

THE MESSIAH AL READIE COME.

O R
PROOFS OF CHRISTIANITIE, BOTH OUT
of the Scriptures, and auncient Rabbins, to convince the Iewes,
of their palpable, and more then miserable blindnes (if more may
be) for their long, vayne, and endles expectation of their
MESSIAH (as they dreame) yet for to come.

Written in Barbarie, in the yeare 1610, & for that cause directed
to the disperfed Iewes of that countrie, & in them to all others now groaning under
the yoke of this their long & intollerable captivitie: which yet one day shall
haue an end: (as all other states and conditions in the world, they haue
their periods) euen when the fulnes of the Gentiles is come in, and
when that vayne shall be taken away from their
hearts, as is prophecied.

*Bretheren, my hearts desire and prayer to God for Iſrael is, that they might be
ſaved. Rom. 10. 1.*

*For I would not (Bretheren) that ye ſhould be ignorant of this ſecret; that partly obſti-
nacie is come to Iſrael, untill the fulnes of the Gentiles be come in: and ſo all Iſrael ſhall
be ſaved (as it is written &c.) Rom. 11. 25.*

*And Ieruſalem ſhall be troden under foot of the Gentiles, untill the time of the Gentiles
be fulfilled. Luke 21, 24.*

*Euen to this day when Moſes is read the vayne is layd over their hearts: neuertheles,
when their heart ſhall be turned to the Lord, the vayne ſhall be taken away. 2 Cor. 3, 15.*

*Verely, I ſay unto you, ye ſhall not ſee me, untill the time come that ye ſhall ſay, Blessed is
he that cometh in the name of the Lord. Luke 13. 35.*

*How beautifull are the feete of them which bring glad tydings of peace, and bring glad
tydings of good things. Rom. 10. 15.*

AMSTERDAM,
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TO THE HIGH AND

MIGHTIE PRINCE, MAURICE,
Prince of Orange, Count of Nassau &c. Governour and
Captaine generall of the united Provinces, and
Knight of the most noble order of
the Garter.

Also,

To his princely Brother HENRIE.

And

To the States Generall
all happines.

Right high and excelent Prince,
and most Christian States

For two reasons I haue made bold to dedicate unto you this Treatise hereafter following. The one in respect of that intyre amitie, & correspondence, vvhich vvas betwixt my deare Master deceased *Prince Henrie*, of famous memorie, and your excellencie vvhom he much honoured, & thereof gaue fundrie testimonies, both publike and private, vvhreeof my self (having the honour to be one of his servants neare unto him, and by reason of my attendance much in his presence) vvas oftentimes an eare-witnes. And that your princely Brother (*alter idem*, an other *Henrie*, *cujus ego nomine ipso recreor*, euen for my Masters sake, that gone is, and for that affection he shewed towards his Highnes, both in life and death) vvhoe vvas much conversant vwith him before his sicknes, and in his sicknes came diuers times to visite his Highnes, and to condole vwith us in our heavines, can also I make no doubt vvitnes sufficiently: vvhose hearts, or rather but one heart and soul (as it is in that place) seemed to be

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1 Sam. 18, 1 knitte together, like the soule of David and Jonathan, by a mutuall sympathy, as in name, so in nature and correspondence of disposition : vvhich had not untimely death prevented, some further covenant, like that of David and Jonathan might perhaps in time haue been concluded, vvortheie such heroicall spirits. An other reason is, for that the persons vvhom this argument chiefly concerneth, to wit, the Iewes, manie of them remayne in your cuntry, and haue their habitation in peace and safetie : not in that slauerie as in other nations, accounted of in the basest manner that may be, in the number of dogs rather then of men. Which though it haue fallen upon them by the iust judgment of God, yea, & by their owne judgement upon themselves, so much the more just : his blood be upon us, and upon our children : yet are they children of the promise, and *beloved for the fathers sake*, as Paul pleadeth for them in diuers places, alledging both their prerogatiues and priuiledges aboue the Gentiles : *What is then the preferment of the Jew* (sayth he) *much euerie manner of way.* For to them apperteyneth *the adoption, & the glorie, and the covenants, and the giuing of the Law, and the service of God, and the promises : of whom are the Fathers, and of whom concerning the flesh Christ came &c.* And in that respect vve Gentiles ought not so proudly and tyrannously to insult over them (as many doe) especially Christians of all others, should not adde affliction to affliction : but rather pitie & bewaile their induration (as Paul doth in the place before cited) expecting vvith patience their conversion in due time, as the Lord hath promised, for if God himself loue them being his enemies (for *they are beloved* (as I said before) *for the Fathers sakes*, as he loved us before our conversion (*when we were his enemies he loved us* : so the Apostle testifieth) vvhy should vve Christians hate and abhorre them, vvho are so highly in Gods

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Gods account : euen the beloved of the Lord) and hold them in such disgrace & contempt as we doe : as in my small obseruation, and experience, I am able to testifie, both by that I haue seene and heard : vvhich rather exasperateth them against our profession then otherwise. Which harshnes and uncharitablenes of ours, together vvith the Idolatrie, and superstition of the Church of Rome, in worshipping of Images, and such like tromperie, I am persvaded haue been two mayne obstacles to their conversion hitherto : as some of the in Barbarie objected to me, saying : the Christian Religion could not be the true Religion, for that it alloweth the vvorshipping of images, vvhich is expressly against the Law : *Thou shalt not make to thy self any graven image.* And if we say they crucified Christ, and therefore we hate & abhorre them, euen to the third and fourth generation, that is to say, their posteritie for ever : so doe vve daily by our crying finnes, *euen crucifie againe the Lord Iesus*, they but once & unvvittingly (as S. Peter testifieth) vve often, and that both vvittingly, and vvillingly, to our greater condemnation, in respect of the fulnes of knowledge vve haue in the Messiah. This is that *fulnes of the Gentiles*, already come in (vvhereof the Apostle long since prophesied) as in knowledge abounding, so in sinne superabounding, and that generally through out all nations. Of vvhom I doubt much vvwhether I may say (as it vvas sayd in times past of the Amorites as touching their fulnes) it vvas not yet come : for I am sure the fulnes of the Gentiles (as touching sinne) is already come : fulnes of bread, & abundance of idlenes, as in Sodome : yea fulnes, & lothfomnes, euen of Manna it self : as the children of Israel in the end waxed vvearie of that heauenly foode, so is it vvith us in respect off the foode of our soules. Els vvhat meaneth so manie Sects, and Schismes in our Church at this

Act. 3, 17

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this day? Diseases arising from some bad humours and corruptions in the bodie (as all diseases doe) which therefore ought to be purged. Surely the varietie of the one argueth a fulnes and ſacietie of the other. We are fallen from the *names of Christians*, giuen to the Primitiue Church, to be baptized into newe names; Anabaptists, Armanians, Lutherans, & *id genus farina*: Come I may not call them, but chaffe: yea rather *tares sprung up with the good corne*, overspreading, and overtopping it too in many places: but *both must growe together till the harvest*. Yea our fulnes and nicenes is such, as we can tast no manner of meat almost, but what some curious cooks for the nonce provide for us: euerie one must haue a cooke for his owne palate. We are fallen into that tyme foreprophecied by the Apostle, *2 Tim. 4. For the tyme will come when they will not suffer wholesome doctrine, but having their eares itching, shall after their owne lusts gette them a heap of teachers*. We are euen wearie of Manna, as the children of Israel were. And therefore now that they haue fasted so long time, and that fulnes of the Gentiles come upon us; it standeth both with the Lords iustice, and his mercie, both to us and them, to doe to them as he did to us at the first, and to us as he did to them. Behold therefore the bountifulnes & the severitie of God, toward them which haue fallen severitie, but toward thee bountifulnes if thou continue in his bountifulnes, or els thou shalt also be cut off: & they also if they abide not still in unbelief shall be grassefed in, for God is able to grassefed them in agayne. Of which glorious work of the conversion of the Iewish Nation, & finishing of that *mysterie of godhynes*; if your excellencie (& you most Christian States) shall be the first beginners in your owne Countrie, as you haue alreadie playd your parts against the *mysterie of iniquitie*, both at home and abroad, both by sea and by land, as the chief bulwarks of

Christian

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Christian Religion at this day against the power of Antichrist and all his adherents, whereof you haue borne the brunt (as Tullie sayth of the Scipioes; they were *propugnacula belli punici*) and therefore deserue the prize aboue all other Nations) you shall not onely advance your honour in this world (as you haue done alreadie, both in martiall affayres, and otherwise by a generall eye of policie (or rather so manie Argos eyes) watching over all estates, to keepe the upright & in order: especially those wonderfull, extraordinary, and magnificent (I may well call them so) works of charitie towards the poor, in those your stately hospitals, and guessthouses, and such like places of provision: no crying for bread nor complayning in your streets) but also in the world to come, you shall advance your selues in honour & glorie aboue the heauens: where you shall shyne like so many starres in the firmament, and as the sunne in his strength: for so it is sayd: *they that turne many to righteousness shall shine as the sunne in his brightnes, & they that honour me (sayth the Lord) I will honour*: then the which what greater incouragement?

And so hoping your Excellencie, and Honours, will at leastwise take in good worth these my endcauours which for the reasons before mentioned, I haue made bold to dedicate & present unto you in the waie of my pilgrimage (one of the number of those unfortunate ones, who together with the losse of his master, hath lost all other hopes, and therefore constreyned to seeke after new fortunes) I refer the censure hereof to your Princely and Honourable considerations, To whose service

I rest devoted

John Harison.

AENDEN DOORLVCHTIGEN

HOOGHGEBOORNEN VORST ENDE

Heere/Heere MAYRITS/ Prince van Oranien/ Grave van Nassau &c. Gouverneur ende Capiteyn Generael der vereenighde Nederlantsche Provincien/ &c. ende Ridder vande seer Ed. Orde vanden Larter.

Als mede

Den dessels Princelijken Broeder
HENDRICK:

Midtszaders,

Wende Edele/Hooghmoghende Heeren/mijne Heeren de Statcn
Generael der voorsz. Nederlantsche Provincien
wanscht den Aetheur alle
ghelucksalicheyt.



