

2-11-15
Moses and Aaron:

Civil and Ecclesiastical

R I T E S,

Used by the ancient HEBREVS; observed, and at large opened, for the clearing of many obscure Texts thorowout the whole
SCRIPTURE.

Which Texts are now added to the end of the Book.

Wherein likewise is shewed what Customs the HEBREVS borrowed from Heathen people: And that many Heathenish customs, originally, have been unwarrantable imitations of the HEBREVS.

The Ninth Edition.

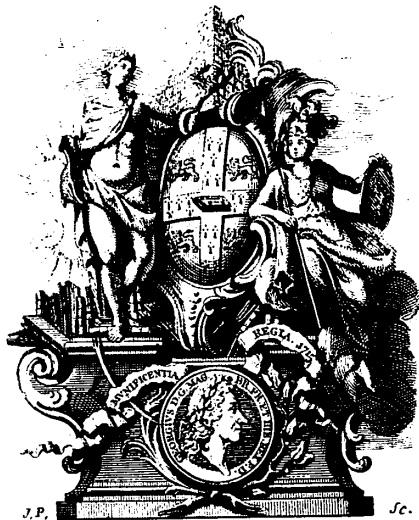
By *Thomas Godwyn*. B. D.

LONDON.

Printed by *S. Griffin* for *Andrew Crook*.

MDCLXVII.

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TO THE
RIGHT HONOURABLE
WILLIAM,

Earle of *Pembroke*, Lord Chamberlain of
His Majesties Houshold, L. Warden of the
Stanneries, Knight of the most Noble Order of
the Garter, one of His Majesties most Honour-
able Privy Council, and Chancellor of the
famous University of *Oxford*,

All Grace and Happiness.

Right Honourable,

That many have no better acquaintance
with *Christ* and his *Apostles*, is, be-
cause they are such strangers with
Moses and *Aaron*: Were *Customes-antiqua-*
ted thorowly known, many *Difficulties* in
Scripture would appear *Elegancies*; and the
places which now (through *obscurity*) dis-

The Epistle Dedicatory.

hearten the Reader, would thou become swee-
incitements to an unwearied assiduity in per-
using those sacred Oracles. If my present labour
shall give such light to some obscure passages,
that thereby Gods people shall be drawn on with
the greater delight, to the exercising themselves
in Reading of holy Writ, it shall not repent me
of my tedious travels in these Rites and Cu-
stomes, of Generations long since past; which
whosoever undertaketh, shall find the way long
and thorny, the path over-grown and hardly
discernable; the Guides few to direct, and
those speaking in strange Languages; and ma-
ny apt to discourage him, because themselves are
either lazy, and will not, or lame and cannot walk
the same way. But now (through Gods assist-
ance) being come to the end of my Journey, the
discoveries made on the way, such as they are
(and such some are, as not observed before)
humbly crave your Lordship's protection,

From Kensington,
Feb. 21. 1624.

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

THO. GODWYN.



THE
A R G U M E N T
OF EACH
BOOK and CHAPTER.

The first Book.

Of Persons.

- Chap. 1. **T**He form of their Common-wealth till Christ,
and when the Scepter departed.
2. Publicans, their office, who the chief.
 3. Profelytes who, how made.
 4. Kings, Why Pilate clad Christ in purple; Herod, in white.
 5. High Priests, Priests, Levites, Nethimims.
 6. Prophets, who the Wise-man, Scribe, and Disputer, men-
tioned 1 Cor. 1. 20.
 7. The title of Rabbi, when, how, to whom given.
 8. Nazarites and Rechabites.
 9. Assideans; difference between the Righteous and Good man;
mentioned Rom. 5. 7.
 10. Pharisees, whence their name, when they began, what their
Dogmata.
 11. Sadducees, whence their name, when they began, what their
Dogmata.
 12. Essenes, whence their name, when they began, what their
Dogmata.
 13. Gaulonites, and Herodians, what they were.

THE

The Argument of each

The second Book.

Of Places.

- Chap. 1. **T** heir Temple, how forty six years a building.
*Why certain Psalms are entitled Graduales
Songs of degrees.*
2. Synagogues, Schools, Houses of Prayer; why their School preferred above their Temple.
 3. Gates of Jerusalem.
 4. Groves and High-places.
 5. Cities of Refuge.

The third Book.

Of Dayes, Times, and Feasts.

- Chap. 1. **T** heir dayes, houres, weeks, years.
2. Their manner of feasting, salutations, blessing, cup of blessing.
 3. Their Sabbath a Sabbath-dayes-journey, how much, and whence.
 4. Their Passover; and feast of unleavened bread: How a soul cut off from Israel.
 5. Their Pentecost, what the second-first Sabbath was, Luk. 6. 1.
 6. Their feast of Tabernacles, Hosanna, and Hosanna-Rabba.
 7. Their feast of Trumpets, their New-Moons, Translation of feasts.
 8. Their feast of Expiation: what meant by the filth of the world, and the off-scouring of all things, 1 Cor. 4. 13.
 9. Their Sabbatical year.
 10. Their Jubilee, their use thereof.
 11. Their feast of Purim, and feast of Dedication.

The

Book and Chapter.

The fourth Book.

Of their Idolatry.

- Chap. 1. **T** he beginnings of Idolatry.
2. Moloch, Avram-Melech, Anam-Melech, 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. Ashtaroth, Ammonia, Juno, the Queen of Heaven, Diana of the Ephesians.
 7. Other Idol-gods, mentioned in Scripture.
 8. Sorts of divine revelation, Urim and Thummim.
 9. Teraphim, what they were.
 10. Sorts of Divination forbidden.

The fifth Book.

Of their Consistories.

- Chap. 1. **C** ourts of Judgements, their Ecclesiastical Consistory.
2. Sorts of Excommunication.
 3. Civil Consistories, what persons necessarily present, what meant by the Magistrate, Judge, and Officer, Luk. 12. 58.
 4. The number of their civil Courts, what meant by a Council, Judgement, fire of Gehenna, Matth. 5.
 5. Manner of electing Judges.
 6. Ceremonies common in all capital Judgements: whence that phrase came, his blood be on us and our children.
 7. Their capital punishments what they were.
 8. Punishments not capital.
 9. Punishments borrowed from other Nations: whether S. Paul fought with beasts at Ephesus.

The

The argument of each, &c.

The sixth Book.
Of Miscellaneous Rites.

- Chap. 1. **C**ircumcision, whence the use of Godfathers in Baptism.
2. First-fruits, first-lings, first-born.
 3. Sorts of Tithes, manner of paying them.
 4. Marriages, and divorces, copies of their dowry bill, and bill of divorce: what meant by power on the Womans head, 1 Cor. 11. 10.
 5. Burials, manner of embalming, manner of their Sepulchres, what meant by baptismation of the dead, 1 Cor. 15. 9.
 6. Of their Oathes.
 7. Of their writing, their Masorites, and their works.
 8. Israels pitching of their tents, or of their camps.
 9. Their Measures.
 10. Their Coyns, first of brazen Coyns, silver Coyns, and gold Coyns.

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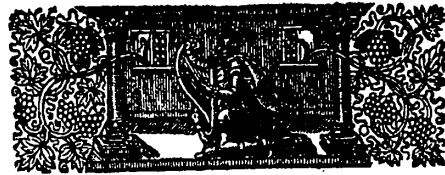
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Twelz es.

Ogilby's Virgil.
Butler's Rhetorick.
Elegantia Poetica.



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AND
A A R O N.

The first Book treateth of Persons.

CHAP. I.

Of the form of the Hebrews Commonwealth until Christ his coming, and when the Scepter departed from them.

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

At first, the *Fathers* of their several Families, and their *First-born* after them, exercised all kind of Government, both *Ecclesiastical* and *Civil*, being both *Kings* and *Priests*, in their own houses. They had power over their own Families, to bless, curse, cast out of doors, disinherit, and to punish with death, as is apparent by these examples: of *Noah* towards *Cham*, Gen. 9. 25. of *Abraham* towards *Hagar* & *Ismael*, Gen. 21. 10. of *Jacob* towards *Simeon* & *Levi*,

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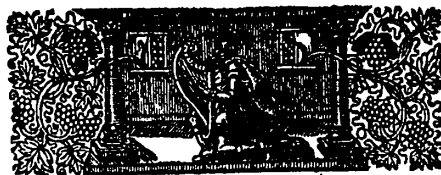
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B

Gen.

Gen. 49. 3. and of Judah towards Thamar, Gen. 38. 24.

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

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

From the Captivity unto the coming of Christ, (which time is (d) thought to have been five hundred

a Zepper. lib. 3. leg. Mosicap. 6.

b Aug. de Civ. Dei. l. 18 c. 21.

c Z opp. leg. ad Suet. 3. c. 6
a V. de Francii
Ch. 0701.

dred thirty six years) the state of the Jews became very confused. Sometimes they were ruled by Deputies and Vicegerents, who had not supreme authority in themselves, but as it pleased the Persian Monarchs to assigne them; (e) they were termed ראשי גליות, ^{e Maimon. in} Rasche galuth; ^{Id. l. vit. tract.} ἀρχιμαλωτας, ^{S. med. in, c. p. 4.} Heads of the Captivity. Of this sort was Zorobabel and his successors, who are reckoned in the (f) Hebrew Chronicles to be these, ^{f Secul. Olam.} Melchisedec, Jechonias, Juchanan, Hananiah, Berechiah, and Hofadiah. All which are thought to have reigned under the Persian Monarchy, and to have been of the Posterity of David: as likewise the other succeeding ten chiefe Governours after Alexander the Great. In the last of these ten, the government departed from the House of David, and was translated to the Macchabees, who descended from the Tribe of Levi. They were called Macchabei, from Judas Macchabeus, (g) and he had this name ^{g Carion. Chron.} Macchabeus, from the Capital Letters of this ^{lib. 1. p. 41.} Motto, written in his Ensigne or Banner, מי נכור כדרי, ^g Quis sicut tu inter Deos, O Domine? Where the first letters are, M, C, B, A, I. Among the Macchabees, sovereign authority continued untill Herod the Askalonite his reign: at what time our Saviour Christ was born, according to Jacobs prophecy: The Scepter shall not depart from Judah, nor a Law-giver from between his feet, untill Shiloh, that is, the (h) ^{h Targum urist; eadem pane verba habet Targum Ierobo.} Messias come, Gen. 49. 10.

For the right understanding of this Prophecy, We must note two things; 1. The time when the Scepter was given to Judah; 2. When taken from him. But first we must observe how these two words, Judah, and the Scepter, are distinguished.

1 Origen. hom. 17. in Genes. Epiphani. contra Ebiomas, & maxima Hebraeorum pars.

k Cuneus de rep. Hebr. lib. 1. cap. 5. p. 81.

Some take Judah,

l Euseb. demonstr. lib. 8. c. 1. Montan. in Anastas. p. 72. Casaub. contra Berton. pag. 16.

m Patres plei- que omnes.

n Casaubon. ac- ce f. Baron. p. 29 It. p. 22. Justinus Mart. in Dialog. cum Tryphone. Cuneus lib. 1. de rep. H. b. c. 9. p. 81.

Some take Scepter,

- 1. For the (i) particular *Tribe of Judah* : but this seemeth flat contrary to Scri- pture; for many of the *Judges* were of other Tribes, and all the *Macchabees* of the Tribe of *Levi*.
- 2. For the (k) *Two Tribes* which cleaved to *Rehoboam* ; because in that division of that People, these *Two Tribes* alone were called *Jews*, and that from *Judah*, and that never before this di- vision.
- 3. For (l) *all the whole body of Israel*, con- sisting of *Twelve Tribes*; all which (in the judgment of these men) were af- terward by the singular providence of God, called *Jews* from *Judah*.

- 1. For (m) *legal power*, and soveraign au- thority, residing in one man princi- pally.
- 2. For the (n) *form of government*, and face of a *Common-wealth*, governed and ruled by its own laws, customes, and rites : signifying as well the rule and authority of *inferior Magistrates*, yea of *Priests* also, as of *Kings* and *Princes*.

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

Some

Some are of (o) opinion: that the *Scepter* taken in the second accep- tion, began to be given to *Judah*, that is, to the *Two Tribes* cleaving to *Rehoboam*, at the time of that division of the People : and that this *Scepter* was not taken from them untill the destruc- tion of *Jerusalem* ; because, that after *Herods* time untill then, their *Laws* remained in force ; their *Priesthood* continued ; and their *Common-wealth* though it were much defaced, yet not quite over- thrown.

Some are of (p) opinion, that the *Scepter* taken in the second accep- tion, began to be given to *Judah*, that is, to the *Twelve Tribes*, from the time of *Moses* ; and that this *Scepter* was not taken from them, un- till the Destruction of *Jerusalem* : not in *Herod* be- cause he was a *Jew* (in that he was a *Profelyte*) for a *Jew* is a name, say they, of *Profession*, not of *Coun- try* or *Nation*.

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

Some are of (r) opinion, that the *Scepter* taken in the first accep- tion, began to be given to *Judah*, that is, to the *Twelve Tribes*, from the time of *Moses*, and that it was taken from them fully in *Herods* time. The former opinions make the coming of the *Messias* to be a fore-runner of the departure of the *Scepter* : this, makes the departure of the *Scep- ter*.

ter to be a fore-runner or token of the *Messiah* his coming, which I take to be the principal thing aimed at in the prophecy. This opinion, as it is more generally received than the others, so upon juster grounds. Now the *Scepter* was departed, and given to a *Profelyte*, never so before: (s) yea now also, the *Law-giver* was departed from between *Judahs* feet, and now the *Messiah* born.

f P.G. 1^a in lib.
4. cap. 6. p 203.
Talmud. 1c-
yofel.

C H A P. II.

Of the Publicans.

WEE having seen the most remarkable changes in the Common-wealth of the *Hebrews*; we will note the chief Observations concerning the persons there inhabiting: and first concerning the *Publicans*, who were, in the latter times, an heterogeneous Member of that Common-wealth. After that the *Jews* became Tributary to *Rome*, (which (a) was effected by *Pompey* threescore years before the Birth of our Saviour) certain Officers were appointed by the Senate of *Rome*, unto whom it belonged, as well among the *Jews* as in other Provinces, to collect, and gather up such custome-money, or tribute, as was exacted by the Senate: Those that gathered up these publique payments, were termed *Publicani*, *Publicans*; and by reason of their covetous exactions, they commonly were hated by the People of the Provinces: (b) Every Province had his several *Society*, or company of *Publicans*; Every *Society* his distinct *Governour*: in which respect it is, that *Zachaeus* is called by the *E-wangelist*,

b HIRUM societa-
tum frequens
mentio facta est
apud Cicero. in
orat. pro Sex.
Ro. M. et 115.
Cn. Plancio.

wangelist, ἀρχισυνάρχης princeps *Publicanorum*, the chief receiver of the tribute, or chief *Publican*, Luke 12. 2. And all the provincial Governours in these several Societies, had one chief (c) *Master* residing at *Rome*, unto whom the other subordinate Governours gave up their accounts. These *Publicans* were hated in all Provinces, because of their exactions; but chiefly in the Commonwealth of the *Jews*; because though it were chiefly maintained by the *Galileans*, yea it was generally inclined unto by the *Jews*, That tribute ought not to be payed by them: this hatred is confirmed by that *Rabbinical* proverb, (d) Take not a *Wife* out of that family wherein there is a *Publican*, for such are all *Publicans*. Yea a faithful *Publican* was so rare at *Rome* it self, that one *Sabinus* for his honest managing of that Office, in an honourable remembrance thereof, had certain images erected with this * superscription; Καλῶς τελωνισαῖς, For the Faithful *Publican*. And therefore no marvel, if in the Gospel, *Publicans* and *sinners* go hand in hand.

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

c S. 301. d. An-
tiq. juve civium.
Rom. lib. 2. c. 4.

d If. Cofaubon.
exercit. 3. 37.

* Suet. in Flav.
V. f. cap. 12.

e Tertull. de
public. cap. 9.
f Jeronym. epist.
ad Damasum.
g Fraudi fuit a-
cutissimo Pano,
H. braic. e lin-
gua ignorantio:
nusquam enim
occurrit in fon-
te spiritus ille
textus, quo Ter-
tullianus positivi-
tatem nititur, non
erit vestigial,
pendens ex filiiis
Isaci. D. n. 23.

C H A P. III.

CHAP. III.

Israelites, Profelytes.

THE whole Commonwealth of *Israel* consisted of two sorts of men, *Hebrews*, and *Profelytes*; he that was born an *Hebrew*, either by *Fathers*, or *Mothers* side, was an *Hebrew*; but he that was born fo of both, was an *Hebrew of the Hebrews*; such a one was Saint *Paul*, *Phil.* 3. 5. He that was born a *Profelyte* either by *Fathers* or *Mothers* side, was termed *Ben-ger*, the son of an *he-profelyte*; or *Ben-gera*, The son of a *she-profelyte*; but he that was by *Father* and *Mothers* side a *Profelyte*, was termed (a) *Bag-bag*, that is, the son of he and she *Profelytes*.

The *Hebrews* were of two sorts; some lived in *Palestina*, and used the *Hebrew* Text, these were called *Hebrews* or *Jews*; others were dispersed in divers places of *Greece*, they used the *Greek* translation, and thence were termed *Ἑλληνισαί*, (b) *Gracists*: *S. Luke* mentioneth both. There arose a murmuring, *Ἑλλημιστῶν*, of the *Gracists*, towards the *Hebrews*, *Acts* 6. 1. Where, note the difference between *Ἑλληνες*, & *Ἑλληνισαί*, the *Gracians*, and the *Gracists*; The *Gracians* are used by Saint *Paul*, to signifie all the *Heathen* people, and stand in opposition with *Hebrews* in the general acception; containing both the *Gracists*, or dispersed *Hebrews*, and also those of *Palestina*: the *Gracists* were both by birth and religion *Hebrews*, standing in opposition with *Hebrews*; in the strict acception, taken for those of *Palestina*.

The whole body of *Israel* was divided into twelve Tribes; and publique Records were kept, wherein every

a M qui quidem
nomen R. bbi a-
pud Judaeos su-
it, quem ex Pa-
ganism ad Ju-
daismum con-
versum בַּבְּבַג
per sigla appel-
larunt, i. filius
Profelyti, sicut
Profelytae. P. 114.
Aboth, cap. 5.
b De Judaeis
Gracienfibus vide
Scal. animadver-
Euseb. 124. 1.
c in Can. Infag.
278.

every ones Genealogy was registred, to manifest unto what particular Tribe he belonged. These records *Herod* burnt, hoping that in after-ages he might be thought originally an *Israelite*, if those publique Monuments might not be produced against him. (c) Thus much *Eusebius* plainly delivereth of him. I am of opinion, that another reason might be admitted, namely, That no distinction either of Tribe or Family, might appear; but, all being confounded, and amongst the rest *Dauids*, (unto whose Family by a peculiar right this Scepter belonged) *Herod* and his posterity might be the better secured of the Kingdom.

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

First, the kinds of *Profelytes* were two; *גֵּר בְּרִית* *Gerberith*, *Profelytus fæderis*, A *Profelyte of the Covenant*. He submitted himself unto the Circumcision, and to the whole *Mosaical* Pædagog. (d) The *Rabbies* term such a one *גֵּר צְדֵק* *Ger tzedek*, *Profelytum justitia*, A *Profelyte of righteousness*. Secondly, *גֵּר שַׂבָּג* *Gersabagne*, *Profelytus porta*, A *Profelyte*, or *stranger within thy gates*, *Deut.* 14. 21. Of him also we read in the fourth Commandment. He was suffered to dwell amongst them; whence he is also called *תּוֹשָׁב* *Toschab*, *Incola*, an *Inhabitant*. He was not circumcised, neither did he conform himself to *Mosaical* rites

c Euseb. Ecclief.
hist. lib. 2. cap. 5.

d Rabb. Solam.
mon, Deut. 23.

rites, and ordinances, onely he was tyed to the obedience of those Commandments which among the Hebrew Doctors go under the name of *Noahs* seven Commandments; (e) which they reckon thus: 1. Judgements or punishments for Malefactours. 2. Blessing the name of God; under this is contained the keeping of the Sabbath. 3. Disclaiming Idolatry. 4. Uncovering ones nakedness. 5. Shedding of blood. 6. Robbery. 7. Eating of any member of a beast, taken from it alive. Of this sort, were *Naaman* the Syrian, the *Eunuch*, *Cornelius*, and those of whom we read, That there were dwelling at *Jerusalem*, *Jews*, (f) *Men that feared God*, of every Nation, under Heaven, *Acts* 2.5.

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

Hence we may observe, that a kind of Initiation by water was long in use among the *Jews*, though it were not *Sacramental* until *Christ* his institution: yea therefore it may seem to have been used by them, because they expected it at the coming of the *Messias*,

as appeareth by their coming unto *John*, questioning not so much his *Baptism*, as his *Authority*, by what authority he baptized: *Why baptizest thou then, if thou be not that Christ, or Elias, neither that Prophet?* *John* 1. 25.

1. Thirdly, the respect borne by the *Jews* towards *Profelytes*, was charitable; (k) they used no upbraiding terms towards them, saying, *Remember thy former deeds*. Notwithstanding it was also provided, (l) No *Profelyte* should be eligible into the Court of their *Sanhedrim*; yea in their common commerce, they had an usual proverb; which admonished them of wariness; (m) *Vel ad decimam usque generationem a Profelytis care*; Beware of *Profelytes* to the tenth generation.

CHAPTER IV.

Of their Kings.

WE shall read of three sorts of *Kings* in the Old Testament. *Melchisedec* was *King* and *Priest*; *David* *King* and *Prophet*; others simply *Kings*. *Melchisedec* was *King* and *Priest*; *David* *King* and *Prophet*. The concurrence of *Princely Sovereignty*, and *Holy Orders*, in the same man, intimates that supreme Authority should alwayes be accompanied with care of Religion: In which respect *Joash*, when he was annointed *King*, received the Testimony, or Book of the Law, 2 *Kings* 11. 12. Neither did these two meet only in *Melchisedec* & *David*, but the same man among the *Heathens* (a) was oftentimes *King* and *Priest*. And *Trismegistus* had his name *Ter-maximus*, (b) because he was *Philosophus maximus*, *Sacerdos maximus*, & *Rex maximus*. All *Kings* were not annointed,

e Scheindler in pentaglo. p. 1530.

f ארזים ונחשאים.

g Moses Kotsen. fol. 20. col. 2.

י במילת ובטילה ובחריאה ודמשל קרנו

h Drusius de i. i. fol. 2. p. 102

i Moses Aegyptius in Assubib. Perck. 13 fol. 137. טאב סראנאמ וריברע. l. 2. c. 1.

k P. F. 13. E. 61. 22. 21.

l Moses Aegypt. l. i. l. d. v. 66. Sanbedrim. c. 2.

m Casaub. ad vers. Baro. 27.

a Rex Aius Rex idem hominum, Phobiq; Sacerdos. Vng. Aecid. lb 3. b Alex. N. p. lib. 2 cap. 6.

but onely those in whom successiō was broken; and there the first of the Family was anointed for his Successors, except in case of dissentiō, where there was required a renewed unction, for the confirmatiō of his Authority. For this reason it was, that *Solomon* was anointed as well as *David*, because of the strife between him and *Adonijah*.

Furthermore, *Saul* and *Jebu* were anointed בָּרַךְ, *Bepac*, with a cruse of oyle, to shew the short continuance of their Kingdomes. *David* and *Solomon* were anointed בְּקֵרֶן, *Bekeren*, with an horn of oyle, that is, in a plentiful measure, to shew the long continuance of their Kingdomes.

As Kings were distinguished from the People by many Ensignes of Honour, by their Crown, their Scepter, their Throne, &c. so likewise were they distinguished by their Apparel; that was the reason that *Ahab* entering into battel, changed his apparel, 1 Kings 22. 30. Though purple and white colours were not appropriated unto Kings, (c) yet these colours were in chief esteem, and principally used by them (d) yea Purple above others was affected by the Emperours and Nobility of Rome; and white by the Nobility of the Jewes; whence the Hebrewes terme their Noblemen, and such as were of best rank חֹרִים, *Chorim*, *Albatos*, men clad in white; and on the contrary, men of meaner rank, חֲשׂוּכִים, *Chaschucim*, *Sordidatos*, men clad with a foul garment. Hence is that of Saint James; If there come a man with a Gold Ring, and in goodly apparell ἐν ἱματίοις λαμπροῖς, in a white garment, and there come also a poor man, ἐν ἱματίοις σordidi-
τοι, in a vile or foul raiment. James 2. 2. This may be the reason, why, when the Jewes accused Christ of treason, *Pilate* his Souldiers clad him in purple, Mat. 27. 28.

and

☞ *Valer. M. l. x. l.*
1. cap. 6.
d *Alex. ab Alex.*
lib. 1. cap. 20.

and *Herod* the Tetrarch of Galilee put on him a white garment, Luke 23. 11. both therein applying themselves to the customes of their own Country, and in derision cloathing him as a King.

C H A P. V.

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

There were three ranks and degrees of Ministers about the Temple; *Priests*, *Levites*, and *Nethinims*; they may be paralleld with *Ministers*, *Deacons*, and *Sub-Deacons*, in the Primitive Church: Over all these, the *High-Priest* was chief.

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

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

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

In their *Consecration* they differed. First, (a) The *High-Priest* was anointed: the materials of this *Chrism* or oyntment are prescribed, Exod. 30: 23. It was poured upon *Aarons* head, Levit. 8. 12. It ran

C 3

a King *Sacerdos summus* in some legitur *Sacerdos unctus*, Levit. 4. 5. *Jonathau habet, Sacerdos magnus* vel *summus*. *Djerie Abin Esra, Sacerdos magnus* ipse est *Sacerdos unctus*. *Lyranus* adhuc *clarus*; *Sacerdos unctus* est *Sacerdos magnus*, quia inferiores *Sacerdotes* non ungebant, &c.

down

down to his beard, & to the border of his garments, *Pfal.* 133. 2. The second Priests were onely sprinkled with this Oyle, mixed with the blood of the Sacrifice, *Levit.* 8. 30. In this was typed out the unction of our Saviour, who was annointed with the oyl of Gladness above his Fellows, *Pfal.* 45. 8. He was annointed above his Fellows, *Extensive*, and *Intensive*. *Extensive*, for though Aaron was annointed Priest, Saul annointed King, *Elisba* annointed Prophet, *Melchisedeck* King and Priest, *Moses* Priest and Prophet, *David* King and Prophet; yet none save onely *Christ*, King, Priest, and Prophet. *Intensive*, he was annointed, we sprinkled. He was full of grace and truth, *John* 1. 14. And from his fullness we received grace for grace, *verse* 16. And all Christians, especially Ministers, are unto God the sweet favour of Christ, *2 Cor.* 2. 5.

Secondly, they differed in their Garments, which were a necessary adjunct to their Consecration. The High-Priest wore at the time of his ordinary ministrations in the Sanctuary, eight Garments, *Exodus* 28. First, Breeches of Linnen, put next upon his flesh. Secondly, A Coat of fine linnen, put over the breeches. Thirdly, A girdle embroidered of fine linnen, blew, purple, and scarlet, wherewith the coat was girded. Fourthly, A Robe all of blew, with seventy two bells of Gold, and as many Pomegranats, of blew, purple, and scarlet, upon the skirts thereof; this was put over the coat and girdle. Fifthly, An Ephod of gold and of blew, purple, scarlet, and fine linnen curiously wrought; on the shoulders thereof were two fair Beryl stones, engraven with the names of the Twelve Tribes of Israel. This Ephod was put over the Robe, and girded therewith a curious girdle made of the same. Sixthly, A Breast-plate wrought of gold, blew, purple, scarlet, and fine

fine linnen, which being a span square, was fastned by gold chains, and rings, upon the Ephod: herein were set twelve several stones, on which the names of the twelve Tribes were engraven: Moreover, in this Breast-plate were the Urim and the Thummim placed. Seventhly, A Miter of fine linnen, sixteen cubits long, wrapped about his head. Eightly, A plate of purple gold, or holy Crown two-fingers broad, whercon was engraven Holiness to the Lord: this was tyed with a blew-lace upon the fore-front of the Miter.

These eight Garments the High-priest used in his ordinary ministrations, and they are termed by the Rabbies, בגדי זהב, *Bigde Zahab*, *Vestimenta aurea*, *Golden Vestments*, because of their richness in comparison of other extraordinary Garments, which he wore onely, once a year, when he entred into the Holy of Holies, upon the Propitiation day, *Lev.* 15. 4. 23. These latter are called בגדי לבן *Bigde Laban*, *Vestimenta alba*, *White garments*; they were in number four. 1. A linnen breeches. 2. A linnen coat. 3. A linnen girdle. 4. A linnen Mitre, *Levit.* 16. 4.

In time of the second Temple, (a) because the Chrism or holy Oyl could not be found, therefore, as formerly in respect of his union, the High-priest was called by the Talmudists, מִתְרַבֵּה מִשׁוּחָה *Mithrabe Mischa*, *Auctus unctione*, The anointed: so when the Oyl was lost, in respect of his garments, he was termed, מִתְרַבֵּה בְּגָדִים *Mithrabe begadim*, *Auctus vestibus*, The clothed. Those fore-mentioned Garments (b) the High-priest might not wear abroad in the City, unless some urgent occasion compelled him, as *Simeon the just* did, when he went forth to meet *Alexander the Great*.

In his apparel the threefold office of our Saviour Christ

^a *Cumens. lib. 2. de rep. lib. cap. 7. pag. 222.*

^b *Moses Kofens. lib. 1. cap. 1. f. 212.*

^c *col. 3.*

down to his beard, & to the border of his garments, *Pfal.* 133. 2. The second Priests were onely sprinkled with this Oyle, mixed with the blood of the Sacrifice, *Levit.* 8. 30. In this was typed out the unction of our Saviour, who was annointed with the oyl of Gladness above his Fellows, *Pfal.* 45. 8. He was annointed above his Fellows, Extensive, and Intensive. Extensive, for though Aaron was annointed Priest, Saul annointed King, Elzba annointed Prophet, Melchisedeck King and Priest, Moses Priest and Prophet, David King and Prophet; yet none save only Christ, King, Priest, and Prophet. Intensive, he was annointed, we sprinkled. He was full of grace and truth, *John* 1. 14. And from his fullness we received grace for grace, *verse* 16. And all Christians, especially Ministers, are unto God the sweet favour of Christ, *2 Cor.* 2. 5.

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In his apparel the threefold office of our Saviour
Christ

^a *Clement. lib. 2. de rep. N. b. cap. 7. pag. 222.*

^b *Moses Kofensis praecept. alliv. 173 f. 212.*

^{col. 3.}

Christ was shadowed: the *Crown* signified his *Kingly Office*; the *Urim* and *Thummim*, and likewise his *Bells* and *Pomegranats*, his *Prophetical Office*: by *Urim* and *Thummim*, he answered as from an *Oracle*; by the *Bells* was typed the sound of his *Doctrine*; by the *Pomegranats*, the sweet savour of an *Holy Life*; the *Names* of the twelve *Tribes* engraven on the *Ephod*, and the *Breast-plate*, signified his *Priestly Office*, presenting unto *God* the whole *Church*, for which he maketh intercession. He knoweth his own sheep by *Name*, *John* 10. 3.

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

Thirdly, they differed in their marriage. The *High-priest* might not marry a *Widow*, nor a *divorced woman*, nor an *Harlot*, but a *Virgin*, *Levit.* 21. 14. From a *Widow* he could not expect the *first love*: from a *divorced woman* he could not expect the *first, or just love*: from an *Harlot*, neither *first, just, nor onely-love*: all which *Christ* (whom the *High-priest* did herein represent) expecteth from his *Church*. The other *Priests* might lawfully marry a *Widow*, *Levit.* 21. 7.

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

thumb of the right hand, and the great toe of the right-foot, *Exod.* 29. 20.

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

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

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

In the discharge of their Offices, the *High-priest*, and others

eVide Curæum
de rep. Heb. lib.
2. cap. 3.

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

For the more orderly performance of these offices, the High-priest had his Suffragan, (d) called *Sagan*, who in case of the High-priest's pollution, performed his office. Of this sort was *Zephaniah*, Jer. 52. 24. And of this sort *Annas* is thought to have been, when *Caiaphas* was High-priest. (e) In this sense they interpret *Annas* and *Caiaphas* to have been High-priests the same year, Luk. 3. 2. The High-priest and his *Sagan*, resembled our Bishop and his Suffragan: The Patriarch of Constantinople and his *Primere* termed *Protosyncellus*, and amongst the Romans, the *Centurion* and his *Optio*: for the Lieutenants in war, who in case of necessity supplied the *Centurions* place, were termed *Optiones*.

That every one of the inferiour Priests, might equally serve in his order, King *David* distributed the whole company of them into twenty four ranks or courses, called *ἐκφυγίαι*, *Turma*, *vices*; *Nadab* and *Abihu* being dead, there remained onely two sons to *Aaron*, namely, *Eleazer* and *Ithamar*; now as the succession of Priests was preserved in these two families, so did *David* at this time according to the number of people in each family, make his division. *Eleazers* family he divided into sixteen ranks, and *Ithamars* into eight: the division was by *Lot*; the first

Lot

• Elias Thisbit.
c Casaub. ad ver.
Biron. p 243. It.
Josep. Scaliger.
in Prolog. d. Eusef.

Lot fell to *Jehoiarib*, the second to *Jedaiah*, the third to *Hairim*, &c. 1 Chron. 24. Every rank or course served weekly in the Temple by turne, and the ranks received their names from those who at that time were the heads of the several families, and ever after retained the same names. The chiefe of every rank was called, *Summus Sacerdos istius Classis*: The chief Priest of that rank. Hence it is, that we read of many High-Priests assembled together, Mark 14. 1. Furthermore we are to note, that as the weekly course fell out by lot, so did they by lot determine each particular Priests service; namely, who should burne incense, who slay the beasts, who lay them on the Altar, who dress the Lamps, &c. *Zacharias* was of the course of *Abia*, Luke 1. 5. that is, of the eighth course, and his lot was to burn incense, Luke 1. 9.

The office of the Levites was, to pitch, to take down, to bear up and down the *Tabernacle*, and the vessels thereof. *Levi* had three sons, *Gershon*, *Cobath*, and *Merari*: and accordingly the whole company of the Levites were distinguished into 3 orders, *Gershonites*, *Cobathites*, and *Merarites*. The *Gershonites* charge was to carry the coverings, and hangings of the *Tabernacle*. The chiefe things within the Sanctuary were committed to the *Cobathites*. The wood-work, and the rest of the instruments were committed to the charge of the *Merarites*, Num. 3. This was the office of the Levites, in *Moses* his-time, whiles they were on their journey, in the Wilderness; but afterward when they were settled in the promised Land, then *David* changed their office, appointing them, some to have the charge of the Treasures of the Temple, 1 Chron. 26. 20. others to be over-seers and Judges; others to be Porters, others Singers, 1 Chron. 23. 4.

D 2

The

The High-priest, Priests, Levites, &c. LIB. I.

The Singers in time of singing were clad in linnen-Robes, or Surpleses, 2 Chron. 5. 12. The Singers were divided into twenty four orders or courses, 1 Chron. 25. 8. And the Porters into as many, 1 Chron. 26. that both might supply their turns weekly by lot, as the Priests did. In Moses time also, their consecration began at the five & twentieth year of their age: In Davids at the twentieth, 1 Chron. 23, 24. Ezra 3. 8. Here we may note the liberty granted unto the Church in changing Ceremonies: the Office of the Levites in Davids time, was not the same as in Moses; and again, Moses and David agreed not in the time of their consecration. Again, in the Christian Church we shall find in Matthias his election, the use of Lots; not so in Pauls, or any other of the Apostles: In their meetings, use of an holy-kiss; and at the Lords Supper, use of their Love-feasts: both now antiquated thoroughout Christendom.

Moreover, there are certain degrees observable among the Levites: First, their Initiation, when they were a month old, they were Initiated and presented unto God, Numb. 3. 15. Secondly, their consecration, they were consecrated by Imposition of hands, when they were five and twenty years old, Numb. 8. 24. From thence for five years following, they learned their Office. Those that imposed hands on them are said in the Text, Numb. 8. 10. to be the sons of Israel. Ghazkuni interpreteth that place, the First-born of Israel. They were the Representative Church; and in allusion to this, the Church of Christ is called the Church of the First-born, Heb. 12. 23. At the same time the Levites were waded by the Priests, that is, as the Greek reads it, (f) Separated, which word is used for the Ministers of Christ, (g) Separate Mc Barnabas

f. Αποειν
μαγον.
g. Αποκατα

LIB. I. The High-priest, Priests, Levites, &c.

bas and Paul, Act. 13. 2. Thirdly, their Ministration, to carry up and down the Tabernacle, and this was at the thirtieth year of their age, until the fiftieth, Numb. 4. 3. Lastly, their vacation, or discharge from that laborious service of carrying the Tabernacle; notwithstanding even then they were to serve in their charge, to encamp round about the Tent, to sing, and to beware that no stranger came into the Temple, (h) and likewise to over-see and instruct younger Levites in the manner of Bishops. Unto these degrees the Apostle seemeth to have respect: They that have ministered well, get themselves a good degree, 1 Tim. 3. 13. The like kind of (i) degrees are observable among the Vestal Virgins: they remained in their Nunnery thirty years. Ten years they learned the Mysteries of their Profession; Ten years they exercised them; and Ten years they taught them others. From this custom of Imposing hands on the Levites hath flow'd the like custom, used by the Apostles in conferring Orders, Act. 6. 6. 1 Tim. 5. 22.

Observe the difference of these three phrases, χειροθεσια, the imposition of hands, χειρονομια, the holding up of hands, in token of elevation or ordination, Act. 14. 22. And εκτασις χειρων, A stretching forth of the hands. Both the first gestures were used in Ordination, or conferring Orders. The first of all, namely, imposition of hands, was borrowed from the Hebrews. The second, namely, the holding up of hands, was taken from the (k) Athenians, who had two sorts of Magistrates, εκληρωται Magistrates chosen by lots: and χειρονομια, Magistrates chosen by holding up of hand. The third gesture of the hands, called εκτασις χειρων, A stretching forth of hands, (l) sometimes is termed τρις χειρας νεμουα, the beckning with the hand,

h Francis. Jun.
Analys. Ev. pos.
Numb. 8.

i D'onyf. Haly-
canoss. lib. 2.

k Esch. 12. contra
Circusibout.

l Evod. m. p. 45

hand, a gesture used in craving silence; so Paul stretched forth the hand, and answered for himself, *Acts* 26. 1.

m Moses Rosen,
fol. 211. col. 4^a

There were (m) another sort of holy persons termed *אנשי סטטן* *Anshe Magnamad, Viri stationarii*; the Law requiring, that, whosoever offered either gift or sacrifice, he should present it unto the Lord with his own hands, and stand by during the time of his oblation. Now, because all *Israel* could not stand by, for the narrowness of the Place, hence when an offering was made for all the people, certain selected Persons, chosen for that purpose, supplied the stead of all the People. They were divided, as the *Priests* and *Levites*, into twenty four ranks and orders, weekly to minister in the Temple, but the choice was not restrained to the Tribe of *Levi*, but was indifferently made out of the people. Every rank had one fore-man, chief above the rest, termed (n) *Stationum Princeps*, the *Fore-man of the Station*. The *Nethinims* office was to be hewers of wood, and drawers of water for the house of God; they were not *Levites*, no nor *Israelites*, but *Gibronites*, whom because of their fraudulent dealing, *Joshua* made in this manner tributary, *Josh.* 9. 23. They were afterward called *Nethinims*, *Ezra* 2. 43. from *נחן* *Nathan*, which signifieth to give, because they were given to the service of the Temple. Their office was vile and base, as appeareth by that proverbial speech; From the hewer of the wood, unto the drawer of thy water. *Deut.* 29. 11.

n טנן
טטט

C H A P.

There are divers names given unto the Expositors of the Law; and although the Particular year or time when each name began, be not clearly evidenced by Monuments of Antiquity, yet in general we may conceive three distinct periods of time; in which the names altered. First, from *Adam* until *Moses*; Secondly, from *Moses*, till the peoples return from *Babylon*. Thirdly, from their return, until the days of *Christ*, and after. In the first period, as *Adam* was *Prophet* and *Priest* in his family, so afterward every first-born supplied these two offices; together with the princely office in their several families. That they ruled their families as *Kings*, and instructed them as *Prophets*, is clear to any acquainted with Scripture; the greatest doubt is, what sufficient proof there is for their *Priesthood*. *Adams Priesthood* is gathered hence, (a) because that <sup>a *Bertram Polit.*
Jud. c. 2. p. 17.</sup> *Gen.* 4. 3 & 4. *Abel* and *Cain* are said to have brought their sacrifices: to have brought them, namely, unto *Adam*, who offered them unto God in their name. The *Priesthood* of the first-born is gatherable hence, because the *Levites* were appointed to the service of the Altar, instead of the first-born, and as their *λυτρον* or price of redemption, *Num.* 3. 41. In the second period, though a private Catechetical exposition of the Law belonged to the *Masters of families*; yet the public Ministerial exposition thereof was appropriated to *Priests*, and *Prophets*. In the third period, when Prophecy ceased, then the office of expounding Scripture was more common, and instead of *Prophets* came in a multitude of other Expositors; In general we may call them *teachers of Israel*, *Job.* 3. 10. We may distin-

distinguish them into three several 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*? Unto any of these, or whatsoever other *Doctor* eminently gifted above others, the title *Rabbi* was prefixed. First, of their *Prophets*. Secondly, their *Wisemen*. Thirdly, their *Scribes*. Fourthly, their *Disputers*. Fifthly, their *Rabbies*.

To *prophesy*, or to be a *Prophet*, hath divers acceptations in *Scripture*. First, it is taken for the *books* and *writings of the prophets*. They have *Moses* and the *Prophets*, *Luk.* 16. 29. Secondly, for the whole *Word of God*: no *Prophecy* in the *Scripture* is of any private motion, 2 *Pet.* 1. 20. Thirdly, those unto whom *God* vouchsafed familiarly to reveal himself, they are called *Prophets*: *Abraham* was a *Prophet*, *Gen.* 20. 7. and *Miriam* a *Prophetess*, *Exod.* 15. 20. Fourthly, ordinary *Interpreters of the Word* are called *Prophets*. He that receiveth a *Prophet* in the name of *Prophet*, *Mat.* 16. 14. Lastly, it is taken for those, who are enabled by *Divine Revelation*, to lay open hidden secrets, transcending all possibility of humane search. Hence it is that *Prophets* in old time were called *Seers*, 1 *Sam.* 9. 9. And their *Prophecy* was termed a *vision*, *Esay* 1. 1. because *God* extraordinarily enlightened their minds with the knowledge of these secrets.

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

For

For the propagation of Learning, *Colledges* and *Schools* were in divers places erected for the *Prophets*; their *Schollars* were termed *(b) Filii prophetarum*, children of the *Prophets*, 2 *Kin.* 6. 1. unto which phrase there is allusion, *Mat.* 11. 19. *Wisdom is justified of her children*: by reason of this Relation the *Prophets* sometimes is called a *Father*; *Elisba* cried out, *My Father, my Father*, 2 *King.* 2. 12. The *(c) Targum* expoundeth that place, *Rabbi, Rabbi*; as much as to say, *my Master my Master*: And in truth the *Rabbies* grew very ambitious of the name *Father*, which was the reason of our Saviours speech, *Matth.* 23. 6. *Call no man Father upon earth*.

The *(d) Scripture* sometimes joyneth to the name of the *Prophet*, the name of his *Father*, as *Hosea*: the son of *Beer*, *H. s.* 1. 1. And such a one the *Hebrews* confess to be both a *Prophet*, and the son of a *Prophet*. Sometimes it mentioneth the *Prophets* name, but not the *Fathers*; such a one they confess to be a *Prophet*, but not the son of a *prophet*: Sometimes it mentioneth with the *Prophet*, the name of the *City* where he prophesied, and then it followeth, that he was a *Prophet of that City*. When a *Prophet* is mentioned without the name of the *City*, then he is thought to be a *prophet of Jerusalem*.

2. *Wisemen*: This Title though in it self it be general and common to all *Doctors*, and *Teachers* of the Law; yet for many years before our Saviours Incarnation, *(e)* it was either arrogated by the *Pharises*, or else by the ignorant multitude appropriated unto them, for an opinion of their extraordinary wisdom, in teaching of Traditions, which they preferred beyond the Law. Hence the *Pharises* were called *(f) Masters of the Traditions*: And hence was that counsel of *R. Eleazer* to his Schollars, *(g)* that they should forbid their children from the study of the

b *Eod m sensu G. acc. appell. ar. is med. ce*
 c *con. d. s. i. d. g. w. n. a. d. u. g.*
 E. a. *Epist. d. u. .*
 c. u. o. r. a. *Hilario*
 prefix.
 c. *Targum.*
 2 *R. g. 2. 12.*

d *Kimchi in*
prophet. ad
Hoycha.

e *Gryonid. lib.*
 4. *cap. 20.*

f *Drus. de trib.*
lib. v. 86.
 g *B. x. l. f.*
Roc. f. v. is
Talmud. p. 155.

h Hieronym. ad
Alzafian.
qu. 10.

Bible, and place them between the knees of their *wisemen*. (b) Likewise hence, when any of their *Doctors* did read Lectures, their saying was, *εἰ σοφοὶ ἡμῶν διδάσκουσιν*, *Our wisemen do teach traditions*. The like ambition we shall find among the *Grecians*, all of them striving to be intituled *σοφοί*, *Wisemen*: and hence, whensoever the chief of them had pleased the people in the performance of their *Oration*s, or any other publick business, they were honoured with a *Grand σοφός*, that is, with a loud acclamation of *σοφός, σοφός*, *Well done, or, wisely done*; until *Pythagoras*, in dislike of such swelling Titles, stiled himself *Philosophus, a Lover of wisdom*; which kind of modesty was afterward practised by the *Hebrew Doctors*; for they in after times, to avoid the suspicion of arrogance, refused the name of *חכמים Chacacim, Wisemen*, (i) and stiled themselves, *הלמי חכמי* *Discipuli sapientium, Learners of wisdom*.

2 Elias Tibshiti.

3. *Scribes*: This name was given to two sorts of men, some meerly *Laicks*, others *Clergymen*. 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 read not of *Scribes* in the Scripture, although the ground of their first institution have been taken thence, namely, from those words which *Jacob* used unto *Simeon* and *Levi*; I will divide them in *Jacob*, and scatter them in *Israel*, *Gen. 49. 7*. So that as *Levi* had no portion, but lived dispersed among the other Tribes, by the benefit of the *Altar*: (k) In like manner *Simeon* had no portion in the judgement of the *Hebrews*, but lived scattered among the other Tribes, getting their maintenance by teaching and schooling little children: Whether this office of teaching children was appro-

*Solom. Jacobi
Gen. 49. Vult
Amb. 4. Tom 4
c. p. 3. & Hiero-
nym Hierosol.

priated to them, I leave to the inquiry of others; certain I am, that the *Simeonites* had their own inheritance by lot, *Josb. 19. 1*. And the prophecy concerning their being scattered is thought to have been accomplished in this, that the inheritance of the *Simeonites*, was taken out of the portion of the children of *Judah*, *Josb. 19. 9*. Furthermore it is certain, that if not all *Scriveners*, yet those publick *Notaries* who were employed in drawing *Deeds*, and writing *Contracts* (be they of what Tribe they will) they were called by the name of *Scribes*. Unto this there is allusion, *Psal. 45. 1*. My tongue is as the pen of a swift *Writer*, or *ready Scribe*. Out of the body of these I conceive certain choise men to have been elected for publick employments; some to attend the *King*, as his *Secretaries*, termed, *γραμματεῖς βασιλέως*, the *Kings Scribes*, 2 *Kin. 12. 10*. Such were *Sheia*, 2 *Sam. 20. 25*. And *Shaphan*, 2 *Kin. 22. 3*. Others to attend the publick Courts and *Consistories*: they much resembled our *Clerks of Assises*, these were termed, *γραμματεῖς λαοῦ* the *Scribes of the people*, *Mat. 2. 4. It. 1. Mat. 5. 42*.

The second sort of *Scribes* belonged to the *Clergy*; they were *Expositors of the Law*, and thence are they called *γραμματεῖς τοῦ νόμου, νομοὶ & νομοδιδασκαλοὶ*, *Scribes of the Law*, *Efra. 7. 9*. *Expounders of the Law*, *Luk. 7. 30*. and *Doctors of the Law*, *Luk. 5. 17*. Their Office was to write, read, and expound the Law of *Moses* to the people. The name was a name of *Office*, not of *Seat*. Of this sort was *Esāras*, *Efra. 7. 6* who though he were a *Levite*, yet (l) others there were of the Tribe of *Judah*, and, as it is thought, they might indifferently be of any Tribe. The name was of the like esteem among the *Hebrews*, as the *Magi* were among the *Chaldeans*; the *Quindecimviri* among the *Romans*, for expounding *Sybilla's Oracles*: or the *Canonists* in the *Church of Rome*. The word *סופרים Sopherim*, translated *Scribes*,

l D. us. de tri-
bus scribis. 2.
6. 12. ex Chal.
p. 147. r. 1.

signifieth *Numberers*, or *Computers*, and is applyed to the *Masorites*, because they spent their time in reckoning, and numbring, not onely the verses, but the words also, and letters of each Book throughout the Bible; which, as it is an argument of their industry, (m) so likewise of Gods providence, in the preservation of his truth inviolable. As the *Wise men* in their Preaching pressed Traditions; so the *Scribes* clave to the written word, whence they were (n) termed *Text-men*, or *Masters of the Text*. And to this purpose it is worth our observing, that whereas both the Scribes and the Pharisees sought to fasten accusations upon our Saviour, *Mat. 9.* The Scribes accused him of blasphemy, *v. 3.* the Pharisees of eating with Publicans and sinners, *v. 11.* The Scribes accusation was a breach of the Law; the Pharisees a breach of Traditions.

3. The *Disputer*. (o) He insisted upon *All-gories*, and searched out mystical interpretations of the Text. Hence himself was termed *Durschan*, and his exposition, or Homily, *Midrasch*; and their School, *Beth-Hammidrasch*: They were counted the profoundest Interpreters, whence that of the *Psalmist*, *Psal. 84. 7.* *They go from strength to strength*, (p) is interpreted, *from their Temple to their Beth-Hammidrasch*, from an inferior to an higher School. Hereby we see the difference between 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 literal interpretation, and the *Disputers* teachers of *Allegories* and *Mysterics*; which fabulous expositions, because they breed questions and disputations. *ζωήσεις παθήσετε, 1 Tim. 4.* Hence is it, that such an Explicitor is termed *συνζητωρ*, A *Disputer*. These three sorts of Preachers, which *St. Paul* termeth, the *Wise man*, the *Scribe*, and the *Disputer*, *1 Cor. 1. 20.* are by the Hebrews named *חכם Chacham*, *סופר Sopher*, *דרשו*

m Augustin. in Psal. 40.
n Druisius do trib. scilicet l. 2.
opp. p. 13.

o Targum in Psal. 77.

p Targum Psal. 84: 7.

CHAP. VII.

Of their Title Rabbi.

