their fathers in *Egypt*. Secondly, hee held vp the bitter herbs in his hand and said, These bitter herbs which wee eat, are in respect that the *Egyptians* made the liues of our *Fathers bitter* in *Egypt*. Thirdly, hee held vp the vneleauened bread in his hand, and said, This vneleauened bread which wee eat, is in respect that the dough of our fathers had not time to be leauened, when the Lord appeared vnto them, and redeemed them out of the hand of the enemy. This kinde of *Catechising* they say is commanded, *Exod.* 12. 26. They called it *הגדה Haggada*, (i.) *Annunciatio*, the declaration, or *shewing forth* of the *Passeouer*. Hence the *Apostle* borroweth his phrase; As often as ye shall eat this bread, and drinke this cup, yee shall declare, or *shew forth*, the *Lords death*, *1 Cor.* 11. 26.

Concerning this Lambe they are charged thus, Vpon the tenth of *Abib* euery one shall take a Lambe for an house, a male of the first year, without blemish, and this he kept vntill the fourteenth day of the same moneth, *Exod.* 12. 3, &c. *The Lambe*: it was either of *sheeps*, or *goats*. For an house: the whole body of the *Israelites*

Israelites was diuided into twelue tribes, the tribes into families, the families into houses; if the house were too few for the eating of the *Lambe*, then the next neighbour ioyned with them in the eating thereof. The whole company was termed *קצתה*, in the same sense *Saint Marke* vseth *συμπόσια*, and *σπαναί*, *Marke* the 6th. All these words signifie a societie, 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 grasse, seeme to be compared vnto a Garden, and their severall societies or companies, vnto so many beds in the garden. The number of communicants in this *Paschall societie* was neuer lesse than ten, nor more than twenty. It followeth in the text, *A male*, to note the masculine and peirlesse vertue of our *Saviour*, whom it did typically shadow forth. Of the first year; which phrase they interpret thus, That the Lambe, after it was eight daies old and forward, was allowable to be offered for the *Passeouer*, but not before; because it is said, *When a Bullocke, or a Sheepe, or a Goat is brought forth, then it shall bee seuen daies vnder the damme, and from the eighth day and thenceforth, it shall be accepted for an offering made by fire vnto the Lord*, *Leuit.* 22. 27. And the reason of this law, some of the *Hebrews* haue thought to be, because in their opinion nothing in the world was absolutely perfect, vntill a Sabbath had past ouer it: Moreouer, if it

f Ioseph. de bello Ind. lib. 7. c. 17.
 g Hebraice בן שנה Filium anni. Sunt qui distinguunt inter Filium anni & Filium annusui, Filium anni interpretantur, qui annum vnum agit, nec minor, nec maior. Filium vero annusui, qui est in anno primo, licet eum nondum a sol. est. Sed Aben Ezra negat absque Cobala posse scribi quos sit filius anni sui, nam fieri potest, inquit, ut sit Vau addituum sine paragogitio, quale in היתה & similibus.
 h V. d. Munster. ad Leuit. 22.

were an houre elder than an yeare, it was vnlawfull, becauſe it is ſaid, *A male of the firſt yeare. Without blemiſh*; as well to admoniſh the *Iſraelites* of their owne perſonall integrity, as to ſignifie the abſolute perfection of him who was in truth the *Lambe of God*. And this hee kept till the *fourteenth day of the ſame month*. The *Rabbines*¹ affirme foure cauſes of this; *Firſt*, becauſe otherwiſe through the multitude of buſineſſes, at the time of their departure, they might forget the *Paschall Lambe*. *Secondly*, that in this foure daies ſpace they might haue the more certaine knowledge of the *Lambes* perfection. *Thirdly*, that by beholding the *Lambe* ſo long before their eies, they might haue the better occaſion in that ſpace both to recount with themſelues, *Gods* mercy in their deliuerance from *Egypt*, and alſo to inſtruct and *Catechiſe* their children in that point; for which reſpect it was a receiued tradition amongſt the *Iewes*, that during the ſpace of theſe foure daies, the *lambe* was tied to their bed-poſts. *Laſtly*, that in this time of preparation, they might thoroughly fit and adreſſe themſelues for the oblation.

The time when the *Paschall lambe* was to be ſlaine, was at the *Euening*, *Exod. 12. 6.* or as the originall reades, *betweene the two euening*s. Here *Diuines* moue the queſtion what part of the day ſhould bee vnderſtood by this phraſe. Some diſtinguiſh the *two Euening*s thus; That there was *Vespera Solis*, the *Euening of the Sunne*,

¹ Hoſpinian. de O-
rig. Jeſu. cap. 5.

² Aben Eſſa Ex-
od. 12.

Sunne, namely, when the body of the *Sunne* ſetteth; And *Vespera luminis*, the *Euening of the light*, when the beames and ſhining of the *Sunne* is alſo gone from off the earth: The ſpace or interim betweene theſe *two Euening*s; is thought to be one houre, and the third part of an houre; in which ſpace of time, they ſay, the *Paschall Lambe* was ſlaine.¹ Others admit a greater latitude, and diſtinguiſh thus; There is, ſay they, *Vespera declinationis*, the *Euening of the Sunne declining*; and *Vespera occaſus*, the *Euening of the Sunne ſetting*; and their meaning is, that the *Pasſeouer* was offered in this inter-mediat time, betweene *noone* and *night*. This latter anſwer ſeemeth moſt agreeable to the truth. *Firſt*, becauſe by this ſpeech wee muſt vnderſtand a latitude of time, wherein might bee offered not only the *Pasſeouer*, but the *daily Euening ſacrifice* alſo, for euen that likewise was commanded *Inter duas Vesperas*, *Betweene the two Euening*s, *Numb. 28. 4.* Now this might be offered in the former part of the afternoone.

^m The manner of their ſacrificing in regard of the time we finde thus regiſtred, if wee count the houres according to our vſuall computation; the *daily ſacrifice of the Euening Lambe*, was vſually ſlaine between two and three, it was offered betweene three and foure: vpon the *Pasſeouer-eue* it was ſlaine betweene one and two, it was offered about halfe an houre before three: But if their *Pasſeouer-eue* hapned to be the ſame with their *Sabbath-eue*, then the *da-*

¹ R. D. uid. in yar-
dic. Hoc etiam col-
legit ex Pike
Abub. cap. 5.

^m Talmud. tract.
de paschate cap. 5.
in initio.

ly *Euening Sacrifice* was slaine betweene twelue and one, it was offered halfe an houre before two; and afterward the *Passouer*. Secondly, this agreeth with the oblation of the true *Paschall Lambe*, for as the time of his crucifying began in the third houre of the day, with the *daily morning sacrifice*, Marke 15. 25. So it ended at the ninth houre, Marke 15. 34. which was the time of their ordinary euening sacrifice; but vpon their *Passouer-eue* it was the time when their *Paschall Lambe* was slaine.

Furthermore, the *Lambe* was to be eaten with *bitter herbs*: the reason of this command, is, that thereby they might be moued to thankfulness towards God, for their deliuerance from the *Egyptian bondage*, in which their liues were made *bitter* vnto them, Exod. 1. 14.

These *bitter herbs* they did dip in a certaine sauce, thicke like mustard, called * *Charoseth*,ⁿ which thicke sauce (say they) was a memoriall of the *clay*, wherein they wrought in *Egypt*.^o This is thought of some to be that, wherein *Christ* dipped the sop, which he gaue to *Iudas*. Of this sauce the *Hebrewes* write thus; ^p They vsed to dip the unleauened bread in that sauce *Charoseth*, and to eat, then they dipped the bitter herbs in the *Charoseth*, and did eat them.^q It was made of the palme tree branches, or of dry figges, or of raysens, which they stamped and put vineger thereto, and seasoned it, and made it like *clay*, and brought it vnto the table in the night of the *Passouer*.

The

The other seuen dayes following the fourteenth of *Nisan*, were in strictnesse of speech, a distinct feast, as is aboue shewed, namely, the *feast of unleauened bread*, because in that space of time, no leauened bread ought to be found in their houses. Their degrees of *preparation to this feast* are foure. 1. *Expurgatio fermenti*, the *cleansing* of all their household stuffe and vessels vnto which leauen might haply cleaue; and this was done two or three dayes before the *Passouer*. 2. *Inquisitio fermenti*, the *searching after leauen* throughout all the roomes of their houses euen to the mouse-holes: this they did with a waxen candle, and as *Buxtorfius* noteth, vpon the night before the *Passouer*; and * *Scaliger* deliuereth it in other words to the same purpose, namely, that this search was made, *Ineunte quartadecima vsque ad quartam horam post ortum Solis (i.) At the beginning of the fourteenth day vntill the fourth houre after the rising of the Sun.* Now the beginning of the fourteenth day was the night going before, for the *Iewes* in the computation of their holly dayes, counted their day from euen to euen. 3. There was *Exterminatio*, or, *Conflagratio fermenti*, *A burning of the leauen*, and this was done from the fourth to the sixth houre, about dinner time; at which time followed the last degree, which *Scaliger* hath omitted, namely, *Execratio fermenti*, the *curfing of the leauen*, in this forme: * *Let all that leauen, or whatsoever leauened thing is in my power, whether it were seene of*

me,

^r Huius uerbi et e-
ssiga quadam sint
reperita in Roman.
Flamine Diali. A.
Gel. nott. Aue.
l. 10. c. 15.
^s Buxtorf. Synag.
Iudic. cap. 12.
P. 317.

* Scalig. de e. end.
temp. 22. pro. 200.

^t Buxtorf. Synag.
c. 12. 1. 325.

* חרוסת
ⁿ Moses Kotschuffs
fol. 118.

^o Scaligr. de e-
mend. ten p. lib. 6.
p. 272.
^p Maimon. de fer-
mento. c. 8. §. 7.

^q Maimon. in
המצות רביעית
c. 7. §. 11.

me, or not seene, whether cleansed by mee, or not cleansed, let all that be scattered, destroyed, and accounted as the dust of the earth.

In case any did eat leauened bread those seuen daies, the penalty was, that such a soule should be *cut off from Israel*, *Exod. 12. 15.* Which penalty hath amongst expositors a threefold interpretation. Some vnderstand thereby such a man to be *cut off from his heavenly inherisance*: others, that *God would cut off such from the liuing by an untimely death*: Others, that hee should *die without children*, leauing no posteritie behinde him: to this purpose their prouerbe is, * *A man childlesse, is lifelesse.*

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 iudicious reader determine, whether these words doe not imply besides the secret action of God touching the soule of such a delinquent, a direction vnto the Church, how to deale with parties thus offending, by censuring them with excommunication, which kinde of censure elsewhere the Scripture calleth *A casting out of the Synagogue*, *Iohn 16. 2.* A speech much like this, *A cutting off from Israel.*

Three things may be here demanded. First, who killed the *Paschall Lambe*. ? Secondly, where

u Vid. P. Fag. in
Exod. 12.

* Vid. P. Fag. ibid.

Where it was 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.* ? Thirdly, The owner of the Lambe tooke it of the *Priest* and did eat it in his owne house at *Jerusalem*. *Christ* with his disciples kept the *Passeeouer* in an upper chamber at *Jerusalem*.

† Maimon. in Ker-
ban Pesach. c. 1.
S. 6.

It may further be demanded, Whether the *Passeeouer* consisted of two suppers, one immediately succeeding the other? Some affirme it, and their reasons are these: *First*, say they, the *Passeeouer* was eaten *standing*, but *Christ* vsed another gesture. This argument of all other is the weakest, for *Christ* vsed the gesture of lying on his body, as well in the eating of the *Passeeouer*, as at the consecration of the *sacrament*, and the Iewes generally after the first institution, in all their *Passeeouers*, vsed 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 *Paschall lambe* was wont to be roasted, but in the last *Passeeouer*, which our *Sauour* celebrated, there was *Ius cui intingebatur panis*, *Broth* into which hee dipped the bread. This reason is as weak as the former, because though there was a command to eat the *Paschall Lambe* roasted, yet there was no prohibition to ioyne their ordinary supper with the eating thereof, and that might admit broth: but as it is shewen aboue,

the matter into which the sop was dipped, was thought to bee the sauce *Charofeth*. Thirdly, they vrge, *Iohn* 13. 2. That the first supper was done, when *Christ* arose and washed his disciples feet, and after that he gaue *Indas* the sop, which must argue a second sitting downe. This foretelling his *Disciples*, that one of them 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 kinde of *prolepsis* or anticipation of time, it is not vnusuall in the scripture to relate that first, which, according to the truth of the history, should be last. Thus *Iohn* 11. mention is made of *Mary* which anointed the Lord, yet her anointing of him followeth in the next *chapter*. And this same history of betraying *Christ*, *Saint Matthew* and *Saint Marke* recited before the consecration of the *Sacrament*. Whence the *Iewes* haue a prouerbe, *Non esse prius aut. posterius in scriptura*. That *first* and *last*, must not be strictly vrged 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 Lambe of the first year*; which might bee an year old. It is euident also, by that of *Barabas*, that it was a receiued custome on the *Passeeouer* to let loose and inlarge one prisoner or other. Concerning the reason hereof the coniecture is threefold. Some thinke this custome

אין מוקדם
ובאחר
בתורה
Salom. lxxv. in
Gen. 6. 3.

to haue bene vsed in memory of *Ionathan* the sonne of *Saul*, when the people rescued him from the hands of his Father: Others say that the reason hereof was, that the featt might be celebrated with the greater ioy and gladnesse: Others more probably thinke, it was done in remembrance of their deliuerance from the *Egyptian bondage*.

Againe, here is to be obserued, that the *Jews* speaking of their *Passeeouer*, did sometimes speake according to their *ciuill computation*, wherein they measured their daies from *sun-rising*, to *sun-rising*; sometimes according to their *sacred computation*, which was from *sun-set* to *sun-set*. This serueth for the reconciliation of that, *Numb.* 12. 18. which seemeth to make the fourteenth day of the first moneth, the first day of vnleauened bread. ¹ And *Iosephus* tel-
² Ioseph. Antiq. l. 2.
c. 5. p. 65.

leth vs that they numbred *eight daies* for that featt. In like manner the disciples are said to come vnto *Christ* the *first day of vnleauened bread*, saying vnto him, Where wilt thou that we prepare for thee to eat the *Passeeouer*? *Matt.* 26. 17. as if the *first day of vnleauened bread*, were before the *Passeeouer*. All these are true according to the computation of their *ciuill daies*, though according to the computation of their *holy daies*, the *feast of vnleauened bread* began the fifteenth day, and continued seuen daies onely, and the *Passeeouer* was before the *feast of vnleauened bread*.

In the last place wee must know, that there

was permitted a *second Passeouer* to those who could not bee partakers of the *first*, by reason either of their vncleanness by a dead body, or of their farre distance from the place where it was to be offered. This was to bee obserued in the second moneth, the fourteenth day thereof, according to all the ordinances of the first *Passeouer*, *Numb. 9*. Touching that permission of a *second Passeouer*, to those that were in a iourney *farre off*: The *Hebrew* of this word *farre off*, hath extraordinary prickes ouer it, for speciall consideration. Hereby the Lord might intimate that wee *Gentiles* which were vncleane, euen dead in trespasses and sinnes, and *farre off*, *Eph. 2. 13*, should bee made *nigh* by the blood of *Christ*, and so partakers of him the *second Passeouer*. Of this legall ordinance the *Hebrews* say; ^b What is this iourney *farre off*? fiftene miles without the walls of *Ierusalem*, who so is distant from *Ierusalem* on the fourteenth day of the first moneth, fiftene miles or more, when the *Summe* riseth: loe, this is a iourney *farre off*; if lesse than this, hee is not in a iourney *farre off*, for he may come to *Ierusalem* by after midday, though he goe on foot, easily. The agreement betweene the *Paschall lambe* and *Christ* standeth thus.

Christ

^a Maimon. in Korban Pesach. c. 5. s. 8, 9.

Christ is our Passeouer, *1 Cor. 5*.

- | | |
|--|--|
| The Paschall Lambe | Christ was, |
| was, | |
| 1 One of the Flocke. | 1 Perfect man, <i>Iob. 1</i> . |
| 2 Without blemish. | 2 Without sinne. |
| 3 To be sacrificed and roasted. | 3 Suffered and died. |
| 4 His bones being not broken. | 4 They brake not his legs, <i>Iob. 19. 33</i> . |
| 5 About the euening. | 5 In the end of the world, <i>Heb. 9. 26</i> . |
| 6 Their doore posts were to be sprinkled with the blood. | 6 The blood of <i>Christ</i> purgeth our consciences. |
| 7 That the punishing Angell might passe ouer them. | 7 That sin and death might not preuaile against vs. |
| 8 It was eaten in their seuerall families. | 8 Hee is applyed by faith. |
| 9 The whole Lambe. | 9 According to all the Articles of the Creed. |
| 10 Without leauen. | 10 Without hypocricie, <i>1 Cor. 5</i> . |
| 11 With bitter herbs. | 11 With patience vnder the Crosse. |
| 12 In haste, and in the manner of Trauellers. | 12 With an earnest & longing expectation of life eternall. |
| 13 Onely by the Circumcised. | 13 Onely by the faithfull, <i>1 Cor. 11</i> . |

CHAP. V.

Of their Pentecost.

THis Feast was called *πεντηκοστή*, the *Pentecost*; which word signifieth the *fiftieth day*; because it was obserued upon the *fiftieth day after the second of the Passeouer*, which was the sixteenth of *Nisan*. Here in the first place we must note, that the fourteenth of *Nisan* was τὸ πάσχα, the *Passeouer*, the fifteenth ἑορτὴ τῷ πάσχα, the *Feast of the Passeouer*, or ² αἰχμὴ τῷ πάσχα, the *first of the Passeouer*: the sixteenth was δευτέρα τῷ πάσχα, the *second of the Passeouer*, or the *morrow after the Passeouer*, *Leuit. 23. 11.* Which is all one, as if it had bene sayd, the *morrow after the feast of the Passeouer*; for in those feasts which consisted of many dayes, the *first* and the *last* were termed *Sabbaths*. Now these fiftie daies were in truth the appointed time of their haruest, their haruest being bounded, as it were, with two remarkable dayes, the one being the *beginning*, the other the *end* thereof: the *beginning* was δευτέρα τῷ πάσχα, the *second of the Passeouer*; the *end* was πεντηκοστή, the *fiftieth day after*, called the *Pentecost*. Vpon the *δευτέρα*, then they offered a ^b *sheafe of the first fruits of their haruest*, *Leuit. 23. 10.* Vpon the *Pentecost*, then they offered *two wave-loaves*, *Leuit. 23. 17.* the *sheafe* being an oblation offered in the name of the whole Congregation; whereby all the after fruits

^a Seniores appellati hunc diem, ἑορτή τῷ πάσχα, *Leuit. 23. 11.*

^b Scalig. de emend. semp. lib. 6.

fruits thorowout the land were sanctified, ^c it being from thence afterward lawfull, and not before, to reape the corne, the *two loaves* being not onely an *Eucharisticall oblation*, but also a token of the haruest finished and ended. In the second place we are to know, that they did count these 50. dayes, by numbring the *weekes* from the *δευτέρα*, whence it was called a *feast of weekes*. The manner how they counted the *weekes* was according to the number of the *Sabbaths* following the *δευτέρα*. Thus the *first Sabbath* following, they called δευτὴρὸς σαββάτου, the second δευτὴρ δευτέρου, the third δευτὴρ τρίτου, &c. So that ^d all the *weekes* and *Sabbaths*, during the time of the *Pentecost*, as the *first*, *second*, *third*, and *fourth*, &c. tooke their denomination from the *δευτέρα*; which obseruation giueth light to that of *S^c. Luke 6. 1.* where there is mention of a *Sabbath* termed δευτὴρ σαββάτου, that is, the *second-first Sabbath*, and by it is meant the *Sabbath next after the sixteenth of Nisan*, which was the *δευτέρα*. Seeing that these *fiftie dayes* did measure out the time of their haruest, it will not be amisse to obserue the difference betwixt their haruest and ours, which chiefly consisted in their anticipation of time; for both the *Canaanites* and the *Egyptians* began their haruest about the ^e *first of April*, and it was quite finished in *May*.

^c καὶ τότε λοιπὸν ἀμοσσία ἐξέστει πᾶσι καὶ ἰδία ἐπέλειν, *Ioseph. Antiq. lib. 3. cap. 10.*

^d Scalig. lib. 6. de emend. temp. pag. 160.

^e *Plin. lib. 18. cap. 18.* Illud ipsam confirmat *Leo* *Aer* *scripsi autographis*, *Descripti. Afric. lib. 8. cap. 4.*

CHAP. VI.

The Feast of Tabernacles.

^a Iansen. Concord. cap. 73. Item Tollet in Ioan. 7. Σκηνωματα, non οκτωσπονδια.

^b חג הסוכות חג היסעוית.

THe ^a Greeke word vsed to expresse this festiuitie, 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 seuen dayes (from the fiftenth of *Tisri* vntill the one and twentieth thereof) the people remained in *tabernacles*, and *boothes* made of boughes, in manner of arbours or bowers, yet so that the first day of those seuen, and the last, were after a more speciall manner to be obserued as *holy conuocations*.

Concerning these *boothes*, the *Iewes* write thus: ^a They ought to be made in the open aire, not within doores, or vnder the shelter of a tree, they ought not to be couered with clothes, nor to be made too close with the thicknesse of the boughes, but with such holes that the Sun and the Starres might be seene thorow them, and the raine likewise descend thorow them. In these they ought to dwell those seuen daies, as in their houses; they ought to furnish them with household stufte, to lay vnder them and sleepe vnder them; only in raine weather then they had libertie to eat and sleepe in their houses, vntill the raine was ouerpast. Feeble persons also, which could not endure the smell of the

^d Munster. Leuit. 23.

the earth, were permitted to stay at home. In *Nehemiahs* time they made their boothes, some vpon the rooffe of their houses (for their houses were made flat aboue,) *Deut.* 22. 8. Some in their courts, some in their streets, *Nehem.* 8. 15.

Plutarch making mention of this festiuitie, saith, that ^c these *boothes* were made principally of iuie boughes, but the Scripture reckoneth vp foure distinct kindes, *Leu.* 23. 40. which are thought to bee, 1. *The Citrine tree.* 2. *The Palme tree.* 3. *The Myrtle tree.* 4. *The Willow of the brooke.* ^e The *Rabbines* teach, that euerie man brought euerie morning his burden of the boughes of these foure trees, otherwise he fasted that day. And this burden they termed ^f *Hosanna*: in allusion vnto this the people cutting downe branches from the trees, and strewing them in the way when our *Sauour* did ride into *Ierusalem*, cried, saying, *Hosanna* to the *Sonne of Dauid*, *Mat.* 21. 9. *Plutarch* scoffing the *Iewes*, compares this feast with that drunken festiuall in the honour of *Bacchus*, in which the *Bacchides* ran vp and downe with certaine iauelins in their hands, wrapped about with iuie, called *συρροι*, and in this respect he termeth this feast of the *Iewes* *συρροειαι*, *A bearing about of these Thyrsi*. That feast which the *Athenians* terme *Ειπερον*, was not much vnlike.

Moreouer, on the next day after this feast, they compassed the altar ^h *seuen times* with *Palme boughes* in their hands, in the remembrance of the ouerthrow of *Iericho*: for which

^h *Hosnian. de orig. fest. cap. 7 It. Munster. in Calendar. p. 150.*

reason, or else because that Palme branches were the chiefe in the bundle, it was called *Dies palmarum, Palme feast.*

Concerning the reason of this feast: Some are of opinion, that it was instituted in memorie of that protection, which the *Lord* vouchsafed the *Israelites* by the cloud, when they trauelled thorow the wilderness, vnder the shadow of which they trauelled, as vnder a safe booth or tent. *Onkelos* in his *Chaldee Paraphrase*, seemeth to incline to this opinion. Where the *Hebrew* readeth; *That your posteritie may know, that I haue made the children of Israel to dwell in bootes, Leuit. 23. 43.* The *Chaldee* rendreth it, *That your posteritie may know, that I haue made the children of Israel to dwellⁱ in the shadow of clouds.* * Others thinke it was instituted as a solempne thanksgiuing vnto *God* for their vintage, which was gathered in at that time of the yeere, thence is it that they conceiue those *Psalms of David*, which are intituled *שירי תהלה ליהוה* *pro tercularibus*, to haue bene composed for this Feast. Others speake more probably, who assigne the cause to bee in memorie of their forefathers *dwelling in tents and tabernacles*; the text is cleere; *Leuit. 23. 43.*

The sacrifices which were offered these seuen dayes, are prescribed *Numb. 29.* from the thirteenth verse to the thirtie fourth, where we shall reade euerie day the like sacrifice, but onely with this difference, that vpon the first day they offered *thirteen* young bullocks, vpon

במטל
ענני

* Theophylact, l.
1. an. 7.

the second *twelve*, vpon the third *eleuen*, and so forward, euer diminishing the number by one.

¹ The reason of which diminution, the *Iewes* deliuer to bee thus: the whole number of bullocks to bee offered at this solemnitie was *seuentie*, according to the languages of the *seuentie Nations*, (for whom, as they teach, these sacrifices were performed) signifying thereby, that there would be a diminution of those Nations, vntill all things were brought vnder 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 immediatly followed the feast of *Tabernacles*, it hath bene alwaies counted the last day of that Feast. And not onely the *boughes*, but the ^m *dayes* of this whole feast of *Tabernacles* were termed *Hosannoth*, from the vsuall acclamations of the people, whiles they caried the *boughes* vp and downe. And this eighth day was called *Hosanna Rabba*, the *great Hosanna*, or the *great day of the feast, Ioh. 7. 37.* ⁿ Vpon this day they did reade the last Section of the Law, and likewise began the first, lest they might otherwise seeme more ioyfull in ending their sections, than willing to begin them. ^o Vpon this day also, by the institution of the Prophet *Haggaius*, and *Zacharie*, and such like *Prophetical* men, they did with great solemnitie and ioy, bring great store of water from the riuer

¹ *Hospinim* id est
rig. huius fe¹.

^m *Talmud tractat.*
de festo Tabernacu-
lorum, cap. חלה
Vid. Tract. Iob.
7 37.

ⁿ *Euxtois in ab-*
breuiatur, p. 253.

^o *Tract. Ioh. 7.*
37. ex *Talmud.*

Shiloah to the *Temple*, where it being deliuered vnto the *Priests*, it was powred vpon the *Altar* together with wine, and all the people sung that of the *Prophet Es. 12. 3. With ioy shall yee draw waters out of the wells of saluation.* Our *Sauion* is thought to haue alluded vnto this, in that speech which hee vsed on this verie day, *Ioh. 7. 38. He that beleueth in me, out of his belly shall flow riuers of life.*

It is worth our noting also, that whereas God commanded the obseruation of this feast on the fifteenth of the seuenth month *Tisri*; *Ieroboam*, that hee might worke in the people a forgetfulnesse of the true worship of God, appointeth the celebration of a feast in the eighth month on the fifteenth day thereof, ^p which is thought to be this verie feast of *Tabernacles*.

^p *Hospiuan. de orig. huius festi. p. 24.*

CHAP. VII.

Of the Feast of Trumpets and their New-Moones.

FOR the vnderstanding of the time when this Feast was to bee obserued, wee must note the month *Tisri* was the *seuenth month*, according to their *sacred Computation*, and therefore it is commanded to be celebrated the first day of the *seuenth month*, *Leuit. 23. 24.* But according to their *civill Computation*, it was their

their *first moneth*, so that this feast may be termed their *New-yeares day*.

The first day of euery moneth had its solemnities. *First*, they then 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 Moone* nor *Sabbath day*, *2 Kings 4. 23.* *Secondly*, it was then vnlawfull to buy and sell: When will the *new Moone* bee gone that we may sell corne? *Amos 8. 5.* *Thirdly*, they had then speciall sacrifices ouer and aboue their daily sacrifices.

Notwithstanding, this feast of *Trumpets* differed from other *New moones*. *First*, in respect of their sacrifices, in their *ordinary New moones*, they offered (besides the daily sacrifice) *two bullocks, one ram, seuen lambs for burnt offerings*; with their meat and drinke offerings, and a *goat for a sinne offering*, *Num. 28. 11. 15.* But at this *New Moone* which was the beginning of their yeare, they offered all the foresaid sacrifices, and ouer and besides them, *one bullocke, one ram, and seuen lambs for burnt offerings*, and a *goat for a sin-offering*, *Numb. 29. 1. 6.* *Secondly*, in other *new Moones* they blowed no *Trumpets*: In *this* they blowed ^a from the *Sunne rising till night*: Whence we learne what *new Moone* it is that *Dauid* speaketh of, *Psal. 81. 3. Blow the Trumpet in the new Moone, in the time appointed at our feast day.*

^a *Sheindler. in 70. cc שופר*

The reason in generall of this blowing and great noise of *Trumpets*, I take to haue beene,

to make their *New yeares day* the more remarkable, because from it all their deeds and contracts bore date, and their *Sabbaticall yeares* and *Jubiles* were counted thence: but why it should be made remarkable by the sound of *Trumpets* or *Cornets*, there are three coniectures.

First, the ^b *Hebrews* thinke it was done in memory of *Isaak* his deliuerance, and that they did therefore sound *rams hornes*, because a *ram* was sacrificed in stead of him. Secondly, ^c *Basil* is of opinion that the people were hereby put in minde of that day, wherein they receiued the law in mount *Sinai* with blowing of *Trumpets*. Thirdly, others thinke it was to put them in remembrance of the resurrection, which shall be with the sound of *Trumpets*, *Hee shall send his Angells with a great sound of a Trumpet*, *Matt. 24. 31.*

There are ^d three things considerable in *new Moones*. First, ^e *noctes*, the coniunction of the Moone with the *Sunne*. Secondly, ^f *εσπρας*, the waxing of the Moone. Thirdly, ^g *ἡμερα νεοσενης*, the prime of the Moone. In the first it was quite darke: in the second it did open it selfe to receive the *Sunne-beames*: In the last it did appeare *corniculata, horned*.

Because in all these three degrees of the change there was a kinde of mutuall participation both of the *old* and *new Moone*; ^e Hence the *Iewes* obserue two daies, namely, *the last of every moneth*, and *the first day of the next following*. Now because the *thirtieth* was the last in their

their longest moneths; Hence *Horace* calleth these last daies, *Tricesima Sabbata*: The first daies they termed *Neomenias, New Moones*.

For certaine reasons the *Iewes* vsed a kinde of change or translation of daies, which translation though it were of vse in other moneths also, yet the greatest care was had in translating the beginning of their yeare, or their first day in their moneth *Tisri*, and he that shall diligently calculate these changes, shall finde that all other translations depended on this first.

Translation of daies was ^e threefold. First, ^f *Lunary*: Secondly, *Politicke*: Thirdly, *Mixt*. ^g *S. Aug. de or. d. temp. lib. 1. p. 85.*

The reason of *Lunary translation*, was, that they might not obserue the feast of the *new Moone*, vntill the old were quite ouerpast. For the vnderstanding of this, note these three rules.

First, the *Hebrews* counted their holy daies from night to night, beginning at six of the clocke; so that from six of the clocke the first night, till the next noone, were iust eigheteene houres.

Secondly, alwaies before the *new Moone* there is a *coniunction* betweene the *Sunne* and the *Moone*, during this *coniunction* she is called *Luna silens*, by reason of her darknesse, and all this time there is a participation of the *old Moone*.

Thirdly, when the *coniunction* was ouerpast before noone-tide, namely, in any of those first

^a P. Erag. Leuit. 23.

^b Basilin. Pjaln. 20.

^d Scalig. de emend. temp. p. 26. li. pag. 107.

^e Basilin. de Orig. p. 4. p. 15. *ἡμερα νεοσενης* *ἡμερα νεοσενης* *ἡμερα νεοσενης* *ἡμερα νεοσενης* *ἡμερα νεοσενης*

^e Munster. Calend.
Heb. p. 46.

first eighteene houres, then the *new Moone* was celebrated the same day. ^g But if it continued but one minute after twelue of the clocke at noone, then the feast was *translated* to the day following, because otherwise they should beginne their holy day in time of the old Moone. And this translation they noted with this abbreviuation *אח*, that is 18. because of those 18. houres which occasioned it.

^h Munster. Calend.
p. 139.

The reason of *Politicke translation*, was, that two *Sabbaths* or feast daies might not immediatly follow each other, ^h because, say they, it was vnlawfull those two daies, to dresse meat, or bury the dead, and it was likewise inconuenient to keepe meat dressed, or the dead vaburied two daies. Yet here two exceptions must be remembred, when the meeting of two *Sabbaths* could not be auoided.

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

Secondly, when the *Passceouer* fell on *Sunday*, for then their *Passceouer* immediatly followed their *weekly Sabbath*.

ⁱ Hoffmann. de O.
vig. seft. p. 6.

The first ⁱ Author of this *Politicke translation*, was a certaine chiefe man amongst them named *Eleazar*, three hundred and fifty yeares before *Christ* his *Nativity*.

The severall species or kindes of *Politicke translation* were five. The first, *אח* *Adu*. The second, *בדו* *Badu*. The third, *גהז* *Gahaz*. The fourth, *זבד* *Zabad*. The fifth, *אגו* *Agu*.

For

For the vnderstanding of these abbreviatures, we must know that in these made words the letters only stand for numbers, and are applied to the seven daies of the weeke thus, א 1. *Sunday*. ב 2. *Munday*. ג 3. *Tuesday*. ד 4. *Wednesday*. ה 5. *Thursday*. ו 6. *Friday*. ז 7. *Saturday*: which was the *Jewes Sabbath*.

Their rules touching *Politicke translation* stood thus. ^a First, that neither their *New-yeares 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 concurre 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 onely 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 Tabernacles*, because the fifteenth must alwaies necessarily be the same day of the weeke that the first is. Therefore if the first be not *Adu*, the fifteenth cannot be *Adu*.

The ^b second rule, was, that the *Passceouer* should not be obserued on *Badu*; that is, on *Munday*, *Wednesday*, or *Friday*.

The ^c third rule is, that *Pentecost* was not obserued

X

ferued

serued on *Gahaz*; that is, on *Tuesday, Thursday, or Saturday*.

^d *Zibad*.

The ^d fourth rule, is, that the feast of *Purim*, or *casting lots* was not obserued on *Zabad*; that is, on *Munday, Wednesday, or Saturday*.

^e *Agu*.

The ^e fifth rule, is, that the feast of *Expiation* was not obserued on *Agu*; that is, on *Sunday, Tuesday or Friday*.

Mixt translation, is, when both the *Lunary* and the *Politicke* meet in the changing of daies. And the *translation* occasioned by this mixture or meeting of both these two, is twofold. First, *Simple*: And secondly, *Double*.

Simple translation, is, when the feast is translated to the next day following. For examples sake; If the *Moone* changed after noonetide on *Sunday*, here the feast must be translated for two reasons: the first is *Lunary*, because the point of the change was after *eighteene houres*; the second, *Politicke*, because the rule *Adu* forbids *Sunday* to be kept; notwithstanding in as much as the very next day, namely, *Munday*, was obserued; I terme this translation *simple*. Of this sort was that translation which they called *Batu takphat*.

^f *Batu takphat*.

בטו תקפת ^f *Batu takphat*, is a word inuented for helpe of memory, each letter is a numerall, and may bee thus resolued, ב 2. טו 35. תקפת 589. The meaning is, that in the yeare following *Annum Embolymaann* (wherein one whole moneth was engrafted) if the point of the

the change hapned vpon the second day of the weeke, that is, *Munday*, not before the fiftenth houre and the 589. moment, the feast of the *new Moone* was translated vnto *Tuesday*. How both the *Lunary* and the *Politicke* translation worke in this change, reade *Scaliger de emend. lib. 2. p. 87*.

Double translation, is, when the feast is translated not to the next, but to some farther day: as if the first day of the moneth *Tisri* should happen vpon *Saturday*, here if the *Moone* hath not ouerpast her coniunction before the afternoone, *Lunary translation* remoueth this feast till *Sunday*, because of *ה* that is, the *eighteene houres*: *Politicke translation* remoueth it till *Munday*, as appeareth by the rule *Adu*, forbidding *Sunday*. Of this sort is *Gasrad*.

גטרד *Gasrad*, is a made word, each letter is a numerall, and it may bee thus resolued, ג 3. ט 9. ר 7. ד 104. The meaning thereof is thus: In their common yeare (when an whole moneth is not inserted) if the point of the change happen vpon the *third day* of the weeke, that is, *Tuesday*, not before the ninth houre, and the 204. moment of an houre, then the *new Moone* shall be translated to *Thursday*.