Doerluchtighe/hooghghewoone Vorsten/
Edele/hooghmoghende Heeren &c.

Widts twee redenen hebb' ick my verstoff/ W.
H. Erc. ende Ed. Mog. dit naervolghende Tractat te bedieren. Deene ten aensien van die sintere vrentschap ende corespondentie/ die daer was tusschen wylent mynen Weerden Meester Prince HENRICK loffelijcker ghedachteniss/ en W. H. Erc. die y seer eerde/ daerna hepde publicke ende private diverse gheluysschen waren gevende/ zijnde ick selfs (d'eere hebbende vante zijn ten van sijn Dienaers by hem/ ende ten aensien van mynen dienst seer veel in syne presentie) diemacels sijn ooght gheluysschen daer af ghescheest. Ende dat W. Erc. princelijken Broeder (alter idem, een ander HENDRICK cuius ego nomine ipso reccor, om myns overleden Meesters wille/ ende overnids d'affertie die sy tot sijn Hooghhepde/hepde in leven ende doodt heeft bewoeten) die vooz sijn sielste met hem converteerde/ ende in sijn sielste vershepden r' p'en quam om syne Hooghhep te besoecken/ ende met ons in onse droeffnisse te rondoleeren/ sulck mede/soo ick niet twyffle/ ghenoeghsacmlyck kan gheluysschen. Welcker (myns overledenen Meesters ende W. Erc. Princelijken Broders) herten/ ofte eer maer een herte ende siele (gheluyck in sulcken deele oock is) seken te gader verlinocht te zijn ghelijck de siele van Daviden ende Jonathan/ dooz eene onderlinghe sympatie (ghelijck in nature) alsoo inde nature ende corespondentie van dispositie/ tusschen welcke/ ten waere de doodt hem (mynen Meester) ontpdichlyck ghepveemiert hadde/ eenigh voozder verhoudt/ gelijck dat van Daviden ende Jonathan/ naer maels verlicht hadde moghen vstellen werden/ een verbondt (seggh ick) sulcken heroischen ghemoeden weerdygh. W' andere redene is/ om dat de personen

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personen sien dit argument voornaemlyck aengaet/ namentlyck de Joden/ veel van die haer in W. Ed. Mog. Landen zijn onthouden/ ende haer wooninghe hebben in byde ende seckerhepde/ niet in sulck slaverny als wel onder andere staten/ daers gheluysschen zijn opt alderwilste ende verachtelijckst/ alst zijn can/ eer gherekent onder 'ghetal van honben als van menschen: 'twelck alhoewel het op hun is ghefallen dooz het rechtverdygh doodel Gods/ jae dooz haer eghen oogdel over hun sielen/ die's noch te rechtverdygh: sijn bloede come over ons ende over onse kinderen: soo zijn sy nochtans kinderen der belofte/ ende gheminde om der vaders wille/ ghelijck Paulus vooz hun in diverse passagen is spreckende/ allegrende bepde haer prerogativen ende privilegien boven de Joden: Wat is dan nu het voordel der Joden? seychy, 'tis waer, gheheel veel, want hun behoort toe het kindtschap, ende de heerlicheydt, ende de verbonden, ende het gheven vande Wet, ende de Gods-dienst, ende de belofte: Derwelcker oock de Vaders zijn, ende uyt welcke Christus afcomt nae den vleesche, &c. Ende oversulck en behooren wy Joden niet so hoerderlyck ende tyrannichlyck over hun uyt te springhen (ghelijck vele zijn doende) Insonderhep en behoorden Christene vooz alle andere niet te doeghen afflictie tot afflictie: maer eer met liden te hebben ende beenen haer verstockinghe (ghelijck Paulus inde voozghesiteerde passagen is doende) verwachende met ghebult haer bekeringhe ter rechter tijdt/ als de Heere belooft heeft/ Want indien God selfs haer lief heeft/ sy syne vanden zijnde (want sy zijn/ soo ick hier vooren ghesepde hebbe/ gheminde om der Vaders wille) ghelijck sy ons vooz onse bekeringhe heeft lief ghehad (Doe wy syne vyanden waren heeft hy ons lief ghehad: soo den Apostel gheluysscht) hoe sou den ofte behooren wy Christenen te haten/ de ghene die soo hooghlyck by Godt zijn gheacht/ jae de gheminde des Heeren/ ende haer in sulcken maet ende verachtighe te houden/ als wy doen: ghelijck ick in myne clepne waerneminghe ende erbarmenthep betuyghen can/ bepde doozt ghene ick ghesien ende gheschoot hebbe: 'twelck haer eer teghen onse professie verbittert/ als anderfins. Welcke hert hardichepde ende onvriendlichepde vande onse/ met stamen de afgoderpe en superstitie vande loomische kercke int verceeren van beelden ende dierghelijcke abusen/ ick vastelijck ghelooode/ tot noch toe geweeft zijn twee groote obstaculen tot haer bekeringhe: ghelijck eenighe van hun my in Barbarien hebben voozgheworpen/ segghende: dat de Christelijcke keligie niet conde zijn de waere keligie/ dooz sien dat sy approbeert her vereeren der beelden/ 'twelck updruchelijck tegens de Wet is: Ghy en sult u selven gheen ghesneden beelt maecken. En indien wy segghen/ dat sy Christum hebben ghecruyssicht/ ende dat wy haer daeromme zijn hatende/ jae tot de derde ende vierde ghenetatie/ te weten/ haere posteritepde inder ewichhepde toe/ soo doen wy baghelijs met ons roepen sonden/ jae cruyssighen den Heere Iesum op uilems. Spl. maer eens/ ende onwetentlyck (ghelijck S. Peter Acto. 3. 17.

A

gheluysscht

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ghetuyght) wy diehinaels/ ende dat beyde wettentlick ende willigh-
lick tot onser grooter verdorinisse/ ten aensien vande volcomen-
heyt der kennisse die wy vanden Messiah hebben. Dit is de vol-
heyt der Heydenen alreede inghegaen (waerof den Apostel soo lan-
ghe gheschreeven heeft ghepropheetert) ghelijck in kennisse abonderende/
alsoo in sonde superabonderende/ ende dat weryen gheneraelijck alle
Natiën wy/ van de welcke/ ick seer ruyssele/ off ick mach segghen
(ghelijck in voegeden tyden vanden Kynoziten haere volheyt aen-
gaende/ gheseydt werdt) dat het noch niet e heronnen was : dan ick
in verckerht/ dat de volheyt der Heydenen (sonde aengaeude) al-
reede ghecomen is/ veshydt van broode/ ende overbloedt van ydel-
heyt/ ghelijck in Sodoma. Iac volheyt ende walshinghe van
Manna/sa : elchijck de kinderen van Israel int laetste welghden
van die hemelrhe spijle/ soo ist niet ons ten aensien van de spijle onser
zielen. Voorts wat bracht soo veel Sacken ende Schimen in onse
kercke hynden ten daeghe voort (sichelen spijrende wy eenige qua-
de humeuren ende corruptien int lichamen ghelijck alle lichelen doer-
waelt oversulver beschoot ghewichert te wesen) waerlijken de ver-
scheydenheyt van d'ene is een argument vande volheyt ende ver-
saettheyt van d'andere. Wy zijn g'ballen vande namen van Chri-
stienen/ ghegheven der Pymitive kercke/ en ghedoopt te worden in
nieuwe nacmen/ als Wederboopers/ Anabaptisten/ Lutheranen/ &c
id genus sanæ. Coopen en mach ickse niet noemen/ maar Caf : iac
eer onkrupdt opghesproten in t'et goet coopen/ bedeckende en oer-
wassende het te veel in vele plaetsen : maar het moer beyde t'amen
wassen totten Ooght toe. Iac onse volheyt/ ende onse belictheyt
is soodanigh/ dat wy gheen soete van spijle byna comen in d'elien/
dan dat eenighe curculse Cohen ex industria voeg ons zan bereyden-
de : elcheen moet eenen Cock voeg son eyghen tongh ende lierl elchenn
Wy zijn g'ballen in dien tydt vden Apostel te voegen ghepropheet-
teert 2 Tim. 4. Want de tydt sal comen datly gheen heyliame leere
sullen lyden, mæc hebbende d'ooren jueckende, sullen naer haer eyghen
lusten hen kryghen eenen hoop Leeraers. Wy walghen euenens vant
Manna/ als de kinderen van Israel deden. Ende oversulver mi sp
soo langheydt gevasst hebben/ende dat volheyt der Heydenen over
ons comt : haeter beyde by Godts rechtveerdicheyt/ ende syne ge-
nade beydt ons ende hemwaerts/ henlieden te doen/ als sy ons int
eerste heeft ghebaen/ ende ons ghelijck sy henlieden ghebaen heeft.