ABOUT the time of our Saviour Christ his Nativity, Titles began to be multiplied; and amongst the rest, these of *Rab*, *Ribi*, *Rabbi*, and *Rabban*, were in especial use: they all are derived from *רבב Rabab*, signifying, *multiplicatus fuit*, and they sound as much as *παραμαθητης*, that is, a *Master*, or *Doctor*, eminently gifted with variety of Knowledge. Concerning these titles, they write thus, (a) that *Rabbi* is a more excellent title than *Rab*, and *Rabban* more excellent then *Rabbi*; and the simple name without any title, as *Haggai*, *Zachary*, *Malachy*, was more excellent than *Rabban*. About this time they used a set form of Discipline in their Schools. The Schollar was termed *תלמיד Talmid*, a *Disciple*, in respect of his Learning; *קטן Katan*, a *junior*, in respect of his minority; *בחיר Bachur*, that is, *one chosen*, or *elected* in respect of his election, or *cooptation*, into the number of Disciples; After he had proved a good Proficient, and was thought worthy of some degree, then was he by imposition of hands made a *Graduate*, *חבר Chaber*, a *Companion* to a *Rabbi*. This imposition of hands, they termed *חזרה איר*, *סמיכה*, *vel סמיכות*, *Semicha*, or *Semicuch*, which Ceremony they observed in imitation of *Moses* towards *Ioshua*. The Lord said unto *Moses*, Take thou *Ioshua* the son of *Nun*, in whom is the Spirit, and put thine hand upon him, *Numb. 27. 18.* At which time he that imposed hands on him, used (b) this form of words, *I associate thee, and by thou associated*. After this, when he was worthy to teach others, then was he called *Rabbi*; and whereas in his minority, his own

a Arach. in voce רבבי

Id est. S. al' gero-
interprete
Ego tibi impono
manus, & ma-
nus tibi impono
est, Theoc. c. 5.
p. 264. ubi cit-
am. Ch. c. m.
Rep. H. b.

name being suppressed, he was called only by his *Fathers name, the son of N.* When he was made *Graduate* by imposition of hands, then was he called by his *own name, N. the son of N.* And afterward when he was thought worthy to teach, then was the Title *Rabbi* prefixed, after this manner; *Rabbi N. the son of N.* For example, *Maimonides*; at first was termed only *Ben Maimon*, the son of *Maimon*: after his degree, then was he called by his own name, added to his fathers, *Moses Ben Maimon*, *Moses the son of Maimon*: at last being licenced to teach, then was he called *רמבם* *Rambam*, which abbreviation consisting of Capital Letters, signifieth, *Rabbi Moses Ben Maimon*, *Rabbi Moses the son of Maimon*. So *Rabbi Levi*, the son of *Gersom*, in his minority was called *The son of Gersom*, afterward *Levi the son of Gersom*; at last, *רלבג* *Rabbi Levi the son of Gersom*. This distinction of *Schollars, Companions, and Rabbies*, appeareth by that speech of an ancient *Rabbi*, saying, (c) *I learned much of my Rabbies, or Masters, more of my companions, most of all of my Schollars.* That every *Rabbi* had *Disciples*, and that his own *Disciples*, and other well-wishers stiled him by the name of *Rabbi*, in the dayes of our Saviour, needeth no proof. *Judas* came to *Christ*, and said, *God save thee Rabbi, Mat. 26. 49.* In like manner *Johns Disciples* came and saluted *John* by the name of *Rabbi, John 3. 26.* and *Christ* by the name of *Rabbi, John. 1. 38.* But whether there 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 *Schools*, was (d) thus. The chief *Rabbies* sate in reserved *Chairs*; these are those chief seats in the *Synagogues*, which the *Scribes* and *Pharisees* so affected, *Mat. 23. 6.* Their *Companions* sate upon *Benches* or lower *Forms*; their *Schollars* on the ground at the feet of their *Teachers*. *Saint Paul* was

¶ Vide P. F. 121.
in Schollis
suis ad cap. 4.
P. ke Abot.

¶ Philo Ind.
Quod omnis
p. obus, p. 679.

brought up at the feet of *Gamaliel, Act. 22. 2.* And *Mary* sate at *Jesus* feet, and heard his word, *Luk. 10 32.* The posture of their body differed according to their degrees. The (e) *Rabbi* is described to be *שוכב* *Scaliger i. Josch. b.* one that sitteth: the *Companion*, *שטוח*, *Muteh*, the word signifieth a kind of leaning upon a bed or bench, ones head lying in the others bosom, in manner of the ancient sitting at table; and it was a deportment of the body, inferiour to that of (f) sitting: The *Schollar* was termed *מיהאבנ*, *Mithabek*, one that doth lie along in the dust; and this was a token of the *Schollars* humility, thus humbling and subjecting himself even to the feet of his *Master*: (g) This same custom, it is thought, *Saint Paul* laboured to bring into the *Christian Church*, *1 Cor. 14.* Their *Schollars* were not all of equal capacity, whence (h) they said, some had *conditionem spongiæ*, others *clepsydre*, others *sacci facinacei*, and others *cribri*. Some resembled the *Sponge*, and suck'd in all that they heard without judgement; others the *Hour-Glass*, they took in at one ear, and let out at the other; others the *Winesack*, through which *Wine* is so drained from the dregs, that onely the dregs remain behind: Lastly, others the *Ryingsieve*, which in winnowing lets out the coarser seed, and keepeth in the corn.

CHAP. VIII.

Of their Nazarites and Rechabites.

There are two sorts of *Votaries* mentioned in the *Old Testament*; *Rechabites*, *Jerem. 35.* and *Nazarites*, *Numb. 6.* I find scarce any thing warrantable concerning these two, more than what the *Scripture* delivereth in the fore-quoted places: therefore concerning the matter of their *Vows*, I

¶ Scaliger i.
Tychaef. c. p. 5.
Ec. c. 1. Ver.
colb.

¶ P. ke Abot.
c. p. 4.

¶ Ambro.
1 Cor. 14.

¶ P. ke Abot.
c. p. 5.

refer the Reader to the aforesaid Texts of Scripture; here only we will note the distinction of *Nazarites*. The first are these *Votaries*, termed so from נזיר *Nazar*, to separate, because they separated themselves from three things; *First*, from Wine, and all things proceeding from the Vine. *Secondly*, from the Razor, because they suffered no Razor to come upon their head, but let their hair grow all the days of their separation. *Thirdly*, from pollution by the dead: this separation again was twofold, either for a set number of days, or for a mans whole life; that they termed *Nazareatum dierum*, this, *Nazareatum seculi*: of that sort was *Paul*, and those four with him, *Acts* 21. 24. Of this sort was *Sampson*, *Judges* 13. and *John Baptist*. The just number of days, how long the former of these two separated themselves, is not expressed in *Scripture* but the (a) *Hebrew Doctors* determine them to be thirty, because it is said, *Num.* 6. 5. *Domino sanctus, ימים ירתי* erit; which word (say they) containing thirty, expresseth the just number of days to be observed in this voluntary separation. The second sort of *Nazarites*, were so termed from נזיר *Nasir*, from whence cometh *Nasareth*, or *Nazareth*, the name of a certain Village in *Galilee*, where *Christ* was conceived and brought up: Hence our Saviour himself was called a *Nazarene*, or *Nazarite*, *Mat.* 2. 23 and those that embraced his Doctrine, *Nazarites*, *Act.* 24. 5. Afterward certain *Hereticks* sprung up, who as the *Samaritanes* joynd *Jewish ceremonies* with *Heathenish Rites*: so (b) they joynd together *Christ* and *Moses*, the *Law* and the *Gospel*; *Baptism* and *Circumcision*: of the beginning of these we shall read, *Acts* 15. 2. Then came down certain from *Judea*, and the brethren, saying, *Except ye be circumcised after the manner of Moses, ye cannot be saved*. These *Hereticks* were called *Nazarites*, either of malice by the *Jews*,

a Scheinler. in Pentaglot.

b Hieronym. Isai. 8. Idem refert Epiphanius. 1. 1. Tom. 2. h. 29.

to bring the greater disgrace upon *Christian religion*; or else because at first they were true, though weak *Nazarites*, that is, *Christians* misled by *Peters Judaising at Antioch*, *Gal.* 2. 11. And hence it is (c) that the *Church at Antioch*, in detestation of this new-bred heresie, fastned upon them by the name of *Nazarites*, forsook that name, and called themselves *Christians*, *Acts* 11. 26. *Symmachus*, that famous Interpreter of the *Old Testament*, was a strong Defender of this heresie, and (d) from him in after times they were named *Symmachiani*. The *Jews* had them in as great hatred as the *Samaritanes*; whereupon (e) three times every day, at morning, noon-tide, and evening, they closed their Prayers with a solemn execration, *Maledic Domine Nazareis*. Lastly, another sort of *Nazarites* there were, so termed from נסר *Nasar*, signifying to abolish; or cut off; (f) because they did abolish and cut off the five books of *Moses*, rejecting them as not *Canonical*.

c Francisc. Jun. parall lib. 1. 8.

d August. 1. 19: contra Faustum Manicheum.

e. 4. e Epiphani. 1. 1: Tom. 2. heres. 29.

f Epiphani. 1. 1: Tom. 1. heres. 18.

CHAP. IX.

Of the Assideans.

IT is much controverted, whether the *Assideans* were *Pharisees* or *Essenes*, or what they were. Were I worthy to deliver my opinion, or, as the *Hebrews* Proverb is, To thrust in my head among the heads of those wise men; I conceive of the *Assideans* thus: Before their captivity in *Babylon*, we shall find the word חסידים *Chasidim*, (translated *Assidei*, *Assideans*) to signifie the same as, יסדקים *Isadikim*, Just, or good men: both were used promiscuously, the one for the other, and both stood in opposition to the רשעים *Reshchagnim*, that is, *ungodly* or *wicked men*. At this time the

F

whole

whole body of the *Jews* were distinguished into two sorts, *Chafidim*, and *Reschagnim*, good and bad.

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

At this time the body of the *Jews* were distinguished into three sorts, in respect of holiness. First, *Reschagnim*, ἀσεβεις, *Wicked and ungodly men*. Secondly, *Tsadikim*, δίκαιοι, *Just and righteous men*. Thirdly, *Chafidim*, who are sometimes translated ἁγιοι, *Holy men*, & that for the most part: (c) but sometimes also ἀγαθοι, *Goodmen*: These of all others were best reputed, and beloved of the people. The Apostle shewing the great love of Christ, dying for us, amplifieth it by allusion unto this distinction of the people: Christ died for the *ungodly*. Scarcely for a *righteous man* will one die, yet peradventure for a *good man* some would even dare to die, *Rom. 5. 6, 7*. The gradation standeth thus; Some peradventure would die, for one of the *Chafidim*, a *good man*: scarcely any, for one

e *Asidai*, de quibus agitur.
 1 *Michab. 7. 13* vocantur a Josepho, lib. 12. cap. 16
 ἁγιαστοι εἰς ἁγιοι
 ἢ ἁγαθοι.

a D. Kimchi.
 P'sal. 103. 17.
 b P. k. Both.
 c. p. 5.

of *Tsadikim*, a just, or righteous man; for the *Reschagnim*, or ungodly, none would die: Yet Christ dyed for us ungodly, being sinners, and his enemies.

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

d Joseph. Scalig.
 T. hieres. c. 22.

e Joseph. Scalig.
 ibid.

CHAP. X.

Of the Pharisees.

a Quarta etymologia: a n (cujus furdus & autor putatur) hic onimus, Prefatus in Amos) refellit Scriptura Hebraica; si enim Phariseus dicitur a verbo פרוש Dividere, scribitur ut Pharisei פרושים no פרושים Geroides. c. 22. c Suidas

There are (a) three Opinions concerning the Etymology of the name *Pharisee*. The first are those which derive it from פרוש *Parash*, *Expandere*, *Explicare*; either from the enlarging and laying open their Phylacteries, or from their open performance of good works in publick view of the People, as being ambitious of mans praise. Secondly, from פרוש *Parasch*, *Exponere*, *Explicare*; because they were of chief repute; and counted the profoundest *Doctors* for the exposition of the Law, so that they were termed (b) *Peruschim*, quia *Poruschim*; *Pharisees*, because they were *Expounders* of the Law. Thirdly, others derive the name from the same Verb, but in the conjugation *Piel*, where it signifieth *dividere*, *separare*, to separate. (c) In this acception, by the *Greeks* 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.

First, They separated themselves to the study of the Law, in which respect they might be called, ἀφορισμένοι εἰς τὸν νόμον, *Separated unto the Law*. In allusion unto this, the *Apostle* is (d) thought to have stiled himself, *Rom. I. II.* ἀφορισμένον εἰς εὐαγγέλιον *Separated unto the Gospel*: when he was called from being a *Pharisee*, to be a *Preacher of the Gospel*; and now not separated unto the Law, but to the Gospel.

Secondly, They separated themselves, or at least pretended a (e) separation to an extraordinary sanctity of life above

above other men. God, I thank thee, that I am not as other men are, Extortioners, Unjust, Adulterers, &c. *Luke 18. 11.*

The particulars, from which they separated themselves, were these.

First, From commerce with other people, as afterward will appear in their Traditions; whence they called the common people, by reason of their ignorance, ἡ ἄσπετος γένεσις *populum terra*, the people of the earth. In the Gospel of Saint John 7. 49. they are called ἄλλοθι *This people* who knoweth not the Law are cursed.

Secondly, From the (f) apparel and habit of other men: for they used particular kinds of Habits, *R. David. Sa. phon. 1. 8.* whereby they would be distinguished from the vulgar. Hence proceeded that common speech, *Vestes populi terra conculcatio sunt Pharisaeorum.*

Thirdly, From the (g) customs and manners of the *Thisbiters* world. This heresie of the *Pharisees* seemeth to have had its first beginning in *Antigonus Sochem*. He being a *Pharisee*, succeeded *Simon the Just*; who was *Contemporary* with *Alexander the Great*: he lived three hundred years before the birth of *Christ*.

The *Pharisees* were (h) not tied to any particular Tribe or Family, but indifferently they might be of any. *S. Paul* was a *Benjamite*; (i) *Hircanus* was a *Levite*. Each Sect had its *Dogmata*, his proper *Aphorisms*, *Constitutions*, or *Canons*: so the *Pharisees* had theirs. My purpose is, both concerning these and the other Sects, to note onely those *Canons*, or *Aphorisms*, wherein chiefly they were heretical, and one differing from the other.

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

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

1 Jf f' d's bills
7a loc. lb 2
cap. 12.

m Serar. Trille.
ref. l 2. c. 3.
I. D. n. in p. e-
ter.

n Moses Kur.
f. n. in prof. lib.
p. asept.

o Geroniades,
c. 29.

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

Fourthly, They did stiffly maintain the Traditions of their Elders. For the better understanding 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 *Thorah s'chebichab*, The written Law; the other delivered by tradition, termed by them, תורה נעל פה *Thorah begnal pe*. They say both were delivered by God unto Moses upon Mount Sinai, the latter as an exposition of the former, which Moses afterward delivered by mouth to Joshua, Joshua to the Elders, the Elders to the Prophets, the Prophets to those of the great Synagogue, from whom successively it descended to after-ages. These Traditions were one of the chief Controversies between the Pharisees and the Sadduces. (o) The Pharisees said, Let us maintain the Law which our fore-fathers have delivered into our hands, expounded by the mouth of the wise men, who expounded it by tradition. And so, the Sadduces said, Let us not believe or hearken to any tradition or exposition, but unto the Law of Moses alone. The Traditions which they chiefly urged, were these;

I. They would not eat untill they washed their hands, Why do thy Disciples transgress the Tradition of the

the Elders? for they wash not their hands when they eat bread, Mat. 15. 2. This washing is said to have bin done *πυσνν*, Mar. 7. 3. that is, often, as some translate the word, taking *πυσνν* in this place, to signifie the same as *πυγμα* in Homer, frequenter. Others translate the word accurate, diligenter, intimating the great care and diligence they used in washing: with this the (p) Syriack Text agreeth. (q) Others think that there is, in the phrase, allusion unto that rite or manner of washing in use among the Jewes, termed by them *נטיילת יאדאיהם* *Netilath iadaim*, the lifting up of their hands. The Greek word *πυσνν* is thought to express this rite, because in this kind of washing They used to joyn the tops of the fingers of each hand together with the thumb, so that each hand did after a sort resemble *τὴν πυσνν*, i. a fist. This Ceremony was thus performed: First, they washed their hands clean. Secondly, they composed them into the fore-mentioned form. Thirdly, they lifted them up, so that the water ran down to the very elbows. Lastly, they let down their hands again, so that the water ran from off their hands upon the earth. (r) And that there might be store of water running up and down, they poured fresh water on them when they lifted up their hands, and poured water twice upon them when they hanged them down. Unto this kind of washing Theophylact seemeth to have reference, when he sayth, that the Pharisees did (s) cubitaliter lavare, wash up to their elbows. Lastly, others (t) interpret *πυσνν*, to be the fist, or hand closed, &c the manner of washing thereby denoted, to be by rubbing one hand closed in the plain or hollow of the other. All imply a diligent and accurate care in washing: the ceremonious washing by lifting up the hands, and hanging them down, best expresseth the super-

במיקאיהם
טף ספסוף.
q fol. 9. S. 1.
l 8. Trille. c. c. 7.

r Master. in
Deut. 8.

s Theoph. l. c. 7.
in Mat. 7. 3.
t B. c. i. a. m. a. j. o.
ribus suis anno-
tationibus.
M. r. 7. 3.

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

We may observe three sorts of washing of hands in use among the *Jews*. 1. *Pharisaical* and *superstitious*, this was reprov'd. 2. *Ordinary*, for outward decency; this was allowed. The third, in token of *innocency*; this was commanded by the *Elders* of the neighbour-Cities, in case of murder, *Deut.* 21. 6. It was practis'd by *Pilate*, *Mat.* 27. 24. and allud'd unto by *David*, I will wash my hands in innocency, so will I compass thine altar, *Psal.* 26. 6.

2. When they came from the Market they wash't, *Mat.* 7. 4. The reason thereof, was, because they there having to do with divers sorts of people, unawares they might be polluted. The word used by Saint *Mark*, is, βαπτισαντες, they baptized themselves: implying the washing of their whole body. And it seemeth that those *Pharisees* who were more zealous than others, did thus wash themselves always before dinner. The *Pharisee* marvelled that *Christ* had not first washed himself before dinner, *Luke* 11. 38. Unto this kind of superstition *St. Peter* is thought to have inclined, when he said, *Lords*, not my feet only, but also my hands,

and

n *Drusus*, *pre-*
terit. *Mat.* 15.
in ad. l. d. c.
Buxtofs, *synag.*
Juda. c. 6 p 93
c. 2 *Talmud.*

and the head, *John* 13. 9. Thus finding his modesty disliked, when he refused to have his feet wash'd by his *Lord* and *Master*; now he leaped into the other extreame, as if he had said, Not my feet only, but my whole body. Hence proceeded that sect of the *Hemero-baptista*, i. *Daily baptists*, so called (x) because they did every day thus wash themselves.

3. They wash'd their cups, and pots, and brazen vessels, and tables, *Mark* 7. 4.

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

5. They fasted twice in the week, *Luke* 18. 12. (a) Namely, *Mundays* and *Thursdays*. (b) Because *Moses* (as they say) went up into the mount *Sinai* on a *Thursday*, and came down on a *Munday*.

6. They made broad their *Phylacteries*, and enlarged the borders of their garments, *Matth.* 23. 5. Here three things are worthy our consideration. First, What these *Phylacteries* were. Secondly, What was written in them. Thirdly, Whence they were so called. (c) *Epiphanius* interpreteth these *Phylacteries* to be πορφυρα σιμαλα πορφυρας, purple studs, or flourishes, woven in their garments: as if *Epiphanius* had conceived the *Pharisees* garment to be like that, which the *Roman Senators*

G

tors

אֲתוֹנֹשִׁי
Ne attingas me.
z Scallig. de
emend. comp. lib.
7 Idem refert
Epiphani. lib. 1.
Tom. 1. cap. 13.
Theophylact.
in Luk. 18. 12.
1. Epiph. here.
16.
b *Drusus* in
Luk. 18. 13.

c *Epiph.* l. b. 1.
Tom. 1. cap. 15.

c. *Moses Kasten*
p. 22. affir. 22

tors were wont to wear, termed, by reason of those broad-studs and works woven in it, *Patilavium*: but seeing that these *Phylacteries* were additaments and ornaments, whereof there were (e) two sorts, the one tied to their *Fore-heads*, the other to their *Left-hands*; hence it followeth, that by these *Phylacteries* could not be meant whole garments, or any embowments, or flourishings woven in the cloth. Generally they are thought to be schedules or scrolls of parchment, whereof, as I noted, there were two sorts; *Phylacteries for the Fore-head*, or *Frontlets*, reaching from one Ear to the other, and tied behind with a thong; and *Phylacteries for the hand*, fastned upon the *Left-arm above the Elbow on the inside*, that it might be near the heart. Both these sorts were worn, not by the *Pharisees* only, (f) but by the *Sadduces* also, but with this difference; The *Pharisees*, haply for greater ostentation, wore their *Hand-Phylacteries above their Elbows*: the *Sadduces* on the palms of their Hands. (g) Nay, all the *Jews* wore them, our *Saviour Christ* not excepted. The command was general, *Exod. 13. 9.* It shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes. So that it is not the wearing of them which our *Saviour* condemned, but the making of them broad, whereby they would appear more holy than others.

i. *Mitson*, in
Tertullian, c. 4.
l. 8.

g. *Sc. 112. Tri-*
aref. p. 258.

h. *Chrysost.* &
Hi. 1. 1. M. 1. 13

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

1. The first began, Sanctifie unto me all the first-born, &c. *Exod. 13. 2.* to the end of the 10 verse.
2. The second began, And it shall be when the Lord

Lord shall bring thee, &c. *Exod. 13. 11:* to the end of the 16. verse.

3. The third began, Hear O Israel, *Deut. 6. 4.* and continued to the end of the ninth verse.
4. The fourth began, And it shall come to pass; if you shall hearken diligently, &c. *Deut. 11. 13.* to the end of the one and twentieth verse.

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

i. *Moses Kasten*, fol. 104.
col. 3.

k. *Munster de*
precept. affir.

Touching the name, *Moses* calleth them *מיתאפוז* *Mitaphoth*, 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 *Προ* *Incedere*, to go or move, because they were *immoveable*: Hence the *Septuagint* translate them, ἀσάλευα *Immoveable ornaments*. The Rabbinis call them *Tephilim*, *Prayer-ornaments*: Others call them *Pittacia*, and *Pittaciola*, from *πιττάκιον*, which signifieth a piece or

l. *Hieronym.* in
M. 1. 23.

parcel of cloth. In the Gospel, they are called *φουλακτήρια*, *Phylacteries*, from *φουλάτω*, to *conserve* or *keep*. First, because by the use of them, the *Law* was kept and preserved in memory. Secondly, because the *Pharisees* superstitiously conceited, that, by them, as by Amulets, Spells, and Charms, hanged about their necks, themselves might be preserved from dangers. The word *φουλακτήριον* signifieth a Spell; and *Hierome* testifieth, that the *Pharisees* had such a conceit of these ornaments: In which place he compareth the *Pharisees* with certain superstitious women of his time, who carried up and down, upon the like ground, *parvula evangelia, & crucis ligna*, Short sentences out of the Gospel, and the reliques of the Cross. The same superstition hath prevailed with many of latter times, who for the same purpose hang the beginning of (*m*) *Saint John's Gospel* about their necks. And in the year of our Lord 692 certain Sorcerers were condemned for the like kind of *Magick*, by the name of *φουλακτῆστοι*, that is, *Phylacterians*.

Thus much of their *Phylacteries*: In the same verse is reproved the *inlarging of their borders*. (*o*) That which we read borders, in the Gospel, is called, *Num. 15. 38.* *תפילת* *Tifitsh*, *Fringes*: and *גדלים* *Gedelim*, *Deut. 22. 10.* which word we likewise translate in that place, *Fringes*. They were in the fore-quoted places commanded, and our *Saviour Christ* himself did wear them, *Luke 8. 44.* The latter Hebrew word signifieth a *Large Fringe*, which aggravateth the superstition of the *Pharisees*, in making their *Fringes larger*, when the Law had allowed them *large*. This literal exposition I take to be most agreeable with the Text, though to *inlarge* in (*p*) *Greek* and *Latine* sometimes,

m Sc. l'g. Tri-
m. cf. cap. 7.

n Concil. quini
Sexti, Canon 61.

o Vide D. Kim-
chi. Radic.

p Το μὲν
γαδύν δακ,
apud
Euripidem in
Bacchis, valet,
Magific: ja-
Fart, Efferre.
Magificare
quid Varonem
Plinium
idem signifi-
cacione usup-
Theodor.
21 in Mt.

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

There were (*r*) seven sorts of *Pharisees*. 1. *Phariseus Sichemita*, He turned *Pharisee* for gain, as the *Sichemites* suffered themselves to be circumcised.

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

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

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

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

6. *Phariseus ex amore*; Such a one as obeyed the Law for the Love of Vertue.

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

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

C H A P. XI.

Of the Sadduces.

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

(*f*) Some derive it from *Sedec, Justitia*; as if they had been *Justitaries*, such as would justify themselves before *Gods Tribunal*. (*t*) There are that derive it, and that upon more warrantable grounds, from *Sadoc*, the first Author of the heresie; so that the *Sadduces* were so called from *Sadoc*, as the *Arrians* from *Arrius*, the *Pelagians* from *Pelagius*, the *Donatists* from *Donatus*, &c.

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

The occasion of this heresie was this. (*z*) When *Antigonus*

f Epiph. lib. 1. cap. 14.
t S. origen.
u Ἐπιφ. ἑρ. Sadoc ἢ ὀνομαζέται. Th. op. lib. 7.

u Epiph. heres. 14. II. Tertul. de prescript. c. 5.
x O. igon. contra Celsum. l. 2.
y Epiph. heres. 13.

z Aboth. ca. 1.

gonus taught, that we must not serve *God* as servants serve their *Masters*, for hope of reward, his scholar *Sadoc* and *Baithus* understood him, as if he had utterly 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 rejected (*a*) the *Prophets*, & all other *Scripture save only* a Joseph. Antiq. lib. 13 c. 18.

the five *Books of Moses*. Therefore our *Saviour* when he would confute their error, concerning the resurrection of the dead, he proves it not out of the *Prophets*, but out of *Exod. 3. 6. I am the God of Abraham, the God of Isaac, and the God of Jacob, Mat. 22. 32.*

2. They rejected (*b*) all traditions. Whence, As they were called מניני *Minai*, i. *Heretiques*, in respect of the general opposition between them and *Pharisees*. First, because the *Pharisees* were in repute the onely *Catholicks*. Secondly, because in their doctrine, the *Pharisees* were much nearer the truth than the *Sadduces*: So in this respect of this particular opposition, in the ones rejecting, the others urging of traditions, the *Sadduces* were (*c*) termed קראים *Karaim*, c Tractus de w. b. f. c. s. l. 3. 130. *Biblers*, or *Scripturists*.

3. They said there was no reward for good works, nor punishment for ill, in the world to come. Hence *Saint Paul* perceiving that in the *Council* the one part were *Sadduces*, the other *Pharisees*, he cried out, *Of the hope, i. 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. Luke 20. 27.*

5. They said the souls of men are (*d*) annihilated at their death. d Joseph. de bello Judae. lib. 2. c. 12.

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

7. They

e Jof ph. 1. 13.
c. 9.

8. They wholly denied (e) Fate or Destiny, and ascribed all to mans Free-will.

f Epiphan Tom.
1. lib. 1. l. 1. f.
14.

The Samaritans and the Sadduces are of near affinity: but yet they differ. First (f) The Samaritans sacrificed at the Temple built upon Mount Gerizim; but the Sadduces sacrificed at Jerusalem. Secondly, The Samaritans allowed no commerce with the Jews, John 4. 9. yea, the mutual hatred between the Samaritans and the Jews was so great, that is was not lawful for the Jews to eat or drink with the Samaritans. How is it that thou being a Jew askest drink of me which am a woman of Samaria? Joh. 4. 9. Nay, whereas liberty was granted unto all Nations of the earth to become Proselytes to the Jews, so did the Jews hate the Samaritans, that they would not suffer a Samaritan to be a Proselyte. This appeareth by that solemn (g) Excommunication, termed *Excommunicatio in secreto wominis tetragrammati*: the form thereof, as it was applied (say they) by Ezra & Nehemiah unto the Samaritans, was thus. *They assembled the whole Congregation into the Temple of the Lord, and they brought 300 Priests, and 300 Trumpets, and 300 books of the Law, and as many boys, and they sounded their Trumpets, and the Levites singing cursed the Samaritans by all the sorts of Excommunication, in the mystrie of the name Jehovah, and in the Decalogue, & with the curse of the superiour house of judgement, and likewise with the curse of the inferiour house of judgement, that no Israelite should eat the bread of a Samaritane, (whence they say, he which eateth of a Samaritans bread, is as he who eateth swines flesh) and let no Samaritane be a Proselyte in Israel, and that they should have no part in the breaking open of the Letters, under the penalty of this*

g Drusius de
lib. 1. sect. 1. b. 3.
c. p. 11. ex N.
m. d. u.

h Baxio f. Epist.
Heb. p. 59.

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

Touching the Samaritans, there are three degrees of alteration in their religion observable. First, the strange Nations, transplanted by Salmarezar into Samaria, when Israel was carried away captive into Assyria, worshipped every one the God of their own Countries, 2 King. 17. Secondly, when they saw they were devoured by Lions, because they feared not the Lord; the King of Assyria sent one of the Priests which was taken captive, to instruct them in the true worship of God: which manner of worship though they received, yet they would not lay aside their former Idolatry, but made a mixture of religions, worshipping the living God, and their own dumb Idols. Thirdly, Manasses, brother to Jaddus the High-priest, in Jerusalem, being married to Sanballat, the Horonite's Daughter, by reason of Nehemiah's charge of putting away their strange wives, being driven to that exigent, that he must either put away his wife, or forgo the hope of the Priesthood; by

H
Sanballat's

Samballat's means he obtained leave from Alexander the Great, to build a Temple (D) upon Mount Garizim, one of the highest mountains in Samaria, whither many other apostated Jews fled, together with Manasses being made their High-priest; and now the sect of the Samaritanes (between whom and the Jews there was such hatred) began, now all those fore-mentioned errors were maintained: And of this Hill it is, that the woman of Samaria speaketh, John 4. 20. Our fathers worshipped in this Mountain, &c.

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

This heresie, though it were the greatest amongst the Jews, yet was it embraced and maintained by some of the high Priests themselves: (m) Joannes Hyrcanus was a Sadducee, so were his sons, Aristobulus and Alexander, (n) and likewise Ananus the younger; so that Moses Chair was not amongst them exempted from error, no nor heresie.

CHAP. XII.

THE Etymologies of the names Essai, or Esseni, i. Essenes, are divers; that which I prefer is from the Syriack **ܢܫܐ** Asa, signifying **ἰατροποιον**, to heal, or cure Diseases. (a) Hence are the men so often termed, **ἰατροποιον**, and the women amongst them, **ἰατροποιονισσες**, that is, Physicians. For though

1 Toiph. Antiq. lib. 11. cap. 5.

m Gorioides. cap. 29.
n Euseb. hist. l. 2. c. 23. Ex Joseph. Antiq. lib. 10. cap. 8.

a Joseph. de bel. l. Judai. lib. 2. c. 12. p. 786.

though they gave themselves chiefly to the study of the Bible, yet withall they studied Physick.

Of these Essenes there were two sorts; some Theoricks, giving themselves wholly to speculation; others Practicks, laborious and painful in the daily exercise of those handy-crafts, in which they were most skilful. Of the latter, Philo treateth in his book intituled, *Quod omnis vir probus*: Of the former, in the book following, intituled, *De vita contemplativa*.

Their Dogmata, their Ordinances, or Constitutions, did symbolize in many things with Pythagoras his; where they do agree. Therefore my purpose is, first to name Pythagoras his; and then to proceed 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 stock, none richer, none poorer than other; out of this common treasury, every one supplied his own wants without leave, and admittred to the necessities of others: onely they might not relieve any of their kindred without leave from their Overseers. 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 Service mutually one to another; for mastership and service cannot stand with communion of goods: and servants are commonly injurious to the state of their Masters, according to that saying of R. Gamaliel, (d) He that multiplieth servants, multiplieth thieves. When they travelled, besides weapons for defence, they took nothing with them; for in whatsoever City or Village they

b Aul. G. ill. l. 6, 10. l. Lucit. in Pythag. Κοινὰ τὰ φιλων εἶδη. c Joseph. lib. 13. cap. 2.

מרכה עבדים מרבתי מרבה גנבתים. Marbe gnab-tim. Marbe gzel. Park. Abb. lib. cap. 1.

came, they repaired to the fraternity of the *Essenes*, and were there entertained as members of the same. And if we do attentively read *Josephus*, we may observe that the *Essenes* of every City joyned themselves into one *common Fraternity* or *Colledge*. Every *Colledge* had two sorts of Officers: First, *Treasurers*, who looked to the common stock, provided their diet, appointed each his task and other publick necessities. Secondly, *Others*, who entertained their *strangers*.

o *J. lib. 2. cap. 12.*
f *J. lib. 2. cap. 12.*
b. *lib. 2. cap. 12.*
c. *lib. 2. cap. 12.*

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

g *S. id. l. 1.*
h *Laert. in vita Pythagorae.*
i *Phil. Ind. l. 12.*
k *Phil. Ind. l. 12.*

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

l *J. lib. 2. cap. 12.*
m *J. lib. 2. cap. 12.*
n *J. lib. 2. cap. 12.*
o *J. lib. 2. cap. 12.*

4. The *Pythagoreans* forbade (i) Oathes. (k) So did the *Essenes*; they thought him a noted lyar, who could not be believed without an oath.

p *Suidas. l. 1. l. 1.*
q *Suidas. l. 1. l. 1.*
r *Suidas. l. 1. l. 1.*
s *Suidas. l. 1. l. 1.*

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

t *Suidas. l. 1. l. 1.*
u *Suidas. l. 1. l. 1.*
v *Suidas. l. 1. l. 1.*
w *Suidas. l. 1. l. 1.*

6. The *Pythagoreans* drank (n) water. So did the (o) *Essenes* only water, wholly abstaining from wine.

x *Suidas. l. 1. l. 1.*
y *Suidas. l. 1. l. 1.*
z *Suidas. l. 1. l. 1.*

7. The *Pythagoreans* used (p) *divinus à θυξαις* 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

a *Suidas. l. 1. l. 1.*
b *Suidas. l. 1. l. 1.*
c *Suidas. l. 1. l. 1.*
d *Suidas. l. 1. l. 1.*

e *Suidas. l. 1. l. 1.*
f *Suidas. l. 1. l. 1.*
g *Suidas. l. 1. l. 1.*
h *Suidas. l. 1. l. 1.*

reason the other *Jews* forbad them all access unto the Temple.

8. The *Pythagoreans* ascribed (r) all things to fate or destiny. So the (s) *Essenes*. In this *Aphorism* all three sects differed each from other. The *Phar-sees* ascribed some things to Fate, and other things to *Mans Free-will*. The *Essenes* ascribed all to Fate, nothing to *mans free-will*. The *Sadduces* wholly deny Fate, and ascribed all things to the free-will of *Man*.

r *Suidas. l. 1. l. 1.*
s *Joseph. Antiq. lib. 13. cap. 9.*

9. The *Pythagoreans* the (t) first five years were not permitted to speak in the School, but were initiated *per quinquemale silentium*, (u) and not untill then suffered to come into the presence of, or sight of *Pythagoras*. To this may be referred the *Essenes* silence at Table straightly observed, so that *Decem simul sedentibus, nemo loquitur in vitis novem*; (x) *Drusus* renders it, that ten of them sitting together, none of them spake without leave obtained of the nine. When any did speak, it was not their custom to interrupt him with words, but by nods of the head, or becknings, or holding their finger, or shaking their heads; and other such like dumb signes and gestures, to signifie their doubtings, disliking, or approving the matter in hand. And to the time of silence amongst the *Pythagoreans*, that it must be for five years, may be referred the initiation of the *Essenes*; for, amongst them none were presently admitted into their society, with full liberty, but they under-went four years of tryal and probation. The first year they received *Do-labellum*, (y) *Perizoma*, & *vestem albam*; a *Spadle*, with which they digged a convenient place to ease Nature; a pair of *Breeches*, which they used in bathing or washing themselves; a *white garment*, which especially that sect affected. At this time they had their

t *Quinquennale hoc silentium a Pythagora auditoribus suis indicatum vocabatur ex quibus a comocendo sermone.*

u *Laertius in Pythagorae.*
x *Drusus de lib. sect. l. 4.*

y *Joseph. de lib. 1. l. 1.*
z *Joseph. de lib. 2. cap. 22.*

their commons allowed them, but without, not in the common dining Hall. The second year they admitted them to the *participation of holy matters*, and instructed them in the use of them. Two years after they admitted them in *full manner*, making them of their *Corporation*, after they had received an Oath, truly to observe all the rules and ordinances of the *Essenes*. If any brake his oath, an hundred of them being assembled together, expelled him; upon which expulsion commonly followed death within a short time; for none having once entered this Order, might receive alms or any meat from other; and themselves would feed such a one only with distasteful herbs, which wasted his body, and brought it very low: sometimes they would re-admit such a one being brought near unto death; but commonly they suffered him to die in that misery.

10. The *Essenes* (z) worshipped toward the Sun-rising.

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

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

13. They abstained from marriage, not that they disliked marriage in it self, or intended an end or period to procreation; but partly, in wariness of womens intemperance; partly, because they were persuaded that no woman would continue faithful to one man. His avoiding of marriage is not to be understood generally of all the *Essenes*, for they disagreed among

z Philo item

Joseph.

a Joseph. de bello Judic. lib. 2. cap. 12.

b Joseph. ib.

c Philo de vita contemp. it.

among themselves in this point. Some were of the opinion before noted: others married for propagation. *N. hilominus autem cum tanta ipsi moderatōne conveniunt, ut per triennium explorent valetudinem feminarum; & si constanti purgatione apparuerint idonee partui, ita eas in matrimonia asciscunt. Nemo tamen cum pregnante concumbit, ut ostendant, quod nuptias non voluptatis, sed liberorum causa interint.* Thus the latter sort preserved their Sect by the procreation of children: the former sort preserved it by a kind of adoption of other mens children, counting them as near kinsmen, and tutoring them in the rules of Discipline, as *Josephus* witnesseth. (d) *Pliny* addeth also, that many other of the *Jews*, when they began to be struck in years, voluntarily joyned themselves unto them, being moved therunto, either because of the variable state and troubles of the world, or upon consideration of their own former licentious courses, as if they would by this means exercise a kind of penance upon themselves.

Concerning the beginning of this Sect, from whom, or when it began, it is hard to determine.

(e) Some make them as ancient as the *Rechabites*, and the *Rechabites* to have differed only in the addition of some rules and ordinances from the *Kenites*, mentioned, *Judg.* 1. 16. And thus by consequence the *Essenes* were as ancient, as the *Israelites* departure out of *Agypt*: for *Jethro*, *Moses* father-in-law, as appeareth by the Text, was a *Kenite*: but neither of these seemeth probable. For the *Kenites* are not mentioned in Scripture, as a distinct order or sect of people, but as a distinct family, kindred, or nation; *Numb.* 24. 21. Secondly, the *Rechabites*, they neither did build houses, but dwelt in Tents; neither did they deal in husbandry,

d *Plin. hist. l. 5. cap. 17.*

e *Scrivius Theoc. l. 2. cap. 5.*

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7 Philo item Joseph.
8 Joseph. de bello Judæic. lib. 2. cap. 12.

b Joseph. ib.

c Philo de vita contemp. p. 11.

d Plin. hist. l. 5. cap. 17.

e Scriverius Thibet. l. 2. cap. 5.

f *Jos. ph. Antiq.*
lib. 18. c. 2.

g *Scalig. in*
Triheres. c. 23

h *Joseph. l. 13.*
cap. 9.

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

k *Philo lib.*
quod omnis pro-
bus, pag. 67.

husbandry, they sowed no seed, nor planted Vineyards, nor had any, *Jer. 55. 7.* The *Essenes*, on the contrary, they dwelt not in tents, but in houses; (f) and they employed themselves especially in husbandry. One of the (g) *Hebrew Doctors* saith, that the *Essenes* were *Nazarites*: but that cannot be, because the Law enjoyed the *Nazarites*, when the time of the Consecration was out, to present themselves at the door of the *Tabernacle* or *Temple*, *Num. 6.* Now the *Essenes* had no access to the *Temple*. When therefore, or from what Author, this Sect took its beginning, is uncertain. The first that I find mentioned by the name of an *Essene*, was one (h) *Judas*, who lived in the time of *Aristobulus* the son of *Joannes Hyrcanus*, before our *Saviours* birth about one hundred years: Howsoever the Sect was of greater antiquity; (i) for all three, *Pharisees*, *Sadduces*, and *Essenes*, were in *Jonathans*' time, the brother of *Judas Macchabeus*, who was fifty years before *Aristobulus*. Certain it is, that this Sect continued until the days of our *Saviour*, and after; for *Philo* and *Jesephus* speak of them as living in their time. What might be the reason then, that there is no mention of them in the *New Testament*? I answer; First, The number of them seemeth not to have been great, in *Philo* and *Jesephus* his time, (k) about four thousand, which being dispersed in many Cities, made the faction weak: and haply in *Jerusalem* when our *Saviour* lived, they were either few or none. Secondly, if we observe histories we shall find them peaceable and quiet, not opposing any, and therefore not so liable to reproof as the *Pharisees* and *Sadduces*, who opposed each other, and both joyned against *Christ*. Thirdly, why might they not as well be passed over in silence in the *New Testament*, especially

(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 three hundred years, before this testimony was given of them by the Prophet *Jeremy*; for between *Jehu* (with whom *Jonadab* was Coetanean) and *Zedekiah*, Chronologers observe the distance of many years. Lastly, though the name of *Essenes* be not found in Scripture, * yet we shall find in *S. Paul's* Epistles many things reproved, which were taught in the School of the *Essenes*. Of this nature was that advice given unto *Timothy*, *1 Tim. 5. 23. Drink no longer waters, but use a little wine.* Again, *1 Tim. 4. 3. Forbidding to marry, and commanding to abstain from meats is a Doctrine of Devils*: but especially *Coloss. 2.* in many passages the *Apostle* seemeth directly to point at them, *Let no man condemn you in meat and drink, v. 16. Let no man bear rule over you, by humbleness of mind, and worshipping of Angels, vers. 18. τι δεσυσαι ζεσε; Why are ye subject to Ordinances?* Ver. 20. The *Apostle* useth the word *δουλα*, which was applyed by the *Essenes* to denote their *Ordinances*, *Aphorisms*, or *Constitutions*. In the verse following he gives an instance of some particulars, *Touch not, taste not, handle not, vers. 21.* Now the Junior company of *Essenes* might not touch their Seniors. And in their diet, their taste was limited to bread, salt, water, and hyssop. And these Ordinances they undertook, *διδ' οδου σοφιας*, saith *Philo*, for the Love of wisdom: but the *Apostle* concludeth, *vers. 23.* That these things had only, *λογον σοφιας*, a shew of wisdom. And whereas *Philo* termeth the religion of the *Essenes*, by the name of *θεσιοντα*, which word signifieth religious worship, the *Apostle*

* *Vile Chemic.*
evan. conc. T. i.
deat. p. vii. quart.
pag. 110.

posse termeth in the same verse, ἰδελοδοθησκῶν, *Voluntary-religion*, or *will-worship*: yea, where he termeth their doctrine παρελα φιλοσοφίαν, a kind of *Philosophy* received from their fore-fathers by tradition, Saint Paul biddeth them beware of *Philosophy*, *verse 8*.

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

1. The *Practicks* dwelt in the *Cities*; The *Theoricks* stunn'd the *Cities*, and dwelt in *Gardens*, and solitary *Villages*.

2. The *Practicks* spent the day in manual *Crafts*, keeping of *Sheep*, looking to *Bees*, tilling of *Ground*, &c. they were τεχνίται, *Artificers*. The *Theoricks* spent the day in meditation, and prayers, whence they were by a kind of excellency, by *Philo* termed, εὐχνηται, *Supplicants*.

3. The *Practicks* had every day their dinner and supper allowed them; The *Theoricks* only their supper.

The *Practicks* had for their *Commons* every one his dish of *Water-gruel*; and bread; The *Theoricks* only bread, and salt: if any were of a more delicate palate than other, to him it was permitted to eat *Hyssop*; their drink for both, was common water.

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

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

2. The *Theoricks*, in that book of *Philo's*, are not any new Sect of late beginning, as the *Christians* at that time were, as is clearly evidenced by *Philo* his own

own words. First, In calling the Doctrine of the *Essenes* παρτελα φιλοσοφίαν, *A Philosophy derived unto them by tradition from their fore-fathers*. Secondly, in saying, *Habent prisorum commentarios, qui hujus sectæ autores, &c.*

3. The inscription of that book, is not only αἰ βίη θεωρητικῆ, but also αἰ εὐχνηταῖν. Now *Philo* (b) else-where calleth the whole Nation of the *Jews*, τῶ εὐχνητῶν γένος, which argueth, that those *Theoricks* were *Jews*, not *Christians*.

In *Philo* in *Prin.*
lib. d: *legat.*

Ca'um;

C H A P. XIII.

Of the *Gaulonitæ*, and the *Herodians*.

Other *Factions* there were among the *Jews*, which are improperly termed *Sects*. Of these there were principally two, First, *Gaulonitæ*. Secondly, *Herodians*. The *Gaulonitæ* had their names from one *Judas*, who (a) sometimes was called *Judas Gaulonites*, (b) sometimes *Judas Galileus*, of whom *Gamaliel* speaketh, *Acts 5. 37*. After this man rose up *Judas* of *Galilee* in the days of the tribute. The tribute here spoken of, was that made by *Cyrenius*, sometimes called *Quirinius*: the name in *Greek* is one and the same, but differently read by *Expositors*. This *Cyrenius* was sent from *Rome* by *Augustus*, into *Syria*, and from thence came into *Judea*, where *Coponius* was *President*, and there he raised this *Tax*; which taxation is unadvisedly by some confounded with that mentioned, *Luke 2. 1*. Both were raised under *Augustus*, but they differed. First, this was only of *Syria* and *Judea*; that in *Saint Luke* was universal, of the whole world. Secondly, this was, when *Archelaus*, *Herod's* son, was banished into *Vienna*, having reigned nine years; that, under *Herod* the Great: whence there is an

a *Joseph. Antiq.*
lib. 18 cap. 1.
b *Joi 8 cap 2.*

observable Emphasis, in that Saint *Luke* saith, it was the first taxing, having reference unto this second.

(d) The occasion of this faction was thus: When *Cyrenius* levied this Tax, and seized upon *Archelaus*, *Herod's* sons goods, then arose this *Judas* opposing this Tribute; and telling the people, that Tribute was a manifest token of servitude, and that they ought to call none *Lord*, but onely him who was *Lord of Lords*, the God of heaven and earth. Whence those that adhered unto him were called *Gaulonite*; they were also called *Galileans*. (e) It was their blood that *Pilate* mixed with their sacrifices, *Luk. 13. 1*. For *Pilate* had not authority over the Nation of the *Galileans*. (f) The reason of this mixture is thought to be, because the *Galileans* forbade sacrifices to be offered for the *Roman Empire*, or for the safety of the *Emperour*; whereupon, *Pilate* being incensed with anger, slew them whilst they were (g) sacrificing. To this faction belonged those murderers, termed *Συναγοι*, mentioned, *Acts 21. 18*.

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

—————*Cum*
Herodis tenere dies, unæque fenestras
 Disposita pinguem nebulam vomere lucernæ
 Portantes violas, rubrumque amplexa catinum,
 Cauda notat thynani, tumet alia fidelia rino.

Perf. Sat. 1.

Now

Now whether this latter may be referred to *Herod the Great*, I much doubt; because I find not any Author among the Ancients to speak of *Herod the Great* his birth-day: It was another *Herod*, *Tet arch* of *Galilee*, otherwise called *Antipas*, whose birth-day we read celebrated, *Mark 6. 21*. The former point, that the *Herodians* received *Herod* as their *Messias*, though it hath (h) many grave Authors avouching it, yet (i) others justly question the truth thereof; for if the *Herodians* were *Jews* (as most think) how then could they imagine, that *Herod*, a stranger, could be the *Messias*, seeing that it was so commonly preached by the *Prophets*, and known unto the People, that the *Messias* must be a *Jew* born, of the Tribe of *Judah*, and of the house of *David*?

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

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

THE



THE
SECOND BOOK
TREATETH OF
PLACES

CHAP. I.

Their Temple.

When the Israelites came out of *Agypt*, *Moses* was commanded to build a *Tabernacle* for the place of Gods publick worship. Afterward, when they were settled in the Promised Land, then *Solomon* was commanded to build a *Temple*.

These two shadowed the difference between the *Jews Synagogue*, and the *Christian Church*. The *Tabernacle* was movable, and but for a time: The *Temple* fixed, and permanent: the state of the *Jews* vanishing, to continue in their generations; the state of *Christians* durable, to continue unto the worlds end. More principally it shadowed forth the state of the *Church Militant* here on earth, and *triumphant* in heaven: Unto both the *Prophet David* alludeth; *Lords, who shall sojourn in thy Tabernacle? Who shall rest in thine holy Mountain?* *Psal.* 135. 1.

There

LIB. II.

Their Temple.

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

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

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

In (b) the *Ark* there were three things: First, the *pot of Manna*; secondly, *Aaron's rod that budded*; thirdly, the *Tables of the Testament*, *Heb.* 9. 4. Thus they were in *Moses* h's time; but afterwards in the days of *Solomon*, only the *Tables of the Law* were found in the *Ark*, 1 *King.* 8. 9.

The *court* of this *Ark* was called *inashenav*, the *Propitiatory*, or *Mercy-seat*, because it covered and hid the *Law*, that it appeared not before *God* to plead against man. It was a type of *Christ*, who likewise is termed *inashenav*, our *Propitiation*, *Rom.* 3. 25. & *inashenav* a *Propitiatory*, *John* 2. 2. At each end of the *Mercy-seat* stood a golden *Cherub*, each *Cherub* stretched forth his wings; and from between them, as from an *Oracle*, *God* gave his answer, *Exod.* 25. 22. Hence it is, that the *Lord* is said to sit between the *Cherubims*, *Pf.* 99. 1. The posture of the *Cherubims* was such, that their faces were each towards the other, but

a G. n. board in
Chron. lib. 2.
Ann. n. 6
3146.

b San. qui in
2y n. apud
Apostolum, Heb.
9. 4. referunt ad
τῶν ὁμῶν
ut dicitur in Ta-
bernaculo se-
cundum quod ap-
pellant Sanctum
Sanctorum, su-
per uiam man-
us, & uirgam
A. 0. 115, tabu-
lam sanctis, &
uid. L. u. 115, &
uirgam aure-
am: (ita
Moses Krlsinjs
210 1) tabu-
lam autem in
Arca.

both looking down towards the *Mercy-seat*; they fitly shadowed out the people of the *Jews*, and *Christians*, both looking toward each other, but both expecting salvation in *Christ* only.

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

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

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

In the *Priests Court*, were the brazen *Altar* for *Sacrifices*, and the *Laver* for the washing, both of the *Priests* and the *Sacrifices*. The *Laver*, and the *Altar* situated

scituated in the same *Court*, signified the same as the *water* and *blood* issued out of *Christ's* side; namely, the necessary concurrence of these two graces in all that shall be saved, *sanctification*, *justification*; *sanctification* intimated by the *Laver*, and *water*: *justification* by the *Altar* and *blood*.