Note in the last place, ^k that 1080. moments ^k *Munster. Calend. p. 45*. make an *houre*.

The feast of *Tabernacles* was obserued in the moneth *Tisri*, and therefore that could not be obserued the morrow after the *Sabbath*, as appeareth by the rule *Adu*. The *Passouer* was obserued

ferued in the moneth *Nisan*, and therefore that might be obserued the morrow after the *Sabbath*, as appeareth by the rule *Badu*. If any aske the reason why the *Passouer* might bee obserued the next day after the *Sabbath* seeing the feast of *Tabernacles* might not? I take it to be thus; All the after translations depended vpon the first translation of the first new Moone in *Tisri*, but that could not bee so changed as to preuent all concurrence of two feasts, and thus to haue their *Passouer* sometimes to follow their *Sabbath*; they thought the most conuenientest ordering of the yeare, because though not all meetings of two *Sabbaths*, yett most were hereby preuented.

This tract of translation of feasts, it serueth partly to open the customes of the *Iewes*; partly to giue light for the vnderstanding of that great dispute among *Diuines*, whether our *Sauour* did anticipate the *Passouer*. The *Greeke Church*¹ holds, that he kept a *Passouer* by himselfe with his *Disciples*, on the thirteenth day of the month, when *unleavened bread* was not yett to bee vsed; and hence they doe both vse and vrge a necessitie^m of *leavened bread* in the *Lords Supper*: But this opinion we reiect; First, because it accordeth not with the truth of *Euangelicall historie*. Secondly, because it plainly maketh *Christ* to be a transgressor, not a fulfiller of the Law. ⁿ Others say, that because that yeere their *Passouer* fell on *Friday*, hence the feast was translated vnto *Saturday* by the

¹ Epiphani. l. 2.
Tom. 1. cap. 51.
p. 147.

^m Sum sermentis
is panis in cena
Dominica Ecclesia
Romana olim non
damnavit. Casaubon.
exercit. 16.
p. 465.
ⁿ Munster in
Matth. 6. 26.

the rule *Badu*. Their inference is, that *Christ* kept the fourteenth day of the month, which was *Friday*, and the *Iewes* kept *Saturday*. Hee kept Gods command, they the tradition of their *Elders*. ^o Lastly, others more probably hold, that both *Christ* and the *Iewes* did eat the *Passouer* the same day and houre, namely on *Friday*, or the fourteenth day of the month, if wee count the beginning of *Friday* according to the manner of the *Iewes*; from six a clocke at night on *Thursday*. *Friday* morning hee was iudged, and crucified; and in the after-noon, about three of the clocke, when the preparation of the *Sabbath* began, hee was buried. There layed they *Iesus*, because of the *Iewes* preparation, *Ioh. 19. 24.*

^o Ioseph. Scaliger.
de emend. temp.
lib. 6. p. 265.

For reconciling the *Euangelists* in this point, we must note these particulars, which are more at large proued in the chapter of the *Passouer*. 1. The fourteenth day of the month, on which the *Paschall Lambe* was eaten, was called the first day of *unleavened bread*, the feast of *unleavened bread* drew neere, which is called the *Passouer*, *Luke 22. 1.*

The fourteenth day was not holy, but the fifteenth was. In the fourteenth day of the first month is the *Passouer* of the Lord, and in the fifteenth day of this month is the feast; *Numb. 28. 16, 17.* Some of them thought, because *Indus* had the bag, that *Iesus* had said vnto him, Buy those things that we haue need of against the feast, *Ioh. 13. 29.*

The *sheepe and bullocks* offered vpon this day are called the *Passenger*, *Deut. 16. 2.* And of this we are to vnderstand *S^r. Iohn 18. 28.* They themselues went not into the common hall, lest they should be defiled, but that they might eat the *Passover*. So that this eating of the *Passover* is not vnderstood of the *Paschall Lambe*. But some may question, how they should haue beene defiled by entering into the common hall? The answer is, that vpon *Holy dayes*, which they terme *dayes of preparation*, they held it vnlawfull for their *Judges to sit on life and death*. Hence it is, that they brought *Iesus to Pilat the Roman Deputie*. Secondly, they withdrew themselues out of the common hall. Thirdly, for this reason they said, *It is not lawfull for vs to put any man to death, Iob. 18. 31.* That is, vpon this, or such like day; for though their high Court of *Sanedrim* were put downe at this time, yet all power in cases of life and death was not taken from them, as is implied in the words following. It was that the word of *Iesus* might be fulfilled, which hee spake, signifying what death hee should die, *vers. 32.* Which text intimateth, that that vnlawfulness was vrged by the speciall prouidence of *God*, that he might be *crucified*, being iudged by *Pilat*: for if the *Iewes* had iudged, they vsed no such kinde of death towards malefactors. Againe, *Stenen* was condemned by them to be stoned, *Acts 7.* And they complained before *Felix*, that when they were about to proceed

איך דנין
ריני נפשות
לא ערב
שבת
ערב יום
טוב
Mosis ben Mar-
mon. lib. ult. Iad.
c. Sanedrim. §. 11.

9 August. Traff.
114. in Ioann. Ita
hinc locum expo-
nunt etiam Cyrill.
lib. 12. in Ioan.
cap. 6. Chrysostom.
Tomil. 82. in Ioan.
Beda in cap. 18.
Ioan.

proceed against *Paul* according to their owne Law, the chiefe Captaine *Lysias* with violence tooke him out of their hands, *Acts 24.* Which argueth, that all power in causes capitall was not taken from them: But of this see the *Chapter of their capitall punishments.*

CHAP. VIII.

The feast of Expiation.

Vpon the tenth day of the month *Tisri*, answering to *September* with vs, the *feast of Expiation* was commanded to be celebrated, *Leuit. 13.* It was called the *feast of Expiation*, because the *High Priest* did then confesse vnto *God*, both his owne sinnes and the sinnes of the people, and by the performance of certaine rites and ceremonies expiate them, and make an attonement vnto *God* for them.

The *Ceremonies* at this time to be performed, concerned either the *people and the Priest*, or the *Priest alone*. Those which concerned the *people and the Priest*, consisted in the afflicting of their soules by *fasting*. Whence this feast was also called *Dies ieiunij*; *The fasting day*, *Ier. 36. 6.* Which serueth for the vnderstanding of that, *Acts 27. 9.* *Sailing was now dangerous because the Feast was already past*; that is, the *feast of Expiation* was now past, and winter was at hand.

^a Iosephus de bell.
Ind. p. 43.

Those

Those Ceremonies which concerned the Priest alone were two. First, then the high-Priest entred into the Holiest of Holies, which was peculiar vnto this day. Secondly, he being about to sacrifice for himselfe and his house, he tooke vnto him a young bullocke for a sinne offering, and a ram for a burnt offering, putting on his Priestly robes: after he had washed himselfe in water, he tooke of the Congregation two he-goats for a sinne-offering, and a ram for a burnt offering. The two he-goats hee presented before the Lord at the doore of the Tabernacle, casting lots which of them should be sacrificed, which let scape alive. This last was termed the ^b Scape-goat, because the other being slaine, this was sent alive into the wilderneffe. The Greeke Interpreters call this goat *μαλουργον*, *Malorum depulsorem*, A defender from euils; which name the Heathens applied to their Tutelar Gods. They intimated, that when this Scape-goat carried away the sinnes of the people into the wilderneffe, hee likewise caried away all those euils, which belonged vnto those sinnes. And for the securing the people in this point, the Lord commanded the High Priest to confesse in the name of all the people, and to disburden the sins of the whole Congregation vpon the head of the Scape-goat. The forme of Confession, according to the relation of the Hebrew Doctors, was this: *O Lord, thy people, the house of Israel, they haue sinned, they haue done wickedly, they haue transgressed before thee, I beseech thee now, O Lord, pardon*

b **זָרִיזִין**
 Gnaxal, ex **זָרִיזִין**
 Gnez, capra, &
זָרִיזִין Azal,
 abijt. R. D. Kim-
 chi, in radie.

c P. Fag. Levit. 16.

pardon the sinnes, iniquities, and transgressions, with which the people, the house of Israel haue sinned, done wickedly, and transgressed before thee, as it is written in the Law of thy seruant Moses: That in that day he shall make atonement for you, that he might cleanse you, and that you might bee cleane from all your iniquities before the Lord.

The moderne Iewes now (because there can be no proper sacrifice, the Temple of Ierusalem being destroyed) the men they take a white cocke on this day, the women an hen. ^d This cocke 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 cocke, acknowledging themselues worthie of death, and then they cast the intralls vpon the top of the house, that some Rauen or Crow might carrie both them, and together with them, their sinnes into the wilderneffe. And lest they might seeme to bee mad without reason, they assigne the cause why they make choyce of a cocke, at this time, to be this. This word *Gebber in the holy language signifieth a man, in their Talmud it signifieth a cocke. Now, say they, the iustice of God requires, that as Gebber sinned, so Gebber should make satisfaction. From this feast of Expiation it is probable, that the Grecians vsed an yeerely Expiation of their cities, which was performed on this manner: Certaine condemned persons were brought forth with garlands vpon their heads, in manner of sacrifices,

^d Puxtonf. Synz. 82. c. 20.

* **גִּבְבֵר**

these they would tumble from some steepe place into the sea, offering them vp to Neptune, * vsing this forme of words, *αἰτήματα ἡμῶν ἵνα*, *Sis pro nobis peripsema*: As if they had sayd, *Be shew a reconciliation or propitiation for vs.* The like kinde of expiation was vsed among them in time of any pestilence, or contagious infection; for the remouall of such diseases, they then sacrificed certaine men vnto their Gods, * such men they termed *καθαίματα*. These two words are vsed by the *Apostle*, *1 Cor. 4. 13.* and they are translated *filth & off-scouring*: we are made as the *filth of the world, and as the off-scouring of all things.* The words signifie properly the *filth or dirt scraped off mens shoes, or from the pavement of the ground*: But in *Budeus* his opinion, the *Apostle* had allusion vnto those kindes of expiations in vsē 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 reuilings and cursings of the multitude, as those condemned persons, who were offered vp by way of publique expiation.*

Now seeing at this feast principally the *High Priest* was a *type of Christ*, it will not bee amisse to note the agreement betweene the *type* and the *truth*.

Aaron.

* Suidas in voce αἰτήματα.

* καθαίματα ἵνα λέγοντο ἢ ἐπὶ καθαίρει λίμνὰ πνός, ἢ πνός ἐστὶ καὶ ῥόσου δουλοποι τοῖς θεοῖς, *Vetus Scholast. in Aristophan. Plat. pag. 48.*

† Budeus annot. reliq. in Pandect. De panis, p. 334.

Aaron.

Christ.

- | | |
|--|---|
| 1. The <i>high-Priest</i> went into the <i>Holiest of all</i> , <i>Leuit. 16. 3.</i> | 1. <i>Christ</i> our <i>High-Priest</i> went into the <i>holy place</i> , namely, the <i>heavens</i> , <i>Hebr. 9. 12.</i> |
| 2. Hee went once a year, <i>Exod. 30. 10.</i> | 2. Hee entred once, <i>Heb. 9. 12.</i> |
| 3. Hee with the bloud of goats and calves, <i>Heb. 9. 12.</i> | 3. Hee by his owne bloud, <i>Heb. 9. 12.</i> |
| 4. Hee alone, <i>Heb. 9.</i> | 4. Hee alone hath trodden the wine-press, <i>If. 63. 3.</i> |
| 5. Hee clothed with his Priestly robes, <i>Leu. 16. 4.</i> | 5. Hee ordained and sealed to this office, by his father from all eternitie. |
| 6. Hee tooke <i>two goats</i> , <i>Leu. 16.</i> | 6. Hee tooke <i>two natures</i> : the <i>impassibilitie of his Godhead</i> was shadowed by the <i>Scape-goat</i> : his <i>sufferings in his manhood</i> , by the <i>goat that was sacrificed</i> , <i>Theodoret. Quæst. 22. in Leuit.</i> |
| 7. The goat did beare the peoples iniquities, | 7. <i>Christ</i> was made sin for vs, <i>2 Cor. 5. 22.</i> |

CHAP. IX.

The Sabbaticall yeare, or Seventh yeares rest.

AS euery seuenth day was a *Sabbath day*, so euery seuenth yeare was a *Sabbaticall yeare*, *Leuit. 25*. And as the *Sabbath day* signified that they themselues were the *Lords*, and therefore they abstained from their owne worke to doe the *Lords*: So the *Sabbaticall yeare* was to signifie, that both they and their land was the *Lords*.

The obseruation of this feast consisted chiefly in two things. *First*, in the not tilling or manuring of their ground, whence it was called ^a *Schabath Haarets*, the *Sabbath of the land*, *Leuit. 25. 6*. *Secondly*, in the Creditors discharging their debtors, and releasing their debts, and thence it was called ^b *Schemita laihoua*, The *Lords release*, *Deut. 15. 2*.

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

Ans. *I will command my blessing upon you in the sixth yeare, and it shall bring forth fruit for three yeares*, *Leu. 25. 20, 21*. saith the Lord.

Seeing euery seuenth yeare, debts according to Gods command were to bee remitted,

שבת
הארץ.

שמיטה
ליהוה

some might demand, whether this might not much endamage their estates if they did lend? or, harden their hearts not to lend?

Ans. It could not endamage their estates, for it is a most infallible *Maxime*: *No man is a loser by seruing God*. Whence the *Hebrewes* themselues interpret this to be rather *Mandatum probatonis*, A *command of triall*, such as *Abrahams* offering vp of *Isaak* was, which *God* commanded, not intending that he should be sacrificed, but that *Abrahams* loue might be tried; rather than *Mandatum obedientia*, A *command of obedience*. To this purpose speaketh *Aben Esra*, interpreting these words; *Sane when there shall be no poore among you*; *Deut. 15. 4*.
^c That is, saith he, as if the Lord had said, *Know that that which I haue commanded thee, that thou shouldest not exact of thy brother, will be needlesse. If all Israel, or the greater part obey the voice of God; then there shall bee no poore 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 Esra, Deut. 15. 4.*

The reasons why this feast was instituted, are thought to be, *First*, to teach the people to depend vpon *Gods* prouidence by faith; for though the owner of the field might gather euen on that yeare for the maintenance of himselfe and his family, *Leuit. 25. 6*. yet he was neither to sow his field thereby to make his haruest the greater; nor to hedge his field, or locke vp his cornyard, thereby to enioy the proprietie, but to let all be common, and eue-

rymans hand equall in euery place. *Secondly*, they were hereby put in minde of that happy estate, which *Adam* enioyed in his innocency, when the earth brought forth her increase without manuring. *Lastly*, it shadowed forth that *euerslasting Sabbath* which we expect in the heauens. ^d And some coniecture this to be the ground of *Rabbi Elias* his opinion, ^e that the world should continue for six thousand yeares, but the seventh thousand should be the great Sabbaticall yeare. The six thousand yeares answered the six working daies of the weeke, the seventh answered our Sabbath, according to that, A thousand yeares are but as one day with the Lord, 2 *Pet.* 3. 8. *Elias* his words are these; Six thousand yeares the world shall bee; and againe it shall be destroyed: ^f Two thousand shall bee void, two thousand vnder the law, and two thousand vnder the *Messias*. The substance of this prophecy howsoeuer we reiect as too curious, yet seeing that a *Iew* spake it, it may serue to proue against them, First, That the *Messias* is already come: Secondly, That *Moses* his law ceased at his coming.

CHAP. X.
Of their Iubile.

THis is the last festiuall which *God* commanded the *Iewes*; it was celebrated euery fiftieth yeare. It is commanded,

Leuit.

^d Vid. *Hospinian. de Orig. huius festi.*
^e Talmud in *Sanedrin. c. Helec.*

ב' אלפי
הנה ב'
אלפי הנה
ב' אלפי
ב' אלפי
הנה
המשוה.

*Duo milia man-
iatis, duo milia te-
gis, duo milia d-
erum Messie. Tal-
mud in Sanedrin.
c. Helec.*

Leuit. 25. 8. Thou shalt number seuen *Sabbaths* of yeares vnto thee, &c. The *English* word *Iubile* is deriued from the *Hebrew* יובל *Iobel*, signifying a *ram*; it signifieth also a *rams horne*. Seuen *Priests* shall beare before the *Arke* seuen *Trumpets of rams hornes*, *Iosh.* 6. 4. where the word *Iobelim* is vsed, and is expounded by the *Chaldee Paraphrast*, *rams hornes*. *Marbachius* is of opinion, that this yeare was called their *Iubile*, ^c from *Iubal*, the first inuenter of muscally instruments, of whom we reade, *Gen.* 4. 21. *Iubal was the Father of all such as handle the Harpe and Organ*: Other Authors deliuer other reasons of the name; but it is most probable, that this yeare was termed the yeare of *Iubile*, from *Iobelim*, the *rams hornes* then sounded. There were five maine vses of this feast.

First, for the generall release of seruants. *Secondly*, for the restoring of lands and tenements vnto their first owners, who formerly sold them. *Thirdly*, hereby a true distinction of their Tribes was preserued, because lands returned vnto their owners in their proper Tribe, and seruants to their owne Families. ^d *Fourthly*, Some are of opinion, that as the *Grecians* did compute their times by the number of *Olympiads*; the *Romans* by their *Iustra*; the *Christians* by their *Indictions*: So the *Iewes* by their *Iubiles*. *Lastly*, it did mystically shadow forth that spirituall *Iubile*, which *Christians* enioy vnder *Christ*, by whose blood wee haue not onely a reentry into the *Kingdome of heauen*, which we

^c *Marbach. in Leuit. 25.*

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

we had formerly forfeited, by our finnes (and this was haply signified by the *Israelites* reentry vpon their lands formerly sold) but also the *found of the Gospell* which was in this feast typed out vnto vs by the *noise of Trumpets*, is gone throughout the world: And thus the *Lord God hath blown the Trumpet*, as *Zacharies* phrase is, *Zach. 9. 14.* But neither this release of seruants, nor restoring of lands, was ^e vntill the tenth day of the first moneth *Tisri*, at which time it was proclaimed by the found of Trumpets, or rams hornes; the nine first daies of this moneth the seruants feasted and made merry, and wore garlands in token of their liberty approaching.

^e *Mosis Aegyptius in Halaica Schemita Pictob. c. 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.) κληροπεια, *A lottery*: it began on the fourteenth of *Adar*, and continued till the end of the fiftenth, *Ester 9. 21.* It was instituted by *Mordecai*, in remembrance of the *Jewes* deliery from *Haman*, before whom lots were cast day by day, and moneth by moneth, for the destruction of them. In these two daies they

reade

reade the history of *Ester* in their *Synagogues*, and as often as they heare mention of *Haman*,^a they doe with their fists and hammers beat vpon the benches and boards, as if they did knocke vpon *Hamans* head.

The *feast of Dedication*, is termed in the *V.T.* *Egygia*,^b a feast wherein something is *renewed*; because those things onely are reputed consecrated, which are separated from their common vse, and dedicated to some *new* and holy vse. We shall reade of many things *consecrated* in the *old Testament*; the *Tabernacle*, the *Temple*, *Priests*, *Altars*, *Vessels*, and *Garments*: but there was no anniuersary or yearely solemnity appointed, to bee obserued in remembrance of their *consecration*. The *consecration* therefore which wee now speake of, being an yearely festiuall, was the *consecration of the Altar* appointed by *Iudas Maccabaus* to be obserued from yeare to yeare, for the space of eight daies, from the five and twentieth of the moneth *Caslew*, which answereth in part to our *December*, *1 Macab. 4. 59.* Of this *Saint Iohn* speaketh, and as he mentioneth our *Sauours* presence there, so he intimateth the time to bee about *December*. It was at *Ierusalem*, the *feast of the Dedication*, and it was winter, *Iohn 10. 22, &c.*

The reason of this feast, was in remembrance of that great mercy which *God* shewed vnto his people, in delierying them from the tyranny of *Antiochus*, and the *Idolatri* which

^a *Hospinian. de fest. fol. 33. ex Antonio Margarita in lib. de ceremoniis Iudeorum.*

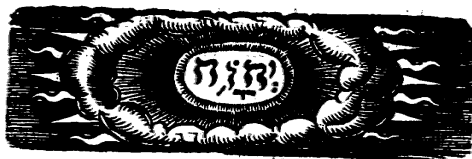
^b *Egygia ἐπι-τη εἰς τὴν ἐγ-ρησιν τῆς Σιν-δας.*

he had forced vpon them, setting vp the *Idol of Iupiter* in the *Temple of God*, and abolishing the true worship of *God*.

These two feasts are of *humane institution*, and others might be added vnto them, but little is to be added or nothing at all to that which is deliuered concerning them, in the places of

Scripture where they are mentioned.

THE



THE
FOURTH BOOKE.
Of their Idolatry.

CHAP. I.
The beginnings of Idolatry.

THe infinitenesse of *Gods* maiesty farre transcendeth the capacity of created natures, and if wee consult not with *Gods* owne *Oracles*, though the sense of a *Deitie* may be imprinted euen in an *Atheists* heart, yet so far shall he be from all right vnderstanding of *God*, that hee 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 starres in heauen, and creeping things on earth, yet still his heart will be doubtfull, whether hee hath worshipped the true *God*, nay whether the true *God* be not vtterly vknowne.

For this reason the mariners in ~~their~~ ^{their} ship
cried out ~~every~~ ^{every} man vnto his god, ~~and~~ ^{and} every
man to his ~~owne~~ ^{owne} god, and lest they might all
mistake the ~~true~~ ^{true} God, they awaken ~~to~~ ^{to} call
vpon ~~the~~ ^{the} God. This vncertainty attending I-
dolatrie, caused the Heathens to close their peti-
tions with that generall, *Dij deaque omnes*.^b The
Arabians perceiuing the vn sufficiency of their
knowne gods, dedicated their altars, *Ignoto Deo,*
To the unknowne God. At Athens, Saint Paul
found an Altar with the same inscription, *Act.*
17. 23. Hence other neighbour countries were
wont to sweare ^c by him that was unknowne at
Athens. From this doubt and distrust among
the Athenians, what God was? and who he was?
sprang another vncertainty amongst them, as
dangerous as the other, diuiding and sharing
that vndiuidable vntity of the Godhead, be-
twixt knowne and not what compares and equals,
so that they had other altars mentioning a plu-
ralitie of gods: ^d the inscription being
ἄγνωστοι θεοί, The altar of the unknowne Gods; yea
the compleat and entire inscription of that
altar which Saint Paul saw, is thought to haue
beene thus, ^e *To the Gods of Asia, Europe, and
Africa, to the unknowne and strange God.*
Which obseruation implieth their practise to
haue symbolised with other Heathens in that
forementioned closure, *Dij Deaque omnes; O
all ye Gods and Goddesses helpe.* This distrust I
thinke to be the chiefe reason why they wor-
shipped the *unknowne God;* though I deny not
but

^a *Seru. in Georgic.*
lib. 1.

^b *Gyrald. Syntagm.*
17.

^c *Νὴ τῷ ἐν Ἀ-
θῆναις ἀγνώστῳ.*
Lucian. in Philo-
patride.

^d *Pausanias in
Atticis.*

^e *Θεοῖς Ἀσίας, Ἐ-
υρώπης, Ἐ-
φρασίας, ὁ ἀγ-
νώστῳ θεῷ.* The-
ophyl. in *Act. A.*
post. 17. 23.
St. Hieronym. Tit.
1. 12.

but the altars might beare this title, to con-
ceale the name of their *Tutelar god,* vnto whose
protection they had committed themselues,
^f because the Heathen people generally concei-
ded, that if the gods name, to whom they dedi-
cated a citie, were knowne, then the enemies
might by some magicall incantation or
charme, call him forth, and cause him to for-
sake the citie: For the better preventing of
which manner of euocations, the Tyrians, the
Lacedemonians, and other Nations, fettered
and chained their gods, that they might not de-
part. Againe, it might be done in imitation of
the Jewes, who about the time of our *Sauour*
his incarnation, held it vnlawfull to pronounce
that essentiall name of God, *Iehoua,* and in stead
thereof would reade *Adonai.* The occasion of
this concealement of the name *Iehoua,* I take
to haue beene originally, to preuent the bla-
spheming of that holy name among the Hea-
thens, who had learned from that name to de-
nominate their *Idols,* *Ioue, Iad, Iasob, Iasie,* &c.
Hence afterward the forbearing the name be-
came superstitious, and so farre preuailed, that
they corrupted the text for the defense thereof,
Exod. 3. 15. This is my name *לְעוֹלָם לְעוֹלָם,* *legno-
lum, for euer:* ^g they reade *לְעוֹלָם לְעוֹלָם,* *legnalum, to
be concealed.* Though I deny not but that name
was alwaies in some sense ineffable; namely, as
^h *Pliny* saith, the names of the *African* people
and townes were ineffable, that is, such as other
languages could not expresse without circum-
locutions.

^f *Alex. ab Alex.*
lib. 6. cap. 4.
*Tyrtaell. in illu-
locum.*

^g *Macrob. Saturn.*
lib. 3. cap. 9.

^h *Vid. Macrob. Sat-
tur. lib. 1. cap. 18.*
It. Irenaeum, lib. 2.
*cap. ult. Item Ori-
gen. contra Cels. lib.*
6. fol. 76. col. 3.

ⁱ *Vid. P. Galatib.*
lib. 2. cap. 10.

^k *Plin. in Proum.*
lib. 5. h. nativ.

As those forementioned *Idolatrous* names, were nothing else but so many deprauations of the name *Iehova*: so the Originall of many other ensuing kindes of *Idolatrie*, proceeded at first from a misconstruction of Scripture. They hauing learned by tradition, that the Sun, Moone, & Stars, had a kinde of Lordship and rule ouer day and night, times and seasons: Hence the superstitious ignorance of those people deified those lights of Heauen, and worshipt them as *gods*. Afterward corruption preuailing, their *Apotheosis*, or *god-making Ceremonies*, were extended to sublunarie creatures, partly as *Symbols*, or representatiue signes of those greater and more glorious lights; for this reason the *Chaldeans* worshipt *fire*: פּוּל , and *Fr* of the *Chaldeans*, mentioned *Gen. 11.* which signifieth *fire* or *light*, is thought to be the verie *god* of the *Chaldeans*, though in that place the name *Fr*, be applied to some chief citie, from the name of the Idoll. Yea, the *god of Nabor*, *Gen. 31. 53.* is thought to be no other; partly also the inferiour creatures were canonized for *gods*, in way of thankfulness for the benefits receiued from them; for which reason the *sea*; the *windes*, the *aire*, the *earth*, and *fruits* of the earth became deified. At last, well-deseruing men, nay *Crocodiles*, *Serpents*, *Rats*, *Cats*, *Dogs*, *Garlicke*, and *Onions*, were reputed *gods*.

CHAP. II.

Of Moloch, Adram-Melech, Anam-Melech, Baal, The Tabernacle of Molech, Chiun, Remphan, Horsens consecrated to the Sunne, Thamuz.

OF the Idoll *Moloch* wee reade in diuers places of Scripture, *1 King. 11. 2 King. 23. 10. Leuit. 18. 21.* He is sometimes called *Moloch*, sometimes *Molech*, sometimes *Milcom*. He was the reputed *god*, not onely of the *Ammonites*, but of the ^a*Moabites* also. Hee had his name from מלך *Malac*, signifying to rule or reigne. The seuentie *Elders* translate him, אֲדָרָם , *Adram*, a *Prince*, or *King*. Such *King-Idols* were *Adram-Melech*, and *Anam-Melech*, the *Gods* of *Shephernaim*, vnto whom that people burnt their children in fire.

^a *Lorinus in s. ex Oecumenia.*

I take *Moloch* and *Baal* to be one and the same *Idol*; they were both names of supremacy and rule; בעל *Baal* signifieth a *Lord* or *Master*: And מלך *Molech*, a *King* or *Prince*. They had both the same manner of sacrifice, they burnt their sonnes for burnt offerings vnto *Baal* likewise, *Ier. 19. 5.* yea they built the high places of *Baal*, which are in the vally of *Benbinnom*, to cause their sonnes and their daughters to passe thorow the fire vnto *Molech*, *Ier. 32. 35.* In which text, the place of sacrifice is noted to be one and the same, common to both Idols, and

Moloch

Moloch put in the end of the verse, to explaine *Baal* in the beginning thereof.

Some thinke them to be different, because the *Planet Iupiter* was worshipped vnder the name of *Baal*, but the *Planet Saturne* is probably thought to haue bene worshipped vnder the name of *Moloch*. If wee diligently obserue histories, we shall finde such a confusion of the planets, that the *Sunne*, as it was sometime called *Baal*, sometimes *Moloch*: so it was sometimes called *Iupiter*, sometimes *Saturne*; and concerning *Baal*, this is euident: hence *Iupiter* was called by the *Phenicians*, *Baal-famen*, which name is deriued from the *Hebrew*, and foundeth as much as *Iupiter Olympick*, the *Lord of Heauen*: For *Baal* signifieth *Lord*, and *Shamian*, *Heauen*. And what is this *Lord of Heauen* in the theologie of the *Heathens*, other than the *Sunne*? who may as well be stiled the *King of Heauen*, as the *Moone* the *Queene*: Yea *Dionochiatho*, as *Eusebius* in the forequoted place relates him, taketh all these three for one, namely the *Sunne*, *Iupiter*, and *Baal-famen*.

Concerning *Saturne*, it is apparent that the *Sunne* was worshipped vnder his name; but I finde some Expositors, to interpret *Moloch* to be *Mercurie*, others *Mars*: these are but few, and the grounds weake. It is therefore more generally and more probably thought, that he was *Saturne*, because as to *Moloch*, so to *Saturne*, the *Heathen* people did sacrifice their *Sonnes* and *Daughters*. Secondly, *Saturne*: image

^b Augustin. super Iudic. quest. 16. Vide sibi Eusebium de prepar. lib. 1. cap. 7.

^a Plato apud Macrobi. Satur. lib. 1. cap. 23. ubi mendose citatur à Timæo Platoni quod est in Phædrō. ^d Assyrii Saturnum (quem & Solem dicunt) Iunonem, coluisse constat. Seruius in Æneid. 1.

^c מלך, Moloch dici volunt quasi מלכא Molach. (i.) Angelus, Nuncius. Proinde interpretantur Moloch Mercurium Deorum nuncium. ^f R. Leui. Leuit. 18. 21. ^g Macrobi. Saturn. lib. 1. c. 7.

Image differed not much from *Molochs*. Of *Saturne* thus we read; ^h It was made of brasse, wonderfull for its greatnesse, whose hands reaching towards the earth, were so hollow (readie to claspe) that the youths which were compelled to come vnto him, did fall as it were into a mightie ditch full of fire. You shall reade in a manner the same description of *Moloch*. Iakub commenting on Ieremie writeth thus; ⁱ Though all other houses of Idolatrie were in Ierusalem, yet *Moloch* was without Ierusalem, in a place apart. How was he made? He was an image of brasse: He had seuen chappels, and he was placed before them, hauing the face of a bullocke, and hands spread abroad, like a man that openeth his hands to receiue somewhat from some other: and they set it on fire within, for it was hollow; and euerie man senerally entred, according to his offering. After what manner? whosoever offered a fowle, went into the first chappell; he that offered a sheepe, into the second; a lambe, into the third; a calfe, into the fourth; a bullocke, into the fifth; an ox, into the sixth; and whosoever offered his sonne, into the seuenth. Thus *Moloch* and *Saturne* agree: First, in their sacrifice: Secondly, in the forme of their Images. Now these seuen chappells built for *Moloch*, may well resemble those ^k seuen gates with which the *Persians* honoured the *Sunne*; and as the *seuen gates* did, so might the *seuen chappells* mystically expresse the *seuen planets*, whereof the *Sunne* was *Moloch*, (i.) the *King and Prince*. When they sacrificed their sonnes vnto this *Idoll*, they did beat

A a

vpon

^h Euseb. de prepar. lib. 4. cap. 7.

ⁱ Iakub Ierem. 7. fol. 97. column. 1.

^k Orig. contra Celsum, lib. 6. fol. 74. col. 4. Il. Gyrald. in Deorum Syntogm. 7. p. 223.

upon *tabrets* and *drums*, that the cry of the childe might not be heard by the father. Thereupon was the place called **תֹּפֶת** *Tophet*, from **תֹּפ** *Toph*, signifying a *drumme*, as likewise from the cry of the children it was called *Gehenna*, **גֵּהֶנְנָה** signifying a valley, and **עֵשֶׂת** *roaring or crying*. Some may make the question, whether that the phrase, *The fire of Gehenna*, *Matth. 5. 22.* had its originall from this fire, wherewith the children were burnt vnto *Moloch*? I answer, that in this phrase there was not respect onely vnto this fire; though by the bitter cries and euilations of poore infants, the restlesse torments of hell might be shadowed, yet the perpetuities and euerlastingnesse of hellish paines, I take to be signified herein, by allusion vnto that other fire kept continually burning, for the consuming of dead carcasses, and the filth brought out of *Jerusalem*. For *Gehenna* was reputed a contemptible place without the Citie, in the which they burnt, by meanes of a fire continually preferred there, the carcasses, filth, and garbidge of the Citie. The^m *Kabbalists* treating of *Gehenna* in this metaphorical sense, as it is applied to the paines of hell, doe distinguish of it, saying; That there is *Gehenna superior*; and *inferior*: By the first they vnderstand *bodily torments inflicted upon the bodies of sinners in this world*: By the second they vnderstand the *paines of the soule in the world to come*. They say likewise, that there are *Septem Gehenna mansiones*: *Seuen de-*
grees

¹ D. Kimbi, *Psal.*
27. 13.

² Caprio de *Kibala*, p. 644.

³ P. Galatinus
lib. 12. c. 6.

grees or mansion places in Gehenna. 1. Infernus. 2. Perditio. 3. Profundum. 4. Taciturnitas. 5. Umbra mortis. 6. Terra inferior. 7. Terra sitiens. Of these *seuen receptacles*, he that will mispend his time may reade according to the quotation.

It is much controuersed among expositors, whether the children in this sacrifice were burnt in the fire, or onely initiated and consecrated to *Moloch*, passing in the midst of two fires in signe of their consecration? It is probable, that both were in vse. First, the scripture speaketh of both. Secondly, the *Hebrew Doctors* shew the manner of both. That they were burnt, *Talkus* expressly teacheth, and with him ^o others accord, saying, *That Moloch is the name of an image, and the wise men of blessed memory interpret Moloch to be an vniuersall name, denoting any whom they haue made to rule over them; and it is agreed upon, that this is the abomination of the sonnes of Ammon, and this phrase to cause to passe through, is as much as to burne.* Others say, *This Idolls name was Moloch, and ^p this was his worship: That he, (namely the Father) deliuered his sonne vnto the Priests, and they made two great fires, and they made his sonne passe on his feet betweene both these fires.*

^o Aben Ezra. *Leu.*
18. 21.

^p Rabbi Solomon
Leuit. 18. 21.

Notwithstanding, wee must not thinke that there were no other oblations vnto *Moloch* besides sacrificing of children: For what vse then serued those other six chappells? No, I take this oblation of children, not to haue beene

ted by *Saint Steuen, Act. 7. 43. Ye tooke vp the Tabernacle of Moloch, and the starre of your God Remphan, figures which yee made to worship them.*

Three things are to be enquired for the vnderstanding of this parallel. *First*, what the bearing or taking up of this Tabernacle is. *Secondly*, what Idoll was pointed out by these names of *Chiun* and *Remphan*. *Thirdly*, what is meant by the starre of this God.