Rom. 11. 22. Daarom siet de goedertierenheyt ende Krengheyt Gods aen, de streng-
heyt jeghens de ghene die ghevallen zijn, ende de goedertierenheyt
aen u, soo verre ghy in syne goedertierenheyt blijft, oft anders sulst ghy
oock afgehouwen worden : ende ghene ist datly niet blyven inden
onghelooft, soo sullen sy ingheplant werden, want Godt can hua wel
wederom in poten. Van welck heerlick werck vande Bekeeringhe
der Joodcher Natie/ ende bekenninckinck van dat Mysterium der
godsalicheyt/ indien D. Pr. Ert. ende ghy Aldergheselschick Sta-
den

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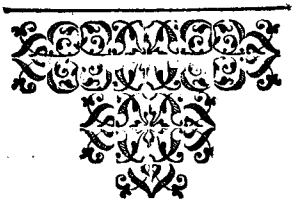
ken sult zijn de eerste beghinners in uwe eyghene Landen/ ghelijck
ghy alreede nu deel hebt ghebaen ende bruyken teghens het mysteri-
um der godtloosheyt/ beyde t'hups ende bukten/ te zee ende te Lan-
de/ als de booznaemste volwercken der Christelijcker Religie hup-
densdagh teghen de macht des Antichristis ende aller spier Abhe-
renten/ waer door ghyl. W. boogghedochten hebt (ghelijck Tullius
seggt van de Scipionen, dat sy waren propugnacula belli punici) ende
oversulver verdienet den prijs boven alle andere Natiën. So en sult
ghyl niet alleenlijck uwe eere in dese wereldt hoogghelijck avanceren
(ghelijck ghyl. alreede hebt ghebaen/ beyde in oorloghs-saeken en
andersins/ door een algemeen ooghe der politie (ofte eer soo menige
Argus ooghen) waerlijken over alle Staten onne die opgherecht en
in oorde te houden/ booznaemlijck/ alulck wonderbaere/ extraordi-
narishe heerlijcke ende voortreffelijcke (ick machse also wel noemen)
wercken der Lief den jeghens den armen/ in alulck uwe statelijcke
Spitalen/ Gasthupsen/ ende andere dierghelijcke Provise- plaetsen :
niet scheynende om broodt noch biddende op uwe straten/ maer ooc
inde toecomende wereldt sult ghyl. u selven abanceren in eere ende
heerlicheyt boven de hemelen : alwaer ghy sult schynen ende blin-
ken als soo menighe sterren aent Firmament/ ende ghelijck de sonne
in haer cracht. Want sooder gheseydt is : de ghene diebet veel te
de gherechticheyt brengen/ sullen schynen als de sonne in haer elac-
heyt/ ende de ghene die wy eeren (seydt de Heere) sal ick eeren.
Wat grooter enconteragieringhe dan dese? Ende hopende dat D.
Pr. Ert. ende Ed. Mog. sullen ten minsten in goeder werde ende
danc aennemen dit mijn werck/ dat ick om de vooverhaelde rede-
nen wille wy verstaot hebbe aen D. Pr. Ert. ende Ed. Mog. te de-
dicieren/ ende presenteren in dese nyne pelgrinagie (een vant gheral
vant die onghelucksalighe/ die samen nietet v. elics van spien Mæ-
ghe/ heeft verloozen alle andere hepen/ ende oversulver bedwongen
ben in uwe Fortuinen te soeken) reuitter ick hierna de de censure
van desen aen D. Pr. Ert. ende Ed. Mog. weerdighe considerien :
Eor welcker dienst

Ick blive den aldertoeghebaensien /

Johan Harrison,

To the Reader.

B Must confesse (Christian Reader) that a great part of the proofs following, together with the methode, I haue borrowed out of a Book called the Christian Directorie or Resolution, in English, which I had with me in Barbarie: none els of that argument, but the Book of Bookes, which is the Bible. And therefore least any one should accuse me hereafter of secret theft; I doe ingeniously acknowledge before hand with the Poet: Fateor me transtulisse. But yet with many additions, and alterations of my owne, I haue made it of right (as it were) my owne, without any wrong to the Author. And so I referre it to thy Christian censure.



THE

THE MESSIAH ALREADIE COME.



First for the promises and prophecies of old as touching the coming of a Messiah, whom we call CHRIST, both they and we agree, both of us reading dayly in our Churches & Synagogues, teaching & holding for canonicall the verie self same Scriptures, even the Law and the Prophets.

In so much that the Gentile is oftentimes enforced to marvile, whē he seeth a people so extreāly bent one against another, as the Iewes are against Christians, and yet doe stand so peremptorily in defence of those verie principles, which are the proper causes of their disagreement. But in the Interpretation & application thereof ariseth all the controversie, they understanding and applying all things literally and carnally to their long looked for Messiah yet for to come, we after a spirituall maner understanding all those promises and prophecies to be most truly and really fulfilled in the person of our blessed Messiah, already come, they expecting a temporall King, to rule and conquer in this world, we acknowledging a spirituall King, whose kingdome is not of this world, as himself did many tymes protest, while he was in the world: *My kingdome is not of this World.* To beginne with Adam and so forward.

Gods Promise to Adam.

THe first promise as touching the Messiah is this made to Adam after his fall, for the restoring of mankind, to witte that the seed of the woman should breake the serpens head, that is to say Gen. 3, 15, one of her seed to be borne in tyme should conquer the diuel death and sinne, as the auncient Iewes understand this place, which being a spirituall conquest and against a spirituall enemy the diuel, he (I meane the Messiah) must needs be a spirituall, and

consequently not a temporall King, as the Iewes imagine.

Gods Promise to Abraham.

THe second to Abraham Isaac & Iacob often repeated. To Abraham Gen. 12. 3. *In thee shall all the families of the earth be blessed.* To Isaac Gen. 26. 4. *In thy seed shall all the nations of the earth be blessed.* To Iacob Gen. 28. 14. *In thee and in thy seed shall all the families of the earth be blessed.* Therefore the Gentiles as well as the Iewes, the blessing is generall without exception, *all the families of the earth, all nations,* no prerogative of the Iewe, no exception of the Gentile, as touching the Messiah, I meane the benefit of this so generall and great a blessing, though otherwise much euerie waye, as the Apostle reasoneth to the Romans. Whereupon I inferre as before, that the Messiah must be a spirituall and not a temporall King: otherwise it had been but a verie small benediction to Abraham, or others after him (who neuer sawe their Messiah actually) if he must haue been onely a temporall King, and much lesse blessing had it been to us Gentiles, if this Messiah of the Iewes must haue been a worldly and a temporall Monarch, to destroy and subdue all those Nations formerly blessed (*and blessed shall they be*) to the seruitude of Iurie, as the later Teachers doe imagine.

The Prophecies of Iakob.

THe third (which confirmeth the former) is the prophetic of Iacob at his death Gen. 49. 10. *The rodde or scepter shall not depart from Iudah, nor a Lawgiver from between his feet, till Shiloh come and the people or nations shall be gathered unto him.* Which the Chaldie Paraphrase, as also Onkelos, both of singuler authoritie among the Iewes, doe interpret thus. Vntill Christ or the Messiah come (which is the hope and expectation of all nations, aswell Gentiles as Iewes) the government shall not cease in the house or Tribe of Iuda. Whence I inferre the same conclusion as before, that if the Messiah must be the hope and expectation, aswell of the Gentiles as of the Iewes, then can he not be a temporall King to destroy the Gentiles, as the later Iewes would haue it, but a spirituall King, as before hath been declared.

Secondly, if the temporall Kingdome of the house of Iuda, whereof the Melfiah must come, shall cease and be destroyed at his

his coming, and not before, that being a certayne signe of the tyme of his manifelation, how then can the Iewes expect yet a temporall King for their Messiah, the sceper alreadie departed & gone, their kingdome and priesthood defaced, their citie and temple destroyed, themselves scattered amongst all nations, and so haue continued almost this sixteene hundreth yeeres, yea such a farall and finall defolation by Gods iust judgment brought upon that wofull Nation, & that not many yeares after the death and passion of our Saviour Iesus Christ, according to his propheticie in his life tyme, as may fully settle our fayth in this poynt. Luk. 19. 42.

The Prophecies of Moses.

THe fourth is that of Moles to the people of Israel, *The Lord thy God will raise up unto thee a Prophet like unto me, from among you, even of thy bretheren, unto him ye shall hearken, &c.* and in the verses following, *I will raise them up a prophet from among their bretheren like unto thee (sayth God to Moles) and will put my words in his mouth, and he shall speake unto them all that I shall command him, and whosoever will not hearken unto my words, which he shall speake in my name, I will require it of him.* Which words cannot be understood of any other Prophet that ever lived after Moles amongst the Jewes, but onely of the Messiah, as appeareth most playnly in another place in Deutro. where it is sayd, *There arose not a Prophet in Israell like unto Moles, whom the Lord knewe face to face, in all the miracles & wonders which the Lord sent him to doe, &c.* no such Prophet except the Messiah ever after to be expected: but the Messiah, he it is that must match and overmatch Moles everie waie, he must be a man as Moles was in respect of our infirmities, euen according as the people of Israel themselves desired the Lord in Horeb, saying, *let me heare the voyce of the Lord God no more, nor see this great fire any more, that I dye not.* And the Lord sayd unto Moles, *they have well spoken, I will raise them up a Prophet from among their bretheren, like unto thee, &c.* He must be a Lawgiver, as Moles was, but of a farre more perfect Law, as hereafter shall appeare, he must be such a one whom the Lord hath knowne face to face, as he did Moles, but of a far more divine nature. For as it is in Esay, *Who shall declare his age?* Lastly, he must be approved to the World by miracles, signes, and wonders, as Moles was, which the Lord shall send him to doe, as he did Moles. But no such Prophet hath ever yet appeared in the world.

world, nor ever shall, who hath so fitly answered this type, so perfectly observed the Law of Moses (which Moses himself could not doe) giving us in stead thereof a farre more excellent Law, as was prophesied long before that he should. And finally, so miraculously approued himself to the world, to be sent from God, by signes and wonders donne both by himself & his Apostles, as hereafter shall appear) except this Christ which we professe, therefore he alone is the true Messiah and no other to be expected

The Prophecie of David.

THe fift, is the prophecie of David, a type also of the Messiah, who for that he was a holy man, a man after Gods own heart, out of whose lineage the Messiah was to come, had this mysterie most manifestly reueiled unto him, for the assurance whereof as of a great mysterie, euen that of Christ and his Church, God byndeth himself by an oath saying, *I haue made a covenant with my chosen, I haue sworne unto David my servant, thy seed will I establish for ever, and set up thy throne from generation to generation, Selah.* Which words although the later Jewes will apply to King Salomon (and so in some sorte they may, for that he was also a type of the Messiah) yet properly these words, *I will establish the throne of his kingdom for ever*, so often repeated, cannot be verified of Salomon, whose earthly Kingdome was rent and torne in pieces, streight after his death, by Ieroboam, and not long after, as it were extinguished, but they must needs be understood of an eternall King and kingdom, as must also those other words of God in the psalme: *Thou art my sonne this day haue I begotten thee, aske of me, and I will giue thee the Heathen for thine inheritance, & the ends of the earth for thy possession, Thou shalt crush them with a rod of yron, and breake them in pieces like a potters vessel*, which prophecie was never fulfilled in Salomon, nor in any other temporall King in Iewrie after him. And much lesse this that followeth, *They shall feare thee as long as the sunne and moone endureth from generation to generation. In his daies shall the righteous flourish, and abundance of peace so long as the moone endureth. His dominion also shall be from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall kneele before him, and his enemies shall lick the dust. The Kings of Tharsish and of the yles shall bring presents, the Kings of Sheba and Seba shall bring gifts, yea all Kings shall worship him, all nations shall serue him. His name shall be for ever, his*

Psal. 89. 3.