The *Court* for the *Priests*, and the *Court* for the *people* (e) were separated each from other, by a wall of three *Cubits* high. *e* *Joseph. l. 3. c. 13.*

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

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

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

There was an ascent of fifteen steps or stairs between the *womens Court* and the *mens*, (d) upon these steps the *Levites* sung those fifteen *Psalms* immediately *d* *R. D.avid. K'mchi. Psal. 120.*

diately following the one hundredth nineteenth, upon each step one Psalm, whence those Psalms are intituled, *Psalmi graduales, Songs of degrees.*

In the *Womens Court* stood their *Treasuries*, or *Alms box*, as appeareth by the poor widows casting her two Mites into it, *Luke 21. 1.* In *Hebrew* it is termed קרבן *Korban*, the *Chest of Oblations*; the word signifieth barely, an *Oblation*, or *Offering*, and accordingly *S. Luke 21. 4.* saith, they all of their superfluities cast into the offerings; that is, into the *Korban*, or *Chest of offerings*. In *Greek* it is termed *ναλοφυλακίον*, whence cometh the *Latine* word, *Gazophylacium*, a *Treasury*. That set up by *Jehoiada*, *2 King. 12. 9.* seemeth to have been different from this, and to have been extraordinary, 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 gifts, put it into the *Chest*. Sometimes the whole *Court* was termed *Gazophylacium*, a *Treasury*. These words spake *Jesus* in the *Treasury*, *John 8. 20.* It is worth our noting, that the *Hebrew* word צדקה *Tsedaka*, signifying *Alms*, signifieth properly *Justice*; and thereby is intimated, that the matter of our alms should be goods justly gotten: and to this purpose they called their *Alms-box* קופת צדקה *Kupha-Sehel Tsedaka*, the *chest of justice*; and upon their *Alms-box* they wrote (e) this abreviature סביא, *A gift in secret pacifieth anger, Prov. 21. 14.*

In *Herod's Temple* there were (f) four *Porches*; the meaning is, four *Courts*, one for the *Priests*, another for *men*, another for *women*, and a fourth for such as were unclean by legal pollutions, and strangers. This outmost *Court* for the unclean and strangers, was separated from the *womans Court*, with a stone wall of

e Buxtorf, de abbrv. in סביא i. 2. contra Apul. 1066.

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

The *Temple* at *Jerusalem* was thrice built. First, by *Solomon*; Secondly, by *Zorobabel*: Thirdly, by *Herod*. The first was built in seven years, *1 King. 6. 37.* The second in forty six years; It was begun in the second year of *King Cyrus*, *Ezra 3. 8.* It was finished in the (h) ninth year of *Darius Hystaspis*. The years rise thus;

Cyrus reigned 30
Cambyses 8 } Years.
It was finished in the year
of Darius Hystaspis 90 }

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

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

g Μη δὲ ἀλλοτρίοι εἰσέλθωσιν εἰς τὸ ἅγιον ἅγιον
h In locum sacrum transire alienigena non debet. Joseph. de b. l. Jud. lib. 6. c. 6.
i Joseph. Antiq. lib. 11. c. 4.

j Joseph. Antiq. lib. 15. cap. 11.

k Vide Hospi. de Orig. Templ. c. 3.

l V. de supplic. nationum Emaccia. num. an. 3747.

year 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 weep, when they beheld the second, because the glory thereof was far short of *Solomon's*, Ez. 3. 12. It was inferiour to *Solomon's Temple*; First, in respect of the building, because it was lower and meaner. (m) Secondly, in respect of the Vessels, being now of brass, which before were of pure gold. Thirdly, in respect of five things, lost and wanting in the second *Temple*, all which were in the first. First, there was wanting the (n) *Ark of God*. Secondly, *Urim and Thummim*; God gave no answer by these two, as in former times. Thirdly, *Fire*, which in the second *Temple* never descended from heaven to consume their burnt-Offerings, as it did in the first. Fourthly, the *Glor* of *God* appearing between the *Cherubims*, this they termed שכינה *Schecina*, the habitation, or dwelling of *God*, and hereunto the *Apostle* alludeth, *In him dwelleth the fulness of the Godhead bodily*, Colos. 2. 9. Bodily; that is, not in clouds and ceremonies, as between the *Cherubims*, but essentially. Lastly, the *Holy Ghost*; namely, enabling them for the gift of *Prophecy*; for between *Malachy* and *John the Baptist*, there stood up no *Prophet*, but only they were instructed per *filiam vocis*, which they termed ביה קול *Bath, Kol*, an *Echo from heaven*; and this was the reason why those *Disciples*, Mt. 19. 2. said, *We have not so much as heard whether there be an Holy Ghost*.

Here it may be demanded, How that of the *Prophet Haggai* is true; *The glory of this last house shall be greater then the first*, Hag. 2. 10. I answer, *Herod's Temple* which was

m *Hospinian. ex Talmudistis, de Orig. Templ. c. 3.*

n D. Kimchi in Hag. 1. 8. Eadem sc ibi. Rabbi Solomon, ibi.

was built in the place of this, was of statelier building than *Solomon's*, and it was of greater glory, because of *Christ his Preaching* in it.

Herod's Temple was afterwards so set on fire by *Titus* his souldiers, (o) that it could not be quenched by the industry of man: (p) at the same time the *Temple at Delphos*, being in chief request among the Heathen people, was utterly overthrown by earthquakes and thunder-bolts from Heaven, and neither of them could ever since be repaired. The concurrence of which two Miracles evidently sheweth that the time was then come, that *God* would put an end both to *Jewish Ceremonies*, and *Heathenish Idolatry*; that the Kingdome of his Son might be the better established.

o *Gmebra. d. Chro l. 2. unno Chriſt 69.*
p *Th. uoret. l. 3; c. 11. Sozom. nus. l. 5. c. 19; 20. 21.*

CHAP. II.

Their Synagogues, Schools, and Houses of Prayer.

THe word *Synagogue* is from the Greek, συναγωγῆ, *to gather together*; and it is applyed to all things whereof there may be a collection, as συναγωγῆ γέλασιον, *copia lactis*, συναγωγῆ πολεμικῆς, *collectio eorum que sunt ad bellum necessaria*. *God* standeth in *Synagoga Deorum*, the assembly of judges: But *Synagogues* are commonly taken for houses dedicated to the Worship of *God*, wherein it was lawful to pray, preach, and dispute, but not to sacrifice. In *Hebrew* it was called, בית *Beth Hacneseth*, the House of Assembly. The *Temple at Jerusalem* was 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 *Temple* being then too far distant from those which dwelt in remote places, it is likely that they repaired unto certain *Synagogues* in stead of the *Temple*. That they were in *David's* time, appeareth; *They have burnt all the Synagogues of God in the Land, Psal. 74.8.* And, *Moses* of old time had in every *City*, them that Preached him, being read in the *Synagogues* every Sabbath, *Act. 15. 21.*

In *Jerusalem* there were (a) four hundred eighty *Synagogues*, besides the *Temple*, partly for *Jews*, partly for *strangers*: one for *strangers* was called the *Synagogue of the Libertines, Act. 6.9.* Whence it had that name, whether from the *Roman Libertines*, such as had served for their freedome, being opposite to the *Ingenui*, those that were free-born; (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*, so their *Synagogues* and *Schools* were built on *hills* and *high places*) because it is said, *Prov. 1. 21. Wisdome calleth in high places: I leave to the judgment of the Reader.*

Out of *Jerusalem*, in other *Cities* and *Provinces*, were many *Synagogues*: there were *Synagogues* in *Galilee, Mat. 4. 23. Synagogues* in *Damascus, Act. 9. 2. Synagogues* at *Salamis, Act. 13. 5. Synagogues* at *Antiochia, Act. 13. 14.* Yea, their tradition is, that (d) *Wheresoever ten men of Israel were, there ought to be built a Synagogue.*

Their *Synagogues* had (e) many *Inscriptions*; over the gate was written that of the *Psalms* 118. 20. *This is the gate of the Lords, the righteous shall enter into it.* In the walls,

a *Sigonias de rep. Heb. l. 2. cap. 8.*

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

d *Mimot. in Tesh. l. 1. c. 11. Sect. 1.*

e *Buxiof. de abb. c. 4. r. pag. 73. 81. 174*

walls, these and the like sentences; *Remember thy Creator. Enter into the house of the Lord thy God in humility. And Prayer without attention is like a body without a soul. And silence is commendable in time of prayer.*

As the *Courts* of the people before the *Temple*, were distinguish'd by a wall into two rooms, the one for men, the other for women: so in the *Synagogues*, the women were separated from the men, (f) by a partition or Lattice, or wire-work.

f *Tibuld. in tract. Suta cap. ult. v. Buxiof. Syn. g. c. 9. p. 240.*

In the *Synagogues* the *Scribes* ordinarily taught, but not only they, for *Christ* himself taught in them, &c. He that gave liberty to preach there, was termed *ἡγεμονιστης*. The *Ruler of the Synagogue*. There was also a *Minister* who gave the book unto the *Preacher*, and received it again, after the *Text* had been read. *Christ* closed the book, and gave it again unto the *Minister, Luke 4. 20.* This is probably he, whom they called *שליח אביר* *Sheliach Tsihbhur*, the *Minister* or *Clerk* of the *Synagogue*.

Their *Schools* were different from their *Synagogues*. *Paul* having disputed for the space of three months in the *Synagogue*, because divers believed not, but spake evil of that way, he departed from them, and separated his *Disciples*, disputing daily in the *School* of one *Tyrannus, Act. 19. 8, 9, 10.*

Their *School* sometimes is called *בית Beth*, an *house*, simply, as appeareth by that saying; (g) *Octo-* *decim res de quibus contentio fuit inter domum Sammai, & domum Hillel, ne Elias quidem abolere posset.* Those eighteen matters controverted between the *house* of *Sammai*, and the *house* of *Hillel*, *Elias* himself could not decide; that is, between their two *Schools*. Sometime it is called *בית תמורה Beth hammidrasch*, an *house* of subtle and acute exposition. Here points were

g *D. Nilus de litous. f. 1. 2.*

were more exactly and punctually discussed, than in the *Synagogue*, or *Temple*; whence they held it a pro- founder place for exposition, than the *Temple*: To this purpose tend those sayings, (b) *They might turn a Synagogue into a School, but not a School into a Synagogue, for the sanctity of a School is beyond the sanctity of a Synagogue.* And that groweth from *Virtue to vertue*, *Psal. 84. 7.* * they interpret a kind of *promotion*, or *degree*, in removing from their *Temple to their School.* In their *Temple*, their Sermons were, as it were, *Ad populum*: in their *Schools*, *Ad Clerum.*

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

The *Masters* when they taught their *Scholars*, were said to give: *Give unto the wise, and he will be wiser*, *Prov. 9. 9.*

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

Whether their *Oratories* or places of prayer, called *Proseucha*, were different places from their *Schools*, or *Synagogues*, I have not yet learned. That some of these were without the *City*, that proveth nothing, for so might *Synagogues* and *Schools* too. *Epiphannus* treateth of these (k) *Orator. es*, but there he speaketh not one word to shew the lawfulness of civil busi- nesses to be done in them: could that be proved, a difference would easily be shewn. Some say they were (l) *Synagogues*, others (m) *Schools.* Of this house of

Prayer,

h Maimon. Te-
ph. II. c. 11.
Sect. 14.

* Paraphrast.
Cbal. in hunc
ocum.

i D. s. grave
nor. s. H. or. 2.
S. ty. 8.
Sed tamen iste
Deus qui sit, d. 1
Ty. tve nobis.
V. g. B. uol.
Accipe nunc
Danum infidi-
as. — V. g.
A. uic. l. 2.
k Epiph. in Tom.
2. l. 3. c. 80.
l Hez. AG. 16.
13.
m Philo Jud.
de vita Mosi,
p. 530.

prayer, mention is made, *Acts 16. 13.* in which *S. Paul* late down and spake unto the women: which gesture intimateth rather preaching, than praying: true, all gesture was in use for prayer; standing, kneeling, sit- ting; *Abraham stood before the Lord*, *Gen. 18. 21.* that is, he prayed. *The Publican stood afar off and prayed*, *Luk. 18. 13.* Whence by way of proverb they say, (n) *Sine sta- tionibus non subsisteret mundus*; Were it not for stand- ing, the *World* could not stand. *Stephen kneeled*, *Acts 7. 60.* *David* late before the *Lord*, and said, *2 Sam. 7. 18.* Yet sitting, when the speech is to the people, not to the *Lord*, implyeth preaching, not prayer. It is prob- able, that as at the gate of the *Temple*, so at the gate of these *Oratories*, the poorer sort of people assem- bled to expect alms; whence some use the word (o) *Proseucha*, to signifie an *Hospital.*

The (p) *Talmudists* taxed the peoples negligence in prayer, saying they used three sorts of *Amen*, and all faulty. *A faint Amen*, when they prayed without fervency. *A hasty Amen*, when they said *Amen* before the prayer was done. *A lazy Amen*, when they pro- nounced it at length, as if they were asleep, dividing the word *A-men*. The first they termed יהוה *Jetho- ma*, *pupillum*. The second חטופה *Chetupha*, *Surrep- titium*. The third, קטונה *Ketugna*, *Señile*, quasi in du. is partes sectum per oscitantiam.

CHAP. III.

Of the Gates of Jerusalem.

The gates of the whole circuit of the (a) wall a- bout *Jerusalem* were nine: The *Sheep-gate*, *Neh. 3. 1.* This was neer the *Temple*, and thorow it were

L led

o R. Juda: i
l. b. Mis. t. c. d. e
D. n. s. p. e. a.
M. a. u. t. h. 5. 5.

o Quae te quer,
Profuecha? Ju-
ven. Sat. 3.
p Caninius de
locis N. Testam.
cap. 5. p. 38.

a Scheinler
pentaglot.

led the *Sheep* which were to be sacrificed, being washed in the Pool *Bethsaida* near the Gate: *The Fish-gate*, *Nehem. 2. 3.* before this *Judas* is thought to have hanged himself. (b) Some think that these two Gates, and likewise the *Horse-gate*, *Nehem. 3. 28.* were so called, because they were in manner of three several *Market-places*; and at the one Gate, *Sheep*, at the other, *Fish*, and at the third, *Horses* were sold. The *Old-gate* was so called, because, it was supposed to have remained from the time of the *Hebrews*, and not to have been destroyed by the *Assyrians*; it was near *Calvary*, and without this Gate *Christ* was crucified. Concerning the other Gates little is spoken.

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

Among the *Jews*, the gates were places of chiefest strength, so that they being taken or defended, the whole City was taken, or defended: and they were chief places of jurisdiction, for in them *Judges* were wont to sit, and to decide controversies: hence proceeded

b *Stupis con-*
vix. l. 1. c. 13.

c *R. Jud. in l.*
Mosar. id.
Drus. praeterit.
Joan. 9. 22.

proceeded those phrases: *The gates of Hell shall not prevail against thee, &c.* And, *Thy seed shall possess the gate of his Enemies.*

CHAP. IV.

Of their Groves, and high Places.

THE ancient *Heathens* did not only not build *Temples*, (a) but they held it utterly unlawful to do. The reason of this might be, because they thought no *Temple* spacious enough for the *Sun*, which was their chief *God*. Hence came that saying, (b) *Mundus universus est Templum Solis*; *The whole world is a Temple for the Sun.* Moreover, they thought it unfit to straiten, and confine the supposed infiniteness of their fancied *Deities* within wall; and therefore when after times had brought in the use of *Temples*, yet their *God Terminus*, and divers others of their *Gods* were worshipped in *Temples* open roofed, which were therefore called *Uraibea*; This I take to be the reason why they made choice of *hills* and *mountains*, as the convenientest 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 *Goddesses* took their names; as *Mercurius Cyllenius*, *Venus Erycina*, *Jupiter Capitolinus*. At length to beautifie these *holy hills*, the places of their idolatrous worship, they beset them with trees, & hence came the consecration of *Groves*, and *Woods*, from which their *Idols* many times were

a *Hospin. de*
Orig. Templ.
pag. 1.

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

c Populus Alci-
da g. altissim;
ritus Incho,
Forosa mytus
V. acit, sua
L. area Phabo
V. ag. Eclog. 7.
d P. h. N. i.
H. s. l. x. 5. c. 44
e M. x. m. u. s. 13-
rius, S. v. 38.
fol. 225. edit.
St. p. h.

named. (c) At last some choice and select Trees began to be consecrated. (d) Those French Magi, termed Dryada, worshipped the Oak, in Greek termed Δρυΐς, and thence had their names. The Etrurians worshipped an Holm-tree; and (e) amongst the Celtae, a tall Oak was the very Idol or Image of Jupiter.

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

C H A P.

C H A P. V.

The Cities of Refuge.

THESE places of Refuge, appointed by God, differed from those of Hercules, and Romulus, and other Heathens; because God allowed safety only to those, who were guiltless in respect of their intention: but the others were common Sanctuaries, as well for the guilty as the guiltless. If any man did fortuitously or by chance kill another man, in such a case liberty was granted unto the Offender to fly; at first, unto the Altar for refuge, as is implied by that text of Scripture; If any man come presumptuously unto his neighbour, to slay him with guile, thou shalt take him from mine Altar, Exod. 21. 14. Yea, we may conjecture this custome of refuge to have continued in force always, by the practice of Joab, 1 King. 2. 28. Notwithstanding lest the Altar might be too far distant from the place where the fact might be committed, it is probable that therefore God ordained certain Asyla, or Cities of Refuge, which for the same reason are thought to have been (a) equally distant one from the other in Canaan: a Ra. S. l. m. the Cities were in number six; Bezer of the Reubenites country; Ramoth in Gilead, of the Gadites, and Golan in Basban, of the Manassites: these three Moses separated beyond Jordan, Deut. 4. 41. 43. The other three, appointed by Joshua in the Land of Canaan, were Cadish in Galilee in Mount Naphtalis; Shechem in Ephraim; and Kiriathbarba (which is Hebron) in the mountain of Judah, Josh. 20. 7. There are other Cities of

a Ra. S. l. m.
Iacobi. Deu. 29.

of like nature; *God* promised the *Israelites*, upon condition of their obedience, after their Coasts were enlarged; but it seemeth that disobedience hindered the accomplishment thereof, for the Scripture mentioneth not the fulfilling of it.

Concerning these Cities, the *Hebrews* note from these words, *Thou shalt prepare the way*, Deut. 9.3. That the *Senate*, or *Magistrates* in *Israel*, were bound to prepare the ways to the *Cities of Refuge*, and (b) to make them fit, and broad, and to remove out of them all stumbling-blocks and obstacles: and they suffered not any hill, or dale to be in the way, nor water-streams, but they made a bridge over it, that nothing might hinder him that fled thither. And the breadth of the way to the *Cities of Refuge*, was not less than two and thirty Cubits, and at the partitions of the ways, they set up in writing, *Refuge, Refuge*: that the man-slayer might know and turn thitherward. On the fifteenth of the month *Adar*, or *February*, every year the *Magistrates* sent messengers to prepare the ways.

Furthermore it was provided, that two or three wise men should be employed, to persuade the *Avenger of blood*, if haply he did pursue the man-slayer on the way, that he should offer no violence, until the cause were heard and examined. The manner of examination was thus; The Consistory or Bench of *Justices* who lived in that quarter, where the murder was committed, (c) placed; the party being brought back from the *City of Refuge*, in the Court, or Judgment-hall, and diligently inquired 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 casual, then did they safe-

b Mimos. in
Roisach. cap. 8.
sect. 5.

c P. int. F. 19.
Num. 35.5.

safely conduct the party back again to the *City of Refuge*, where he enjoyed his liberty, not only within the walls of the City, but within certain Territories and bounds of the City, being confined to such and such limits, until the death of the *high Priest*, that was in those days, at what time it was lawful for the offender to return and come into his own City, and unto his own house, even unto the City from whence he fled, *Josh. 20.6*. By this means the offender, though he was not punished with death, yet he lived for the time a kind of exile, for his own humiliation, and for the abatement of his wrath, who was the *Avenger of blood*. (d) The *Areopagite* had a proceeding against mans-slaughter, not much unlike, punishing the offender *ἀπεναισιμαῶς*, with a years banishment: Why the time of this exilement was limited to the death of the *high Priest* at that time, is not agreed upon by Expositors. But it is most probably thought, that the offender was therefore confined within that City as within a Prison, during the *high Priest's* life, (e) because the offence did most directly strike against him, as being amongst men, *ἀρχιερεῖς*, *Ac principes sanctitatis*, The chief God on earth.

d Masius in
Jof. cap. 20.

e Masius ibid.

THE



THE
THIRD BOOK
TREATETH OF
DAIES & TIMES.

CHAP. I.

Their Daies, Hours, Weeks, and Years.

BEfore we treat of their Feasts, it will be need-
ful, by way of Preface, to understand some-
what concerning the divisions of their *Daies,*
Hours, Weeks, &c.

Their *Day* was two-fold; *Natural*, containing *day*
and *night*, and consisting of 24 hours; or *Artificial*,
beginning at *Sun-rising*, and ending at *Sun-set*. Of
this is that; *Are there not twelve hours in the day?*
John 11. 9.

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

Their

LIB. III. *Their Daies, Hours, Weeks, and Years.*

Their night was divided into four *quarters*, or
greater hours, termed four *watches*, each *watch* con-
taining three *lesser hours*. The first they called *Caput*
vigiliarum, the beginning of the watches, *Lam. 2. 19.*
the second was the middle watch, *Judg. 7. 19.* not so
termed, because they were only three watches, as
(a) *Drusius* would perswade, but because it dured
till *midnight*. The *th. rd watch* began at *midnight*, and
held till 3 of the clock in the morning. If he come
in the *second, or third watch*, *Luk. 12. 38.* The *last*, cal-
led the *morning watch*, *Exod. 14. 24.* began at three of
the clock, and ended at six in the morning. In the
fourth-watch of the night, *Jesus* went out unto them,
Mat. 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 *δελτα*, the *even*.
The second, *μεσωνυχτιον*, *Midnight*. The third, *ἀσπερ-
γογια*, *Cock-crowing*. The fourth *πρωι*, the *Dawning*. *Ye*
know not when the Master of the house will come, at E-
ven, or at Midnight, or at Cock-crowing, or at the
Dawning, Mark 13. 35.

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

Where note, that the three first quarters had their
names from the hour of the day, which closed the
quarter (for they began their count of their lesser
hours, from six a clock in the morning, and our 6,

b Erat autem prima levantis à prima usq; ad tertiam, & dicebatur prima hora, secundus erat à tertio, usque ad sextum, & dicebatur hora tertius, tertius erat à sexto usque ad nonam, & dicebatur quartus à nona usque ad ultimum. que erat d. octidua, & dicebatur nona. R. sellit hanc opinionem non Tolius, receptam licet à multis confessionem (ut ipse ait) quo iam de unde in parabola, altum apud hos silentium. Jure vulgatum à te, Tolee, qui excludant undecimam, constanter tamen afferenda est contra te quadripartita diei divisio, in hoc potissimum illorum error consistit, quod horam primam faciunt, non invenit; & horam undecimam invenit, excludant tamen, nihil à mente Evangelistarum magis alienum, quam ut septem verteret horam primam dici. que in isto un scriptis sonat quatuor noctis vigiliam. V. d. Tull. in Jan. cap. 19. Annot. 8.

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

Some Expositors finding mention of the dawning of the day, in this Parable, *vers. 1.* (b) They reckon the 4 quarters of the day after this manner. *Hora prima, Hora tertia, Hora sexta, Hora nona.* Where first they err, in taking the *Dawning* of the day for the *first hour* of the day; for *morning*, the *Dawning*, signifieth the *last quarter of the night*, called the *Morning watch*. Secondly, they err in making the *last quarter of the day* to be the *ninth hour*, for what then shall become of the *eleventh hour*, mentioned in the same Parable?

By this division of the day into these four quarters, or greater hours, the Evangelists are reconciled touching our Saviour's Passion. He was crucified at the third hour, *Mark 15. 25.* S. John intimateth his examination before Pilate, to have been *Hora quasi sexta*, about the sixth hour *John 19. 14.* In the first place, understand by his crucifying, not his hanging on the Cross; which was not till the sixth hour, *Luke 23. 44.* nor his expiration, which was not till the ninth hour, *Mar. 15. 34.* but his examination under Pilate, at which time the people cried out, *Crucifige him, Crucifige him;* and then the third and sixth hour will easily be re-

conciled

conciled, for these two hours immediately following one another, what was done on the third hour, might truly be said to be done about the sixth.

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

From these greater hours of the day and night, the Canonical hours in use in the Roman Church, had their beginning; each Canonical hour containeth three lesser hours, so that in the whole night and day there are eight Canonical hours. At six of the clock in the evening began the first, and that is termed *Hora vespertina*; or *vespertinum* simply, (*officium* being understood) their *Vespertine*. At nine of the clock at night began the second, and that is termed *Completorium*, their *Completory*. At midnight began the third, *Nocturnum*, their *Nocturn*. At three of the clock in the morning, began their *Matutinum*, their *Matines*. The Canonical hours for their day-service were named, *Hora prima, tertia, sexta, nona.* Their first hour began from six of the clock in the morning, and held till nine; the third from nine till twelve,

M 2

the

c Dnyfus in
praefat. Act. 3.
1. Non fuisse
ultra vestro as
precationis in
die apud J. d. a.
os, cla e' estatur
David Kimchi.

V. d. Bellarm.
de bonis op. r. in
part. 1. cap. 10.

Their Dayes, Hours, Weeks, and Years. LIB. III.
the sixth from twelve till three, the ninth from three till six at night.

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

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

The *Hebrews* at first measured their months according to the course of the *Sun*, whence they are called *Menses solares*; and then every month consisted of thirty dayes. The waters prevailed from the seventeenth day of the second month, *Gen. 7. 13.* unto the seventeenth day of the seventh month, *Gen. 8. 4.* that is, full five months. If we will number the dayes, they were an hundred and fifty, *Gen. 7. 24.* Whereby it appeareth, that every month contained full thirty dayes. After the *Israelites* departure out of *Aegypt*, then they measured their months by the course of the *Moon*; they are termed *Menses Lunares*: they contained either thirty dayes, and then they were called *Menses pleni*, full Months: or twenty nine dayes and then they were called *Menses cavi*, *Deficient Months*.

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

c. V. de Rit-
ualium Hebrai-
cum Minister.
p. g. 52.

Before

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

1. <i>Nisan</i> ; it was also called <i>אביב</i> <i>Abib</i> , which signifieth an ear of corn: in this month Barley began to be eared.	1	March.
2. <i>Iar</i> , it was also called <i>יָר</i> , which signifieth beauty: then the Trees began to be beautified with Buds and Blossoms.	2	April.
3. <i>Sivan</i> .	3	May.
4. <i>Thamuz</i> .	4	June.
5. <i>Ab</i> .	5	July.
6. <i>Elul</i> .	6	August.
7. <i>Tisri</i> , otherwise called <i>Etivanim</i> .	7	September.
8. <i>Marchesuan</i> , it was called <i>Bull</i> .	8	October.
9. <i>Chisleu</i> .	9	November.
10. <i>Tebeth</i> .	10	December.
11. <i>Chebeth</i> .	11	January.
12. <i>Adar</i> .	12	February.
13. <i>Ve-adar</i> .		March.

They answered to part of

M 3

Before

nifieth a *kiss* of state or dignity, but was to testify their *homage*, and acknowledgment of their *Kings* Sovereignty. Then *Samuel* took a Vial of Oyl, and poured it upon *Saul's* head, and *kissed* him, 1 *Sam.* 10.1. And unto this they refer that in the second *Psalms*, *Kiss the son, lest he be angry*. These *salutations*, howsoever they were such as were used mutually, sometimes in their meetings abroad upon the way, yet were they such, as were used also in their entertainment, as clearly appeareth by many of those fore-quoted examples.

i. Lotio pedum
anc discubim
non solum Ju-
deis, sed et
gentibus ipsis
erat usitate. Lo-
cus hic tuus est,
hic accumbes,
jerte aquam
pedibus, Play-
us. Perf.

The second Ceremony preparatory was, (i) *washing their feet*. And the man brought the men into *Joseph's* house, and gave them water, and they did *wash their feet*, *Gen.* 43.34. This office was commonly performed by servants, and the meanest of the family, as appeareth by our *Saviour Christ*, who to leave an example of humility behind him, *washed his Disciples feet*, *John* 13.5. And *Abigail*, when *David* took her to wife, said, Behold, let thine hand-maid be a servant, to *wash the feet* of the servants of my Lord, 1 *Sam.* 25.41. For this purpose they had certain Vessels in readiness for such employments: that which our *Saviour* used, we translate a *Basin*, *John* 13.5. He poured out water into a *Basin*. The word *vasis* there used, signifieth in general a *Washpot*, and is there used for that which in strict propriety of speech, the *Grecians* termed ποδβατηριον, (i) *A washpot for our feet*: Some may here make the question, whence this water was poured? I see no inconvenience, if we say, that there were usually in their Dining-rooms greater vessels, from which they poured out into lesser, according as they needed; of which sort it is not probably (k) thought that those *Water-pots* were men-

k. Stat. us. lib.
conviv.

tioned, *John* 2.6. There were set there *six Water-pots* of stone, after the manner of the *purifying* of the *Jews*. By *purifying* there, understand this *complemental washing* of which we treat: Now if we consider the *washing* of their hands, usual and commendable in it self, though superstitiously abused by *Scribes* and *Pharisees*, and the *washing* of their feet, before and after meal, (for our *Saviour* washed his *Disciples* feet after supper) which second *washing*, the *Hebrews* say it was in use only at the *Passover*, there must needs be use of great store of water in their greater Feasts; and therefore no marvel, if many and capacious vessels stood in readiness. Farther, we are to note, that as the office was servile and base, so the vessel: which observation giveth light to that, *Psal.* 60.2. *Moab is my wash-pot*; that is, the *Moabites* shall be basely subject unto me, as the pot in which *I wash my feet*.

The third Ceremony preparatory, was *pouring out of oyl*. A woman in the City brought an *Alabaster* box of ointment, and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the *hairs of her head*, and *kissed* his feet, and *anointed them with the ointment*, *Luk.* 7.37,38. It was also poured upon the head, whence in the same place, *Christ* challengeth the *Pharisee* which entertained him, *Mine head with oyl thou didst not anoint, vers.* 46. *Psal.* 2.3.5. *Thou anointest mine head with oyl*.

After these ceremonies of preparation had been performed, then they proceeded to *give thanks*. The *Master of the house* sitting down together with his guests, took a *cup full of wine* in his right hand, and therewith began his *consecration*, after this manner;

sitting down, saying; *Blessed be thou, O Lord God, the King of the world, which createst the fruit of the Vine:* and therewith he drank a little of the wine, and so the cup passed round the table. Thus they began and ended their Feast, with the *blessing of a cup: this cup they termed כוס סודל Co Shillel, Poculum sive vineae, A cup of thanksgiving: and both these cups are mentioned by Saint Luke 3 and, which is worth our observation, the words of Consecration, whereby it was instituted, as part of the blessed Sacrament in the New Testament, were added only to the last cup. This cup is the New Testament in my blood, which is shed for you. After all this, they sung (s) Hymns and Psalms, which also was practised by our blessed Saviour, Mark 14. 26. So that, howsoever he used not any superstitious either then practised, or since added by after-Jews, (as the drinking of (t) four cups of wine, (u) or the breaking of the bread with all ten fingers, in allusion to the ten Commandments, &c.) yet in the beginning, and ending, we see his practice suitable with theirs. If any desire a larger discourse of these Blessings, noted out of the Rabbines, let him read *P. Fagium his Comment on Deut. 8. 10. From whom I have borrowed a great part of what herein I have delivered. If any shall here object, that I seem to make the blessed Sacrament of our Lords body and blood, a Jewish Ceremony; I answer, no; For, as a kind of initiatory purification by water, was used before by the Jews of old, and no Profelyte was admitted into the Church of the Jews, without this purification: yet it was no more a Sacrament to them, than Circumcision was to Turks and Saracens. Thus, neither was breaking the bread sacramental to the Jew, but then it became a Sacrament, when Christ said of it; This*

* Scalg. de emend. Temp. 6. p. 273.

t M ses Kotsenstis fol. 118. c. 1. u Sebastian. Aunster. Mat. 26.

* It. prac. Heb. per Fagium idus.

is my body. This cup is the *New Testament* in my blood, &c. Luke 22. 19. The Jews could not say, The cup of blessing which we bless, is it not the Communion of the blood of Christ? 1 Corinthi-ans 10. 16.

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

Y Vetus quibus ubi sunt Evangelistae, solum Accubant 101 S scionem: dicitur Luc. 22. dicitur dicitur, Mat. 26. Kataklyptis, Luc. 14. dicitur dicitur, Mat. 14.

ז סבב
 Dixerunt, ca-
 jus radix est
 סבב circum-
 iuit, Ambiuu,

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

2 Philo Jud. p.
 381.

b Percussissimus
 mos erat, super
 lanatis pelliculis
 discumbere. Qui
 poterat pelles
 addere, dives
 erat. Ouid.

necessity of that time so required, namely, an hasty eating thereof; but afterward, in the Law, where it is commanded that this Ceremony of the Paschal should be renewed every year, those words are not added. Wherefore all the Hebrew Doctors, both ancient and modern, do teach with one joynt consent, that the commandment of sprinkling the door-posts with blood, of having on their shooes, of girding their loyns, of taking staves in their hands, and eating the Lamb in haste; did not extend it self to the generations following, but only to have concerned that very night, wherein they departed out of Egypt: Yea, it was an ancient tradition amongst them, that when they did in after-times eat the Passover, they would sit down, or lean upon a bed, as our Saviour and his Disciples did, in token of their Deliverance obtained.

The parties that gave entertainment at their Feasts were two; 1. (e) The Master of the house, 2. The Master of the Feast; they differed thus: the Master of the house was termed בעל הבית Baal habeth, οικοδομοδότης, Pater familias. The Master of the Feast was termed בעל מטבח Baal mischte, τρικλινος, Triclinii praefectus. The Master of the Feast was the chief servant, attending the Master of the house in time of the Feast. Others add a (g) third sort, whom they would to be Praefecti morum, in Greek they were termed διωνύσιαι. Their Office was thought to have been the inspection of the guests, that none should disorder themselves by drinking too much; whence they were called οφθαλμοί, the eyes of the Feast. Such kind of officers were in use in Ahasuerus's his Court, Esth. 1. 8. and likewise among the (h) Athenians; but whether any such belonged unto the Jews is justly doubted.

The

d Talmud.
 tract. de Pif-
 chste. vid. Tre-
 mel. loci superi-
 us citato.

g Gaudenius.
 Brixianus. vid.
 Casa. bon. ibid.

h Atheniens.
 l. 10.

The ancient Jews, they were both hospital, ready to entertain, and also liberal in their entertainment: their hospitality is commended throughout the Scripture, though now it be grown out of use among them, as appeareth by that proverbial speech concerning the entertainment of a Friend: (i) That the first day he is Orach, a guest: the second Toreach, a burden; the third Darach, a runaway. Their liberality appeared by remembering the poor at their Feasts, by sending them portions. Send portions unto them for whom nothing is prepared, *Neh. 8. 10.* (k) This was afterward practised by Heathens, who in their solemn Feasts did not only entertain their guests for the present, but did also allow them certain junkets to carry away with them. These they termed *Τὸν πρῶτον, c. ἀποφύλα*: and likewise, unto their friends who were absent they sent portions, which they termed *μειδίας*. This observation giveth light to that Canon in the *Laodicean Council*, which forbiddeth the Christians in their love Feasts, *μὴ ἐν ἀριστῶν, to send portions*, the reason of which prohibition, I conceive to be three-fold. First, that Christians might not symbolize with Heathen people. Secondly, That none presuming that their portions should be sent them, might absent themselves. Thirdly, that those present (especially the poorer sort, as it often falleth out) might not be injured, by having the best of their provision sent away in such portions.

Here we may note, for conclusion, that, as the time of their supper was towards the evening, and then they gave greatest entertainment; So the time of their dinner was about the sixth hour of the day, that is, as we count, about noon. Kill meat and make ready, for the men shall eat with me at noon, *Gen.*

אֵרַח
H. 11. 11
מֹרַח Oms
בְּרֵחַ P. ofu-
gus: Bux'o f.
Synag. cap. 32.
p. 493.
k Moriserat
vetvibus, in
conviviis
μειδίας
mutere ab-
sentibus amicis.
Τὸν πρῶτον, c. ἀποφύλα:
καὶ μείδι-
μολίας.
Idem testatur
Plin. in Agri. lib. 10.
ἀπέμμετα με-
γίδας τοῖς
φίλοις ἐν ἑσ-
περῶν.
Eund. in morem
Jud. eis in usu
suiffe testatur
sacrie literae,
Nehem. 8. 10.
ἀποστέλλει
μειδίας.

Gen. 43. 16. Peter went up upon the house to pray about the sixth hour; then waxed he an hungred, and would have eaten, but whiles they made something ready, he fell into a trance, *Acts 10. 9, 10.*

Moreover we may here note the difference between those three cups mentioned in Scripture, *ποτήριον τῆς εὐλογίας*, *1 Cor. 10. 19.* The cup of blessing, and this is applied to those several cups used in their solemn Feasts, because of those blessings or thanksgiving annexed. Secondly, *ποτήριον εἰς παραμυθησίν*, *Jer. 16. 7.* The cup of consolation; this was so called, because it was sent by special friends in time of mourning, as intending by this drinking to put away sorrow and grief from the mourner. Thirdly, *ποτήριον σωτηρίας*, *Psal. 116. 13.* The cup of salvation; this was used commonly after their Peace-offerings, which were vowed in way of thankfulness for benefits obtained. Whence the *Seventy Elders* commonly translate a Peace-offering, *σώτηριον*, A sacrifice of salvation, or salvation it self.

CHAP. III.

Of their Sabbath.

The word *שַׁבָּת Sabbath*, from whence our English word *Sabbath*, is derived, signifieth Rest, and is applied to all solemn Festivals. They polluted my Sabbaths, *Ezek. 20. 21.* that is, my Feasts. Sometimes it is applied to the whole week, *Jejuno bis in Sabbato, I fast twice in the week.* Sometimes, and that most frequently, it is used for that seventh day which God had set apart for his own Service. This last was holy, either by a simple holiness which be-
longed

Cubits between the *Ark* and the *Camp*, when they marched, *Jesh. 3.4.* and in probability the same proportion was observed when they rested: this distance of ground some interpret to be one mile, some two; some measuring it according to a lesser, others according to a longer Cubit, which they term a *Geometrical Cubit*: but all agree in this, that these two thousand cubits were a *Sabbath days journey*, though none, as I know, have observed the reason why it was so called, which I take to be this; On the *Sabbath day* they were all to repair to the place of *God's* publick worship, which was two thousand cubits distant from those who camped nearest; Hence follow four propositions. First, That two thousand Cubits any where, by proportion, might be called a *Sabbath days journey*. Secondly, That to those who dwelt in the *Camps* more remote from the *Ark*, a *Sabbath days journey* was more than two thousand Cubits. Thirdly, That it is now lawful on the *Sabbath day*, to joyn with the *Congregation* in the place of *God's* publick worship, though remote. Fourthly, That it was unlawful for the *Jews*, hereupon to take liberty to walk idly whither they would, if it were not more than two thousand Cubits, pretending it to be but a *Sabbath days journey*.

They added unto that which *God* commanded.

1. *God* said, *Remember to keep holy a seventh day*: in which words, *God* sanctified one day to be *Sabbatum*, (2) they added *Sabbatum*; so they termed that additament of time which they annexed to the *Sabbath*. This addition of time was *two-fold*: some began the *Sabbath* sooner than others; this was done by the *Jews* dwelling at *Tiberias*, because they dwelling in a *Valley*, the *Sun* appeared not to them so

soon as it did to others. Some again continued the *Sabbath* longer than others; this was done by those dwelling at *Tsepphore*, a *City* placed upon the top of a *Mountain*, so that the *Sun* shined longer to them, than it did to others: thus both of these did *Addere de profano ad sacrum*; Add somewhat of the working day, immediately going before, or immediately following after: none diminished of the *Sabbath*. (k) Hence *R. Jose* wished that his portion might be with those that began the *Sabbath*, with those of *Tiberias*, and ended it with those of *Tsepphore*.

k Buxtorf.
Comment. Mi-
sraet. cap 4. ex
Misa.

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

l Jen. & Tre-
m. lib. Exod. 16.

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

m Suetor. Au-
gust. c. 76. de
jejun. Sabbat.
Vid. Misraet. 4.
Ep. 4.

4. *God* said, *In it thou shalt do no manner of work.* This the *Jews* understood without any manner of exception. (o) Hence they held it unlawful, to roast an

n P. A. 1. 1. 1. 1.
hunc locum.
Item Trem. &
Janus.

o Hospinian. de
O. 1. f. 1. c. de
Sabbato.

apple, to tuck an herb, to clime a tree, to kill or catch a flea. Hence they thought it unlawful, to defend themselves, being assaulted by their enemies on the Sabbath day; by this means, twice they became a prey unto the enemy. (p) First, unto *Antiochus*, whereupon *Mattathias* made a decree, that it should be lawful upon the Sabbath to resist their enemies; which decree again they understanding strictly, as if it did only give leave to resist, (q) when they were actually assaulted, and not by any labour that day to prevent the enemies raising of Rams, setting of Engines, underminings, &c. they became a prey, the second time, to *Pompey*. For the right understanding therefore of this command, we are to know, that three sorts of fervile works were allowed.

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

2. *Works directly tending to Gods worship*: not only killing of sacrifices, and circumcising of children on that day was allowed; but the *Priests* might lawfully blow their Trumpets and Horns on the Sabbath day, for the assembling of the people, *Numb. 20.2.* And the people might warrantably go from their houses to the place of Gods publick worship. By proportion it is now warrantable for *Christians*, to ring bells to assemble the people together on the Lords day; to take journeys, to joyn with the publick congregation, or Preach the Word. Of these we may say, though

p *Josaph. l. 12*
c. p. 8.

q *Josaph. l. 14*
c. 8.

though they are in their own natures bodily labors, yet the *Temple* which was sanctified did change the nature of them, and make them holy, *Matt. 23. 17.* Or as the *Jews* say concerning the overthrow of *Jericho*, which according to their writings fell on the Sabbath-day: (r) *He which commanded the Sabbath to be sanctified, commanded it also to be prophaned.*

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

מי שארץ

על השבת

צרת לחלל

סברא

K. O. Kimchi in

Joh. c.

מסכתו

אפשרוה

סברא

CHAP. IV.

Of their Pasover, and their Feasts of unleavened Bread.

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

The word *Pasover* in Scripture hath three acceptations. First, it is taken for that yearly solemnity, which was celebrated upon the (c) fourteenth day of *Nisan*, otherwise called *Abib*; you may call it the *Pasover of the Lamb*, because on that day toward

a Tertul. ad-

vers. Judaic. c.

10. It. Ambros.

lib. de Myster.

p. sch. cap. 1.

b Aug. in titul.

p. sal. 68.

c Et Theologia

non pauci omnia

que ad 14.

noctem pertinent

150. attribuant

quam errorem

huserunt ex

ambrosius Robbi-

orum lacrimis,

qui hodie eus-

dem errorem

errant, teste

Scaliger. de

emend. Temp.

l. 6. p. 270.

the

the evening, the *Israelites* were commanded according to their Families to roast a *Lamb*, and eat it in their private houses. Secondly, it signifieth that yearly Festivity which was celebrated on the fifteenth of *Nisan*: it may be called the *Pasover* of *sheep and bullocks*, *Deut. 16.2.* Otherwise we may call it the *Feast of the Pasover*; as the fourteenth of *Nisan* was called simply the *Pasover*. In the fourteenth day of the first month, is the *Pasover of the Lord*, and in the fifteenth day of this month, is the *Feast*, *Num. 28. 16, 17.* Toward this *Feast* we are to understand that *Josiah* gave unto the people such a multitude of *Sheep, Lambs, Kids, and Bullocks*. Thirdly, it is taken for the whole solemnity, beginning the fourteenth of *Nisan*, and ending the one and twentieth of the same month. Now the *Feast of unleavened bread drew nigh, which is called the Pasover*, *Luk. 22.1.* So that in this acception is contained the *Feast of unleavened bread* also, notwithstanding, in proper speaking, the *Feast of unleavened bread* was a distinct *Feast* from the *Pasover*.

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

Secondly, the *Pasover* in the age following its first institution, might not be killed and eaten in any other place, save only where the *Lord* did choose to place his Name, which afterward was at *Jerusalem*: but

but the *Feast of unleavened bread*, the *Hebrews* thought themselves bound to keep in every place wheresoever they dwelt, if they could not be at *Jerusalem*: and (d) eating of it, they say, depended not upon the eating of the *Pasover*, but it was a commandment by it self.

The Rites and Ceremonies observed by the *Jews* in the eating of this Sacrament, their *Paschal Lamb*, agreed with those general Ceremonies used in their solemn Feasts. They blessed the cup, and blessed the bread, and divided amongst the guests, and washed the feet of those that sat at the table, as is shewn in the Chapter of *Feasts*. The particulars in which it differed from other *Feasts*, are delivered in those interrogatories, or questions proposed in way of *Catechism*, by some child, at the time of eating their *Pasover*, or rather in the answer made unto the child by him that blessed the table. The question was thus; What meaneth this Service? The form of the answer was, (e) How different is this night from all other nights, for all other nights we wash but once, in this twice; (thus *Christ* when Supper was ended washed his *Disciples* feet.) In all other nights we eat either leavened or unleavened bread, in this only unleavened: In other nights, we eat any sort of herbs; in this night bitter herbs: In all other nights we eat and drink either sitting or lying, but in this we lye along. Then he proceedeth to declare, that the *Pasover* was in respect that the *Lord* passed over the houses of their Fathers in *Egypt*. Secondly, He held up the bitter herbs in his hand, and said; These bitter herbs which we eat, are in respect that the *Agyptians* made the lives of our Fathers bitter in *Egypt*. Thirdly, He held up the unleavened bread in his hand, and said, This unleavened bread which we

לא
הוא
אכילה
ודבר
הוא
הוא
קטן

Mimen de
fermento
Ar. mo. c. 6.
sect. 1.

e Scalig. de e-
mend. T. mp. l. 5.
p. 270.

eat, is in respect that the dough of our Fathers had not time to be leavened, when the Lord appeared unto them, and redeemed them out of the hand of the enemy. This kind of *Catechising* they say, is commanded, *Exod. 12.26.* They called it *הגדה Haggada*, i. *Annunciatio*, the declaration or shewing forth of the Pasover. Hence the *Apostle* borroweth his phrase; *As often as ye shall eat this bread, and drink this cup, ye shall declare, or shew forth, the Lord's death, 1 Cor. 11.26.*

Concerning this Lamb they are charged thus; *Upon the tenth of Abib every one shall take a Lamb for an house, a male of the first year, without blemish, and this be kept until the fourteenth day of the same month, Exod. 12.3. &c.* The Lamb, it was either of Sheep or Goats. For an house: the whole body of the Israelites was divided into twelve Tribes, the Tribes into Families, the Families into Houses: if the House were too few for the eating of the Lamb, then the next Neighbour joyned with them in the eating thereof. The whole Company was termed *קעסליה*; in the same sense *S. Mark* useth *συμπόσια*, and *μεγαλα*, *Mark* the sixth. All these words signifie a society, or company of guests, so many as can sit at the same table: the latter word properly signifieth, a bed in a Garden; and thus in the *Gospel*, the whole multitude sitting on the grass, seem to be compared unto a Garden; and their severall societies or companies, unto so many beds in the Garden. The number of Communicants in this Paschal society (f) was never less than ten, nor more than twenty. It followeth in the Text, *A male, so note the masculine and peerless vertue of our Saviour*, whom it did typically shadow forth. (g) *Of the first year*; which phrase they interpret thus, That the Lamb, after it was eight days old and forward, was

f J. eph. de bel-
lo jud. l. c. 17.
g Hebraice
פסח ה
Filius anni.
S. at. qui di-
stinguit inter
Filius anni &
Filius an. i.
sui; Filius anni
interpretatur;
qui animum u-
num agit, ac
minor ac mi-
or; Filius vero
a ni sui, qui est
in an. p. 1. 1. 1.
licet cum cor-
dam absoluerit.
S. d. An. Es a
n. g. ut abiq. e
C. d. n. a. posse
sciri quos sit
filius anni sui.
nam si vi po. est,
inquit, ut sit
V. u. add. inium
sc. e. p. r. g. o. z. i.
c. e. n. qu. le. i. a
הגדה & פ-
סחיים.

was allowable to be offered for the Pasover, but not before; because it is said, *When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam, and from the eighth day, and thence forth, it shall be accepted for an offering made by fire unto the Lord, Levit. 32.27.* And the reason of this Law, some of the Hebrews have thought to be, (h) because in their opinion nothing in the world was absolutely perfect, until a Sabbath had past over it. Moreover if it were an hour elder than a year, it was unlawful, because it is said, *A male of the first year, without blemish*, as well to admonish the Israelites of their own personal integrity, as to signify the absolute perfection of him who was in truth the Lamb of God. And this he kept till the fourteenth day of the same month. The Rabbines (i) affirm four causes of this; First, be-
 cause otherwise through the multitude of busines-
 ses, at the time of their departure, they might forget the Paschal Lamb. Secondly, that in this four days space they might have the more certain knowledge of the Lamb's perfection. Thirdly, that by beholding the Lamb so long before their eyes, they might have the better occasion, in that space, both to recount with themselves God's mercy in their deliverance from Egypt, and also to instruct and Catechise their children in that point: for which respect it was a received Tradition amongst the Jews, that during the space of these four days, their Lamb was tied to their bed-posts. Lastly, that in this time of Preparation, they might thoroughly fit and address themselves for the Oblation.

The time when the Paschal Lamb was to be slain, was at the Evening, *Exod. 12.6.* Or, as the Original reads

h Vid. Munster
ad Levit. 22.

i Hofpian, de
Orig. fest. cap. 56

reads, *between the two evenings*. Here *Divines* move the question, what part of the day should be understood by this phrase. Some distinguish the *two evenings* thus; That there was (k) *Vespera Solis*, the *Evening of the Sun*, namely, when the body of the Sun setteth: and *Vespera luminis*, the *Evening of the light*, when the beams and shining of the *Sun* is also gone from off the earth; The space or interim between these *two Evenings*, is thought to be one hour, and the third part of an hour; in which space of time, they say, the *Passchal Lamb* was slain. (l) Others admit a greater latitude, and distinguish thus; There is, say they, *Vespera declinationis*, the *Evening of the Sun declining*; and *Vespera occasus*, the *Evening of the Sun setting*; and their meaning is, that their *Passover* was offered in this inter-mediate time, between noon and night. This latter answer seemeth most agreeable to the truth. First, because by this speech we must understand a latitude of time, wherein might be offered not only the *Passover*, but the *daily Evening Sacrifice* also, for even that likewise was commanded, *Inter duas Vesperas, between the two evenings*, Num. 28. 4. Now this might be offered in the former part of the afternoon. (m) The manner of their sacrificing, in regard of this time, we find thus registred, if we count the hours according to our usual computations: the *daily sacrifice of the evening Lamb* was usually slain between *two* and *three*, it was offered between *three* and *four*: upon the *Passover Eve* it was slain between *one* and *two*, it was offered about half an hour before *three*; but if their *Passover Eve* hapned to be the same with their *Sabbath Eve*, then the *daily Evening Sacrifice* was slain between *twelve* and *one*, it was offered half an hour before *two*; and afterward the *Passover*. Secondly,

k Ab. a. Ex. 7, 12.
Ex. 12.

l R. David. in
Radic. Hoc
etiam colligi
potest ex Trivke
Abosh. c. 5.

m T. Anand.
c. 11. de pas-
chate. c. 1. 12
init. o.

condly, this agreeth with the Oblation of the true *Passchal Lamb*; or, as the time of his crucifying began in the third hour of the day, with the *daily morning Sacrifice*, Mark 15. 25. so it ended at the ninth hour, Mark. 15. 34. which was the time of their ordinary *Evening sacrifice*: but upon their *Passover Eve*, it was the time when their *Passchal Lamb* was slain.