The taking up of this Tabernacle denoteth their worship which they exhibited vnto their Idoll, by carying him vp and downe in *Tabernacles* and *Pageants*, after a solemne manner of procession; by the *Romans*, this solemnity was termed *Pompa*; and the tent or *Pageant* in which the Idoll was carried, *Thensa*, according to that, *Thensa Deorum vehiculum*. This kinde of Idolatry may seeme to haue had its originall among the *Heathens*, from an vnwarrantable imitation of *Moses his Tabernacle*, which was nothing else but a portable Temple, to bee caried from place to place as need required. For it cannot be denied, but that many superstitions were deriued vnto the *Heathens* from the true worship of God, which he himselfe had prescribed vnto his people. Thus as God had his *Tabernacle, Priests, Altars* and *Sacrifices*, so the *Deuill* had his *Tabernacles, Priests, Altars,* and *Sacrifices*. As God had his *fire euer burning vpon the Altar, Leuit. 6. 3.* So had the *Deuill* his *fire preserved burning by those Vestall Virgines*. As God had his

propitiatory

u. d. v. v. m. m. m.
 c. c. c. c. d. d. d.
 g. g. g. g. s. s. s.
 e. e. e. e. s. s. s.
 e. e. e. e. s. s. s.
 l. 3. c. 5.

propitiatory or mercy seat: So had the *Deuill* his *Sacros tripodas*, his *Oracles* from which hee would speake vnto them that fetued him. This solemne procession was performed by the *Romans*, in the honour of the * *Sunne*: It was performed by the *Israelites* in honour of their *Moloch* who formerly was interpreted the *Sunne*. To adde vnto the pompe and state of this solemnity, both the *Romans*, and the *Israelites* caused great *horses* and *chariots* to be lead vp and downe. * *Horses* were consecrated to the *Sunne* by the *Romans*, and their *Cirque-place* was sometimes called τὸ ἱερὸν ἵππων, and ἱερὸν ἵππων, An *Horse-race*. And that *chariots* were commonly vsed in those pompous shewes is vident. Concerning the people of *Indah*, doth not the like practise plainly appeare? 2 *King. 23. Iosiah* did put downe the *Horses* giuen to the *Sunne*, and the *chariots of the Sunne*. This kinde of idolatrous worshipping the *Sunne* seemeth to haue had its beginning from the *Persians*; who also accounted *horses* holy to the *Sunne*,² and the *Persian King* when he would shew himselfe in great state, caused an exceeding great *horse* to be lead vp and downe, the which was called *Equus Solis*.

The second enquiry is, what *Idoll* was meant by *Chiun*, and *Remphan*, otherwile in ancient copies called *Rephan*. Not to trouble the Reader with the various interpretations of expositors, much lesse with the bold adventures of others in correcting the text: By *Chiun* wee are

* Solis honorem
 grati spectantur
 ei. Antiqui dice-
 re patres. Cuius
 sit. lib. 1. num. 17.
 vid. Deopler.

* Alex. ab Alex.
 l. 3. c. 12.

2 Hic illius ar-
 ma, Hic curus su-
 u. Fergis. A. v. d.
 1.

2 Cael. Theophr.
 antiq. l. 8. c. 2.

to vnderstand *Hercules*, who in the *Egyptian* language was called *Chon*: by *Remphan* we are to vnderstand the same *Hercules*, for רמפאִים *Rephaim*, in the holy tongue signifieth *Giants*. By *Hercules* we may vnderstand the planet of the *Sunne*: there are *Etymologists* which deriue *Hercules* his name from the *Hebrew* הַאֲרִי הַיָּמִי *Heiricol*, *Illuminauit omnia*: the *Greeke* ^a *Etymologic*, holds correspondency with the *Hebrew*, and both signifie that vniuersall light which floweth from the *Sunne*, as water from a fountaine. Adde hereunto, that ^b *Porphyry* interpreteth *Hercules* his *twelue labours* so often mentioned by the *Poets*, to be nothing else but the *twelue signes of the Zodiak*, through which the *Sunne* passeth yearely. But some may question whether the name of *Hercules* was euer knowne to the *Iewes*? It is probable the name was, for *Hercules* was the *god* of the *Tyrians*, from whom the *Iewes* learned much *Idolatry*, as being their neere neighbours: Yea it is apparant that in the time of the *Macchabees* the name was commonly knowne vnto them: for *Iason* the *High Priest* sent three hundred drachmes of siluer to the sacrifice of *Hercules*, 2 *Maccaib.* 4. 19.

Thirdly, it followeth that we should enquire what this *starre of Remphan* was; It is probably ^c thought that it was a certaine *starre painted in the forehead of Molech*: Neither was it vsuall for the *Heathen* people to paint their *Idolls* with such *Symbolica addisamenta*. ^d *Iulius Cesar*

^a *Hercules quid aliud est quam nubes*
 כֶּסֶף (i.) aeris
 gloria: que parra
 alia est aeris nisi
 solis illuminatio?
Macrobi. Satur. l.
 1. c. 20.
^b *Euseb. de prep. l.*
 3. c. 4. p. 71.

^c *Oecumenius, Act.*
 7. 43.
^d *Sueton. in Iul. c.*
 88. *Plin. hist. l.*
 2. c. 25. *Hor. it. l. 1.*
Ode 12.

Cesar his image had a *starre* depicted on the *Crowne of his head*.

The *Sunne* was also worshipped by the house of *Juda*, vnder the name *Tamuz*; for ^e *Tamuz*, saith *Hierome*, was *Adonis*, and ^f *Adonis* is generally interpreted the *Sunne*, 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 *Sunne* into the signe *Cancer*, was, in the *Iewes Astronomy*, termed *Tekudha Tamuz*, the *reuelution of Tamuz*. Concerning *Adonis*, whom sometimes ancient Authors call *Osiris*, there are two things remarkable, ^g *disparitions*, the *death or losse of Adonis*: and ^h *euergens*, the *finding of him againe*. As there was great ⁱ lamentation at his *losse*, especially amongst the ^k women: so was there great ioy at his *finding*. By the *death or losse of Adonis*, we are to vnderstand the departure of the *Sunne*; by his *finding againe*, we are to vnderstand his returne. Now hee seemeth to depart twice in the yeare: First, when hee is in the *Tropicke of Cancer*, in the farthest degree northward. Secondly, when he is in the *Tropicke of Capricorne*, in the farthest degree southward: answerable vnto these two departures which may be termed ^l *disparitions*, or *losses of the Sunne*, there are two returnes immediatly succeeding, which may be termed likewise ^m *euergens*, the *findings* or new appearing of the *Sunne*. Hence

^e *Hieronym. comment. 3. in Ezek.*
^f *Pier. hierogl. l. 9.*
 p. 68.

^g *Nonquamque
 satis questus Osiris.*
Semper enim perdit, semper inueniunt. Lucan.
^h *Plutarch. in Alcibiade.*

we may note, that though the *Egyptians* celebrated their *Adonia* in the moneth of *November*, when the *Sunne* began to be farthest *Southward*; and the house of *Juda* theirs, in the moneth of *June*, when the *Sunne* was farthest *Northward*; yet both were for the same reasons, and in substance they agreed. And of this, the *Prophet Ezekiel* is thought to haue spoken, *Ezek. 8. 14. There sate women weeping for Tamuz.*

These solemnities were chiefly obserued, betweene the *Byblienses* and the *Alexandrini*, & the manner was thus: When the *Byblienses* solemnised the death or losse of *Adonis*, at that time the *Alexandrini* wrote a letter, this letter was inclosed in an *Arke of bulrushes*, therein they signified that *Adonis*, whom they lamented was found againe, this arke being after the performance of certaine rites and ceremonies committed to the sea, forthwith it was caried by the streame to *Byblus*, vpon the receipt whereof, the lamentation of the women was turned into ioy. ^b Others say that this lamentation was performed ouer an Image in the night season, and when they had sufficiently lamented, a candle was brought into the roome (which ceremony might mystically signify the returne of the *Sunne*) then the *Priest* with a soft voice muttered this forme of words. ¹ *Trust yee in God, for out of paines saluation is come vnto vs.* ^k There are likewise of the *Iewes*, that say their *Tamuz* was an image whose

^s Procopius in *Isaiam* ad c. 18. II. *Cyriacus* l. 2. *Tom. 2. in Isaiam.*

^b *Iulius Maternus Firmicus. L. de errore profan. religion.*

ⁱ *Θαπτήτε τὸν ἄδων, ὅτι ἔζη ἡνείκα ἔκρυπτεσθε τὴν χελιδνα.* *Firmicus ibid.*

^k *היו עושים זלמן ומי מלאים עינין עופות והיו עושים אש בהתחורר.* *R. Dan. Kimchi in radic.*

whose eies they filled with Lead, which Lead being molted by the meanes of fire vnder it, the image it selfe seemed to weepe.

There ¹ are, that thinke the *Prophet* alludeth vnto those letters inclosed in those fore-mentioned *bulrush arkes*, *Is. 18. 2.* when he speaketh of *Embassadours* sent by the sea euen in *veffels of reeds* vpon the waters. But I rather approue the literall sense, for by reason of the shelves, and dangerous rockes in the riuer *Nilus*, it was not vnusuall for men to saile in hulkes and *veffels made of a kinde of great bulrush*, which by the *Egyptians* was termed *Papyrus*, and these kinde of ships ^m *Papyraceæ nauis.*

¹ *Procopius in Isai. 18.*

^m *Plin. hist. lib. 6. c. 22.*

CHAP. III.

Of *Baal-Peor*, *Baal-Tsephon*, *Baal-Zebub*, *Baal-Berith*, *Bel*, and the *Dragon*.

W Hom the *Hebrews* called *Baal*, the *Babylonians* called *Bel*, and although the *Planet of the Sunne* onely at first might be worshipped vnder that name, yet at last it became a common name to many other *Idolls*, according to that, *There are many gods, many Baalims or Lords*, *1 Cor. 8. 5.* As the same *Idoll Impiser* had different names, and different rites of worshop, occasioned

B b 2 sometimes

sometimes from the different places, as *Iupiter Olympius*, from the hill *Olympus*; *Iupiter Capitolinus*, from the *Capitoll hill*; *Iupiter Latialis*, from that part of *Italy* which is called *Latium*. Sometimes from the different benefits which he was supposed to bestow on men, as *Iupiter Pluvius*, because he gaue *raime*; *Iupiter Lucetius*, because he gaue *Light*; *Iupiter Altitomans*, from *thundring*: So *Baal* had his distinctiue titles, and different rites of worship, sometimes occasioned by the place, as *Baal-Peor*, *Numb. 25.3.* sometimes from the benefit obtained, as *Baal-Tsephon*, *Exod. 14.1.* and *Baal-Zebub*, *2 King. 1.2.* sometimes for some other reason, as *Baal-Berith*, *Iudg. 8. 33.*

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, *Num. 23. 28.* as likewise his Temple wherein he was worshipped, standing vpon the same hill, was called *Beth-Peor*, *Dent. 3. 29.* He was worshipped by the *Moabites*, and *Midianites*: the *Idoll Chemosh*, *Ier. 48.7.* 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 *blinde god*, according to that in the *Psalme*, *They haue eies, and see not.* For the first letter ^c *Caph*, signifieth, *quasi*; and מושב *Musch*, *palpare*, to groape or feele about in manner of *blinde men*.

Baal-Tsephon is thought by the ^d *Hebrews*, to haue beene an *Idoll made* by the *Egyptian Magicians*,

^a Hieronym. ad Hof. 6.9. Idem prodidi Isidor. Orig. lib. 8.

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

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

^d 7. Fag. Exod. 12. 1.

gicians, and placed in the wilderneffe, to obserue, and stoppe the *Israelites* in their departure from *Egypt*, whence it was termed צפון *Tsephon*, from צפה *Tsapha*, signifying to *watch*, and obserue in manner of a *watchman*: wee may call him *Baal speculator*, as among the *Romans*, because *Iupiter* stayed the *Romans* when they were flying, he was called ^e *Iupiter stator*.

Baal-zebub, soundeth as much as the *Lord of the flies*, or a ^f *Master-flie*, which hath power and authority ouer the rest, in which respect the *Prince of the Devils* in the *Gospell* is termed *Beelzebub*, זבוב *Zebub* signifieth a *flie*. ^g This *Idoll* was worshipped by the *Cyrenians*, but principally by the *Ekronites*, because whensoever they sacrificed vnto him, the swarmes of flies, which at that time molested the country, dyed. But it is certaine, that this was not the alone reason, for they were wont to reparaire to him, as to an *Oracle*, *2 King. 1.2.* wee may call him *Iupiter muscarius*, or *Hercules muscarius*, ^h for the inhabitants of the city *Elis*, sacrificed to *Iupiter* vnder the name of αἰσώπιος (i. *A driner away of flies*; and the *Romans* to *Hercules*, vnder the same name. Some Greeke copies in the *Gospell* read Βεελζεβυλ, *Beelzebub*, which change is interpreted to be, for to shew the greater contempt of the *Idoll*, as if they should say, *Iupiter stercoreus*, זבל *Zebel* signifieth *stercus*, and *Beel* or *Baal* signifieth *Dominus*.

Baal-Berith was the *Idoll* of the *Shechemites*, of his Temple we reade, *Iudg. 9.4.* ברית *Berith* signifieth

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

^f Ζητήσασθαι μύθον Οὐδὲ Αὐτοῦ ἄλλοθεν. Gregor. Nazianz. orat. 2. cont. Idol. p. 102.

^g Plin. lib. 10. cap. 28.

^h Clemens Alexandr. in protreptic.

¹ ΕΒΝΟΥΡ ΙΑΥΤΟΙΣ
 ΤΩ ΒΕΛΩ ΔΑΓΩΝ
 ΝΩ, ΤΩ ΕΙΣ ΑΥΤΟΙΣ
 ΑΥΤΩΝ ΕΙΣ ΔΙΩΝ.
 Septuaginta in-
 serpr. Iud. 8. 33.

signifieth a *conenans*, so that *Baal-Berith* may be translated *Iupiter fœderatus*. (i.) ¹ *The God unto whom they bound themselves by conenans*. Concerning *Bel* and the *Dragon*, little is spoken, besides what we read in that of the *Apocrypha*, where the *History* is described.

CHAP. IV.

Of Dagon.

^a R. David. 1 Sam. 5

THe ^a *Hebrew Doctors* say, that this *Idoll Dagon* was made from the *navill downeward in forme of a fish*, but from the *navill upward, in forme of a man*. This they collect from the *1 Sam. 5. 4.* The *two palmes of his hands were cut off upon the threshold*. And furthermore they say, the *Idoll Dagon* had his name from the *Hebrew דַּג Dag*, signifying in the holy language, a *fish*, according to which description we may english him the *Philistims Neptune* or ^{*} *Triton*. Others deriue the name from דַּג Dagan, signifying *corne*, and they ^b say, that he first inuented the use of the *plough* and *corne*, whence they translate him *Iupiter aratrius*. In this respect wee may call him the *Philistims Saturne*, because antiquity makes ^c *Saturne* the *first inuentor of husbandry*, and therefore paints him with an *hooke* or *fish* in his hand, as being the fittest *hieroglyphick* for *husbandry*. Both opinions haue their Authors, and

^{*} Triton non abs-
 milem habuisse
 figuram singitur.
 Frons hominem
 præfert, in pristina
 desinit alius. Pier.
 Hierogl. lib. 3. p.
 pag. 218.

^b Philo Byblius
 apud Euseb. de
 præpar. lib. 1. cap. 7.
^c Pier hieroglyph.
 lib. 3. p. 218.
 4dem lib. 56.

and no sufficient proofe hath beene produced to ouerthrow either. ⁴ Yea their are not wanting among the *Iewes* themselves, that say this image of *Dagon* was made in the forme of a man. Notwithstanding *Scaliger* his coniecture is not improbable, that those who interpret *Dagon*, *Iupiter aratrius*, or *Agronius*, might mistake and read שָׂדַי Shadai signifying *Ager*, A field: for שָׂדַי Schaddai being the very name of *God*, signifying *Omnipotens*, *Almighty*.

^a R. Lani. 1 Sam. 5.

CHAP. V.

Of the molten calse.

THe history of the *molten calse* is at large let downe, *Exod. 32.* where wee reade, that by reason of *Moses* his long absence, the people desired of *Aaron*, *Gods* to be made, whereupon *Aaron* made for them the *molten calse*. The reason why they worshipped *God* rather in the similitude of a *calse*, then of any other creature, is generally by expositors conceiued to be, from the corruptions learned among the *Egyptians* who worshipped their *Idol* ^a *Apis*, otherwise called ^b *Serapis*, in a liuing *Oxe*, and likewise in an image made in the forme and similitude of an *Oxe* with a *busshell* on his head. This *Oxe* was remarkable for certaine notes and marks, whereby it was differenced from all others. It was *black bodied*,
 it

^a Plin. nat. hist. l. 8.
 c. 46. Herodot. l. 2.
 Solin. c. 35. aut
 aliorum distinctione
 45.

^b Alex. Genial. dier.
 lib. 6. c. 2.

it had a *white forehead*, a *white spot behinde*, and a *knos* vnder his tongue; for the more curious fashioning and polishing of these markes in the molten calfe, *Aaron* may seeme to haue made vse of his *graving toole*.^d The *Egyptians* repaired vnto this *Oxe* for the resolution of matters doubtfull, as to an *Oracle*, and the manner of consulting with him was thus. The party that repayred vnto him, tendred a bottle of hay or grasse, which if he receiued, then it betokened a good and happy euent; if otherwise he refused it, then it did portend some euill to come. *Thus they turned their glory into an Oxe that eateth grasse*, *Psal.* 106. 20. The *Hebrew* word in the *Psalme*, translated an *Oxe*, is, *shor*, which I note, because, in my opinion, it giueth light to one of the names by which this *Idoll* was denoted. Sometimes it was called *Apis*, from the *Hebrew* word *Ap*, signifying a *face*: sometimes *Serapis*, quasi *Shor-apis*, which is nothing else but *Bouis caput*, an *Oxe head*, the very name vsed by the *Fathers* to expresse this *Idolatry*. It is commonly knowne, that this *Idolatry* was deriued to *Israel* from the *Egyptians*, but whence the *Egyptians* first learned it, few haue taught: They doe not coniecture amisse, who interpret the first institution hereof to haue bene in the memory of *Ioseph*, who by his prouidence relieued both *Egypt*, and other neighbour countries in the seuen yeares of famine. Beside the testimony of no slight^b *Autors*, there are strong inducements to perswade

בחרט
sculpsit
sculptorio.

d Plin. hist. lib. 8. c. 46. It. Alex. Genial. diar. l. 6. c. 2.

שור

אפולוס, פאפוס

e Cyprian. de bono patient. p. 318. vid. etiam August. p. 73. It. Tertullian. adu. Indicap. 1.

h Suidas in Sapa- ms.

Ruffinus lib. 2. hist. Eccles. l. 23. Pier. hierog. lib. 3. p. 25.

swade it. *First*, both the yeares of plenty and famine were foresignified by the apparition of *Oxen*. *Secondly*, what fitter embleme, (if it had not afterward proued an *Idol*) to continue the remembrance of a *Ioseph*, (by whose alone care and industry, corne and victuall was prouided in an extreme famine,) than an *Oxe*, the true and liuely hieroglyphick of an industrious husbandman? *Thirdly*, in this, *Suidas* agreeth with others, that *this Oxe was portrayed with a bushell on his head*, though others doe more clearly expresse the reason of this portraiture, namely, because of the great quantity of corne measured out by *Ioseph* in that extreme dearth. Concerning the sinne of the *Israelites* in making this *calfe* or *Oxe*, the moderne *Jewes* doe transfer the fault vpon certaine *proselyste Egyptians* who came forth with them; and they say, that when *Aaron* cast their iewells into the fire, these *Egyptians*, contrary to his expectation, by their art *Magick* produced a calfe, to which purpose they vrge *Aarons* owne words, *Exod.* 32. 34. *I did cast the gold into the fire, and thereof came this calfe*; as if his art or will went not with the making thereof, but of *it selfe it made it selfe*. But this answer of his sheweth rather, how vaine the wit of man is in the excuse of sinne; and as his engraving instrument writes downe *Aarons* sin: so the confession of other more ingenuous *Jewes*, proclaimes the *Israelites*, saying that

no punishment befalleth thee Israel, in which

there

אין לך
ישראל
פרענות
שאין בה
אנקיח מיטן
העגל
Moses Gerand. vid.
Munster. Exod. 32.

there is not an ounce of this calfe. I conclude this, with the analogy between the *Egyptian Apis*, and the *molten calfe*: and this consisted in three things. *First*, as there were some *speciall markes* in the *Egyptian Oxe*: so is it probable that *Aaron*, with his engraving toole, made the like. *Secondly*, as the *Egyptians* in honour of their *Oxe* celebrated a *solemne feast*, with much singing and mirth: so the *Israelites* proclaimed a *feast* in honour of their *calfe*. *The people sat downe to eat, and drinke, and rose up to play*. *Thirdly*, as the *Egyptians Oxe* was at last drowned in the river: so *Moses* burnt the *molten calfe*, and beat it to powder, and cast it vpon the face of the water, *Exod. 32.20. Deut. 9.21. Ieroboam* afterward, though vpon other inducements, committed the same sinne; hee thought in his heart, that if the people did goe vp to *Jerusalem* and doe sacrifice in the *house of the Lord*; they would reuolt from him, and returne to the *King of Iudah*: whereupon he set vpon two *calues of gold*, the one in *Bethel*, the other in *Dan*; saying vnto the people, It is too much for you to goe vp to *Jerusalem*, *1 King. 12. 28.*

CHAP.

CHAP. VI.

Of Astaroth, Ammonia, Iuno, the Queene of heauen, Diana of the Ephesians.

AS the *Sunne* was worshipped vnder many names: So likewise the *Moone*. *Astaroth* was the *Idoll* chiefly of the *Zidonians*, *1 King. 11. 5. 2 King. 23. 13.* she had her *Temple* called the *house of Astaroth*, in which the *Philistims* hanged vpon *Sauls* * armour after his death, *1 Sam. 31. 10.* That the *Moone* was worshipped vnder this name needes not ^b prooffe: onely ^c some say that *Astarte* was *Iuno*: and why may we not say that *Iuno* is often vsed to expresse the *Moone*? ^d Both the *Moone* and *Iuno* are often called by the name of *Vrania*. And as the *Moone* in respect of her light is called *Vrania*: so in regard of the lesser lights in the heauen, she is called *Astroarche*, that is, the ^e *Queene of the planets*; or as *Horace* speaketh of the *Moone*; *Siderum regina*, The *Queene of the starres*; or lastly, as *Virgil* speaketh of *Iuno*; *Disium incedo regina*, The *Queene of the gods*. It seemeth very probable, that this is that *Queene of Heauen*, of which the *Prophet* speaketh, *Ier. 7. 18. Ier. 44. 17.* Againe vnto

* Horum Anathematium oblationem primo didicerunt ab Israelitis. Num. 7. 1 Sam. 21.

^b Αστροτεω δ' ἐστὶ Σοκράτους σιδυράκιον ἕμμερον. Αστάρτην ἑνὴν ἐστὶν ὀπίον. Lucian. de Dea Syria.

^c August. Super Iud. c. quast. 16.

^d Αστάρτη Vrania idem omnino valet apud Phœnias,

quod Iuno Lu: na apud Latinos. Deducitur Vrania ab Hebraeo

וַרְיָא Non in sin. adiecto aut per se solum, aut cum loci quod iustum sit à Syris, quali וַרְיָא vel

וַרְיָא in feminino verò וַרְיָא (i.) Lucida & Lucida, aut Lucinus & Lucina. Et hinc Graeci συνήγαγον μεταλλάξαντες. e Αστροαρχη dicitur, τὴν ἐν τῷ ἑσπερῷ ἀστὴρ, ab imperio quod in astra exercet. vid. Herodian. lib. 5.

C c 2

whom

whom may wee imagine those ancient heathens to haue performed that iolemne worship, which they did on the *Calends*, or first day of euery moneth? was it not to the *Moone*? And yet notwithstanding it is ascribed to *Iuno*,^f whence she is called *Iuno Calendaris*. Lastly, as *Iupiter* & *Ammon* was no other than the *Sun*, and worshipped in forme of a *ramme*: so for ought I see, the *Moone* might be called *Iuno* & *Ammonia*, and worshipped in the forme of a *sheepe*. Sure I am, that the *Hebrew Doctors* describe the images of^h *Astaroth*, to haue beene made in the forme of *sheepe*, and the word *Astaroth* in the original signifieth a *stock of sheepe*; and the *Moone* might as well be called *Ammonia*, as the *Sunne 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 reade, *Leuit. 26. 30. Isay 17. 8. Isay 27. 9.*) are called^l *Hammanim*, because they were certaine *Idolls* placed vpon the house-top, and so alwaies exposed to the *Sunne*. Furthermore, as *Iupiter* & *Ammon* was painted with *hornes*, so likewise was theⁿ *Moone*: 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 *Sunne* and *Moone*. *First*, the *Sunne* was painted with *rammes hornes*, because with the *Astronomers* the signe *Aries* in the *Zodiak* is the^o beginning of the yeare. *Secondly*, because as the strength of

^f *Macrob. Sat. lib. 1. c. 15.*
^g *Macrob. Sat. lib. 1. c. 21.*

^h *Cal. Rhodigin l. 18. c. 38.*

ⁱ *D. Kimchi. 1 Sam. 31. 10. 16. Iud. 2. 13.*

^k *מחמח* *Calor. Sol.*

^l *R. Solomon in Leuit. 26. 30.*

^m — *stat corniger illic Iupiter. Lucan. l. 9. vers. 514.*
ⁿ *Sydenham regina bicornis aucti. Luna puellas. Horat. car. secular.*

^o *Pier. hieroglyph. l. 10.*

horned beasts consist in their *hornes*: so the vertue and influence of the *Sun* and *Moone*, is deriued vnto sublunary creatures by their *beames*. *Thirdly*, because the light of the *Sunne*, and *Moone*, makes the reflection *cornute* or *hornelike*. When *Moses* came downe from *God*, *Aaron* and the people saw that his face *shined*, *Exod. 34.* the *Latine* reades it, *Facies eius erat cornuta*: and hence it is, that *Moses* is painted with *hornes*, which some of the *Rabbines* haue interpreted^p *hornes of magnificence*: The error grew from the doubtful signification of the *Hebrew* word, signifying *splendor* or *brightnesse*, and also *hornes*.

^q The *Moone* was also worshipped vnder the name of *Diana*, who although shee were worshipped throughout all *Asia*, yet shee was had in principall esteeme among the *Ephesians*, whence arose that cry, *Great is Diana of the Ephesians*, *Act. 19. 28.* Her greatnesse among the *Ephesians* appeareth partly by her *Temple*, which in^r one place *Pliny* saith was two hundred and twenty yeeres building, but^s elsewhere hee saith foure hundred yeeres: partly from the great gaine procured vnto the *siluer Smiths* in making and selling *siluer Temples of Diana*, *Act. 19. 24.* It is much disputed what those *siluer temples* were; some thinke them to bee *little houses*, or *shrines* (such as were for their smallnesse portable) in forme representing the *Temple of Diana*, and within hauing the image of *Diana* inclosed, and in this

^p קרן המהירות
cornua magnificantis. R. Solan. ponit Hebraicum קרן (unde Kierus & cornu emanant) significat in morem cornuum splendorem radiosq; emitte.
^q *Macrob. Saturn. lib. 1. c. 15.*

^r *Plin. lib. 36. 14.*

^s *Plin. 16. 40.*

sense *vaïdra* is sometimes vsed, to signifie *closets*, or *shrines wherein images were kept*: others thinke certaine coynes or peeces of money, to be called by the name of *Dianaes Temple*, from the similitude of *Dianaes Temple*, engrauen or stamp'd vpon those coynes: as in *England* we call some peeces of gold the *George*, others the *Angell*, others the *Thistle*, from the impression which they beare. The like custome of naming coynes from their sculpture or impression, was not vnusuall among the [†] *ancients*; neither were such coynes vnusuall on which the *Temple of Diana* was engrauen, & these capitall letters added, *DIAN EPHE*. *Theodorus Beza*, in his maior annotations vpon the *Acts*, reporteth, that he hath seene two of these himselfe.

Wee reade of another kinde of idolatrous worship towards the *Moone*, to haue bene [‡] that men sacrificed to her in womens apparell, and women in mens apparell, because they thought the *Moone* to be both *male* and *female*, whence the *Moone* is called by old Authors as well *Lunus*, as *Luna*: And *Venus*, whom *Philochorus* affirms to be the *Moone*, is termed *Deus Venus*, as well as *Dea Venus*. [‡] Some haue thought that *God* had respect vnto this kinde of *Idolatry*, *Deut. 22. 5.* where men are forbidden to weare womens apparell, *Et è contra*; but it is more generally and vpon better grounds thought that the promiscuous vse of apparell (whereby the distinction of sex is taken away) is there forbidden.

[†] Simili prorsus ratione Atheniensium numos quosdam, boues: eundem Atheniensium alios quosdam, Kôres (i. puellas: alios Corinthiorum πούλις, pullos: alios Peloponnesiorum, &c.) κόρας, i. puellas: alios Romanorum naues vocabant.
[‡] At ierob. Saturnal. lib. 3. cap. 8. Non abstrincent idololatram in cultu Veneris prodidit Iulius Firmicus de errore profan. relig. on. cap. 4.
[‡] Mamonid. in more Nebuchim part. 3. cap. 38.

CHAP. VII.

Of other Gods mentioned in Scripture.

THe *Sunne* and *Moone*, which are the greater lights in the Heauen, I take to haue bene the chiefest Idols worshipped by the *Heathen* people. Notwithstanding, their blinde deuotion deified also the other *Planets*, and that numberlesse number of *lesser lights*, called in Scripture *Milivis celi*, *The hoste of beauen*, whose seuerall natures, properties, and influences, are not distinctly knowen. In like manner there is an *hoste 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 formes of creeping things were pourtrayed on the walls, *Ezek. 8.* It may be termed their *Pantheon*.

In those Colonies which the *King of Assur* transplanted into *Samaria*, euery one worshipped the *god of his owne Nation*. The men of *Babel* made *Succoth Benoth*, the men of *Cuth* made *Nergal*, the men of *Hamath* made *Ashima*, the *Auims* made *Nibhaz* and *Tartak*, the *Shepharvims* burnt their children in the fire to *Adram-*

^a R. Iarchi. 2 King.
17.
R. David non dis-
sentit.

Adrammelech and *Anammelech* the gods of *Shepharazam*, 2 *King*. 17. 30, 31. ^a The Hebrew Doctors say that *Succoth Benoth* was the picture of an *hen with her chicken*; *Nergal* they interpret *Gallum syluestrem*; *Asima* a *Goat*, *Nibbaz* a *dog*; *Tariak* an *asse*; *Adrammelech* a *mule*; *Anammelech* an *horse*: that such brut beasts should be worshipped as *gods* may seeme ridiculous; but the like to have beene practised among the *Heathens*, profane Authors abundantly testifie. The

^b Lucian. lib. 16. de
Syr. Dia.

^c Herodotus in
Euter p.

^d Cic. de legib. lib. 1.

^e vid. Traquil. in
Alex. ab Alex. lib.

6. It. Diodor. Sicul.
lib. 1. 18.

^f Alex. Neopolit. lib.
6. cap. 26.

^g Porrum & cepe,
nefas violare &
frangere morsu.

O sanctas gentes,
quibus hæc nascuntur
in hortis
Numina. Lucretial.
sajv. 15.

^b cocke was worshipped as a *God* among the *Syrians*; ^c A *goat* by the *Mendesij*; ^d A *dog* by others: yea they haue adopted into the number of their *gods*, ^e *Oxen*, *Lions*, *Eagles*, *Wolues*, *Crocodiles*, *Cats*, *Rats*, &c. Nay they haue digged their *gods* out of their gardens, ^f *Garlick*, *leekes*, *onions*, &c. To these may be added *Nisroch* which was the *god* of the *Affyrians*, and as it seemeth had his *Temple* at *Ninewe*, 2 *King*. 19. vs. and *Esay* 37. vs. Secondly, רמון *Rimmon*, the word signifieth a *Pomegranat*. Concerning this *Idol* it is much controuersed, whether *Naaman* sinned not in saying, *The Lord be mercifull vnto thy seruant, that when my Master goeth into the house of Rimmon, &c.* 2 *King*. 5. 18. Reade the words in the *Præter tense*: *When my Master went into the house of Rimmon*, the sense appeares to be a pardon craued for sinnes past, not afterward to be committed. The same word בבהו *Bebho*, in *going*, is put to expresse the *time* past, in the titles of the *Psalmes* 52. and *Psal.* 54. Thirdly, *Nebo*, otherwise called

Nabo,

Nabo, an *Idoll* of the *Affyrians*, 1er. 48. 1. Hee had his name from *propheticie*, נביא *Nabhi* signifying a *Prophet*, he seemeth not much to differ from *Zus* Ζυς, or *Zus* ζυθems, so often mentioned in *Homer*. ^g *Diodorus Siculus* maketh them both one, and we may render *Nebo*, the *Affyrians Ammon*, or *Impiter Vaticanus*: the *god* of their *Oracles*.

^g Diodor. Sicul. l.
5. 78.

CHAP. VIII.

The severall manners of diuine Reuelation.

AS *Idolatrie* originally sprang from mistaking of *Scripture*: so *witchcraft* and *sozcery*, (which holdeth neare affinity with *Idolatory*) seemeth to haue had its first beginning from an imitation of *Gods Oracles*. *God* spake in diuers manners, *Heb.* 1. 1. *By dreames*, by *Vrim*, by *Prophets*, 1 *Sam.* 28. 6, 7. when the *Lord* would by none of these answer *King Saül*, then he sought to a *Witch*. To these might be added *Gods* speaking from betweene the *Cherubims*, his answering by *Visions*, *Angells* and *voices*: but the chiefe manners of reuealing himselfe, obserued by the *Hebrew* writers, are foure, which they terme ^a *four degrees of propheticie*, or *diuine reuelation*: somewhat therefore being spoken of these, I purpose to explaine the severall sorts of vnlawfull diuinations mentioned in *Scripture*.

^a P. Fagius in Ex-
od. 28.

D d

The

The first degree was נבואה *Nebuah*, Prophecy. This was, when God did by certaine visions and apparitions reveale his will.

The second, was רוח הקודש *Ruach Hakodesch*, The inspiration of the Holy Ghost, whereby the party was enabled, without visions or apparitions, to prophecy: some shewing the difference betweene these two, ^b adde that the gift of prophetic did cast a man into a trance or extasie, all his senses being taken from him: but the inspiration of the Holy Ghost was without any such extasie, or abolition of the senses, as appeareth in *Iob, David, Daniel*. Both these degrees, as likewise *Vrim* and *Thummim*, ceased in the second Temple, whence their ancient Doctors say, ^c that after the latter Prophets *Haggai, Zacharie, and Malachie* were dead, the holy Ghost went up, or departed from *Israel*. Howbeit they had the use of a voice or *Echo* from heauen. In which speech we are not to vnderstand that the Holy Ghost wrought not at all vpon the creatures, or that it wrought not then in the sanctification of men as in former times, but that this extraordinary enabling men to prophesie by the inspiration of the Holy Ghost then ceased; and in this sense, the Holy Ghost was said to haue departed from *Israel*. Vnto this common receiued opinion, that passage might haue reference, *Acts 19. We haue not so much as heard whether there hath bene an holy Ghost or no*. That they did not doubt the distinction of persons, appeareth cleare, if that be true which ^d some haue noted,

that

^b D. Kimchi prelat. in Pf.

^c Talmud in Sanhedrim. c. 1.

^d 7. Regum in Exod. 28.

that the ancient *Iewes* before *Christ* were so catechised in that point, that they obserued the mystery of the *Trinity* in the name יהוה *Iehouah*, for though the name consisted of foure letters in number, whence it was called *Quadrlitterum*, yet there were but three sorts of letters in the name, ^a *iod* signified the *Father*, who was the beginning of all things: ^b *Vau*, is a conjunction copulatiue, and denoted the third person in *Trinity*, which proceedeth from the *Father* and the *Sonne*. ^c *He* signified the *Sonne* of *God*. The *Rabbines* haue a saying, that *God* made all things, *In litera* ^d *He*. They may allude to this, that hee 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 ^e *He*, is doubled in this name, to demonstrate both natures of our blessed *Sauour*.

The third degree, was *Vrim* and *Thummim*. *Vrim* signifieth light, and *Thummim* perfection. That they were two ornaments in the high-Priests breast-plate, is generally agreed vpon: but what manner of ornaments, or how they gaue answer, is hard to resolue. ^f Some thinke them to bee the foure rowes of stones in the breast-plate, the splendor and brightnesse of which foreshewed victory, and by the rule of contraries, we may gather, that the darknesse of the stones not shining presaged euill. ^g Others say it was the name *Iehouah*, put in the doubling of

D d 2

the

^a Ioseph. antiq. l. 3. cap. 9.

^f R. Solomon oué-admid. in ref. 12 D. Kimchi in radie.