2 Sam. 7. 13

1 Kin. 12.

Psal. 137.

Psal. 72. 5.

Ver. 7.

Ver. 17.

name shall endure as long as the sunne, all Nations shall be blessed in him, and shall blesse him. And blessed be the Lord God, euen the God of Israel which onely doth wonderous things. And blessed be his glorious name for ever, and let all the earth be filled with his glorie, Amen, Amen. And so he endeth as it were in a trauance, ravished beyond measure, with the sweet and heavenly contemplation of this spiritual and everlasting kingdome of the Messiah, for to him and to no other can all these circumstances and hyperbolicall speeches of David (rapte with the spirit of prophecie) properly and primarily apperteyne, though literally the Jewes understand them of Salomon, as they doe many other places in like case, applying them onely to the type, never looking to the substance, whereof those types and figures were but shadowes and semblances, God of his mercie in his good tyme take away the vayle from their hearts, that at length they may see the true Salomon in all his royaltie, not any longer to grope at noone dayes, wincking with their eyes against the cleare sunne like their forefathers, as it is in Esay: a most fearefull judgment of God layd upon that Nation of old, objected to them many tymes and oft, both by Christ and his Apostles, but in vayne, *goe and say unto this people, ye shall heare indeed but shall not understand, ye shall playntly see and not perceiue, make the heart of this people fatte, make their eares heauie, and shutte their eyes, least they see with their eyes, and heare with their eares, and understand with their hearts, and convert and be healed.* Whereupon ensueth (euen upon this wincking and wilfull obstinacie) a most severe denunciation of finall desolation. Lord how long (sayth the Prophet) and he answered untill the cities be wasted without inhabitant, the houses without a man, and the land be utterly desolate, &c. But yet a tenth reserved to returne, a holy seed remayning in due tyme to be corrected. This judgment and desolation, hath been a long tyme upon them, they feel it and groane under the burden of it, as their forefathers did in Egypt under Pharaoh, & yet wincking shutte their eyes and will not see it. I meane, acknowledge the true cause of these so great judgments revealed from heauen upon the, when the contempt of Gods holy Prophets sent unto them from tyme to tyme, but especially of the Messiah, whose blood lyeth heavily upon them, euen to this day, as their forefathers desired, *his blood be upon us & on our children*, which all the world seeth is come to passe, yea they themselves feele it, yet wincking with their eyes

Esai. 6. 9.

they will not see it. But there is a tenth to returne &c. The rest which will not this their Messiah to raigne over them, let them look into that parable in the Gospel, there shall they finde a farre more fearefull destruction denounced then the former. The first being but for a tyme, but a type of the other, but a beginning of woes, the other eternall, for ever and ever. The first he pronounceth with teares over Ierusalem, the second he denounceth as an angrie Iudge, provoked at length to execute his fierce wrath upō them, without any compassion at all. His words are these: *Moreover, those mine enemies, which would not that I should raigne over them, bring them hither, and slay them before me.* Which words of our Saviour although they will in no wise beleve, no more then they did the former, yet shall they find his words one daye, as truly fulfilled to them in the one, as they haue done alreadie in the other. And howsoever hitherto they haue esteemed of him as a false prophet, a deceiver, yet hath he been to them but too true a Prophet in all their calamities both first and last. And so after this long digression I come to the next.

Luc. 19. 27.

The Prophecie of Ieremie.

The sixt, which confirmeth the former, is that of Ierc. 23. 5. *Behold the dayes come saith the Lord, that I will raise up unto David a righteous branch, and a King shall raigne, &c. And this is the name whereby they shall call him, the Lord our righteousness.*

This was spoken of Davids seed about 400 yeeres after David was dead and buried, which proveth manifestly, that the former promises were not made unto him for Salomon his sonne, or any other temporall King of his line, but onely for the Messiah, who was called so peculiarly the sonne and seed of David.

The Prophecie of Ezechiel.

The seauenth, which also confirmeth the other, is that of Ezee. 34. 23. *I will set up as shepheard over them, he shall feede them, even my servant David, &c.* In which words the Iewes themselves doe confesse, in their Talmud, that their Messiah is called by the name of David, for that he shall descend of the seed of David, and so it must needs be, for that King David being dead so long before, could not now come againe in his owne person to feed them him self.

The

The Prophecie of Isaie.

The eight, is the prophecie of Isaiah, 2. 2. *I shall be in the last dayes, that the mountayne of the house of the Lord shall be prepared in the toppe of the mountaynes, and shall be exalted above the hilles, and all nations shall flowe unto it, &c. for the Law shall goe forth of Syon, and the Word of the Lord from Ierusalem. He shall iudge among the Nations.* Which verie words Michah repeateth, cap. 4. 1. and are applied there as also here unto the Messiah, they can haue no other meaning, by the judgement of the Iewes themselves. In that *daye* shall the budde of the Lord be beautifull and glorious, and the fruit of the earth shall be excellent. Unto us a child is borne, & unto us a sonne is given, and the gouernment is upon his shoulders, he shall call his name Wonderfull, Counsellor, the mighty God, the everlasting Father, the Prince of peace, the increase of his gouernment shall haue none end. And in the 11. chap. *There shall come a rod forth of the stock of Iffai, and a grasse shall growe out of his root, & the spirit of the Lord shall rest upon him. Behold your God cometh &c.* Then shall the eyes of the blynd be lightned, and the eares of the deaf shall be opened, then shall the lame man leape like a hart, and the dumme mans tongue shall sing, &c. chap. 35. 4. *And he sayd, it is a small thing that thou shouldst be my servant, to raise up the tribes of Iacob, and to restore the desolations of Irael. I will also give thee for a light of the Gentiles, that thou mayest be my Saluation unto the ends of the earth.* chap. 49. 6.

Out of all which places before aledged, I conclude, first the coming of a Messiah, which the Iewes will not denie: secondly, that he must be King as well of the Gentiles as of the Iewes, which they cannot deny: thirdly that he must be a spirituall and not a temporall king, as they imagine. It followeth next to be proved, that he must be both God and man, euen the sonne of God: the second person in Trinitie to be blessed for evermore, which also they shall not deny.

That the Messiah must be both God and Man.

The Iewes at the first agreed with us in all or most poynts as touching the Messiah for to come, denying onely the fulfilling or application thereof in our Saviour, but since the later Iewes finding themselves not able to stand in that issue against us, they haue devised a new plea, saying, that we attribute manie things unto Iesus, that were not foretold of the Messiah to come, namely, that

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he should

he should be God, and the sonne of God, the second person in Trinitie, which we will proue both by Scriptures, as also by the writings of their own forefathers. For Scriptures, it is evident by all (or the most) alledged before, that the Messiah must be God, euen the sonne of God, indued with mans nature, that is, both God and man. So in Genesis, where he is called *the seed of the woman*, it is apparant he must be man, and in the same place, where it is sayd, *he shall breake the serpents head*, who can doe this but one-ly God? So in Isay, where he is called, *the budde of the Lord*, his Godhead is signified, and when he is called *the fruit of the earth*, his Manhood. And so in an other place, *Behold a virgine shall conceive and beare a sonne, and thou shalt call his name Immanuel, that is to say, God with us*, which name can agree to none, but to him that is both God and man. And who can interpret these speeches, *that his kingdome shall be everlasting* Isa. 9. *That his name shall be for ever, it shall indure as long as the sunne and the moone, That all Kings shall worship him, all nations serve him*, Psal. 72. *worship him al lye Gods*, Psal. 97. *that no man can tell his age*, Isai. 53. *that he must sitte at the right hand of God*, Psal. 110. Who, I say, can understand or interpret them but of God, seeing in man they cannot be verified, with which place of Scripture the Euangelists doe report, that Iesus did put to silence diuers of the learned Pharises: for, sayth he, *if the Messiah be Davids sonne, how did David call him Lord?* signifying, thereby, that albeit he was to be Davids sonne, as he was man, yet was he to be Davids Lord as he was God, and so doe both Rab. Ionathan, and their owne publique commentaries interpret this place. Michah is plaine, *He is going forth is from the beginning, and from everlasting*. And Isay is bold to proclaime him by his owne name, euen God, and to giue him his right stile, with all his additions, (as Herolds to great Kings and Princes use to doe) *he shall call his name, Wonderfull, Counsellor, the mightie God, the everlasting Father, the prince of peace, &c.* In wayne therefore is that objection of the Iewes, that El, or Elohim, signifying God, is sometimes applyed to a creature, here it cannot be so, nor in the next place following, Psal. 45. 6. *Thy throne O God is for ever and ever, &c.* Wherefore God euen thy God hath anoynted thee with the oyle of gladnes above thy fellows, which cannot be applied to Salomon, but as a type of the Messiah. Howsoever the name IEHOVA which is of such reverence among the Iewes, that they dare not pronounce it, but

Isai. 4. 2.

Isa. 7. 14.

Michah. 5. 2.

Isai. 9. 6.

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in place thereof read Adonai, that I am sure they will never grant to belong to any creature. Then what say they to that of Ier. 23. 6. where the Messiah is called in plaine termes Iehovah, *And this is the name whereby they shall call him, Iehovah our righteousness*. So likewise, chap. 33. 16. over againe is he called by the same name *Iehovah our righteousness*. And so doe the auncient Iewes themselves expound this place, namely, Rabbi Abba, who askeith the questiō what the Messiah shall be called, and answereth out of this place, he shall be called the Eternall Iehovah. The like doth Misdraich, upon the first verse of the 20 Psalme. And Rabbi Moyfes Haderfan, upon Gen. 41: expounding that of Zephanie 3. 9. concludeth thus: In this place Iehovah signifieth nothing els but the Messiah, and so did one of the Iewes at unawares acknowledge to me, alledging that place out of the Psalmes, *the Lord doth build up Ierusalem &c.* that their Messiah at his coming should build a new citie and Sanctuary, much more glorious then the former. So did he also interpret that place of Hagg. 2. 10. of a third temple. Whereupon I inferred, seeing in those words he alledged, *the Lord doth builde up Ierusalem*, the Hebrew word is *Iehovah*, therefore by his own interpretation the Messiah must be Iehovah which he could not well shifte off, but sayd that Adonai (for Iehovah they dare not name) must there be understood, which point of the Godhead of the Messiah the most auncient Iewes did ever acknowledge proving by sundrie places of Scripture, not onely that he should be the sonne of God, but also the word of God incarnate.