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

These bitter herbs they dipt in a certain sauce thick like Mustard, called **Charoseth*, (n) which thick sauce (say they) was a memorial of the day wherein they wrought in *Agypt*. (o) This is thought of some to be that wherein Christ dipt the sop which he gave to Judas. Of this sauce the *Hebrews* write thus; (p) they used to dip the unleavened bread in that sauce *Charoseth*, and to eat; then they dipt the bitter herbs in the *Charoseth*, and did eat them. (q) It was made of the Palm-tree branches, or of dry Figs, or Raisins, which they stamped and put Vinegar thereto, and seasoned it, and made it like Clay, and brought it unto the Table in the night of the *Passover*.

The other seven dayes following the fourteenth of *Nisan*, were in strictness of speech, a distinct Feast, as is above shewed, namely, the *Feast of unleavened bread*; because in that space of time, (r) no leavened bread ought to be found in their houses, (s) Their degrees of preparation to this Feast are four. 1. *Expurgatio fermenti*, the cleansing of all their household-stuff and vessels, unto which *leaven* might haply cleave; and this was done two or three dayes before the *Passover*. 2. *Inquisitio fermenti*, the searching after leaven throughout all

* חרוסת
n חרוסת Kot-
scath, fol. 113:
o Sc lig. d: e-
menl. temp. l. 6.
p. 212.
p Matim. de
ser. 2. 10. c. 8.
sect. 7.
q Maimon in
דמט רמיה
c. 2. sect. 14.

r Huius moris
s signa que-
dam si ut re-
perta in Romaa.
Flaminie Diast.
A. G. 11. 20. 11.
Atic. lib. 10.
c. 1.
s Buxiof. Sy-
nag. Judice.
c. 12. p. 317.

the rooms of their houses, even to the Mouse-holes; this they did with a waxen candle, and, as *Buxtorfius* noteth, upon the night before the *Passover*: and *Scaliger* delivereth it in other words, to the same purpose, namely, that this search was made, *Tricente quartadecima, usque ad quartam horam post ortum Solis. At the beginning of the fourteenth day, untill the fourth hour after the rising of the Sun.* Now, the beginning of the fourteenth day was the night going before; for the *Jews*, in the computation of their Holy-days, counted their day from even to even. 3. There was *Exterminatio*, or *Conflagratio fermenti*, *A burning of the leaven*; and this was done from the fourth of the sixth hour, about dinner-time; at which time followed the last degree, which *Scaliger* hath omitted, namely, *Execratio fermenti*, the *curfing of the leaven*, in this form; (t) *Let all that I have, or whatsoever leavened things in my power, whether it were seen of me, or not seen, whether cleansed by me, or not cleansed; let all that be scattered, destroyed, and accounted as the dust of the earth.*

In case any did eat unleavened bread those seven days, the penalty was, that such a soul should be cut off from *Israel*, *Exod. 22.15.* Which penalty hath amongst Expositors a (u) three-fold interpretation. Some understand thereby such a man to be cut off from his heavenly inheritance: others, that God would cut off such from the living by an untimely death: Others, that he should dye without children, leaving no posterity behind him; to this purpose their Proverb is, (x) *A man childless is lifeless.*

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

* *Scalig. de c. mod. Temp. in prologom.*

† *Buxtorf. Synag. G. 12 p. 325*

u *V. d. P. F. 12. Exod. 12.*

x *V. d. P. F. 12. ib.*

clared in the Chapter of Circumcision. Notwithstanding here let the judicious Reader determine, whether these words do not imply, besides the secret actions of God touching the soul of such a Delinquent, a direction unto the Church how to deal with parties thus offending, by censuring them with Excommunication; which kind of censure elsewhere the Scripture calleth, *A casting out of the Synagogue*, *John 16. 2.* A speech much like this, *A cutting off from Israel.*

Three things may be here demanded. First, who killed the *Paschal Lamb*? Secondly, where it was killed? Thirdly, where it was eaten? First, it was killed by the *Priests*, *2 Chron. 35. 6.* Secondly, it was killed after the first time in the Court of the Temple, the place which God had chosen, *Deut. 16. 6.* (y) Thirdly, the owner of the Lamb took it of the *Priest*, and did eat it in his own house at *Jerusalem*. *Christ with his disciples kept the Passover in an upper-chamber at Jerusalem*

It may further be demanded, whether the *Passover* consisted of two suppers, one immediately succeeding the other? Some affirm it, and their reasons are these: first, say they, the *Passover* was eaten standing, but *Christ* used another gesture. This argument of all other is the weakest, for *Christ* used the gesture of lying on his body, as well in the eating of the *Passover*, as at the consecration of the *Sacrament*, and the *Jews* generally after the first institution, in all their *Passovers*, used rather this posture of their body, than the other of standing, in token of rest and security, as appeareth in the Chapter of Feasts. Secondly, they say the *Paschal Lamb* was wont to be roasted; but in the last *Passover* which our *Saviour* celebrated, there was *Jus cui intingebatur panis*, *Broth*

into

to eat the *Paschal Lamb roasted*; yet there was no prohibition to joyn their ordinary supper with the eating thereof, and that might admit both: but, as it is shewn above, the matter into which the sop was dipped, was thought to be the sauce *Charoseth*. Thirdly, they urge *John 13.2*. That the first supper was done, when *Christ* arose and washed his Disciples feet, and after that he gave *Judas* the sop, which must argue a second sitting down. This foretelling his Disciples, that one of them should betray him, is likewise by *Saint Luke* recited after the consecration of the *Sacrament*. This is the strongest argument, and yet not of sufficient validity, because by a kind of *Prolepsis*, or anticipation of time, it is not unusual, in the Scripture, to relate that first, which according to the truth of the History, should be last. Thus *John 11*. mention is made of *Mary* which anointed the Lord, yet her anointing of him followeth in the next Chapter. And this same History of betraying *Christ*, *Saint Matthew*, and *Saint Mark* recite before the consecration of the *Sacrament*. Whence the *Jews* have a Proverb, (2) *Non esse prius aut posterius in scriptura*; That first, and last, must not be strictly urged in Scripture. Together with these answers, consider how improbable it is, that ten persons (for sometimes they were so few) should eat a second supper, after they had eaten *A Lamb of the first year*, which might be a year old. It is evident also, by that of *Barabbas*, that it was a received custom, on the *Passover* to let loose and enlarge one Prisoner or other. Concerning the reason hereof, the conjecture is three-fold. Some think this custom to have been used in memory of *Jonathan* the son of *Saul*, when the people rescued him from the hands of his Father. Others say that

מִדְּקָרִים
וּמֵאֵרֶץ
אֵין כְּתוּבָה
S. Num. Tarchi.
in Gen. 6.

the

the reason hereof was that the Feast might be celebrated with the greater joy and gladness. Others more probably think, it was done in remembrance of their deliverance from the *Agyptian bondage*.

Again, here is to be observed, that the *Jews* speaking of their *Passover*, did sometimes speak according to their *civil computation*, wherein they measured their days from *Sun-rising* to *Sun-rising*: sometimes according to their *sacred computation*, which was from *Sun-set* to *Sun-set*. This serveth for the reconciliation of that, *Numb. 12.18*. which seemeth to make the fourteenth day of the first month, the first day of unleavened bread. (a) And *Josephus* telleth us ^{a Jos. ph. Antiq. l. 2. c. 5. p. 65} that they numbred eight days for that Feast. In like manner the Disciples are said to come unto *Christ* the first day of unleavened bread, saying unto him, *Where wilt thou that we prepare for thee to eat the Passover?* *Mat. 26.17*. as if the first day of unleavened bread, were before the *Passover*. All these are true according to the computation of their *civil days*, though according to the computation of their *Holy-days*, the feast of unleavened bread began the fifteenth day, and continued seven days only, and the *Passover* was before the feast of unleavened bread.

In the last place, we must know, that there was permitted a *second Passover* to those who could not be partakers of the first, by reason either of their uncleanness by a dead body, or of their far distance from the place where it was to be offered. This was to be observed in the second month, the fourteenth day thereof, according to all the Ordinances of the first *Passover*, *Numb. 9*. Touching that permission of a *second Passover*, to those that were in a journey far off: The *Hebrew* of this word *far off*, hath extraordinary

Q

ordinary

dinary pricks over it, for ſpecial conſideration. Hereby the Lord might intimate, that we Gentiles which were unclean, even dead in trespaffes and ſins, and far off, Ephes. 2. 13. ſhould be made nigh by the blood of Chriſt, and ſo partakers of him the ſecond Paſſover. Of this legal Ordinance the Hebrews ſay, (b) What is this journey far off? fifteen miles without the walls of Jeruſalem, who ſo is diſtant from Jeruſalem, on the fourteenth day of the firſt month, fifteen miles or more, when the Sun riſeth, ſo, this is a journey far off; if leſs then this, it is not a journey far off, for he may come to Jeruſalem by after mid-day, though he go on foot, eaſily. The Agreement between the Paſchal Lamb and Chriſt ſtandeth thus;

b Maimon in
Koban. Peſcab
c. 5. ſect. 8. 9.

Chriſt is our Paſſover, 1 Cor. 5.

- | | |
|---|--|
| The Paſchal Lamb was, | Chriſt was, |
| 1 One of the flock. | 1 Perfect man, John 1. |
| 2 Without blemiſh. | 2 Without ſin. |
| 3 To be ſacrificed and roasted. | 3 Suffered and died. |
| 4 His bones were not broken. | 4 They brake not his legs, John 19. 33. |
| 5 About the Evening. | 5 In the end of the world, Heb. 9. 26. |
| 6 Their door-poſts were to be ſprinkled with the blood. | 6 The blood of Chriſt purgeth our conſciences. |
| 7 That the puniſhing Angel might paſs over them. | 7 That ſin and death might not prevail againſt us. |
| 8 It was eaten in their ſeveral families. | 8 He is applied by faith, |
| 9 The whole Lamb. | 9 According to all the Articles of the Creed. |
| | 10. With. |

- | | |
|---|--|
| 10. Without Leaven. | 10. Without hypocriſie, 1 Cor. 5. |
| 11. With bitter herbs. | 11. With patience under the Croſs. |
| 12. In haſte, and in the manner of Travellers | 12. With an earneſt and longing expectation of life eternal. |
| 13. Onely by the Circumciſed. | 13. Only by the faithful, 1 Cor. 11. |

C H A P. V.

Of their Pentecoſt.

THis Feaſt was called *πεντηκοστή*, the Pentecoſt; which word ſignifieth the fiftieth day, becauſe it was obſerved upon the fiftieth day after the ſecond of the Paſſover, which was the ſixteenth of Niſan. Here in the firſt place we muſt note, that the fourteenth of Niſan was *ἡ ἑβδόμη*, the Paſſover; the fifteenth *ἡ ὀκτώμη*, the Feaſt of the Paſſover; or *ἡ ἑβδόμη ἡμέρα*, the firſt of the Paſſover; the ſixteenth was *ἡ ὀκτώμη ἡμέρα*, the ſecond of the Paſſover, or the morrow after the Paſſover, Levit. 23. 11. which is all one, as if it had been ſaid, the morrow after the feaſt of the Paſſover; for in thoſe feaſts which conſiſted in many dayes, the firſt and the laſt were termed *Sabbaths*. Now theſe fifty dayes were in truth the appointed time of their Harveſt, their Harveſt being bounded, as it were, with two remarkable dayes, the one being the beginning, the other the end thereof: the beginning was *ἡ ὀκτώμη ἡμέρα*, the ſecond of the Paſſover; the end was *ἡ πενήκοστή*, the fiftieth day after, called the Pentecoſt. Upon the

a Seniores ap-
pellabant hunc
diem, πέντηκο-
στή σαββάτων
Lev. 23. 11.

m T. l. mud.
tr. ff. de festo
Tabernaculo-
rum, cap.

לילך

Mid. Tremel.
John 7. 37.
n Exortof. in
abbreviatu.
p. 253.

o Tremel. Job 7
37. ex Talmu. l.

(m) days of this whole feast of Tabernacles were termed *Husamoth*, from the usual acclamations of the people, while they carried *boughs* up and down. And this eighth day was called *Hosanna Rabba*, the great *Hosanna*, or the great day of the feast, *John 7. 37.* (n) Upon this day they did read the last Section of the Law, and likewise began the first, lest they might otherwise seem more joyful in ending their Sections, than willing to begin them. (o) Upon this day also, by the institution of the Prophet *Haggai* and *Zachary*, and such like *Prophetical* men, they did with great solemnity and joy, bring great store of water from the River *Shiloah* to the *Temple*; where it being delivered unto the *Priests*, it was poured upon the *Altar*, together with *Wine*, and all the people sung that of the Prophet *Esay 12. 13.* *With joy shall ye draw water out of the Wells of salvation.* Our Saviour is thought to have alluded unto this, in that speech which he used on this very day, *John 7. 38.* *He that believeth in me, out of his belly shall flow rivers of waters of life.*

It is worth our noting also, that whereas God commanded the observation of this Feast on the fifteenth of the seventh month *Tisri*; *Feroboam*, that he might work in the people a forgetfulness of the true Worship of God, appointed the celebration of a Feast in the eighth month, on the fifteenth day there-

p *Hospinian. de Orig. hujus festi Tabernacles.*
p. 24.

CHAP.

CHAP. VII.

Of the Feast of Trumpets, and their New Moons.

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

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

Notwithstanding, this feast of *Trumpets* differed from other *New Moons*. First, in respect of their sacrifices; in their ordinary *New Moons* they offered (besides the daily sacrifice) two *Bullocks*, one *Ram*, seven *Lambs*, for burnt-offerings; with their meat and drink-offering, and a *Goat* for a *sin-offering*, *Num. 28. 11. 15.* But at this *New Moon*, which was the beginning of their year, they offered all the foresaid sacrifices, and over and besides them, one *Bullock*, one *Ram*, and seven *Lambs*, for burnt-offerings, and a *Goat* for a *sin-offering*.

R

Numb.

Num. 29. 1. 6. Secondly, in other New Moons they blowed no Trumpets: In this they blowed (a) from the Sun-rising till night: whence we learn what New Moon it is that David speaketh of, Psal. 81. 3. Blow the Trumpet in the New Moon, in the time appointed, at our feast day.

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

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

There are (d) three things considerable in New Moons. First, $\Sigma\nu\nu\delta\sigma$, the conjunction of the Moon with the Sun. Secondly, $\epsilon\gamma\alpha\gamma\alpha\sigma\mu$, the waxing of the Moon. Thirdly, $\sigma\chi\eta\mu\alpha \mu\nu\nu\delta\epsilon\iota\varsigma$, the prime of the Moon. In the first it was quite dark; in the second it did open it self to receive the Sun-beams: In the last it did appear, *corniculata*, horned.

Because in all these three degrees of the change, there was a kind of mutual participation both of the Old and New Moon; (e) Hence the Jews observe two days, namely, the last of every month, and the

first day of the next following. Now because the thirtieth was the last in their longest Months; Hence Horace calleth these last days, *Tricesima Sabbata*: The first days they termed, *Neomenias*, new Moones.

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

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

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

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

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

Thirdly, When the conjunction was over-past before noon-tide, namely, in any of those first 18. hours, then the New Moon was celebrated the same day. But if it continued but one minute after twelve of the clock at noon, then the feast was translated to the day following, because otherwise they should begin their holy day in the time of the old Moon.

a Shinder. in
tear 79W

b P. E. L. tit.
23.

c Basil. i. Psal.
80.

d Scalig. de c.
mond. temp. par.
26. H. P. 105.

e Hoss. n. d. O.
vix. s. p. c. 4. p.
15 Ea. l. m. r.
t. o. t. a. t. i. a. m.
in. l. i. s. m. i. s. t. i. b. u. s.
q. u. i. c. o. n. s. t. i. t. u. t. u. r.
diebus. 29.

M. inscr. C. 1.
L. n. d. H. b. p. 46.

And this translation they noted with this abbreviation $\overline{\text{M}}$ that is, $\overline{\text{M}}$. because of those 18. hours which occasioned it.

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

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

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

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

The several species, or kinds, of *Politick translation*, were five. The first, אדר *Adu*. The second, בדר *Badu*. The third, גבה *Gaba*. The fourth, זבד *Zabad*. The fifth, אגו *Agu*. For the understanding of these abbreviations, we must know, that in these made words the letters only stand for numbers, and are applyed to the seven dayes of the week, thus, א 1. *Sunday*. ב 2. *Munday*. ג 3. *Tuesday*. ד 4. *Wednesday*. ה 5. *Thursday*. ו 6. *Friday*. ז 7. *Saturday*: which was the *Jews Sabbath*.

Their rules touching *Politick translation*, stood thus. (a) First, that neither their *New-Years-day*, which was the first of the moneth *Tisri*; neither their

h. Mu. q. Calen.
p. 139.

i. Hospitia. de
Ori. s. fl. p. 6.

a. Adu.

their *Feast of Tabernacles*, which was the fifteenth day of the same moneth, should be celebrated on *Adu*, that is, on *Sunday*, or *Wednesday*, or *Friday*. Not on *Sunday*, or *Friday*, because then the *weekly Sabbath* must needs concur with it, either going immediately before, or following after: not on *Wednesday*, because then the *Feast of expiation*, which is the tenth of that month, would fall on *Friday*, the day going immediately 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 alwayes necessarily be of the same day of the week that the first is. Therefore if the first be not *Adu*, the fifteenth cannot be *Adu*.

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

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

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

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

Mixt translation, is, when both the *Lunary* and the *Politick* meet in the changing of dayes. 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

n *Moshe. in.*
Mat. c. p. 16.

gressor, not a fulfiller of the Law. (2) Others say, that because that year their *Pasover* fell on *Friday*, hence the *Feast* was translated unto *Saturday* by the rule *Badu*. Their inference is, that *Christ* kept the fourteenth day of the moneth, which was *Friday*, and the *Jews* kept *Saturday*. He kept Gods command, they the tradition of the *Elders*. (3) Lastly others more probably hold, that both *Christ* and the *Jews* did eat the *Pasover* the same day and hour, namely, on *Friday*, or the fourteenth day of the moneth. if we count the beginning of *Friday* according to the manner of the *Jews*, from six a clock at night on *Thursday*. *Friday* morning he was judged, and crucified; and in the afternoon, about three of the clock, when the preparation of the *Sabbath* began, he was buried; There laid they *Jesus*, because of the *Jews* preparation, *John* 19. 24.

o *Joseph. Scilicet.*
d: *comendatomb.*
lib. 6. p. 25.

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

The fourteenth day was not holy, but the fifteenth was. In the fourteenth day of the first month is the *Pasover of the Lord*, and in the fifteenth day of this month, is the *Feast*, *Numb.* 28. 16; 7. Some of them thought, because *Judas* had the bag, that *Jesus* had said unto him, Buy those things that we have need of against the *Feast*, *John* 13. 29.

The *Sheep and Bullocks* offered upon this day, are called the *Pasover*, *Deut.* 16. 2. And of this we are to understand *S. John*, *Joh.* 18. 28. They themselves went not into the common Hall, lest they should be defiled,

defiled, but that they might eat the *Pasover*. So that this eating of the *Pasover* is not understood of the *Paschal Lamb*. But some may question, How they should have been defiled by entering into the common-hall? The answer is, that upon (p) *Holy-day-eyes*, which they termed *days of preparation*, they held it unlawful for their *Judges* to sit on life and death. Hence it is, that they brought *Jesus* to *Pilate* the *Roman Deputy*. Secondly, they withdrew themselves out of the common-hall. Thirdly, for this reason they said, *It is not lawful for us to put any man to death*, *Joh.* 18. 31. (q) that is, upon this, or such like day; for though their high Court of *Sanedrim* were put down 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 *Jesus* might be fulfilled, which he spake signifying what death he should die, *Jer.* 32. Which text intimateth, that that unlawfulness was urged by the special providence of God; that he might be crucified, being judged by *Pilate*: for if the *Jews* had judged, they used no such kind of death towards malefactors. Again, *Stephen* was condemned by them to be stoned, *Act.* 7. And they complained before *Felix*, that when they were about to proceed against *Paul* according to their own Law, the chief Captain *Lysias* with violence took him out of their hands, *Act.* 24. Which argueth, that all power in causes capital was not taken from them: But of this see the *Chapter, Of their capital punishments*.

וְיָמֵינוּ
נִשְׁמַרְתִּים
לֵאמֹר
שְׁמֵרְתִים
כִּי
מִצְוַת
יְהוָה
עָלֵינוּ
לֵאמֹר
שְׁמֵרְתִים

Mosesben Mai-
mor. li. ult. l. ad.
c. Sanedrim.
S. 7. 11.
q Augul. tract.
114. in Joan.
Ita hunc locum
exponunt etiam
Cyril. lib. 12. in
Joan. c. 6. Chryf.
hom. 12. in Joan.
Beda in c. 18.
Joan.

and together with them, their sins into the wilderness. And lest they might seem to be mad without reason, they assigne the cause why they make choice of a *Cock*, at this time, to be this: This word * *Gebher* in the holy language signifieth a Man, in their *Talmud* it signifieth a Cock. Now, say they, the justice of God requires, that as *Gebher* sinned, so *Gebher* should make satisfaction. From this Feast of Expiation it is probable, that the *Grecians* used a yearly Expiation of their Cities, which was performed on this manner: Certain condemned persons were brought forth with Garlands upon their heads, in manner of sacrifices; these they would tumble from some steep place into the Sea, offering them up to *Neptune*, (e) using this form of words, *ἀεὶ ἡμῶν γένεθις*, *Sis pro nobis perisfema: Be thou a Reconciliation or Propitiation for us.* The like kinde of Expiation was used among them in time of any Pestilence, or contagious infection; for removal of such diseases, they then sacrificed certain men unto their Gods, * such men they termed *καθάσματα*. These two words are used by the *Apostle*, *1 Cor. 4. 13.* and they are translated *filth and off-scouring*: we are made as the *filth of the world*, and as the *off-scouring of all things*. The words signifie properly the *filth or dirt scraped off mens shoes*, or from the *pavement of the ground*: But, in (f) *Budeus* his opinion, the *Apostle* had allusion unto those kinds of Expiations in use among the *Heathens*. As if he had said, We are as despicable and as odious in the sight of the people, as much loaded with the revilings and cursings of the multitude, as those condemned persons, who were offered up by way of publick Expiation.

* 721

c Suidas in voce
ἀεὶ ἡμῶν.

* Καθάσματα
ἐλέγχοιο οἱ
ἐπὶ καθάρσει
λαμῶ τινὲς
ἢ τινὲς
ἐτε' εἰς νόον
δύομαι τοῖς
θεοῖς, *Vetus*
Scho'last. in *A-*
vistophan. *Plut.*
p. 23 48.
f *Budeus* annot.
v. liq. in *P. n-*
deci. *De pan's*,
p. 334

Now

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

Aaron.

1. The *High-Priest* went into the *Holiest of all*, *Levit. 16. 3.*
2. He went once a year, *Exod. 30. 10.*
3. He with the blood of Goats and Calves, *Heb. 9. 12.*
4. He alone, *Heb. 9.*
5. He, clothed with his Priestly Robes, *Lev. 16. 4.*
6. He took two Goats, *Levit. 16.*
7. The Goat did bear the Peoples iniquities.

Christ.

1. *Christ* our *High-Priest* went into the *Holy place*, namely, the *Heavens*, *Heb. 9. 12.*
2. He entered once, *Heb. 9. 11.*
3. He by his own blood, *Heb. 9. 12.*
4. He alone hath troden the wine-press, *Isay 63. 3.*
5. He, ordained and sealed to this Office, by his Father from all eternity.
6. He took two natures: the impassibility of his God-head was shadowed by the *Scape-goat*: his sufferings in his Manhood, by the *Goat* that was sacrificed, *Theod. Qu. 12. in Lev.*
7. *Christ* was made sin for us, *2 Cor. 5. 22.*

S: 3

C H A P.

C H A P. IX.

The Sabbatical year, or Seventh years rest.

AS every seventh day was a Sabbath day, so every seventh year was a Sabbatical year, *Levit. 5.* And as the Sabbath day signified that they themselves were the Lords, and therefore they abtained from their own work to do the Lords: So the Sabbatical year was to signifie, that both they and their land was the Lords.

The observance of this Feast consisted chiefly in two things. *First*, in the not tilling or manuring of their ground, whence it was called (a) *Scabbath Harets*, the Sabbath of the Land, *Levit. 25.6.* *Secondly*, in the Creditors discharging their debtors, and releasing their debts, and thence it was called (b) *Shemita labora*, The Lords release, *Deut. 15. 2.*

תנת הארץ
שמיטה
לשנה

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

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

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

Ans. It could not endamage their estates, for it is a most infallible *Maxime*: No man is a loser by serving

ing God. Whence the Hebrews themselves interpret this to be rather *Mandatum probationis*, A command of trial, such as *Abrahams* offering up of *Isaac* was, which God commanded, not intending that he should be sacrificed, but that *Abrahams* love might be tried; rather than *Mandatum obedientie*, A command of obedience. To this purpose speaketh *Aben Ezra*, interpreting these words, *Save when there shall be no poor among you, Deut. 15. 4.* (c) That is, saith he, as if the Lord had said, Know that that which I have commanded thee, that thou shouldst not exact of thy Brother & will be needless. If all Israel, or the greater part obey the voice of God, then there shall be no poor amongst you, to whom it shall be needful for thee to lend; yea, all of you shall be able to lend to many Nations.

c Aben Ezra,
D. u. 15. 4.

The Reasons why this Feast was instituted, are thought to be, *First*, to teach the people to depend upon Gods providence by faith; for though the owner of the field might gather, even on that year, for the maintenance of himself and his family, *Levit. 25. 6.* yet he was neither to sow his field, thereby to make his harvest the greater; nor to hedge his field, or lock up his Corn-yard, thereby to enjoy the propriety, but to let all be common, and every mans hand equal in every place. *Secondly*, they were hereby put in mind of that happy estate which *Adam* enjoyed in his innocency, when the earth brought forth her increase without manuring. *Lastly*, it shadowed forth that everlasting Sabbath which we expect in the heavens. (d) And some conjecture this to be the ground of *Rabbi Elias* his opinion, (e) that the world should continue for six thousand years; but the seventh thousand should be the great Sabbatical year. The six thousand years answered the six working

d V. d. Hostia.
de orig. hujus
seculi.
e Talmud. in
Sederin. c. Hiel.

working days of the week, the seventh answered our Sabbath, according to that; A thousand years are but as one day with the Lord, 2 Pet. 3. 8. *EL* as his words are these; Six thousand years the world shall be, and again it shall be destroyed: (f) Two thousand shall be void, two thousand under the Law, and two thousand under the *Messias*. The substance of this Prophecy, howsoever we reject it as too curious, yet seeing that a Jew spake it, it may serve to prove against them; First, That the *Messias* is already come: Secondly, That *Moses* his Law ceased at his coming.

פ' פ' ל' פ' ל'
ח' י' ו' ב'
א' ל' פ' י' ח' ו' ר'
ב' א' ל' פ'
ו' מ' י' ח'
ח' מ' ש' ו' ה'

Duo millia intin-
natis, duo mil-
lia dierum. Mes-
sie, Talmud. in
Senedrin. c.
Hellec.

C H A P. X.

Of their Jubilee.

THis is the last Festival which God commanded the Jews; it was celebrated every fiftieth year. It is commanded, Lev. 25. 8. Thou shalt number seven Sabbaths of years unto thee, &c. The English word Jubilee is derived from the Hebrew יובל *Jobel*, signifying a Ram; it signifieth a Rams horn. Seven Priests shall bear before the Ark seven Trumpets of Rams horns, Josh. 6. 4. Where the word *Jobelim* is used, and is expounded by the Chaldee Paraphrast, Rams-horns. *Marbathius* is of opinion, that this year was called their Jubilee, from (c) *Jubal*, the first inventor of musical instruments, of whom we read, Gen. 4. 21. *Jubal* was the Father of all such as handle the Harp & Organ: Other Authors deliver other reasons of the name; but it is most probable that this year was termed the year of Jubilee from *Jobelim*, the Rams-horns then sounded. There were five main uses of this Feast.

First,

c *Mubach* in
Levit. 25.

First, for the general release of Servants. Secondly, for the restoring of Lands and Tenements unto their first Owners, who formerly sold them. Thirdly, hereby a true distinction of their Tribes was preserved, because Lands returned unto their Owners in their proper Tribe, and Servants to their own Families. (d) Fourthly, some are of opinion, that as the *Grecians* did compute their times by the number of *Olympiads*; the *Romans* by their *Lustra*; the *Christians* by their *Inditions*: So the *Jews* by their *Jubilees*. Lastly, it did mystically shadow forth that spiritual Jubilee, which *Christians* enjoy under *Christ*, by whose blood we have not only a re-entry into the Kingdom of Heaven, which we had formerly forfeited by our sins (and this was haply signified by the *Israelites* re-entry upon their Lands formerly sold) but also the sound of the Gospel, which was in this Feast typed out unto us by the noise of the Trumpets, is gone thorough the world. And thus the Lord God hath blown the Trumpet, as *Zacharies* phrase is, Zach. 9. 14. But neither this release of Servants, nor restoring of Lands, was (e) until the tenth day of the first moneth *Tisri*, at which time it was proclaimed by the sound of Trumpets, or Rams horns; the nine first days of this moneth the Servants feasted and made merry, and wore Garlands, in token of their liberty approaching.

d *Hospinian*, de
Orig. sect. c. 9.

e *Moses* *Aegyptius* in
halech
Schenit, Vel
bel, c. 10.

T

CHAP.

C H A P. XI.

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

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

α Ησ' ρια. de fest.
fol. 33 ex Anon.
nio M rgarita
in l. de circum-
nis Jud. xormm.

β' Εγκαινία
ἑορτή καὶ ἑν
ἐκκαινεύσθη
τὴν Συναγ.

The Feast of Dedication is termed in the New Testament, *Εγκαινία* (b) a Feast wherein something is renewed; because those things only are reputed consecrated, which are separated from their common use, and dedicated to some new and holy use. We shall read of many things consecrated in the Old Testament; The Tabernacle, the Temple, Priests, Altars, Vessels and Garments: but there was no anniversary or yearly solemnity appointed to be observed in remembrance of their Consecration. The Consecration therefore which we now speak of, being a yearly Festival, was the Consecration of the Altar appointed by Judas Maccabeus to be observed from year to year, for the space of eight days, from the five and twentieth of the moneth Cisleu, which answereth in part

to

to our December, *1 Macchab. 4. 59*. Of this Saint John speaketh; and as he mentioneth our Saviours presence there, so he intimateth the time to be about December. It was at Jerusalem the feast of the Dedication, and it was winter, *John 10. 22, &c.*

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

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

might not depart. Again, it might be done in imitation of the *Jews*, who about the time of our *Saviour* his Incarnation, held it unlawful to pronounce that essential name of God, *Jehovah*, and in stead thereof would read *Adonai*. The occasion of this concealment of the name *Jehovah*, I take to have been originally, to prevent the blaspheming of that holy Name among the *Heathens*, who had learned from

that name to denominate their *Idols* (*h*) *יוה יאד יא-oth, Iada*, &c. Hence afterward the forbearing the Name became superstitious, and so far prevailed, that they corrupted the Text for the defence thereof, *Ex. 3. 15*. This is my name *לגזלם legzulam*, for ever: (*i*) they read *לגזלם legzaalem*, to be concealed. Though I deny not but that name was always in some sense ineffable: namely, as (*k*) *Pliny* saith, the names of the *African* people and Towns were ineffable, that is, such as other languages could not express without circumlocutions.

As those forementioned *Idolatrous* names were nothing else but so many depravations of the name *Jehovah*: so the Original of many other ensuing kinds of *Idolatry* proceeded at first from a misconstruction of Scripture. They have learned by tradition, that the Sun, Moon, and Stars, had a kind of Lordship and rule over day and night, times and seasons: Hence the superstitious ignorance of those people deified those lights of Heaven, and worshipped them as *gods*. Afterward corruption prevailing, their *Apotheosis*, or *god-making Ceremonies*, were extended to sublunary creatures, partly as *Symbels*, or representatative signes of those greater and more glorious lights; for this reason the *Chaldeans* worship *שׁר*: *שׁר*, and *Ur*, of the *Chaldeans*, mentioned

h Vid. *Macrob.*
S. tur. l. 1. c. 18
It. Irenaeum. l. 1. b.
2. cap. ult. Item.
Origen. contra
Celsum. l. 6. fol.
76. col. 3.
i *V. d. P. G. l. 1.*
tin. lib. 2. c. 10.
k *Plin. in Pri-*
uor. lib. 5. Hist.
Natur.

ned, *Gen. 11.* which signifieth *fire* or *light*, is thought to be the very *god* of the *Chaldeans*, though in that place the name *Ur* be applied to some chief City, from the name of the *Idol*. 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 received from them, for which reason the *sea*, the *winds*, the *air*, the *earth*, and *fruits* of the earth, became deified. At last, well deserving *Men*, nay, *Crocodiles*, *Serpents*, *Rats*, *Cats*, *Dogs*, *Garlick*, and *Onions*, were reputed *gods*.

CHAP. II.

Of *Moloch*, *Adram-Melech*, *Anam-Melech*, *Baal*, The *Tabernacle of Moloch*, *Chiun*, *Remphan*,
Horses consecrated to the sun,
Thamuz.

OF the *Idol Moloch* we read in divers places of Scripture, *1 King. 11. 2 King. 23. 10. Leviticus 18. 21.* He is sometimes called *Moloch*, sometimes *Molech*, sometimes *Milcom*. He was the reputed *god*, not onely of the *Ammonites*, but of the (*n*) *Moabites* also. He had his name from *מלך Malac*, signifying to rule or reign. The *Seventy Elders* translate him, *ἀρχων, βασιλευς*, a *Prince*, or *King*. Such *King-Idols* were *Adram-melech*, and *Anam-melech*, the *gods* of *Shepharvaim*, unto whom that people burnt their Children in fire.

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*

n *Lorin. in Act.*
7. ex Occumen.

King or Prince. They had both the same manner of sacrifice, they burnt their Sons for burnt-offerings unto *Baal* likewise, *Jer.* 19. 5. yea, they built the high places of *Baal*, which are in the valley of *Benhinom*, to cause their Sons and their Daughters to pass thorow the fire unto *Moloch*, *Jer.* 32. 35. In which Text the place of sacrifice is noted to be one and the same, common to both Idols, and *Moloch* put in the end of the verse, to explain *Baal*, in the beginning thereof.

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

Concerning *Saturn*, it is apparent that the *Sun* was worshipped under his name; But I find some Expositors to interpret *Moloch* to be (e) *Mercury*, others *Mars*: these are but few, and the grounds weak. It is therefore more generally & more probably thought that

b Auguſt. ſuper
judic q 10 Vi-
deſſis Euſ. b. i. m
de præpar. lib. 1.
cap. 7.
c Pluſto apud
Mac. ob. Saturn.
l. 1. c. 23 ubi
m deſcribitur
è Timeo Platonis,
quod eſt in
Phædro.
d Aſſyrios Saturnum
(quem
c. Solem di-
cunt) Iunone
coluiſſe coſt. ſt.
Seruus in
Æneid. 1.

e מלך, מ-
לכוּ ד'כי וולונ
קוּי מלך
מלכוּ, (i.)
Auguſtus Na-
tus, Prinde in-
terpretantur Mo-
loch Mercurium
Deorum anti-
ciorum. R. Lev.
Lxx. 18. 21.

that he was *Saturn*, because as to *Moloch*, so to *Saturn*, the *Heathen* people did sacrifice their (e) Sons and Daughters. Secondly, *Saturns* Image differed not much from *Moloch's*. Of *Saturns* thus we read, (f) It was made of *Brass*, wonderful for its greatness, whose hands reaching towards the earth; were so hollow (ready to claspe) that the youths which were compelled to come unto him, did fall as it were into a mighty ditch full of fire. You shall read in a manner the same description of *Moloch*. *Jalkut* commenting on *Jeremy*, writeth thus; (g) Though all other houses of *Idolatry* were in *Jerusalem*, yet *Moloch* was without *Jerusalem*, in a place apart. How was he made? He was an Image of *Brass*; He had seven *Chappels*, and he was placed before them, having the face of a *Bullock*, and hands spread abroad, like a man that openeth his hands to receive somewhat from another: and they set it on fire within, for it was hollow: and every man severally entred, according to his offering. After what manner? Whosoever offered a *Fowl*, went into the first *Chappel*; he that offered a *Sheep*, into the second; a *Lamb*, into the third; a *Calf*, into the fourth; a *Bullock*, into the fifth; an *Ox*, into the sixth; and whosoever offered his Son, into the seventh. Thus *Moloch* and *Saturn* agree: First, in their sacrifice: Secondly, in the form of their Images. Now these seven *chappels* built for *Moloch*, may well resemble those (k) set on gates with which the *Persians* honored the *Sun*; and as the seven gates did, so might the seven *chappels* mystically express the seven planets, whereof the *Sun* was *Moloch*, i. the King and Prince. When they sacrificed their sons unto this *Idol*, they did beat upon *Tabrets* and *Drums*, that the cry of the child might not be heard by the father. Thereupon was the place called *תופת* *Tophet*, from *תפ* signifying a *Drum*, as likewise from the cry of the children

c M. i. ob. Sa-
turn. l. 1. c. 7.
f Euseb. d. Prae-
par. l. 4. c. 7.

g J. J. l. 1. c. 7.
f. 97. column. 1.

k Orig. contra
Celsum. l. 6. f.
75. col. 4. In-
vald. in D. orum
Syntag. 7. p.
229.

dren, it was called *Gehenna*, גהנון signifying a valley, and נהוה roaring or crying. Some may make the question, whether that the phrase, *The fire of Gehenna*, *Matth. 5. 22.* had its original from this fire, wherewith the children were burnt unto *Moloch*? I answer, that in this phrase there was not respect onely unto this fire, though by the bitter cries and ejulations of poor infants, the restless torments in Hell might be shadowed, yet the perpetuity and everlastingness of hellish pains I take to be signified herein, by allusion unto that (l) 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 City, in the which they burnt, by means of a fire continually preserved there, the carcasses, filth, and garbidge of the City. The (m) *Cabalists* treating of *Gehenna*, in this metaphorical sence, as it is applied to the pains of hell, do distinguish of it, saying, That there is *Gehenna superior*, and *inferior*: by the first they understand bodily torments inflicted upon the bodies of sinners in this world: By the second they understand the pains of the soul in the world to come (n). They say likewise that there are *Septem Gehenna mansiones*, *Seven degrees or mansion places of Gehenna*. 1. *Infernus*. 2. *Perditio*. 3. *Profundum*. 4. *Taciturnitas*. 5. *Umbra mortis*. 6. *Terra inferior*. 7. *Terra sitiens*. Of these seven receptacles, he that will mispend his time may read according to the quotation.

I D. Kimchi.
Psal. 17. 13

Capnio de
C. b. ila. p. 644

P. P. P. P. P. P. P.
l. 1. 2. c. 6.

It is much controverted among Expositors, whether the children in this sacrifice were burnt in the fire, or only initiated and consecrated to *Moloch*, passing in the midst of two fires in sign of their consecration. It is probable, that both were in use. First, the Scripture

ture speaketh of both. Secondly, the *Hebrew Doctors* shew the manner of both. That they were burnt, *Jalkut* expressly teacheth; and with him(o) others accord, saying, That *Molech* is the name of an Image; and the wise men of blessed memory interpret *Molech* to be an universal name, denoting any whom they made to rule over them; And it is agreed upon, that this is the abomination of the Sons of *Ammon*; and this phrase *To cause to passe threwe*, is as much as, *To burn*. Others say, This Idols name was *Molech*, and (p) this was his worship: That he (namely, the Father) delivered his Son unto the Priests, and they made two great fires; and they made his Son pass on his feet between both these fires.

o Aben Ezra
Lev. 18. 21.

p Ribbi Solo-
mon, Lev. 18 21.

Notwithstanding, we must not think that there were no other oblations unto *Molech*, besides sacrificing of children: For what use then served those other six Chappels? No: I take this oblation of children not to have been forced on them by any superstitious law, or tradition, binding them thereunto; but to have been reputed a work more meritorious, because it was meerly voluntary. This I note, because otherwise there were an apparent difference between *Baal* and *Molech*. For the *Baalites* offered unto their fancied Deity a Bullock, in that contention between them and *Eliab*, 1 Kings 18. Bullocks, and Calves, and Lambs, were their ordinary sacrifices, the sacrificing of their children, extraordinary. Yet their ordinary sacrifices, were not always altogether void of mans blood, but sometimes the Priests would lance and cut their own flesh: which custom, whence it had its original, I find not: only we find the like to have been practised by the *Heathenish Priests* in their sacrifices to *Bellona*: *Tertullian* touch-

Mercy seat: so had the devil his *Sacros tripodas*, his *Oracles*, from which he would speak unto them that served him. This solemn procession was performed by the *Romans* in the honour of the *Sun*. It was performed by the *Israelites* in honour of their *Moloch*, who formerly was interpreted, the *Sun*. To add unto the pomp and state of this solemnity, both the *Romans* and the *Israelites* caused great *Horses* and *Chariots* to be led up and down. (x) *Horses* were consecrated to the *Sun* by the *Romans*, and their *Cirque*-place was sometimes called *τὸ ἵππων*, and *ἵππων εἰσιον*, an *Horse-race*. And that *Chariots* were commonly used in those pompous shews is y) evident. Concerning the people of *Judah*, doth not the like practice plainly appear? 2 *Kings* 23. *Josiah* did put down the *Horses* given to the *Sun*, and the *Chariots* of the *Sun*. This kind of Idolatrous worshipping the *Sun* seemeth to have had its beginning from the *Persians*, who also accounted *Horses* holy to the *Sun*: (c) And the *Persian King*, when he would shew himself in great state, caused an exceeding great *Horse* to be led up and down, the which was called *Equus solis*.

The second inquiry is, What *Idol* was meant by *Chiun* and *Remphan*, otherwise in ancient Coppies called *Rephan*. Not to trouble the Reader with the various Interpretations of *Expositors*, much less with the bold adventures of others in correcting the text: by *Chiun* we are to understand *Hercules*, who in the *Egyptian* language was called *Chon*: by *Rephan* we are to understand the same *Hercules*, for רפאים *Rephaim*, in the holy tongue signifieth *Giants*: By *Hercules* we may understand the planet of the *Sun*: There are *Etymologists* that derive *Hercules* his name from the *Hebrew* האיר כל, *Hiercol*, *illuminavit omnia*: the *Greek* *Etymology*

* Solis honore
novi grati spec-
tacula Circi
Antiqui dixerunt
Patres. Corrip.
Africa. l. 1. num.
17. vi. Demost.
x. Alex. ab Alex.
lib. 3. cap. 12.

y Hic illius ar-
mis, Hic curus
fuit. Virgil. A-
ncid. 1.

x Cael. Rhodigin.
antiqu. l. 8. c. 2.

(a) *Etymology*, holds correspondency with the *Hebrew*, and both signifye that universal light which floweth from the *Sun*, as water from a fountain. Add hereunto, that (b) *Porphyrius* interpreteth *Hercules* his *twelve labours*, so often mentioned by the *Poets*, to be nothing else but the *twelve signs* of the *Zodiack*, thorow which the *Sun* passeth yearly. But some may question, whether the name of *Hercules* was ever known to the *Jews*? It is probable, the name was; for *Hercules* was the god of the *Tyrians*, from whom the *Jews* learned much *Idolatry*, as being their neer neighbours: Yea, it is apparent, that in the time of the *Maccabees* the name was commonly known unto them: for *Jeson* the *High Priest* sent three hundred drachmes of silver to the sacrifice of *Hercules*, 2 *Macc.* 4. 19.

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

The *Sun* was also worshipped by the house of *Judah*, under the name *Tamuz*; for (e) *Tamuz*, saith *Hierome*, was *Adonis*, and (f) *Adonis* is generally interpreted the *Sun*, from the *Hebrew* *Adon*, signifying *Dominus*, the same as *Baal*, or *Moloch* formerly did, namely, the Lord or Prince of the Planets. The month which we call *June*, was by the *Hebrews* called *Tamuz*; and the entrance of the *Sun* into the sign *Cancer*, was, in the *Jews* *Astronomy*, termed *Tekupha*. *Tamuz*, the revolution of *Tamuz*. Concerning *Adonis*, whom sometime ancient Authours call *Osiris*; there are two things remarkable, ἀναμνησθε, the death or loss of

a *Hercules* quid
aliud est quam
negus maxime
(c) *veris* glo-
ria: quae porro
alia est, ac in
soli illaminat-
io? *Macc.* 4.
Sicut dicitur 20.
b *Esse* de
p. 1. 3. c. 4.
p. 71.

c *Occuminius*
Att. 7. 43.

d *Sueton.* in *Jul.*
c. 88. It. *Plin.*
hist. l. 2. c. 25.
Horat. l. 1. Od.
12.
e *Heron.* com-
ment. 3. in *Ex.* h.
f *P. e.* *Hierogl.*
l. 9. p. 68.

* Nunquam;
suis questus
Ofrit.
Semper enim
perdunt, semper
& inveniunt.
Lucan.
† Flutarch. in
Alciadiæ.

of *Adonis* and *euēnois*, the finding of him again. As there was great * lamentation at his *Loss*, especially amongst the (f) women: so was there great joy at his *finding*. By the death or *loss* of *Adonis*, we are to understand the departure of the *Sun*; by his *finding* again, we are to understand his return. Now he seemeth to depart twice in the year: First, when he is in the *Tropick of Cancer*, in the farthest degree northward. Secondly, when he is in the *Tropick of Capricorn*, in the farthest degree southward: answerable unto these two departures, which may be termed *ἀπαρσις*, *disparitions*, or *losses* of the *Sun*, there are two returns immediately succeeding, which may be termed likewise *εὐφροαις*, the *findings* or new appearances of the *Sun*. Hence we may note, that though the *Egyptians* celebrated their *Adonia* in the month of *November*, when the *Sun* began to be farthest Southward; and the house of *Juda* theirs, in the month of *June*, when the *Sun* was farthest Northward, yet both were for the same reasons, and in substance they agreed. And of this the Prophet *Ezekiel* is thought to have spoken, *Ezek. 8. 14. There sate women weeping for Tamuz.*

These solemnities were chiefly observed, between the *Biblieses* & the *Alexandrini* (g); the manner was thus: When the *Biblieses* solemnized the death or loss of *Adonis*, at that time the *Alexandrini* wrote a letter, this letter was inclosed in an *Ark* of *Bulrushes* therein they signified that *Adonis*, whom they lamented, was found again: this *Ark* being after the performance of certain rites and ceremonies committed to the *Sea*, forthwith it was carried by the stream to *Biblus*; upon the receipt whereof, the lamentation of the women was turned

in-

into joy. (h) Others say, that this lamentation was performed over an Image in the night-season, and when they had sufficiently lamented, a Candle was brought into the room (which Ceremony might mystically signify the return of the *Sun*) then the Priest with a soft voice muttered this form of words; (i) *Trust ye in God, for out of pains salvation is come unto us.* (k) There are likewise of the *Jews* that say their *Tamuz* was an Image whose eyes they filled with Lead, which Lead being molten by the means of fire under it, the Image it self seemed to weep.

There (l) are that think the *Prophet* alludeth unto those letters inclosed in those fore-mentioned *Bulrush Arks*, *Isa. 18. 2.* when he speaketh of *Ambassadors* sent by the *Sea* even in *Vessels* of *Reeds* upon the waters. But I rather approve the literal sense, for by reason of the *Shelfs* and dangerous *Rocks* in the *River Nilus*, it was not unusual for men to sail in *Hulks*, and *Vessels made of a kind of great Bulrush*, which by the *Egyptians* was termed *Papyrus*, and these kind of *Ships* (m) *Papyraceæ naves.*

ὁ ἀπὸ τῆς τῆς
δὲ τῆς, ἔστι γὰρ
ἡδὴ ἐν τῶν τῶν
αὐτῶν αἰ
Firmicus ib.
דְּרִי קוֹשִׁים
ק
מֵלֵא
טִינֵי עוֹפֵד
חִי קוֹשִׁים
שֶׁ מִזְרָחֵי
R. Da. K. m-
chi radic.
1 Procop. in Isa.
18.

m Plus, Hist:
l. 6. c. 22.

C H A P. III.

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

WHom the *Hebrews* called *Baal*, the *Babylonians* called *Bell*; and although the *Planet of the Sun* only at first might be worshipped under that name, yet at last it became a common name to many other *Idols*, according to that, *There are many Gods, many Baalims or Lords, 1 Cor. 8. 5.* As

the

the same *Idol* Jupiter had different names, and different Rites of worship, occasioned sometimes from the different places, as *Jupiter Olympius*, from the Hill *Olympus*; *Jupiter Capitolinus*, from the *Capitol hills*; *Jupiter Latiaris*, from that part of *Italy* which is called *Latium*: Sometimes from the different benefits which he was supposed to bestow on men, as *Jupiter Pluvius*, because he gave *Rain*; *Jupiter Lucetius*, because he gave *light*; *Jupiter altitonans*, from *thundering*: So *Baal* had his distinctive Titles, and different Rites of worship, sometimes occasioned by the place, as *Baal-Peor*, *Numb. 25. 3.* sometimes from the benefit obtained, as *Baal-Tsephon*, *Exod. 14. 1.* and *Baal-Zebub*, *2 King. 1. 2.* sometimes for some other reason, as *Baal-Berith*, *Judg. 8. 33.*

a He o-ym, d
Hof. 9. Idem
prodidit Isidor.
Orig. l. 8.

b Hieron. in
Isai. l. 5. c. 15.

c Philo Jud. w.
2. Allego.
p. 79.
d P. Faz. Exod.
14. 1.

Baal-Peor, is thought to be that (a) *Priapus*, that obscene *Idol*, so famous in prophane Authors. He was called *Peor*, from the hill *Peor*, mentioned, *Numb. 23. 28.* as likewise his Temple wherein he was worshipped, standing upon the same Hill, was called *Beth-Peor*, *Deut. 3. 29.* He was worshipped by the *Moabites* and *Midianites*: the *Idol Chemelb*, *Jer. 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 *blind god*, according to that in the Psalm, *They have eyes and see not.* For the first letter (c) *Caphb*, signifieth *quasi*; and מושב *Musch Palpare*, to *gripe* or *feel about*, in manner of *blind men*. *Baal-Tsephon* is thought by the (d) *Hebrews*, to have been an *Idol* made by the *Egyptian Magicians*, and placed in the *Wilderness*, to observe and stop the *Israelites* in their departure from *Agypt*; whence it was termed פּוֹר *Tsephon*, from פּוֹר *Tsapha*, signifying to *watch*, & observe in manner of a *watchman*: because

we

we may call him *Baal speculator*, as, among the *Romans*; because *Jupiter* stayed the *Romans* when they were flying, he was called (e) *Jupiter stator*.