‡ Talmud in Iona-
nah cap. 6. vid.
P. Fagin in Ex-
od. 28.
* Ab Beth din.

the breast-place, for that was double, *Exod. 28. 16.* Others declare the manner of consulting with *Prim* and *Thummim* thus. First, they say that onely the King, or else the *Father of the Consistory had power to consult, or to propose the matter vnto the Priest, and the Priest onely had power to resolute. Secondly, that the matter proposed must not be triuiall, but of moment and great difficulty. Thirdly, that this holy writing, termed *Prim* 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 gaue the answer were כולטות (i.) they did arise and eminently appeare about the others. An example they take from the 2 Sam. 2. 1. When *Dauid* asked the Lord, Shall I goe vp into any of the cities of *Judah*? The Lord answered עלה גואלב, goe-up. Here, say they, appeared out of the name of שביעין *Schimeon*, ל out of the name of לוי *Leui*; ה out of the name of יהודה *Jehudah*. Others say, that the letters which represented the Oracle were מצטרפות (i.) that they did after a strange manner ioyne themselues into perfect syllables: and intire words, and made the answer compleat. Many other opinions might be reckoned vp, but he spoke best, who ingenuously confessed that hee knew not what *Prim* and *Thummim* was.

h R. *Dauid* in yad.
dic.

The fourth degree was בת קול *Bath Kol*, *Filia*

lia-vocis, the daughter of a voice, or an Echo; by it, is meant a voice from heauen, declaring the will of God; it tooke place in the second Temple, when the three former degrees of prophecy ceased: it gaue testimony of our Saviour; Loe a voice from heauen, saying, This is my beloved sonne in whom I am well pleased, *Math. 3. 17.* It was in truth the prologue, preface, or type of that true voice of the Father, that eternall word which reuealed his Fathers will vnto mankind.

These were the extraordinary meanes by which God reuealed himselfe to his people of old: ordinarily, hee reuealed himselfe by his written word. Notwithstanding the *Hebrews* say, that the law, euen from the first time of its deliuey vnto *Moses*, was twofold: the one committed to writing, which they call הורה שבכתב *Thora Schebitab*, the written law: the other deliuered by tradition, פה בעל הורה *Thora beginal pe*, it was also termed their *Kabbala*, from קבל *Kibbel*, signifying *Accipere*; To receive or learne. They say both were deliuered by God vnto *Moses* in mount *Sinai*; but this latter was deliuered from *Moses* to *Ioshua*, from *Ioshua* to the Elders, from the Elders to the Prophets, from the Prophets to those of the great Synagogue, and so successiuely to after-ages, till at last it was digested into one booke, containing principally precepts, and directions for those Israelites, which inhabited the Holy Land. It is called *Talmud Ierosolymitanum*. It was composed in the yeare of our Lord 230. This because it containeth but a few constitutions

tions, 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 *Jewes* which dwelt in *Babylon*, and other forraigne places; this is termed *Talmud Babylonicus*, and is of greatest use among Authors, it containeth the body of *their civill and canon law*. This *traditionall law*, they hold to be as authenticque, 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 selfe might have bene deliuered * *In hora veloci, In lesse than an houre*.

* בשעה קלה
Moses Kot.
sens. in pres. u.

Here we must know that the word *Kabbala*, when it is applied to the *Kabbalists*, to difference them from the *Talmudists*, is taken in a stricter sense, and signifieth these *subtilties*, or *mysteries*, which are obserued from the different writing of some letters in the Scripture, from the *transposing of them*, from a *mysticall kinde of Arithmetique*, &c. This was neuer wholly committed to writing. Some instances we haue, *Gen. 23. 2. Abraham came לבנה 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 shee was old. Againe 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 *Hebrews computation* standeth for a thousand. From the *transposition*

transposition of letters they conclude after this manner; חֶרֶם *Cherem* signifieth an *Anathema* or *excommunication*; by a *Metathesis* or *transposition of the letters*, it is made רַחֵם *Rachem* signifying *mercy*; by another *transposition* it is made רַמַּח *Ramach*, which letters in the *Jewes computation* make 248. which in their anatomy, they finde to be the iust number of members in a mans body. Their conclusion hence is, that if an *excommunicated person* doe truly repent, then his *Cherem* is turned into *Rachem*; his *curse* turned into a *blessing*: if hee doe not repent, then his *Cherem* entereth into *Ramach*, the *curse* entereth into all his members, to the vtter destroying of the whole man. Againe, אִישׁ *Isch*, signifieth a *man*, אִשָּׁה *Escha*, A *woman*. Hence they note, that in the name of the man there is יָד *lod*, which is not in the name of the woman; in the name of the woman there is ה *He*, which is not in the name of the man: both these make יה *Iah*, one of the names of *God*: these being taken away, in both names there remaine אש *Esch*, signifying *fire*, to shew, that as long as man and wife agree, *God is with them*, but when they disagree, *fire is betweene them*. Thus we see what vaine mysteries their *Kabbalists* obserue.

CHAP. IX.

Their Teraphim.

CONCERNING the *Teraphim*, two things are especially to be enquired. *First*, what they were? *Secondly*, for what use? The word *תרפח* *Taraph*, significeth in generall the compleat Image of a man. *Michal* tooke an *image*, (a *Teraphim*) and laid it in the bed, 1 *Sam.* 19. 13. More particularly, it significeth an *Idol*, or image made for mens private use in their owne houses, so that these images seeme to haue bene their *Penates* or *Lares*, their household Gods; wherefore hast thou stolen my Gods? my *Teraphim*? *Gen.* 31. 30. And this man *Michal* had an house of Gods, and made an *Ephod* and *Teraphim*, *Jud.* 17. 5. Because of the worship exhibited to these *Idolls*, hence from the Hebrew *Taraph*, or as some read it *Tharaph*, cometh the Greeke *θεραπειν*, To worship. The manner how these Images were made, is fondly conceited thus among the *Rabbies*; They^b killed a man that was a first borne sonne, and wrung 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 controuersie, the *Teraphim* which *Michal* put in the

a.
 τὸς θεραπειν
 ἡ δὲ λέξις
 ἔστ' ἡ δὲ λέξις
 b R. Elizer. vid.
 Elian Thisit.

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 vnknowne, or future to come. To this purpose they were made by *Astrologers*^c vnder certaine constellations, capable of heauenly influences, whereby they were enabled to speake. The *Teraphims* haue spoken vanity, *Zach.* 10. 2. And among other reasons, why *Rabel* stole away her Fathers Images, this is thought to be one, That *Laban* might not by consulting with these Images discouer what way *Jacob* tooke in his flight.

^c Abm Efra. Gen. 31.

CHAP. X.

The severall sorts of Diuination forbidden.

WE shall finde, *Dem.* 18. 10. 11. those *Diuiners*, which are by the Law forbidden, distinguished into fewe kinde. not because there were no other, but they were the most vsuall. 1. An obseruer 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 adde an eight out of *Hos.* 4. 12. consulting with the staffe. And a ninth out of *Ezek.* 21. 21. A consulter with intrals. 1. The first is *וַיִּשְׁרָא*, An obseruer of times, ^a one that distinguisheth

^a *Jacob's* *Leuit.* 19. 26.

times and seasons, saying, *such a day is good, or such a day is naught, such an houre, such a weeke, such a moneth is luckie, and such and such vnluckie,* for such and such busineses: ^b whence those that deriue the word from גנין Gnayn, signifying an eye (as if hereby were meant a Jugler, or Impostor who deceiveth the eyes of his spectators, by casting a mist before them) vterly mistake: more pertinently they speake, who deriue it from גנה Gnaha, signifying Time. But of all I approue those, who deriue it from גנן Gnanan, A Cloud, as if the originall signified properly a Planetary, or Starre-gazer. Hereby he is distinguished from the second sort of vnlawfull Diuiners, for hee also was an obseruer of times; the first drawing his conclusions from the colour or motion of the clouds: the second, from his owne superstitious obseruation of good and euill euents, happening upon such and such dayes, such and such times: the first seemeth to haue drawne his conclusions a priori, from the clouds or Planets, causing good and bad euents: the second, a posteriori, from the euents themselves, happening upon such and such times. This Planetary, when he obserued the clouds, seemeth to haue stood with his face Eastward, his backe Westward, his right hand towards the South, and his left hand towards the North: except it were from this posture of the Starre-gazers body in time of obseruing, I finde no reason why the Hebrewes should tearme the *Easternne part* of the world קדימ Kadim (i.) *The former part of the World;* the

^c Aben Esia Leuit. 19. 26.

^b D. Kimchi in rad.

the *Westernne part* אחר (i.) *The backe part;* the *South part* ימין Iamin (i.) *The right hand:* The *North part* שמאל Shemol (i.) *The left hand:* that the reason of these denominations is, because Adam was created with his face toward the East, is as vaine, as hard to proue.

2. The second is מנחש Menachesh, rendered an *Inchanter*; it importeth rather an *Augur*, or *Soothsayer*. The originall signifieth such a one who out of his owne experience draweth observations, to foretell good or euill to come, as Soothsayers doe by obseruing such and such euents, by such and such flyings of Birds, screechings, or kawings. The Rabbines speake in this wise:

^d He is Menachesh a Soothsayer, who will say, because a morsell of Bread is fallen out of his mouth, or his staffe out of his hand, or his somme called him backe, or a Crow kamed vnto him, or a Goat passed by him, or a Serpent was on his right hand, or a Fox on his left hand, therefore hee will say, does not this or that to day. The word is vsed, Gen. 30. 27. I haue learned by experience, saith Laban, that the Lord hath blessed mee for thy sake. Againe, Gen. 44. 5. Is not this the Cup in which my Lord drinketh? and whereby indeed hee diuineeth? That is, proneth and maketh triall or experience what manner of men yee are: the Heathen people were very superstitious in these obseruations: some dayes were *Atri*, others *Albi*, some *vnluckie*, others *luckie*; on some dayes they counted it vnfortunate to begin battaile, on some moneths vnfortunate to marry.

^d D. Kimchi in rad.

Mense malum Maio nubere vulgus ait.

Ouid. Fast.

And as they were *superstitious in obseruing vnluckie signes*, so likewise in the meanes vsed to avert the euill portended: the meanes were either *words or deeds*. ^c *Deeds*; thus, if an vnluckie 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 bee a meanes to cure *Witchcraft*. By words, they thought to elude the euill, signified by such signes, when they said, *Εἰς κεφαλὴν σου, In caput tuum recidas hoc omen*; *This euill light on thine owne head.*

The third is *מכשפה* *Mecashpeph*, *A Witch*, properly a *Iugler*. The originall signifieth such a kinde of *Sorcerer who bewitcheth the senses and mindes of men*; by changing the formes of things, making them appeare otherwise than indeed they are. The same word is applied to the *Sorcerers in Egypt*, who resisted *Moses*, *Exod. 7. 11.* Then *Pharoh* also called *Mecashpephim*, the *Sorcerers*. Now the *Magicians in Egypt*, they also did in like manner with their *incantments*: This latter part of the text explaineth what those *Sorcerers* were. In that they are called *Magicians*, it implieth their *learning*, that they were *wise men*, and *great Philosophers*: the word *incantments* declareth the *manner of the delusion*, and it hath the signification of such a *sleight*, where-
by the eyes are deluded, for *לחטית* *Labatim*;
there

^c Plura istiusmodi
εἴδησις (ὀψοβαλα
vid. apud Theophrastum
character.
ἄριστος 123. 14.

there translated *incantments*, importeth the *glistering flame of a fire, or sword, wherewith the eyes of men are dazzled*. The Greeke verion doth not vsually terme them *επαγογῆς, Vnguentarios, seplasiarios, compoundingers of medicines*, or if you please ^f *complexion-makers, such artificers who maske men and womens faces with paintings and false complexions*. Hence it is, that the *Apostle* compareth such *false teachers, who vnder a forme and shew of godlinesse, lead captiue silly women, to the Egyptian sorcerers Iannes and Iambres, who resisted Moses*, *2 Tim. 3. 8.* These two were of chieftenote. In the ^g *Talmud* they are called *Iohanne* and *Mamre*; by ^h *Numenius a Pythagoreana, Iannes and Mambres*; by ⁱ *Plinie, Iannes and Iotape*.

The fourth is *חבר* *Chober*, *A Charmer*. The Hebrew word signifieth *conioining, or consociating*; either from the *league & fellowship* which such persons haue with the *Deuill*, or as *Bodine* thinketh, ^k *because such kinde of Witches haue frequent meetings, in which they dance and make merrie together*. *Onkelos* translateth such a charmer *רטין* *Raten*, *A mutterer*, intimating the manner of these witcheries, to be by the *muttering*; or soft speaking of some spell or charme. The description of a charmer is thus deliuered: ^l *He is a charmer who speaketh words of a strange language, and without sense, and he in his foolishnesse thinketh that these words are profitable: that if one say so, or so, vnto a Serpent, or Scorpion, it cannot hurt a man, and he that saith so or so vnto a man,*
Ee 3. he

^f επαγογῆς ἢ
ἄστ' μυστ' & ὄ.
Suidas.

^g Talmud tract.
Menach. lib. cap. 9.
^h Origen. contra
Celsum. lib. 4.
ⁱ Plin. nat. hist.
lib. 30. cap. 1.

^k Bodin. Mag. de-
man. lib. 1. cap. 6.

^l Maimon. tract.
Idolol. cap. 11. §.
10. 12.

he cannot be hurt, &c. Hee that whispereth ouer a wound, or readeth a verse out of the Bible, likewise he that readeth ouer an Infant, that it may not be frighted, or that layeth the Booke of the Law, or the Phylacteries vpon a childe that it may sleepe, such are not onely among Inchanters, or Charmers, but of those that generally deny the Law of God, because they make the words of the Scripture medicine for the body, whereas they are not, but medicine for the soule. As it is written, Prou. 3. 22. They shall be life vnto thy soule. Of this sort was that, whereof

^m Bodin. Mag. demon. lib. 2. cap. 1.

^m Bodinus speaketh, That a childe by saying a certaine verse out of the Psalmes, hindred a woman that she could not make her butter; by reciting the same verse backward, hee made her Butter come presently.

The fifth is, **אבן אור** Schoel Ob, a consulter with Ob, or with familiar spirits. Ob signifieth properly a Bottle, and is applied in diuers places of Scripture to Magicians, because they being possessed with an euill spirit, speake with a soft & hollow voice, as out of a Bottle. The Greeke calleth them **Εγγασπιμίδες**, ^a Ventriloquos, such whose voice seemeth to proceed out of their belly. Such a Diuiner was the Damofell **Acts 16. 16.** in ^o *Saint Augustins* iudgement, and is probably thought so by most Expositors, who are of opinion, that the spirit of Pythom, with which this Damofell was possessed, is the same which the spirit Ob was amongst the Hebrews. Hence the Witch of Endor, whom Saul requested to raise vp **Sammel**, is said in Hebrew to haue consulted

ⁿ Chrysostom. 1 Cor. 12. Tertulian. adu. Marcion. lib. 4. cap. 29.

^o August. 2. de doct. Christi. ca. 23.

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

The sixth is **קדדגנוני** *Iddegnoni*, A wizard; in the Greeke, hee is translated sometimes **Γνώσις**, a cunning man. In both languages hee had his name from knowledge, which either the wizard professed himselfe to haue, or the common people thought him to haue. The Rabbits say he was so called in Hebrew, from a certaine beast named by them ^v *Iadua*, in shape resembling a man, because these wizards when they did utter their prophecies, held a bone of this beast betwene their teeth: This haply might bee some diabolicall Sacrament or ceremonie, vsed for the confirmation of the league betwene Satan and the wizard. ⁹ Profane history mentioneth diuinations of the like kinde, as that Magicians were wont to eat the principall parts and members of such beasts, which they deemed propheticall, thinking thereby that by a kinde of **μετεμύχουσις**, the soule of such beasts would bee conueyed into their bodies, whereby they might be enabled for prophecy.

^p P. Fag. Leuit. 19. Vtrum Aduentus bestiam hanc vocat κατωβλεψίδα. vid. Bodin. Mag. demon. lib. 1. cap. 6. p. 89. ⁹ Peter. de Mag. p. 57.

The seventh is **דורש אל המתים** *Doresch el hammethim*, the Greeke answereth word for word, **Επερωτητής νεκρῶν**, *An inquirer of the dead*, a Necromancer. Such diuiners consulted with Satan in the shape of a dead man. A memorable example wee finde recorded, **1 Sam. 28.** There King Saul about to warre with the Philistines, (God denying to answer him either by dreames,

or by *Pyms*, or by *Prophets*) vpon the fame of the *Witch of Endor*, he repaired to her, demanding that *Samuel might bee raised up from the dead*, to tell him the issue of the warre. Now that this was not in truth *Samuel*, is easily euinced, both by testimonies of the learned, and reasons. *First*, it is improbable, that *God* who had denied to answer him by any *ordinary meanes*, should now deigne him an answer so *extraordinary*. *Secondly*, no *Witch* or *Deuill* can disturbe the bodies or soules of such as die in the *Lord*, because they rest from their labours, *Rev. 14. 14*. *Thirdly*, if it had beene *Samuel*, he would doubtlesse haue reprobued *Saul* for consulting with *Witches*.

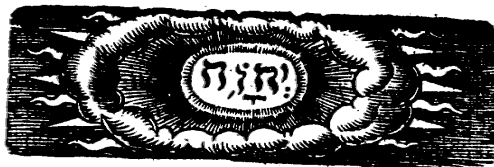
The eighth is, שאל מקלו *Scoel maklo*, *A consulter with his staffe*, *Hof. 4. 12*. *Ierome* saith the manner of this diuination was thus: *That if the donbs were betweene two or three cities, which first should be assaulted; so determine this they wrote the names of the cities vpon certaine stauces, or arrowes, which being shaken in a quiver together, the first that was pulled out, determined the citie.*

Others deliuer the manner of this consultation to haue beene thus: *The consulter measured his staffe by spans, or by the length of his finger, saying as he measured, I will goe, I will not goe: I will doe such a thing, I will not doe it, and as the last spanne fell out, so he determined: This was termed by the Heathens καθορασμα, or θελορασμα, Divination by rods, or arrowes.*

The ninth was ראה בכבד *Roe baccabad*, a *diviner*

² Vid. Prof. in
Deut. pag. 592.

ner by intralls, *Ezek. 21. 21*. *Nebucadnezar* being to make warre both with the *Iewes* and the *Ammonites*, and doubling in the way against whether of these he should make his first onser; *First*, he consulted with his *arrowes & stauces*, of which hath beene spoken immediately before: *Secondly*, he consulted with the *intralls of beasts*. This practise was generally receiued among the *Heathens*, and because the *liuer* was the principall member obserued, it was called *ήματων κομία, Consultation with the liuer*. Three things were obserued in this kinde of diuination. *First*, the colour of the intralls, 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 liuer or the heart chiefly presaged ill. That day when *Iulius Caesar* was slaine, it is storied, that in two fat Oxen then sacrificed, the heart was wanting in them both.



THE
FIFTH BOOKE.
Of their Consistories.

CHAP. I.

*Their courts of iudgement, especially their
Ecclesiasticall Consistory.*



Here were in *Israel* distinct
courts, consisting of distinct
persons, the one principally
for *Church* busineses, the
other for *affaires* in the
common wealth, the one an
Ecclesiasticall Consistory,
the other a *Civill* iudicatory: of these, and their
seuerall censures, and punishments, it remaineth
now to be spoken.

These different *Consistories* or *Courts* of
iustice, we finde first distinguished, *Deut.* 17. 12.
*He which will not hearken vnto the Priest or vnto
the Iudge.* Where the people of *Israel* are directed,

rected, in what cases, and to what persons they should make their appeals from inferior courts; Namely to the *Priest in matters spiritual, or ceremoniall*; and to the *Judge in matters civil, or criminall*. These two *Courts* are more plainly distinguished, 2 *Chron* 19. where *Iehosaphat* reforming many abuses in *Church* and *Common-Wealth*, first appointed throughout all the fenced cities of *Judah*, *secular Judges*, to determine criminall causes, *vers*. 5. And at *Jerusalem* he appointed a *spiritual Court* consisting of *Leuits, Priests, and the chiefe Fathers of Israel*, *vers*. 8. And in causes spirituall for the *Lord*, *Amariah* the *high Priest* was chiefe: in causes criminall for the *King*, *Zebediah* was chiefe, *vers*. 11. likewise the *Prophet Ieremiah* is condemned to die, by the *consistory of Priests*, *Ier*. 26. 8. But by the *consistory of the 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 *Jewes*, that an evident distinction can hardly be found in the *new Testament*: yet some footsteps and imperfect tokens of both courts are there obseruable. Principally, *Matth*. 21. 23. *It*. *Matth*. 26. 3. The *chiefe Priests*, and the *Elders of the people*, are named as two *distinct Consistories*: and each Consistory seemeth to bee differenced by its proper name; the *secular Consistorie* termed *consistorium*, & *councils*; the *spirituall* termed *consistorium*.

a *Synagogue*. They will deliuer you up to the *councils*, and they will scourge you in their *Synagogues*. *Mat*. 10. 17. Hence that great assembly of *Prophets* and holy men, called together by *Ezra* for the reformation of the *Church*, after their returne from *Babylon*, is called *Synagoga magna*, *Their great Synagogue*.

The office of the *Ecclesiasticall Court*, was to put a difference betweene things *holy and unholy*, and betweene *cleane and uncleane*, *Leuit*. 10. 10. and to determine appeals in *controuersies of difficulty*. It was a *representatiue Church*. Hence is that, *Dis Ecclesie*, *Mat*. 18. 16. *Tell the Church*, because vnto them belonged the *power of Excommunication*; the severall sorts of which censure follow in the next Chapter.

Onely here take notice, that as in the *civil Consistories*, consisting of *seuentie Judges*, which was the *supreme Court*; there were two sate as chiefe, namely one whom they termed *Nasi*, the *Lord chiefe Justice*; and the other, whom they termed, *Ab besh din*, the *Father of the Senate*: so in the *Ecclesiasticall Consistory*, the *high Priest* and his *Sagan*, or *second high Priest*, sate chiefe 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. Againe, note that sometimes both *Consistories* assembled together; as often as the matters to be determined, were partly *Ceremoniall*, partly *Civil*, partly belonging to the *Church*.

^b *Moses Koffen*, in *Sanhedrim*.

Church, partly to the *Common-wealth*: which being not noted, causeth the *Courts* not to be distinguished by many *Expositors*. This meeting and ioyning of both *Consistories* often appeareth in the *Gospel*. The *chiefe Priests* and the *Elders* meet together.

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*, *Ioh. 9. 22.* by the *Jewes* ^a *Niddui* (i.) a *separation*, or putting away. ^b It signified a *separation from all commerce 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 *Judge*, and the quality of the offence: It was offorce *thirty dayes*, yet so that they might bee shorthened vpon repentance. Hee that was thus *excommunicated* had power to bee present at *Divine service*, to teach others, and learne of others; he hired *servants*, and was hired himselfe, but alwaies on condition of the foresaid *separation*. If hee remained impenitent, according to the pleasure of the *Judge*, his punishment was increased, either to

נדרה Significat
hec vox Separatio-
nem, Elongatio-
nem, deducitur à
verbo נדרה
Separavit, Hinc
etiam proscriptus,
profigatus, aut
separatus quispiam
dicitur נדרה
ב Buxtorf. ex Rab-
binis Epistol. Hebr.
p. 55.

the doubling or the tripling of the time, or to the extending of it to his lues end; his male children were not *circumcised*; if he died without repentance, then by the sentence of the *Judge*, a *stone* was cast vpon his *coffin*, or beire, to shew that he was worthy to be *stoned*. They mourned not for such a one with solemne lamentation, they followed him not vnto the graue, nor buried him with common buriall.

The second was called in the *N. T.* a *giving one over to Satan*, *1 Cor. 5. 5.* By the *Jewes* ^a *cherem*. For the better vnderstanding of this word, we must know, that it is not vsed in this sense in the *Old Test*. There we shall finde it applied to *persons*, or to *things*; if to *persons*, then it signifieth a *deuoting of them to God by their death*, *Leuit. 27. 29.* If to *things*, then it signifieth a *deuoting of them vnto God*, by separating them from ordinary vse: hence it is, that *Achan* is punished for stealing the *deuoted thing*, *Iosh. 7.* ^a *Persons* thus *deuoted* were termed by the *Greekes* ^b *ἀναθήματα*, and *deuoted things* *ἀναθήματα*. Notwithstanding, in the *Apostles* time, both *Cherem*, and *ἀνάθεμα*, signified a *second degree of excommunication*, differing from the former, *first*, 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 tinned, and when the *curses* were ended, they put out the *candles*,

^a Βυδών ἀνάθη-
ματα δεισιματίας,
homines sacros,
(i.) quorum capita
inferis dicata sunt
& deuota: ἀνάθη-
ματα uerò donaria
Deijs consecrata.

dles, in token that the excommunicate person was *deprived the light of heauen*. This kinde of *excommunication* was exercised against the *incestuous person*, 1 Cor. 5. 5. And against *Hymeneus and Alexander*, 1 Tim. 1. 20.

The third was called in the *N. Test.* by the *Syriake name Maranatha*, 1 Cor. 16. That is, *the Lord commeth*. *Maran* signifieth *the Lord*; and *Atha, commeth*, and this they say was instituted by *Enoch*, *Judg.* 14. The *Jewes* 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*,^d *Schem* signifying *the Lord*; and *Atha, commeth*:^e others say it foundeth, *There is death*, *Scham* signifying *there*; and *Mitha, death*. Hence we may render it an *excommunication to death*.^f And this is thought to be the reason of that phrase, 1 *Joh.* 5. 16. *There is a sinne unto death*, (1.) which deserueth *excommunication to death*.^g *R. R. Gersom* forbade the breaking open of letters, vnder the penalty of all three sorts of *excommunication*. And this was termed *Excommunicatio in secreto nominis tetragrammati*: see the forme hereof in the *Chapter of the Sadduces*.

In the *Greeke Church* there were^h *four degrees of this censure*. 1. *Σύστασις*. Those were censured with *this degree*, who were onely *barred the Lords Table*: as for entrance into the *Church*, hearing the *Word*, praying with the congregations, they enioyed equall liberty with *other Christians*, they might stand by and behold

^d דָּם Dominus, מָתָן venit.
^e Elias Thibitica in radice מָתָן.
^f Berivam de Politia Indaic. cap. 2. p. 21.
^g Buxtorf. Epist. Hebr. p. 59. in dorso epistole Subjici so- lebat hec abbrevia- turā סָחַר מָתָן בְּהַר מָתָן
i. prohibicum est per an. thema R. Ger- som luminis capti- vitatis (scilicet signa- re has literas.)
^h Vid. Instel. locat in cod. com. cano- num Eccles. uni- uers. ad canon. 35. Bellarminus de pœnit. l. 1. c. 22. & Casaubon. Exercit. p. 52. obseruant quoniam gradum, quem ille uisitat, alter uisitat ap- pellant.

behold others receiue the *sacrament*, but them- selues did not partake thereof, whence they were called *Stantes*. 2. *Καθήμενοι*, concerning this censure, all that I reade of it is thus; That hee, 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 baptisme) and therefore, that they might not pray promiscu- ously with other *Christians*, there was a place behinde the *quire of the Church*, in 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 thinke 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 sup- per*, (which was allowed in the first degree) and this appeareth clearly, because the *Cate- chumeni* departed alwaies at the celebration of the *communion*; for to them principally, it was said, *Ite missa est*. Thirdly, though they might *κατακλιθῆναι, fall downe 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 al- so this *second degree* differeth from the *first*. The third sort of censure was *ἀνεσις*, the party *thus*

ⁱ Vid. Instel. loco citato.

^k Hospin. de Tem- plu p. 88.

condemned was permitted to come no farther than the *Church porch*, where it was lawfull for him to heare the Scriptures read, but not to ioyne in praier, nor to approach the *Lords Table*, whence such were termed *Audientes*. The fourth and last sort was *excommunicati*; persons vnder *this censure*, stood quite without the *Church*, requesting those that entred in, with teares 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 *Niddai*, and that the last called *Schammatha* was of *Emachs institution*; both these being of such antiquity, I dare not say, that the *three degrees of Excommunication* were borrowed from the *three sorts of uncleannesse*, which excluded people out of the *three camps*, though there was an obseruable proportion between them. *Niddai*, may be paralleld with the exclusion out of the *camp of God alone*, which befel those that were defiled by touch of the dead. *Cherem*, may be compared to the exclusion out of the *camp of God, and the campe of Levi*, which befell those that were defiled of an issue. *Schammatha*, may be compared with the exclusion out of all *three camps, the campe of God, the campe of Levi, and the campe of Israel*, this befell those that were defiled of leprosie, and from the *Jewes* it is probable that the *Greeke and Latine Churches* borrowed their *degrees of Excommunication*.

C H A P.

C H A P. III.

Their ciuill Consistories, what persons were necessarily present in them.

IN many things, men might be sinfull in respect of *Gods law*, though not liable to punishment, in respect of *mans*; Thou shalt not avenge, nor be mindfull of wrong. *Leuit 19. 18.* which the *Hebrewes* explaine thus, *To avenge*, is to deny a good turne to one who formerly denied him. *To be mindfull of a wrong*, is to doe a good turne to one who formerly would not doe so much for him; but at the doing thereof, to vpbraide the other of his vnkindnesse. They illustrate it thus: when *Ruben* saith to *Simeon*, Lend me thy hatchet; he answereth, I will not lend him: Afterward *Simeon* hath need to borrow an hatchet of *Ruben*, and saith vnto him, Lend me thy hatchet; *Simeon* saith vnto him, I will not lend him, thou wouldst not lend me thine: this is *נקימה* *Ne-kima*, *Auengement*. Now when *Ruben* saith to *Simeon*, lend me thy hatchet; hee answereth, I will not lend him; afterward *Simeon* borroweth an hatchet of *Ruben*, *Ruben* saith, Loe I will lend it thee, I will not deale with thee, as thou dealest with me, this is *נטירה* *Netira*, *Mindfulness*:

G g 2

fulness:

¹De quibus P. Fa-
gus in num. 5. 2.

fulnesse: both these were sinfull, but not liable to mans iudgement.

In all *ciuill Courts*, fise sorts of persons were alwaies present. 1. *Iudges*. 2. *Officers*. 3. *Pleaders*. 4. *Notaries*. 5. *Witnesses*. In the *supreme Court*, there was one that was chiefe ouer all the other *Iudges*, they called him in *Hebrew*, *Nasi*; in *Greece*, ἀρχων, *The Prince*. His leau was craued for the triall of actions: The *witnesses* were at least two, *Deut. 19. 15*. If they were false, they punisht them with a *Talis*, the same punishment which hee intended against his brother, *Deut. 19. 19*. The *Notaries* were two,

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 obiections against the party. ^b *Drusius* thinks that *Christ* speaking of the last iudgement, had reference to this. *Hee shall set the sheepe on the right hand, and on the left the goats*, *Matth. 25. 23*. The *Officers* were in manner of *Shreiffes*, they were present to execute what the *Iudges* determined, whence they caried vp and downe * their *staves* and *whips*, as the *Consuls* at *Rome* had *rodde* and *axes* caried before them, for the readier execution of iustice. In *Hebrew* they are called שׂוֹטְרִים *Schoeterim*, by the *septuagint* sometimes ἄρχοντες; in our *English* translation, commonly *Officers*, and by *Saint Luke*, ἄδελφοι, for doubtlesse there is allusion vnto them, *Luke 12. 58*. When thou

^a *Moses* *Kotseus*. in *Sanhedrim*.

^b *Drus. præterit.* *Mat. 25.*

* *Moses* *Kotseus*. in *Sanhedrim*.

goest with thine aduersary (ἀρχων) to the *Magistrate*, as thou art in the way, giue diligence that thou maiest be deliuered from him, lest he hale thee to the *Iudge*, and the *Iudge* deliuer thee to the *Officer*, &c. The *Pleader* was called ריב בעל *Baal rib*, hee 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 poore, to saue him from those that iudge his soule, *Psalm. 119. 31*. that is, the *Lord* shall pleade his cause. And *Satan* stood at the *right hand* of *Ioshua*, *Zach. 3. 1*. that is, to accuse him, or pleade against him. When *Saint Iohn* speaketh, if any man sinne, we haue an *Advocate*, 2 *Iohn 2. 1*, he alludeth vnto this *Baal rib*, or *Pleader*. The *Iudges*, they examined and determined matters, and after examination, sentence was pronounced by the *Iudge* in this manner; Tu N. iustus. Tu N. reus. Thou *Simeon* art iust, Thou *Ruben* art guilty: at the pronounciation of which, the guilty person was dregged to the place of execution: When he shall be iudged, let him bee condemned, *Psalme 109. 7*. the *Hebrew* is, Let him goe out wicked.

The manner of sentencing persons, varied in most countries. The *Iewes* by a simple pronounciation of sentence; both absolved men, and condemned them. The *Romans* gaue sentence by casting in tables, into a certaine box, or vrne prepared for the purpose: if they absolved any, they wrote the letter *A*, in the table,

^c *Rosin. Antiq.* *Rom. 1. 9. v. 24.*

ble, it being the first letter of *Absoluo*: if they would condemne any, they cast in a table with C, written in it, which is the first letter of *Condemno*: If the matter were hard to determine, they would cast in other tables with *N. L.* signifying, *Non liquet*. The α *Grecians* in like manner vsed three letters, \ominus was a token of *condemnation*, which occasioned that of *Perfusus*,

Et potius es nigrum, vitio praefigere thesa.

T was a token of *absolution*; Λ of *ampliation*. Others signified *condemnation*, by giuing a *blacke stone*; and *absolution*, by giuing a *white stone*.

Mos erat antiquis, miucis atrifig. lapillis,

Hos damnare reos, illos absolvere culpa.

Ouid. Metamor. 15.

To this there seemeth to be allusion, *Ren. 2. 17.* To him who *oercommeth*, I will giue a *white stone*, that is, I will *absolue* and *acquir* him in the day of iudgement.

Note these three phrases, α *rise up to iudgement*; α *rise up in iudgement*; α *To depart guilty*. The first, is applied to the *Iudge* in the execution of justice. *When God rose up to iudge, Psalm. 76. 10.* That is, *to execute iudgement*. The second, is applied to the party *preuailing in iudgement*. *The men of Nininie shall rise up in iudgement with this generation, Matth. 12. 41.* That is, *shall be iustificed before this generation*. The last, is applied to the party *condemned*, *Psalm. 109. 7.*

Let

α *Erasm. Adag.*
 \ominus *praefig.*

Let him depart guilty or wicked. The vngodly shall not stand in iudgement, Psalm. 1. The like phrases were in vse among the *Romans*. *Stare in Senatu, To preuaile in the Senate. Causa cadere, To be cast in ones suit.* But these phrases among the *Romans*, I thinke to haue bene taken out of their sense-leschooles, where the set positure of the body, by which a man prepareth himselfe to fight, and grapple with his enemy, is termed *Status*, or *Gradus*, as *Cedere de statu, To giue backe; Gradum, vel statum seruare, To keepe ones standing*: and from thence haue those elegancies bene translated into places of iudgement.

CHAP. IV.

The number of their ciuill Courts.

THeir ciuill Courts were two, סנהדרין גדולה *Sanhedrim gedola*, the great Consistory, or *supreme Senat*, סנהדרין קטנה *Sanhedrim Ketanna*, the *lesser and inferior Court*. Thus I finde them diuided generally by the *Rabbines*, and although the latter was subdiuided as will after appeare; yet in old time, there were onely two first branches, which diuision our *Sauour Christ* seemeth to haue followed, calling the lesser court α *by the name of Iudgement*: the greater α *by the name of a Councell*. Whosoever is angry with his brother vnadvisedly, shall be culpable of

of *Iudgement*. Whosoeuer saith vnto his brother *Raca*, shall be worthy to bee punished by the *Councell*: whosoeuer shall say *foole*, shall be worthy to be punished with the *fire of Gehenna*, *Matth. 5*. In which words, as there is a *gradation of sinne*. 1. *Anger*, a passion of the minde. 2. *Raca*,^e scornfull or sleighting speech, as, *Tur, Tush, &c.* 3. *Foole*, reproachfull and opprobrious names: So likewise there is a *gradation of punishments*. 1. *Iudgement*, a lesser court. 2. *A Councell*, the greater court. 3. *The fire of Gehenna*: Now *Gehenna* was a valley, terrible for two sorts of fires in it; *First*, for that wherein men burnt their children vnto *Moloch*.^f *Secondly*, for another fire there continually burning, to consume the dead carcasses, and filth of *Ierusalem*; 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 in selfe*. We may resolute that text thus, *Anger* deserued the punishments of the *lesser court*. *Raca*, the punishments of the *greater*: And *Foole*, deserued punishments beyond all courts, euen the *fire of Gehenna*.