First that he should be the sonne of God, they proue out of Gen. 49. 10. *The scepter shall not depart, &c. till Shiloh come*. Which Rabbi Kinhi proveth to signifie his sonne, that is the sonne of God. Out of Isai, where he is called *the budde of the Lord*. Out of Isai. 4. 2. the Psalmes, where it is sayd, *thou art my sonne, this day haue I begotten thee*. And a litle after *kisse the sonne lest he be angrie, and ye perish, blessed are all they that trust in him*, which last words cannot be understood of the sonne of any man, for it is written, *Cursed be the man that trusteth in man*, Ier. 17. 5.

Secondly, that he shall be the Word of God, they proue out of Isay, as also out of Hosea, where it is sayd, *I will saue them by the Lord their God*. Ionathan translateth it thus, *I will saue them by the Word of their God*. So where it is sayd, *The Lord sayd to my Lord, sit at* Psal. 110. 1.

my right hand, &c. The Lord sayd to his Word, sit at my right hand. Also where it is sayd, *He sent his Word and healed them.* Rabbi Isaac Arama, upon Gen. 47. expoundeth it to be meante of the Messiah, that shall be Gods Word: So likewise that of Iob, *I shall see God in my flesh, &c.* Rabbi Simeon upon Gen. 10. gathereth thereupon, that the Word of God, shall take flesh in a womans wombe. Another out of these words; *Iehovah our God is one Iehovah*, proveth the blessed Trinitie, saying, by the first Iehovah, is signified God the Father, by the next, which is Elohim, God the sonne, and by the other Iehova, God the Holy Ghost proceeding of them both: to all which is added the word *one*, to signifie, that these three are indivisible, but this secret (sayth he) shall not be reveiled untill the coming of the Messiah. These are the words of Rabbi Ibda, reported by Rabbi Simeon, in a Treatise called Zoar of great authoritie among the Iewes, where also the sayd Rabbi Simeon interpreteth those words of Ilay, *Holy, holy, holy, Lord God of Hosts*, in this manner. Esay by repeating three tymes *Holy* (sayth he) doth signifie as much as if he had sayd: Holy Father, holy Sonne, and holy Spirit: which three *Holies* doe make but one Lord God of Hosts, which mysterie of the blessed Trinitie, Rabbi Hacadofch gathereth out of the verie letters of IEHOVAH, upon those words of Ieremie before recited, the two natures of the Messiah both divine and humane, his two filiations, the one whereby he must be the sonne of God, the other whereby he must be the sonne of man: concluding thereupon, that in him there shall be two distinct natures, and yet shall they make but one Christ, which is the same that we Christians hold. Philo that learned Jewe shall ende this first consideration, touching the nature and person of the Messiah, as himself writeth in his Book *De Exilibus*. By tradition we haue it, sayth he, that we must expect the death of an high Priest, which Priest shall be the verie Word of God, voyde of all sinne, whose Father shall be God, and this Word shall be the Fathers wil dome, by which all things in this World were created, &c. Therefore the Messiah must be both God and man, both by the Scriptures, as also by their owne writers, they cannot deny it.

That the Messiah must change the Law of Moses.

AS the Messiah must be both God and man, even the naturall and onely begotten Sonne of God, and the verie Word of God

God incarnate, voyde of all sinne, able to satisfie the wrath of his Father, and to fulfill the Law of Moses for us, which Moses himself could not doe, nor any other after him. It was a burdensome Law to the children of Israel, *A yoke which neither they nor their forefathers were able to beare*: so having once in his owne person most exactly accomplished the same here on earth, together with all rites, ceremonies, prophecies, types, figures, and circumstances, of his comming, clearly fulfilled in him and by him. It was necessarie (I say) the substance being once come, those shadowes and ceremonies should cease and be abolished, I meane the ceremonial Law totally, for as touching the morall Law, or the Commandments he sayth, *I came not to destroy the Law or the Prophets, but to fulfill them*, onely thus farre hath he abolished that too, he hath taken away the curse of it, hanging it on his crosse, euen *the handwriting that was against us*, together with himself crucified.

This ceremonial Law of Moses (I say) consisting of such a multitude of ceremonies, figures, types, sacrifices, &c. all of them for the most part pointing at the Messiah to come; for by those outward signes and services appointed by God to his people, they were still put in mind of his covenant, and assured of his promise, that the Messiah should come. Moreover it being proper and peculiar to one onely nation in all the world namely Iurie, the exercise thereof permitted, but in one onely place of that countrie, namely Ierusalem, whither everie man was bound to repaire three tymes everie yeere, to wit, at the Pasqua, Pentecost, and the feast of Tabernacles, there & no where else to offer sacrifice. I say this Lawe of Moses, being altogether ceremoniall, and peculiar to that nation, it was necessarie at the comming of the Messiah, the same should be abolished, and a more generall and perfect Law giuen and established, a Law that should be comon to all men, scrue for all countries, tymes, places, and persons, otherwise how could the Gentiles be made partakers of the covenant, as well as the Iewes, how could all these nations, so farre distant from Ierusalem, repaire thrice everie yeere thither, how should everie woman dwelling in the East or West Indies repaire thither for her purification, after everie child birth, as by the Law of Moses she was commanded Levit. 12. Therefore it is manifest, that this Law of Moses was giuen to continue but for a tyme, euen till the comming of the Messiah, and then another to come in place to continue, till the

the worlds ende. This signified Moses to the people, after he had delivered the former Law to them, saying, *The Lord thy God will raise up unto thee a Prophet like unto me, from among you, even of thy brethren, unto him thou shalt hearken.* As if he had sayd, yee shall heare me till he come, who must be a Lawgiver as my self, but of a farre more absolute and perfect Law, and therefore more to be revered and obeyed. And then he addeth in the person of God himself, this thundering sentence against all misbelievers: *Whosoever will not hearken unto my Word, which he shall speak in my name, I will require it of him.* Which words cannot be verified in any other Prophet, after Moses untill Christ, for that of those Prophets there arose none in Israel like unto Moses, Deut. 34. 10. They had no authoritic to be Lawgivers, as Moses had, but were all bound to the observation of his Law, till Christ should come, whom Moses here calleth a Prophet like unto himself, that is, a Lawmaker, exhorting all men to heare and obey him. Hereunto the Prophets subscribe, none of them all presuming to take upon them that privilege to be like unto him. A prophet like unto Moses, they must let that alone to the Messiah, whose office it is to change the Law of Moses, given upon mount Sinai, & in stead thereof, to promulgate a new Law, to beginne at Sion, as sayth the Prophet Isay: *The Law shall goe forth of Sion, and the Word of the Lord from Ierusalem.* Which cannot be understood of Moses Law, published eight hundred yeeres before this prophecie, and that from Sinai, not from Sion, but of the preaching of the Gospel, which began at Ierusalem, and from thence was spread over all the world. Which the same Isay foresawe, when talking of the Messiah, he sayth, *In that daie shall five cities in the Land of Egypt speak the language of Canaan, &c. In that daie shall the alter of the Lord be in the midst of the Land of Egypt, and a pillar by the border thereof, unto the Lord. And the Egyptians shall knowe the Lord in that daie, and doe sacrifice and oblation, and shall vow vovnes, &c.* which could not be verified of the Law of Moses, for by that Law, the Egyptians could haue nether alter nor sacrifice, but it was fulfilled upon the coming of Christ, when the Egyptians were made Christians. Also in another place, *and the yles shall waite for his Law.* The same was likewise foretold by God in Malachie, where he sayth to the Iewes, and of the Iewish sacrifices, *I haue no pleasure in you, neither will I receive an offering at your hands, for from the rising of the sunne, untill the going downe of the same my name is*

great among the Gentiles, and in everie place incense shall be offered unto my name, and a pure offering, for my name is great among the Gentiles; sayth the Lord of Hosts. Wherein we see, first a reprobation of the Iewish Sacrifices; & consequently of the Law of Moses, which dependeth principally thereupon. Secondly, that among the Gentiles there should be a pure-manner of Sacrifice, more gratefull unto God then the other, not limited eyther in respect of tyme or place, as the Mosaicall Law & sacrifice was. For so sayth God in Ezechiel, *I gave them statutes which were not good, and judgments, wherein they shall not live,* that is not good to continue perpetually, nor shall they live in the any longer, but till the time by me appointed. Of which tyme he determineth more particularly by Ieremie in these words. *Behold the dayes come, sayth the Lord, that I will make a newe covenant with the house of Israel and Iudah, not according to that covenant which I made with their Fathers &c.* where you see a new covenant or Testament promised different from the old, whereupon I conclude, the old Law of Moses by the Messiah must be changed into a new.

The tyme of his manifestation with all other circumstances.

NOW for the tyme of his manifestation, with all other circumstances, of his birth, lyfe, death, resurrection, ascension and those things also that fell out afterwards, if we shall consider how particularly, & precisely they were all foretold by the Prophets, and how long before (some hundredths some thousands of yeares) before they fell out; as also how exactly they were all fulfilled in the person of our blessed Saviour: all directed like so many lynes to one center: we shall (as it were in a mirrour) see and behold both the truth of Christian religion settled vpon a most firme & unmovable center; as also the vanitie of all other religions whatsoever, especially this most vain expectatiō of the Iewes to this day, of their Messiah yet for to come, as vaine and fond altogether, as was that opinion of one of the Physiofophers which the word center hath put me in mynd of, that the earth forsooth did move and the heavens stand still: & how far they are degenerate, not onely from all true light: & vnderstanding in heavenly matters, but also even from common sense and reason it selfe in things of that nature tending therevnto.