Baal-Zebub, soundeth as much as the *Lord of the flies*, (f) or a *Master-flie*, which hath power and authority over the rest, in which respect the *Prince of the Devils* in the *Gospel* is termed *Beel-Zebub*; זְבוּב *Zebub* signifieth a *Flie*. (g) his *Idol* was worshipped by the *Cyrenians*, but principally by the *Elymites*, because whensoever they sacrificed unto him, the swarms of *Flies* which at that time molested the *Country*, died. But it is certain, that this was not the alone reason, for they were wont to repair to him, as to an *Oracle*, *2 Kings 1. 2.* We may call him *Jupiter muscarinus*, or *Hercules muscarius*, (h) for the *Inhabitants* of the *City Elis* sacrificed to *Jupiter* under the name זְבוּבִים, (i) *A carrier away of flies*: and the *Romans* to *Hercules*, under the same name. Some *Greek Copies* in the *Gospel* read Βουζ'βου, *Beelzebub*: which change is interpreted to besfor to shew the greater contempt of the *Idol*, as if they should say, *Jupiter stercoreus*, זְבוּב *Zebul* signifieth *stercus*, and *Beel*, or *Baal* signifieth *Dominus*.

Baal-berith was the *Idol* of the *Shechemites*; of his Temple we read, *Judges 9. 4.* בְּרִית *Berith* signifieth a *Covenant*; so that *Baal-Berith* may be translated *Jupiter fœderatus*, (i) *The God unto whom they bound themselves by Covenant*. Concerning *Bel* and the *Dragon*, little is spoken, besides what we read in that of the *Apocrypha*, where the *History* is described.

c Ruffin lib. 2.
an'iq. Rom.
cap. 8.

e Ζηθροου
του αυτου
Αυκασιου.
Gregor. Niri-
an'q. orat. 2.
conr. Julian.
p. 102.
g Phil. h. 10. c. 28.

h Clemen. Alig-
and is protep.

i Εθναυ εου-
τοις του βαβα
διαδουλω, ου
εβαια αυτου
αυτου εις δεδυ.
Septuagint. in-
terp. Jud. 8. 33.

CHAP. IV.

Of Dagon.

THe (a) Hebrew Doctors say, that this Idol Dagon was made from the navil downward in form of a fish, but from the navil upward in form of a man. This they collect from the 1 Sam. 5.4. The two palms of his hands were cut off upon the threshold. And furthermore they say, The Idol Dagon had his name from the Hebrew דג Dag, signifying in the holy language, a fish, according to which description we may English him, The Philistims Neptune, or *Triton. Others derive the name from דגן Dagan, signifying Corn: and they (b) say, that he first invented the use of the Plow, and Corn; whence they translate him Jupiter aratrius. In this respect we call him the Philistims Saturn, because antiquity makes (c) Saturn the first inventor of Husbandry, and therefore paints him with an Hook or Sickle in his hand, as being the fittest Hieroglyphick for husbandry. Both opinions have their Authors, and no sufficient proof hath been produced to overthrow either. (d) Yea, they are not wanting among the Jews themselves, that say, this Image of Dagon was made in the form of a man. Notwithstanding Scaliger his conjecture is not improbable, that those who interpret Dagon, Jupiter aratrius, or אגרון, might mistake and read דגן Shaddai, signifying Ager, A field, for דגן Shaddai being the very name of God, signifying Omnipotens, Almighty.

† Triton non ab-
similem habuisse
figuram fingitur
Prona hominem
praefert, in pis-
cem desinit al-
vius. Pict. Hie-
rogl. lib. 1. p. 28
b Philo Byblius
apud Euseb. de
praepar. lib. 1.
c. 7.
c P. er. Hierog.
1. 3. p. 228. Id.
156.
d R. L. vi.
1 Sam. 5.

CHAP.

CHAP. V.

Of the molten Calf.

THe History of the molten Calf is at large set down, Exod. 32. where we read, that by reason of Moses his long absence, the people desired of Aaron, gods to be made; whereupon Aaron made for them the molten Calf. The reason why they worshipped God rather in the similitude of a Calf, than of any other Creature, is generally by Expositors conceived to be from the corruptions learned among the Egyptians, who worshipped their Idol (a) Apis, otherwise called (b) Serapis, in a living Oxe, and likewise in an Image made in the form and similitude of an Oxe, with a bushel on his head. This Oxe was remarkable for certain notes and marks, whereby it was differenced from all others. It was black bodied, it had a white forehead, a white spot behind, and a knot under his tongue: for the more curious fashioning and polishing of these marks in the molten Calf, Aaron may seem to have made use of his (c) graving Tool. (d) The Egyptians repaired unto this Oxe for the resolution of matters doubtful, as to an Oracle, and the manner of consulting with him, was thus. The party that repaired unto him, tendred a bottle of Hay, or Grass: which if he received, then it betokened a good and happy event; if otherwise he refused it, then it did portend some evil to come. Thus they turned their glory into an Oxe that eateth grass, Psalm 106. 20. The Hebrew word in the Psalm, translated an Oxe, is, (e) Shor; which I note, because in my opinion, it giveth light to one

a Plin. Nat. hist.
l. 1. c. 46 H rod.
l. 2. Scitu c 35.
aut aliorum di-
stinctione 45.
b Alex. G. mist.
dier. l. 6. cap. 22.

c ברוט
Styl. sculptorio.
d Plin. Hist. lib.
8. c. 46. It Alex.
G. n. d. dier. l. 6.
c. 2.

10
of

f *Palus facies*
 אב.

g *Cyprian. de*
bono patient. p.
 38. v. d. etiam
August. p. 73.
 H. *Totul. adv.*
Jud. c. 1.1.

h. *Suidas in*
Zægyptis.
Rofinus lib. 2.
hif. Eccles. cap.
 23. *Pier. Hierog.*
lib. 3. p. 25.

of the names by which this *Idol* was denoted. Sometimes it was called *Apis*, from the *Hebrew* word (f) *Ap*, signifying a *face*: sometimes *Serapis* quasi *Sher-apis*, which is nothing else but *Bovis caput*, an *Oxe-head*; the very name used by the (g) *Fathers*, to express this *Idolatry*. It is commonly known that this *Idolatry* was derived to *Israel* from the *Aegyptians*; but whence the *Aegyptians* first learned it, few have taught. They do not conjecture amiss, who interpret the first institution hereof to have been in the memory of *Joseph*, who by his providence relieved both *Egypt*, and other neighbour Countries, in the seven years of famine. Besides the testimony of no slight (h) *Authors*, there are strong inducements to perswade it. *First*, both the years of plenty and famine were fore-signified by the apparition of *Oxen*. *Secondly*, what fitter Emblem, (if it had not afterward proved an *Idol*) to continue the remembrance of a *Joseph*, (by whose alone care and industry, corn and victual was provided in an extream famine,) than an *Oxe*, the true and lively Hieroglyphick of an industrious Husbandman? *Thirdly*, in this *Suidas* agreeth with others, that this *Oxe* was portrayed with a bushel on his head, though others do more clearly express the reason of this portrayal, namely, because of the great quantity of *Corn* measured out by *Joseph* in that extream dearth. Concerning the sin of the *Israelites* in making this *Calf* or *Oxe*, the modern *Jews* do transfer the fault upon certain *profelyte Aegyptians* who came forth with them: and they say, that when *Aaron* cast their *Jewels* into the fire, these *Aegyptians*, contrary to his expectation, by their Art *Magick* produced a *Calf*, to which purpose they urge *Aarons* own words, *Ex. d. 32. 34.* I did cast the Gold into

into the fire, and thereof came this *Calf*; as if his art or will went not with the making thereof, but of it self it made it self. But this answer of his sheweth rather, how vain the wit of man is in the excuse of sin; and as his engraving instrument writes down *Aaron's* sins; so the confession of others more ingenious *Jews*, proclaims the *Israelites*, saying, that (i) *No punishment befalleth thee Israel, in which there is not an ounce of this Calf.* I conclude this with the analogy between the *Aegyptian Apis*, and the *molten Calf*; and this consisteth in three things. *First*, As there were some special marks in the *Aegyptian Ox*; so is it probable that *Aaron* with his engraving Tool made the like. *Secondly*, As the *Aegyptians* in honor of their *Ox* (k) celebrated a solemn feast, with much singing and mirth. So the *Israelites* proclaimed a feast in honor of their *Calf*: *The people sat down to eat and drink, and rose up to play.* *Thirdly*, As the *Egyptians Ox* was at last drowned in the River; so *Moses* burnt the *molten Calf*, and beat it to powder, and cast it upon the face of the water, *Exod. 32. 10. Dent. 9. 21.* *Jerobom* afterward, though upon other inducements, committed the same sin; he thought in his heart, that if the people did go up to *Jerusalem*, and do sacrifice in the house of the Lord, they would revolt from him, and return to the King of *Judah*: whereupon he set up two *Calves* of gold; the one in *Bethel*, the other in *Dan*; saying unto the people, It is too much for you to go up to *Jerusalem*, 1 *King. 12. 28.*

אין 77 ושר
 אל ויו ענין
 כה
 אלקים שמו
 אצל
 M ses Gr. nat.
 vid. Munster.
 Exod. 32.

k *Suidas in voce*
 אפידס. א

CHAP. VI.

Of Astaroth, Ammonia, Juno, the Queen of Heaven, Diana of the Ephesians.

a Horum An- th m vum obla- tionem primo di- dicitur ab Is- taclitib; Num 7. 1 Sam. 21. b Αστρον δ' εγω δοκω σεληναια εμμενα Αstaron Lunam esse opinor. Luc- ian. de dea Syria. c August. supr. Judic. quest. 16 d Astarie Ura- nia idem omnino valet apud Phœ- nicas, quod Juno Lucina apud Latinos. Dedu- citur Ὀνια ab Heb. 70 Nun in sin: ad- jectio aut per se solum, aut cum Jod quod passim fit Syris, quasi 70 vel 71 in se- miniario Lucidus & Lu- cida, aut Lucinus & Lucina. Et hinc Gæ- ci suum εγενον mutuati sunt. f Αστροδεια dicitur, mag. τλω ἄστρον ἀστρον ab imperio quod in Atria exerceat. vid. Hierodotus. 5. f Macrobi. Sat. l. 1. 21.

AS the Sun was worshipped under many names; so likewise the Moon. Astaroth was the Idol chiefly of the Zidonians, 1 King. 11. 5. 2 King. 23. 13. she had her Temple, called the house of Astaroth, in which the Philistims hanged up Saul's (a) Armour after his death, 1 Sam. 31. 10. That the Moon was worshipped under these names needs not (b) proof; only (c) some say, that Astrate was Juno: and why may we not say, that Juno was often used to express the Moon? (d) Both the Moon and Juno are often called by the name of Urania. And as the Moon in respect of her light is called Urania; so in regard of the lesser lights in the heaven, she is called Aivoarch, that is, the (e) Queen of the Planets; or as Horace speaketh of the Moon, Siderum Regina, the Queen of the Stars: Or lastly, as Virgil speaketh of Juno; Di- vum incedo regina, the Queen of the Gods. It seemeth very probable, that this is that Queen of Heaven, of which the Prophet speaketh, Jer. 7. 18. Jer. 44. 17. Again, unto whom may we imagine those ancient Heathens to have performed that solemn worship, which they did on the Calends, or first day of every month (was it not to the Moon?) And yet notwith- standing it is ascribed to Juno, (f) whence she is cal- led Juno Calendaris. Lastly, As Jupiter (g) Ammon was no

other

other than the Sun, & worshipped in form of a Ram: so for ought I see, the Moon might be called Juno (h) in Cal. Rhodig. Ammonia, and worshipped in the form of a sheep. Sure h. 18. ci. 38. I am, that the Hebrew Doctors describe the Images of (i) Astaroth, to have been made in the form of sheep, i D. Kimchi. and the word Astaroth, in the original, signifieth a flock of sheep, and the Moon might as well be called 1 Sam. 31. 10. Lt. Jud. 2. 13: Ammonia, as the Sun Ammon, both being so called from their heat, which in the holy tongue is called (k) Hammah, and from thence likewise those Images k חמה Calor Sol.1 (of which we read, Levit. 26. 30. Isa. 17. 8. Isa. 27. 9.) are called (l) Hammanim, because they were cer- 1 R. Solomon in Levit. 26 30. tain Idols placed upon the house top, and so always exposed to the Sun. Furthermore, as Jupiter (m) Am- m -- (lat corni- mon was painted with horns, so likewise was the (n) gevilis Jupiter. Lucan. l. 9. v. 514. n Syderum re- gina bicornis audi, Luna, puel. as. Horat. car. secular. o Pier. hierogl. l. 10. Moon: why they should be thus painted, many rea- sons might be produced, but chiefly three, the first peculiar to the Sun, the other common both to Sun and Moon. First, the Sun was painted with Rams-horns, because with the Astronomers the sign Aries in the Zodiac is the (o) beginning of the year. Secondly, because as the strength of horned beasts consists in their horns: so the virtue and influence of the Sun and Moon is derived into sublunary creatures by their beams. Thirdly, because the light of the Sun and Moon, makes the reflection cornute, or horn-like. p קרני וחרור קornua magnifi- centia. R. So- lom. Parvo He- braicam 177 (unde Rigas & coran ema- nant) signifi- cat in morem cornuum splen- dorem radiosq; emittit.

Y

The

q *Macrob. Sa-*
turnal. l. 1. c. 15.

(q) The *Moon* was also worshipped under the name of *Diana*, who although she were worshipped thoroughout all *Asia*, yet she was had in principal esteem among the *Ephesians*, whence arose that cry, *Great is Diana of the Ephesians*, *Act. 19.28*. Her greatness among the *Ephesians* appeareth partly by her *Temple*, which in (r) one place *Pliny* saith was two hundred and twenty years a building, but (s) elsewhere he saith 400 years: partly from the great gain procured unto the *Silver-smiths* in making and selling *Silver Temples of Diana*, *Act. 19.24*. It is much disputed what those *Silver Temples* were; some think them to be little houses, or shrines (such as were for their smallness portable) in form representing the *Temple of Diana*, and within having the image of *Diana* inclosed, and in this sense *σείδιον* is sometimes used, to signifie closets or shrines wherein Images were kept: others think, certain coins or pieces of money to be called by the name of *Diana's Temple*, from the similitude of *Diana's Temple*, engraven or stamped upon those coins: as in *England* we call some pieces of gold the *George*; others the *Angel*, others the *Thistle*, from the impression which they bear: The like custom of naming coins from their Sculpture or impression was not unusual among the (t) ancients; neither were such coins unusual on which the *Temple of Diana* was engraven, and these capital letters added, *DIAN. EPHE*. *Theodor. Beza* in his major annotations upon the *Acts*, reporteth that he hath seen two of these himself.

r *Plin. l. 36. 14.*
s *Plin. l. 16. 40.*
t *Simili prorsus ratione Atheniensium nummas quosdam, hoves: eo undam Atheniensium alios quosdam Κόπας (i. spuellas, alios Corinthiōum πλάτας), pullis: alios Peloponnesiōum, χαλδάς, ἑσθητῆρας, alios Romino um ἄστρος vocabant, u *Macrob. Saturnal. l. 3. c. 8.* Nunc abimilem idololatriam in cultu V. uis. prodidi: *Jalbus Firmicus de errore p. of. 1. religio. c. 4.**

We read of another kind of idolatrous worship towards the *Moon*, to have been, (u) that men sacrificed to her in womans apparel, and women in mens apparel, because they thought the *Moon* to be both

male and female, whence the *Moon* is called by old Authors as well *Lunus* as *Luna*: And *Venus*, whom *Philcorus* affirms to be the *Moon*, is termed *Deus Venus*, as well as *Dea Venus*. (x) Some have thought that God had respect unto this kind of Idolatry, *Deut. 22.5*. where men are forbidden to wear womens Apparel, & e contra; but it is more generally, and upon better grounds thought, that the promiscuous use of apparel (whereby the distinction of sex is taken away) is there forbidden.

x *Maimonid. in more Nebechim. part. 3. cap. 38.*

C H A P. VII.

Of other Gods mentioned in Scripture.

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

In those Colonies which the *King of Asshur* transplanted into *Samaria*, every one worshipped the god of his own Nation. The men of *Babel* made *Succoth Benoth*, the men of *Cuth* made *Nergal*, the men of *Hamath* made *Ashima*, the *Arims* made *Nibhaz* and *Tar-*

tak; the Sepharvaims burnt their Children in the fire to Adram-melech, and Anammelech the gods of Sepharvaim, 2 Kings 17. 30, 31. (a) The Hebrew Doctors say, that Succoth Benoth was the picture of an Hen with her Chickens: Nergal they interpret Gallum Sylvestrem; Asfima a Goat; Nibhaz a Dog; Tartak an Ass; Adrammelech a Mule; Anammelech an Horse: that such brute beasts should be worshipped as gods, may seem ridiculous; but the like to have been practised among the heathens, profane Authors abundantly testify. The (b) Cock was worshipped as a God among the Syrians, (c) A Goat by the Mendessii; (d) A Dog by others: yea, they have adopted into the number of their Gods, (e) Oxen, Lions, Eagles, Wolves, Crocodiles, Cats, Rats, &c. Nay, they have digged their gods out of their Gardens, (f) Garlick, Leeks, Onions, &c. To these may be added Nisroch, which was the God of the Assyrians, and, as it seemeth, had his Temple at Nineve, 2 King. 19. ult. and Esay 37. ult. Secondly, רִמּוֹן *Rimmon*, the word signifieth a Pomegranat. Concerning this Idol it is much controverted, whether Naaman sinned not in saying, The Lord be merciful unto thy servant, that when my Master goeth into the house of Rimmon, &c. 2 King. 5. 18. Read the words in the Præter tense [when my Master went into the house of Rimmon] the sense appears to be a pardon craved for sins past, not afterward to be committed. The same word בָּבִיא *Bebba*, in going is put to express the time past, in the titles of the Psalms 52. and Psalm 54. Thirdly, Nebo, otherwise called Nabo, an Idol of the Assyrians, Jer. 48. 1. He had his name from Prophecie, נַבִּיא *Nabli*, signifying a Prophet, he seemeth not much to differ from Ζεύς ἰσοβάτης, or Ζεύς πολύκερος, so often mentioned in *Hom. v. (g) Diodorus Siculus* maketh them both one, and we may

a R. Javohi.
2 Kings 17.
R. David nos
d. f. mii.

b Lucian l. 16.
de Syr. Dea.
c Hero lotus in
Euterop.
d C. c. de legib.
l. 1. vid. Tira-
quel. in Alex.
e Neopol. l. 6. c.
25.
f Porrum &
cipe, nefas
violare &
f. a. i. g. e. m. o. s. u.
Osa Et. as. geates
quibus hec na-
scuntur in 10. tit.
Namin I Juve-
nal. Satyr. 25.

g Dind. Sicul.
l. 5. c. 27.

LIB. IV. The several manners of divine Revelation.
may render Nebo, the Assyrians, Ammon, or Jupiter Vaticanus the god of their Oracles.

CHAPTER VIII.

The several manners of divine Revelation.

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

The 1. degree was נְבוּאָה *Nebuah*, Prophecie. This was when God by certain visions and apparitions revealed his will.

The second was רוּחַ הַקֹּדֶשׁ *Ruach Hacodesch*, The inspiration of the Holy Ghost, whereby the party was enabled without visions or apparitions, to prophesie: some shewing the difference between those two. (b) add, that the gift of Prophecie 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 Job, David, Daniel. Both these degrees, as likewise Urim & Thummim, ceased in the second Temple, whence

a P. Favius in
Exod 23.

b D. Kimchi;
praefat. in Psal.

c Talmud. in
Sa. hed. in. c. 1.

whence their ancient Doctors say, (c) that after the latter Prophets Haggai, Zachary & Malachy were dead, the Holy Ghost went up or departed from Israel. Howbeit, they had the use of a voice or echo from Heaven. In which speech we are not to understand that the Holy Ghost wrought not at all upon the Creatures, or that it wrought not then in the sanctification of men, as in former times, but that this extraordinary enabling men to prophesie by the inspiration of the Holy Ghost then ceased; and in this sense, the Holy Ghost was said to have departed from Israel. Unto this common received opinion, that passage might have reference, Acts 19. We have not so much as heard whether there hath been an Holy Ghost or no. That they did not doubt the distinction of persons, appeareth clear, if that be true which (d) some have noted, that the ancient Jewes before Christ were so catechised in that point, that they observed the Mystery of the Trinity in the name יהוה Jehowah, for though the name consisted of 4 letters in number, whence it was called *quadriliterum*, yet there were but three sorts of letters in the name: *Jod* signified the Father, who was the beginning of all things: *Vau*, is a conjunction copulative, and denoted the third person in Trinity, which proceedeth from the Father and the Son, *He* signified the Son of God: The Rabbines have a saying, that God made all things, *in litera*, *He*. They may allude to this, that he made all things by his Word: he said, Let there be thus, and thus, and it was so: but they may also allude to the second person in Trinity. And furthermore they note that *He*, is doubled in this name, to demonstrate both Natures of our blessed Saviour.

The third degree, was *Urim* and *Thummim*. *Urim* sig-

d P. Fagius in
Exod. 28.

signifieth light, and *Thummim* perfection. That they were two ornaments in the High-Priests breast-plate, is generally agreed upon: but what manner of ornaments, or how they gave answer, is hard to resolve. (e) Some think them to be the 4 rows of stones in the breast-plate, the splendor and brightness of which foretiewed victory, and by the rule of contraries, we may gather, that the darkness of the stones not shining prelaged evil. (f) Others say it was the name *Jehowah* put in the doubling of the breast-plate, for that was double, Exod. 28. 16. (g) Others declare the manner of consulting with *Urim* and *Thummim* thus: First, they say that only the King, or else the * Father of the Consistory had power to consult; or to propose the matter unto the Priest, and the Priest only had power to resolve. Secondly, that the matter proposed must not be trivial, but of moment and great difficulty. Thirdly, that this holy writing, termed *Urim* and *Thummim*, consisted of all the *Tr. bes* names, and likewise of the Patriarks, Abraham, Isaac and Jacob; so that no letter of the Alphabet was wanting. The question being proposed, some say that the letters which gave the answer were *נדרטור* (i) they did arise and eminently appear above the others. An example they take from 2 Sam. 2. 1. When David asked the Lord, shall I go up into any of the Cities of Judah? the Lord answered, *עלה* *Gnaleh*, go up. Here, say they, appeared out of the name of *שכימן* *Schimeon*. *ל* out of the name of *לוי* *Levi*, *ה* out of the name of *יהודה* *Jehudah*. Others say, that the letters which represented the Oracle were *גטרפות* (i) that they did after a strange manner join themselves into perfect syllables and intire words, and made the answer compleat. Many other opinions might be reckoned up, but

c Joseph. an. in.
l. 3. c. 9.

f R. Sa'om.
quoniam lex
refert D. Kim-
chi in radie.
g Talmud. in
Jo. ish. c. 6.
vid. P. Fagius
in Exod. 28.
* Abuth. din.

¶ R David in
rad. 6.

(b) but he spoke best, who ingenuously confessed that he knew not what *Urim* and *Thummim* was.

The fourth degree was *בוח קול* *Bath Kol*, *filia vocis*, the *Daughter of a voice*, or an *Eccho*; by it, is meant a voice from heaven declaring the will of God; it took place in the *second Temple*, when the three former degrees of prophecy ceased: it gave testimony of our Saviour; Lo, a voice from heaven, saying, *This is my beloved Son in whom I am well-pleas'd*, *Mat. 3. 17*. It was in truth the prologue, preface, or type of that true voice of the Father, that eternal word which revealed his Fathers will unto mankind.

These were the extraordinary means by which God revealed himself to his people of old: ordinarily, he revealed himself by his written word. Notwithstanding the *Hebrews* say, that the Law, even from the first time of its delivery unto *Moses*, was twofold: the one committed to writing, which they call *חורה שבכתב* *Thora Schebißab*, the written Law: the other delivered by tradition, *חורה בעל פה* *Thora begnal pe*, it was also termed their *Kabbala*, from *קבל* *Kibbel*, signifying *Accipere*, to receive or learn. They say both were delivered by God unto *Moses* in *Mount Sinai*; but this latter was delivered from *Moses* to *Joshua*, from *Joshua* to the *Elders*: from the *Elders* to the *Prophets*: from the *Prophets* to those of the great *Synagogue*, and so successively to after-ages, till at last it was digested into one Book, containing principally precepts and directions for those *Israelites* which inhabited the holy land. It is called *Talmud Hierosolymitanum*. It was composed in the year of our Lord 230. This, because it containeth but a few constitutions, is but of little use. About 500 years after *Christ*, then was there a more full and exact collection of their constitutions,
for

for direction of those *Jews* which dwelt in *Babylon*, and other foreign places; this is termed *Talmud Babylonicum*, and is of greatest use among Authors, it containeth the body of their *Civil and Canon Law*. This traditional law, they hold to be as authentick, as their written word, and that *Moses* received it from God, when he received the Law; for, say they, were it not for this exposition, the *Decalogue* it self might have been delivered * *In hora veloci, in less* than an hour.

Here we must note that the word *Kabbala*, when it is applied to the *Kabbalists*, to difference them from the *Almudists*, is taken in a stricter sense, and signifieth those subtleties, or mysteries which are observed from the different writing of some letters in the Scripture, from the transposing of them, from a mystical kind of *Arithmetick*, &c. This was never wholly committed to writing of some instances we have, *Gen. 23. 2. Abraham came לבכה* to weep for *Sara*. Here "because the letter *Caph* is less then the rest," *Baal Tania*. they note that *Abraham* wept but little for *Sara*, because she was old. Again, the letter *Aleph* is found six times in the first verse of *Genesis*; Hence *R. Elias* collected that the world should endure but six thousand years: because *Aleph* in the *Hebrews* computation standeth for a thousand. From the transposition of letters they conclude after this manner; *ח* *Cherem* signifieth *Anathema* or *Excommunication*, by a *Metathesis* or transposition of letters, it is made *רח* *Rachim* signifying *mercy*; by another transposition it is made *רחם* *Ramach*, which, letters in the *Jews* computation make 248, which in their Anatomy, they find to be the just number of members in a maus body: their conclusion hence is, that if an excommu-
nicated

* לוח בש"ת
Moses & Jon.
in pref.

nicated person do truly repent, then his Cherem is turned into Rachem, his curse turned into a blessing: if he do not repent, then his Cherem entrench into Ramach, the curse entrench into all his members, to the utter destroying of the whole man. Again, וישן *Isch*, significeth a man. וישן *Efcha*, a woman. Hence they note, that in the name of the man here is ' Jod, 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 *Jah*, one of the names of God: these being taken away, in both names there remains וישן *Efch* signifying fire, to shew, that as long as man and wife agree, God is with them; but when they disagree, fire is between them; Thus we see what vain mysteries their Kabbalists observe.

C H A P. IX.

Their Teraphim.

Concerning the *Teraphim*, two things are especially to be inquired. First, what they were? Secondly, for what use? the word תרפיה *Taraph*, significeth in general the compleat Image of a man. *Michal* took 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 own houses, so that these images seem to have been their *Penates* or *Lares*, their household gods; wherefore hast thou stolen my gods? my *Teraphim*, Gen. 31. 30. And this man *Micha* had an house of gods, and made an Ephod and *Teraphim*, Judg. 17. 5. Because of the worship exhibited to these Idols, hence from the Hebrew *Taraph*, as some read it, *Tharaph*, cometh the

Greeks

Greek (a) *θεοπροπιαν*, To worship. The manner how these Images were made, is fondly conceived thus among the *Rabbies*; They (b) killed a man that was a first-born son, 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 controverfie, the *Teraphim* which *Michal* put in the bed, was a compleat statue, or image of a man. The use of these Images was, to consult with them as with Oracles, concerning things for the present unknown, or future to come. To this purpose they were made by *Astrologers* (c) under certain constellations, capable of heavenly influences, whereby they were enabled to speak. The *Teraphims* have spoken vanity, *Zach.* 10. 2. And among other reasons, why *Rachel* stole away her Fathers Images, this is thought to be one, that *Laban* might not by consulting with these Images discover what way *Jacob* took in his flight.

a *ἰδὸν ἀθανάτου*
της θεοπροπιαν
εν ἡδελου
Ἡεσο
 b *Κ. Ε. Ζ. ο. ο. ο.*
Ελιαν Τριβι

c *Αδων Ε. Ζ. α.*
Γεν. 31.

C H A P. X.

The several sorts of Divination, forbidden.

WE shall finde, *Deut.* 18. 10, 11. those Diviners, which are by the Law forbidden, distinguished into seven kinds; not because there were no others, but they were the most usual. 1. An observer of times. 2. An Inchanter. 3. A Witch. 4. A Charmer. 5. A consulter with familiar spirits. 6. A Wizard. 7. A Nigromancer. To these we may add an eighth, out of *Hos.* 4. 12. Consulting with the Staffe.

a Jerchi. Lev. 19. 26.

And a ninth out of Ezek. 21. 21. A consulter with entrails. 1. The first is מְטַרְטֵר, An Observer of times, (a) one that distinguisheth times and seasons, saying, Such a day is good, or such a day is naught, such an hour, such a week, such a moneth is luckie, and such and such unluckie

b D. Kizchi. in rad.

for such and such businesse: (b) whence those that derive the word from מַטְרַיִם Gnajim, signifying an eye, (as if hereby we meant a Jugler, or impostor, who deceived the eyes of his spectators by casting a mist before them, utterly mistake: more pertinently they speak, who derive it from מְטַרְטֵר Gnona, signifying time. But of

c Abn. Esra Lc. vii. 19. 6.

all I approve those who derive it (c) from מְטַרְטֵר Gnanan, A Cloud, as if the Original signified properly a Planetary, or Star-gazer. Hereby he is distinguished from the second sort of unlawful Diviners, for he also was an Observer of times; the first drawing his conclusions from the colour or motion of the clouds: the second from his own superstitious observation of good and evil events, happening on such and such days, such and such times: the first seemeth to have drawn his conclusions, a priori, from the Clouds or Planets, causing good and bad events: the second, a posteriori, from the events themselves, happening upon such and such times. This Planetary, when he observed the clouds seemeth to have stood with his face Eastward, his back Westward, his right hand towards the South, and his left hand towards the North: except it was from this posture of the Star-gazers body in time of observing, I finde no reason why the Hebrewes should terme the Eastern part of the World צִדִּים Tzadim i. The former part of the world: the Western part מְטַרְטֵר, i. e. The back part; the South part יָמִין Jamim, i. e. The right hand; the North part שְׂמֹאל Shemol, i. e. The left hand. That the reason of these denominations is, because

because Adam was created with his face toward the East, is as vain, as hard to prove.

2. The second is, מְטַרְטֵר, Menachefsch, rendred an Inchanter; it importeth rather an Augur, or Soothsayer. The Original signifieth such an one who out of his own experience draweth observations to foretell good or evil to come, as Soothsayers do, by observing such and such events, by such and such flying of Birds, screechings, & kawings. The Rabbines speak in this wise: (d) He is Menachefsch, a Soothsayer, who will say, because a morsel of Bread is fallen out of his mouth, or his staff out of his hand, or his son called him back, or a Crow kawed unto him, or a Cat passed by him, or a Serpent was on his right hand, or a Fox on his left hand, therefore he will say, Do not this or that to day. This word is used, Gen. 30. 27. I have learned by experience, saith Laban, that the Lord hath blessed me for thy sake. Again, Gen. 44. 5. Is not this the cup in which my Lord drinketh, and whereby indeed he divineth? that is, proveth, or maketh trial or experience what manner of men ye are: The Heathen People were very superstitious in these observations: Some days were Attri, others Albi; some some unluckie, others luckie; on some days they accounted it unfortunate to begin battel, on some moneths unfortunate to marry.

d D. Kizchi. rad.

Mense malum Maio nubere vulgus ait. Ovid. Fast.

And as they were superstitious in observing unluckie signs, so likewise in the meanes used to avert the evil portended: the meanes were either words or deeds. (e) Deeds, thus if any unlucky Bird, or such like came in their way, they would sling stones at it; and of this sort is the scratching of a suspected Witch, which among the simpler sort of People is thought to be a meanes

e Plura istiusmodi evodia; συμφορα vide apud Theophrastum ch. racter, de Αησιδαιμ.

meanes to cure *Witch-craft*. By words, they thought to clude the evil, signified by such signes, when they say, *Ἐς κεφαλὴν σου, in caput tuum recidat hoc omen; This evil light on thy own head.*

The third is *כַּסְפָּא Mecaſcheph, A Witch*, properly a *Jugler*. The Original signifieth such a kind of *Sorcerer who bewitcheth the ſences and mindes of men, by changes the formes of things, making them appear otherwiſe then indeed they are.* The ſame word is applyed to the Sorcerers in *Egypt*, who reſiſted *Mofes*, *Exod. 7. 11.* Then *Pharaoh* alſo called *Mecaſchphim*, the Sorcerers. Now the *Magicians* in *Egypt*, they alſo did in like manner with their *Inchantments*. This latter part of the Text explaineth what thoſe Sorcerers were. In that they are called *Magicians*, it implyeth their learning, that they are *wiſe men*, and great *Philophers*: the word *inchantments* declareth the manner of the *deluſion*, and it hath the ſignification of ſuch a *ſlight whereby the eyes are deluded*, for *לַחֲטִימִים Lahatim*, there translated *inchantments*, importeth the *glimmering flame of a fire, or ſword wherewith the eyes of men are dazled.* The *Greek* verſion doth not unſtily terme them *φαρμακῶν, Unguentarios, Septaſarios, Compounders of Medicines*, or if you pleaſe, *(f) complexion-makers*, ſuch *Artifans who maſke mens and womens faces, with paintings and falſe complexiones.* Hence it is that the *Apoſtle* compareth ſuch falſe teachers, who under a forme and ſhew of godlineſſe, lead captive ſilly women, to the *Egyptian Sorcerers,annes and Jambres*, who reſiſted *Mofes*, *2 Tim. 3. 8.* Theſe two were of chief note.

In the *(g) Talmud* they are all called *Johanne* and *Mamre*; by *(h) Numenius* a *Pythagorean*, *Jannes* and *Jambres*; by *(i) Pliny*, *Jannes* and *Jotapo*.

The fourth is *חֹבֵר Chober, a Charmer.* The He-

f *φαρμακῶν* ὁ
ἑμπότης ὁ
ἑπίτας.

g *Talmud tract. E.
Menschoth, 9.
h Orig. n. contr. a.
celsum. lib. 4.
i Pl. n. nat. b. ff.
l. 320. cap. 10.*

brew word ſignifics *conjoyning or conſociating*; either from the league and fellowſhip which ſuch perſons have with the Devil, or as *Bodine* thinketh, *(k) becauſe ſuch kind of Witches have frequent meetings, in which they dance and make merry together.* *Onkelos* tranſlateth ſuch a charmer *רַטְטִין Raten, a mutterer*, intimating the manner of theſe *Witcheries* to be by the muttering, or ſoft ſpeaking of ſome ſpell or charm. The deſcription of a *Charmer* is thus delivered: *(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 unto a Serpent or Scorpion, it cannot hurt a man, and he that ſaith ſo or ſo unto a man, he cannot be hurt, &c. He that whiſpereth over a wound, or readeth a verſe out of the Bible, likewiſe he that readeth over an Infant, that it may not be frighted; or that layeth the book of the Law, or the Phylacteries upon a child that it may ſleep, ſuch are not only among Inchanters, or Charmers, but thoſe that generally deny the Law of God, becauſe they make the words of the Scripture a medicine for the body, whereas they are not, but medicine for the ſoul. As it is written, *Prov. 3. 22. They ſhall be life unto thy ſoul.* Of this ſort was that whereof *(m) Bodinus* ſpeaketh, *That a child by ſaying a certain verſe out of the Pſalms, hindred a woman that ſhe could not make her butter; by reciting the ſame verſe backward, he made her butter come preſently.**

The fifth, *שׂוֹאֵל שׂוֹאֵל Ob, a conſultor with Ob*, or with familiar ſpirits. *Ob* ſignifieth properly a *battle*, and is applyed in divers places of Scripture to *Magicians*, becauſe they being poſſeſſed with an evil ſpirit ſpeak with a ſoft and hollow voice, as out of a gut-

n *Chriſtoſtom.*
1 *Cor. 12. 1.*
ad. *M. c. 6.*
l. 4. c. 24.

k *Bodinus M. 19.
d. mo. l. 1. c. 6.*

l *M. Simon. tra. 7.
L. d. l. 11. ſe. 1.
10, 12.*

m *Bodinus Mag.
d. mo. l. 1. c. 1.*

n *Chriſtoſtom.*
1 *Cor. 12. 1.*
ad. *M. c. 6.*
l. 4. c. 24.

ly. Such a Diviner was the Damofel, *Act. 16. 16.* in
 o A. gust. 2 d.
 dist. C. 11. p. 23
 (o) *S. Augustines* judgement, and is probably thought
 so by most Expositors, who are of opinion, that the
spirit of Python with which this Damofel was posses-
 sed, is the same which the *spirit of Ob* was amongst
 the Hebrews, Hence the *Witch of Endor*, whom *Saul*
 requested to raise up *Samuel*, is said in *Hebrew* to have
 consulted with *Ob*; but, among the *Latine* Expositors,
 she is commonly translated *Pythonissa*, one possessed with
 the spirit of *Python*.

The sixth is, יגנני *Iiddegnoni*, A Wizard; in the
Greek, he is translated sometimes Γυψῖνος, a cunning-
 man. In both languages he had his name from know-
 ledge, which either the Wizard professed himself to
 have, or the common people thought him to have.
 The *Rabbies* say, he was called in *Hebrew* from a cer-
 tain beast named by them (p) *Jadua*, in shape resembling
 a man, because these Wizards when they did utter their
 prophesies, held a bone of this Beast between their teeth.
 This haply might be some diabolical Sacrament or
 Ceremony, used for the Confirmation of the league
 between *Satan* and the Wizard. (q) *Profane History*
 mentioneth divinations of the like kind, as that
 Magicians were wont to eat the principal parts and
 members of such beasts which they deemed prophetic-
 al, thinking thereby, that by a kind of μεταμύωσις
 the soul of such beasts would be conveyed into
 their bodies, whereby they might be enabled for
 prophecy.

The seventh is דורש אל חסרים *Doresch el ham-*
methim; the *Greek* answereth word for word, ἐπιζωοψι-
 τὸς νεκρῶν, An inquirer of the dead, a Necromancer. Such
 Diviners consulted with *Satan* in the shape of a dead
 man. A memorable example we find recorded

1 Sam.

p P. F. 12. L. vii.
 19 Verum Athe-
 nus b: s: an
 hanc vocat
 γυψῖνον.
 Vid. Euseb.
 Mag. demonol.
 1: c. 6, p. 18
 q P. e. d. Mag.
 p. 57.

1 Sam. 29. There, King *Saul* about to war with the
Philistines (God denying to answer him either by
 dreams, or by *Urim*, or by *P. ophets*) upon the fame
 of the *Witch of Endor*, he repaired to her demanding
 that *Samuel* might be raised up from the dead, to tell
 him the issue of the war. Now that this was not
 in truth, *Samuel*, is easily evinced, both by testimo-
 nies of the learned, and reasons. First, it is improba-
 ble, that God who had denied to answer him by any
 ordinary means, should now deign him answer so
 extraordinary. Secondly, no Witch nor Devil can dis-
 turb the bodies or Souls of such as die in the Lord,
 because they rest from their labors, *Re v. 14. 14. Thurd-*
ly, if it had been *Samuel*, he would doubtless have
 reproved *Saul* for consulting with Witches.

The eighth is סוול מלקי *Sool malko*, A Consulter
 with his staff, *Hof. 14. 12.* *Jerome* saith, the manner of
 this divination was thus: That if the doubt were be-
 tween two or three Cities, which first should be assaulted;
 to determine this, they wrote the names of the Cities upon
 certain staves, or arrows, which being shaken in a quiver
 together, the first that was pulled out determined the City.
 (r) Others deliver the manner of this Consultation
 to have been thus: The consulter measured his staff by
 spans, or by the length of his finger, saying, as he meas-
 ured, I will go, I will not go, I will do such a thing,
 I will not do it, and as the last span fell out, so he
 determined: This was termed by the Heathens
 ἰαλδομαντεία or βελομαντεία Divination by rods or arrows.

The ninth was רוע בכבד *Roe baccabed*, a diviner by
 intrals, *Ezek. 21. 21.* *Nebuchadnezzar* being to make
 war both with the *Fens*, and the *Ammonites*, an
 doubting in his way, against whether of these
 should make his first on-set; First, he consulted with

A a

his

t Vid. Druſ. in
 D. ut. p. 592.

Several sorts of Divination forbidden. LIB. IV.
 his arrows and staves, of which hath been spoken immediately before; *Secondly*, he consulted with the intrals of beasts. This practice was generally received among the *Heathens*, and because the liver was the principal member observed, it was called *hpatookonia*, *Consultation with the liver*. Three things are observed in this kind of divination. *First*, the colour of the intrals, whether they were all well coloured. *Secondly*, their place, whether none were displaced. *Thirdly*, the number, whether none were wanting; among those that were wanting, the want of the liver, or the heart chiefly presaged ill; that day *Julus Caesar* was slain, it is storied, that in two fat Oxen then sacrificed, the heart was wanting in them both.

THE



THE
 FIFTH BOOK

Of their
 CONSISTORIES:

CHAP. I.

Their Courts of Judgements, especially their Ecclesiasticall Consistory.

THEre were in *Israel* distinct Courts, consisting of distinct persons, the one principally for Church-business, the other for affairs in the Commonwealth; the one an (a) Ecclesiasticall Consistory; the other a Civil Judicatory: of these, and their several censures, and punishments, it remaineth now to be spoken.

These different Consistories, or Courts of Justice, we find first distinguished, *Deut. 17. 12.* He which will not hearken unto the Priest, nor unto the Judge. Where the People of *Israel* are directed, in what cases, and to what persons they should make their Appeals from inferiour Courts; Namely, to the Priests, in matters spiritual, or ceremonials and to the Judges in mat-

ters civil or criminal. These two Courts are more plainly distinguished, 2 Chron. 16. where Jehoshaphat reforming many abuses in Church and Commonwealth, first appointed thorough-out all the fenced Cities of Judah, secular Judges to determine criminal causes, *vers. 5.* And at Jerusalem he appointed a spiritual Court consisting of Levites, Priests, and the chief Fathers of Israel, *vers. 8.* And in causes spiritual for the Lord, Amariah the High Priest was chief: in causes criminal for the King, Zedekiah was chief, *vers. 11.* Likewise the Prophet Jeremiah is condemned to die, by the consistory of Priests, Jer. 26. 8: But by the Consistory of Princes secular, or Judges sitting in the gate, he was absolved and discharged, *vers. 16.* Yea, although the tyranny of Antiochus and the troublesome times ensuing had bred such a confusion in matters of Government among the Jews, that an evident distinction can hardly be found in the New-Testament: yet some foot-steps, and imperfect tokens of both Courts are there observable, principally, *Matth. 21. 23. It. Matth. 26. 3.* The chief Priests and the Elders of the People, are named as two distinct Consistories: and each Consistory seemeth to be differenced by its proper name; The secular consistory termed *ovroδeov*, A Council: the spiritual termed *συναγωγη*, A Synagogue. They will deliver you up to the Councils, and they will scourge you in their Synagogues, *Matth. 10. 17.* Hence that great assembly of Prophets and holy men called together by Esra, for the information of the Church, after their return from Babylon, is called *Synagoga magna*, A great Synagogue.

The office of the Ecclesiastical Court, was, to put a difference between things holy and unholy, and between clean and unclean, *Levit. 1. 10.* and to deter-

mine

mine Appeals in controversies of difficulty. It was a representative Church. Hence is that, *Dic Ecclesia, Mat. 18. 16.* Tell the Church; because unto them belonged the power of Excommunication, the several sorts of which censure follow in the next Chapter.

Onely here take notice, that, as in the Civil Consistories, consisting of seventy Judges, which was the supreme Court, there were two lat as Chief, namely, one whom they termed *Nasi*, The Lord chief Justice; and the other whom they termed *Abbeth din*, the Father of the Senate: so in the Ecclesiastical Consistory, the High-Priest and his Sagan, or second High-Priest, sate chief there; *2 King. 23. 1.* (b) That the High-Priest sate in the Sanhedrin necessarily, is an error; for he was not elected into that Company, except he were a man of extraordinary wisdom. Again, note, that sometimes both Consistories assembled together, as often as the matters to be determined were partly ceremonial, partly civil partly belonging to the Church, partly to the Commonwealth: which being not noted, causeth the Courts not to be distinguished by many Expositors. This meeting and joyning of both Consistories often appeareth in the Gospel. The chief Priests and 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, *John 9. 22.* by the Jews (a) *Niddai* is a separation, or putting away. (b) It signified a separation

נִדְּבָיִם Significat
hanc voc Separationem, Et
nō vocat dicitur à seorsim
נִדְּבָיִם
Separatō, Hinc
etiam P. oicupatus, postquam
aut separatus, quosdam dicitur
נִדְּבָיִם
b. B. 170. f. 1. r. Rabbinis
H. b. p. 12. 5.

Partake thereof, whence they were called *Stantes*. 2. *ἰσθῆστοις*, concerning this censure, all that I read of it is thus; that he that is *thus censured* hath admittance into the Church, (i) But his place must be behind the *Pulpit*, and he must depart with the *Catechumeni*, that is such *Pagans* who were gained to the *Christian Faith*, but not fully admitted into the *Church*, because they wanted baptism, and therefore that they might not pray promiscuously with other *Christians*, there was a place behind the *Quire* of the *Church* in manner of *Cloysters*, allotted to them, and was from them called, (k) *Catechumenum*: This I take to be the place of this *second degree* of *Excommunication*, so that the force of this censure I think to consist in these three things. First, they were barred the *Lords Table*. Secondly, they might not stand by at the *Administration of the Lords Supper* (which was allowed in the first degree) and this appeareth clearly, because the *Catechumeni* departed always at the celebration of the *Communion*; for to them principally it was said, *Te, missa est*. Thirdly, though they might *ἰσθῆστοις* fall down on their knees and pray, and were thence called *Succumbentes*, yet this they might not do in the *Congregation*, but only in that place behind the *quire* or *pulpit*, which was allotted to the *Catechumeni*, and in this also this *second degree* differeth from the first. The third sort of censure was *ἀναβασίς*, the party thus censured was permitted to come no further than the *Church Porch*, where it was lawful for him to hear the *Scriptures* read, but not to joyn in prayer, nor to approach the *Lords Table*, whence such were termed *Audientes*. The fourth, and last sort, was *ἐπιδησιονισίς*, persons under this censure stood quite without the *Church*, requesting those that entred in, with tears and

i Vid. Inft. l loco
citato.

k Hoſpin. de
Templis. p. 88.

and weeping to petition the *Lord* for mercy toward them, whence they were called *Plorantes*.

Seeing it is commonly thought, that *Cain* was censured by the first degree of *Excommunication* called *Niddui*, and that the last called *Schammatha* was of *Erochs* constitution; both these being of such antiquity, I dare not say that the three degrees of *Excommunication* were borrowed from the three sorts of *uncleanness*, which excluded people out of the three camps, though there was an observable proportion between them. (l) *Niddui* 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 camp of *Levi*, which befel those that were defiled of an issue. *Schammatha* may be compared with the exclusion out of all three camps, the camp of *God*, the camp of *Levi*, and the camp of *Israel*, this befel those that were defiled with leprosie; and from the *Jews*, it is probable that the *Greek* and *Latine Churches* borrowed their degrees of *Excommunication*.

l De quibus P.
Fazius, in Num.
5. 2.

CHAP. III.

Their civil Consistories, what persons were necessarily present in them.

IN many things men might be sinful in respect of *Gods Law*, though not liable to punishment, in respect of mans; thou shalt not avenge, nor be mindful of wrong, *Levit. 19. 18.* which the *Hebrews* explain thus; To avenge, is to deny a good turn to one who formerly denied him. To be mindful of a wrong, is to

do a good turn to one who formerly would not do so much for him; but at the doing thereof, to upbraid the other with unkindness. They illustrate it thus: when *Reuben* said to *Simeon*, Lend me thy Hatchet; he answereth, I will not lend him: Afterward *Simeon* had need to borrow an Hatchet of *Reuben*, and saith unto him, lend me thy Hatchet; *Reuben* saith unto him, I will not lend him, thou wouldst not lend me thine: this is נְקִימָה *Nekima*, *Avenge-ment*. Now when *Reuben* saith to *Simeon*, Lend me thy Hatchet; he answereth, I will not lend him; afterwards *Simeon* borroweth a Hatchet of *Reuben*, *Reuben* saith, lo, I will lend it thee, I will not deal with thee as thou dealedst with me, this is נְטִירָה *Netira*, *Mindfulness*: both these were sinful, but not liable to mans judgement.

In all civil Courts, five sorts of persons were always present. 1. Judges. 2. Officers. 3. Pleaders. 4. Notaries. 5. Witnesses. In the Supreme Courts there was one that was chief over all the other Judges, they called him in *Hebrew*, *Nasi*; in *Greek*, ἄρχων, *The Prince*. His leave they craved for the trial of actions. The Witnesses were at least two, *Deut.* 19. 13. If they were false, they punish'd them with a *Talio*, the same punishment which he intended against his brother *Deut.* 19. 19. The Notaries were two, (a) one stood on the right hand to write the sentence of Absolution, and what was spoken in defence of the party; the other stood on the left hand, to write the sentence of Condemnation, and the objections against the party. (b) *Dru- sus* thinks that *Christ* speaking of the last judgement had reference to this, He shall set the sheep on the right hand, and on the left the goats, *Matth.* 25. 22. The Officers were in manner of *Sheriffs*, they were present to execute

a *Moses Kalsen*.
in *Sambdrim*.

b *Drus. præter*.
de iust. 25.

execute what the Judges determined; whence they carried up and down their *Staves* and *whips*, as the *Consuls of Rome* had *Rods* and *Axes*, carried before them *for the readier execution of justice. In *Hebrew* * *Moses Kimchi* ^{is} *Sambdrim*. they are called שְׂוֵרִים *Schoterim*, by the *Septuagint* sometimes *γενημαρτες* in our *English* translation commonly *Officers*, and by *Saint Luke* *μεγαροτοξες*; for, doubtless there is allusion unto them, *Luke* 12. 58. When thou goest with thine adversary, (ἀγχιοντι) to the *Magistrate*, as thou art in the way, give diligence that thou maist be delivered from him, lest he hale thee to the *Judge*, and the *Judge* deliver thee to the *Officer*, &c. The *Pleader* was called בעל ריב *Baal rib*, he stood on the right hand of the party cited into the *Court*, whether he pleaded for or against him. The *Lord* shall stand on the right hand of the poor, to save him from those that judge his soul, *Pf.* 03. 31. that is, *The Lord* shall plead his cause. And *Satan* stood at the right hand of *Josuah*, *Zach.* 3. 1. that is to accuse him, or plead against him. When *S. John* speaketh, If any man sin, we have an advocate, *1 John* 2. 1. he alludeth unto this *Baal rib*, or *Pleader*. The *Judges* they examined and determin'd matters; and, after examination, sentence was pronounced by the *Judge* in this manner; Tu N. justus, Tu N. reus, Thou *Simeon* art just; Thou *Reuben* art guilty; at the pronounciation of which the guilty person was dragged to the place of execution. When he shall be judged, let him be condemned, *Pf.* 109. 7. the *Hebren* is, Let him go out wicked.