The *greater court* by way of excellency, was called the *Sanhedrim*, which word came from the *Greeke* συνέδριον, a *place of iudgement*: It was also called בית דין *Beth din*, the *house of iudgement*. It was distinguished from the other *Courts*, *First*, in respect of the *number of the Judges*, which were *seventy-one*; according to the command of *God* to *Moses* at their first institution,

^e Raca non grandis alienius est sermo conuicti, sed magis à contemptu natum est, & neglectu dicentis. Chrysost. homil. 16. in Mat.

^f David Kimchi P. sal. 27. 13.

^e Moses Kofens. fol. 186. col. 2.

stitution, *Num. 11. 16*. Gather vnto me *seuentie* men of the *Elders of Israel*, whom thou knowest that they are the *Elders* of the people, and *gouernors* ouer them, and bring them vnto the *tabernacle of the congregation*, and let them stand there *with thee*. From the latter words of this *Text*, it is obserued that there were *seuentie* besides *Moses*, and therefore after his decease, they alwaies chose one *chiefe Iudge* in his roome, not reckoning him among the *seuentie*, they called him נשיא *Nasi*, the *Prince*, or *chiefe ouer the seuentie*. These *seuentie* are^h thought to be chosen *six* out of *euery Tribe*, saue the *Tribe of Levi*, out of which onely *four* were chosen. *Others thinke the manner of their choise was thus, *Six* of euery tribe had their names written in little scrolles of paper, in *seuentie* of these scrolles was written זקן *Zaken*, *Senex*, an *Elder*; in the two other חלק *Chelek*, *Pars*, *A Part*; these scrolles they put in a *pitcher* or *vrne*, and those that pluckt out a scrolle wherein *Elder* was written, were counted amongst the number of the *Judges*: those that pluckt out the other scrolles, in which a *Part* was written, they were reiected, *Num. 11. 26*. The senior of these *seuentie* was called אב בית דין *Ab beth din*, the *Father of the iudgement Hall*. Theⁱ whole seat or bench of *Judges*, sat in manner of an halfe circle, the *Nasi* sitting in the middest about the rest, the others sitting round about beneath, in such manner that the *Father of the Iudgement Hall* sat

^h Frane. Iunius Analytic. exp. Num. 11. * Solom. Iarubi.

ⁱ Num. 11. 26. Moses Kofens. fol. 186. col. 2.

next to the *Nasi*, on the right hand. The *lesser consistory* was subdivided into two sorts, one consisted of *twenty three Aldermen* and two such *Consistories* there were in *Jerusalem*, the one at the *doore of the Courts before the Temple*, the other at the *doore of the Mountaine of the Temple*: yea, in euery Citie throughout *Israel*, where there were sixscore housholders, such a Consistory was erected: the other sort of *lesser Courts* consisted onely of a *Triumvirat*, three *Aldermen*: and this was erected in the lesser Cities, which had not the number of sixscore housholders.

* *Moses Kopsenf.*
ibid.

The * second difference betweene the *greater Consistory* and the *lesser*, was in respect of the place. The *seuenty* sat onely at *Jerusalem* within the *Court of the Temple*, in a certaine house called *לשבת הגויה*. *Lischath bagazith*, *The pained chamber*, because of the curious cut stones wherewith it was *pained*: by the *Greekes* it was called *πανέμων*, *the panement*. *Pilat* sat downe in the iudgement seat, in a place called the *panement*, *Ioh. 19. 13*. The other *Consistories* sat all in the *gates of the Cities*. Now because the gates of the Citie are the strength thereof, and in their gates their Iudges sat; hence is that, *Mat. 16, 18*. *The gates of hell shall not overcome it*, that is, neither the *strength*, nor *politic* of *Sasan*.

Lastly, they differed in respect of their *power and authority*: the *Consistorie of seuenty* received *appeales* from the other *inferiour Courts*, from that

† *Deut. 17. 8.*

that, there was no *appeale*: againe, the *Consistorie of three* sat not on life and death, but onely on petty matters, as whipping, pecuniary controuersies, and such like; the other of *twenty three* sat on life and death, but with a restrained power, they had not authority to iudge an *whole tribe*, the *high Priest*, *false Prophets*, and other such weighty matters: this belonged onely to the *seuenty in Jerusalem*: ^m Hence is that, *O Jerusalem, Jerusalem, which killest the Prophets*, *Luk. 13. 34*. The meanes how they tryed a *false Prophet* was thus, they obserued the *iudgements* which he threatened, and the *good* which he prophesied to a place, if the iudgements tooke not effect, this did not argue him a *false Prophet*, because *God* was mercifull, as in the case of *Ezekiah*; and the people might repent, as the *Ninewites* did: but if he prophesied *good*, and that came not to passe, they iudged him a *false Prophet*. The ground of this triall they make the words of *Ieremiah*, *The Prophet which propheseth of peace, when the word of the Lord shall come to passe, then shall the Prophet be knowne, that the Lord hath truly sent him*, *Ier. 28. 9*.

^m *Cunans de rep.*
Hebr. pag. 109.

The *Colledge* or company of these *seuenty*, exercised iudgement, not onely vnder the *Kings* and *Iudges*, ⁿ but their authority continued in times of vacancies, when there was neither *Iudge* nor *King* to rule *Israel*, and it continued vntill ^o *Herod* put them downe, and destroyed them, to secure himselfe of the *Kingdome*.

ⁿ *P. Galatin. lib. 4.*
cap. 5.

^o *Ioseph. Antiq.*
lib. 14. cap. 27.

Here some may object, that there were no such Courts, or their liberty much infringed in *Samuels time*: For he went from yeere to yeere in circuit to *Bethel*, and *Gilgal*, and *Mizpeh*, and iudged *Israel* in all those places, 1 Sam. 7. 16. To which, I take it, we may say, that as the *Emperours of Rome* had power to ride Circuits, and keepe *Affises*, which was done without any infringement of the liberties of their *Senat*: So the *Kings and Iudges in Israel*, had the like power, and yet the authority of their Courts stood firme. This kinde of iudging by keeping of *Affises*, the *Romans* termed *βουλὴν κριτικὴν*, the other *βουλὴν ἀρχαιαν*.

CHAP. V.

Properties required in Iudges, and the manner of their election.

THe Law of God required these properties in Iudges. 1. *Wisdom*. 2. *Understanding*. 3. *Integrity*. 4. *Courage*. Dent. 1. 13. Other are reckoned, *Exod.* 18. 21. namely, 5. *The feare of God*. 6. *Loue of truth*. 7. *Hating of couetousnesse*: to these may be added the eighth, namely, *hauing no respect of persons*, Dent. 1. 17. These two last especially, the *Heathens* required in their Iudges: whence the *Thebans* painted *Iustice without hands, and without eyes*, to intimate that Iudges should receiue no gifts,

* *S. Marci. do. 1. fide.*

nor

nor be swaied with *sight of persons*.

The *Iewes* adde 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 that they might not need an Interpreter in the hearing of Causes*. 3. *That they should not be far strooken in yeeres; which likewise was required by the Romans in their Iudges, as appeareth by that common adage. Sexagemarius de ponte*. 4. *That they should be no Eunuches, because such commonly were cruell*. 5. *That they should be Fathers of children, which they thought was a speciall motive to mercy*. 6. *That they should be skilfull in Magicke, without the knowledge of which, they were not able to iudge of Magicians*.

That there might be a sufficient supply of able men to succeed in the roome of the Iudges dying, there sat ^e three benches of others beneath, whom they called ^a *Talmidi Chacanim*; *Schollers of the wise men*: out of these they made their election, and two of these alwaies accompanied the condemned person to the place of execution:

Their *inauguration of Iudges* was twofold. At first, by *imposiſion of hands* vpon the head of the party, after the example of *Moses laying hands on Ioshua*: this *imposiſion of hands* was not held lawfull, ^e except it were in the presence of *ſiue* or *three Iudges* at the least. Afterwards it was by *saying a certaine worſe*; ^e *Loe thou art associatd. and power is giuen thee to iudge of penalties*. Hence is that saying of *Galatinus* out of the *Tal-*

Hh 3

mud.

^b *Moses Kof. in Sanchdrin.*

^e *Moses Kof. in ibid.*

^d *הלבוירי הדינים*
Dissipul. sapientum.

^e *Petr. Galatin. l. b. 4. cap. 5.*

הרו את קפוד ריש לרשות לרו אפילו דיני קסות
Hamon. in Sanchdrin. cap. 4.

mund. Institutio iudicum, aut manu fiebat, aut nomine tantum.

Obferue here that *Samuc*, which I render *associated*, doth not alwaies signifie a man licensed to the discharge of some publique office by the imposition of hands; for here it is applied to those, who were not admitted by imposition of hands. No, the reason why these words *Semica* and *Semicush*, are generally by all expositors, *Iewes*, and *Christians*, translated the imposition of hands, is because this solemn kind of licensing termed *Semica* or *Semicush*, was in old time vsed onely towards two sorts of men in their admission; towards *Rabbies*, and towards *Iudges*; which kinde of permission, because it was not performed towards either of them without this ceremony of imposing hands; hence these two words haue beene translated the imposition of hands, whereas properly they signifie nothing else, but an association, an approximation, or conioyning of one into the same corporation or company, of which he that doth associate and giue admission, is a member.

CHAP. VI.

Ceremonies common in all capitall iudgements.

IN their greater punishments which deprived of life, some ceremonies were common to them all.

First

First, the Iudges were to use deliberation in all causes, but especially in matters capitall. There were foure causes, saith ^a *Jonathan* in his *Targum*, that came before *Moses* (he nameth none in particular, but what they were, we shall presently learne out of other records) two of these were not waightie: in these he hastened; two more materiall, concerning life and death; in these he delaied. ^b *Ceterum tam de his, quam de illis dicebat, Non audini.* Of both the lighter, and waightsier causes; *Moses* said, I haue not heard, to wit, from the Lord: to shew, that a deliberation and consultation as it were with God, ought to be in all iudgements, before sentence bee pronounced, these foure causes are named in ^c *other Records*. The two lightest are. 1. The matter of uncleanesse, debarring the people from the *Passouer*, *Numb. 9. 9.* Secondly, the case of *Zelophebads* daughters, *Numb. 36. 10.* The two waightsier are. 1. The cause of the blasphemer, *Leu. 24. 13.* Secondly, the case of him that gathered sticke on the Sabbath, *Numb. 15. 35.* In all these iudgements there is, *The Lord spake vnto Moses*. And in the first, which was counted among the lighter causes (because it was not on life and death) euen there doth *Moses* in a solemn manner bespeake the people to stand still, *Ergo audiam, And I will heare what the Lord will command.* Notwithstanding wilfull delais in iustice maketh the Iudge *unrighteous*. In that *unrighteous Iudge*, from whom the *Widdow* wretched sentence by importunity, wee read not

^a *Targum Jonathan.*
Num. 9. 8.

ובאלין
ובאלין
אמר משה
לא שמעית
Jonathan.

^c *Targum Hierosol.*
Num. 9. 8.

of any other fault in him, but delay, Luk. 18. 6.

Secondly, the party accused was placed on some high place, from whence hee might be seene and heard of all the people: *See Naboth, In capite populi, on high among the people, 1 Kings 21. 9.*

Thirdly, the Judges and the Witnesses did (when sentence was pronounced) put their hands vpon the condemned persons head, and said, *Sanguis tuus super caput tuum, Thy blood be vpon thine owne head: vnto this the people had reference, saying; His blood be on us, and our children, Mat. 27. 25.*

Fourthly, the place of execution was without the gates, the malefactors were had thither by two executioners termed by the Rabbins, *חבזני חבזני chaxani haccemeseth, Spectators of the congregation*, which is a periphrasis of those, whom Saint Marke calleth *ἰσχυροὶ, Marke 6. 27.* which word, though it be vsed by the Greekes and Chaldee Paraphrasts, yet it is a meere Latine, deriued a *speculando*; because in the Court the Executioners were onely spectators, to behold and attend what the Judges would command them.

Fifthly, when the malefactor was led to execution, a publique cryer 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 doe him good, let him come and make*

4 *Drauf. preterit. Mat. 27.*

o *Moses Katsenf. in Sanhedrim. 11. Talmud lib. Maccoth, cap. 3. in Mischna.*

5 *ספוקל טריא טריא Vxclid. et Targū Hierosolym. Gen. 37. 36.*

s *Moses Katsenf. in loco Superius citato.*

make is knowne. For this purpose one was appointed to stand at the doore of the Consistory, with an handkerchiefe or linnen cloth in his hand, that if any person should come for his defence, hee at the doore swunged about his handkerchiefe; vpon the sight whereof, another standing in readinesse a pretie distance off with an horse, hastened and called backe the condemned person: yea, if the malefactor had any farther plea for his owne purgation, he might come backe foure or fiue times, except he spake vainly, for the discerning whereof, two of those, whom they termed *Schallers of the wise men*, were sent with him to obserue his speech on the way.

Sixthly, he was exhorted to confesse, that he might haue his portion in the world to come. Thus *Ioshua* exhorted *Achan, Iosh. 7. 19. My sonne giue, I pray thee glory vnto the Lord God of Israel, and make confession vnto him: vnto whom Achan answered, Verse 20. Indeed I haue sinned against the Lord God of Israel, and thus haue I done.*

Seuenthly, in the time of execution, they gaue the malefactor, *ἄκρον θυρίων ἐν κύπελλον, A graine of frankincense in a cup of wine:* this they did giue to cause a giddinesse in the condemned persons head, that thereby hee might be lesse sensible of the paine. Saint Marke calleth this cup *ἄκρον θυρίων ἐν κύπελλον, wine mingled with myrrhe, Marke 15. 23.* This was done after the manner of the Iewes, but the soldiers in mockerie mingled Vinegar and Gall with

קורט
כברנה בכוס
של יין
Korat libona becos
schel iajjn. Maimon. in Sanhedrim. cap. 13. 11. Moses Katsenf. in Sanhedr.

with it, *Mat. 27. 34.* As likewise they gaue him a second cup *in derision*, when they tooke a Sponge, and filled it with Vineger, and put it on a reed, *Mat. 27. 48.* Saint Marke in the first cup, mentioneth the custome of the *Jewes*, which in it selfe had some shew of compassion; for the ground of this custome was taken from that, *Prou. 31. 6. Giue strong drinke vnto him that is ready to perish.* Saint Matthew mentioneth onely their wicked mixture, contrary to the receiued custome, so that one *Euangelist* must expound the other. This first cup was so vsually giuen before execution, that the word *Calix*, a Cup, is sometimes in Scripture put for death it selfe. *Easter, if it may bee, let this Cup passe fromme.*

Calambon. exercit.
148. 654. ex. dlati-
monid.

Lastly, ¹ the tree whereon a man was hang- ed; and the stone wherewith he was stoned, and the sword wherewith hee was beheaded, and the napkin wherewith hee was strangled, they were all buried; that there might bee no euill memoriall 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.*

CHAP.

CHAP. VII.

Their capitall punishments.

THE *Jewes* of old had onely ^a foure sorts of death in vse amongst them. 1. ^b *Lapidatio*, stoning. 2. ^c *Combustio*, burning. 3. ^d *Decollatio*, beheading. 4. ^e *Suffocatio*, strangling. Of these, stoning was counted the most grieuous, burning worse then beheading, beheading worse then strangling, and strangling was the easiest of all.

They haue a ^f rule, that wherefoeuer the Scripture saith of an offender, *Morte plectetur*, He shall be punished with death, not expressing the kinde of death, there it ought to bee interpreted of strangling. For example, the Law saith of the Adulterer, *Leu. 20. 10. Morte plectitur, Let him be punished with death*: because the kinde of death is not here mentioned, they interpret it strangling. The reason of this rule is, because strangling was the easiest death of the foure, and where the Law determineth not the punishment, there they say, *Ampliandi fauores*, The fauourablest exposition is to be giuen.

This rule is not generally true, for in former times *Adulteris* was punished with stoning. I will iudge thee after the manner of them that are harlots, saith the Lord, *Ezek. 16. 38.* And in the fortieth verse the iudgement is named: They

^a P. arphraß.
Child. Ruth. 1. 17.
Mikkoßi fol. 188.
col. 2.

^b סקולה Seki-
li. f. apidatio.

^c שריפה She-
ripha, combustio.

^d הרג Herig,
Decollatio.

^e הנק Chenk,
Suffocatio.

^f כל מיתה
האמורה
בהוראת
הנק היום

Omnis mors que
a salute in lege
supra tur, strangu-
latis: B. R. Salom.

Exod. 21. 15.

shall stone thee with stones: likewise the Scribes and Pharises said vnto Christ, Moses in the Law commended vs, that such should bee stoned, *Iohn 8. 5.*

Before we treat in particular of these foure punishments, it may bee questioned, *Whether the Iewes had any power to iudge of life and death; at that time when they crucified our blessed Saviour?* The Iewes said to Pilat, *It is not lawfull for vs to put any man to death, Iohn 18. 31.* Latter Iewes say, that *all power of capitall punishments was taken from them, fortie yeeres before the destruction of the second Temple, and of this opinion are many Diuines.*

Answer. First, the Iewes speech vnto Pilat, that it was not lawfull for them to put any man to death, cannot be understood, as if they should haue said, we haue not power to put any man to death; for admit, that power in criminals were, in the generall, taken from them, yet in this particular, power was permitted them at that time from Pilat, *Take yee him, and iudge him according to your Law, Ioh. 18. 31.* Neither can it be said, that their Law could not condonne him, if hee had beene a transgressour thereof; or that they had not out of their Law to obiect against him: for they say, *They had a Law, and by their Law, he ought to dye, Iohn 19. 7.* It was not then want of power, but the holinesse of that time, made them say, *it was unlawfull.* For they held it *unlawfull* vpon their ayes of preparation to sit on life and death, as hath been shewne

h Moses Kollin
Sanhedrum.

shewne in the Chapter of translating feasts. And Friday, on which our Saviour was condemned, was the preparation of their Sabbath.

Secondly, in the question, Whether power of iudging capitall crimes were taken from them by the Romans? Wee are to distinguish betweene crimes. Some crimes were transgressions of the Roman Law, as theft, murder, robberies, &c. power of iudging in these was taken from them: other crimes were transgressions onely against the law of Moses, as blasphemy, and the like; in these, power of iudging seemeth to haue remained with them. When Paul was brought by the Iewes before Gallio, Gallio said vnto them, If it were a matter of wrong or wicked leueneesse, O yee Iewes, reason would, that I should beare with you: but if it be a question of words, and names of your Law, looke yee to it, *Acts 18. 14.*

In handling these foure punishments; first obserue the offenders, whom the Iewes make liable to each punishment; and then the manner of the punishment.

The persons to be stoned were *h* eightene. *h* Moses Kollin; *h* *sol. 188. col. 4.*

1. He that lieth with his owne mother.
2. Or with his fathers wife.
3. Or with his daughter in law.
4. Or with a betrothed maid.
5. Or with the male.
6. Or with the beast.
7. The woman that lieth down to a beast.
8. The blasphemour.
9. He that worshippeth an Idoll.
10. Hee that offereth of his seed to Moloch.
11. He that hath a familiar spirit.
12. The wizard.
13. The priuie intiser to idolatry.
14. The publique

publique withdrawer to idolatrie. 15. The witch. 16. The prophaner of the Sabbath. 17. He that curseth his father or his mother. 18. The rebellious sonne. 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 vpon the loynes; if that killed him nor, the witnesses lifted vp a stone, being the weight of two men, which chiefly the other witnesse cast vpon him; if that killed him not, all Israel threw stones vpon him. The hands of the witnesses shall bee first vpon him, to put him to death, and afterwards the hands of all the people, Deut. 17. 7.

Hence the opinion of ¹R. Akiba is commonly receiued, that such an idolater (it holdeth in all others condemned to this death) was reserved vntill one of the common feasts, at which all the multitude of Israel came to Ierusalem. The partie thus executed being quite dead, was afterward, for greater ignominy, hanged on a tree, till towards the Sunne set, at which time he and the tree were both buried.

Malefactors adiudged to burning were ⁴ ten.

1. The Priests daughter which committed whoredome.
2. Hee which lieth with his owne daughter.
3. Or with his daughters daughter.
4. Or with his sonnes daughter.
5. Or with his wiues daughter.
6. Or with her sonnes 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.

¹ Paul. Fagius
Deut. 17. 7.

⁴ Moses Kotsiflo-
co Superius citato.

The manner of burning was twofold. Some they burnt with wood and faggots; this was termed ¹ by them *Combustio corporis*, The burning of the body: others they burnt by powring incensing hot Lead in at their mouthes, which descending into their bowels, killed them, the bulke of their body remaining whole, and this was termed therefore *Combustio anime*, The burning of their soule. This last was most in vse, and alone described by most of their writers.

Malefactors condemned to beheading, were ^m two sorts. 1. The murderer. 2. Those of any Citie, who were drawne vnto idolatrie. The manner thereof is at this day in vse.

Malefactors strangled were ⁿ six. 1. He that smiteth his father or his mother. 2. Hee that stealeth a soule of Israel. 3. An Elder which contradicteth the Consistory. 4. A false Prophet, and hee that prophesieth in the name of an idol. 5. Hee that lieth 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 vp to the loynes, a towell being cast about his necke, which two executioners, one on each side, plucked to and fro vntill he was dead.

¹ R. Loui Leuit. 20.

^m Moses Kotsiflo-
in Sambedr.

ⁿ Moses Kotsiflo-
ibid.

CHAP. VIII.

Punishments not capitall.

THe lesser punishments, not capitall, in vse among the Hebrewes, are chiefly foure.

1. Imprisonment.
2. Restitution.
3. Talio.
4. Scourging.

Imprisonment. Vnder this are comprehended the prison, stocks, pillory, chaines, 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 vse with vs, they need no explication.

The Keepers of the prison, if they let any committed vnto them escape, were liable to the same punishment, which should haue been inflicted on the party escaped. This is gatherable from that, 1 King. 20. 39. *Keepe this man; if by any meanes he be missing, then shall thy life bee for his life.*

Concerning that *Libera custodia*, which ^a *Drusius* proueth to haue beene in vse among the Romans, I much doubt whether any such custome were in vse among the Hebrewes. That some kinde of prisoners at Rome did goe abroad with a lesser kinde of fetters in the day time to their worke, and so returne at night to their prison, hath elsewhere beene obserued

by

^a *Drus. pract. 2.*
Tim. 1. 18.

by mee. And ^b *Eadem catena & custodia* & *militem copulabat*; The same chaine tied both the prisoner and the keeper. Obserue the vnusuall significations of these two words; *Custodia*, a prisoner; and *Miles*, a keeper. So that *Drusius* deliuered *Seneca* his meaning, but not his words, when hee repeats them thus: *Eadem catena tam reum quam militem tenet*. Obserue further, that the prisoner was tied by his right arme, and the keeper by the left, because the right arme is the stronger, and therefore iustly remaineth free rather to the keeper, than to the prisoner. Hence is that, ^c *Tu forte leuiorem in sinistra putas catenam*; Because the keeper tied himselfe vnto the same chaine, not in way of punishment, but voluntarily for the safter keeping of the prisoner.

Restitution. This was commanded when goods were vniustly gotten, or wrongfully detained, *Exod. 22.* It was ^d threefold.

Secundum idem, in idemity, 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 vniustly gotten being sold, or lost.

Secundum possibile, when restitution is made according to that which a man hath, not being able to satisfie the whole.

Kk

Re-

^b *Senec. epist. 5.*
Non in lib. de tran-
quil. cap. 10. quæ-
admodum citatur a
Drusio.

^c *Senec. de tran-*
quil. cap. 10.

^d *Thom. Aquin. se-*
cunda secunde. q.
62.

Restitution
is three-
fold.

Restitution in identity; was and is principally required. Whence it is, that if the theft, whether Ox or sheepe, were found alive upon a man, he restored but *double*, *Exod. 22. 4.* but if they were killed or sold, then *sive Oxen* were restored for an Ox, and *four* sheepe for a sheepe, *Exod. 22. 1.* The *Jewes* were so precise in this kinde, that if they had built an house with a beame or peece of timber vniustly gotten, they would pull downe the house, and restore the ^e *same beame or peece to the owner.* From this the Prophet *Habbakuk* doth not much dissent: *The stone shall cry out of the wall, and the beame out of the timber shall answer it, Habak. 2. 11.*

Among the *Jewes* he ought to bee 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, neuer repented.* And, *Non remittetur peccatum, nisi restituatur ablatum.*

Talio. This was a punishment in the same kinde, *an eye for an eye, and a tooth for a tooth, hand for hand, and foot for foot, Deut. 19. 21.*

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 payed for an eye, put out, or any other member spoyled.

The

The ^e *Hebrews* vnderstand *Talio similitudinis*, that the *price* of a *maim* should be payed; 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 blinde man put out anothers eye, or one toothlesse strike out anothers tooth.

In case of bodily maimes therefore, the ^b *Hebrew Doctors* say that the party offending was bound to a *fivefold satisfaction*. *First*, for the *hurt* in the losse of the member. *Secondly*, for the *dammage* in losse of his labour. *Thirdly*, for his *paine* or *griefe* arising from the wound. *Fourthly*, for the *charge* in curing it. *Fifthly*, for the *blemish* or *deformity* thereby occasioned. *Munster* rendreth those five thus, *Dammum, fessio, dolor, medicina, confusio*. The ⁱ *Romans* likewise had a *Talio* in their law, but they also gaue liberty to the offender, to make choise 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 grieuous than the former, as appeareth by that *Ironicall* speech; ^k *Porcia lex virgas ab omnium civium corpore amovis, hic misericors flagella retulit*. Both were in use among the *Romans*, but onely the latter among the *Hebrews*. This beating or *scourging* was commanded, *Deut. 25. 2, 3.* where the number of

K k 2

stripes

^e Oculum pro oculo; id est, pretium oculi; Targum Ionath. Deut. 19. 21. R. Solomea ibid.

^b Vid. Munster. Exod. 22. 3.

ⁱ A. Gellius lib. 11. cap. 1.

^k Cicero pro Rabirio.

^e David Kimchi.

^f Augustin. ep. 154.

stripes was limited, which the *Iudge* might not exceed. *Fortie stripes* shall hee cause him to haue, and *not past*. The *Iewes* in many things laboured to iceme *holly above the law*. For example, where the Lord commanded a *Sabbath* to be sanctified, they adted their *Sabbatum*, that is, they began their *Sabbath* about an houre sooner, and ended about an houre later then the law required: where the Lord forbade them to *eat or drinke things sacrificed to Idols*, they ¹ prohibited *all drinking with Heathens*, because it is doubtfull 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 mowthes* all the time of that feast. The Lord commanded them to abstaine from *eating swines flesh*, they would not so much as *wame it*; but in their common talke ⁿ would call a *Sow*, דבאר אחר *Dabar acher*, *Another thing*. In like manner, the Lord commanded chiefe malefactors which deserued beating, to bee punished with *fortie stripes*; they in their greatest corrections, would giue but *thirty nine*. *Of the Iewes fwe times receiued Ifortie stripes saue one*, 2 Cor. 11. 24. For this purpose the *scourge* consisted of *three thongs*, so that at each blow hee receiued *three stripes*, and in their greatest correction were giuen *thirteene blowes*, that is, *fortie stripes saue one*. Whether ^o these thongs were made the one of a buls hide, the other two of an asse

¹ This bit in דסד

^m This bit in דבר

ⁿ Elias This bit. ibid.

^o Talmud lib. macoth, cap. 3. in adifchura.

hide,

hide, or ^p all three of a calves hide, the matter is not materiall, both opinious haue their Authors.

^p Baal turim. 2 id. Druf. 2 Cor. 10. 24.

The manner of correcting such was thus. The malefactor had both his hands tied vnto a *post*, one cubit and halfe high, so that his body bowed vpon it. The *Iudge* shall cause him to bow downe, *Dent. 25. 2*. This *post* or *stake* on which the malefactor leaned in time of whipping, was termed עמוד *Gnammud*, *Columna*, a pillar. His cloathes were plucked off from him downeward vnto the thighs, and ^r this was done either by *renting*, or *tearing* of them. The *Gouernors* rent *Paul and Silas their clothes*, and commanded them to bee beaten with roddes, *Act. 16. 22*.

^r Talmud ibid.

That the *Beadle* should inflict a number of stripes proportionable vnto the transgression, this correction was performed in the *sight of the Iudge*. The *Iudge* shall cause him to bee beaten *before his face*, *Dent. 25. 2*. ^s The chiefe *Iudge of the three*, during the time of the correction, did either read or recite, *Dent. 28. 58, 59*. *If thou wilt not keepe, and doe all she words of this law, &c. Then the Lord will make thy plagues wonderfull, &c. The second Iudge* hee numbered the stripes; and the *third* hee bade the *Beadle smite*. The *chiefe Iudge* concluded all, saying, *Yet hee being mercifull, forgave their iniquity, &c. Psal. 78. 38*.

^s Talmud ibid.

Sometimes in notorious offences to augment the paines, they tied certaine hucklebones

Kk 3

bones

^c Eusebii. Item.
Athenens lib. 4.
^d Tobolsan. syn. iuv.
univers. lib. 31.

bones or plummets of Lead, or sharpe thornes to the end of the thongs, and such scourges the ^c Greekes termed *ἀσπυγδατῆς μάστιγας*, *Flagra taxillata*. * In the Scripture they are termed *Scorpions*; My Father hath chastised you with rods, but I will correct you with *Scorpions*. 1 King. 12. 12.

CHAP. IX.

Punishments borrowed from other Nations.

THe punishments borrowed from other Nations are principally six. 1. *Crux*, the death on the Crosse. 2. *Serra dissectio*, the cutting one asunder with a sawe. 3. *Damatio ad bestias*, the committing one to fight for his life with wilde beasts. 4. *ῥοχός*, the wheele. 5. *ἑλισσομένης*, drowning one in the sea. 6. *τυμνωίς*, beating one to death with cudgels. The first, and the third, were meere Roman punishments; the second was likewise vsed by the Romans, but whether originally taken from them is doubtful; the fourth and the last were meere Greek punishments; the fifth was for the substance in vse among Hebrews, Greekes and Romans, but in the manner of drowning them, they differed. It will bee needfull to speake somewhat of all these.

1. CRUX.

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 peeces of timber compacted crosse-wise. The first is termed *Crux simplex*, the last, *Crux compacta*. This latter is threefold. 1. *Decussata*. 2. *Commissa*. 3. *Immissa*.

Crux decussata. This was made of two equall peeces of timber obliquely crossing one the other in the middle, after the manner of a Roman X. and thence it is called *decussata*. ^a *Decussare est per medium secare, veluti si due regule concurrant ad speciem literæ X. quæ figura est crucis.* This kinde of crosse is by the common people termed *Crux Andraana*, Saint Andrews crosse, because on such a one he is reported to haue bene crucified.

Crux commissa. This was when a peece of timber erected, was ioyned in the middle to a trauerse or ouerthwart top, somewhat shorter then the peece erect, in manner of a Roman T. This is called *Crux Antoniana*, Saint Antony his Crosse, because he is often painted with such a Crosse.

Crux immissa. This was when a short trauerse somewhat obliquely crossed the stake erect, not quite in the middle, as *Crux decussata*; nor quite on the top, as *Crux commissa*, but neere the top in this manner † ^b This is thought to haue bene *Crux Christi*, the Crosse on which our Saviour Christ suffered.

The ceremonies vsed by the Romans towards those

^a Hieron. in Ierem. cap. 31.

^b Lipsius de cruce lib. 1. cap. 10.

those whom they crucified were these: First, they ^c scourged them, and sometimes tied them to a pillar in time of scourging. *Artemidorus* is cleare in this, *ἄριστος κλονι, πολλὰς ἔλαβε πικρὰς*. That is, being tied to the pillar hee receiued many stripes. ^d *Plautus* is thought to haue alluded to the same.

Abducite hunc

Intrò, atque adstringite ad columnam fortiter.

The ancient *Fathers* report that our *Sauieur* was whipt thus *ad columnam*, but the Scripture is silent, both touching the place and manner of his whipping, onely that he was whipt it testifieth. He scourged *Iesus*, and deliuered him to be crucified, *Mat. 27.26*.

Secondly, they caused them to beare their owne Crosse. ^e *Malefici cum ad supplicium educuntur, quisque suam effert crucem*. Thus *Christ* bore his owne Crosse, *Ioh. 19.17*. To this there is allusion, *Hee that taketh not his Crosse, and followeth after me, is not worthy of me, Mat. 10.38*.

Thirdly, that the equity of the proceeding might clearely appeare, the ^g cause of the punishment was written in a Table, and so caried before the condemned person, or else it was proclaimed by a publique Cryer. This cause was termed by the *Romans* commonly *Titulus*, by ^h some it is called *Elogium*. Thus *Pilat* wrote in *Hebrew*, *Greeke*, and *Latine*, *Iesus of Nazaret the King of the Iewes*.

Fourthly, they ⁱ placks off their clothes from such as were to be crucified. Thus *Christ* suffered naked.

Serrâ

^c *Ioseph. excid. lib. 5. cap. 3. Philo contra Flaccum. l. 1. Liu. lib. 1.*

^d *Plaut. Bacch.*

^e *Prudentius. Hieronym. B. eda. vid. Lips. de cruce lib. 2. cap. 4.*

^f *Plutarch. de sera num. vindict.*

^g *Euseb. Eccles. Hist. lib. 5. cap. 1. 11. Sueton. Domit. cap. 10.*

^h *Tertullian. Apolog. cap. 2. Sueton. in Calig.*

ⁱ *Artemidor. lib. 2. 58.*

Serrâ dissectio, A sawing one in sunder; They sawed them from the head downward. The ^k *Romans* they used this kinde of punishment, so likewise did the *Hebrews*. Thus *Manasses* is thought to haue punished the *Prophet Isaiah*, and the *Apostle* to haue alluded to it. *They were sawen a sunder, Heb. 11. 37*.

Damnatio ad bestias. Those who were condemned to wilde beasts, are properly termed *Bestiarij*. Whether *Saint Paul* did according to the letter, fight with beasts at *Ephesus*, *1 Cor. 15. 32*. is much controuersed. ^l Some vnderstand by *beasts*, *Demetrius*, and others that opposed him at *Ephesus*, ^m others more probably vnderstand the words *literally*; and this kinde of punishment was commonly exercised against *Christians* in the *Primitiue Church*, inso-much that *Heathens* imputing the cause of all publique calamities vnto the *Christians*, would call out; ⁿ *Christianos ad Leones*, *Let the Christians be halled to Lions*: Yea the literall interpretation of the words, is a stronger argument that *Saint Paul* beleeued the resurrection (which is the scope of the text) than to vnderstand the words of a metaphoricall fight, against the enemies of his doctrine.

Ἰερός, The wheele: A wise King bringeth the wheele ouer the wicked, *Prou. 20.26*. I take the words to imply no more but this, That as the wheele turneth round, so by the wisdom of a King, the mischief intended by wicked men, is brought upon their owne head. That hereby should bee

L I

vnder-

^k *Sueton. in Calig. c. 27.*

^l *Beophyl. An. s. 11.*

^m *C. rylston. An. brof. 117.*

ⁿ *Tertullian. Apolog. c. 40.*

vnderstood, the grinding of wicked men vnder a cart wheele, as the husbandman brake some sort of graine vnder a wheele, is the inere conceit of Expositors on this place, for no records make mention of any such punishment in vse among the *Iewes*. Among the *Greeks* there was a punishment went vnder this name:

ο Επι τῷ τροχῷ ἔλαστρο μαστιγῶν. Aristoph. in Iren. De cadem scena loquuntur Demosth. 3. in Apob. & Suidas.

It was called τροχῶν, *A Wheele*, not because a wheele was brought over the wicked, but because they bound fast the offender to the spokes of a wheele, and there scourged him to enforce a confession.

Καταπομπῆς, *Drowning one in the sea*. This was in vse among many nations, but the manner differed. The *Romans* they sowed vp a paricide into a leather budget, sowing vp together with him into the same budget, *A Serpent, a Cocke, and an Ape*, and so cast them all into the sea. The *Grecians* when they iudged any to this kinde of punishment, they wrapt him vp in Lead. The *Hebrewes* tied a millstone about his necke. Thus in respect of the manner, those are to be vnderstood, who say this kinde of punishment was peculiar to the *Iewes*.

P Senec. l. 5. controu. 4. Iuuenal. Satyr. 8. Modestus Digest. l. 48. ad legem Pomp. de parvic. vid. Cel. Rhod. l. 11. c. 21. 9 Athenais. l. 14.

Hier. Mat. 18. 6.