And first for the tyme. Daniell who lived in the first Monarchie is foretold that there should be three monarchies more; the last the greatest

rest of all, to witte the Romane Empire, and then the eternall King or Messiah should come, his words are these. *In the dayes of these Kings, shall the God of heaven set up a kingdome which shall never be destroyed*, Dan. 2. 44. And just according to this tyme was the Messiah born, namely in the dayes of Augustus Cæsar, Luk. 2. (as both we Christians account and the Jewes acknowledge) even in those halcyon dayes of peace when the temple-gates of Ianus were commaunded to be shut, and vpon that very day when Augustus commaunded that no man should call him Lord was this Prince of peace borne. Therefore to him agreeeth this circumstance of tyme very fitly, most vainly therefore doe the Jewes after this tyme expect for another.

Gen. 49. 10

Secondly Jacob who lived many yeares before, prophesied of this tyme very precisely, as already hath bene aledged, that the Messiah whom he there calleth *Shilo* should come at that tyme when the scepter or government-regall was departed from the house of Iudah, which was in the dayes of Herod, and never till then, who first vsurped that government, his father in law King Hircanus with all his offspring of the blood royall of Iuda, together with the Sanhedrim put to death. The genealogies of the Kings and Princes burned. A new pedegree for himselfe divided, In a word all authority regall whatsoever belonging to that tribe, at that tyme, quite extinguished. And just according to this tyme was our Saviour borne, namely in the dayes of Herod, Math. 2. 1. Therefore, to him agreeeth this circumstance of tyme very fitly: most vainly therefore doe the Jewes after this tyme expect any longer.

Thirdly God himselfe saith by his Prophet Haggai; that the Messiah whome he there calleth *the desired of all nations*: shall come in the tyme of the second temple, which was then but new built, farre inferior in statelynes and glory to the former built by Solomon, (which the old men in the book of Ezra testify by their weeping when they sawe this second temple, and remembered the glory of the first. The words of the Lord by his Prophet Haggai are these. *Speak unto Zerubbabel: who is left amonge you that sawe this house in her first glory and how doe you see it now? is it not in your eyes in comparison of it as nothing? yet now be of good cheere O Zerubbabel for thus saith the Lord of hosts yet a litle while and I will shake the heavens and the earth and the sea and the drie land. And I will move all nations, and the desire of all nations shall come, and I will fill this house with glory saith the Lord of hosts. The glory of this*

Ezr. 3. 12.

Hag. 2.

this last house shall be greater then the first &c. which must needs be understood of the coming of the Messiah to wit his personall presence in this second temple, in whom is the fulnes of glory, & therefore could he and none other, fill it with glory, being himselfe indeed the King of glory. *Liste up your heads O yee gates and be ye lift up yee everlasting doores and the King of glory shall come in.* So doth Mallachie prophely in these words. *The Lord whom yee seeke shall speedily come to his temple, even the messenger of the covenant whom yee desire, behold he shall come sayth the Lord of hosts &c.* And so indeed he did, for Christ Iesus came into the world during this second temple, and did himselfe likewise foretell the destruction thereof, which came to passe even in that age. Therefore to him agreeeth, this circumstance of tyme very fitly, most vainly therefore doe the Jewes after this tyme, to wit the destruction of the second temple expect any further.

Fourthly the Messiah by the true computation of Daniels prophesie, accounting his Hebdomades or weekes for so many yeeres to be multiplied by seauen: that is to say weekes of yeares, (as they must needs be understood) was to come just according to the tyme before mentioned, his words are these: *Seventie weekes are determined upon thy people and upon thyne holy citie: knowe therefore and understand, that from the going forth of the Commandement to bring againe the people, and to build Ierusalem unto Messiah the Prince, shall be seauen weekes, and threescore and two weekes. And after threescore and two weekes shall the Messiah be slayne, and not for himselfe. And the people of the prince that shall come shall destroy the citie and sanctuarie, and he shall confirme the covenant with many for one week, & in the midst of the weeke he shall cause the sacrifice and oblation to cease.* Which Hebdomades, or weekes of yeeres, whether we account from the first yeere of Cyrus who first determined the Jewes reduction, or from the second of Darius, who confirmed, and put the same in execution, or from the twentieth yeere of Darius, for that he then made a new Edict in the favour of Nehemias, and sent him into Iury: everie way they will ende in the raigne of Herod and Augustus, under whom Christ was borne, or in the raigne of Tyberius, under whom he suffered. And by no interpretation can it be avoyded, but that this tyme is now out, about one thousand and fife hundred yeeres. Besides, this being a cleare prophesie of the Messiah (howsoever somewhat more intricate and obscure, in respect of the yeeres, wherein the Prophet alludeth to the captivite of Babylon, as some thinke)

Plat. 24. 7.

Mal. 3. 1.

must needs be interpreted according to the former prophecies also of the Messiah. And so doth the Prophet expound himself in the former words, namely that the Messiah should be slaine, before the destruction of the citie and Sanctuarie. Yet is there one weeke more to make up the number of seauentie, in the midst of which weeke the Messiah should be slayne, which came to passe accordingly, for in the middelt of that weeke, that is about three yeeres and an half after his baptisme, Christ Iesus the true Messiah was slayne, and not for himself; for Pilat could find no fault in him: I find no fault in the man, I finde no cause of death in him, I am innocent of the blood of this just man, look ye to it. Not for himself but for us was he wounded (as sayth the Prophet Isai) He was wounded for our transgressions. Therefore to him doth this circumstance of tyme beare witness, and consequently the Iewes after these tymes by God him self appointed for the Messiah, expecting yet for an other besides the vanitie of this their expectation, they make God himself a lyer, yea and all their Forefathers Abraham, Isaack and Iacob, & all the holy Prophets (whose children they hold themselves to be) who all of them sawe these dayes, and prophecied of them, Abraham rejoiced to see my day (sayth our Saviour) and he sawe it, and was glad.) All these make they Lyers with themselves, whereby they shewe themselves, rather to be the children of the Devil, who is the father of lyers, then of Abraham, who is the father of the faithfull onely. For so did that vile serpent at the first, euen dare to giue God himself the lye (as it is in Genesis) God sayth there to Adam; In the day that thou eatest of such a tree thou shalt dye the death: No (sayth the Devil) it is not so, ye shall not dye at all. So doe these Imps of Sathan, generation of vipers, as Iohn the Baptist in his time called them, euen just after the same maner. For sayth God by his prophets, at such a tyme will I sende the Messiah into the world, and by such and such markes, ye shall knowe him: no (sayth this forward generation, it is not so, he hath not yet sent him, he is not yet come, we acknowledge no such markes, as that he shall be poor and of no reputation in this world, put to death. We look for a magnificent prince, we will none of such a base fellowe, as this Iesus to reigne over us, a false Prophet, a deceiver, and so forth, with whatsoever els their malicious hartes can imagine, their blasphemous tongues, being set on fire of hel, are ready to utter to his disgrace. But let them looke into that parable of our Saviour

Luk. 23. 14.

22.

Mat. 27.

Isai. 53. 5.

Ioh. 8. 56.

Act. 3. 21.

chap. 8. 44.

Gen. 2. 17.

Gen. 3. 4.

Mat. 3. 7.

Be there they shall find him another maner of persō the they imagine, I will repeat it unto them. Moreover these mine enemies who would not that I should reigne over them, bring them hither and slay them before me. God of his mercie giue them repentance in tyme of their heynous and high blasphemies, that they may mourne for him whom they haue pierced, euerie familie and tribe apart. Repent for the kingdome of heauen is at hand, And think not to say with your selues, we haue Abraham to our Father, for I say unto you, that God is able of these stones, to raise up children unto Abraham. Now is the axe put to the roote of the tree. The last trumpet will blowe and then it will be to late, when ye shall heare that shrill voyce ringing in your eares arise ye dead and come to judgment, that voyce will awake you out of all your dreames, and make you arise whether ye will or no, when ye shall see the sonne of man come in his glorie, euen your long looked for Messiah, like a magnificent prince indeed, but litle to the comfort of these that remayne obstinate. Awake therefore to your salvation that ye be not awakened hereafter to your condemnation: Awake thou that sleepest, stand up from the dead, and Christ shall giue thee light, shake of all your ydle dreames and foolish fantasies of your imaginarie Messiah, fitter for children then men of discretion, consider with your selues at length, how long ye haue overslept your selues, how manie ages are now past and gone, since both by computation of Scriptures (as aforesayd) as also by the observation of your owne Doctors, and Teachers, your Messiah was to come, and yet you see him not, no nor any likelihood at all of his coming, more then at the first, yea rather all evidences and probabilities to the contrarie that may be, looke into your Talmud, and there ye shall see plainly, if you be not blind there also as you are in the Scriptures, the vanitie of vanities of this your expectation, for so it is indeede.

It is often repeated in your Talmud that one Elias left this tradition, that the world should endure six thousand yeares, that is two thousand before the lawe, two thousand under the lawe, & two thousand, after that vnder the Messiah. Which last two thousand yeares, by all computation could not begin much from the birth of Iesus. And your Rabbins long since complayned in that their Talmud, that there seemed to them in those dayes leaven hundreth and odde yeares past since the Messiah by the Scripture should haue appeared; and therefore they doe marueyle why God

Luk. 19. 27.

Eph. 5. 14.

so longe, deferreth the same much more then may ye marvel vpon whome the ends of the world are come.

Another obseruation cabalisticall they have vpon those words of Isa. 9: 7: *The increase of his gouernment and peace shall haue no end*, where the Hebrew word is lemarbeh signifying to increase or multiply ad multiplicandum: In which worde, becaule they finde mem to be shut which is not vsual in the middle of a word they gather many secrets, and amonge other, that seeing mem signifieth 600 yeares, so longe it should be from that time of Isai, vntil the time, of the Messiah, which accompt of theirs falleth out so just, that if you recko the yeares fro Ahas King of Iuda, in whose time Isai spake these words, vntil the time of Herod vnder whom Christ was born, ye shall finde the nuber to fail in litle or nothing.