The manner of sentencing persons, varied in most Counties. The *Jews* by a simple pronounciation of sentence, both absolved men, and condemned them. The (c) *Romans* gave sentence by casting in Tables into a certain box or urne prepared for the purpose:

c *Rosin. Antiq.*
Rom. l. 9 c 21.

if they absolved any, they wrote the letter *A* in the table, it being the first letter of *Absolvo*: if they would condemn 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 Liqueat*. The *(e)* *Gracians* in like manner used three Letters: *⊖* was a token of condemnation, which occasioned that of *Per*.

d *Erasmo Adag.*
e. r. fig.

Et potis est nigrum vitio praefigere Theta.

T was a token of absolution; *A*, of ampliation. Others signified condemnation, by giving *A* black stone; and absolution, by giving a white stone.

*Mos erat antiquis niveis atrisque lapillis,
Hos damnare reos, illos absolvere culpa.*

Ovid. Metamorph. 15.

To this there seemeth to be an allusion, *Rev. 2. 7*. To him who overcometh I will give a white stone; that is, I will absolve and acquit him in the day of judgement.

Note these three phrases, *ἀναστῆναι εἰς κείρον*, To rise up to judgment; *ἀναστῆναι ἐν κείρον*, To rise up in judgment; *ἔξελθῆναι κελσῶν ἀδικίας* vs, To depart guilty. The first is applied to the Judge in the execution of justice. When God rose up to judge, *Psalme 76. 10.* that is, to execute judgement. The second is applied to the party prevailing in judgement. The men of Nineveh shall rise up in judgement with this generation, *Matth. 12. 41.* that is, shall be justified before this generation. The last is applied to the party condemned, *Psal. 109. 7.* Let him depart guilty or wicked: The ungodly shall not stand in judgement, *Psal. 1.* The like phrases were in use among the Romans: *Stare in Senatu*, to prevail in the Senate; *Causa cadere*, to be cast in ones suit. But these phrases among the Romans I think to have been taken out

of

of their Fence-Schools, where the set posture of the body, by which a man prepareth himself to fight and grapple with his enemy, is termed *Status*, or *Gradus*, as *cedere de Status*, to give back; *Gradum vel statum servare*, to keep ones standing: and from thence have those elegancies been translated into places of judgement.

CHAP. IV.

The number of their Civil Courts.

THEIR Civil Courts were two, סנהדרין גדולה, *Sanhedrim gedola*, the great Consistory, or supreme Senate, סנהדרין קטנה, *Sanhedrim Ketanna*, the lesser and inferiour Court. Thus I finde them divided generally by the Rabbins: And although the latter was subdivided, as will after appear; yet in old time there were only two first branches: which division our Saviour Christ seemed to have followed, calling the lesser Court *κείρον*, by the name of Judgment: the greater *συμβουλιον*, by the name of a Council. Whosoever is angry with his brother unadvisedly, shall be culpable of judgement. Whosoever saith unto his brother *Raca*, shall be worthy to be punished by the Council: Whosoever shall say Fool, shall be worthy to be punished with the fire of Gehenna, *Matth. 5.* In which words, as there is a gradation of sin, 1. Anger, passion of mind. 2. *Raca*, (e) scornfull, or slighting speech, as *Tut, Tubb, &c.* 3. Fool, reproachfull and opprobrious names: so likewise there is a gradation of punishment. 1. Judgment, a lesser Court. 2. Council, the greater Court. 3. The fire of Gehenna: Now *Gehenna* was a Valley, terrible for

c *Raca*, non gradus alicujus est sermo convitiu, sed magis e contemptum natum est & aphi etu dicenti. Chyso, homi. 16. in Mat.

f David Kimchi
P^s. 27. 13.

for two sorts of fires in it; *First*, for that wherein men burnt their children unto *Moloch*. (f) *Secondly*, for an other fire there continually burning, to consume the dead carcases, and filth of *Jerusalem*; partly for the terribleness of the first, and partly for the contemptibleness of the place by reason of the second fire, it was a type of *hill fire* it self. We may resolve that text thus, *Anger* deserved the punishments of the *lesser Court*; *Raca*, the punishments of the *greater*: and *Fool* deserved punishments beyond all Courts, even the *fire of Gehenna*.

The *greater Court*, by way of excellency, was called the *Sanhedrin*, which word came from the *Greek*, *συνεδριον*, a place of Judgement: It was also called *בית דין* *Beth din*, the house of judgment. (g) 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* of their first institution, *Numb. 11. 16*. Gather unto me seventy men of the *Elders* of *Israel*, whom thou knowest that they are the *Elders* of the people, and *Governours* over them, and bring them unto the *Tabernacle* of the congregation, and let them stand there with thee. From the latter words of this Text, it is observed, that there were *seventy* besides *Moses*; and therefore after his decease they alwayes chose one *chief Judge* in his room, not reckoning him among the *seventy*; they called him *Nasi*, the *Prince* or *chief* over the *seventy*. These *seventy* are (h) thought to be chosen *six* out of every *Tribe*, save the *Tribe* of *Levi*, out of which only *four* were chosen. * Others think the manner of their choice was thus, *Six* of every *Tribe* had their names written in little scrolles of Paper: in *seventy* of these scrolles was written *זקן* *Zaken*, *Senex* an *Elder*, in the

g *Moses Kotsen*
fol. 186. col. 2.

h *Franc. Junius*
Analyt. exposit.
Num. 11.

+ *Solon Jarchi*

two other *קל* *Chelek*, parts, *A Part*; these scrols they put in a pitcher of urne, and those that pluck'd out a scroll wherein *Elder* was written, were counted amongst the number of the *Judges*: those that pluck'd out the other scrols, in which a *Part* was written, they were rejected, *Num. 11. 26*. The senior of these *seventy* was called *אב בית דין* *Ab beth din*, the *Father* of the *Judgement-hall*. The (i) whole *Sett* or *Bench* of *Judges*, sate in manner of an half *Circle*, the *Nasi* sitting in the midst above the rest, the other sitting round about beneath, in such manner that the *Father* of the *Judgement-Hall* sat 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 door of the *Court* before the *Temple*, the other at the door of the *Mountain* of the *Temple*: yea, in every *City* throughout *Israel* where there were *sixscore* householders, such a *Consistory* was erected: the other sort of *lesser Courts* consisted only of a *Triumvirat*, *three Aldermen*; and this was erected in the *lesser Cities*, which had not the number of *sixscore* household rs.

The (k) second difference between the *greater Consistory* and the *lesser*, was in respect of the place. The *Seventy* sat only at *Jerusalem*, without the *Court* of the *Temple*, in a certain house called *לשכת הגזית* *Lischath hazgazit*, the *paved Chamber*, because of the curious cut stones wherewith it was *paved*: by the *Greeks* it was called *παιδαγωγον*, the *Pavement*. *Pilate* sat down in the judgement seat, in a place called the *Pavement*, *John 19. 13*. The other *Consistory* sate all in the gates of the *Cities*. Now because the gates of the *City* are the strength thereof, and in their gates their

Numb. 11. 26.

i *Moses Kotsen*
f. 185 col. 2.

k *Moses Kotsen*
ibid.

their Judges late; hence is that, *Matth. 16. 18.* The gates of hell shall not overcome it, that is, neither the strength nor policy of Satan.

1 D. vi. 17. 8. Lastly, they differed in respect of their power and authority: the Consistory of seventy received (1) appeals from the other inferior Courts, from that there was no appeal: again, the Consistory of three late not on life and death, but only on petty matters, as whipping, pecuniary controversies, and such like; the other twenty three late on life and death, but with a restrained power; they had not authority to judge a whole tribe, the High-Priest, false Prophets, and other such weighty matters: this belonged only to the seventy in Jerusalem: (m) Hence is that *O Jerusalem, Jerusalem, which killest the Prophets, Luk. 13. 34.* The means how they tryed a false Prophet was thus; they observed the judgements which he threatned, and the good, which he prophesied to a place: if the judgements took not effect, this did not argue him a false Prophet, because God was merciful, as in the case of *Ezekiah*, and the people might repent, as the *Ninivites* did: but if he prophesied good, and that came not to pass, they judged him a false Prophet. The ground of this trial they make the words of *Jeremiah* the Prophet which prophesied of peace, when the word of the Lord shall come to pass, then shall the Prophet be known that the Lord hath truly sent him; *Jer. 28. 9.*

The Colledge or company of these seventy, exercised judgement, not only under the Kings and Judges, (n) but their authority continued in times of vacancies, when there was neither Judge nor King to rule Israel, and it continued until (o) Herod put them down, and destroyed them, to secure himself of the Kingdom.

Here

m *Capitulus de*
v. p. Hebr. p.
109.

n *PG. lat. l. 4.*
cap. 5.

o *Josiph. An. iq.*
l. 14. c. 17.

Here some may object, that there were no such Courts, or their liberty much infringed in *Samuels* time: For he went from year to year in circuit to *Bethel*, and *Gilgal*, and *Mizpeh*, and judged Israel in all these places, *1 Sam. 7. 16.* To which, I take it, we may say, that as the *Empeours* of *Rome* had power to ride Circuits, and keep *Assises*, which was done without any infringement of the liberties of their Senate: So the Kings and Judges in Israel had the like power, and yet the authority of their Courts stood firm. This kind of judging by keeping *Assises*, the *Romans* termed *Βουλὴ κριτικῆ*, the other *Βουλὴ ἀγκιστρῶν*.

CHAP. V.

Properties required in Judges, and the manner of their election.

THE Law of God required these properties in Judges; 1. *Wisdom.* 2. *Understanding.* 3. *Integrity.* 4. *Courage,* *Deut. 1. 13.* Others are reckoned, *Exod. 18. 21.* namely, 5. *The fear of God.* 6. *Love of truth.* 7. *Hating of covetousness:* to these may be added the eighth, namely, *having no respect of persons,* *Deut. 1. 17.* These two last especially, the *Heathens* required in their Judges: whence the (a) *Thebans* a *Plut. de Iside.* painted Justice without hands, and without eyes, to intimate that Judges should receive no gifts, nor be swayed with sight of persons.

The (b) *Jews* added many more. 1. *That they should be free from all blemish of body.* 2. *That they should be skilled in the seventy Languages, to the intent that they might not need an Interpreter in the hearing of Causes.* 3. *That they should not be far stricken in years; which*

C c

like-

b *Moses Katsi.*
i. 4. Saabedrin.

likewise was required of the Romans in their Judges, as appeareth by thv̄t common adage, Sexagenarius de pont. 4. That they should be no Eunuche, because such commonly were cruel. 5. That they should be Fathers of children, which they thought was a special motive to mercy. 6. That they should be skilful in Magick, without the knowledge of which, they were not able to judge of Magicians.

That there might be a sufficient supply of able men to succeed in the room of the Judges dying, there fate (c) three benches of others beneath, whom they called (d) *Talmidi Chacanim*, Scholars of the wise men: out of these they made their election, and two of these always accompanied the condemned person to the place of execution.

Inauguration of Judges was two-fold. At first, by imposition of hands upon the head of the party, after the example of *Moses laying hands on Jshuah*: this imposition of hands was not held law'ul, (e) except it were in the presence of five or three Judges at the least. Afterwards, it was by saying a certain verse (f) *Lo, thou art associated, and power is given thee to judge of penalties*. Hence is that saying of *Galatinus* out of the *Talmud*, *Institutio Judicum, aut manu sicbat, aut nomine tantum*.

Observe here, that *Samuc*, which I render associated, doth not always signifie a man licensed to the discharge of some publick office by the imposition of hands, for here it is applied to those who were not admitted by imposition of hands. Now the reason why these words *Semica*, and *Semicuth*, are generally by all Expositors, Jews and Christians, translated the imposition of hands, is, because this solemn kind of licensing, termed *Semica* or *Semicuth*, was in old time used only towards two sorts of men in their admisi-

c M ses Ktsfen.
ibid.
חלמי
הבנים
D. Joseph, spi-
cann.

c P. iv. Galatin.
lib. 4 cap 9

הויאח
סמו
וישל
לש
ל
אפיל
די
קנסיה
M. m. s. in
Sambudia.

on, towards *Rabbies* and towards *Judges*; which kind of permission, because it was not performed towards either of them without this ceremony of imposing hands; hence these two words have been translated the imposition of hands, whereas properly they signifie nothing else, but an association, an approximation, or conjoining of one into the same corporation or company, of which he that doth associate and give admision is a member.

CHAP. VI.

Ceremonies common in all capitall Judgements.

IN their greater Punishments, which deprived of life, some ceremonies were common to all.

First, *The Judges were to use deliberation in all causes*, but especially in matters capital. There were four causes, saith (a) *Jonathan* in his *Targum*, that came before *Mosis* (he mentioneth none in particular; but what they were, we shall presently learn out of other records.) Two of these were not weighty; in these he hastened: Two more material, concerning life and death; in these he delayed. (b) *Ceterum tam de his quam de illis dicebat, Non audivi*; Of both the lighter and weightier causes, *Moses* said, *I have not heard*, to wit, from the Lord: to shew, that a deliberation and consultation as it were with God, ought to be in all judgements, before sentence be pronounced. These four causes are named in (c) other Records; The lightest are, 1. *The matter of uncleanness, debarring the people from the Passover*, Num. 9. 9. Secondly, *the case of Zelophehads daughters*, Num. 36. 10. The two weightier

^a Targum Jo-
nath. Num. 9. 8.

וכאליו
ובאליו
אמר
משה
ל
שמעיה
Jonathan.

^c The two c. T. rgum H. v. r.
lightest are, 1. The matter of uncleanness, debarring the

Num. 9. 9.

are, 1. The cause of the blasphemer, Lev. 24. 13. Secondly, The case of him that gathered sticks on the Sabbath, Num. 15. 35. In all these judgements there is, The Lord spake unto Moses. And in the first, which was counted among the lighter causes (because it was not on life and death) even there doth Moses in a solemn manner bespeak the people to stand still, *Et ego audiam, And I will hear what the Lord will command.* Notwithstanding, *wisfull delays in justice* maketh the *Judges unrighteous.* In that *unrighteous Judge,* from whom the *Widow* wrested sentence by importunity; we read not of any other fault in him, but delay, *Lit. 18. 6.*

Secondly, The party accused was placed on some high place, from whence he might be seen and heard of all the people: *Set Naboth, In capite populi, on high among the People,* 1 Kings 21. 9.

Thirdly, The Judges and the Witnesses did (when sentence was pronounced) put their hands upon the condemned persons head, and said, *Sanguis tuus super c. put tuum, Thy blood be upon thine own head:* unto this the people had reference, saying, *His blood be on us and on our children,* Mat. 27. 25.

Fourthly, The place of execution was without the Gates, the malefactors were had thither by two executioners, (e) termed by the Rabbiners *חזני הכנסת* *chazani haeccesth,* Spectators of the congregation, which is a periphrasis of those, whom St. Mark calleth *συναγωγαι,* Mark 6. 27. which word, though it be used by the Greeks and (f) Chaldee Paraphrasis, yet it is a meer Latine, derived a *speculando*; because in the Court the Executioners were only spectators, to behold and attend what the Judges would command them.

Fifthly, When the malefactor was led to execution;

d. Dom. p. e. vii.
M. 1027.

c. Moses Kofen.
in Sabhedra.
H. Talmud. in.
Mark. vi. c. 13
in Misbra
מפוקר
מפוקר
Uziel. & Tiguan Hierosol.
c. 37. 30.

(g) publick 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 do him good, let him come and make it known.* For this purpose one was appointed to stand at the door of the Consistory, with an handkerchief or linnen cloth in his hand, that if any person should come for his defence, he at the door (winged about his handkerchief, upon the sight whereof, another standing in readiness a pretty distance off with an horse, haltened and called back the condemned person: yea, if the Malefactor had any further place for his own purgation, he might come back four or five times, except he spake vainly; for the discerning whereof, two of those whom they termed *Scholars of the wise men,* were sent with him to observe his speech on the way.

Sixthly, He was exhorted to confess, that he might have his portion in the world to come: Thus *Joshua* exhorted *Achan,* Josh. 7. 19. *My son, give I pray thee glory unto the Lord God of Israel, and make confession unto him: unto whom Achan answered, vers. 20. Indeed I have sinned against the Lord God of Israel, and thus have I done.*

Seventhly, In the time of execution; they gave the Malefactor (h) *Granum thuris in calice vini;* A grain of Frankincense in a cup of Wine: this they did give to cause a giddiness in the condemned persons head, that thereby he might be less sensible of the pain. St. Mark calleth this cup *εναυσιμας του οινου,* Wine mingled with Myrrhe, Mark 15. 23. This was done after the manner of the Jews, but the Souldiers in mockery mingled Vinegar and Gall with it, Mat. 27. 34. As likewise

wife
בן סוטר
קדמה
at 1500
b. 10 sabedra
M. 100, in
Sabed in. c. 10.
13. U. Mo's
K. 10. 11. 511.
b. d. 12.

wife they gave him a second cup in derision, when they took a sponge, and filled it with Vinegar, and put it on a reed, *Matth. 27. 48. S. Mark* in the first cup mentioneth the custome of the Jews, which in it self had some shew of compassion; for the ground of this custome was taken from that, *Prov. 31. 6. Give strong drink unto him that is ready to perish. S. Matthew* mentioneth only their wicked mixture, contrary to the received custom; so that one Evangelist must expound the other. This first cup was so usually given before execution, that the word *Calix* a Cup, is sometimes in the Scripture put for death it self. *Father if it may be, let this cup pass from me.*

i Casaub. exercit. p. 654. ex Maimonid.

a Paraphrast. Cald. Ruth 1. 17. Mikholi. fol. 188. col. 3. סקומה b Skub, Lapidatio.

c שריפוח Sh. r p. a, combustio.

d הרג Hecog, decollatio.

e חנק Chonuk, Suffocatio.

f כל מיתה האסורה כתיבה כחם חנק חיה

Omnis mors que absolute in lege usurpatur, irregulario est, R. Solum. Exod. 21, 16.

Lastly, (1) The Tree whereon a man was hanged, and the Stone wherewith he was stoned, and the Sword wherewith he was beheaded, and the Napkin wherewith he was strangled, they were all buried, that there might be no evil memorial of such a one, to say; *This is the Tree, this is the Sword, this is the Stone, this is the Napkin, whereon, or wherewith, such an one was executed.*

CHAP. VII.

Their Capitall punishments.

THE Jews of old had only (a) four sorts of death in use among them. 1. (b) Lapidatio, stoning. 2. (c) Combustio, burning. (d) 3. Decollatio, beheading. 4. (e) Suffocatio, strangling. Of these, stoning was counted the most grievous, burning worse than beheading, beheading worse than strangling, and strangling was the easiest of all.

They have a (f) rule, thit wherefoever the Scripture

ture saith of an offender, *Morte pleatur, he shall be punish'd with death*, not expressing the kind of death, there it ought to be interpreted of strangling. For example, the law saith of the Adulterer, *Lev. 20. 19. Morte pleatur, Let him be punish'd w. th death*: because the kind of death is not here mentioned, they interpret it strangling. The reason of this rule is, because strangling was the easiest death of the four; and where the Law determineth not the punishment, there they say, *Ampliandi fauores*, The favourablest exposition is to be given.

The rule is not generally true; for in former times Adultery was punish'd with stoning. I will judge thee after the manner of them that are harlots, saith the Lord, *Ezek. 16. 38.* And in the fortieth verse the judgement is named; *They shall stone thee with stones*: likewise the Scribes and Pharisees said unto Christ, *Moses in the Law commanded us, that such should be stoned, John 8.*

Before we treat in particular of these four punishments, it may be questioned, *Whether the Jews had any power to judge of life and death, at that time when they crucified our blessed Saviour?* The Jews said to Pilate, *It is not lawful for us to put any man to death, John 18. 31.* Latter Jews say that (g) all power of capital punishments was taken from them forty years before the destruction of the second Temple, and of this opinion are many Divines.

Answer. First, the Jews speech unto Pilate, that it was not lawful for them to put any man to death, cannot be understood, as if they should have said, we have no power to put any man to death; for admit, that power in criminals were, in the general, taken from them, yet in this particular, power was permitted

ted them at that time from *Pilate*, *Take ye him, and judge him according to your Law*, John 18.31. Neither can it be said, that their law could not condemn him, if he had been a transgressor thereof; or that they had not out of their law to object against him; for they say, *They had a Law, and by their law he ought to die*, John 19.7. It was not then want of *Power*, but the holiness of that time, made them say it was unlawful. For they held it unlawful upon their days of preparation to sit on life and death, as hath been shewen 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 judging capital crimes were taken from them by the Romans? We are to distinguish between crimes. Some crimes were transgressions of the Roman law, as theft, murder, robberies, &c. power of judging in these was taken from them: other crimes were transgressions only against the law of Moses, as blasphemy and the like; in these, power of judging seemeth to have remained with them. When *Paul* was brought by the Jews before *Gallio*, *Gallio* said unto them, if it were a matter of wrong or wicked lewdness, O ye Jews, reason would, that I should bear with you: but if it be a question of words, and names of your law, look ye to it, Acts 18. 14.

In handling these four punishments; first observe the offenders, whom the Jews make liable to each punishment; and then the manner of the punishment.

The persons to be stoned were (h)eighteen. 1. He that lieth with his own 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

h. Moses Kofen.
fol. 188 col. 4.

woman that lieth down to a beast. 8. The blasphemer, 9. He that worshippeth an Idol, 10. He that offereth of his seed to Moloch, 11. He that hath a familiar spirit, 12. The Wisard, 13. The private entiser to Idolatry, 14. The publique withdrawer to idolatry, 15. The Witch. 16. The prophaner of the Sabbath, 17. He that curseth his father or his mother, 18. The rebellious son. The manner of stoning was thus; The offender was led to a place without the gates, two cubits high, his hands being bound; from hence one of the Witnesses tumbled him by a stroke upon the loins; if that killed him not, the witnesses lifted up a stone, being the weight of two men, which chiefly the other witnesses cast upon him; if that killed him not, all Israel threw stones upon him. The hands of the witnesses shall be first upon him to put him to death, and afterwards the hand of all the people, Deut. 17. 7.

Hence the opinion of (i) *R. Akiba* is commonly received, that such an Idolater (it holdeth in all others condemned to his death) was reserved until one of the common feasts, at which all the multitude of Israel came to Jerusalem. The party thus executed being quite dead, was afterward for greater ignominy hanged on a tree, till towards the Sun-set, at which time he and the tree were both buried.

Malefactors adjudged to burning were, (l) ten; k *Moses Kofen.*
1. The Priests daughter which committed whoredom, luc. 24. 11. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.
2. He which lieth with his own daughter, 3. Or with his daughters daughter, 4. Or with his sons daughter, 5. Or with his wifes daughter, 6. Or with her sons daughter, 7. Or with her daughters daughter, 8. Or with his mother in law. 9. Or with the mother of his mother in law. 10. Or with the mother of his father in law.

The manner of burning was two-fold. Some they

Punishments not capital.

LIB. V.

burnt with wood and faggots; this was termed (l) by them *Combustio corporis*, *The burning of the body*: Others they burnt by pouring scalding hot lead in at their mouths, which descending into their bowels killed them, the bulk of their body remaining whole, and this was termed therefore *Combustio animæ*, *The burning of the soul*. This last was most in use, and alone described by most of their Writers.

m M. f. s. Kotfin.
ii s. d. d. ii. Malefactors condemned to beheading, were (m) of two sorts, 1. *The murderer*, 2. *Those of any City, who were drawn unto Idolatry*. The manner thereof is at this day in use.

n M. f. s. Kotfin.
ib d. Malefactors strangled, were (n) six. 1. *He that smiteth his father or his mother*, 2. *He that stealeth a soul of the Israelites*, 3. *An Elder which contradiceth the Consistory*, 4. *A false Prophet, & he that prophesieth in the name of an Idol*, 5. *He 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 up to the loins, a towel being cast about his neck; which two executioners, one on each side, plucked to and fro until he was dead.

C H A P. VIII.

Punishments not capital.

The lesser punishments, not capital, in use among the Hebrews, are chiefly four, 1. *Imprisonment*, 2. *Restitution*, 3. *Talio*, 4. *Scourging*.

Imprisonment. Under this are comprehended, the prison, stocks, pillory, chains, fetters, and the like: all which sorts of punishment, seeing they differ very little or nothing at all from those which are now in common use with us, they need no explication. The

The

LIB. V.

Punishments not capital.

The keepers of the prison, if they let any committed unto them escape, were liable to the same punishment which should have been inflicted on the party escaped. This is gatherable from that, 1 Kings 20. 39. *Keep this man; if by any means he be missing, th: shall thy life be for his life*.

Concerning that *Libera Custodia*, which (a) *Drusus* ^{Drus. prætor.} ^{2 T m 1. 18.} proveth to have been in use among the Romans, I much doubt whether any such custome were in use among the Hebrews. That some kind of prisoners at Rome did go abroad with a lesser kind of fetters in the day time to their work, and so return at night to their prison, hath elsewhere been observed by me. And (b) *Eadem catena & custodiam & militem copula-* ^{b Senec. Epist.} ^{5. Non in lib. de} ^{tranquill. c. 10.} ^{quem admodum} ^{citatur à Drusio.} *bat: The same chain tied both the prisoner and the keeper*. Observe the unusual significations of these two words; *Custodia*, a prisoner, and *Miles*, a keeper. So that *Drusus* delivered *Seneca* his meaning, but not his words, when he repeats them thus: *Eadem catena tam reum quam militem tenet*. Observe further, that the prisoner was tied by his right arme, and the keeper by the left, because the right arme is the stronger, and therefore justly remaineth free rather to the keeper, than to the prisoner. Hence is that, (c) *Tu forte* ^{c Seneca de tran-} ^{quill. cap 10.} *levicrem in sinistra putas catenam*; because the keeper tyed himself unto the same chain, not in way of punishment, but voluntarily for the safer keeping of the prisoner.

Restitution. This was commanded when goods were unjustly gotten, or wrongfully detained, Exod. 22. ^{d Tior. Aq in} ^{secu da facim: f} ^{q. 62.} It was (d) threefold.

D d 2

Restitution

Restitution is threefold.

Secundum idem; in identitie, when the very same thing is restored which is wrongfully gotten.

Secundum aequale, when there is so much for so much in quantity restored, the goods unjustly gotten being sold or lost.

Secundum possibile, when restitution is made according to that which a man hath; not being able to satisfy the whole.

Restitutio in identitie, was, and is principally required. Whence it is, that if the theft whether Ox or Sheep, were found alive upon a man, he restored but double, *Exod. 22.4.* but if they were killed or sold, then five Oxen were restored for an Ox, and four Sheep for a Sheep, *Exod. 21.1.* The Jews were so precise in this kind, that if they had built an house with a beam or piece of Timber unjustly gotten, they would pull down the house, and restore the same beam or piece to the owner. From this the Prophet *Habakuk* doth not much dissent: *The stone shall cry out of the wall, and the beam out of the timber shall answer it, Habak. 2. 11.*

e Dav. Kimchi.

Among the Jews he ought to be sold that was not of sufficient worth to make restitution, *Exod. 22. 3.* (f) And *Augustine* saith of Christians, That he which doth not make restitution according to his ability, never repented. And, *Non remittetur peccatum, nisi restituatur ablatum.*

f Aug. Epist.
54.

Talio. This was a punishment in the same kind as eye for an eye, and a tooth for a tooth, hand for hand, and foot for foot, *Deut. 19. 21.*

Talio

Talio is twofold.

Talio identitatis, or *Pythagorica*, which was according to the letter of the Law, when the offender was punished with the loss of an eye, for putting out anothers eye, &c.

Talio similitudinis, or *analogica*, which was when the price of an eye, or some proportionable mulct is paid for an eye put out, or any other member spoiled.

The (g) Hebrews understand *Talio similitudinis*, that the price of a maim should be paid: not *Talio identitatis*, not that the offender should be punished with the like maim; Because to punish like for like in *identitie* is in some cases impossible, as if a blind man put out anothers eye, or one toothless strike cut anothers tooth.

In case of bodily maimes therefore, the (h) Hebrew Doctors say, that the party offending was bound to a five-fold satisfaction; first, for the hurt in the loss of the member. Secondly, for the damage, in loss of his labour. Thirdly, for his pain or grief arising from the wound. Fourthly, for the charge in curing it. Fifthly, for the blemish or deformity thereby occasioned. *Musser* rendereth those five thus; *Dammum, Latio, doler, medicina, confusio*. The (i) Romans likewise had a *Talio* in their Law, but they also gave liberty to the offender, to make choice, whether he would by way of commutation pay a proportionable mulct, or in *identitie* suffer the like maim in his body?

Scourging. This was two-fold; either *Virgis*, with rods, or *flagellis*, with scourging. This latter was more grievous then the former, as appeareth by that *Troical* speech; *(k) Porcia lex virgis ab omnium civium corpore amovit, hic misericors flagella retulit*. Both were in use among the Romans, but only the latter among the

g Oculum pro
o. u. o. id est, p. c.
i. u. n. o. n. l. T. r.
e. n. J. o. n. l. b.
Deut. 19. 21. f.
R. So'o auv. ibi.

h f. d. n. m. p. r.
Exod. 21.

i A. C. u. s. lib.
11. c. p. 1.

k C. c. p. o. R. bi.
via.

the Hebrews. This beating or scourging was commanded, Deut. 25. 2, 3; where the number of stripes was limited, which the Judge might not exceed. Forty stripes shall he cause him to have, and not pass. The Jews in many things laboured to seem holy above the Law. For example, where the Lord commanded a Sabbath to be sanctified, they added their Sabbathum, that is, they began their Sabbath about an hour sooner, and ended it about an hour later than the law required: where the Lord forbade them to eat or drink things sacrificed to Idols, (l) they 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 mouths all the time of that Feast. The Lord commanded them to abstain from eating Swines flesh; they would not so much as name it, but in their common talke (n) would call a Sow דבר אחר דבאר אחר, Another thing. In like manner the Lord commanded chief Malefactors which deserved beating, to be punished with forty stripes; they in their greatest corrections would give but thirty nine. Of the Jews five times received I forty stripes save one, 2 Cor. 11. 24. For this purpose the scourge consisted of three thongs, so that at each blow he received three stripes; and in their greatest correction were given thirteen blowes, that is, forty stripes save one. Whether (o) these thongs were made the one of a Bulls hide, the other two of an Asses hide, or (p) all three of a Calves, the matter is not material; both opinions have their Authors.

o Tatmund. lib. maccoth. ca 3 in Mischma.
p Baaluvim. vid. Drus.
2 Cor. 10. 24.

l Thibites in דב

m Thibites in דב

n Elias Tu' sbit. ibid.

bit and half high, so that his body bowed upon it. The Judge shall cause him to bow down, Deut. 25. 2. This post or stake on which the malefactor leaned in time of whipping, was termed גומי Gummud, Columna, a pillar. His clothes were plucked off from him downward to the thighs, and (r) this was done either by renting or tearing of them. The Governours rent Paul and Silas their clothes, and commanded them to be beaten with rods, Acts 16. 22.

That the Beadle should inflict a great number of stripes proportionable unto the transgression, this correction was performed in the sight of the Judge. The Judge shall cause him to be beaten before his face, Deut. 25. 2. (s) The chief Judge of the three, during the time of the correction, did either read or recite that, Deut. 28. 58, 59. If thou wilt not keep, & do all the words of this law, &c. Then the Lord will make thy plagues wonderful, &c. The second Judge he numbred the stripes; and the third he bade the Beadle smite. The chief Judge concluded all, saying, Yet he being merciful forgave their iniquity, &c. Psal. 78. 38.

Sometimes in notorious offences, to augment the pains, they tied certain huckle-bones or plummets of lead, or sharp thorns to the end of the thongs, and such scourges the (t) Greeks termed ἀσπεράδαις t Eustathius, ἡσπύρας, Flagra taxillata. (u) In the Scripture they are termed Scorpions. My Father hath chastised you with rods, but I will correct you with Scorpions, Ju. 1 Kings 12. 12.

CHAP. IX.

Punishments borrowed from other Nations.

THE punishments borrowed from other Nations are principally six: 1. *Crux*, The death on the Cross. 2. *Serræ dissectio*, The cutting one asunder with a saw. 3. *Damnatio ad bestias*, The committing one to fight for his life with wild beasts. 4. *iesxēs*, the wheel. 5. *ναλαροσιαις*, Drowning one in the sea. 6. *τυπανοις*, Beating one to death with cudgels. The first and the third were merely Roman punishments; the second was used likewise by the Romans, but whether originally taken from them is doubtful; the fourth and the last were merely Greek punishments; the fifth was for the substance in use among the Hebrews, Greeks and Romans, but in manner of drowning them, they differed. It will be needful to speak somewhat of all these.

1. *Crux*. This word is sometimes applied to any tree or stake on which a man is tortured to death, but more properly it is applied to a fram of wood consisting of two pieces of timber compacted cross-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 equal pieces 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 duæ regule concurrant ad speciem lateræ X. quæ figura est crucis*. This kind of cross is by the com-

^a Hieron. in Jerem. c. 31

mon people termed *Crux Andraena*, Saint Andrews-cross, because on such an one he is reported to have been crucified.

Crux commissa. This was, when a piece of Timber erected, was joyned in the middle to a traverse, or over-thwart top, somewhat shorter then the peece erect, in manner of a Roman T. This is called *Crux Antoniana*, S. Anthony his Cross, because he is often painted with such a Cross.

Crux immissa. This was then a short traverse somewhat obliquely crossed in the stake erect, not quite in the middle, as *Crux decussata*, nor quite on the top as *Crux commissa*, but near to the top, on this manner, (b) This is thought to have been *Crux Christi*, the Cross on which our Saviour Christ suffered.

^b Lipsius de cruc. lib. I. cap. 10.

The Ceremonies used by the Romans towards those whom they crucified were these: First, they (c) scourged them, and sometimes tied them to a Pillar in time of scourging. *Artemidorus* is clear in this, *Μεγὰρ αὐτοῖς κρίσις, πολλὰς ἔλαβε πλῆγὰς*, that is, being tied to the pillar, he received many stripes. (d) *Plautus* is thought to have alluded to the same.

^c Joseph. excid. lib. 7. cap. 32. Philo contra Flaccum. II. Liv. lib. I.

^d Plat. Bacch.

Abducite hunc

Intro, atque adstringite ad columnam fortiter.

The ancient Fathers (e) report that our Saviour was whipt thus *ad columnam*: but the Scripture is silent, both touching the place and manner of his whipping, only that he was whipt is testified. He scourged Jesus, and delivered him to be crucified, *Mat. 27. 26*.

Secondly, They caused them to bear their own Cross. (f) *Malefici ad supplicium educuntur, quisque suum affert crucem*. Thus Christ bore his own Cross, *John 19. 17*. To this there is allusion, *He that taketh not his Cross, and followeth after me, he is not worthy of me, Mat. 10. 38*.

^e Prudentius; Hieron. Beda Id. Lip. de cruc. cesti. 2. cap. 4.

^f Plutarch. de seranur. cind.

g E. *Feb. Eccl. f.*
dist. ab. 5. cap. 1.
 I. *Suet. Domit.*
cap. 10.

h *Tertul. Apol.*
ca. 2. Sueton.
in Calig.

i *Artemidor. l. 2.*
 c. 58.

k *Sueton. in Ca-*
lig. cap. 27.

l *Throphyl. l. 1.*
Asclm.
 m *Chrysolom.*
Arthof. & alii.

n *Tertullian. A-*
po. c. 1. 42.

Thirdly; That the equity of the proceeding might clearly appear, the (g) cause of the punishment was written in a table, and so carried before the condemned person; or else it was proclaimed by a publick Cryer. This cause was termed by the *Romans* commonly *Titulus*, by (h) some it is called *Elogium*. Thus *Pilate* wrote in *Hebrew*, *Greek*, and *Latin*, *Jesus of Nazareth the King of the Jews*.

Fourthly, They (i) pluckt off their clothes from such as were to be crucified. Thus, *Christ* suffered naked.

Serra dissectio, A sawing one in sunder. They sawed them from the head downward. The (k) *Romans* used this kind of punishment, so likewise did the *Hebrews*. Thus *Manasses* is thought to have punished the *Prophet* *Isaiah*, and the *Apostle* to have alluded unto it, *They were sawn a-sunder*, *Heb. II. 37*.

Damnatio ad bestias. Those who were condemned to wild beasts, are properly termed *Bestiarii*. Whether *S. Paul* did, according to the letter, fight with beasts at *Ephesus*, *1 Cor. 15. 2. 2.* is much controverted. (l) Some understand by *Beasts*, *Demetrius*, and others that opposed him at *Ephesus*, (m) others more probably understand the words literally. And this kind of punishment was commonly exercised against *Christians* in the *Primitive Church*, in so much that the *Heathens* imputing the cause of all publick calamities unto the *Christians*, would call out, (n) *Christians* *ad Leon's*! Let the *Christians* be haled to *Lions*: yea the literal interpretation of the words, is a stronger argument that *Saint Paul* believed the *Resurrection* (which is the scope of the text) than to understand the words of a metaphorical figure, against the enemies of his doctrine.

Τεχδς, The Wheel: A wise King bringeth the wheel over

over the wicked, *Prov. 20. 26.* I take the words to imply no more but this, that, *As the wheel turneth round, so by the wisdom of a King the mischief intended by wicked men, is brought upon their own head*. That hereby should be understood, The grinding of wicked men under a cart-wheel, as the husbandman brake some sort of grain under the wheel, is the meere conceipt of *Expositors* on this place; for no *Records* make mention of any such punishment in use among the *Jews*. Among the *Greeks*, there was a punishment went under this name: (o) it was called *τεχδς*, *Ὁ Ἐπι τῶν τεχδς* Wheel, not because a wheele was brought over the wicked, but because they bound fast the offender to the spokes of a Wheel, and there scourged him, to enforce a confession.

Καταποντισμδς, Drowning one in the Sea. This was in use among many Nations, but the manner differed. The (p) *Romans* they sewed up a Parricide into a leather budget, sewing up together with him into the same budget, *A Serpent*, *a Cock*, and *an Ape*, and so cast them all into the Sea. The (q) *Gracians* when they judged any to this kind of punishment, they wrapt him up in lead. The *Hebrews* tied a millstone about his neck. Thus, in respect of the manner (r) those are to be understood, who say, this kind of punishment was peculiar to the *Jews*.

Τυραννομδς. It is rendered by the general name of *torturing*, *Heb. 11. 25. 2 Mac. 6. 19*. But the word signifieth a special kind of torturing, by beating one with cudgells unto death. It hath its denomination from *τύραννον*, which signifieth a *Drum* usually; and hence (s) some have parallel'd this torture with that among the *Romans* termed *Equuleus*; as if the person thus tortured, were rackt, and stretched out in man-

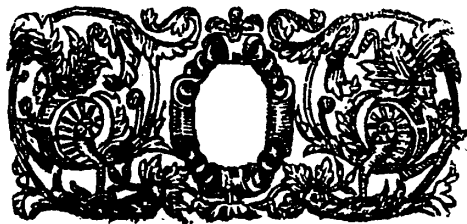
† Schol. apud A. risto. hanc
 τὴν πανα-
 scribit ἐστὶ
 ἔσθλα δις τὴν
 τούτων τοῖς
 δικαστέοις, οἱ
 τιμωρέωντο.
 2^a Plin. p. 50.

ner of a *drum head*: but it signifieth also a *drum stick*, and thence cometh the punishment to be termed *Tympanismus*, that is, a *Tabring*, or *beating one to death with cudgels*, as if it were with *drumsticks*. This is evident by *Eleazar*; He came willing ἐπὶ τὸ τὸμασαν, to this kind of torments 2 Mac. 6. 19. and in the thirtieth verse, where he gave up the Ghost, there is mention of his *strokes*, nor of his *racking* or *stretching*.

¶ Junius reckoneth (u) another kind of punishment, termed by the *Hebrews*, פניק תסוק, which he would have to be a compound word: doubtless his meaning is that it should be compounded of נץ Tsi, *Navis* a *ship*, or *boat*, and פני Janack, *Sugere*, to *suck*: for he saith that thereby is meant a certain punishment, termed *Navicula sugentis*, which (x) *Plutarch* describeth in this manner; *That the offender should be inclosed between two boats, as in a prison, or, as his phrase is (quasi in vagina) as in a sheath; and, to preserve life in him, milk and honey tempered together was forcibly put into his mouth, whether he would or no.* And hence, from this sucking in of *milk* and *hony*, this punishment hath been termed *Navicula sugentis*. But the (y) *Hebrews* say, that *Tsicock* was nothing else but *manacles*, or *cords*, wherewith prisoners hands were tied. I leave it indifferent to the Reader to follow which interpretation on he please.

בלי
 בנס
 לרוד

† Instrumentum
 const. regens m.
 nus
 D. Kimch. f. r.
 29 26.



THE
 SIXTH BOOK.

OF
 Miscellaneous Rites:

CHAP. I.

Of Circumcision.

THEIR sacraments were two. First, the *Passover*; of which there hath been a set Chapter. Secondly, *Circumcision*, of which now.

Circumcision, was a cutting off the foreskin, as a sign and seal of *Gods Covenant* made with the People of the *Jews*. It is called a *sign* by *God* in its first institution, *Gen. 17.* and a *seal* by the *Apostle*, *Rom. 4. 11.* Yea, it is called a *sign* and a *seal*, by a (a) *Dor* of the *Jews*, more antient then their *Talmud*.^{17.}

It was used (though not as a *Sacrament*) by many other Nations: (b) by the inhabitants of *Colchis*, the *Ethiopians*, the *Traglodita*, and the *Egyptians*.

In a figurative sense, alluding unto this sacramental rite, we read of three other sorts of *Circumcision* in the *Scripture*; so that in all there are four mentioned

ned, 1. *This of the flesh.* 2. *Another of the heart.* 3. *A third of the lips.* 4. *And a fourth of the ears.* We are to consider it in its proper acception, and here to observe, First, the *time when it was administered.* 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 observed, that if it fell on the *Sabbath*, yet they *circumcised* the Child; whence rose that saying among them; *Circumciso pellit Sabbatum*; *Circumcision driveth away the Sabbath* or, the *Sabbath* giveth place to *Circumcision*. And with this accords that of our *Saviour*, *Ye on the Sabbath day circumcise a man*, *John 7.22.* The *Jews* superstitiously conceiving that each creatures perfection depended upon the sanctification of one *Sabbath day* at least, say that *God* did therefore enjoin the *eighth day*, that one *Sabbath* might first pass over each male, before he should be partaker of this *Sacrament*. But more probably we 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 *Salvation*, neither was, nor is simply tied to *Sacraments*; for then there had been no less cruelty in *forbidding Circumcision* untill the *eighth day*, then there was love in *permitting it upon the eighth*. Secondly, because in this time of the *Mesairal Pedagogie*, there was a kind of *legal uncleanness*, in which the creatures were thought to be, as remaining in their blood, for the *first seven days* after their birth, *Levit. 22.27. It. 12. 2,3.* Notwithstanding, *God* thought it not convenient to defer it longer then eight dayes, for the comfort of the *Parents*, which they received by a mature and seasonable initiation of their children.

The

The manner how *Circumcision* was administered, I find 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. *Again*, they prepared in the room, a certain (d) void chair 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) *Venit Elias, & omnia enoiabit*; *We know that Elias will come, and he will tell us all things*: but chiefly it was done, because they thought *Elias* to be present there in spirit, whose bodily coming they did, and do daily expect. These ceremonies are meerly *Jewish*, practised by the latter *Jews*, but utterly unknown in our *Saviour Christ* his time, and, as it appeareth by the *Samaritan woman* her speech, that proverbial saying applied now to *Elias*, was of old applied to *Christ*, *John 5.25.* Thirdly, he which supplied the place of the *Witness*, or, as we phrase it, of the *Godfather*, (f) he led the Child in his armes whiles it was *Circumcised*: this *Godfather* they called *Baal Berith*, and *Sandak*; that is, the *Master of the Covenant*. *Uriah* the Priest, and *Zachariah* the son of *Jeberechiah*, are (g) thought to have been *Godfathers* at the *Circumcision* of *Maher-shalal-hash-baz*, *Esay 8.2.* and from them the custom of having *Godfathers in Baptisme*, to have taken its original. Fourthly, the *Parents* named the child, and in *Zachari's* time, it seemeth that in the *Naming* of the Infant, they had respect to some name of his *Ancestors*. *They said unto her, there is none of thy kindred that is named with this name*, *Luke 1.61.* Other Nations had their set dayes also after the birth, for the *Naming* of their Children. (h) The *Romans* gave names to their Mule-children on the ninth day, to the female

c Paul. Epi.
D. u. 13.
d C. v. 10. Call. in
M. l. c. 1. 32

e M. recus in
ab. coiaturis.
היק

ויהינן
למי
שמהיק
בו הכרו
למלו
כנרק
והלוט יום
קידון לו
בער
כיוור

Elias Trish. in
סנרק
g Jun. & Trem.
E. 8. 1.

h Plu. arch. p. 61.
102. Ma. 99.
Stat. l. 1. c. 16.

i *Cat. Rhodig. l.* female on the eighth. The (i) Athenians gave names
 21. *cap. 11.* on the tenth. (k) Others on the seventh. These (l)
 k *Arif. Ab. l. a-* dayes *Tertullian* calleth *Nominalia*. The *Gracians* be-
 n *m. lib. 7. c. 12.* lieves the tenth day on which they named the Child,
 l *T. v. l. d. Idol.* they observed also the *fifth*, (m) on which day the
 cap 16. Midwives took the Child, and ran about a fire made
 m *Schol. i. A-* for that purpose, using that Ceremony as a purificati-
 ristoph. in *Lufi-* on of themselves and the Child: on this day the
 frat p. 885. ll. Neighbours also sent in gifts, or small tokens, *Munera*
 Suidas in *natalitia*; (n) from which custom that amongst *Chri-*
 אקוסד עפוא. stians, of the *Godfathers* sending gifts to the baptized
 n *Stukius de* Infant, is thought to have flown. But to return again
 concilio. lib. c. 16. to the Rites of the *Jews*. After the Child had been
 כרור אחיה. *Circumcised*, the Father saide (o) *Blessed be our Lord*
 יתיה. God, who hath sanctified us with his precepts, and hath
 אלהינו מלך. commanded us, that we should cause this Child to enter
 הערלם אשן. into the Covenant of *Abraham*. After this, the whole
 קרשנו. Church or company presently replied in this man-
 במעיותו. ner; (p) *As thou hast made him to enter into the Cove-*
 ונינו. nant, so make him also to enter into the Law, into *Ma-*
 לחבנימו. trimony, and into good works.
 בבויתו. The Penalty for the omission of *Circumcision* run-
 של אנרהם. neth in this terme; *That soul shall be cut off from his*
 אבינו. people, *Gen. 17. 14.* I understand the penalty to be pro-
 מofes Kofen. nounced against such an omission, which proceed-
 e affat. Circum- ed either from contempt or willful neglect. In this
 cif. fol. 115. cause the question is, what is meant by this phrase,
 p. בשה. His soul shall be cut off from the people. Secondly, who
 שהכנסתי. ought thus to be punished? Whether the child, or the pa-
 לכדיה. rents, and such who supply the place of Parents? For
 חבנני סנו. the first besides Gods secret action in punishing such
 ודלתי. delinquents; methinks there is a rule of direction
 גלחופה. for the Church, how to proceed against such in her
 ולמעשים. discipline: if any understand here, by cutting off
 סיבי. such

Mofes Kofen. l. 11.
 ought thus to be punished? Whether the child, or the parents, and such who supply the place of Parents? For the first besides Gods secret action in punishing such delinquents; methinks there is a rule of direction for the Church, how to proceed against such in her discipline: if any understand here, by cutting off such

Mofes Kofen. l. 11.
 ought thus to be punished? Whether the child, or the parents, and such who supply the place of Parents? For the first besides Gods secret action in punishing such delinquents; methinks there is a rule of direction for the Church, how to proceed against such in her discipline: if any understand here, by cutting off such

Such a mans soul from his people, the sentence of *Excom-*
munication, or casting him out of the *Synagogue*, I shall not oppose it; though I rather incline to those, who understand hereby a bodily death inflicted upon such an offender, in which sence the phrase is taken, *Exod. 31. 14.* *Whofoever doth any work on the Sabbath, that soul shall be cut off from among his people.* And it is very remarkable, that when *Moses* his child was *uncircum-*
cised, the Lord sought to kill *Moses*: which as it intimated the punishment of this fault to be a bodily death; so it clearly evinceth, that not the child till he cometh to years of discretion, but the parents were liable to punishment. The opinion of the *Rabbines* concerning this latter point is thus delivered: (q) *If the*
 Father circumcise him not, then the Judges are commanded to circumcise him: and if it be unknown to the Judges, and they circumcise him not, when he is waxen great, he is bound to circumcise himself, and every day that passeth over him, after he is waxen great, & he circumcise not himself, so he breaketh the Commandment.

Here it may be demanded, how it is possible for a man, after once he hath been marked with the sign of *Circumcision*, to blot out that character, and become *uncircumcised*? for thus some *Jews*, for fear of *Antiochus*, made themselves *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 themselves*, 1 *Cor. 7. 18.* (r) The answer is, that this was done by drawing up the foreskin with a *Chirurgion* his instrument; and unto this the *Apostle* in the fore-quoted place alludeth, *μη ἀναμάτω, Ne attrahat praputium.* This wicked invention is ascribed unto *Esau*, as the first Author, and practiser thereof.

Mofes Kof. l. 11. c. 11. col. 4.

Epiph. lib. de mens. & pond. p. 415. ll. C. l. 7. c. 25.

CHAP. II.

Of their first-fruits and firstlings, or first-born.

THE use and end of their first-fruits, was that the after-fruits might be consecrated in them. To this purpose they were enjoined to offer the first-fruits of their trees, which served for food, Levit. 19.23,24. In which this order was observed; the three first years after the tree had been planted, the fruits were counted uncircumcised and unclean: it was unlawful to eat them, sell them, or make any benefit of them: on the fourth year, they were accounted holy, that is, either (a) they were given to the Priests, Num. 19.23,24. or the owners did eat them before the Lord at Jerusalem, as they did their second tithe: and this (b) latter is the common opinion of the Hebrews. After the fourth year, they returned to the use of the owner: we may call these ἀσάλευννάματα, simply the first-fruits.

הכרתו
שכרני
Sacerdos (a ro-
med) bit. Ab a.
Ex: i in hunc lo-
cum.
b T Land. Bib.
in M qñ shor
sh a. cap. 1.

ה' מו
טשרין
טשרין
טשרין
1. Num.
15, 20.