Τυμπασις, It is rendred by the generall name of *torturing*, Heb. 11. 35. 2 Macc. 6. 19. But the word signifieth a speciall kinde of torturing, by beating one with cudgells vnto death. It hath its denomination from τυμπαρον, which signifieth a *drumme* vsually, and hence some haue paralleld this torture with that

Magius in lib. de equitico. vid. Drus. praerit. l. 8.

among

among the *Romans* termed *Equuleus*, as if the person thus tortured, were rackt and stretched out in manner of a *drumme head*: but it signifieth also a *drumme sticke*, and thence cometh the punishment to be termed *Tympanismus*, that is, *a tabering or beating one to death with endgells*, as if it were with *drumme sticles*. This is euident by *Eleazar*; He came willingly to this kinde of torment, 2 Maccab. 6. 19. and in the thirtieth verse, where hee gaue vp the ghost, there is mention of his *strokes*, not of his *racking* or *stretching*.

S hili. Res Aristophanis τιμπασις scilicet esse Equulae dicitur τὸ τυμπαρον, οἱ πωροῦντο. In P. uo pag. 50.

Iunius reckoneth another kinde of punishment, termed by the *Hebrewes* צינוק *Tsinok*, which hee would haue to be a compound word: doublelesse his meaning is that it should be compounded of צי *Tsi*, *Nauis*, a *ship or boat*; and ינק *Ianak*, *Sugere*, *To sucke*, for hee saith that thereby is meant a certaine punishment termed *Manicula sugentis*, which *Plutarch* describeth in this manner; *That the offender should be inclosed betweene two boats as in a prison, or as his phrase is (quasi in vagina) as in a sheath, and to preserue life in him, milke and hony tempered together, was forcibly put into his mouth, whether he would or no*. And hence, from this sucking in of milke and hony, this punishment hath beene termed *Nanacula sugentis*. But the *Hebrewes* say that *Tsinok* was nothing else, but *manacles*, or *cords*, wherewith prisoners hands were tied. I leaue it indifferent to the reader, to follow which interpretation he please.

Iunius Ier. 29. 25.

Plutar. in Ar. LXXX.

בלו בוסגור צינוק. Inventionem confingens manus. D. Kimch. Ier. 29. 26



THE
SIXTH BOOKE.
OF
Miscellaneous rites.

CHAP. I.
Of Circumcision.



Heir *Sacraments* were two.
1. The *Passover*, of which
there hath beene a set
chapter. Secondly, *Cir-
cumcision*, of which now.
Circumcision, was a cut-
ting off of the foreskin, as
a signe and seale of *Gods* couenant, made with
the people of the *Iewes*. It is called a *signe* by
God in its first institution, *Gen. 17.* and a *seale*
by the *Apostle, Rom. 4. 11.* Yea it is called a
signe, and a *seale*, by a ² *Doctōr* of the *Iewes* ² *Zohar. Genes. 17.*
more ancient then their *Talmud.*

- b Alex. ab Alex. l.
 2. c. 25. Herodot. l.
 2. Diodor. Sicul. l.
 2. c. 1. l. 1. c. 6. 3.

It was vsed (though not as a *sacrament*) by many other nations: ^b by the inhabitants of *Colebis*, the *Eshians*, the *Troglodyta*, and the *Egyptians*.

In a figuratiue sense, alluding vnto this *sacramentall rite*, we reade of three other sorts of *circumcision* in the *scripture*, so that in all there are foure mentioned. 1. *This of the flesh*. 2. *Another of the heart*. 3. *A third of the lips*. 4. And a *fourth of the eares*. Wee are to consider it in its proper acception, and here to obserue, First, the *time when* it was administred. Secondly, the *manner how*. Thirdly, the *penalty in case it was omitted*.

The *time* was the *eighth day*, yea the *eighth day* was so precisely obserued, that if it fell on the *Sabbath*, yet they *circumcised* the childe; whence arose that saying among them, *Circumcisio pelit sabbatum*, *Circumcision driueth away the sabbath*; or, the *Sabbath* giueth place to *circumcision*. And with this accordeth that of our *Sauour*, *Te on the Sabbath day circumsise a man*, *Ioh. 7. 22*. The *Jewes* superstitiously conceiting that each creatures perfection depended vpon the sanctification of one *Sabbath* day at least, say that *God* did therefore inioyne the *eighth day*, that one *Sabbath* might first passe ouer each male, before he should be partaker of this sacrament. But more probably wee may say, that the reasons why *God* would not suffer them to anticipate the *eighth day*, were, first to shew, that *God* in the matter of saluation, neither

ther was, nor is *simply tied to sacraments*, for then there had beene no lesse cruelty in *forbidding Circumcision vntill the eighth day*, than there was loue in *permitting it vpon the eighth*. Secondly, because in this time of the *Mosaicall pedagogie*, there was a kinde of *legall vncleanesse*, in which the creatures were thought to be, as remaining in their blood, for the *first seuen daies* after their birth, *Leuit. 22. 27. Is. 12. 2, 3*. Notwithstanding, *God* thought it not conuenient to defer it longer than eight daies, for the comfort of the parents, which they receiued by a mature and seasonable initiation of their children.

The manner how *Circumcision* was administred, I finde thus recorded; Some of those that were present ^c held a vessel full of dust, into which they did cast the foreskin being cut off. *Againe*, they prepared in the roome, a certaine ^d void chaire for *Elias*; which was done, partly in honour of him, for which respect also, as often as they fell on any difficult place in *scripture*, they would say, ^e *Veniet Elias, & omnia enodabit; We know that Elias will come, and he will tell vs all things*: but chiefly it was done because they thought *Elias* to be present there in spirit, whose bodily comming they did, and doe daily expect. These ceremonies are meere-ly *Jewish*, practised by the latter *Jewes*, but vnterly vnkowne in our *Sauour Christ* his time, and as it appeareth by the *Samaritane* woman her speech, that prouerbiall saying applied
 now

^c Paul. *Eg. Dent. 10.*

^d *Christoph. Cast. in Malac. 3.*

^e *Merceri in ab. breuiariis, ירמיה*

now vnto *Elias*, was of old applied to *Christ*, *Iohn 4. 25.* Thirdly, he which supplied the place of the *witness*, or as we phrase it, of the *Godfather*, ^f held the child in his armes whiles it was *circumcised*: this *Godfather* they called *Baal Berith*, and *Sandak*, that is, the *Master of the covenant*. *Vriah* the *Priest*, and *Zachariah* the sonne of *Ieberechiah*, are ^s thought to haue bene *Godfathers* at the *circumcision* of *Maher-shalhash-baz*, *Es. 8. 2.* and from them the custome of hauing *Godfathers* in *Baptisme*, to haue taken its originall, *Fourthly*, the parents named the childe, and in *Zacharies* time, it seemeth that in the naming of the infant, they had respect to some name of his ancestors. *They said vnto her, there is none of thy kindred that is named with this name, Luke 1. 61.* Other nations, had their set daies also after the birth, for the naming of their children. ^b The *Romanes* gaue names to their male children on the ninth day, to the female on the eighth. The ¹ *Athenians* gaue names on the tenth. ^k Others on the seuenth. These daies ¹ *Tertullian* calleth *Nominalia*. The *Grecians* besides the tenth day on which they named the childe, they obserued also the *fifth*, ^m on which day the midwives tooke the childe, and ranne about a fire made for the purpose, vsing 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 *Godfathers* sending gifts

נוהגין לקרא לזמי שמותיהם בן הכתר למולו סנדק והלוינים קורין לו בערב בורה כנרק
 * Pharaoh. probl. 102. *Maarob. Sat.* l. 1. c. 16. *Sol. libid. g. l. 22.* c. 12. *Aristotel. hist. animal 7. c. 12.* ¹ *Tertul. de Idol.* c. 16. ^m *S. Iulij. Arri. nam. in Luff. erat. p. 826. It.* *S. Iulij. in d. p. 1. c. 16.* ⁿ *Stulius de con. uul. l. c. 16.*

to the baptised Infant, is thought to haue flowne. But to returne againe to the rites of the *Iewes*. After the childe had bene *circumcised*, the father said; ^o *Blessed bee our Lord God, who hath sanctified vs with his precepts, and hath commanded vs, that we should cause this childe, to enter into the covenant of Abraham.* After this, the whole Church or company present repli- ed 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 Workes.*

The *penalty* for the omission of *Circumcision* runneth in this forme; *That soule shall be cut off from his people, Gen. 17. 14.* I vnderstand the *penalty* to be pronounced against such an omiffi- on, which proceeded either from *contempt*, or *wilsull neglect*. In this case, the question is, what is meant by this phrase? *His soule shall bee cut off from the people*: secondly, *who ought thus to be punisht*? 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, mee thinkes there is a rule of di- rection for the Church, how to proceed against such in her discipline: if any vnderstand here, by *cutting off such a mans soule 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 vnder- stand hereby a *bodily death* inflicted vpon such an offender; in which sense the phrase is taken,

ברוך אתה יהוה אלהינו מלך העולם אשר קדשנו במצותיו וצונו להכניסו לברית של אברהם
 * Moses Rosenf. in tractat. Circumcis. fol. 115. ^p כש שהכנסתו לברית בן הכניסו לתורה ולמצוות טובים
 * Moses. Kof. ibid.

Exod. 31.14. *Whoſoever doth any worke in the Sabbath, that ſoule ſhall be cut off from amongſt 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 cleerely euinceth, that not the *childe* till he commeth to yeeres of diſcretion, but the *parents* were liable to the puniſhment. The opinion of the *Rabbines*, concerning this latter point, is thus deliuered: ^a *If the Father circumciſe him not, then the Iudges are commanded to circumciſe him, and if it be unknowne to the Iudges, and they circumciſe him not, when hee is waxen great, he is bound to circumciſe himſelfe, and enery day that paſſeth over him, after hee is waxen great, and he circumciſeth not himſelfe, loe hee breaketh the commandement.*

Here it may be demanded, how it is poſſible for a man, after once he hath bene marked with the ſigne of *Circumciſion*, to blot out that character, and become *uncircumciſed*? for thus ſome *Jewes*, for feare of *Antiochus*, made themſelues *uncircumciſed*, *1 Mac. 1.16*. Others for ſhame, after they were gained to the knowledge of *Chriſt*, and to the entertainment of the *Chriſtian faith*, *uncircumciſed* themſelues, *1 Cor. 7.18*.^c The answer is, that this was done by *drawing up the foreskin* with a Chirurgeon his instrument; and vnto this, the *Apoſtle* in the forequoted place alludeth, *μη εμασθησα*, *Ne atrabat praeputium*. This wicked inuention is

ascribed

^a *Moses* Koſt. tra-
ctat. circumciſ.
fol. 114. col. 4.

^c *Epiph. in lib. de
meſ. & pond. p.
415. 11. Ceſſus l. 7.
cap. 25.*

ascribed vnto *Eſau*, as the *first author*, and pra-
ciſer thereof.

CHAP. II.

Of their first fruits, and their firſtlings, or firſt-borne.

THe vſe and end of their *first fruits*, was that the *after fruits* might be *consecrated in them*. To this purpose they were inioyned to offer the *first fruits of their trees*, which ſerued for food, *Leuit. 19. 23, 24*. In which this order was obſerued; the *three first yeeres* after the tree had bene planted, the fruits were counted *uncircumciſed*, and *uncleane*: it was vnlawfull to *eat them, ſell them, or make any benefit of them*: on the *fourth yeere*, they were accounted *holy*, that is, either ^a they were giuen to the *Priests*, *Numb. 18. 12, 13*. or the owners did eat them before the *Lord* at *Ieruſalem*, as they did their *second tithe*: and this ^b latter is the common opinion of the *Hebrews*. After the *fourth yeere*, they returned to the vſe of the owner: we may call theſe *αερετυσθηματα*, *ſimply the first fruits*.

Secondly, they were inioyned to pay yeerely the *first fruits of enery yeeres increaſe*; and theſe wee may call *αμαρξας*, and of them there were many ſorts. *First, first fruits in the sheafe*, *Leuit. 23. 10*. *Secondly, first fruits in two waue loaves*, *Leuit.*

Mm 2

Leuit.

^a *הכהן
האכלנו*
*Sacerdos e. i. com-
edit. Aben Eſſai in
huic locum.*

^b *Talmud Bab. in
Magna ſheſ ſeni.
cap. 1.*

Levit. 23. 17. These two bounded their harvest, that in the sheafe 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 תְּרוּמָה *Therumoth*, that is, *shake-offrings*. Thirdly, there was a first of the dough, *Numb. 15. 20.* namely, a foure and twentieth part thereof giuen vnto the Priests: which kinde of offering was obserued, euen when they were returned out of *Babylon, Nehem. 10. 37.* vnto this Saint Paul hath reference, *Rom. 11. 16.* *If the first fruit bee holy, the lump is also holy.* Fourthly, they were to pay vnto the Priests, the first fruits of the threshing floore, *Numb. 15. 20.* These two last are called תְּרוּמָה *Therumoth*, that is, *heave-offrings*; this the heave-offring of the threshing floore; the other, the heave-offring of the dough, *Numb. 15. 20.* Vnder the name of *first fruits*, commonly authors treat of no other, but this last, and wholly omit all the former sorts: before wee proceed to the explaining of the last, note with me the difference of these two words, *Therumoth*, and *Therumoth*; both signifie *shake-offrings, heave-offrings, or waue-offrings*, but with this difference; ^a The *Therumoth*, was by a *waving of elevation*, lifting the oblation vward and downward, to signifie that God was Lord both of heauen and earth. The *Therumoth*, was by a *waving of agitation*, wauiug it to and fro, from the right hand to the left, from the East to the West, from the North to the

הך מן עשרת וארבעת.
Veziel Num. 15. 20.

^d P. Faz. in pentat.

the South: by which kinde of agitation, they acknowledged God to bee Lord of the whole world. Now, that we may know what these first fruits of the threshing floore were, the Rabbies, and others following them, distinguish them into two sorts: the first of these, was first fruits of seuen things onely, 1. *Wheat.* 2. *Barly.* 3. *Grapes.* 4. *Figges.* 5. *Pomegranets.* 6. *Olines.* 7. *Dates.* For all which, the promised Land is commended, *Deut. 8. 8.* ^e These the *Talmudists* terme בְּרוּרִים *Bicurim*; and when they treat of first fruits, they treat of them vnder this name, and vnderstand by the name of *Bicurim* no other. These, they say, are the first fruits, which the people are so often in the Law commanded to bring vp vnto the Sanctuary, at the feast of Pentecost, which was the end and closure of their harvest, as was signified, both by this oblation, and likewise by that of the two waue loaves, *Levit. 23. 17.*

^e R. Solom. Deut. 26. 2. 11. Mesf. Kof[en]f. fol. 201. Col. 4.

The second, was paid of *Corne, Wine, Oyle, and the Flesce*, *Deut. 18. 4. Numb. 18. 12.* yea, of all things else that the earth brought forth for mans food. Thus their Doctors are to bee vnderstood, where they say, ^f *Quicquid eduliorum ex terra incrementum capit, obnoxium est primitijs, Theruma, & decimis.* This they call תְּרוּמָה *Theruma*, an *heave offering*, the Greeke renders it ἀφορισμός, A *separation*, because this was a consecration, or setting apart of the Lords portion. In allusion vnto this, I take Saint Paul to haue termed himselfe ἀφορισμένον εἰς δωρεάν σου,

^f Moses Egypt. in 2d part. 3. tract. de Therumoth. cap. 2.

separated unto the Gospel, Rom. 1. 11. ἀποσταί Ααρών, Aaron shall separate the Levites, so the Greeke renders it, but the Original is, Ααρών shall waue the Levites, Numb. 8. 11. Againe, ἀποσταίτε, Separate mee Barnabas and Saul, Acts 13. 2. Drusius deliuereth another reason, as hath beene said in the Chapter of the Pharises. But to proceed: the Hebrews called this second payment, not onely *Theruma simply*, but sometimes * *Therumagedola*, the great heave offering, in comparison of that tith which the Levites paid vnto the Priests: for that was termed *Theruma magna* sber, the heave offering of the tith, Numb. 18. 26. which, though it were one of ten, in respect of that portion which the Levites receiued; yet it was but one of an hundred, in respect of the husbandmans stocke, who paid the Levites: and thus was it a great deale lesse, then the great heave offering, as will presently appeare. This (the Hebrews say) the owners were not bound to bring vp to *Ierusalem*.

The Law prescribed no set quantity to bee paid, either in the *Biccurim*, or in the *Therums*; but by tradition, they were taught to pay at least the *sixtieth part* in both, even in those *seuen things*, also paid vnder the name of *Biccurim*, or *first fruits*, as well as in their heave offering termed *Therumá*, or *Therumagedola*.

Thus the *Talmudists* doe distinguish the *Biccurim*, from the *Therumagedola*; but in my opinion, the *Biccurim* may bee contained vnder *Therumagedola*, and in truth, both of them are nothing

הרומה
גרולה

nothing else but the heave-offring of the floore, formerly mentioned out of *Num. 15. 20*. My reasons are these; 1. *Scripture* giueth no such leaue to keepe any part of their *first fruits* at home; if that could be proued, the distinction were warrantable. 2. *Scripture* doth not limit *first fruits* vnto those *seuen kindes*, which alone goe vnder the name of *Biccurim*. 3. Themselues confound both members; for in their *Biccurim*, they say, they paid, 1. *Wheat*. 2. *Barley*. In their *Theruma*, they say, they paid *corne*; as if vnder *corne*, *wheat* and *barly* were not contained. Some may say they paid their *Biccurim in the eare*, whiles the haruest 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 *twise a sixtieth part* in their *corne*. 2. Because the *corne* offered in the sheafe was but a little quantity, and it was offered, not at their *Pentecost* when their haruest ended, but at their *Passeouer* when their haruest began, *Leuit. 23. 10*. Whereas their *Biccurim*, or *first fruits*, were alwaies offered at their *Pentecost*.

But omitting farther proofes, I proceed to shew the ground, why in this heave-offring of the floore, at least a *sixtieth part* was prescribed: it is grounded vpon that of the *Prophet Ezekiel*, This is the oblation that yee 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 *Ephabs*. Hence they tooke

* Solom. Tarchi.
Deut. 18. 4.
Item Hieronym. in
Ezek. 45. Fol. 260

ה תרומה
עין רפה.
Theruma gna'ij
iapha.

ה תרומה
בירונה.
Theruma benoni'sh.

ה תרומה
עין רעה.
Theruma gna'ij
yagna.

† Epiphani. contr.
Pharis. pag. 11.

m Maimonid. in
Biccurim. cap. 4.
§. 16.

tooke that distinction of these offerings. * Some, say they, gaue the *fortieth part* of their increase: this, because it was the greatest quantity giuen in this kinde of oblations, they termed ^k *Theruma Oculi boni*, the oblation of a faire eye: others, (though they were not so liberall as the former, yet that they might not be reputed nigardly) gaue a *fiftieth part*, and this they termed, ^l *Theruma mediana*, the oblation of a middle eye: others, whom they reputed fordid, gaue iust the *sixtieth part*, lesse than which they could not giue, this they termed ^k *Theruma oculi mali*, the oblation of an euill eye; so that the payment of these was bounded by the tradition of the Elders, betweene the *sixtieth* and the *fortieth part*: but the ^l *Pharises*, that they might be *holly about others*, made their bounds the *fiftieth*, and the *thirtieth part*; so that he was reputed *fordid* with them, that paid the *fiftieth part*; and none liberall, except he paid the *thirtieth*. The manner how these first fruits termed *Biccurim* were paid, is at large set downe, *Deut. 26*. But in time of the *Prophets*, other Ceremonies seeme to haue bene received, of which the *Hebrew Doctors* say thus: ^m *When they caried up their first fruits, all the cities, that were in a Countie, gathered together to the chiefe citie of the Countie, to the end that they might not goe 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 citie, and went not into houses for feare of pollution: and in the morning the Gouver-*

nor

*nour said, Arise, and let vs goe up to Sion, the citie of the Lord our God. And before them went a bull, which had his hornes covered with gold, and an Olive garland on his head, to signifie the first fruits of the seuen kinds of fruits. There was likewise a pipe strooke up before them, untill they came neere to Ierusalem, and all the way as they went, they sang, I reioyced in them that said vnto me, We will goe into the house of the Lord, &c. Psal. 122. Vn- to this, and other like manner of solemne assemblies, the *Prophet* hath reference, saying, *Yee shall haue a song, as in the night when an holy solemnity is kept, and gladnesse of heart, as when one goeth with a pipe to come vnto the mountaine of the Lord, Esa. 30. 29.**

The *first-lings* or *first-borne* of man and beast, the *Lord* challenged as his owne, *Exod. 13*. The ground of this law was, because *God smote all the first-borne in Egypt, from man to beast, but spared the Israelites*; for a perpetuall memory of which benefite, hee commanded them to sanctifie all their *first-borne males* vnto him. Now the *first-borne of men, and uncleane beasts*, were redeemed for five siluer shekels of the *Sanctuary*, paid vnto the *Priests* for each of them, *Nam. 18. 15. 16*. Vnto this *Saint Peter* alludeth, saying, *We are not redeemed with corruptible things, as siluer and gold, 1 Pet. 1. 18*. The *firstlings of cleane beasts* ought to be sacrificed, their blood to bee sprinkled on the altar, their fat to bee burnt for a burnt offering, and their flesh to returne to the *Priests*.

Nn

Obserue

Obserue how *God* would bee honoured by the *firstlings of men, and cattell*; by the *first fruits of trees, and of the earth, in the sheafe, in the threshing floore, in the dough, in the leaues*; All which teach vs to *consecrate the first and prime of our yeeres vnto the Lord.*

CHAP. III.

Of tithes.

WE are here to enquire; *First, what things in generall were titheable? Secondly, how many kindes of tithes there were? Thirdly, the time when each sort of tithe began to be titheable.*

First, their yeerely increase, was either cattell, fruits of the trees, or fruits of the land; of^a all these they payed tithes euen to mint, anise, and cummine. These things they ought not to leaue vndone, Mat. 23. 23.

*Secondly, the sorts of tithes payed out of the fruits, both of the trees, and the land, by the husbandman, were two, payed in this manner: When the haruest had beene ended, and all gathered, then the husbandman laid aside his great *Theruma*, otherwise called the *first fruits of his threshing floore*, of which it hath beene spoken in the *Chapter of first fruits*. This being done, then out of the remainder hee payed a *tenth part* vnto the *Leuites*, and this they ter-*

med

med * *Magnasber rischan*, the *first tithe*, *Tob. 1. 7.* this was alwaies payed in kinde, and as it seemeth to me, it was not brought vp to *Ierusalem* by the husbandman, ^b (others thinke otherwise) but payed vnto the *Leuites* in the severall cities of tillage, *Nehem. 10. 37.* out of this *first tithe*, the *Leuites* payed a *tenth portion* vnto the *Priests*, this they termed * *Magnasber min ham-magnasber*, the *tithe of the tithes*, *Nehem. 10. 38.* and *Decima sanitatum*, the *tithe of holy things*, *2 Chron. 31. 6.* this the *Leuites* brought vp to the house of *God*, *Nehem. 10. 38.* When the *Leuites* had payed this tenth portion vnto the *Priests*, then the *Leuites* and their families might eat the remainder of the first tithe, in any place, euen out of *Ierusalem*, *Num. 18. 31.*

This *first tithe* being payed, the husbandman payed out of that which remained a *second tithe*; 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 payed in 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*. Thus the husbandman brought vp vnto *Ierusalem*, and made a kinde of *loose feast* therewith, vnto which hee invited the *Priests* and *Leuites*, onely euery *third yeere* hee caried it not to *Ierusalem*, but spent it at home within his owne gates, vpon the *Leuites, the fatherlesse, the widowes, and the poore*, *Deut. 14. 18.*

^c They reckoned their *third yeere* from the

N n 2

Sabbaticall

מַעְשֵׂר
רִשְׁוֹן

^b Decima prima
neg. 10 aut 2
colono ipsi aut eius
vicarij Eiusd. 7
mas deport. n. x
er. ant. Sixtin.

אמא. de decimis.
בִּישְׁוֹן
הַמַּעְשֵׂר

^a Vid. Sixtin.
Amama de decimis.

^c Moses Korfont.
tract. de ceciv. a. fe.
cund., Fol. 139.

Sabbaticall yeere, on which the land rested; so that the first and second tithe was payed by the husbandman, the first, second, fourth, and fifth yeeres after the Sabbaticall yeere; but vpon the third and sixth yeeres, onely the first tithe was payed to the *Leuites*, and the second was spent at home. Hence in respect of the kindes, this is called * *Magnasber scheni*, the second tithe, *Tob. 1.7.* in respect it was paid to the poore euery third yeere, it is called " *Magnasber gnani*, *מגן גנני*, the poore mans tithe, and † *Magnasber schelischi*, the third tithe, *Tob. 1.8.* On those yeeres on which it was carried vp to *Ierusalem*, it ought of necessitie to be eaten within the court of the Temple, *Deut. 14.26.* and by the third tithe, we are to vnderstand the poore mans tithe on the third yeere, which yeere is termed anyeere of tithes, *Deut. 26.12.*

They likewise tithed their cattell. Of their bullocks, and their sheepe, and all that passed vnder the rod, the tenth was holy to the Lord, *Leuit. 27. 32.* Some Expositors vnderstand by this phrase of passing vnder the rod, that all cattell are tithable which liue vnder the custodie of a keeper, as if there were allusion to the shepherds staffe, or keepers rod which they vse in keeping their cattell. The *Hebrewes*, more probably vnderstand hereby, the manner of their decimation or tithing their cattell, which was as followeth. ^d He that hath lambes (or bullockes) thus separateth his tenth, he gathereth all his lambes, and all his bullockes into a fold, to which he maketh a little doore,

מעשר שני
מעשר עני
מעשר
שלישי

4 Solomon Iarchi
Leuit. 27. 32. &
Maimonid. de pri-
mogenii, cap. 7. §.
8. §.

that two cannot goe forth together: their dammes are placed without the doore, to the end that the lambes hearing them bleating, might goe forth one after another in order. Then one beginneth to number with his rod, one, two, three, &c. and the tenth which commeth forth, whether it be male or female, perfect or blemished, hee marketh it with a red marke, saying, This is for tithe. At this day the *Iewes* though they are not in their owne countrie, neither haue any *Leuiticall Priest-hood*, yet those who will bee reputed religious among them, doe distribute in lieu of tithes, the tenth of their increase vnto the poore, being perswaded, that God doth bleffe their estates the more: for their vsuall prouerb is, * *Thegnasber, bischbil sche thegnasber*; that is, Pay tithes that thou maiest berich.

The time of the yeere from which they reckoned tithes, was different. For ^f *beasts* they counted the yeere from *Elul* to *Elul*, that is, from *August* to *August*; ^g for *graine, pulse, and herbes*, from *Tisri* to *Tisri*, that is, from *September* to *September*: for the *Fruit of trees*, from *Schebat* to *Schebat*, that is, from *Ianuarie* to *Ianuarie*.

In this *Synopsis* following (which *Sixtinus Amama* hath taken out of *Scaliger*) the manner of *Israels* tithing is set downe.

מעשר
בשכיל
שהעשר

^f Talmud traft. de
mono anno ad initi-
um. Buxtorf. Synag.
Iud. cap. 12.
^g Moses Koffens. in
precept. affim.
136.

They gave *titbes of all that they possessed, Luke 18. 12.* In which they outstripped the other *Jewes*, who in these payments, tooke the liberty granted them by the *Sanhedrim*.

CHAP. IV.

Of their mariages.

IN this chapter of their *mariages*, 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 *forme of their divorce*. The *Patriarches* in the *old testament*, had many of them *two sorts of wives*, both of them were *reputed lawfull*, and *true wives*, and therefore the children of both were accounted *legitimate*. The *Hebrews* commonly call the one נשׂים *Naschim*, *Primary wives*, married with nuptiall ceremonies and rites requisite. Some deriue the word from נשׂה *Nascha*, *Oblitus fuit, quasi obliuiosa dicta*, because for the most part, *Womens memory is not so strong as mens*: but they thinke not amisse, who say, that *women* are so called from *obliuion*, 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

משפחה
אשת
קרובה
משפחה
Ahen Esra Num.
1. 2.

and for the contrary reason, a *male childe* is called זכר *Zacar*, from his *memory*, because the *memory of the father is preserved in the sonne*, according to that speech of *Absalom*; *I haue no sonne to keepe my name in remembrance, 2 Sam. 18. 18.*

The other sort of *wiues*, they call פילגשׂים *Pillag-schim*, *Secondary wives*, or *half-wiues*; the *English* translates them *Concubines*, and that not vnfitly, for sometimes the *Hebrew* word it selfe denoteth an *infamous strumpet*, or *common harlot*.

The differences betweene these *Concubines*, and the *chiefe or primary wives*, are many. 1. A *disparity* in their authority, or household government: the *Wife* was as *mistresse*, the *Concubine* as an *handmaid*, or *seruant*: She had onely *Ius tori*, a true and lawfull *right vnto the marriage bed*, as the *chiefe wife* had; otherwise she was in all respects *inferiour*. And this appeareth in the history of *Sarah*, and *Hagar*. *Secondly*, the *betrothing* was different: the *chiefe wife*, at her espouals, receiued from her husband certaine *gifts and tokens*, as *pledges and testimonies of the contract*. Thus *Abrahams* steward (who is probably thought to be *Eliezer*, of whom wee reade, *Gen. 15. 2.*) gaue in *Isaaks* name vnto *Rebecca*, *iewels of silver, and iewels of gold, and raiment, Gen. 24. 53.* This custome was in vse also among the *Grecians*, who called these gifts *Edva*. * *Moreouer*, the *chiefe wife* likewise receiued from her husband, a *bill of writing*, or *matrim-*

^b Eandem proles masculinam rationem habet. tam apud Grecos testatur Euripides. Στυχοι γαρ ανων παυδες εστιν.
^c פילגשׂים *Pillag-schim* *secundaria, vocem compositam esse aum ex פלג פלג* *Diuidere, & חטא* *Exor, quasi exor diuisa & dimidia.*

^d טאבן די א' ע' רבנות פילגשׂים א' וכליהון א' יסו.
Homer. Iliad. 9. vid. etiam Suid. in Edva.
^e D. Kimch.
² Sam. 5. 13.

matrimoniall letters; whereas the *Concubine* received neither *such gifts*, nor *such letters*. Thirdly, onely the *children of the chiefe wife* succeeded the *father in his inheritance*; the *children of the Concubine* received *gifts or legacies*: *Abraham* gaue all his *goods* to *Isaak*: but vnto the *sonnes of the Concubines* which *Abraham* had, *Abraham* gaue *gifts*, *Gen. 25. 5, 6*. And here, by the way, wee may take notice, that the *first-borne*, by right of *primogeniture*, received a *double portion of his fathers goods*: *The father shall giue him a double portion of all that hee hath, for hee is the first of his strength, Deut. 21. 17*. Vnto this custome the *Prophet Elisbaes* speech alludeth, when he praieth *Elijah*, that his *spirit* might be *double* vpon him, *2 King. 1. 9*. that is, that he might haue a *double portion of the spirit*, in *comparison of the other Prophets*, or rather the *sonnes of the Prophets*, amongst whom he obtained the place of an *elder brother*, and therefore praieth for the *right of primogeniture*: so that we are not to vnderstand him, as if hee did ambitiously desire a greater measure of the *spirit*, than rested vpon his *Master*, but that hee desired to excell the other *remaining Prophets*, vnto whom afterward hee became a *Father*. The *Hebrew* phrase is in both places the same.

Secondly, in their *betrothing* wee are to consider, 1. The *distance of time* betweene the *espousals*, and the *confirmation* of their *marriage*, which some haue conceited to haue beene a *full-year*, at least *ten moneths*, and this they obserue

serue from *Rebecca*, her brother and mothers answer vnto *Abrahams* seruant, desiring that the maide might not depart presently, but remaine after the espousalls at least *ten daies*, *Gen. 24. 55*. Which text they interpret, *ten moneths*, vnderstanding thereby, that which elswhere is phrased an *year of daies*, *Gen. 41. 1*. But if we should yeeld this interpretation, (although our *English* at least *ten daies*, is more agreeable vnto the *Septuagint* and the *Originall*) yet it followeth not, that this time was craued for the fulfilling of any prescribed distance betweene the espousalls and the marriage, but rather, it implieth the tender affection of the mother towards her daughter, as being loth so suddenly to part with her: Notwithstanding, it is not vnlikely, that there was a competent distance of time, betweene the *first affiancing* and the *confirmation of the marriage*, though not *prescribed*, or *limited to any set number of daies, weekes, or moneths*. The *second* thing considerable in their betrothing, is to enquire the *manner of their contracting*, which might be done in *Israel*, three waies: 1. *By a peece of money*. Secondly, *By writing*. Thirdly, *By copulation*, and all these in the presence of witnesses: by a *peece of money*, though it were but a farthing, or the worth thereof, at which time, the man vsed this, or the like forme of words; *Loe thou art betrothed vnto mee*: And hee gaue her the money before witnesses, *By bill*, and then he wrote the like forme of words; *Be thou betrothed*

¶ Or קולר, & R. Solomon.

שנתים ימים

D. οὐκ ἀποστασὶς δευτήριον.

נכסף את
בשטר את
בבואה
ובכל
בעדים

Moses 189, vs. 14.
124.

הרי אתה
בשטר שתי
בבואה
ובכל
בעדים 3:511

betrothed vnto me: which hee gaue her before witnesses, and it was written with her name in it, else it was no betrothing. By copulation, and then hee said likewise, *Loe thou shalt be betrothed vnto mee by copulation*; and to hee was vnited vnto her before two witnesses, after which copulation, shee was his betrothed wife. If he lay with her by way of fornication, and not by the name of betrothing; or if it were by themselves, without the fore-acquainting of witnesses, it was no betrothing; howeuer he might not lie with her the second time, before the mariage was accomplished. And though the *betrothing* might be any of these three waies, yet vsually it was by a peece of money; and if they would, they might doe it by writing: but *betrothing by copulation* was forbidden by the wife men of Israel, and who so did it, was chastised with rodde; howbeit the betrothing stood in force. These solemnities in *betrothing*, were performed by the man and woman, vnder a tent or canopy made for the purpose, called in their language ¹ *Chuppa*, *A Tabernacle* or *Tent*: to this the *Psalmist* alludeth, *Psalme* 19. 4; 5. In them hath hee set a *Tabernacle* for the *Sunne*, which as a *Bridegroom*, coming out of his *chamber*, reioyceth as a strong man to runne a race.

Thirdly, the rites and ceremonies of their mariage were performed, in the assembly of *ten men at least*, with blessings and thanksgiuings vnto God, whence the house it selte was called

called ^m *Beth hillula*, the house of praise: and their *mariage song* ⁿ *Hillulim*, praises. The *bridegroomes intimate friends* which accompanied him, and sung this *Epithalamium* or *mariage song*, were termed ^{וְיָדוּ בְּרַצְוֹנָם}, *Children of the bride-chamber*, *Matth.* 9. 15. Such I conceiue those *thirty companions* to haue beene, which *Sampson* associated to himselfe, *Iudg.* 14. 11. The forme of this praise, or blessing, is at large described by *Genebrard*, and the summe thereof is this: the chiefe of these companions taketh a cup, and blesteth it, saying, *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 owne image, according to the image of his owne likeness, and hath thereby prepared vnto himselfe an euerlasting building, blessed be thou O Lord, who hast created him*. Then followeth againe; *Blessed art thou, O Lord our God, who hast created ioy and gladnesse, the bridegroome and the bride, charity and brotherly loue, reioycing and pleasure, peace and society: I beseech thee, O Lord, let there suddenly be heard in the cities of Iudah, and the streets of Ierusalem, the voice of ioy and gladnesse, the voice of the bridegroome & the bride: the voice of exultation 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 custome of praising God at such times, was not needlesse, or superfluous, for the fruit

kels) and if she had bene married before, with an hundred deniers (that is, twenty five shekels) and this was called the *root* or *principall of the dowry*: the dowry might not be lesse, but more, so much as he would, though it were to a talent of gold. There is mention of a *contract* betwene *Tobias* and *Sarra*, and that was performed, *not by a Scriuener*, but by *Raguel*, the womans father; where wee may obserue, that before the writing of this bill, there was a *gining of the woman vnto her husband*. The forme of words there vsed is, *Behold, take her after the law of Moses, Tobit. 7. 14.* A copie of this dowry-bill is taken by *Bertram*, out of the *Babylon Talmud*. The words thereof are thus; *¶ Vpon the sixth day of the weeke, the fourth of the moneth Siuan, in the yeere five thousand two hundred fiftie foure of the creation of the world, according to the computation which we vse here at Massilia, a Citie which is situate neere the Sea-boare, the bride-groome Rabbi Moses, the sonne of Rabbi Iehuda, said vnto the bride-wife Clarona, the daughter of Rabbi Dauid, the sonne of Rabbi Moses, a Citizen of Lubon; Be vnto me a wife according to the law of Moses and Israel; and I, according to the word of God, will worship, honor, maintaine, & governe thee, according to the manner of the husbands among the Iewes, which doe worship, honour, maintaine, and governe their wives faithfully. I also doe bestow vpon thee, the dowry of thy virginity, two hundred deniers in siluer, which belong vnto thee by the law; and moreouer, thy food, thy apparell, and sufficient*

† Talmud Bab. vid. Buxtorf. Grammatic. Chald. p. 389.

necessa-

necessaries, as likewise the knowledge of thee, according to the custome of all the earth. Thus *Clarona* the virgin rested, and became a wife to *Rabbi Moses*, the sonne of *Iehuda*, the bride-groome.