A much like obseruation hath Rabby Moses ben Maimon in his Epistle to his countrymen the Iewes in Africa concerning the time of the Messiah, which he thinketh to be past according to the Scriptures above a thousand yeares, (he lived about the yeare of Christ one thousand, one hundreth & forty) but that God deferreth his manifestation for their sinnes, since which time, hath passed almost 500. yeares more, and yet yee heare nothing of his coming. Consider this yee Iewes of Barbary for to you partly seemeth this Epistle to be written. Will you then stay still, and say still after so many hundreth yeares past and gone, that for your sinnes God deferreth yet his coming, putting it of from one five hundreth yeares to another, & so *in infinitum*? it is all one as if you say, that for your sinnes God hath broken his promise now, a thousande and six hundreth yeares, and consequently it may be for your sinnes the Messiah will never come, this must be your last refuge, you may aswell say the one as the other. But howsoeuer you make your selues sinfull, yea out of measure sinful, yet *let God be iust and righteous* in his promise (as it is written) make not him a lyer as you have done hitherto.

To this purpose also apperteyneth the narration of one Elias (as Rabby Iosua reporteth it in the Thalmud) that the Messiah was to be borne indeed according to the Scriptures before the destruction of the second temple, for that I say saith of the synagogue: *before she trauelled, she brought forth and, before her paine came she was deliuered of a man childe*, that is saith he, before the Synagogue was afflicted and made desolate, by the Romans she brought forth

forth the Messiah. But yet saith he this Messiah for our sinnes doth hide himself in the seas and other desarts, till we be worthy of his comming. Which is asmuch in effect as if he had said, (the one as probable as the other) that perhaps for our sinnes and unworthines the Messiah may not come at all, but returne to heauen backe againe from whence he came. And why I pray you not have stayed aswell in heauen all this while rather then in the seas and desarts for so many yeres, to no purpose. I am perswaded if Balaams Asse were alieue againe, and did heare these, and such like your idle fantasies & dreames touching your Messiah, the very asse would reprove you to your faces, and make you ashamed of them, whereof though I have read somewhat in diuers authors yet coulde I hardly beleeeve any such absurdities to be delivered, much lesse defended, by any reasonable creatures, till I had heard somethinge my self. I urged that place of Genesis, to one of them, to witte, that the Scepter should not depart from Iuda till Shilo came, that is the Messiah, which being so long since departed and gone, I asked what reason they had, as yet to expect for a Messiah, he answered, the Scepter was not departed, they had their sheckes, that is to say, chief men of their tribes, in all parts, where they inhabit. Moreover that some of the Moores forsooth had brought them word of a people or nation of the Iewes, inhabiting in a farre cuntry, he could not tell me the place where, but first there is a river to be passed, two trees, growing on eyther side directly one against another, which two trees, euerie saturday and no dayes, doe of their owne accord bowe one towards an other, making as it were a bridge for men to goe over. Now the Iewes, by reason that day is their Sabbath may not attempt to passe over it. But the Messiah at his comming shall bring them altogether, into the land of promise, they knowe not how, rebuyl the citie and sanctuarie in a trice, much more glorious then ever it was before. To which purpose he alledged that place out of the Psalmes, *(The Lord doth buyl up Ierusalem & gather together the disperd of Israel. So likewise interpreting that of Hag. (the glorie of this last house shall be greater then the first) of this third imaginarie temple. So literally applying that of Isai, that in those dayes the wolf should dwell with the Lambe, the leopard with the kiddle, the calf and the lyon & the faine beastes together, and a child to leade them, &c. That these things should thus come to passe literally, according to the verie Hebrew characters. This is*

Psal 117. 4.
Rom. 3. 4.

Isaie. 66. 7.

Psal. 147. 2

Hag. 2. 10.

Isa. 11. 6.

all

Judg. 12. 6.

all the knowledge they have in the Scriptures, the bare Hebrew letters, and no more. Yet can they not speake one word of the true spirituall language of Canaan, but in steede of *Shibolath* (like those Ephraimites, they pronounce *Sibolath*; no interpretation spirituall of the celestial Canaan, the heavenly Ierusalem, of the spirituall temple, of the mysticall bodie of the Messiah, that is to say, his Church, no relisht at all of the Spirit of God, or any spirituall worship amongst them. And yet forsooth they will be the people of God alone, and who but they, the children of Abraham, and of the promise, and none but they, yea they are so vainly puffed up with the foolish pride of this their high pedegree, that they thinke verely and will speake it confidently (I haue heard it from them, that none of them, unlesse for verie heynous offences as perjurie, or such like, shall be judged after this life, or be in daunger of hell fire, they onely to haue their punishment in this world, and not els. As though hell fire were onely prepared for us gentiles, and heauen onely for the Iewes, which unlesse they repent they shall find quite contrarie, if the words of our Saviour be found true, which hitherto they haue found but to true, to their woe, as I noted before. *I say unto you that many shall come from the east and from the west, and shall sitte downe with Abraham, and Isaac, and Iacob in the kingdome of heauen, and the children of the kingdome shall be cast out into utter darknes, there shall be weeping and gnashing of teeth.* Where are now the Iewes with their loftie pedegree. Euen as Esau sold to Iacob his birthright for a messe of pottage, so haue the Iewes to us Gentiles their birthright to the kingdome of heauen, for a messe of idle dreames add fantasies they imagine to themselves, towres & castles in the aire, crownes & kingdomes in expectance, euen in this world, another paradise here on earth. But in the end they shall find themselves to haue been all this while in a fooles paradise, and as it were in a dreame, which when one awaketh vanissheth, and so I leaue them to their dreames and profound sleep, till it shall please God of his mercie to awake them.

Mat. 8. 11.

Thus then it is manifest both by Scripture, tradition, and obseruation of the Iewes themselves, that about the tyme before mentioned, to witte in the dayes of Augustus Cæsar, the newe Roman Emperor and of Herod the vsurper King of Iury, who was the first that tooke away the scepter from Iuda, euen in the tyme of the seconde Temple, the true Messiah was to be borne. And hence

was that the whole nation of the Iewes remayned so attente at this tyme more then ever before or since in expecting the Messiah. Wherevpon so soone as ever they hearde, of Iohn Baptist in the desert, *the Iewes sent Priests & Levites from Ierusalem to ask if he were the Ioh. 19.* Messiah and in another place it is saide, *as the people wayted & all men mused in their hartes of Iohn if he were the Messiah Iohn answered & Luc. 3. 15.* saide unto them &c. So that you see in those dayes the whole people of the Iewes wayted for his comming all men mused vpon their Messiah. So did also Iohn himselfe being in prison send two of his Disciples to Iesus demanding, *art thou he, that shall come or shall we Mat. 11. 3.* looke for an other, and againe at the feast of the dedication they came flocking to him from all parts they came round about him as it is in that place saying *how longe dost thou holde us in suspense, if thou be that Ioh. 10. 24.* Christ tell vs plainly. All which importeth the greate expectation wherein the people remayned in those dayes, of which fame, expectation, & greedy desire of the people, diuers deceivers tooke occasion to call themselves the Messiah, Iudas Galileus, Iudas the sonne of Hezechias, Atonges a Shepharde, Theudas and Egiprus, all notable deceivers. But about all one Barcozbam, who (as the Talmud affirmeth, for thirty yeares together was received for the Messiah by the Rabbins themselves, til at last they slew him, because he was not able to deliver them from the Romans. Which facility in the people when Herod sawe, he caused one Nicolaus Damascenus to devise a pedegree for him from the Ancient Kings of Iuda, and so he as well as the rest tooke vpon him the tytle of the Messiah, whom diuers carnall Iewes that expected the Messiah to be a magnificent King, as Herod was, would seem to beleewe and publish abroad, wherevpon they are thought to be called *Herodians* in the Gospell, who came to tempte Christ, But all these deceivers are vanished and gone, their memoriall is perished with them; wherevnto our Saviour, seemeth to allude, where he saith; *All that ever came before me are thieves & robbers, but the sheepe did not Ioh. 10. 8.* heare them. I say all these false Messiahs with their followers, they are vanished and gone; onely Iesus Christ and his religion, contrarie to all other religions in the worlde, without either sworde, speare or shield against all worldly strength and pollicy hath increased and multiplied and shall doe to the end of the world, as Gamaliel longe agoe prophced to the Iewes, wilfully bent but all in vaine, euen in the verie first infancie therof to have destroyed it.

Mat. 5. 38.

ir. His words are these. *And now I say unto you refrain your selves from these men, and les them alone: for if this counsell or this worke be of men it will come to naught, but if it be of God ye cannot destroy it, least ye be found even fighters against God.*

Dan. 2. 44.

Wherefore to conclude at length this maine pointe of the time of Christs appearing which cutteth the very throat of the Jewes vaine expectation, seeing at or about that time there concurred so many signes and arguments together, as 1. the establishment of the Romane Empire newly crected (for then by Daniels prophesie *was the God of Heaven to set up his Kingdome*). 2. The departure of the rod or scepter from the howle of Iuda. 3. The destruction of the seconde Temple, foretolde by our Saviour, and coming to passe accordingly even in that age. 4. The just calculation of Daniels hebdomades, or weekes of yeares. 5. The observacion of Rabbines. 6. The publike fame and expectation of all the Jewes, together with the palpable experience of more then sixteen hundredth yeares past since Iesus appeared; wherein we see the Jewish people in vaine doe expect an other Messiah, they being disperfed over all the worlde without Temple, Sacrifice, Prophet, or any other pledge at all of Gods favoure which never happened to them, till after the death of our Saviour: for that in all other their banishmentes, captivities, and afflictions, they had some prophesie, consolation or promise leste vnto them for their comforte, but nowe they wander vp and downe (God having set a marke vpon them as he did vpon Cain) as a people forlorne, and abandoned both of God, and men.

His lineage or pedegree.

May. 11. 2.