Secondly, they were enjoined to pay yearly the first-fruits of every years increase, and these we may call ἀπαρχάς, and of them there were many sorts. First, first-fruits in the sheaf, Lev. 23.10. Secondly, first-fruits in two wave-loaves, Levit. 23.17. These two bounded their harvest, that in the sheaf was offered in the beginning of harvest, upon the fifteenth of Nisan, the other of the loaves at the end, upon their Pentecost: and Levit. 23, they are both called תענופתה The-nuphth, that is, shake-offerings. Thirdly: there was a first of the dough, Num. 15.20. namely, a (c) four and twentieth part thereof, given unto the Priests: which kind

kind of offering was observed, even when they were returned out of Babylon, Nehem. 8.37. Unto this St. Paul hath reference, Rom. 11.10. If the first-fruits be h. h. the lump is also holy. Fourthly, they were to pay unto the Priests the first-fruits of the threshing-floor, Num. 15.20. These two last are called תרומות The-rumoth, that is, heave-offerings: this the heave-offering of the threshing-floor; the other the heave-offerings of the dough, Num. 15.20. Under the name of first-fruits, commonly Authors treat of no other but this last, and wholly omit all the former sorts. Before we proceed to the explaining of the last, note with me the difference of these two words, Tenuphth, and Therumoth: both signifie shake-offerings, heave-offerings, or wave-offerings, but with this difference; (d) the Therumoth, was by a waving of elevation, lifting the oblation upward and downward, to signifie, that God was Lord both of heaven and earth. The Tenuphth, was by a waving of agitation, waving it to and fro, from the right hand to the left, from the East to the West; from the North to the South: by which kind of agitation, they acknowledged God to be Lord of the whole world. Now, that we may know what these first-fruits of the threshing-floor were, the Rabbies, and others following them, distinguish them into two sorts: the first of these, was first-fruits of seven things only; 1 Wheat. 2 Barley. 3 Gr. pes. 4 Figgs. 5 Pomegranates. 6 Olive. 7 Dates. For all which the Promised Land is commended, Deut. 8.8. (e) These the Talmudists terme בכורים Biccurim; and when they treat of first-fruits they treat of them under this name, and understand by the name of Biccurim no other. These, they say, are the first-fruits, which the people, are so often in the Law command

d P. E. g. in
pea a.

c R. S. lom.
Deut 26. 2. 14.
Mo'es Ko'sen.
fol. 101. col. 4.
201.

ded to bring up unto the Sanctuary, at the Feast of Pentecost, which was the end and closure of their harvest, as was signified both by this oblation, and likewise by that of the two wave-loaves, Lev. 23. 17.

The second was paid of Corne, Wine, Oyle, and the Fleece, Deut. 18. 4. Numb. 18. 12. yea, of all things else that the earth brought forth of mans food.

Thus their Doctors are to be understood, where they say, (f) *Quicquid eduliorum ex terra incrementum capit, tributum est primitiis, Theruma, & decimis.* This they call, תרומה *Theruma*, an *heave-offering*: the Greek renders it, ἀποβολή, *A separation*, because this was a consecration, or setting apart of the Lords portion. In allusion unto this, I take S. Paul to have termed himself ἀποσπασμένος ἐς εὐαγγέλιον, *Separated unto the Gospel*, Rom. 1. 1. ἀποσπαστὴν Ἀαρὼν, *Aaron shall separate the Levites*, so the Greek renders it; but the Original is, *Aaron shall wave the Levites*, Numb. 18. 11. Again, ἀποσπασθε *Separate me Barnabas and Saul*, Acts 13. 2. *Drusus* delivereth another reason, as hath been said in the Chapter of the Pharisees. But to proceed: the Hebrews called this second payment, not only *Theruma*, simply, but sometimes (g) *Theruma gedola*, the *great heave-offering*, in comparison of that *Tithe* which the Levites payed unto the Priests: for that was termed *Theruma magna*, the *heave-offering of the tithe*, Num. 18. 26. which though it were *one of ten*, in respect of that portion which the Levites received; yet it was but *one of an hundred*, in respect of the Husbandmans stock, who payed the Levites: and thus it was a great deal less than the *great heave-offering*, as will presently appear. This (the Hebrews say) the owners were not bound to bring up to Jerusalem.

The Law prescribed no set quantity to be paid.

f Moses Egypt. in Jud. part. tract. de Th. ru. moth. cap. 2.

תרומה גדולה
תרומה

ther in the *Biccurim*, or in the *Theruma*; but, by tradition, they were taught to pay at least the *sixtieth* part in both, even in those *seven things*, also paid under the name of *Biccurim*, or *first-fruits*, as well as in their *heave-offering* termed *Theruma*, or *Theruma gedola*.

Thus the Talmudists do distinguish the *Biccurim* from the *Theruma gedola*: but in my opinion the *Biccurim* may be contained under *Theruma gedola*; and in truth, both of them are nothing else but the *heave-offering of the floore*, formerly mentioned out of Num. 15. 20. My reasons are these; 1. *Scripture* giveth no such leave to keep any part of their *first-fruits* at home; if that could be proved, the distinction were warrantable. 2. *Scripture* doth not limit *first-fruits* unto those *seven kinds*, which alone go under the name of *Biccurim*: 3. Themselves confound both members; for, in their *Biccurim*, they say, they paid, 1 *Wheat*. 2 *Barley*; In their *Theruma*, they say, they paid *Corne*; as if under *Corne*, *Wheat* and *Barley* were not contained. Some may say, they paid their *Biccurim* in the ear, while the harvest was yet standing, and their *Theruma* in *Wheat* and *Barley* ready threshed and winnowed. My reasons why it cannot be so, are these; 1. Because then they should pay *twice a sixtieth* part in their corn. 2. Because the corn offered in the sheaf was but a little quantity, and it was offered, not at their *Pentecost* when their harvest ended, but at their *Passover* when their harvest began, Levit. 23. 10. Whereas their *Biccurim*, or *first-fruits* were always offered at their *Pentecost*.

But omitting further proofs, I proceed to shew the ground, why in this *heave-offering of the floore*, at least a *sixtieth* part was prescribed: it is grounded upon that of the Prophet Ezek. This is the oblation that

* Solon. 7. rebi.
D. u. 18 4.

Item H e o ym.
Ez k. 45. fol.

260.

ה רומיה

ען יפה

Theruma gaurin

j. ha.

הרומה

במנוחה

Theruma bant-

th.

הרומה

ען יפה

Theruma gaurin

ragana.

1 Epiphani. co. it.

P. h. f. p. 11.

m. Maimon. ia

E. cap. m. cap. 4

fol. 15.

that ye shall offer, *the sixth part of an Ephah out of an Homer*, Ezek. 45. 13. that is, the *sixtieth part of the whole*, because an *Homer* containeth ten *ephabs*. Hence they took that distinction of these offerings. * Some they say, gave the *fortieth part of their increase*: this, because it was the greatest quantity given in this kind of oblations, they termed (h) *Theruma oculi boni*, *The oblation of a fair eye*: others (though they were not so liberal as the former, yet that they might not be reputed niggardly) gave a *fiftieth part*, and this they termed (i) *Theruma mediana*, *The oblation of a middle eye*: others, whom they reputed sordid, gave just a *sixtieth part*, less then which they could not give, this they termed (k) *heruma oculi mali*, *The oblation of an evil eye*; so that the payment of these was bounded by the tradition of the *Elders*, between the *sixtieth* and the *fortieth part*: but the (l) *Pharisees*, that they might be *holy above others*, made their bounds the *fiftieth* and the *thirtieth part*; so that he was reputed *sordid* with them that paid the *fiftieth part*; and none liberal except he paid the *thirtieth*. The manner how these first-fruits termed *Biccurim* were paid, is at large set down, *Deut. 26*. But in time of the *Prophets* other *Ceremonies* seem to have been received, of which the *Hebrew Doctors* say thus; (m) *When they carried up their first-fruits, all the Cities that were in a Country gathered together to the chief City of the Country, to the end that they might not go up alone; for it is said, In the multitude of people is the Kings honour, Prov. 14. 28. And they came and lodged all night in the streets of the City, and went not into houses, for fear of pollution: and in the morning the Governor said, Arise, & let us go up to Sion, the City of the Lord our God. And before them went a Bull which had his Horns covered with Gold, and*

an *Olive Garland on his head, to signify the first-fruits of the seven kinds of fruits*. There was likewise a pipe struck up before them, until they came near to *Jerusalem*, and all the way as they went, they sang, *I rejoiced in them that said unto me, we will go into the house of the Lord, &c. Psal. 122*. Unto this, and other like manner of solemn assemblies the *Prophet* hath reference, saying, *Ye shall have a song as in a night when an holy solemnity is kept, and gladness of heart, as when one goeth with a pipe to come unto the mountain of the Lord, Esay 30. 29*.

The *firstlings*, or *first-born* of man and beast, the *Lord* challenged as his own, *Exod. 13*. The ground of this Law was, because *God smote all the first-born in Egypt from man to beast, but spared the Israelites*; for a perpetual memory of which benefit, he commanded them to sanctifie all their *first-born males* unto him. Now the *first-born men*, and *unclean beasts*, were redeemed for five silver shekels of the *sanctuary*, paid unto the *Priests* for each of them, *Numb. 18. 15, 16*. Unto this *S. Peter* alludeth, saying, *We are not redeemed with corruptible things, as silver and gold, 1 Pet. 1. 18*. The *firstlings of clean beasts* ought to be sacrificed, their blood to be sprinkled on the *Altar*, their fat to be burnt for a *burnt-offering*, and their flesh to return to the *Priests*.

Observe how *God* would be honoured by the *firstlings of men and cattel*; by the *first-fruits of trees*; and of the earth, in the *sheaf*, in the *threshing-floor*, in the *dough*, in the *loaves*; All which teach us to consecrate the *first and prime of our years unto the Lord*.

CHAP. III.

Of Tithes.

WE are here to enquire, *First*, what things in general were titheable: *Secondly*, how many kinds of *Tithes* there were: *Thirdly*, the time when each sort of *tithe* began to be *titheable*.

First, their yearly encrease was either *Cattel*, fruits of the trees, or fruits of the land; of (a) all these they paid *tithes*, even to mint, anise, and cumine, these things they ought not to leave undone, *Mat. 23. 23.*

a Vid. S'xin. A. mama de decimis.

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 Harvest had been ended, and all gathered, then the *Husbandman* laid aside his great *Theruma*, otherwise called the *first-fruits* of his threshing floor, of which it hath been spoken in the *Chapter of first-fruits*. This being done, then out of the remainder he paid a tenth part unto the *Levites*; and this they termed * *Magnasber rischon*, the *first tithe*, *Tob. 1. 7.* This was always paid in kind, and as it seemeth to me, it was not brought up to *Jerusalem* by the husbandman, (b) others think otherwise) but payed unto the *Levites* in the several *Cities of tillage*, *Neh. 10. 37.* out of this *first tithe* the *Levites* paid a tenth portion unto the *Priests*; this they termed * *Magnasber min hammagnasber*, the *tithe of the Tithes*, *Neh. 10. 48.* and *Decima sanctitatum*, the *tithe of holy things*, *2 Chron. 31. 6.* this the *Levites* brought up to the house of God, *Neh. 10. 38.* When the *Levites* had paid this tenth portion unto the *Priests*, then the *Levites* and their Families might

מעשר ראשון

b Decime prime necessarij aut a coloso ipso aut ejus vicario Hierosolymas de por a iude erant. Sixtin Anima de decimis. מעשר מן המעשר

might eat the remainder of the *first tithe* in any place, even out of *Jerusalem*, *Num. 18. 31.*

This *first tithe* being paid; the *Husbandman* paid out of that which remained a *second tithe*; this the *Husbandman* might pay in kind 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 kind was ten in the hundred; that changed into money, was twelve in the hundred. This the *Husbandman* brought up unto *Jerusalem*, and made a kind of *Love-feast* therewith, unto which he invited the *Priests* and *Levites*, only every *third year* he carried it not to *Jerusalem*, but spent it at home within his own gates, upon the *Levites*, the *fatherless*, the *widows*, and the *poor*, *Deut. 14. 18.* (a) They reckoned their *third year* from the *Sabbatical year*, on which the Land rested; so that the *first* and *second Tithe* was payed by the *Husbandman* the *first*, *second*, *fourth* and *fifth years* after the *Sabbatical year*; but upon the *third* and *sixth years* only, the *first Tithe* was payed to the *Levites*, and the *second* was spent at home. Hence in respect of the kinds, this is called (b) *Magnasber sevivim*, the *second tithe*, *Tobit 1. 7.* in respect it was paid to the *poor* every *third year*; it is called (c) *Magnasber gnan*, *המגן הגדול*, the *poor mans tithe*, and (d) *Magnasber sibelischi*, the *third tithe*, *Tob. 1. 1.* On those years on which it was carried up to *Jerusalem*, it ought of necessity to be eaten within the *Court of the Temple*, *Deut. 14. 26.* and by the *third tithe* we are to understand the *poor mans tithe* on the *third year*, which year is termed a *year of tithes*, *Deut. 26. 12.*

They likewise *tithed* their *cattel*. Of their *bullocks*, and their *sheep*, & all that passed under the rod, the *tenth*

a Moses Kosfer, tract. de decima secundo, f. 199.

was holy to the Lord, *Lev. 27. 32.* Some Expositors understand by this phrase of *passing under the rod*, that all cattel are *titheable* which live under the custody of a keeper, as if there were allusion to the *shepherds staff*, or *keepers rod*, which they use in keeping their cattel. The *Hebrews* more probably understand hereby, the manner of their *decimation* or *tithing* their cattel, which was as followeth. (d) *He that hath Lambs (or Bullocks) thus separateth his tenth, he gathereth all his lambs & all his bullocks into a fold, to which he maketh a little door, that two cannot go forth together; their dams are placed without the door, to the end, that the lambs hearing them bleating, might go forth one after another in order. Then one beginneth to number with his rod, one, two, three, &c. and the tenth which cometh forth, whether it be male or female, perfect, or blemished, he marketh it with a red mark, saying, this is for tithe.* At this day the *Jews*, though they are not in their own Country, neither have any *Levitical Priesthood*; yet those who will be reputed religious among them, do distribute in lieu of Tithes, the tenth of their increase unto the poor, being perswaded that God doth bless their estates the more: for their usual Proverb is, (e) *Thegnasher; bischebilche thegnasher*; that is, *Pay tithes, that thou mayst be rich.*

The time of the year from which they reckoned tithes, was different. For (f) *beasts* they count the year from *Elul* to *Elul*, that is, from *August* to *August*. (g) for *grain, pulse, and herbs* from *Tisri* to *Tisri*, that is, from *September* to *September*: for the fruit of trees, from *Schebat* to *Schebat*, that is, from *January* to *January*.

In this Synopsis following (which *Sixtinus Amans* hath taken out of *Scaliger*) the manner of *Israels* tithing is set down.

d *Solomon Jarchi, Levit. 27. 32. & Maimon de primogen. c. 7. Sect. 1. 5.*

e תשן
ה. ב. ו. ז.
תשן
f *Talmud. tract. de novo anno ad initium. Buxt. Synag. Jud. c. 12.*
g *Mos. s. Kos. fol. in praec. aff. m. 136.*

16000	Bushels in one year.
100	Bushels was the least that could be paid by the Husbandman to the Priests for the first-fruits of the threshing floor.
5900	Bushels remained to the husbandman, out of which he payed two Tithes.
590	Bushels were the first Tithe to the Levites.
59	Bushels the Levites paid the Priests, which was called the Tithe of the Tithes.
The Husbandman had growing	
5310	Bushels remained to the Husbandman, out of which he paid his second tithe.
531	Bushels were the second Tithe.
4779	Bushels remained to the Husbandman as his own, all being paid.
1121	Bushels are the sum of both Tithes joyned together, which is above a sixth part of the whole, namely nineteen out of 100.

We are to know moreover, that through the corruption of the times, in time of *Hezekiah's* reigne, Tithes began generally to be neglected; in so much that when *Overseers* were appointed to look to the true payment thereof, *2 Chr. 31. 13.* Notwithstanding, partly through the negligence of the *Overseers*, partly through the covetousness of the people, about one

hundred thirty years before our Saviours Incarnation, corruption so prevailed, that the people in a manner neglected all tithes, yea none or very few payed either their first, second, or poor mans tithe, onely they paid the great heave-offering. Justly for this reason (saith (h) Moses Kotsensis in the daves of John the Priest, who succeeded Simeon the just, (I take it he meant Johanes Hircanus) their great Court, termed their Sanhedrim, made a Decree, that more faithful Overseers should be appointed for the Tithes. At this time many things became questionable, whether they were titheable or no; whence the high Court of their Sanhedrim decreed, that in the things doubtful (which they termed דמאי Demai) (a) though they paid neither first, nor poor mans tithe, yet they paid a second tithe, and a small heave-offering, namely, סמך אחד One part of an hundred: Mint, Anise and Cummin, seemeth to have been of these doubtful things; in which, though the decree of the Sanhedrim required but one in the hundred, yet the Pharisees would pay a just tenth, Mat. 23. 23. and hence it is that they boasted, They gave tithes of all that they possessed, Luke 18. 12. In which they out-stripped the other Jews, who in these payments took the liberty granted them by the Sanhedrim.

^h Moses Kotsen. fol. 197. col. 3.

ⁱ Moses Kotsen. ibid.

C H A P. IV.

Of their Marriages.

IN this Chapter of their Marriages, we are to consider First, the distinction of their wives; Secondly, the manner of their Betrothings. Thirdly, the rites and ceremonies of their marriage. Lastly, the forms of their divorce. The Patriarchs in the Old Testament had,

many of them, two sorts of wives: both of them were reputed lawful, and true wives, and therefore the children of both were accounted legitimate. The Hebrews commonly called the one נשׂים Naschim, Primary wives, married with nuptial ceremonies and rites requisite. Some derive the word from נשׂה נשׂחה, Oblitus fuit, quasi Obliviosa dicitur, because for the most part, Womens memory is not so strong as Mens: but they think not amiss, who say that women are so called from oblivion, or forgetfulness, because the fathers family is forgotten, and in a manner extinct in their daughters when they are married. Hence proceeds that common saying of the Hebrews, (a) Familia matris non vocatur familia: and, for the contrary reason, a male child is called זכר Zacar, from his memory, because the memory of the father is preserved in the (b) son, according to that speech of Absolom, I have no son to keep my name in remembrance, 2 Sam. 18. 18.

The other sort of wives, they call (c) Pillagshim, Secondary wives, or halfe wives; the English translates them Concubines, and that not unfitly, for sometimes the Hebrew word it self denoteth an Infamous strumpet, or common harlot.

The differences between these Concubines, and the chief or primary wives, are many. 1. A disparity in their authority, or household government: the Wife was as mistress, the Concubine as an hand-maid or servant. She had only *Fus thori*, a true and lawful right unto the marriage bed, as the chief 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 chief wife at her espousals received from her Husband certain Gifts and Tokens, as pledges and ceremonies of the contract. Thus *Abrams*

כספיהם
ם ניה
קדיה
שפחה

Abn Exo.
Num. 1. 2.
b Eandem p. olis
miscule rationem
habitam a-
rud Græcos te-
latur Euripides
Στυλοὶ γὰρ
οὐκ αὖν πᾶδες
ἀστυες.

פילגש
uxor f. cundaria
vocem compo-
tam esse aiunt ex
פרג Dividere
ו נשׂה uxor
quasi uxor di-
visa & dimi-
dia.

name of betrothing; or if it were by themselves, without the fore-acquainting of witnesses, it was no betrothing; however he might not lye with her the second time, before the marriage was accomplished. And though the betrothing might be any of these three ways, yet usually it was by a piece of money; and if they would, they might do it by writing; but betrothing by copulation was forbidden by the wise men of Israel, and who so did it was chastised with rods, howbeit the betrothing stood in force. These solemnities in betrothing were performed by the man and woman under a tent or canopy made for the purpose, called in their language (l) *Chuppa*, a *Tabernacle* or *Tent*: to this the *Psalmist* alludeth, *Psal.* 19. 4. 5. *In them hath he set a tabernacle for the Sun, which as a Bridegroom coming out of his chamber, rejoiceth as a strong man to run a race.*

יחופה
Eli. as Tisbit.

הכלל
הכלל
הכלל
הכלל
הכלל

Thirdly, the rites and ceremonies of their marriage were performed in the assembly of ten men at least, with blessings and thanksgiving unto God, whence the house it self was called (m) *Bethhillula*, the *house of praise*; and their marriage song (n) *Hillulim*, praises. The *Bridegrooms* intimate friends which accompanied him, & sung this *Epithalamium* or *marriage song*, were termed *וְיוֹצֵי הַחֻפָּה*, children of the *bride-chamber*; *Mat.* 9. 14. Such I conceive those thirty companions to have been which *Samson* associated to himself, *Judg.* 14. 11. The form of this phrase or blessing is at large described by *Genebrard*, and the sum thereof is this: The chief of these companions taketh a cup, and blesteth it, saying, *Blessed art thou, O Lord our God, the King of the world, who 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 own image, according to*

the image of his own likeness, & hath thereof prepared unto himself an everlasting building, blessed be thou O Lord, who hast created him. Then followeth again, *Blessed art thou, O Lord our God, who hast created joy & gladness, the Bridegroom and the Bride, charity and brotherly love, rejoicing and pleasure, peace and society: I beseech thee, O Lord, let there suddenly be heard in the Cities of Judah, & the streets of Jerusalem, the voice of joy and gladness, the voice of the Bridegroom and the Bride: the voice of exultation in the Bride-chamber is sweeter than any feast: and children sweeter then the sweetness of a song: and this being ended, he drinketh to the married couple.*

This custom of praising God at such times was not needles or superfluous, for the fruit of the womb was expected as a special blessing from God, and so acknowledged by them in that saying, that four keys were in the hand of him, who was the Lord of the whole world, which were committed neither to Angel nor Seraphim; Namely (o) *Clavis pluviae*, *clavis cibationis*, *clavis sepulchrorum*, & *clavis sterilitatis*. Concerning the key of Rain, thus speaketh the Scripture, *The Lord will open to thee his good treasure, Deut.* 28. Concerning the key of food, thou openest thy hands, *Psal.* 145. Concerning the key of the grave, when I shall open your sepulchres, *Ezek.* 37. Concerning the key of Barrenness, God remembered Rachel and opened her womb, *Gen.* 30. Whereby is intimated, that these four things God hath reserved in his own hand and custody; Namely, Rain, Food, the raising of our bodies, and the procreation of Children.

The time of their marriage-feast appeareth clerly to have been, usually (p) seven days. *Samson* continued his feast seven days, *Jud.* 14. 10. 11. And of this seven days feast, (q) *Divines* do understand that speech of

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Targum Hiero:
f. Gen. 30. 21.

פ' י"ד, ת"ש
q Aug. lib. 7. c. 7.
super Gen. 88.

Labans unto Jacob, concerning *Leah*, fulfil her week, and we will also give thee this, *Gen. 29.27.* in which speech, it is thought that *Laban* did desire *Jacob*, not to reject and turn away *Leah*, but to confirm the present marriage, by fulfilling the usual days of her marriage feast. From this custome, together with the practise of *Joseph*, mourning seven days for his father, *Gen. 15.10.* arose that usual proverb among the Jews, *Septem ad convivium, Septem ad luctum.* The chief governor of the feast was called, (r) *Baal mifete*; which name is fitly expressed by being called the (s) ruler of the feast, *Job. 2.9.* The modern Jews in *Italy*, when they invite any to a marriage feast, use this form of words, *Such a one, or such a one intreateth you to credit his daughters marriage with your presence at the feast, &c.* Then he that is invited replyeth *Mazal, tob:* which some interpret to be the wishing of good luck in general; but I rather think, that thereby was wished to the married parties, a special blessing in the procreation of children: whence the wedding ring, given unto the Bride-wife, had (u) this inscription or posse, *Mazal tob;* and the Hebrews called the Planet *Jupiter, Mazal*, whose influence they thought to be of great efficacy and force for generation: but in truth, *Mazal* signifieth any other Planet or Star in the Heaven, according to that Hebrew Proverb; (x) *There is no hris in the earth that bath not a Mazal, or Star in the Firmament answering it, and striking it, saying, Grow.* Now *tob* signifieth good; so that the phrase soundeth as much as *be it done in a good hour, or under a good Planes*

At the time of the marriage also, the man gave his wife a dowry-bill, which the *Scrivener* wrote, and the *Bridegroom* paid for, whereby he endowed his spouse, if she were a *Virgin*, with 200 deniers, (that is fifty

מזל טוב
מזל טוב

Αρχι-
τελευτη

מזל טוב
Suk us ac con.
1. 2. c. 3

11 Mueller.
Gen. 30.

x Non est hris
ull theba inf-
rus col non sit
Mazal in firm-
mento, & sicut
isra in Mazal,
& sicut ei,
et sic.

fifty shekels) and if she had been married before, with an hundred deniers (that is, twenty five shekels and this was called the root or principal of the dowry: the dowry might not be less, but more, so much as he would, though it were to a talent of Gold. There is mention of a contract between *Tobias* and *Sarah*, and that was performed, not by a *Scrivener*, but by *Raguel*, the womans father; where we may observe, that before the writing of this bill there was a giving of the woman unto her husband. The forme of words there used is, *Behold, take her after the law of Moses, Tc-bit. 7. 16.* A copy of this Dowry-bill is taken by *Bertram* out of the *Babylon Talmud*. The words thereof are thus; (y) *Upon the Sixth day of the week, the fourth of the month Sivan, in the year five thousand two hundred fifty four of the creation of the world, according to the computation which we use here at Massilia, a City which is situate near the Sea-shore, the Bridegroom Rabbi Moses, the son of Rabbi Jehuda, said unto the Bridewife Clarona, the daughter of Rabbi David, the son of Rabbi Moses, a Citizen of Lisbon; Re unto me a wife according to the law of Moses and Israel; and I according to the word of God, will worship, honour, maintain, and govern thee according to the manner of the husband among the Jews; which do worship, honour, maintain, and govern their wives faithfully. I also do bestow upon thee the dowry of thy Virginity, two hundred deniers in silver, which belong unto thee by the law: and moreover, thy food, thy apparel, and sufficient necessaries, as likewise the knowledge of thee, according to the custome of all the earth. Thus Clarona the Virgin rested and became a wife to Rabbi Moses, the son of Jehuda, the Bridegroom.*

After the marriage was finished, then the wife might challenge from her husband three things as

y T. I. x. l. B. h.
vid. Buxto f.
Grammatic.
Chald. p. 33. 3.

debt, 1. Food. 2. Apparel. 3. Cohabitation, or the right of the bed; which they note from Exod. 21. 10. where it is said, If he take him another wife, her food, her raiment, and her duty of marriage shall he not diminish. And unto this the Apostle alludeth, calling it, Due benevolence, 1 Cor. 7. 3.

The wife, when she was first presented unto her husband, covered her head with a veil, in token of subjection. Rebecca took a veil, and covered her self, (Gen. 24. 65.) and for this cause (namely in sign of subjection) ought the woman to have power on her head, 1 Cor. 11. 10. where by power the Apostle understandeth a veil. Do any ask the question, why he should denote this veil by the name of power, especially seeing it was in token of subjection? The Apostle being an Hebrew of the Hebrews, might have respect to the Hebrew word (z) Radid, signifying a veil, which commeth from the root Radad, to bear rule and authority, and so might use the Greek word, signifying (a) power in the same sense as the Hebrews did. And, in truth, what is this subjection to the husband but a kind of power and protection derived unto the wife; in comparison of her former state, being a Virgin; and therefore in case her husband was jealous of her, among other tokens of sorrow, she was commanded to stand at her trial with her head uncovered, Numb. 5. 18. intimating thereby, that if she could not then clear her self, she was from thence forward deprived of all power, which heretofore she enjoyed by the means of her husband.

z 777 Pella
m n m l i s r i s
a
er 70, 777
Subj cir
a R E s o r i a

ו כ ל ר ו ד י ד
Sine Radid
αρεου ερεουλας
Sicgo m i p
tor vorka M i
mor. in Sot. 1. c.
3. fell. 5

כ ר ו ד י ד
Græce βιβλιον
Smosasias
d Mimor. de
dizo. 1. c. 1. 6. 11.

After the marriage was finished, sometimes there was permitted a Bill of Divorce; this the Hebrews called (b) Sepher Kerithuth, 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 rest and

and foundation of a divorce: 1. That a man put her not away but of his own will. 2. That he put her away by writing, not by any other thing. 3. That the matter of the writing to divorce her & put her away, be out of her possession. 4. That the matter of that divorcement be between him and her. 5. That it be written by her name. 6. That there be no action wanting, after the writing hereof, save the delivery of it unto her. 7. That he give it unto her. 8. That he give it her before witnesses. 9. That he give it her by the law of divorces. 10. That it be the Husband or his deputy that delivereth it unto her. The forme or copy of this Bill of divorcement was, as followeth; (c) suppo. such a day of the week, such & such of the month N. such or such an year of the Creation of the world, according to the computation which we use here in this City N. situate near the River N. that I of the Country of N. the son of Rabbi N. of the Countrey N. But now I dwelling in such and such a place, near such & such a River, have desired of my own free will, without any coercion and have divorced, dismissed, and cast out thee, thee I say thee my wife N. of the Country of N. the Daughter of Rabbi N. dwelling in such or such a Country, and dwelling now in such or such a place, situate neer such and such a River, which hast been my wife heretofore; but now I do divorce thee, dismiss thee, and cast thee out, that thou mayest be free, and have the rule to thy self, and to depart and to marry with any other man, whom thou wilt; and let no man be refused by thee, for me, from this day forward for ever. Thus be thou lawful for any man, and this shall be to thee from me, a bill of separation, a bill of divorce, and a letter of dismissal, according to the Law of Moses and Israel:

N. the son of N. witness.
N. the son of N. witness.
This

c Hæc forma reperitur apud Mossem Katsensem. fol. 133. Aliud exemplar ibidem habetur. It. in Mose Egyptio part. 2. fol. 59 i unde desumpta est hæc testium subscriptio quam apposuimus.

f Solomon Jar-
chi. Hof 6, 14. 10.
g Maimon de
divo 1. cap. 11.
sect. 18.

This bill was written by a (f) *Scrivener*, or *public*
Notary. And (g) furthermore, a woman being *divor-*
ced, or otherwise a *widow*, it was not lawful for her to
marry again, till she had tarried *ninety* dayes, besides
the day of her *divorce*, or of her *husbands* death, and her
last *espousals*: to the end it might be known, whether she
were with child or no, & that there might be proof, whe-
ther it were the seed of the first husband, or the second.

It was a common custom among the *Romans*, a-
bout the time of our *Saviours* birth, even for the wo-
men to *divorce* their husbands, and to *marry* again at
their pleasure. Of this, *Heathen* Authors speak:

—Sic sunt octo mariti,

Quinque per autumnos.

Juvenal. Satyr. 6. verse, 230.

Et nubet decimo jam Thelesina viro.

Martial. lib. 8.

(h) *Non consulum sed maritorum numero annos suis*
computant, &c. The bill tendred by the woman, was
termed (i) *Ἐξμυσία ἁπολείων*, Letters of forsaking, or
letters of cutting off, or putting away. This same prac-
ice was in use also among the *Hebrews*. Hence is that
saying of our *Saviour*: If a woman shall put away her
husband, & be married to another, &c. *Mark*. 10. 12. Now
although, at that time, humane laws forbad not mar-
riages renewed with others upon such divorces, yet *Gods*
law condemned both such divorces, and such maria-
ges; and, before *God*, persons marrying after such di-
vorcements were reputed *digamites*, that is, to have
two husbands, or two wives. For this reason, a *Minister*
above others is commanded to be, *μὴ ἔγγαμὸς ἀνὴρ*;
The Husband of one wife, 1 *Tim*. 3. 2. And the woman,
she is commanded to be *ἑὴν ἀνδρὸς γυναῖκα*, *The wife of*
one husband, 1 *Tim*. 5. 9. In which text, *second marriages*
(in

h Senc. 3. de
Eg. 16.
i Plutarch, in
Ag. 11. de.

(in case of the husbands or wives death) are no-
more forbidden, than the *Poet* forbade them in the
like Phraze.

Unico gaudens mulier marito.

Horat. Carmin. 3. 14.

Note in the last place, that among the *Jews* the
Bride woman also brought a *dowry* to her husband;
it was sometimes *more*, sometimes *less*; it was cal-
led by the (k) *Rabbins* נדוניא *Nedunia* *Raguel* gave
with his daughter *Sarah* half his goods, servants and
cattel, and *Mory*, *Tob*. 10. 10.

k Elias Thisbia.
It. Solow. 1a. chi.
Gen. 31. 15.

CHAP. V.

Of their Burials.

AT the time of a mans death, before his burial,
many ceremonies were observed. First, the
next of the kin closed the eyes of the deceased body.
Joseph shall put his hands upon thy eyes, *Genes*. 46. 4.
This was likewise practised both by the *Romans* and
the *Grecians*.

Ille meos oculos comprimat, Ille tuos. *Ovid*.

ἄλλος καὶ ἀναστρέφει τὰς ὀφθαλμοὺς αὐτοῦ. *Homer* *Iliad*.

Secondly, they washed the body being dead. *Tabitha*
died, and when they had washed her, they laid her in an
upper-chamber, *Act*. 9. 37. The *Baptization* or washing
at such a time was threefold. The first was βαπτισμὸς
ἐν νεκρῶν; *Ecclus*. 34. 46. A washing from the pollution
contracted by the touch of a dead carcass; that if haply
any ignorantly and unawares became thus unclean,
then was he by a kind of washing to be made clean a-
gain. The second was βαπτισμὸς ἐπὶ νεκρῶν, A *Baptizati-*
on or washing of the dead corps it self; Thus *Tabitha* was
washed:

washed: neither is the word *Baniliquds*, unuſually applied to *common washings*, as *Mar. 7. 4.* we read of the washing of cups, pots, vessels, tables, the Greek is *Baniliquds*. The first of these washings was proper to the Jews: this second in use with Jews, (a) Christians, and (b) Hereticks: the third (which was *Baniliquds* $\omega\delta\epsilon\ \tau\acute{\omega}\nu\ \nu\epsilon\kappa\alpha\tau\acute{\omega}\nu$) a Baptization for the dead, *1 Cor. 15. 9.* propter to some amiss-led Christians. It may be demanded, what manner of Baptism this was? with submission of my judgement, I understand this place with *S. Ambrose* of a *Sacramental washing*, applied unto some living man in the name and behalf of his friend, dying without Baptism, out of a superstitious conceit, that the Sacrament thus conferred to one alive, in the name of the deceased, might be available for the other dying unbaptized. As if the Apostle did wound those superstitious Corinthians with their own quills, and prove the resurrection of the dead from their own erroneous practice, telling them in effect, that their superstitious custom of baptizing the living for the dead, were vain and bootless, if there were no resurrection; and therefore the Apostle useth an emphatical distinction of the Persons, in the next immediate verse, saying, why are we also in jeopardy every hour? he inferreth the resurrection by force of a double argument; the first drawn from the superstitious baptismation for the dead: the second, from the hourly jeopardy and peril wherein we, that is, himself and other Christians are, so that as that *Father* noteth, the Apostle doth not hereby approve their doing, but evinceth their hope of the resurrection from their own practice, though erroneous. That there was (d) *Vicarium tale Baptisma* (as *Tertulian* calleth it) in use among the *Marcionites*, is evident,

a *Tertullianus*
Apolog. c. 37. 11.
Euseb. hist. lib.
7. c. 17.
 b *Corpusque la-*
vandi sicut in se-
culari. Vig.
lib. 6. Eccl. d.
 c *Ambros. 1. Cor.*
16. 19.

d *Tertul. de re-*
sur. carnis.

dent, yea, and among the (e) *Corinthians* also: the manner thereof is thus described; (f) *When any Catechumenist died, some living person placed under the bed of the deceased, they came unto the diseased party, and asked him whether he would be baptized? then he replying nothing, the party under the bed answered for him, saying, that he would be baptized: and thus they baptized him for the dead, as if they acted a play upon the stage.*

The third ceremony used by the Jews towards the dead party, was the embalming of the corps, which for the main thereof, it is probable they learned from the *Egyptians*, for we find *Joseph* to be the first that practised it, *Gen. 50. 2.* The *Egyptian* manner of embalming was thus: (g) *they took out the bowels of the dead, they cleansed them and washed them with the wine of Dates, and after that again with odours: then filled they the bowels with pure Myrrhe beaten, and Cassia, & other Odours (except Frankincense,) and sewed them up. After this they seasoned the corps hidden in Nitre seventy days, not longer: after seventy days they washed the corps, and wrapped it in fine linnen cloth gummed, which gum the Egyptians often used in stead of glem. The Greeks termed it $\nu\epsilon\sigma\chi\epsilon\omega\upsilon\upsilon$. And the use thereof was for the preservation of the body, that it might not putrifie; and therefore when the Funeral obsequies were not long delayed, they used another kind of embalming, namely, an external and outward application of Spices and Odours, without the unbowelling of the corps. This the Greeks termed (h) $\iota\tau\alpha\kappa\iota\delta\epsilon\omega\upsilon$. This was used toward our Saviour Christ, *John 19. 40.**

Sometimes they did use to burn the corps, preferring only the bones in some urne or pitcher, *Amos 6. 10.* But commonly they interred the whole body, and buried it in the earth. The ancient Jews if they

e *Eiph. de Ce-*
rimibian. ha-
ref. 28. Chryso-
1 Cor. 15.

g *Herodot. Ex-*
terp.

h *Uspatu-*
tur raman
τὸ ἐντα-
κιδεῖν
in scripturis,
lata significati-
one, ad denotan-
dum utramque
condituram. Imo
ἐθαψα
occurrit, Gen. 50
26 pro eo, quod
in H. breo.
ἵτακτιν
 E *aromatibus*
conditurant.

received not from their Ancestors, then would they purchase a burial place themselves; for the burial of them and their family. The form of that place was thus; It was a vault hewed out in a rock; (1) six cubits long, and four broad, in which eight other cells or lesser holes (or as some say, thirteen) 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 roll a great stone to the mouth of the cave. The cave or vault it self they termed from the act of burial, (k) *Keber*, which signifyeth a place of burial; or from its form, (l) *Maqbara*, a den or cave. These several cells or receptacles in which the body was laid, they called (m) *oucion*, graves, tombs: and the stone they named (n) *Golel*, A rolling stone. This giveth great light to that in the Gospel, *Jeseph* took the body of *Christ*, and wrapped it in a clean linnen cloth, and put in it his new tomb, which he had hewen out in a rock, and rolled a great stone to the door of the Sepulcher, *Matt. 27. 59, 60*. These caves or vaults the wealthier sort would paint, garnish, and beautify at the mouth or entrance thereof: hence cometh that phrase, *Sepulchra decorata*, painted tombs. As often as they had occasion to mention or speak of any friend deceased, they used that in the *Proverbs*, *The memory of the just is blessed*, *Prov. 10. 7*. Hence the Rabbies, in their quotations of any worthy Author deceased, usually subjoyn this honourable commemoration, *N. Benedicta memoria*, *N. such or such a one of blessed memory*.

But their usual Epitaph or inscription upon their sepulchros, was; (p) *Let this soul be bound up in the Garden of Eden, or in the bundle of the living, Amen. Amen, Amen, Selati.*

The

קברות
שש
Taberd. Sed.
N. in Bar. b.
a. b. a. cap. 7.

קבר
סעדה
כוכים
גלל

זכרון
לכר
Memoria
fit in benedictione.
נשמת
חיה ארית
בגן
עד
אמתת
sh. p. 14
גד

The latter *Jews* have been strangely conceited concerning the place of burials, 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 under the earth, thorow which his body by a continual volutation and rolling, may be brought into the land of *Canaan*. The ground hereof is taken from the charge of *Jacob* unto his son *Jeseph*; that he should not bury him in the land of *Egypt*, but in *Canaan*. (q) For which charge they assigne three reasons. *First*, because he foresaw by the spirit of 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 again without a painful rolling and tumbling of their bodies thorow these hollow passages. *Thirdly*, that the *Egyptians* might not idolatrously worship him.

They made a feast at their burials, which is stiled *The bread of mens* *Ezek. 24. 17*. And a cup of consolation, *Jer. 26. 7*, because it was administr'd to comfort those that were sad of heart. It much resembled the *Roman Silicernums*.

From those two places last quoted, we may observe, that at the burial of their friends, they used these ceremonies which follow; some to *testifie*, some to *augment* their grief. 1. *Cutting themselves*, that is, wounding or cutting any part of their body, with any kind of Instrument. (r) This practice was learned from the *Heathens*, who were wont not only to scratch their face, but to punch and prick certain parts of their body with a needle, and then cover it over with ink, which they used as a special ceremony in their

q. om. Jarchi.
Gen. 47. 29.

r Genes. quifdan corporis partes acu vulnificabant, vel alias incidunt ut amentumque superponebant, quod in cultum demonum suorum fiebat; precipitur ergo ne into passio sicut gentes fecerint carnes suas; quemadmodum sacerdotes Cybelae & die Sororum, ut refert Lucius P. Egi. Dent. 14. 1. u. u. gubus o a so or fidans & pectora pugnis 17ug. lib. 4. Augid.

Of their Burials.

LIB.VI.

superstitious worship, and therefore it is forbid, *Deut. 14.1.* Secondly, making themselves bald, which was done divers manner of ways; either by shaving their hair, or plucking it off with their hands, or by imposed plaisters to make it fall off. Other nations were wont to shave off the hair of their head, and to offer it in the behalf of the dead: they did sometimes shave their cheeks, sometimes their eye-lids: and this also, being an *Heathenish* custome, was likewise forbidden in *Israel*, *Deut. 14.1.* Thirdly, going bare headed, that they might cast dust or ashes upon their heads, signifying thereby that they were unworthy the ground on which they went. Fourthly, going bare-footed, for their greater humiliation. Fifthly, the covering of their lips, for that was a special sign of sorrow and shame, *The Seers shall be ashamed*, &c. they shall all cover their lips, for they have no answer of God, *Micb. 3. 7.* If it be demanded, How they covered their lips? It is thought they did it (1) by casting the skirt of their cloak, or garment over them. Sixthly, (u) renting their cloathes. Seventhly, putting sackcloth about their loyns, *Gen. 37. 34.* These were general tokens of grief, used upon all extraordinary occasions of sorrow. Two other there were, more proper to burials, to augment their grief. First, minstrels, who with their sad tunes inclined the affections of the people to mourning. (x) Of these there were two sorts: Some playing on pipes, others sounding trumpets. At the funeral of Noblemen, or old men, they used a trumpet: at the funeral of the common people, or children, they used a (y) pipe. In this respect it is said; That *Jesus*, when he raised *Fairus* his daughter, cast out the minstrels, *Mat. 9. 23.* Secondly, women hired to sing at burials for the same purpose, and likewise by outward

f scellis fratri
impo'ere coit-
lo. O. ad m. 1.3

t D. Kimchi &
Aven Esra P.
u Sciffaque Po-
lixena pall. Fu-
veni 4547r. 1. 2. a
x M. iioris eta-
tis fun ra ad
tabam proferre
solebant; mino-
ris vero etatis
ad tibias. Servii-
us Aeneid. lib. 5.
y Tibia cor re-
nos suetum de-
ducere manes.
Lege Phrygum
casti. Statius
Tib. lib. 6. var.
121.

LIB. VI.

Of their Oathes.

ward significations of sorrow, to move the company, and more strongly to affect them, Call for the mourning women, &c. and send for skilful women, *Jer. 9. 17.* These the Romans called, *Præficas*, quasi in hoc ipsum præficas, Chief or skilful mourners.

C H A P. VI.

Of their Oathes.

THE manner of Swearing was sometimes by lifting up their hands towards heaven; *Abraham* said to the King of *Sodom*, I have lifted up my hand unto the Lord; that is, I have sworn, that I will not take from a threed, even to a shoe-latchet, *Gen. 14. 22.* Unto which custome the *Plalmist* seemeth to allude, *Psal. 106. 26.* He lifted up his hand, that is, he swore. Sometimes, he that took the Oath did put his hand under the others thigh, which administred the Oath. We read this manner of administration to have been used by *Abraham*, *Gen. 24. 2.* and *Jacob*, *Gen. 47. 29.* Which ceremony (a) some interpret to bear a token of subjection; (b) others as a mystery of circumcision, the sign whereof they bore, about that place of their body: others more probably think it to be a mysterious signification of *Christ* the promised seed, who was to come out of *Abrahams* loyns, or thigh; as the like phrase is used, *Gen. 46. 26.* the souls that came out of *Jacobs* thigh. Sometimes also the manner of deposing, was to stand before the Altar, *1 Kings 8. 31.* Which was also the custom of the (d) *Athenians*, the (e) *Carthaginians*, and the (f) *Romans*.
The object of a lawful oath, was, and is, onely the Lord: whence he that took the oath was said to

conferre

a Aben Esra.
G. n. 24. 2.
b Solomon's Jur-
chibid.
c August. quest.
super Gen. 62.
d Alex. ab Alex.
lib. 5. cap. 10.
e Livius dec. 3.
lib. 1. 11. Paler.
Max. 1. 9. c. 3.
f Jures licet &
Samo h acum &
nosivorum dec. 3.
Juvenal. Satyr.
3.

conf:fs unto God. Compare *Iſa. 45. 23.* with *Rom. 14. 11.* And the ancient Form of imposing an oath was this, *Give glory to God, Job. 7. 19. John 9. 24.* Now God was glorified by an oath, because thereby there was a solemn confession and acknowledgment of *Gods omnipresence*, that he is present in every place: of his *omniscience*, that he knoweth all secrets: of his *truth*, that he is a maintainer of truth, and an avenger of

g Allium, for-
um & cesas in-
to: deos iure ju-
rands habuerit
Ezypii, Plin.
l. b. 19. c. 6. Item,
Jurnal Sat. 15
H Ev ois meta
Tiron allay
xj p kal ephou
thoron Korban
ka la ephouei.
Inter que sacra-
menta, cum qui-
busdam aliis,
etiam jururan-
dum quod Co-
ban appellatur
enumerat Joseph.
c. m. 1. Apion, l. our
2. p. 147.
i T. l. 1. 1. de
solymit. 1. 1. 1. de
colis. cap. 10.
k Opa p nis eph-
tas, t p d eivi
m h nape e eiv
wps a eav riva
Ju. e. j. ando se
o strigent, hu c
u l illi homini
u hil se commo-
d p a. d. i. uros
T. h. 1. 1. de
f. e. c. i. d. i. u. s. l. e.
lib. 1. 595.

falsehood: of his justice, that he is willing; and his omnipotency, that he is able to punish those that by swearing shall dishonour him. And as the object of a lawful oath was *onely God*: so it implyeth, that it was not rashly or unadvisedly to be undertaken, but by a kind of necessity imposed; for the Hebrew word *קורבן* is a Passive, and signifieth *to be sworn*, rather than to swear.

In corrupter times they were wont to swear by the *(g) creatures*, but the Jews chiefly by *Jerusalem*, by the *Temple*, by the *gold of the Temple*, by the *Altar*, and the *gift on the Altar*. This gift in Hebrew was termed *Corban*, and it was one of those oathes which in our *Saviour's* time the *Scribes* and *Pharisees* accounted principally obligatory. If any swore by the *Altar*, it was nothing: but if any swore by the *oblation of the Altar*, he was bound to perform it, *Matth. 23. 18.* Yea, although *Gods law* enjoyned honour, and relief towards parents; yet if they had bound themselves by this oath *Corban*, that they would not help or relieve their Parents, they taught they were discharged. Whence, saith their *(1) Talmud*, *Every one ought to honour his father and mother, except he hath vowed the contrary.* And it is evident that the Jews did often by solemn vows and *(k) oathes* bind themselves, that they would never do *god to such, or such a man.* We must furthermore know, that

that usually to their oathes there was an *execration*, or *conditional curse* annexed, which sometimes was expressed, as, *if I do not do thus and thus, then the Lord do so to me, & more also*, *1 Sam. 14. 44.* Also *1 Kin. 2. 10.* Sometimes it is understood, as, *I have sworn, if I take from a threed to a shoe-latchet*; *Gen. 14. 22.* then let the *Lord do so to me, and more also*; this, or the like, is understood, and maketh the former part of the oath to sound negatively; as if *Abraham* had said, *I have sworn, I will not take from a threed to a shoe-latchet.* In like manner, *Psal. 95.* *I have sworn, if they shall enter into my rest, that is, they shall not enter into my rest*, *Heb. 3. 18.* This helpeth the exposition of that difficult place, *Mat. 15. 5.* which we read, *(B) By the gift that is offered by me thou maist have profit: but if we conceive it thus, according to the form of the oath Corban; By Corban if thou receive any profit by me, and understand the execration implied. Then let God do thus, & much more to me, the sense will be thus; By Corban thou shalt receive no profit by me.* This exposition is agreeable to the scope of the place, as it is to their form of swearing, and plainly sheweth how the *Pharisees* by their traditions transgressed the commandment of God. For God commanded, saying, *Honour thy father and thy mother.* But the *Scribes* and *Pharisees* said; *Who-soever should say to father or mother, seeking relief, B; Corban thou shalt receive no profit from me,* he was discharged.

Δόξον ὁ εὐ-
εἶ ἐμὲ ὠρα-
νῶν.
pe. Corban, se
pe. quā ubi pro-
dico: interpretor
ὁ εὐ-
S: quicquam:
quum dicitur
ὁ εὐ-
S: quicquam:
Mat. 10. 14.
& Mat. 23 18.
U: execrat one
substantia ses-
sus emergeat,
Per Corban ni-
hil tibi prodero.
Ceterum, si
quis iurget, quod
in fonte sit
Korban, non per
Corban, ut
ἐν Korban,
sciendum quod
finitis et iuratis
iurandi for-
mā non est iur-
stata, hinc
הון הון
והון הון
per
domicilium
h. c. V. de Div-
sum de tibus
scilicet, l. 2. cap.
17.

C H A P. VII.

Of their Writing, Masorites, and
their Work.

Writing in no Nation came to its perfection on a sudden, but by degrees: The opinions of the ancients concerning the Authors and Inventors 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 Assyria: Memnon into Egypt: Hercules into Phrygia: and Carmenta into Latium. Likewise some say the Phœnicians had first the knowledge and use of letters.

*Phœnices primi (sæpe si credimus) ausi
Marsuram rudibus vocem signare figuris.* Lucan.
Others say the (d) Ethiopians: (e) others the Assyrians. But upon better grounds it is thought, that (f) Moses first taught the use of letters to the Jews, and that the Phœnicians learned them from the Jews, and the Grecians from the Phœnicians.