After the mariage was finished, then the wife might challenge from her husband three things as debt. 1. *Food*. 2. *Apparell*. 3. *Cohabitation*, or *the right of the bed*; which they note from *Exod. 21. 10.* where it is said, If hee take him another wife, *her food, her raiment, and her dowrie of mariage shall be not diminish*. And vnto this the *Apostle* alludeth, calling it, *Doe beneuolence, 1 Cor. 7. 3.*

The wife, when she was first presented vnto her husband, couered her head with a *veile*, in token of *subiection*. *Rebecca* tooke a *veile*, and couered her selfe, *Gen. 24. 65.* and for this cause (namely in *signe of subiection*) ought the woman to haue power on her head, *1 Cor. 11. 10.* where by *power*, the *Apostle* vnderstandeth a *veile*. Doe any aske the question, why hee should denote this *veile* by the name of *power*, especially seeing it was in *token of subiection*? The *Apostle* being an *Hebrew* of the *Hebrewes*, might haue respect vnto the *Hebrew* word *Radad*, signifying a *veile*, which commeth from the root *Radad*, to beare rule and authority, and so might vse the *Greek* word, signifying a *power*, in the same sence as the *Hebrews* did. And in truth, what was this *subiection* to the husband, but a kinde of *power* and *protection* derived

• 7777 Velamen
mulieru, a veilo
7777 Subiecit.

• Eßoia.

ued vnto the *wife*, in comparison of her former state, being a *virgin*? and therefore in case her husband was iealous of her, amongst other tokens of sorrow, shee was commanded to stand at her triall with her ^b *head vncovered*, *Numb. 5. 18.* intimating thereby, that, if shee could not then cleere her selfe, she was, from thence forward, deprived of all *power*, which heretofore she enjoyed by the meanes of her husband.

After the mariage was finished, sometimes there was permitted a *bill of diuorce*; this, the *Hebrewes* called * *Sepper Kerishush*, A *bill of cutting off*, because the woman is by this meanes cut off from her husbands family. ^d *Ten things* were thought requisite as the *root* and foundation of a *diuorce*. 1. *That a man put her not away, but of his owne will.* 2. *That hee put her away by writing, not by any other thing.* 3. *That the matter of the writing be to diuorce her, and put her away out of her possession.* 4. *That the matter of that diuorcement be betweene him and her.* 5. *That it be written by her name.* 6. *That there be no action wanting, after the writing thereof, save the deliuey of it vnto her.* 7. *That he giue it vnto her.* 8. *That he giue it her before witnesses.* 9. *That hee giue it her by the Law of diuorces.* 10. *That it be the husband, or his deputy, that deliuereth it vnto her.* The forme or copy of this *bill of diuorcement* was, as it followeth; ^e *upon such a day of the weeke, such and such of the moneth N. such or such an yeare of the creation of the world, according*

כלא רריי
Sicut Radul. dicit
ἀριστος. Sic ego in-
terpretor verba
Maimon. in Suta
c. 3. §. 5.

ספא
כריהות
G. c. c. R. c. l. x. i. o.
ἀριστος.
d Maimon. de di-
uor. c. 1. §. 1.

* Hac forma repe-
ritur apud Mosem
Kaufensem fu. 1. 33.
Aliud exemplar
ibid. imbatetur. 11.
in Mose A. E. p. 110.
part. 2. fol. 59. unde
desumpta est haec
testium subscriptio
quam apposuimus.

ding to the computation which we use here in this
Cittie N. situate neere the riuer N. that I of the
Country N. the sonne of Rabbi N. of the Country
N. But now I dwelling in such or such a place,
neere such, or such a riuer, haue desired of mine
owne free will, without any coaction, and haue di-
uorced, dismissed, and cast out thee, thee I say, thee
my wife N. of the Country N. the daughter of Rab-
by N. dwelling in such or such a Country, and dwel-
ling now in such or such a place, situate neere such
or such a riuer, which hath bene my wife hereto-
fore; but now, I doe diuorce thee, dismisse thee, and
cast thee out, that thou maiest be free, and haue the
rule of thy selfe, to depart, and to marry with any
other man, whom thou wilt; and let no man be re-
fused by thee for mee, from this day forward for
euer. Thus be thou lawfull for any man, and this
shall be to thee from mee, a bill of separation, a bill of
diuorce, and a letter of dismissal.

According to the Law
of Moses

and Israel.

N. the sonne of N. witnesse.
N. the sonne of N. witnesse.

This bill was written by a ^f *scriuener*, or pub-
lique notary. And ^g furthermore, a woman be-
ing diuorced, or otherwise a *widow*, it was not
lawfull for her to marry againe, till shee had
taried *ninetie dayes*, besides the day of her di-
uorce, or of her husbands death, and her last espou-
sals: to the end that it might bee knowne whether
she were with childe or no, and that there might be
Pp 2 prooffe.

^f Solomon Iarchi.
Hof. cap. 1. 10.
^g Maimon. de di-
uor. cap. 11. §. 18.

proofe, whether it were the seed of her first husband or of her second.

It was a common custome among the *Romans*, about the time of our *Saviours* birth, euen for the women to *diuorce* their *husbands*, and to *marrie* againe at their pleasure. Of this, *Heathen* Authors speake:

— *Sic fiunt octo mariti.*

Quinque per autumnos.

Inuenal. Satyr. 6. vers. 230.

Et nubes decimo iam Thelesina viro.

Martial. lib. 8.

^b *Non consulum sed maritorum numero annos suis computant, &c.* The bill tenderd by the woman, was termed ⁱ *ἡδύμωλα ἀπορτίφτας*, *Letters of forsaking, not letters of cutting off, or putting away.* This same practise was in vse also among the *Hebrews*. Hence is that saying of our *Saviour*: *If a woman shall put away her husband, and bee married to another, &c.* *Mark. 10. 12.* Now although, at that time humane lawes forbad not *marriages renewed with others upon such diuorces*, yet *Gods* law condemned both such *diuorces*, and such *marriages*, and before *God*, persons marrying after such diuorcements, were reputed *digamites*, that is, to haue *two husbands*, or *two wiues*. For this reason, a *Minister* aboute others is commanded, to be *μὴς γυναικὸς ἀνδρὸς*, *The husband of one wife*, *1 Tim. 3. 2.* And the *woman*, she is commanded to be *ἑνὸς ἀνδρὸς γυνὴ*, *The wife of one husband*, *1 Tim. 5. 9.* In which texts *second marriages* (in case of the husbands or wiues death)

^b *Senec. 3. de Be-
n. f. 16.
i Plutarch. in A-
tiade.*

death) are no more forbidden, then the Poet forbade them in the like phrase :

Vnico gaudens mulier marito.

Horat. carmin. 3. 14.

Note in the last place, that among the *Iewes* the bridewoman also brought a *dowrie* to her husband; it was sometimes *more*, sometimes *lesse*; it was called by the ^k *Rabbins* *נְדוּנֵיהָ*, *Nedunia*. *Raguel* gaue with his daughter *Sarra*, *halfe his goods, seruants, and cattell, and money*, *Tob. 10. 10.*

^k *Elias Thibit. It.
Solomon Iarchi
Gen. 32. 15.*

CHAP. V.

Of their Burials.

AT the time of a mans death, before his *buriall*, many ceremonies were obserued. *First*, the next of the kinne closed the eyes of the deceased body. *Ioseph shall put his hands upon thy eyes*, *Gen. 46. 4.* This was likewise practised both by the *Romans*, and the *Grecians*.

Ille meos oculos comprimat, ille tuos. Ouid.

ὄμναι ἑταίρησιν οὐρανὸν ἴσι. *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*, *Acts 9. 37.* The *Baptization*, or *washing* at such a time, was threefold. The *first* was *ἅλμασι καὶ ὕδατι*, *Eccles. 34. 26.* *A washing from the pollution contracted by*

the touch of a dead carcasſe: ſo that if haply any ignorantly & vnawares became thus vnclean, then was hee by a kinde of *washing* to be made cleane againe. The *ſecond* was *baπτισμὸς ἑσῆς νεκρῶν*, A *baptization*, or *washing of the dead corps in ſeſe*; thus *Tabitha* was *washed*: neither is the word *baπτισμὸς* vnſually applied to *common washings*, as *Marke 7.4.* we read of the *washing of cups, pots, veſſels, tables*; the Greek is *baπτισμὸς*. The *firſt* of theſe *washings* was proper to the *Jew*: this *ſecond*, in uſe with *Jewes*, *Chriſtians*, and *Heathens*: the third (which was *baπτισμὸς νεκρῶν ἑσῆς*, *A baptism for the dead*, *1 Cor. 15 9.*) proper to ſome *amiſſed Chriſtians*. It may bee demanded, what manner of *Baptiſme* this was? With ſubmiſſion of my iudgement, I vnderſtand this place with *ſaint Ambroſe*, of a *Sacramentall washing*, applied vnto ſome liuing man, in the name and behalfe of his friend, dying without *baptiſme*, out of a ſuperſtitious conceit, that the *Sacrament* thus conferred to one alie, in the name of the deceased, might bee auailable for the other dying *unbaptiſed*. As if the *Apoſtle* did wound thoſe ſuperſtitious *Corinthians* with their owne quils, and proue the reſurrection of the dead from their owne erroneous practice, telling them in effect, That their ſuperſtitious cuſtome of baptizing the liuing for the dead, were vaine and bootleſſe, if there were no reſurrection. And therefore the *Apoſtle* vſeth an emphaticall *diſtinction of the perſons*, in the next immediat verſe, ſaying;

Why

Why are we alſo in icopardie euery houre? He inferreth the reſurrection by force of a *double* argument; the *firſt*, drawne from *their* ſuperſtitious baptizaton for the dead: the *ſecond*, from the hourelly icopardy and perill wherein we, that is, himſelfe and other *Chriſtians* are. So that, as that *Father* noteth, the *Apoſtle* doth not hereby approve their doing, but eniunceth their hope of the reſurrection, from their owne practice, though erroneous. That there was *Vicarium tale baptiſma* (as *Tertullian* calleth it) in uſe among the *Marcionites*, is euident, yea and amongſt the *Corinthians* alſo: the manner thereof is thus deſcribed; *When any Catechumeniſt died, ſome liuing perſon placed vnder the bed of the deceased, they came vnto the deceased partie, and asked him, whether hee would be baptiſed? then he replying nothing, the partie vnder the bed answered for him, ſaying, that he would be baptiſed: and thus they baptiſed him for the dead, as if they acted a play vpon the ſtage.*

The *third* ceremony vied by the *Jewes* towards the dead party, was the *enbalming* of the corps, which for the maine thereof, it is probable they learned from the *Egyptians*, for wee finde *Joſeph* to be the *firſt* that practiced it, *Gen. 50.2.* The *Egyptian* manner of *enbalming* was thus: *They ſooke out the bowels of the dead, they cleaſed them and waſhed them with the wine of Dates, and after that againe with Odours: then filled they the bowels with pure Myrrhe beaten, and Caſſia, and other odours (except Frankincenſe) and ſewed*

^a Tertullian Apolog. c. 47. 11. Euseb. hist. lib. 7. cap. 17.
^b Corpusque lauant frigidius coniungunt. Virg. lib. 6. Æneid.

^c Ambros. 1 Cor. 15. 29.

^d Tertullian. l. de resurrect. carn. c. 2.
^e Epiphanius de Cevinthianis heres. 28.
^f Chrysoſt. 1 Cor. 15.

^g Herodot. Euterop.

sowed them up. After this, they seasoned the corps hidden in mire, seventy dayes, not longer: after seventy dayes they washed the corps, and wrapped it in fine linnen cloth gummed, which gumme the Egyptians often used instead of Glee. The Greekes termed this *μαρμαριον*. And the vse thereof was for the preservation of the body, that it might not putrifie, and therefore when the funerall obsequies were not long delayed, they used another kinde of embalming, namely an externall and outward application of Spices and Odors, without the vnbowelling of the corps. This the Greekes termed *επιμαρμαριον*. This was vsed toward our Saviour Christ, *Iohn 19.40.*

Sometimes they did vse to burne the corps, preserving onely the bones in some vne or pitcher, *Amos 6.10.* But commonly they entered the whole body, and buried it in the earth. The ancient Jewes, if they received not from their ancestors, then would they purchase a buriall place themselves, for the buriall of them, and their family. The forme of that place was thus; It was a vault hewed out in a rocke, six cubits long; and foure broad, in which, eight other cells or lesser holes (or as some say thirteene) were made, as so many distinct receptacles, or tombs for the dead bodies to be laid in: As often as they buried any, they were wont to role a great stone to the mouth of the cave. The cave or vault it selfe they termed from the act of buriall, *Keber*, which signifieth a place of buriall; or from its forme, *Magnara*, a denne,

or

¶ *Surpatur tamen, et in sepulchris in scripturis, lata significatione, ad denotandam vivanque condituram. Imo et da. Sa. occurrit, Genes. 50. 26. pro eo, quod in Hebraeo ויהונו Et aromatibus conditurant.*

ה אכורה על שש
Talmud Sedeh Nezikin. Bava Batra. c. 6.

כנה מערה

or cave. The severall cells or receptacles in which the body was laid, they called *cucim*, *מכותב*, graves, toombes; and the stone they named *Golel*, A rolling stone. This giueth great light to that in the Gospel, *Ioseph* tooke the body of Christ, and wrapped it in a cleane linnen cloth, and put it in his new toombe, which hee had hewen out in a rock, and rolled a great stone to the dore of the sepulchre, *Mat. 27.59,60.* These caves or vaultes, the welthier sort would paint, garnish, and beautifie at the mouth or entrance of them: hence commeth that phrase, *Sepulchra dealbata*, Painted toombes. As often as they had occasion to mention or speake of any friend deceased, they used that in the *Pronerbs*, *The memory of the iust is blessed*, *Pro. 10.7.* Hence the Rabbies, in their quotations of any worthy Author deceased, vsually subioyne this honorable commemoration, *Benedicta memoria N. Such, or such a one of blessed memory.*

But their usuall epitaph or inscription vpon their sepulchers, was, *Let his soule bee bound up in the garden of Eden, Or in the bundle of the lining. Amen, Amen, Amen, Selati.*

The latter Jewes, haue benee strangely conceited concerning the place of burialls, and are perswaded, that if an *Israelite* be buried in any strange Countrey out of the promised land, he shall not be partaker so much as of resurrection, except the Lord vouchsafe to make him hollow passages vnder the earth, through which his body by a continuall volution and

Qq

rolling,

מכותב
גלל

ויהונו
מכמה
מיהונו
מיהונו

ושמה
המה
המה
המה
המה
המה

rolling, may be brought into the land of *Canaan*. The ground hereof, is taken from the charge of *Jacob* vnto his sonne *Ioseph*, that hee should not bury him in the land of *Egypt*, but in *Canaan*. ¹ For which charge they assigne three reasons. *First*, because he foresaw by the spirit of Prophecy, that the dust of that land should afterward be turned into lice. *Secondly*, because those who died out of the holy land, should not rise againe without a painefull rolling and tumbling of their bodies, through those hollow passages. *Thirdly*, that the *Egyptians* might not idolatrously worship him.

They made a feast at their burials, which is stiled *The bread of men*, *Ezek.* 24. 17. And a *cup of consolation*, *Ier.* 16. 7. because it was admitted to comfort those that were sad of heart. It much resembled the *Roman Silicernium*.

From those two places last quoted, we may obserue that at the buriall of their friends, they vsed these ceremonies which follow, some to *testifie*, some to *augment* their griefe. 1. *Cutting themselves*, that is, wounding or cutting any part of their body, with any kinde of instrument. ¹ This practise was learned from the *Heathens*, who were wont not onely to scratch their face, but to punch and prick certaine parts of their body with an needle, and then couer it ouer with inke, which they vsed as a speciall ceremony in their superstitious worship, and therefore it is forbid, *Deut.* 14. 1. *Secondly, making themselves bald*, which was done

¹ Gentes quasdam corporis partes acui vulnerabant, ut aliis incidebant, atramentumque super ponebant, quod in cultum demonum suorum fiebat, precipitur ergo, ne ullo pacto sicut gentes ferirent carnes suas: quemadmodum sacerdotes & beles & Deae Syrorum, ut refert Lucianus: P. Fug. Deut. 14. 1. Vincit us oia, for fecians, & pectora pugnis. Virg. lib. 4. 2. & c.

diuers manner of waies; either by *shauing their haire*, or *plucking it off* with their hands, or by *empoysoned plaisters to make it fall off*. Other nations were wont to shauie of the ¹ haire of their head, and to offer it in the behalfe of the dead: they did sometimes shauie their cheekes, sometimes their eyelids: and this also being an *Heathenish* custome, was likewise forbidden in *Israel*, *Deut.* 14. 1. *Thirdly, going bare headed*, that they might cast dust or ashes vpon their heads, signifying thereby, that they were *unworthy the ground on which they went*. *Fourthly, going bare footed*, for their greater humiliation. *Fifthly, the couering of their lippes*, for that was a speciall signe of sorrow, and shame. *The Seers shall bee ashamed, &c.* they shall all *couer their lippes*, for they haue no answer of *God*, *Mich.* 3. 7. If it bee demanded, how they couered their lippes? It is thought they did it ¹ by *casting the skirt of their cloke, or garment ouer them*. *Sixthly, renting their clothes*. *Seuenthly, putting sackloth about their loynes*, *Genes.* 37. 34. These were generall tokens of griefe, vsed vpon all extraordinary occasions of sorrow. Two other there were, more proper to burials, to augment their griefe. *First, minstrels*, who with their sad tunes inclined the affections of the people to mourning, ² Of these there were *two sorts*: Some playing on *pipes*, others sounding *trumpets*. At the funerall of Noble men, or old men, they vsed a *trumpet*: at the funerall of the common people, or children, they vsed a ³ *pipe*. In this re-

¹ Scilicet fratri impio iure capillis, ouid. met. 3.

² D. Kimehi & Alen Esra. p. 172. Lucis. 4. 45. ³ Siffi & que Polixena palla. Inueni. Satyr. 10.

⁴ Maioris etatis funera ad tubam profere solebant: minoris vero etatis ad tibia. Seru. Aenid. lib. 5.

⁵ Tibia cui teneros sicutum deducere manes, Lege Phryg. m. f. S. Status, Theb. lib. 6. vers. 121.

spect it is said; *That Iesus when he raised Iairus his daughter, cast out the minstrels, Mat. 9. 23.* Secondly, women hired to sing at burials for the same purpose, and likewise by outward significations of sorrow, to moue the company, and more strongly to affect them; *Call for the mourning women, &c. and send for skilfull women, Ier. 9. 17.* These the Romans called, *Proficas, quasi in hoc ipsum profectas. Chiefe or skilfull mourners.*

CHAP. VI.
Of their oaths.

THe manner of *swearing*, was sometimes by *lifting up their hands towards heauen*; Abraham said to the King of Sodom; *I haue lift up my hand vnto the Lord*; that is, I haue *sworne*, that I will not take from a threed euen to a shooc latcher, *Gen. 14. 22.* Vnto which custome the *Psalmist* seemeth to allude, *Psal. 106. 26. He lifted up his hand*; that is, *hee swore*. Sometimes hee that tooke the oath, *did put his hand vnder the others thigh*, which administred the oath. Wee read this manner of administration, to haue beene vsed by *Abraham, Gen. 24. 2.* and *Iacob, Gen. 47. 29.* Which ceremony, ^a some interpret to bee, as a *token of subiection*: ^b others, as a *mysterie of circumcision*, the signe whereof they bore about that place of their body: ^c others more probably, thinke it to bee a *mysterious signification of Christ*

^a *Aben Ezra. Gen. 24. 2.*
^b *Solomon Iarchi ibid.*
^c *Augustin. quest. Super Gen. 62.*

Christ the promised seede, who was to come out of *Abrahams loynes*, or *thigh*; as the like phrase is vsed, *Gen. 26. 26.* The toales that came out of *Iacobs thigh*. Sometimes also the manner of *deposing*, was to *stand before the Altar*, *1 King. 8. 31.* Which was also the custome of the ^d *Athenians*, the ^e *Carthaginians*, and the ^f *Romans*.

The *object of a lawfull oath*, was, and is, *onely the Lord*: whence hee that tooke the oath, was said to *confesse vnto God*. Compare *Esay 45. 23.* with *Rom. 14. 11.* And the ancient forme of imposing an oath, was this, *Giue glory to God, Ios. 7. 19. Iohn 9. 24.* Now God was glorified by an oath, because thereby there was a *solemne confession and acknowledgement of Gods omnipresence*, that hee is present in euery place; of his *omniscience*, that hee knoweth all secrets; of his *truth*, that hee is a *maintainer of truth*, and an *avenger of falsehood*; of his *justice*, that hee is *willing*, and his *omnipotency*, that hee is *able to punish those*, that by *swearing shall dishonour him*. And as the *object of a lawfull oath* was *onely God*: So it is implied that it was not rashly or vnadvisedly to be vndertaken, but by a kinde of necessity *imposed*, for the *Hebrew word* שבע is a *passive*, and signifieth *to be sworne*, rather than to *swear*.

In corrupter times they were wont to *swear by the creatures*, but the *Iewes* chiefly by *Hiernsalem*, by the *Temple*, by the

^d *Alex. ab Alex. lib. 5. c. 0.*
^e *Lucius de 2. lib. 1. 11. vahr. Max. lib. 9. cap. 3.*
^f *Lucius de 2. lib. 1. 11. vahr. Max. lib. 9. cap. 3.*

^g *Allium, porrum & c. p. is inter Deos inueniendos habuerunt. Aegyptij. Plin. lib. 19. c. 6. Item Inueniatis Sat. 15.*

^a Plin. lib. 7. cap. 56.
^b Diodor. Sicul. lib. 6.
 cap. 15.
^c Seruius lib. 2.
 Æneid.
^d Alex. Genial. l. 2.
 c. 30.

ancient, concerning the authors and inventers of letters, are different. Some say ^a *Cadmus* brought the use of letters into Greece; others say, ^b *Palamedes*: ^c some say, *Rhadamanthus* brought them into *Affyria*: *Memnon* into *Egypt*: *Hercules* into *Phrygia*: and *Carmenta* into *Latium*. Likewise some say the *Phenicians* had first the knowledge and use of letters.

*Phanices primi (fama si credimus) ausi,
 Mansuram rudibus vocem signare figuris.
 Lucan.*

^d Diodor. Sicul. l. 4.
^e Plin. l. 7. c. 56.
^f Euseb. prepar. Euang. l. 18.

Others say the ^d *Ethiopians*: ^e others the *Affyrians*. But upon better grounds, it is thought, that ^f *Moses* first taught the use of letters to the *Iewes*, and that the *Phenicians* learned them from the *Iewes*, and the *Grecians* from the *Phenicians*.

^g Diogen. Laert. in vita Cleanthis.

In like manner, the matter upon which men wrote, in ruder times was different. Some wrote on *rindes of trees*, whence *Liber*, signifying originally *arinde of a tree*, is now used for *a booke*: ^g some wrote on *tile-stones* with a *bone* in stead of a *pen*: some on *tables*; this last was chiefly in use among the *Iewes*, the *Decalogue* was written in two *tables of stone*. Againe, write these things upon a *table*, *Es.* 30. 8. *ἐν πίνακι* saith the *Septuagint*, as if the *writing tables* at that time were made of *box tree*. They used not then *pens* or *quills*, but a certaine instrument or *punch*, made of iron or Steele, called *stylus*, it was sharpe at one end, for the more convenient indenting or caruing of the characters;

acters; and broad at the other, for the scraping or blotting out what had beene written; whence sprang that proverbi all speech: ^h *Inuertere stilum, To vnsway what he hath said, or to blot out what hee hath written*: *Scribe stylo hominis; write with the pen of man, Es.* 8. 1. Afterward, before they came to binde vp bookes in manner as now we haue them, they wrote in a *roll of paper* or parchment, which sometimes was *ten cubits* broad, and *twentie* long, *Zach.* 5. 2. This they called *מגילה Megilla* in Hebrew, from Galal, *To role*; *Volumen* in Latine; in English, a *volume*, from *voluo, To role*. In the *volume of the Booke* it is written, *Pf.* 40. 7. And *Christ* closing the Booke, gaue it to the Minister. *Luk.* 4. 20. the word is *ῥυθμός*, *complicans, folding*, or rolling it vp. And vers. 17. *ἀνορθώνων*, *Explicans, unfolding*, or opening it. ⁱ These *volumes* were written, not with one entire continued writing, but the writing was distinguished into many *spaces, columnes*, or *platformes*, like vnto so many *Area*; these *platformes* filled with writing, were in stead of so many *pages* in a booke: and thus we are to vnderstand that, *Ier.* 36. 23. When *Iehudi* had read three or foure *leaves*, hee cut it with the pen-knife, &c. These *leaves*, were nothing else but such *spaces* and *platformes* in the *roll*. After this manner the *Iewes* referue the law written in such *rolles*, and with such *spaces* in their *Synagogues* at this day.

It is much controuersed, whether the *Iewes* did from the beginning write with *vowels* and

R r accents,

^h Erasm. in Adag.

ⁱ Baxter. in Instit. christ. p. 4.

accents, or whether they were added by the *Masorites*; for the vnderstanding of which, it will be needfull, first, to enquire who the *Masorites* were? Secondly, what their worke was? and then to deliuer in a proposition, what may be probably thought in this point.

First, concerning the *Masorites*, wee are to know that מִסָּר Masar signifieth *Tradere, To deliuer*: and *Masora* a tradition, deliuered from hand to hand, to posteritie without writing, as the *Pythagoreans* and *Druides* were wont to doe; but by the figure *Synecdoche*, it signifieth those *Criticall notes*, or *Scholion*, written in the margine of the Bible, and those that were the authors of those *criticall observations* were termed *Masorita*, *Masorites*. Concerning these authors who they were, there are two opinions. Some^k thinke that they were certaine learned *Jewes*, liuing in the citie *Tiberias*, they termed them *Sapientes Tiberiadis, The wisemen of Tiberias*. These *wise men*, are thought to haue added these *marginall notes* vnto the *Hebrew Bibles*,^l sometime after the finishing of the *Babylon Talmud*, which was about the yeare of our *Lord*, 506. This opinion is vnlikely for these two reasons. 1. ^m Because we cannot finde in histories, the continuance of any colledge or schoole in *Tiberias* so long, but rather that *degrees in learning* ceased there, within foure hundred yeeres after our *Sauour his birth*. 2. ⁿ In both *Talmuds* mention is made of the *Masora*, and the things contained therein. Others there-

^k Aben Esra. vid. Buxtorf. comment. Major. c. 3.

^l Elias Levita in prelat. tertio. l. Masoreth ha-minaforeth.

^m Buxtorf. in comment. Major. c. 7.

ⁿ Buxtorf. in comment. Major. c. 8.

therefore more probably say, ° that the *Masorites* were that *Ecclesiasticall Senate or Council*, held by *Efra*, *Haggi*, *Zacharie*, *Malachie*, and diuers others assembled for the reformation of the Church, after their returne from *Babylon*; they are called, *Viri Synagogae magna*. This *Council* continued at least forty yeares; for *Simcon the iust*, who went out in his *Priestly robes*, to meet and pacifie *Alexander the Great*, coming in hostile manner against *Ierusalem*,^p was the last of that *Council*, and that was about three hundred yeeres before the birth of our *Sauour*. *Efra* was the *President* or chiefe of this *Council*, he was of such repute among the *Jewes*, that they paralleld him with *Moses*, saying, ^q *Dignus erat Esra, quod data fuisset lex per manus eius Israeli, si non praecessisset eum Moses*.

In the second place, wee are to consider the worke, what the men of this great *Synagogue* being the true *Masorites* did; their worke may be reduced to these particulars. 1. When this great *Council* was assembled, they, among whom *Efra* was chiefe (who was assisted with the inspiration of *Gods spirit*)^r determined what *bookes* were *Canonically*, what *spurious* and *Apocryphall*. Secondly, ^s the *authentique* and *canonically* *bookes* were purged by them, of all errors crept into the Text in time of their captiuitie. Thirdly, they^t digested the *old Testament* into *twentie two bookes*, according to the number of the *Hebrew letters*. Fourthly, they di-

° R. Asari. u. R. Gedalia. Buxtorf. in comment. Major. c. 11.

^p Pirke. Avoth. c. 1.

^q Talm. d. Sanhedrim. c. 2. f. 21.

^r Buxtorf. in comment. Major. c. 11.
^s Tertullian. l. de bapt. muliebr. Celsus. l. 8. ad Hebraeos. Ireneus aduers. haeretic. l. 3. c. 25. Augustin. de mirab. sacre script. l. 2. circa finem.
^t Genebrard. l. 2. Chronolog.

tinguist 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 seemed all one *continued verse*, or as the *Kabbalists* speake, תבה אחת *Theba achath, one word*, vntill the time of the *Masorites*; yet it was not so distinguished into *Sections*, and *Verses*, as now we haue it. *Fisibly*, They added their censures and *critical observations*, concerning the irregularity of many words, in respect of the *vowels* and *accents*. *Sixtly*, they *numbered* the *verses*, *words*, and *letters* of euery booke, to preuent all possibility of corrupting the Text in future times, for now they saw the gift of prophecie should cease. *Lastly*, they noted the *different writing*, and *different reading*: for the vnderstanding of which we must know, that in the *Hebrew* text, many words are written with *more*, many with *fewer letters*, than they are pronounced; * many words *written* in the text, which are not *pronounced*, &c. In the *margin* the difference is expressed, whence the difference in the text they terme כתיב *Cethib, Scriptionem*, the writing; the difference in the *margin* they terme קרי *Keri, Lektionem*, the reading: because they doe *reade* according to that in the *margin*. * This difference is thought by some to be a correction of the Bible, according to seuerall copies after their returne from *Babylon*, but that it is of *diuine authority*, containing many mysteries knowne to *Moses*, and *Prophets*

* Sunt octo voces, que scripte sunt in textu, sed non leguntur, quas adducit Masora. Rusb. 3. 12.

* Contra hos disputat Elias Leuita in prefat. 3. l. Masoretib hammasoretib.

Prophets successiually (though many of them vnknowne to our age) and that it was not any *correction*, but the difference it selfe primarily and purposely was intended by the *Prophets*, and holy pen-men of the Scripture, evidently appeareth by the diuersity of readings in th' old bookes, which were written by *Haggi, Zacharie, Malachie, Daniel* and *Esra*, they being the *Authors* of their *owne bookes*, needed no *correction* at that time, themselves being *present*, yet in them this *different reading* is vied.

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 bene a *body or car-casse without a soule*.

CHAP. VIII.

Israels pitching of their tents, or of their camps.

WHiles the *Israelites* wandered thorow the *Wilderness*, their *Church* was a *Tabernacle*, and their *habitations Tents*, so that their whole *Campe* might be termed a *moueable Cittie*. It was diuided into three parts. In the centre or middle

dle of all, was the *tabernacle* it selfe, with its *courts*, this they termed the *Campe of the Divine Maieſtie*. Next round about, pitch the *Priests* and *Levites*, to whom the charge of the *tabernacle* belonged, (and therefore the neareſt adioyning place of habitation, might be the conuenienteſt for them) this was called the *Campe of Leui*. In the vtter parts round about *Leui*, the *twelue Tribes* pitch their tents, this they termed the *Campe of Israel*. The *firſt Campe* reſembled a great *Cathedrall Church* with its *Church-yard*. The *ſecond*, a priuileged place about the *Church*, as it were for *Colleges* for the habitation of the *Clergy*. The *third*, the *body of a citie*, wherein the *townſemen* or *ſaiety* dwell. The forme of the whole, is probably thought to be *ſouresquare*, ^a ſome ſay *twelue miles long*, and *twelue miles broad*.

In the Eaſterne part pitched theſe three tribes, *Judah*, *Iſſachar*, and *Zabulon*. On the Southſide, *Ruben*, *Simeon*, and *Gad*. On the Weſt, *Ephraim*, *Manaſſes*, and *Beniamin*. On the North, *Dan*, *Aſher*, and *Naphtali*: and theſe made vp the *outward Campe*, termed the *Campe of Israel*. Betwene each tribe, in euery one of thoſe foure quarters, there were diſtant ſpaces 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 froe. This *Campe* is ^c thought to bee round, a *mile diſtant* from the *tabernacle*, that is, a *Sabbath daies journey*, and this is gathered from,

^a Videl. Num. 2. 3.

^b Ουδενί τε ἀλ-
λοῦ, ἢ πῶς μετρε-
ται ἡ πόλις ἡ ἑξή-
στης ἑσῶν.
Iofeph. l. 3. Antiq.
c. 11. p. 97.

^c Tr. dunt Hebraei
filios Israelita caſt-
ramentatis fuſſe in
circuitu tabernacu-
li, ut unum millia-
re interſuerit (1.)
ſpaciū mille paſ-
ſuum, et hoc erat i-
ter Sabbath P.
Fag. Num. 2. 3.

Iof.

Iof. 3. 4. where the diſtance betwene the *people* and the *Arke*, is commanded to be *two thouſand cubits*.

After this, pitched the *Campe of Leui*: In the Eaſterne part *Mofes*, *Aaron*, and the *Priests*: in the South, the *Chathutes*: in the Weſt, the *Gerſhonites*: in the North, the *Merarites*.

In the middle was the *Campe of the Divine Maieſtie*. Vnto this *Dauid* alludeth; *God* is in the middeſt of her, ſhe ſhall not bee moued, *Pſal.* 46. 5.

After the ſame manner, the parts of the *Citie Ieruſalem* were diſtinguiſhed, when the common wealth was ſetled. ^d From the *gate of Ieruſalem*, to the *mountaine of the Temple*, was the *campe of Israel*: from the *gate of the mountaine of the Temple*, to the *gate of the Court* (which was otherwiſe called *Nicanors gate*) was the *Campe of Leui*: from the *gate of the Court*, and forward, was the *Campe of the Divine Maieſtie*.

Furthermore, we are to know, that the *twelue Tribes* had betwene them foure principali *banners* or *ſtandards*, *three Tribes to one ſtandard*, for which reaſon, the *Church* is ſaid to be terrible as an army with *banners*, *Canticl.* 6. 4. The *Hebrew* word *Banner*, *Num.* 2. 2. The *Greek* tranſlateth ^e *Order*; and ſo the *Chaldee* calleth it ^f *Tekes* (a word borrowed of the *Greeke* τῆξι) *order*: Whence the *Apoſtle* taketh his phraſe, *Euery man in his owne order*, *1 Cor.* 15. 23.

Euery banner was thought to be of *three colours*, ^g according to the colours of the preci-

^d Maimon. in l. c. h. habci. ch. cap. 7. 5. 11.

^e Ἄνεργοντος ἰσο-
πύου. ὅτι τῆξι ἰσο-
πύου ἴσως.
גבר על
טקסיה
quisque iuxta ordi-
nauit ſuam acti-
onem.
^f Ionathan Videl.
Num. 2. 3.

ous

ous stones in the breast-plate, bearing the names of their *Patriarchs*. But this proportion will not hold in all, seeing *Lewi* (who is not here among the other *Tribes*) was in the breast-plate one of the *twelve*; and *Ioseph* there graven on the *Berill*, hath here *two Tribes*, *Ephraim* and *Manasses*, vnto whom *two colours* cannot be allowed from the breast-plate.

Each *banner* had his severall *motto*, or inscription. In the *first standard* was written, from *Numb. 10. 25. Rise vp Lord, and let thine enemies be scattered, and let them that hate thee, flee before thee.* ^a It is moreover taught by the *Hebrews*, that each *standard* had a distinct *signe* engraven in it, *Rubens standard* had the *image of a man*: *Judahs the image of a Lion*: *Ephraims the image of an Oxe*: and *Dans the image of an Eagle*.

These same *four creatures*, are vsed by *Ezekiel* 1. 10. to describe the ⁱ nature of *Angels*. *Euery Cherubim* is said to haue *four faces*; *the face of a man*, to shew his vnderstanding; *of a Lion*, to shew his power; *of an Oxe*, to shew his ministratory office; *of an Eagle*, to shew his swiftnesse in the execution of *Gods will*. The same description of *Angels* you may finde, *Reuel. 4. 6.*

By the same *four*, in the opinion of many of the ^k *Fathers*, are shadowed forth the *four Euangelists*. The *man* shadowed Saint *Matthew*, because hee beginneth his *Gospell*, with the generation of *Christ*, according to his *humanitie*: The *Lion* Saint *Marke*, because hee beginneth

his

his *Gospell*, from that voice of the *Lion* roaring in the wilderness, *Vox clamantis in deserto*: The *Oxe* Saint *Luke*, because hee beginneth with *Zacharias the Priest*: And the *Eagle* Saint *John*, who soaring aloft, beginneth with the *Diuinitie of Christ*.

Thus haue wee seene how they *pitch* their *Camps*, their *marching* followeth: and here we are to consider. First, their *marching in their iournies* thotow the wilderness. *Secondly*, their *marching in their battles*.

Concerning their *marching in their iournies*, they either *moued forward*, or *abode still*, according to the mouing or standing of the cloud, which conducted them: The manner thereof is described, *Num. 10.* and summarily we may view it thus: when *God* tooke vp the cloud, *Moses* praied, and the *Priests* with their trumpets blew an alarme, then *Judah* the first standard rose vp, with *Issachar* and *Zabulon*, and they *marched foremost*; then followed the *Gershonites* and *Merarites*, bearing the boords and couerings of the *Tabernacle* in wagons. The trumpets sounded the second alarme, then *Ruben*, *Simeon* and *Gad* rose vp, and *followed the Tabernacle*; and after them went the *Cobathites*, in the *midst* of the *twelve Tribes*, bearing on their shoulders, the *Arke*, *Candlestick*, *Table*, *Altar*, and other holy things. At the third alarme, rose vp the *standard of Ephraim*, *Manasses*, and *Beniamin*, and these followed the *Sanctuary*; vnto this *Dauid* hath reference, when

Sf

he

^a Dicunt in vexillo Rubens fuisse imaginem hominis: in vexillo Iehudae, imaginem leonis; in vexillo Ephraim, imaginem bouis: in vexillo Dan, imaginem aquile. P. Fag. Num. 2. Aben Ezra ibid.

ⁱ Angeli ex hoc versu definiti possunt. Sunt enim spiritus intelligentes vt homo, potentes vt Leo, ministratoriij vt Bos, & ceteros vt Aquila Tremel. in Ezek. 1.

^k Hieronym. ad iniquum sui commentarij in Mat. 11. Gregorius homil. 4. in Ezek. Ab Hieronymo dissentit D. Augustinus in Mattheo, & Marco, nam in Leone Mattheum, Marcum in homine putat adumbratum. Augustin. de consensu Euangelist. lib. 1. c. 6.

he praieth, *Psal. 80. 2.* Before Ephraim, Benjamin, and Manasses, stirre vp thy strength, and come and saue vs. At the fourth alarme, arose the standard of Dan, Asher, and Naphtali; and to these was committed the care of gathering together the lame, feeble, and sicke, and to looke that nothing was left behinde: whence they were called the *gathering host*, *Iosh. 6. 9.* vnto this, *Dauid* alludeth; When my Father and my Mother forsake mee, the Lord will gather mee, *Psal. 27. 10.*

Concerning their *marching in warre.* First, the Priests founded the alarme with trumpets, *Num. 10. 9.* this they termed *Terugnab*. Secondly, one Priest was selected out of the rest, to stir vp the hearts of the people, and by a kinde of hortatory Oration, to encourage them for the warre, *Deut. 20. 2.* him they called *Vnctum belli*, The anointed of the battle. Thirdly, they marched on by five and five in battle aray, *Exod. 13. 18.* so the ^m original signifieth in that place.

In the last place, wee are to consider how they were to deal in besieging a Towne, for the conceiuing whereof, note these *two propositions.*

1. They were to offer peace vnto all forreiners, and Canaanites, *Deut. 20. 10.* And this is cleerely signified, *Iosh. 11. 19.* There was not a Citie that made peace with the children of Israel, saue the *Hivites*, the inhabitants of *Gibeon*, all other they tooke in battell. For it was of the Lord to harden their hearts. Yet here *Moab* and *Ammon*

Ammon are excepted, *Israel must not seeke their peace, Deut. 23. 6.*

2. They were to make a covenant with none of the seuen Nations, *Deut. 7. 2. Exod. 23. 32. & 34. 14.* With forreiners they might, *Iosh. 9. 7.* peradventure you dwell among vs, and how shall we make a covenant with you? Not, how shall we make peace with you?

Some may question, what the difference was betweene 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 affections towards each other, whereby life on both sides might be secured: Making a covenant, was a solemne binding of each other to performance of this mutuall promise, by outward ceremonies of cutting a beast in twaine, and passing betweene the parts thereof, *Ier. 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 breake this covenant. Secondly, peace was not concluded by the Israelites, but onely vpon these termes, that the people should become tributary vnto them, *Deut. 20. 11.* The making of a covenant was vpon equall termes, without any condition either of tribute or seruice, as is gatherable from the covenant made by *Ioshua* with the *Gibeonites*, where there is no mention of any condition at all, *Iosh. 9.*

This difference seemeth to me warrantable, and serueth to reconcile many places of Scripture,

ⁿ Haec est conficere
Hebraei Faciunt facere, dicunt
כורהברה
(1) Diuidere, aut
difficere factus:
quemadmodum
apud Latinos, dicitur
Percutere fedus, quae locutio
fluxit ab antiquo
fedus faciendi
more. Sacerdos
ei in se habet, per
eum sicut dicitur,
Sic a Ioue feratur
is, qui sanctum hoc
fecerit fedus, et
ego hunc per rem
ferio. Iulius D. Cat.
1. lib. 1. p. 7.

הרועה
clangor, Vociferatio. Hebraei duplicem clangorem esse statuerunt, alterum que vocari
הרועה
alterum
הרועה
quorum ille equabilis est vox, hic citius concisusque fragor: ille ad conuocandos ceteros, hic ad accedendos mittuntur amicos facit.
המושיעים

ture, 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 with us, Josh. 9. 6.* Thirdly, it salueth that common obiection, made in defense of *unadvised oaths*, to proue them *obligatory*, though *unlawfull*. The argument is framed thus: *The covenant which Ioshua made with the Gibeonites unadvisedly was unlawful: but that was obserued by him, and the breach thereof, when Saul slew the Gibeonites, punished by God, 2 Sam. 21. 1. Therefore, &c.* Ifay it salueth that obiection, because if we diligently obserue *Ioshuabs* practise, we shall finde *unadvised oaths* to be so farre, and *onely so farre binding*, as they agree with *Gods word.* Gods word required, that the Gibeonites should haue their liues secured, because they accepted *peace*; thus farre therefore the *coucnant was still of force*: Gods word required, that the *Canaanites* after the acceptation of peace should become *tributary*; here the *covenant was not of force*, and therefore *Ioshua* made them *hewers of wood, and drawers of water, which is a kinde of tribute in the language of the Scripture*, a tribute of the *body*, though not of the *purse*, in which sense the *Egyptian taskmasters*, are in the originall called *tribute-masters*, Exod. 1. 11. §

CHAP.

CHAP. IX.

Their Measures.

Masures in vse among the *Hebrewes*, and so among all other Nations, they are of *two sorts*: some *Mensuræ applicationis*, Measures of application, as a span, a cubit, a yard, and the like. Secondly, *Mensuræ capacitatis*, 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 the breadth of so many, or so many barley cornes middle sized laid by one another. אַרְבַּע אַצְבָּעוֹת *Ershang*, *Digitus*, *A finger*, an inch. * It containeth the breadth of six barley cornes ioyned together where they are thickest: though in round reckoning, it goeth for an inch, yet in accurat speaking * *four fingers make three inches.* Of this there is mention *Ier. 52. 21.*

Palmus, this was twofold; *Palmus minor*, and *Palmus maior*. The lesser containeth the breadth of *four fingers* (i) *three inches*: the *Hebrews* terme it טַפַּח *Tophach*, the *Greeks* πάλμωσις, the greater is termed זֶרֶת *Zereth*, by the *Greeks* ἀρδαπύς; in *Latine*, *Spithama*, & *Dodrans*. It containeth the measure that is betweene the

Sf 3

thumb

* *Aras Montan.*
*Thubal Can,** *Quatuor digiti*
constituunt tres pol-
lices Franc. Anus
in 2. Reg. 40. 5.

thumb and the little finger stretch out, *A spanne.*

פַּעַם *Pagnam, Pes, A foot.* It contained ^b *twelue inches.*

^a *Quatuor palmos
scilicet minoris. Pet.
Martyr. 1 Reg. c. 6.*

אָמָה *Amma, Cubitus, A cubit.* We shall finde 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 halfe, or *halfe 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 *Chron.* 3. 15. In the first place, the pillars are reckoned each of them *eighteene cubits* high: in the second place, they are reckoned *five and thirty cubits* high, which together with the basis, being *one ordinary cubit* high, *doubtles the number*; 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 then the common cubit*: Whereas the common cubit is termed *cubitus viri, the cubit of a man.* Deut. 3. 11. Onkelos doth improperly terme it *cubitum regis, the Kings cubit*. Lastly, there was *cubitus geometricus, A Geometricall cubit*, it contained *six common cubits*, ^d and according to *these cubits*, it is thought that *Noahs Arke was built*.

Some make the difference between the *cubit of the sanctuary*, & the *common cubit*, to be thus: *The common cubit*, they say contained ^e *fifteene inches*; the *holy cubit* ^f *eighteene inches*. But that the

^a *Herodot. lib. 2. in
descripti. Babyl.*

^b *Origen. hom. 2. in
Gens. 11. August.
de ciuitat. Dei lib.
25. cap. 27.*

^c *Quinque palmos.*

^d *Sex palmos.*

the *holy cubit* contained *two common cubits* hath bene evidently proued, and it is probable, that those who make the difference to be *one-ly three inches*, haue mistaken the *Kings cubit*, for the *holy cubit*.

חֵבֶל *Chebel, Funiculus, A line or rope.* The iust length thereof is vnknowne, the vse thereof, was to measure grounds, whence it is sometimes taken for the inheritance it selfe. The *lines* are fallen to me in pleasant places, *Psal.* 16. 6. That is, mine inheritance.

קָנֶחֶךְ *Kanch, Arundo, the reede.* The vse of this, was to measure buildings; the length thereof was *six cubits and an hand-breadth*, *Ezek.* 40. 5. The cubits in this place, are ^{*} interpreted *Kings cubits*: it was lesse liable to deceit then the *rope*, because it could not be *shortned*, or *lengthned*, by *brinking* or *stretching*; hence the *canon* or *rule* of the *holy Scripture* is mystically typed out by this *reede*, *Ezek.* 40. And *Reu.* 21. 15.

^{*} *Tremelius in
hinc locuu.*

To these may bee added other *measures*, wherewith they measured their *ways*, and *walkes*. The least of these was *פַּסְגָּד, Pasfus, A pace*.

שְׂטַדְיוֹן *Stadium, A furlong.* It is often mentioned in the *New Testament*, not at all in the *Old*. ^g It contained *one hundred twentie five paces*, which is the eighth part of our mile. Some thinke it to be called so ἀπὸ τῆς στάσεως, from *standing*, because *Hercules ran so much ground in one breath, before he stood still*.

^g *Isidorus.*

Millia-

Milliarium, A mile: It containeth with vs a thousand paces, but much more among the Hebrewes. Their word בַּרְהַ *Barah*, translated often *Milliarium*, properly signifieth *A dinner or meale*; and being applied vnto *iourneyes, walkes, or wayes*; it signified so much ground as usually is gone, or conueniently may be trauailed in halfe a day, *betweene meale and meale, or bait and bait*. The word is read, *Gen. 35. 16.* When there was (בַּרְהַ הָאָרֶץ) *Cibrath haarets*) about halfe a dayes journey of ground. The Greeke in that place, hath an vncouth word $\chi\alpha\tau\alpha\delta\alpha\delta\iota$, doubtlesse it was made from the Hebrew *Cibrath*, and signifieth *halfe a dayes journey*.

Their *measures of capacity*, termed *Mensura capacitatis*, were of two sorts. Some for *dry things*, as corne, seede, &c. Some for *liquid things*, as Wine, Oyle, &c. In both that there might be a iust proportion obserued, all their measures were defined by a set number of hen egge shels of a middle size.

In my paralleling of them with our measures, where I speake of *Bushels, Halfe-bushels, Pecks, &c.* I am to bee vnderstood according to *Winchester measure*, as wee phrase it, such a bushell containeth *eight gallons*. Where I speake of *Gallons, Pottles, Quarts, &c.* I am to bee vnderstood according to our *Ale measure*, thereby I auoid fractions of number.

קָב *Kab, Kabus, A Kab*. * This contained *twenty foure eggs*, it held proportion with our *quart*. The least measure mentioned in Scripture,

^a Arias Montan.
T. 1. cap. 11.

ture, 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 doves downg* was sold for five peeces of siluer. The *Rabbines* haue a Proverbe. That ^b *ten Kabs of speech descended into the world and the women tooke away nine of them.*

עֹמֶר *Omer*. It contained * *one Kab and an halfe, and a fifth part of a Kab*. That is, *Three pints and an halfe pint*, and a fifth part of an halfe pint. It was the tenth part of an *Ephah* *Exod. 16. 36.*

סָאָה *Sah, Sator, Satum*, the *Latine* interpreters commonly render it by *Modius*. It contained * *six Kabs*, that is, *A gallon and halfe*. We translate the word in generall *A measure*: To morrow this time a *measure* (that is a *Satum*) of fine flower shall bee sold for a shekel, 2 *Kings 7. 1.*

אֶפְהָיִם *Ephah*, It contained ^d *three Sata*, that is, *halfe a bushel and a pottle.*

לֶחֶת *Lethec*, It contained ^e *fifteene Modios* (i.) *Sata*. That is, *two bushels, six gallons and a pottle*. Mention of this is made, *Hof. 3. 2.* It is there rendred in *English*, *halfe an Homer*.

חֹמֶר *Homer*. It is so called from חַמּוֹר *Chamor, Asinus, an Asse*; because this measure contained so much graine, or corne, as an asse could well beare. It contained *ten Ephahs*, *Ezek. 45. 11.* that is, *Forsie five gallons, or five bushels and five gallons.*

כּוֹר *Cor, Corns*. The *Cor* and the *Homer*

T

were

עשרה קבין
שוחה ירור
לעולם
השעה נטור
נשי
Vid. Buxtorf.
Lexic. in
קבב
* Alted. pragog.
theol. lib. 2. pag. 588.

^c Vid. Buxtorf.
Lexic. in
קבב
ex opere R. Albes.
tractat. de p. s. b.
cap. 5. fol. 176.

^d Arias Montan.
T. 1. cap. 11.

^e Epiphanius.
Sar. cap. 10.

were of the same quantity, *Ezek. 45. 14.* It was not onely of liquid things, *Luke 16. 7.*

These measures of which wee haue spoken hitherto the *Hebrews* vsed in measuring of *drie things*: Three other measures there were, which they vsed for liquid or *moist things*.

^a Buxtorf. in loco superius citato.

לוג *Log*. It contained ^f six eggshells. It was of the same quantity as the *fourth part of a Kab*. *Halfe a pint*.

^c Buxtorf. ibid.

קין *Hin*. It contained the quantity of ^s seventy two eggshells, so that it was of our measure *three quarts*.

בא *Bath*, *βατος*, *Bathus*, the *Bath*. It was of the same capacity with the *Ephah*, the *tenth part of an Homer*, *Ezek. 45. 14.* The *Latine* interpreters commonly render it *Cadus*. ^b *Hierome*:

^b Hieronym. Ezek. 45.

writing vpon *Ezekiel*, renders it *Vadus*. *Decima pars Cori, inquit, in speciebus liquidis vocatur bathus, sine vadus*. I sometimes thought there had bene some error in the print; namely *Vadus* put for *Cadus*: But now I finde the *Greekes* to vsé both *βατος*, and *βαδος* for this measure, and from the last of these *Greeke* words, that ancient *Father* reads it *Vadus*. Sometimes our *English* renders it in generall *A measure*, *Luke 16. 6.* It contained *fourre gallons and an halfe*.

All these *measures* were proper to the *Hebrews*, I finde three others mentioned in the *N. T.* taken from other nations.

Σεσς, *Sextarius*. We *English* it in generall, *A pot*; *Marke 7. 4.* ¹ It was of the same quantity with

ⁱ Alfred. prælog. Theol. p. 561.

with the *Log*, if we vnderstand it of the *Roman Sextarius*. It was somewhat more, if we vnderstand it of the *Attick Sextarius*. *Undecim Attici sextarij aquabant Romanos duodecim*. In probability we are to vnderstand the *Roman* measure, so that it contained *six egges*, that is, *halfe a pint*.

χενίξ, *Chenix*. A measure, *Ren. 6. 6.* It signifieth properly that measure of corne, which was allowed seruants for their maintenance euery day. Whence was occasioned that speech of *Pythagoras*; *Super Chanice non sedendum*. That is, *We must not rest vpon the provision which sufficeth for a day, but we must take care for the morrow*. It contained ^k *fourre Sextarij*; that is, *A quart*.

^k Budæus de asse lib. 5.

Μεγυλλίς, *Metreta*, *Ioh. 2. 6.* It is translated *A firkin*. It was a measure in vsé among the *Athenians*, ¹ It was of the same quantity with *Cadus*, and *Cadus* (as before was noted) was equall to the *Hebrew Bath*, so that it contained *fourre gallons and an halfe*.

¹ Budæus de asse lib. 5.

CHAP. X.

Their coines, first of brassen coines.

THAT they might haue iust *coines* and *weights*, they weighed both them and their weights by *barly cornes*.

Tt 2

Asm^{or}.

אסארי, *Assarium, A mite, Luke 21.20. Marke 12.42.* The latter *Hebrews* call it פרוטה, the *Syriak* שבורא (i.) *Ostana*, the eighth part of *Assarium*, ^m It weighed halfe a barely corne. It valued of our money; three parts of one c.

פרוטה
בו שקל חצי
שעריה
Moses Kolsyf.
fol. 124. col. 4.

Κοδράντος: *Quadrans, A farthing.* It was a *Roman coine*, weighing a graine of barley, it consisted of two mites. The poore widow threw in two mites, which make a farthing, *Marke 12.42.* by consequence it valued of ours. c. 1/4

Ασάριον, *Assarius, vel Assarium.* It was a *Roman coine* weighing foure grases. The *Rabbins* call it איסור *Isor*, and say that it containeth ^{*} eight mites. Of this we reade, *Matth. 10.29.*

* Drusus in praetor.
1. 26. 12. 59.

Are not two sparrows sold for (an *Assarium*) our *English* readeth it for a farthing? It valuet of ours in precise speaking. q^a - q

Their silver coines.

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 coine among the *Hebrews*; It valued of ours 1 1/2 ob.

אגורה *Agorah.* We *English* it in generall, a peece 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 מעא *Megna*, by the *Greeke* they are both rendered μεγαλόν, the value thereof, therefore is 1 1/2 ob.

קשיוטה *Keshita.* The word signifieth a lambe, &

is vsed for a certaine coine among the *Hebrews*, on the one side whereof the image of a lambe was stamped, our *English* reades it in generall a peece of money. *Jacob* bought a parcell of a field for an hundred peeces of money, *Gen 33.19.* In the originall it is for an hundred lames. But it is apparent, that *Jacob* paid money; for *S. Steuen* faith, he bought it for money, *Act. 7.16.* In the judgement of the *Rabbins*, it was the same that ^a *Obolus*, ^o *twentie of them went to a sh. kel;* So that the value thereof was 1 1/2 ob.

בכך *Ceseph, ἄργύριον, Argentus.* A peece of silver; as the *Romans* numbred their summes by *Sesterces*, insomuch that *Nummus* is often times put absolutely, to signifie the same as *Sestertius*; so the *Hebrews* counted their summs by *shekels*, and the *Grecians* by *Drachme*, hence *Argentus*, A peece of silver, being put absolutely in the Bible, if mention in that place be of the *Hebrew coines*, it standeth for a *shekel*, and valueth 2 1/2 1/2. if it stand for the *shekel of the Sanctuary*: if it stand for a *common shekel*, then it valueth 1 1/2 3 1/2. But if mention be of the *Greeke coines*, as *Act. 19.19.* Then it signifieth the *Attick Drachma*, which valueth of our money 7 1/2 ob.

^a 2. Sol. in Gen.
33. 19. It. B. David
in lib. ad. H. L. in
ben Cos. Gen. 33.
19.
^o Dr. us. ad. argy.
luc. Gen. p. 119.

ἑταρταριον *Luke 15.8.* ^P It was a quarter of a shekel, and thus by consequence it valued of ours 7 1/2 ob.

^P B. Ceram. d. de
mon
הרין זוזין

Διδραχμιον, *Didrachmum, Mat. 17.24.* Wee *English* it *Tribute money*: The *Syriak* readeth *Duo zuzim*, now that coine which was termed *Zuz* by the *Hebrews*, was answerable to the

Roman denair, whence it appeareth that it valued of ours 1 s. 3 d.

Στατήρ, *stater*. We English it a *peece of money* at large, but it contained precisely *two Drachma*. For the *Tribute money* to be paid for each person, was *Didrachmum*, as is eident, *Mat. 17. 24.* and this *stater* was paid for *two*, namely for *Christ* and *Peter*; the value of it therefore was 2 s. 6 d.

Διναρίον, *Denarius, A pennie*. This was their *Tribute money*, *Mat. 22. 19.* There were *two sorts of pence* in use among them; the *common pennie*, which valued of ours, 7 d. ob. And the *pennie of the Sanctuary*, which valued, 1 s. 3 d. For it was answerable to their *Didrachmum*, and of this last we must vnderstand *Saint Matthew* in this place, for their *Tribute money* was *Didrachmum*, as before hath beene noted out of *Mat. 17. 24.* This *Didrachmum*, or *halfe shekel*, was formerly paid by the *Israelites*, *euery yeere* after they were twenty yeeres old, towards their *Temple*, *Exod. 30. 13.* *Caesar* by taking away this money from the *Temple*, and changing it into a *Tribute* for his *owne coffers*, did in truth take away from *God* that which was *Gods*. Hence in that question proposed vnto *Christ*, *Is it lawfull to giue Tribute vnto Caesar or not?* *Christ* answereth, *Render vnto Caesar the things that are Caesars, and vnto God the things that are Gods.* * This very *Tribute* afterward was paid by the *Iewes* towards the *Roman Capitoll*, by vertue of a decree made by *Vespasian*.

* Tremel. Mat. 22. 19.

* Aben Ezra Nchem. 10. 32.

* Joseph. de bello lib. 7. cap. 26.

זוז Zuz, It was the *fourth part of a Shekel of silver*; It valued therefore of ours 7 d. ob. שקל Shekel, Siclus, A Shekel. It was twofold; Siclus regius, *The Kings Shekel*, of common use in buying and selling, it valued, 1 s. 3 d. And Siclus Sanctuarij, *The shekel of the Sanctuary*, it valued, 2 s. 6 d.

The *Shekels of the Sanctuary* were of two stamps. The one was alwaies in use among the *Jewes*: the *thirty peeces of silver which Indas received, are thought to be thirty Shekels of the Sanctuary*. It had stamp on the one side, the *pot of Manna*, or as others thinke *Aarons censer*, or *incense cup*: the inscription on this side was שקל ישראל Shekel Israel, *The Shekel of Israel*: on the reuerse side, was stamp *Aarons rod budding*, with this inscription about the coine, ירושלים הקדושה Ieruschalajm hakeduscha. After the coming of our *Sauour*, the *Jewes* which were conuerted to the *Christian faith*, * changed their *Shekel*, and on the first side stamp the *image of Christ* with יש at the mouth of the image, and י in the pole, which three letters made his name *Iesu*. On the reuerse side, there was no picture, but the whole rundle was filled with this inscription מלך בא בשלום ואור מאדם עשוהו הי (i.) *Messias rex venit cum pace, & lux de homine facta est vita*. In some coines, for the latter clause of that inscription is read, אלהים אדם עשוהו (i.) *Deus homo est factus*.

The *Kings Shekel* in *Dauid* and *Salomons* time,

זוז רבוב
שקל כסף
Eliu Thibit.

* Albed. praeog. Theol. p. 550.

time, had stamp on the one side, a kinde of tower standing between יְרוּשָׁלַיִם and שְׁלֵם and vnderneath was עִיר הַקֹּדֶשׁ . The whole inscription was, *Jerusalem urbs sanctificata*: On the reuerse side, the rundle was filled with this Hebrew $\text{יְרוּשָׁלַיִם הַמְּלִכָּה וּבְנוֹ שְׁלֵמָה הַמְּלִיכָּה}$ i. *Dauid rex. & filius eius Solomon rex.*

The *Shekel* againe was diuided into *lesser coines*, which had their denomination from the parts thereof. Thus we reade of the *halfe shekel*, *Exod.* 30. 13. The *third part of a Shekel*, *Nehem.* 10. 32. The *quarter of a Shekel*, *1 Sam.* 9. 8.

Their gold coines.

זָהָב *Zahab*. The *English* reades it, *A peece of gold*, *2 King.* 5. 5. By it is meant, that which elsewhere is called *Siclus auri*, *A Shekel of gold*, *1 Chron.* 21. 25. Hence the one thousand seuē hundred *peecces of gold* mentioned, *Judg.* 8. 26. The *Greeke* renders 1700. שֶׁקֶלִים *Shekels of gold*.
* The weight of this coine was two *Attick drams*, the value 15 s.

Σίκλος ἄυρος, &c.
* Brecewood de nummis.

אַדָּרְכֹון *Adarcon*, of this we reade, *Esr.* 8. 27. It was also called דְּרַקְמוֹן *Drakmon*, of which we reade, *Esr.* 2. 69. Both these names seeme to denote the same coine, if not, yet both were of the same weight. The *Greeke* interprets them both by δραχμή , and our *English* accordingly renders both *A Dram*: which must be vnderstood of the *drams* in vse among the *Hebrews*,

brews, weighing two *Attick drams*. From the *Greeke* δραχμή , *Drakmon* seemeth to haue had its name. * Hee coniectureth not amisse, who thinketh that *Adarcon* was so called. *quasi Dari-con*, which was a certaine coine of gold in vse among the *Persians*, and from King *Darius* (whose image one side thereof bore) was named *Daricon*, and דַּרִיכֹון amongst the *Chaldeans*, is often prefixed before a word, as דַּרִיכֹון is amongst the *Hebrews*. The value of this coine was of *QUES* 15. 5.

* Brecewood de nummis.

Their summes.

Their *summes* were two מָנָה *Maneh*, מָנָה , *Maneh*, a *Pound*. In *gold* it weighed one hundred *Shekels*. This appeareth by comparing these texts, *1 King.* 10. 17. *Tres מָנִים* *Manim*, *Three pound* of *gold* went to one shield. Now we reade, *2 Chron.* 9. 16. *Three hundred Shekels* of *gold* went to one shield. The name *Shekels*, is not expressed in the original, but necessarily vnderstood, as appeareth in that which was spoken of *Zahab*. For it is 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 one hundred *Shekels*, it followeth that the value was 75. l. In *siluer* their *Maneh* weighed *sixtie Shekels*, *Ezk.* 45. 12. so that it valued 7. l. 10. s. Note, that *Sheindler* was deceiued, in saying that the price or value of the *Maneh* was changed in *Ezekiels* time, because it then valued but 60. *Shekels*, whereas before it valued

* Sheindler. in מָנָה

lued 100 *Shekels*, for it was the *Shekel of gold* which valued an *hundred*, but the *Prophet Ezekiel* speaketh of the *Shekel of siluer*.

The second summe was ככר *Cicar, Talentum, A Talent*. This if it were of *siluer*, it contained in weight *three thousand shekels*. For those two verses being compared together, *Exod. 38. 25, 26*. sheweth, that *six hundred thousand men*, paying euery man *halfe a shekel*, the whole summe amounteth to an *hundred Talents*; whence it followeth, that *A Talent of siluer* amongst the *Hebrews*, was 375 P . But a *Talent of gold* (the proportion of gold to siluer being obserued) was twelue times as much, so that it valued of ours 4500 P .

In this tract of their coines, we are to know *three things*. *First*, that as the *Romans* in the former ages, vsed *Æs graue, Bullion money* vntill stamp, which in the *Masse* or *Billot* they weighed out in their payments; and afterward *Æs signatum, coined metals*: So the *Hebrews*, though at last they vsed *coined money*, yet at first they weighed their money *uncoined*; *Abraham* weighed to *Ephron* the *siluer*, *Gen. 23. 16*. Hence the *shekel* had its name from שָׁקַל *Shakal, Ponderare, librare, To weigh, or put in the ballance*. *Secondly*, as the *coined Shekel* was *twofold*; one for the vse of the *sanctuary*; the other for the vse of the *Common-wealth*, and that of the *sanctuarie*, was *double* the price of the *other*: So the *weight of the shekel* is to bee distinguished after the same manner; the *shekel of the sanctuary*, weighed

halfe

halfe an ounce *Troy weight*; the *common shekel*, weighed a *quarter of an ounce*. For example, *Goliaths speares head* weighed *six hundred shekels of the sanctuary*, *1 Sam. 17. 7*. that is, *twentie five pound weight*: *Aboloms haire* weighed *two hundred shekels after the Kings weight*, *2 Sam. 14. 26*. that is, *five pound weight and two ounces*. Yea the summes, which I haue reckoned only according to the *sanctuarie*, in common vsed according to the *Kings weight*, they abate halfe their value.

Thirdly, the lesser coines were in generall termed קָזָוָה, or in the singular number קָזָוָה, *Iohn 2. 15*. The word signifieth properly, a small quantity, or little peece of metall, such as may be clipt off from coines. ^a Upon the first of the moneth *Adar* Proclamation was made throughout *Israel*, that the people should provide their halfe shekels, which were yeerely paid toward the service of the *Temple*, according to the commandement of *God, Exod. 30. 13*. ^b On the *twentie fifth of Adar*, then they brought tables into the *Temple* (that is, into the *outward court* where the people stood) on these tables lay these קָזָוָה or *lesser coines*, to furnish those who wanted *halfe shekels* for their offerings, or that wanted *lesser peeces of money*, in their payment for oxen, sheepe, or doues, which likewise stood there in a readinesse in the same court, to be sold for sacrifices: but this supply of *lesser coines*, was not without an *exchange* for other money, or other things in lieu of money, and that vpon aduantage. Hence those

V v 2

that

^a Moses Kof. Conf. de Sibus fol. 122. col. 2.

^b Moses Kof. Conf. ibid.

that sits at these tables is chiefe bankers, or *Masters of the exchange*, they were termed *Κεραται*, in respect of the lesser coines which they exchanged; in respect of the exchange it selfe, they were termed *κολληβαι*; for *Κολλος* significth the same in Greeke, as *Cambium* in Latine, whence those letters of exchange, which the Latins call *Literas cambij*, the Greekes call *κολληβαι* *κολληβαι*, Tickets of exchange; in respect of the tables at which they sat, they are termed by the Talmudists *שולחנין* *Schulchanim*, from *שולחן* *Schulchan*, *Mensa*; for the same reason they are sometimes termed by the Greeks *μεναρι*, and by the Latins *Mensarij*. These are those changers of money, which our *Sanjour* drove out of the Temple.

* *Κολλος*, in-
quidam dicit, est
quodammodo
vid. *Annos*. in
N. T. part. alter.

FINIS

תחלה לאגרת



THE
NAMES OF AV-
thors cited in this Booke.

- | | |
|--|---|
| <p>A</p> <p>A Ben Esra.</p> <p>Aboth. vid. Pirke aboth</p> <p>Aschines.</p> <p>Alexander Neopol.</p> <p>Alstedius.</p> <p>Ambrosius.</p> <p>Aquinas.</p> <p>Aristoteles.</p> <p>Arias Montanus.</p> <p>Aristophanes. Aurelia Allo- brogum 1607</p> <p>Artemidorus.</p> <p>Athenæus.</p> <p>Augustinus. Colonia Agrippi- na. 1616</p> <p style="text-align: center;">B</p> <p>B Aal turim.</p> <p>Beda.</p> | <p>Bellarminus.</p> <p>Bertramus.</p> <p>Beza.</p> <p>Bodinus.</p> <p>Brerewood.</p> <p>Buxtorfius.</p> <p>Budaus.</p> <p style="text-align: center;">C</p> <p>C Aninius.</p> <p>Capnio. vid. Reuchlin.</p> <p>Carion.</p> <p>Casaubonus.</p> <p>Celius Rhodiginus.</p> <p>Chazkum.</p> <p>Chemnitius.</p> <p>Chimchi alias R. David Kimchi.</p> <p>Chrysofomus.</p> <p>Clemens Alexandrinus.</p> <p>Cicero.</p> |
|--|---|

Concilium quinum sextum.
Cyrillus.
Cyprianus.
Cumanus. Lugduni Batavorum.
1617

D.

DEmosthenes. Venetijs
1554
Diodorus Siculus.
Dionysius Halicarnass.
Drusus de tribus seclis. Fran-
ckeræ 1619

E.

ELias Thisbites.
Epiphanius.
Erasmus.
Euripides.
Eustathius.
Eusebius.

F.

Fruccius.
Favus.
Firmicus.

G.

GAlamus. Francofurti
1612
Gellius.

Genebrardus.
Gorionides.
Gregorius Nazianzen.
Gyraldus.

H.

Herodiamus.
Herodotus.
Hesiodus.
Hieronymus. Basilea 1516
Homerus.
Horatius.
Hospinianus. Tiguri 1611

I.

IAlkut. Cracovia 1595
Iansenius.
Iosephus. Aurelia Allobrog.
1611
Jonathan.
Junius.
Iustin. Martyr.
Iustin. histor.
Iuuenalis.
Ilmedenu.

K.

KImchi. vid. Chimechi.

Lactantius.

L.

Lactantius.
Laertius.
Leui ben Gersom.
Lipsius.
Liuus.
Lucanus.
Lucianus.
Lyranius.

M.

MAcrobisus.
Magius.
Maimonides lib. Iad. Venetijs
1574
Masius.
Maximus Tyrius.
Montacutius.
Moses Kolsensis. Venetijs
1557
Munsterus.
Musar.
Modestus.

O.

Oecamienus.
Orkelus.
Origenes.
Ouidius.

P.

PHilo Iudæus. Colonia
Allobrog 1613
Pirke Aboth.
Plautus.
Plinius.
Pierius. Basilea 1575
Plutarchus.
Procopius.
Prudentius.

R.

REuclinus (pro quo citatur
Capnio perperam) Fran-
cofurti 1612
Rosinus.
Ruffinus.

S.

SEder olam minus.
Septuaginta interpretes.
Serarius.
Scaliger } De emend. semp. Lu-
tetiæ 1583
Tribares. Franckeræ
1619

Scheidler.
Sigonius.
Scholiastes Aristophanis.
Solomon Iarchi.
Solimus.

Sozomenus.

Sozomenus.
Statius.
Stukius.
Suetonius.
Suidas.
Syrus interpres.

Tholosanus.
Thisbites.
Tiraquellus.
Toletus.
Tremelius.

V.

T.

T *Almud Babylonicum.*
Talmud Hierosolymi-
tanum.

V *Atabius.*
Valerius Max.
Varro.
Virgilius.

Targum Vzielidis, sive Iona-
hanis.

X.

Targum Onkelos.

Targum Hierosolymitanum.

X *Enophon, Basilea 1569*

Tertullianus. 1609

Z.

Theophylactus.

Theodoretus.

Theophrastus.

Z *Epperus.*
Zohar.

0 12001

00000

50

REPRODUCED FROM THE COPY IN THE

HENRY E. HUNTINGTON LIBRARY

FOR REFERENCE ONLY. NOT FOR REPRODUCTION