In like manner, the matter upon which men wrote, in ruder times was different. Some wrote on rinde of trees, whence *Liber*, signifying originally a rinde of a tree, is now used for a book: (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 Jews, the Decalogue was written in two tables of Stone. Again, write these things upon a table, *Esay* 30.8. *עַל טַבַּעַת*, saith the Septuagint, as if the writing-tables at that time were made of box-trees. They used not then

a Plin. l. 3. c. 56.
Diodor. Sicul. l. 4.
6. c. 15.
b Servius lib. 2. *Æneid.*
c Alex. Genial. l. 1. c. 30.

d Diodor. Sicul. l. 4.
e Plin. l. 7. c. 56.
f Euseb. præpar. Evang. lib. 18.

g Digen. Laert. in vita Cleanthis

pens or quills, but a certain instrument or punch, made of iron or steel, called *Stylus*, it was sharp at one end, for the more convenient indenting or carving of the characters; and broad at the other, for the scraping or blotting out what had been written; whence sprang that proverbial speech: (h) *Invertere Stylum, to unsay what he had said, or to blot out what he hath written: Scribe stilo hominis: write with the pen of man, Esay* 8. 1. Afterward before they came to bind up books in manner as now we have them, they wrote in a roll of Paper or Parchment, which sometimes was ten cubits broad, and twenty long, *Zac.* 5. 2. This they called מגילה *Megilla* in Hebrew, from Galal, to roll, *Volumen* in Latine, in English a volumn, from *volvo, to roll.* In the volumn of the book it is written, *Psal.* 10. 7. And Christ closing the Book, gave it to the Minister, *Luk.* 4. 20. the word is *ἀνοίξας, complicans folding, or rolling it up; and vers. 17. ἀνοίξας, explicans, unfolding, or opening it.* (i) These volumns were written not with entire continued writing, but the writing was distinguished into many spaces, columns, or platforms, like unto so many *Aræe*: these platforms, filled with writing were instead of so many pages in a book: and thus we are to understand that *Jer.* 36. 23. When Jehudi had read three or four leaves, he cut it with a pen-knife, &c. These leaves were nothing else but spaces, and platforms in the roll. After this manner the Jews reserve the Law, written in such rolls and with such spaces, in their Synagogues at this day.

It is much controverted, whether the Jews did from the beginning write with vowels and accents, or whether they were added by the Masorites; for the understanding of which, it will be needful, First, to

h *Erasm in A. Stylum, to unsay what he had said, or to blot out what he hath written: Scribe stilo hominis: write with the pen of man, Esay* 8. 1.

i These volumns were written not with entire continued writing, but the writing was distinguished into many spaces, columns, or platforms, like unto so many Aræe: these platforms, filled with writing were instead of so many pages in a book: and thus we are to understand that Jer. 36. 23.

enquire who the *Masorites* were; Secondly, what their work was; and then to deliver in a proposition what may be probably thought in this point.

First, concerning the *Masorites*, we are to know that **רמ** *Masar* signifieth *tradere, to deliver*, and *Masor* a *tradition*, delivered from hand to hand, to posterity without writing, as the *Pythagoreans* and *Druides* were wont to do; but by the figure *Synecdoche*, it signifieth those *critical notes* or *Scholion*, written in the margin of the Bible, and those that were the authors of those *critical observations* were termed *Masorita, Masorites*. Concerning these Authors who they were, there are two opinions. Some (*k*) think that they were certain learned *Jews* living in the City *Tiberias*, they termed them *Sapientes Tiberiadis, the wise men of Tiberias*. These *wise men* are thought to have added these *marginal notes* unto the *A brew Bibles* (*l*) some time after the finishing of the *Babylon Talmud* which was about the year of our Lord, 506. This opinion is unlikely for these two reasons. 1. (*m*) Because we cannot find in Histories, the continuance of any Colledge or School in *Tiberias* so long but rather that *degrees in learning* ceased here within four hundred years after our *Saviour his birth*. 2. (*n*) In both *Talmuds* mention is made of the *Masora*, & the things contained therein. Others therefore more probably say, that the *Masorites* were the *Ecclesiastical Senate* or *Council* held by *Efra, Haggai, Zachary, Malachi*, and divers others assembled for a reformation of the Church after their return from *Babylon*; they are called *Viri Synagoga magne*. This Council continued at least forty years; for *Simeon the just*, who went out in his *Priestly robes*, to meet and pacific *Alexander the great*, coming in hostile man-

k *Aben Ezra vi.*
Buxtorf. commen.
Masor. c. 3.

l *Elias l. vita in*
fr. sat. crit. i. l.
Maso eib. hant-
maso eib.
m Buxtorf. in
comment.
Masor. c. 8.

o *R. Asarias. R.*
G. d. lilia. Bux-
tor. in commen.
Masor. c. 11.

ner against *Jerusalem*, (*p*) was the last of that Council, *Pirke Ab. th.*
and that was above three hundred years before the ^{c. 1.}
birth of our *Saviour*. *Efra* was the *President* or chief
of this Council; he was of such repute among the
Jews, that they parallel'd him with *Moses*, saying,
(*q*) *Dignus erat Ezra, quod data fuisset lex per manus ejus*
Israeli, si non pr accessisset eum Moses. ^{q Talmud. San-}
^{h. adim. c. 2. fol.}
^{21.}

In the second place we are to consider the work,
what the men of this great *Synagogue*, being the true
Masorites, did; their work may be reduced to these
particulars. 1. When this great Council was assem-
bled, they, among whom *Ezra* was chief (who was
assisted with the inspiration of *Gods Spirit*) (*r*) deter-
mined what books were *canonical*, what *spurious* and
Apocryphal. Secondly, (*s*) the *authentique* and *Canonical*
books, were purged by them, of all errors crept into
the text in time of their captivity. Thirdly, they (*t*) di-
gested the *old Testament* into twenty two books, ac-
cording to the number of the *Hebrew letters*. Fourthly,
they distinguisht 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* speak, **אֵתָהּ אֵתָהּ** *Theba agnath*,
one word, untill the time of the *Masorites*; yet it was
not so distinguisht into *sections* and *verses*, as now
we have it. Fifthly, they added their *cenfures* and
critical observations, concerning the irregularity of
many words, in respect of the *vowels* and *accents*.
Sixthly, they numbred the *verses, words*, and *letters* of
every Book, to prevent all possibility of corrupting
the Text in future times; for now, they say, the gift
of *Prophecie* should cease. Lastly, they noted the *dis-*
ferent writing, and *different reading*: for the under-
standing

r Buxto f. in
comment.
Masor. c. 11.
s Tertullian l. de
habit. muliebr.
chrysof. hom. 8.
ad Hebr. eos. Ire-
naeus adver. he-
ref. lib. 3. c. 25.
August. de mi-
rab. sacra. script.
l. 2. circa finem
Genebrard. l. 2.
Chronolog.

u Sunt officio
 ces, que scrip:
 sunt in textu,
 sed non ligantur,
 quas adducit.
 Masora, Ruth
 3. 12.

x Contra hos dis-
 putat Elias Le-
 vitic in prefat.
 3. l. Masorib.
 nam masorib.

standing of which we must know, that in the Hebrew text many words are written with *more*, many with fewer letters, than they are pronounced; (u) 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 term קרי *Keri*, *Lectionem*, the Reading: because they do read according to that in the margine. (x) This difference is thought by some to be a correction of the Bible, according to several copies after their return from *Babylon*: but, that it is of *divine authority*, containing many mysteries known to *Moses*, and the *Prophets* successively (though many of them unknown to our age) and that it was not any correction, but the difference it self primarily and purposefully was intended by the *Prophets*, and holy penmen of the Scripture; evidently appeareth by the diversity of readings in those books, which were written, by *Haggai*, *Zachary*, *Malachi*, *Daniel*, and *Ezra*: They being the *Authors* of their own books, needed no correction at that time, themselves being present, yet in them this *different reading* is used.

In the *third* place, the proposition followeth, namely, *Seeing that the Masorites passed their censure on many words for their irregularity in their vowels and accents; therefore, the vowels originally were not from the Masorites, but of the same antiquity, with their words; and in truth, otherwise they had been a Body or carcass without a soul.*

C H A P. VIII.

Of Israels pitching their Tents, or of their Camps.

WHILES the *Israelites* wandred thorow the *Wilderness*, their *Church* was a *Tabernacle*; and their *habitations*, *Tents*: so that their whole *Camp* might be termed a *moveable City*. It was divided into three parts. By the centre or middle of all was the *Tabernacle* it self; with its *courts*, this they termed the *Camp of the Divine Majesty*. Next round about, pitcht the *Priests* and *Levites*, to whom the charge of the *Tabernacle* belonged; (and therefore the nearest adjoining place of habitation might be the convenientest for them) that was dalled the *camp of Levi*. In the utter parts, round about *Levi*, the *twelve Tribes* pitcht their tents; this they termed the *Camp of Israel*. The first *Camp* resembled a great *Cathedral Church*, with its *Church-yard*. The second, a *Priviledg-place about the Church*, as it were for *Colledges* for the habitation of the *Clergy*. The *third*, the *body of a City*, wherein the *Townsmen* or *laity* dwelt. The form of the whole, is probably thought to be *four square*, (a) some say *twelve miles long*, and *twelve* a uuld. Num. 2. 3. *miles broad*.

In the *Eastern* part pitched these three Tribes, *Judah*, *Issachar*, and *Zabulon*. On the *South-side*, *Reuben*, *Simeon*, and *Gad*. On the *West*, *Ephraim*, *Manasses*, and *Benjamin*. On the *North*, *Dan*, *Asher*, and *Naphtali*: and these made up the *outward camp*, termed the *Camp of Israel*. Between each Tribe, in every one of those four quarters; there were distant *spaces* like

b Οὐδένιτε
ἐλλὰ ἢ πάλαι
ἀνιστάμεθα
καθ' ἑσθ' οὐρανὸν
ἐφ' ἡμᾶς.
13. Aniq. c. 11.
p. 57.

like Streets, where there was buying and selling as in a market, and tradesmen in their shops, in (b) manner of a City leading to and fro. This Camp is (c) thought to be round a mile distant from the Tabernacle, that is a Sabbath dayes journey; and this is gathered from *Johb. 3. 4.* where the distance between the People and the Ark is commanded to be two thousand cubits.

c Tridum Hebrae; filios Israelis castanctatos fuisse in circuitu tabernaculis ut unam militiam interfuerit (i.) spatium mille passuum, hoc erat iter Sabbati P. Fig. Num. 2. 3.

After this, pitched the camp of Levi: in the Eastern part Moses, Aaron, and the Priests: in the South the Cohathites; in the west, the Gershoonites; in the North, the Merarites.

In the middle was the Camp of the Divine Majesty. Unto this David alludeth; God is in the midst of her, she shall not be moved, *Psal. 46. 5.*

d M. Simon, in Bethsathirah. c. 7. Sect. 11.

After the same manner the parts of the City Jerusalem were distinguished, when the common-wealth was settled. (d) From the gate of Jerusalem to the mountain of the Temple, was the Camp of Israel; from the gate of the mountain of the Temple, to the gate of the Court (which was otherwise called Nicanors gate) was the Camp of Levi: from the gate of the Court, and forward was the Camp of the Divine Majesty.

Furthermore we are to know, that the twelve Tribes had between them four principal Banners, or Standards; three Tribes to a Standard: for which reason, the Church is said to be terrible as an Army with banners, *Cant. 6. 4.*

e Ανδραγαθία
ἰχθυόμα
τάγμα ἀντὶ
Γκρ τὰξι
ἰκτισί
quisque juxta ordinem suam acciem.
g Jonathan uel. Num. 2. 3.

The Hebrew word Banner, Numb. 2. 2. the Greek translatheth (e) Order; and so the Chaldee calleth it (f) *Tekés* (a word borrowed of the Greek τὰξι) order: Whence the Apostle taketh his phrase, Every man in his own order, *1 Cor. 15. 23.*

Every Banner was thought to be of 3 Colours, (g) according to the colours of the precious Stones in the breast-plate, bearing the names of their Patriarchs. But this

this proportion will not hold in all, (seeing Levi who is not here among the other Tribes) was in the breast-plate one of the twelve; and Joseph there graved on the Beril hath here two Tribes, Ephraim and Manasses, unto whom two colburs cannot be allowed from the breast-plate.

Each Banner had its several motto, or inscription. In the First Standard was written, from *Num. 10. 25.* Rise up, Lord, and let thine enemies be scattered, and let them that hate thee flee before thee. (h) It is moreover taught by the Hebrews, that each standard had a distinct sign engraved in it. Rubens standard had the Image of a man. Judahs the Image of a Lion: Ephraims the image of an Ox: and Dans the image of an Eagle.

These same four creatures are used by Ezekiel, *Ez. 1. 10.* to describe the nature of Angels. Every cherubim is said to have four faces; the face of a man, to shew his understanding; of a Lion to shew his power; of an Ox, to shew his ministratory office; of an Eagle, to shew his swiftness in the execution of Gods will. The same description of Angels you may find, *Rev. 4. 6.*

By the same four, in the opinion of many of the (k) Fathers, are shadowed forth the four Evangelists. The man shadowed S. Matthew, because he begins his Gospel, with the generation of Christ, according to his humanity: The Lion S. Mark, because he beginneth his Gospel, from that voice of the Lion roaring in the wilderness, *Vox clamantis in deserto*: The Ox S. Luke, because he beginneth with Zachariass the Priest: and the Eagle S. John, who soaring aloft beginneth with the Divinity of Christ.

Thus have we seen how they pitch'd their camps, their marching followeth: and here we are to consider, first their marching in their journeys thorow the Wilderness. Secondly, their marching in their battels.

Concerning their marching in their journeys, they either moved forward or abode still, according to the moving or standing of the cloud, which conducted them: the manner thereof is described, *Numb. 10.* and summarily we may review it thus: when God took up the cloud, *Moses* prayed, and the *Priests* with trumpets blew an alarm, then *Judah* the first standard rose up, with *Issachar* and *Zebulon*, and they marched foremost; then followed the *Gershonites* and *Merarites*, bearing the boards and coverings of the *Tabernacle* in wagons; the trumpets sounded the second alarm, then *Reuben*, *Simeon*, and *Gad* rose up and followed the *Tabernacle*, and after them went the *Kobathites*, in the midst of the twelve Tribes, bearing on their shoulders the ark, *Candlestick*, *Table*, *Altar*, and other holy things. At the third Alarm rose up the standard of *Ephraim*, *Manasses*, and *Benjamin*, and these followed the *Sanctuary*; unto this *David* hath reference, when he prayeth, *Psal. 80. 2.* Before *Ephraim*, *Benjamin*, and *Manasses*, stir up thy strength, and come and save us. At the fourth alarm, arose the standard of *Dan*, *Asher*, and *Naphtali*; and to these was committed the care of gathering together the lame, feeble, and sick, and to look that nothing was left behind; whence they are called the gathering host, *Josh. 6. 9.* unto this *David* alludeth; when my Father and my Mother forsake me, the Lord will gather me, *Psal. 27. 10.*

Concerning their marching in war, First, the *Priests* sounded the Alarm with trumpets, *Numb. 10. 9.* this they termed, 1. *Therugnab*. Secondly, one *Priest* was selected out of the rest, to stir up the hearts of the people, and by a kind of hortatory Oration, to encourage them to the war, *Deut. 20. 2.* him they called

הרועה
Clangor, Vociferatio. Hebraei duplicem clangorem esse statuant alterumque vocari הַרְעוּתָא
allivum הַרְעוּתָא
quorum iste exquabilis est vox: hic eius concisusque fragor: ille ad convocandos cœtus, hic a accendendos militum animos facit.

called *Unsum belli*, The anointed of the Battel. Thirdly, they marched on by five and five in battel-array, *Exod. 13. 18.* so the (m) Original signifieth in that place.

In the last place, we are to consider how they were to deal in besieging a Town; for the conceiving whereof, note these two propositions.

1. They were to offer peace unto all Foreigners, and *Canaanites*, *Deut. 20. 10.* And this is cleerly signified *Josh. 11. 19.* There was not a City that made peace with the children of *Israel*, save the *Hivites*, the inhabitants of *Gibeon*, all other they took in battel. For it was of the Lord to harden their hearts. Yet here *Moab* and *Ammon* are excepted; *Israel* must not seek their peace, *Deut. 23. 6.*

2. They were to make covenant with none of the seven Nations, *Deut. 7. 2. Exod. 23. 32. & 34. 14.* With Foreigners they might, *Josh. 2. 7.* peradventure you dwell among us, and how shall we make a covenant with you? Not, how shall we make peace with you?

Some may question, what the difference was between making peace, and making a covenant? I answer, two fold. 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 solemn binding of each other, to performance of this mutual promise, by outward ceremonies, of (a) cutting a beast in twain, & passing between the parts thereof, *Jer. 34. 18.* as if they would say; Thus let it be done to him, and thus let his body be cut in two, who shall break this covenant? Secondly, peace was not concluded by the *Israelites*, but only upon these terms, That the people should become tributary unto them, *Deut. 20. 11.* The making of a cove-

n Hec est causa cur Hebraei Fœdus ferunt. dicat נְדוּתָהֶֿנָּה
(i.) Dividit, aut dissecare fœdus, quæ modum apud Latinos, dicitur percutere fœdus quæ locutio fuit ab antiquo fœderis faciendo mo e: Sacerdos enim ferebat porcum fissis, dicens, Sic d. Josephiatur is, qui factum hic frage: it fœdus, ut ego hinc porcum ferio. Livius, d. cal. l. l. x. p. 17.

nant was upon equal terms, without any condition either of tribute or service, as is gatherable from the *Covenant* made by *Joshua* with the *Gibeonites*, where there is no mention of any condition at all, *Josb. 9.*

This difference seemeth to me warrantable, and serveth to reconcile many places of Scripture, as where *God* saith, *Offer peace to all, and make a covenant with none.* Secondly, It sheweth the fraud of the *Gibeonites* to be greater than is commonly conceived, for they sought not peace simply, but a *covenant.* *Make a league with us, Josb. 9. 6.* Thirdly, It salveth that common Objection, made in defence of *unadvised Oaths*, to prove them *obligatory*, though *unlawful.* The Argument is framed thus; *The covenant which Joshua made with the Gibeonites unadvisedly, was unlawful: but that was observed by him, and the breach thereof, when Saul slew the Gibeonites, punished by God, 2 Sam. 21. 2. Therefore, &c.* I say it salveth that Objection: because if we diligently observe *Joshuah's* practise, we shall find *unadvised Oaths* to be so far, and only so far, binding, as they agree with *God's* words. *God's* word required the *Gibeonites* should have their lives secured, because they accepted *peace*; thus far therefore the *covenant* was *still* of force. *God's* word required, that the *Canaanites*, after the acceptance of peace, should become *tributary*; here the *covenant* was not of force, and therefore *Joshuah* made them *hewers* of wood and *drawers* of water, which is a kind of a tribute in the language of the Scripture; a tribute of the body though not of the purse: in which sense the *Egyptian* *Task-masters* are in the Original called *Tribute-masters*, *Exod. 1. 11.*

CHAP. IX.

Their Measures.

Masures in use among the *Hebrews*, and so among all other Nations, are of two sorts: some *Mensurae applicationis*, measures of application; as, a span, a cubit, a yard, and the like. Secondly, *Mensurae capacitatis*, Measures of capacity, as pintes, quarts, pecks, bushels, &c. Measures of application mentioned in Scripture, are these that follow (in which there might be no deceit; the ground of these measures was the breadth of so many, or so many barley corns middle sized, laid by one another) אצבע *Etz-bang*, *Digitus*, a finger, an inch. (a) It containeth the breadth of six barley corns joyned together where they are thickest: though in ground-reckoning it goeth for an inch, yet in accurate speaking * four fingers * *Quatuor digiti* make three inches. Of this there is mention, *Jer. 52. 21.* *ti* *constitunt tres pollices;* *Palms*, This was two-fold; *Palms* minor, and *Palms* major. The lesser containeth the breadth of four fingers, (i.) three fingers: the *Hebrews* term it טפח *Tophach*, the *Greeks* *παλαυσίδα*: the greater is termed *מרק* *Zereth*, by the *Greeks* *σπυθαμα*; in Latin *Spithama*, & *Dodrans*. It containeth the measure that is between the thumb and the little finger stretcht out, a span. *פגם* *Pagnam*, pes, a foot. It containeth (b) twelve inches. *b 4. Palmos; scil. maiores. Pti. Marty. x. Reg. c. 6.* *מזא* *Amma*, *Cubitus*, a Cubit. We shall find in *Auctors* mention of four kinds of *Cubits*. I. *Cubitus communis*, this was the measure from the elbow to the fingers end. It contained a foot and half, or half a yard.

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 *eighteen cubits high*: in the second place they are reckoned *five and thirty cubits high*; which, together with the basis, being one ordinary cubit high, *doubleth the number*: so that the first Text is to be understood of *holy cubits*; the second of *common cubits*. 3 *Cubitus regis*, the *King's cubit*, this was (c) *three fingers longer than the common cubit*: Whereas the common cubit is termed *cubitus viri*, the *cubit of a man*, *Deut*. 3.11. Onkelos doth improperly term it, *cubitus regis*, the *Kings cubit*. Lastly, there was *cubitus geometricus*, A *geometrical cubit*, it contained *six common cubits*, (d) and according to these *cubits*, it is thought that *Noah's Ark* was built.

Some make the difference between the *cubit of the sanctuary*, and the *common cubit*, to be thus; The *common cubits*, they say, contained (e) *fifteen inches*, the *holy cubit* (f) *eighteen inches*. But that the *holy cubit* contained *two common cubits*, hath been evidently proved; and it is probable, that those who make the difference to be only *three inches*, have mistaken the *Kings cubit*, for the *holy cubit*.

חבל *Cheleb*, *Funiculus*, a *line or rope*. The just length thereof is unknown: the use thereof was to measure grounds; whence it is sometimes taken for the inheritance it self. *The lines are fallen to me in pleasant places*, *Psal*. 16.6. That is, mine *inheritance*.

קנה *Kaneh*, *Arundo*, the *Reed*. The use of this was to measure buildings; the length thereof was *six cubits* or *an hand-breadth*, *Ezek*. 40.5. The cubits in this place are* interpreted *Kings cubits*: it was less liable

c H. 10. or. lib. 2. in desc. iyt. Bib. d Orig. 10 n 2 in Ge. f. It. Arg. de Civitat. D i. l. b. 16. cap. 27.

e Quinor palnos f Scrupulos.

* T emelius in hunc locum.

to deceive than the *Rope*; because it could not be *shortned or lengthned*, by *shrinking or stretching*; hence the *Canon or rule of the holy Scripture* is mystically typed out by this *Reed*, *Ezek*. 40. and *Revel*. 21. 15.

To these may be added other *measures*, wherewith they measured their *wayes and walks*. The least of these was *פסגא*, *passus*, a *pace*.

Στάδιον, *Stadium*, a *furlong*. It is often mentioned in the *New Testament*, not at all in the *Old*. (g) It contained *one hundred twenty five paces*, which is the eighth part of our *mile*. Some think it to be called so, and τὸς σταθῶς, from *standing*, because *Hercules* ran so much ground before he stood still.

Μιλιαριον, a *mile*: It containeth with us a *thousand paces*, but much more among the *Hebrews*. Their word כרת *Barath*, translated often *Milliarium*, properly signifying a *Dinner or meal*, and being applied unto *journeys, walks, or wayes*, it signified so much ground as usually is gone, or conveniently may be travelled in half a day, between *meal and meal*, or *baith and baith*. The word is read, *Gen*. 35. 16. When there was (כרית הארץ) *Cibrath haarets*) about half a *days journey of ground*. The *Greek* in that place hath an uncouth word χίλιοντα; doubtless it was made from the *Hebrew's Cibrath*, and signifieth half a *dayes journey*.

Their *measures of capacity*, termed *Mensurae capacitatis*, were of two sorts; some for *dry things*, as *Corn, Seed, &c*. Some for *liquid things*, as *Wine, Oyle, &c*. In both, that there might be a just proportion observed, all their measures were designed by a set number of *Hen-egg shels of a middle size*.

In my paralleling of them with our measures, where I speak of *Bushels, half-Bushels, Pecks, &c*. I

and to be understood according to *Winchester measure*, as we phrase it: such a bushel contained eight gallons. Where I speak of Gallons, Pottles, Quarts, &c. I am to be understood according to our *Ale-measure*, thereby I avoid fractions of number.

a Arias Mont.
Th. bal. Cham.

קב, *Kab*, *Kabus*, a *Kab*. (a) This contained twenty four eggs, it held proportion with our *Quart*. The least measure mentioned in Scripture, is the fourth part of a *Kab*, 2 *Kings*. 6. 25. The Famine in *Samaria* was so great, that a fourth part of a *Kab* of Doves dung was sold for five pieces of silver. The Rabbins have a

עשר חקקין ודרי שיתת ידו לטולם חשע הנטלר נשי Proverb, that (b) ten *Kabs* of speech descended into the World, and the Woman took away nine of them.

אמר Omer. It contained * one *Kab* and an half and a fifth part of a *Kab*, that is, three pints and an half pint, and a fifth part of an half pint. It was the tenth part of an *Ephab*, *Exod.* 16. 36.

סאה *Seah*, σαρον, *Saton*; the *Latine* Interpreters commonly render it by *Modius*. It contained (c) six *Kabs*, that is, a Gallon and half. We translate the word in general, *A measure*: To morrow this time, a measure (that is, a *Satum*) of fine flower shall be sold for a *Shekel*, 2 *Kings* 7. 1.

אפה *Ephab*. It contained (d) three *Sata*, that is, half a bushel and a pottle.

ליתר *Lether*. It contained (e) fifteen *Modios* (i. e.) *Sata*; that is, two bushels, six gallons, and a pottle. Mention of that is made, *Hof.* 3. 2. It is there rendered in English, half an *Homer*.

המר *Homer*. It is so called from חמור *Chamor*, *Asinus*, an *Ass*, because this measure contained so much grain or corn: as an *Ass* could well bear. It contained ten *Ephabs*, *Ezek.* 45. 11. that is, *Forty five* gallons, or, five bushels, and five gallons.

d Arias Mont.
Thubal Cham.
e Epiph. de
mesur. & Pen
derib.

Vid. Buxtorf.
Lex. Can.
* Alsted. præcog.
thol. 1. 2. p. 538.
c Vide Buxtorf.
Lexic. in כקכ
ex opere R. Al
phe. tractat. de
Pasch. chap. 5.
fol. 179.

קור, *Cor*, *Borus*. The *Cor*, and the *Homer*, were of the same quantity, *Ezek.* 45. 14. It was not only of liquid things, *Luke* 16. 7.

These measures of which we have spoken hitherto, the *Hebrews* used in measuring dry things: Three other measures there were, which they used for liquid or moist things.

לוג *Log*. It contained (f) six egg-shells. It was of the same quantity as the fourth part of a *Kab*, half a pint.

שבעה חביתין *Sheva Chabithin*. It contained the quantity of (g) seventy two egg-shells, so that it was of our measure three quarts.

בא *Bath*; באר, *Bathus*, the *Bath*. It was of the same capacity with the *Ephab*, the tenth part of an *Homer*, *Ezek.* 45. 14. The *Latine* Interpreters commonly render it *Cadus*. (h) *Hierom* writing upon *Ezekiel*, renders it *Vadus*. *Decima pars Cori*, inquit, in speciebus liquidis vocatur *Bathus*, five *Vadus*. I sometimes thought there had been some error in the Print, namely, *Vadus*, put for *Cadus*: But now I find the *Greeks* to use both באר, and באר, for this measure; and from the last of these *Greek* words, that ancient *Father* reads it, *Vadus*. Sometimes our *English* renders it, in general, *A measure*, *Luk.* 16. 6. It contained four gallons and an half.

All these measures were proper to the *Hebrews*; I find three other mentioned in the *N.T.* taken from other Nations.

סעס, *Sexarium*. We *English* it, in general, *A Pot*, *Mark* 7. 4. It was of the same quantity with the *Log*, if we understand it of the *Roman Sextarium*. It was somewhat more, if we understand it of the *Attick Sextarium*: undecim *Attici sextarii* aequabant Romanos duodecim. In probability we are to understand the *Romane* measure, so that it contained six eggs, that is, half a pint.

f Buxtorf. in lo
co superius
citato.
g Buxtorf. ib.

h Hierom, Ezek.
45.

i Alsted. præcog.
thol. p. 551.

Χοίνιξ, *Chenix*, A measure, Rev. 6. 6. It signifieth properly that measure of corn, which was allowed servants for their maintenance every day. Whence was occasioned that speech of Pythagoras: *Super Chenice non sedendum*. That is, *We must not rest upon the provision which sufficeth for a day, but we must take care for the morrow*. It contained (k) four Sextarii, that is, a Quart.

k Budens de
asse, lib. 5.
l Budens de asse
lib. 5.

Μετρητις, *Metretes*, Joh. 2. 6. It is translated, a Firkin. It was a measure in use among the Athenians. (l) It was of the same quantity with Cadus, and Cadus (as before was noted) was equal to the hebrew Bath, so that it contained four Gallons and an half.

C H A P. X.

Their Coins. First of brazen Coins.

THAT they might have just Coins and Weights, they weighed both them and their weights by Barley corns.

Μινυτιον, *Minutum*, a Mite, Luk. 21. 20. Mar. 12. 42. The latter Hebrew call it פרוטה the Syriack שמונה (i. Oshava, the eighth part of Assarium). (m) It weighed half a barley corn. It valued of our money, three parts of one c.

פרוטה
היא
שקל
שעור
משה
קויסוף.
f. 124. col. 4.

Κοδρακτιον *Quadrans*, a Farthing. It was a Roman coin, weighing a grain of barley, it consisted of two mites. The poor Widow threw in two mites, which make a farthing, Mark. 12. 42. by consequence it valued of ours c. 12.

* Drusius. in
praeter. Luc.
f. 2. 59.

Ασφαριον, *Assarius*, vel *assarium*. It was a Roman Coin, weighing four grains. The Rabbin call it איסור *Ifor*, and say, that it containeth * eight mites. Of this we read Matth. 10. 29. Are not two Sparrows sold for an Assarium? our English readeth it, for a Farthing? It valued of ours, in precise speaking, q̄a--q̄.

Their

Their silver Coins.

גרה Gerah. It was the twentieth part of the shekel of the Sanctuary; A shekel is twenty Gerahs, Exod. 30. 12. It was the least silver Coyn among the Hebrews; valued of ours 1 d. ob.

Αγοραθ Agorath: We English it, in general, a piece of silver, 1 Sa. 2. 36. But it appeareth by the Chaldee Paraphrase, that it is of the same value with Gerahs that Paraphrase renders both מגנא *Megna*; by the Greek they are both rendred ἄβολοι, the value thereof therefore is 1 d. ob.

Κεσπιταβ *Kesbitab*. The word signifieth a lamb, and is used for a certain Coyn among the Hebrews, on the one side whereof the image of a lamb was stamped; our English reads it in general, a piece of money, Jacob bought a parcel of a field for an hundred pieces of money, Gen. 33. 19. In the Original it is, for an hundred lambs. But it is apparent, that Jacob paid money, for S. Stephen saith, he bought it for money, Act. 7. 16. In the judgement of the Rabbines, it was the same that (n) Obolus, twenty of them went to a shekel; So that the value thereof was 1 d. ob.

n R. Solon Gr.
33. 19. u. R. D.
vid. in lib. rad. c.

Κεσφη *Ceseph*, ἀργυριον *Argenteus*, a piece of silver: as the Romans numbred their summs by Sesterces, in somuch that Nummus is oftentimes put absolutely, to signifie the same as Sestertius: So the Hebrews counted their summs by Shekels, and the Grecians by Drachma: hence Argenteus, a piece of silver, being put absolutely in the Bible, if mention in that be of the Hebrew Coins, it standeth for a shekel, and valueth 2 s. 6 d. if it stand for the shekel of the Sanctuary: if it stand for a common shekel, then it valueth 1 s. 3 d. But if mention be of the Greek Coins, as Acts 19. 19. then it signifieth the Attick Drachma, which valueth of our money 1 d. ob.

o D. u. f. a l. diff.
Joc. Gen. p. 119.

Δετρακτιον, *Luk. 15. 8.* (p) It was a quarter of a shekel, and thus by consequence it valued of ours 7 d. ob.

p R. verwood de
nummis.

Διδρακμον, *Didrachmon*, Matth. 17. 24. We English it

Mm

tribute-

tribute money: The Syriak readeth (q) Duo Zuzim; now that Coyne 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 piece of money at large, but it contained precisely two didrachma's. For the tribute money, to be paid for each person, was Didrachmum, as is evident. Mat. 17. 24. and this Stater was paid for two, namely, for Christ and Peter, the value of it therefore was, s. 6 d.

Δναρίων, Denarius, a penny. This was their tribute money, Mat. 22. 19. There were (r) two sorts of pence in use among them: the common penny, which valued of ours 7 d. ob. And the penny of the Sanctuary, which valued 1 s. 3 d. For it was answerable to their Didrachmum; and of this last we must understand S. Matthew in this place, for their tribute money was Didrachmum, as before hath been noted out of Mat. 17. 24. This Didrachmum or half shekel, was formerly paid, by the Israelites,

f. Aben. E. S. N. lib. 10. 320

(s) every year after they were 20 years old, towards their Temple, Exod. 30. 13; Caesar by taking away this money from the Temple, and changing it into a tribute for his own Offers, did in truth take away from God that which was God's. Hence in that question proposed unto Christ, Is it lawful to give tribute unto Caesar, or not? Christ answereth, Render unto Caesar the things that are Caesar's, and unto God the things that are God's (t) This very Tribute afterward was paid by the Jews toward the Roman Capitol, by vertue of a Decree made by Vespasian.

f. Joseph. de bel. lib. 7. cap. 26.

לכנס
שקל כסף
לכנס

וין It was the (u) fourth part of a shekel of silver: it valued therefore of ours, 7 d. ob.

שקל Shekel, Siclus, a shekel: it was two-folds Siclus regius, The Kings shekel, of common use in buying and selling, it valued, 1 s. 3 d. And Siclus Sanctuaris, The shekel of the Sanctuary, it valued 2 s. 6 d.

The shekels of the Sanctuary were of two stamps. The one was always in use among the Jews: the thirty pieces of silver w^{ch}. Judas received, are thought to be the thirty shekels of the Sanctuary. It had stampt on the one side, the pot of Mana, or as others think, Aarons Censer, or Incense-cup: the inscription on this side was שקל ישראל, Shekel Israel, The shekel of Israel: on the reverse side was stampt Aarons Rod budding, with this inscription about the Coin, ירושלים הקדושה Jerusalem hakedusha. After the coming of our Saviour, the Jews which were converted to the Christian Faith, (v) changed their Shekel, and on the first side stampt the Image of Christ with ψ at the mouth of the Image, & ι in the pole, which three letters made his name Jesu. On the reverse side there was no picture, but the whole rundle was filled with this inscription, משיח לך באכשר, Messias rex venit cum pace, & lux de homine facta est vita. In some Coynes, for the latter clause of that Inscription is read משיח לך באכשר, (i) Deus homo est factus.

Alford p. 262.

The King's Shekel, in David and Solomon's time, had stampt on the one side, a kind of Tower standing between ψ and ϵ , and underneath was ויקרש. The whole inscription was, Jerusalem urbs sanctitatis; On the reverse side, the rundle was filled with this Hebrew, ווד המלך של מרחמלר, (i.) David rex, & filius ejus Solomon rex.

The Shekel again was divided into lesser Coynes, which had their denomination from the parts thereof. Thus we read of the half Shekel, Exod. 30. 13. The third part of a shekel, Nehem. 10. 32. The quarter of a shekel, 1 Sam. 9. 8.

Their Gold Coynes.

יכב Zahab. The English reads it, A piece of golds 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 seven hundred pieces of gold mentioned *Judg.* 8. 26. the *Greek* renders 1700, (u) *Shekels* of gold, (x) The weight of this Coyn was two *Attick drams*, the value 15 s.

אדרכון *Adarcon*, of this we read, *Estra* 8. 27. It was also called דרמון *Drachmon*, of which we read, *Esr.* 2. 69. Both these names seem to denote the same coin; if not, yet both were of the same weight. The *Greek* interprets them both by δραχμή, & our *English* accordingly renders both, a *Dram*; which must be understood of the *Drams* in use among the *Hebrews*, weighing two *Attick drams*. From the *Greek* δραχμή, *Drachmon* seemeth to have had its name. He conjectureth not amiss, who thinketh that *Adarcon* was so called, quasi *Daricon* which was a certain coyn of gold in use among the *Persians*, and from *King Darius* (whose image one side thereof bore) was named *Daricon*; and * amongst the *Chaldeans*, is often prefixed before a word, as † is amongst the *Hebrews*. The value of this Coyn was of ours 15 s.

Their Summs.

Their *Summs* were two מנה *Maneh*, or מינא *Minas* Pound. In gold it weighed one hundred *Shekels*. This appeareth by comparing these Texts, 1 *King* 10. 17. *Tres* מנימ *Manims* Three pound of gold went to one shield. Now we read, 2 *Chron.* 9. 16. Three hundred *Shekels* of gold went to one shield. The name *Shekels* is not expressed in the Original, but necessarily understood, as appeareth in that which was spoken of *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 100 *Shekels*, it followeth, that the value was 75 l. In silver; their *Maneh* weighed 60 *Shekels*, *Ezek.* 45. 1. so that it valued 7 l. 10 s. Note, that (z) *Sheiniler* was de-

z *Sheiniler* in
מנימ*

u Σίκλοι χρ.
λοι, &c.
x *Breerwood* de
nummis.

z *Breerwood* l. de
nummis.

ved, in saying, that the price or value of the *Maneh* was changed in *Ezekiel's* time, because it then valued 60 *Shekels*: for the difference is not between the sacred and profane *Maneh*, as *Sheiniler* conceives; but between the *Maneh* of gold, which was valued at 100 *Shekels* always, and the *Maneh* of silver, which weighed 60 *Shekels*, according to the fore-quoted place in *Ezekiel*.

The second sum was ככר *Cicar*, *Talentum*, & *Talent*. This, if it were of silver, it contained in weight 3000 *Shekels*. For, those two verses being compared together, *Exod.* 38. 25, 26. sheweth, that six hundred thousand men paying every man half a *Shekel*, the whole sum amounted to an hundred *Talents*; whence it followeth, that a *Talent* of silver amongst the *Hebrews*, was 375 l. But a *Talent* of gold (the proportion of gold to silver being observed) was twelve times as much, so that it valued of ours 4500 l.

In this Tract of their Coyns we are to know three things. First, that as the *Romans*, in former ages, used *As grave*, *Bullion money*, unstampt, which in the *Mass* or *Billot* they weighed out in their payments; and afterward, *As signatum*, coined metals: So the *Hebrews*, though at last they used coined money, yet at first they weighed their money; uncoined; *Abraham* weighed to *Ephron* the silver, *Gen.* 23. 16. Hence the *Shekel* had its name from שכל *Shakal*, ponderare, librare, To weigh, or put in the balance. Secondly, as the coined *Shekel* was two-fold; one for the use of the *Sanctuary*; the other for the use of the *Common-wealth*, and that of the *Sanctuary* was double the price of the other: So the weight of the *Shekels* is to be distinguished after the same manner; the *Shekel* of the *Sanctuary* weighed half an ounce *Troy weights*; the common *Shekel* weighed a quarter of an ounce. For example, *Goliath's* spear head weighed six hundred *Shekels* of the *Sanctuary*, 1 *Sam.* 17. 7. that is, twenty five pound weight: *Abfolon's* hair

hair weighed two hundred shekels after the Kings weight, 2 Sam. 14. 26. that is, four pound weight and two ounces. Yea, the summs which I have reckoned only according to the Sanctuary, in common use, according to the King's weight, they abate half their value.

3. The lesser Coyns were in general termed *קטואות*, or in the singular number *קטואה*, Job. 2. 15. The word signifieth properly a small quantity or little piece of metal, such as may be clipped off from Coyns. Upon the first of the mon. Adar, Proclam. was made throughout Israel, that the people should provide their half shekels, which were yearly payed toward the Service of the Temple, according to the commandment of God, Ex. 30. 13. On the 25 of Adar, then they brought Tables into the Temple (that is, into the outward Court where the people stood) on these Tables lay these *קטואות*, or lesser coyns, to furnish those who wanted half-shekels for their offerings, or that wanted lesser pieces of money, in their payment for oxen, sheep, or doves, which likewise stood there in a readines in the same court to be sold for sacrifices: but this supply of lesser coyns, was not without an exchange for other money, or other things in lieu of money, and that upon advantage. Hence those that sate at these Tables, as chief bankers or masters of the exchange, they were termed *קטואותאי*, in respect of the lesser coyns which they exchanged; in respect of the exchange it self, they were termed *קוללותאי*, for (c) *קוללות* signifieth the same in Greek, as *Cambium* in Latine, whence those Letters of exchange, which the Latines call *Literas Cambii*, the Greeks call *קוללותאי*, Tickets of exchange; in respect of the Tables at which they sate, they are termed by the Talmudists *שולחן*, from *שולחן* *Schulchan*, *Mensa*; for the same reason they are sometimes termed by the Greeks *τεμπλάριαι*; and by the Latines, *Mensarii*. These are those changers of money, which our Saviour drove out of the Temple.

F I N I S.

וְהַמְכִּירִים אֶת הַקְּטֹוֹת

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| <i>Aboth.</i> | <i>Chemnitius,</i> | <i>Firmicus.</i> |
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| <i>Athenaeus.</i> | <i>tavorum, 1617 Herodotus,</i> | <i>Herodianus,</i> |
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| | | <i>Justin,</i> |

Justin. histor.	Alotrog.	1613	Suidas,	
Furvenalis,	Pirke Abob,		Syrius interpretes.	
Ilmedenu.	Plautus,			
K	Plinius,		T	
Kimchi. vid. Chimchi.	Pierius, Basilee,	1575	Talmud Babylonicum,	
L	Plutarchus,		Talmud Hierosolymitanum,	
Lactantius,	Procopius,		Targum Uzzielidis, sive	
Laertius,	Prudentius,		Jonathans,	
Levi ben. Gersom.	R		Reuchlinus (pro quo Targum Onkelos,	
Lipsius,			citatur Capnio per-Targum Hierosolymiperam) Francofurti,	
Livius,			lanum,	
Lucanus,		1612	Tertullianus	1609.
Lucianus,			Theophylactus,	
Lyranus.	Rosinus,		Theodoretus,	
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Magius,	Seder-olam minw,		Thisbites,	
Maimonides, lib. Jad.	Septuaginta interpretes,		Tiraquellus,	
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Occumenius,	Solomon Jarchi,		X	
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A table of the several Texts of Scripture explained in the Six Books.

GENESIS.			GENESIS.			EXODUS.		
Chap.	Verf.	Pag.	Chap.	Verf.	Pag.	Chap.	Verf.	Pag.
4	3,4	2544	5		190	21	21	195
4	21	15145	15		99	22	1,3,4,225,226	
7	11,24	19646	4		266	23	32,34,14,284	
8	4	19646	26		272	25	22	73
9	25	147	29		272	28		16
11	31	15849	3		218		16	183
14	22.	272,274,49	7		29	29	4,9,20.	18
15	2	25549	10		430		10,73.	148
17		23750	2		268	30	13,293,	294
17	15	8350	10		260		&c	299
18	22	241	EXODUS.			30	23	15
20	7	261	11		286	31	14	241
21	10	11	14		122	32		173
22	2	1643	5		53	32	20	175
23	16	2983	15		157	32	34	175
24	2	2727	11		191	34		178
24	53	25512	6		121	35	3	114
24	55	25612	15		124	38	25,26.	298
24	65	26212	263.		119			
25	56	25612	27		116			
29	27	26013			248	8	3	165
30	27	19013	29,	11,47,	48	8	12,30	15
30		25913	18		284	10	10	196
31	28	9914	1		170	12	2,3	229
31	30	18714	24		92	13		144
31	52	15815	20		26	13	2	20
35	19	29316	23		114	15	4,23	17
35	16	28916	34		19	16	3,4	148
37	34	27116	36		292	16	4	17
38	24	218	7		99	18	21	158
41	1	25618	21		213	19	18	204
42	16	10921	10		262	19	22,24	240
43	24	10021	14		87	20	10	219

LEVITICUS.			NUMBERS.			DEUTERONOMY.		
Chap.	Verf.	Pag.	Chap.	Verf.	Pag.	Chap.	Verf.	Pag.
21	2	10, 11, 19	11	16, 25	209	14	18	250
22	14	7, 17, 18	12	18	127	14	26	251
22	27	120	15		50	15	2	149
23		243	15	20.	243, 246	15	4	150
23	27	229	15	35	216	16	2	117, 143
23	5, 6, 7, 8	118	15	38	50	19	6	125
23	10, 11, 17, 129, 130	118	18	12	244	17	7	222
23	10	243, 244	18	12, 13	243	17	12	197
23	17	243, 246	18	15, 16	248	18	4	244
23	24	135	18	26	245	18	10, 11	188
23	40	132	18	31	250	19	3	88
23	43	133	13	28	170	19	15, 19	205
24	18	216	14	21	62	19	21	226
25	6	149	15	3	170	20	10	284
25	6, 10, 21	149	17	18	33	20	11	285
25	8	151	28	4	121	21	6	45
27	26	201	28	11, 15	135	21	17	256
27	92	251	28	16, 17, 117	143	22	5	179
NUMBERS.			29		183	22	8	132
2		282	29	16	136	22	12	50
2		21	36	10	216	23	6	284
3	15	22			25	2	2	229
4	41	26	DEUTERONOMY.			25	2, 3	227
5	18	262			26			247
6		35, 62	1	13, 17	213	26	12	251
6	5	36	3	11	287	28		259
8	10	22	3	29	17	28	58, 59	229
8	11	245	4	41, 43	87	29	11	25
8	24	22	6	4	48	33	5	2
9		127	7	2	284			
9	9	216	8	8	244			
10		20, 283	9	21	175	JOSHUA.		
10	2	115	11	13	483	4	112, 281	
10	9	284	14	1	270, 271	6	4	151
10	25	282				JOSHUA.		

JOSHUA.			1 SAMUEL.			1 KINGS.		
Chap.	Verf.	Pag.	Chap.	Verf.	Pag.	Chap.	Verf.	Pag.
6	9	284	2	36	293	13	33	19
7		201	5	4	172	18		163
7	19	273	7	15	218		19	86
7	19, 20.	217	7	16	212	20	10	274
9	6	285	9	8	296	20	39	224
9	7	284	9	9	27	21	9	216
9	23	241	9	1	99	22	30	13
11	19	284	14	44	274			
19	1, 9	29	16	11	106	2 KINGS.		
20	6	89	17	7	298			
20	7	88	19	13	187	1	2	171
			25	41	100	1	9	256
JUDGES.			28		194	2	12	27
			28	6, 7.	181	4	23	135
			31	10	176	4	29	99
1	16	62	2 SAMUEL.			5	5	296
3	7	86	7	18	83	5	18	181
7	1	82	14	26	298	6	1	27
7	19	92	18	18	255	6	25	289
8	23	210	25	25	307	7	1	290
8	26	296	21	1	286	11	13	13
8	33	170				12	10	30
9	4	171	1 KINGS.			17	30, 31.	180
13		36				17	33	55
11		201	2	28	86	19	37	180
14	10, 11.	259	6	3	74	21	7	86
14	11	258	6	37	76	23	4	199
14	12	103	7	15	287	23	6	86
17	5	187	8	9	72	23	10	158
			8	31	272	23	11	166
			10	17	297	23	13	176
RUTH.			11		158	1 CHRON.		
			11	5	176			
			11	11	230			
2	4	99	12	28	176	6	49	19

1 MACCHAB.			MATTHEW.			MARK.		
Chap.	Verf.	Pag.	Chap.	Verf.	Pag.	Chap.	Verf.	Pag.
1	16	242	21	9	132	14	1	21
4	59	154	21	23	198	14	26	104
5	42	30	22	19	294	15	23	218
			22	23	53	15	24, 25, 33	122
2 MACCHAB.			22	32	53	15	42	111
			23	5	46			
MATTHEW.			23	6	34	1	5, 9	21
4	19	167	23	9	27	1	61	240
6	19	234	23	17	116	2	1	66
			23	18	273	3	2	26
2	4	36	23	23.	249, 254	3	37, 38, 46, 101	
2	23	36	24	31	139	4	17, 20	276
3	17	184	25	23	205	4	20	81
4	23	80	26	3	198	5	17	30
5		209	26	17	127	7	30	30
5	22	161	26	49	347	8	38	99
8	11	106	26	65	197	9	39	46
9	3, 11, 31	46	27	24	45	8	44	50
9	15	258	27	25	216	10	39	34
9	23	271	27	26	232	11	38	46
10	12, 13	99	27	28	14	12	38	92
10	17	198	27	34, 48	281	12	58	206
10	29	29	27	59, 60	269	13	1	67
10	28	232	28	1	92	13	15	115
10	41	27	MARK.			13	34	212
11	19	276	21		68	14	7	102
12	41	207	27		216	15	8	294
14	25	92	7		43	16	1	130
15	2	437	4		46	16	67	290
15	5	274	7		4	16	22	106
16	14	437	15		69	16	29	26
16	18	211	10		265	18	6	51
17	24	294	12		65	18	11	41
18	16	199	12		292	18	11	41
20	1, 3, 5, 6	93	13		35	18	12, 26, 50	

LUKE.

LUKE.			JOHN.			ACTS.		
Chap.	Verf.	Pag.	Chap.	Verf.	Pag.	Chap.	Verf.	Pag.
18	13	83	11	9	94	13	2	23, 245
20	27	53	13	2	126	13	5, 14	80
21	1	75	13	5	100	13	42	110
21	4	75	13	9	46	14	43	23
21	20	292	13	23	105	15	2	36
22	1	117, 143	13	29	143	15	21	79
22	17, 18	102	16	2	124	16	13	82
22	19	105	18	28, 31	143	16	22	229
23	11	14	18	31	220	17	23	156
23	44	94	19	7	220	18	14	221
JOHN.			19	13	211	19		183
1	15, 16	15	19	14	94	19	2	78
1	18	106	19	17	232	19	8, 9, 10	81
1	25	12	19	24	142	19	19	294
1	38	43	19	33	128	19	24	86
2	6	100, 200	19	36	110	19	24, 28	178
2	9	260	19	40	268	20	24	36
2	15	299	ACTS.			21	38	67
2	20	77	2	5	11	22	3	34
3	10	262	2	15	94	23	5	53
3	26	343	3	1	94	23	8	53
4	9	533	3	11	74	23	8	42
4	20	565	37		66	24		144
4	25	239	6		9	24	5	36
7	22	238	6		23	26	1	24
7	35	134	6		80	27	9	145
7	38	134	9		293	ROMANES.		
7	49	417	16		164	1		245
8	5	220	7		83	1	11	41
8	20	75	9		80	3	55	72
9	22	200	9		266	4	11	237
9	24	273	10		94	5	6, 7	39
10	3	17	10		109	11	16	243
10	22	154	11		26	11		273
10	23	74						1 COR-

1 CORINTH.			PHILIPPIANS.			JAMES.		
Chap.	Verf.	Pag.	Chap.	Verf.	Pag.	Chap.	Verf.	Pag.
1	20	26,32	3	5	92	2		14
4	13	147	COLOSS.			1 PETER.		
5		128						
5	5	201						
7	3	262	2	8, 21, 23, 64				
7	18	242	2	9	78	1	18	248
8	5	169	2	16, 18, 20, 64	5	14	99	
10	16	105	1 TIMOTH.			2 PETER.		
10	19	109						
11		129						
11	10	262	1	4	32			
11	26	119	1	15	81	1	20	16
14		35	3	2	265	3	8	151
15	9	266	3	13	23			
15	23	282	4	3	63	1 JOHN.		
15	32	233	5	9	265			
16		201	6	23	63			
16	20	99	2 TIMOTH.			2	2	72
						5	16	202
2 CORINTH.			3	8	192	2 JOHN.		
2	15	15	HEBREWES.			1	1	106
5	22	148						
11	24	228	1	1	181	APOC.		
			3	14	274			
GALATH.			5	45	194			
			9	42	72			
2	11	37	9	12	148	2	17	207
			9	26	128	4	6	282
EPHES.			11	35	234	6	6	291
			11	33	233	14	14	195
2	13	128	21	23	232	1	15	288

F I N I S.