Secondly the Messiah by the scripture was to be borne of the tribe of Iuda and to descend lineally from the house of David. *There shall come a rod forth of the stocke of Ithai &c.* So did our Saviour, as appeareth by his genealogie set downe by his evangelists Math. 1. Luk. 3. as also by the Thalmud it selfe which sayth that *Iesus of Nazareth crucified was of the blood royal from Zerubbabell of the house of David*, confirmed by the going vp of Ioseph and Marie his mother, to Bethlem to be taxed, *which was the citie of David*, who was borne there, as also it is manifest for that the Scribes and the Pharisees who objected many matters of much lesse importance against him: as that he was a carpenters sonne &c. yet never object-

Luk. 2. 24.

ed they against him that he was, not of the house of David which could they have proved would quickly have ended the whole controverfic.

His birth with the circumstances thereof.

Thirdly, the Messiah by the Scripture was to be borne of a virgin, so sayth *May. Behold a virgin shall conceive and bring forth a sonne*, the Hebrew is *He emphaticum* the virgin. And Isai appointeth this to Achaz, for a wonderfull & straunge signe from God, therefore, sayth he, *the Lord himself will give you a signe, behold, which he could not have done in reason, if the Hebrew word in that place had signified a young woman onely, as some later Rabbins will affirme, for that is no such signe nor straunge thing, but verie common and ordinarie for young women to conceive and bring forth children, and so did the Elder Jewes understand it, as Rabbi Simeon noteth. And Rabbi Moses Hadderfan upon those words, Truth shall bud forth of the earth, sayth thus. Here Rabbi Ioden noteth, that it is not sayd, truth shall be ingendred, but truth shall budde forth, to signifie, that the Messiah, who is meant by the word truth shall not be begotten as other men are, in carnall copulation. To the same effect, and after the same maner to be interpreted is that of Ieremie. The Lord hath created a new thing in the earth a woman shall compass a man.* And Rabbi Haccadosch proveth by cabala out of many places of Scripture, not onely, that the Mother of the Messiah must be a virgine, but also that her name shall be Marie. *Now the birth of Iesus Christ was thus, &c.* that is to say, after this straunge and extraordinarie maner, therefore must he needs be the true and undoubted Messiah. *Mat. 1. 18.*

Ier. 31. 22.

Mat. 1. 18.

The Messiah by the Scripture was to be borne at Bethlehem in Iuda, for so it is written by the Prophet. *And thou Bethlehem Mich. 5. 2. Ephraim are little to be amongst the thousands of Iudah, yet out of thee shall be come forth unto me, that shall be the ruler in Israel, &c.* which place the chief Priests themselves quored to that purpose, to Herod demanding of them where Christ should be borne, and they answered him, at Bethlehem in Iudea, for so it is written by the prophet, as before. So also David after much restles studie, and industrious search, to finde out this mysterie, &c. *I will not enter into the chernicle of my house, nor come upon my pallet or bedde, nor suffer myne eyes to sleepe, nor myne eye lids to shuter, untill I finde out a place for the Lord &c. Act*

Psal. 132. 3.

&c. At length, the myserie being reveiled unto him, he doth shew
 it were point to the verie place in the words following : *Loe, we
 heard of it as Ephrata, which is Bethlehem, Gen. 35. 19. and found it in
 the fields of the forest.* Then addeth, *We will enter into his Tabernacle, &
 worship before his footstool :* forshewing that divine worship there af-
 terwards done to Iesus by those *Magi* or wisemen, who came frō
 the east to worship him in that place, even in the cratch, and be-
 fore his footstool, presenting unto him gifts, gold, frankincense & myrrh,
 as was also prophecied in another place, that presents and gifts
 should be brought unto him from farre countries & by great per-
 sonages. *The kings of Tarsush and of the yles shall bring presents, the
 kings of Sheba and Seba shall bring gifts.* Cyprian sayth, it is an old tra-
 dition of the Church, that those Magi or wisemen were Kings, or
 rather little Lords of particular places, which is to be understood,
 such little Kings, as Iosuah slewe thirtie in one battaile, howsoever
 it is manifest they were men of place & reputation in their coun-
 tries (neither are prophecies alwaies so strictly and litterally to be
 understood) They brought with them a great treasure, gold fran-
 kincense and myrrh, yea both Herod and all Ierusalem tooke no-
 tice of their comming. They had private conference with the
 king as touching the starre that appeared unto them, leading the
 to that most bright morning starre, whereof Balaam long before
 prophecied saying, *I shall see him but not now, I shall behold him but
 not neere, there shall come a starre of Jacob, &c.* Iesus then being borne
 at Bethlehem in Iudea (as was prophecied long before the Messiah
 should be) and indeed it standeth with great reason, that he that
 was to be the sonne of David, should also be borne in the citie of
 David: the circumstances also of his birth duely considered both
 before and after, first the Angels salutation to his Mother Marie,
 foretelling that his name should be Iesus, before ever he was con-
 ceived. So Esdras prophecied in the person of God himself, say-
 ing, *Behold, the tyme shall come, that these tokens which I have told thee
 shall come to passe, &c. for my sonne Iesus shall appeare, &c. and after these
 same yeeres shall my sonne Christ dye :* Here is both his birth and pas-
 sion, both his names, Iesus, Christ, plainly expressed. Which
 booke though it be not canonically, yet was it extant in the world
 before ever Christ was borne. Also Rabbi Haccadosch proverbi-
 ly art Cabalist out of many places of Scripture, that the name of
 the Messiah at his coming shall be Iesus; and among other he ad-
 deth

deth this reason, that as the name of him who first brought the
 Iewes out of bondage into the Land of promise, was Iesus or Io-
 sua, (which is all one) so must his name be Iesus, that shall the se-
 cond tyme deliver them. Secondly the Angels appearing to the
 shepherds in the night of the nativitie with this joyfull message
 from heauen, *Behold I bring you tidings of great joye, that shall be to all
 people, this day is borne this day in the citie of David, a Saviour, which
 is Christ the Lord: And this shall be a signe unto you, yee shall finde the
 child swaddled and layd in a cratch.*

Thirdly the starre that appeared, notifying his comming into
 the world, whereof not onely the wisemen, before mentioned, but
 also generally, all the Astronomers & soothsayers of that age took
 speciall notice, adjudging it to portend universall good to the
 earth, some gathering thereupon, that some God descended from
 heauen to the benefite of mankind, and for that cause had that
 starre an image erected to it in Rome, and as Plinies words are,
I Cometa unus toto orbe colitur, That onely Comet in all the world
 is adored. Fourthly his presentation in the temple, according to
 the Lawe of Moses, where openly came old Symeon, by the mo-
 tion of the spirit (*for he had a revelation from God, that he should not
 see death, till he had seen the Lords Christ*) took the child in his armes,
 acknowledged him for the Messiah, prophecied that he should be
 a light to be revealed unto the Gentiles, appointed for the fall &
 rising againe of many in Israel, with other events, which after-
 wards came to passe. So did likewise Anna the Prophetesse, as it is
 in the same chapter. Fifthly, that most pitifull murder of all the
 Infants in and about Bethlehem, upon this occasion, as was pro-
 phecied by Ieremie, saying, *A voyce was heard on high, mourning and
 bitter weeping, Rahel weeping for her children, and refused to be comforted,
 because they were not, Rahel was buried in the way to Ephrath which is Beth-
 lehem, & for that cause those infants were called her childre, albeit the
 were dead about two thousand yeeres before they were slayne, &
 about one thousand and five hundred before Ieremie wrote this
 prophecie. Among which Infants Herod also for more assurance,
 slewe an infant of his owne, for that he was descended by the mo-
 thers side of the line of Iuda. Which crueltie comming to Augu-
 stus his eares, he sayd, he had rather be Herods swine, then his
 sonne, for that he being a Iewe was prohibited by his religion to
 kill his swine, though not ashamed to kill his sonne.*

Mat. 1. 13.

Hos. 11. 1.

Isay. 19. 1.

Euseb. lib.

6.

Sixty his flying into Egypt hereupon, as also to fulfill that prophetic, out of Egypt have I called my sonne; which Isay enlargeth further saying, *Behold the Lord rideth upon a light cloud (which is his flesh, or humanity) and shall come into Egypt, and all the Idols of Egypt shall tremble at his presence*, which later pointe Eusebius sheweth was fulfilled most evidently in the sight of all the world, for that no nation came to christian religion with so great celerity and fervour as did the Egyptians, who threw downe their Idols before any other nation. And as they had bene the first in Idolatrie to other countries, so were they, the first by Christ his coming vnto them, that afterwards gave exāple of true returne vnto their creator. It followeth in Isay, *I will deliver the Egyptians into the hands of cruel Lords* (these were the Roman Lords and Princes, Pompei, Cēsar, Antonie &c. & a mightie King shall raigne over the &c. this must needs be Augustus the Emperor, who after the death of Cleopatra the last of the blood of the Ptolimies, tooke possession of all Egypt and subjected it as a province to the Romaine empire. But after these temporall afflictions threatned against Egypt, behold a most Euangelical promise of deliverance: *In that day shall five cities of the land of Egypt speake the language of Canaan, &c. In that day shall the altar of the Lord, be in the midst of the Land of Egypt &c. They shall cry vnto the Lord because of their oppressors, and he shall send them a Saviour, and a great man, and shall deliver them, &c. The Lord of Hosts shall blisse them saying, Blessed be my people of Egypt, &c. This blessing (I say) the Egyptians obteyned by our Saviours being in Egypt, whom here the Prophet calleth by his owne name Iesus, a Saviour, a great man. Finally, the coming of Iohn Baptist, his forerunner or Messenger, as was prophesied, *Behold, I will send my Messenger and he shall prepare the way before me, and the Lord whom ye seeke shall speedily come to his temple*. And againe, *I will send you Eliah the Prophet*, that is to say, Iohn the Baptist, in the spirit and power of Eliah, as an angel from heauen expoundeth it, appearing to Zacharias his father in the temple, sent to foretell him both of his birth, as also by what name he should call him, even Iohn, saying, *thou shalt call his name Iohn, he shall be great in the sight of the Lord, &c. he shall give before him in the power and spirit of Eliah*. And therefore our Saviour in plaine termes he calleth him Eliah, *Mat. 11. 14. And if you will receive it, this is that Eliah which was to come, he that hath eares to heare let him heare*. And as our Saviour gave him his due, before a multitude*

multitude then assembled, calling him Eliah: So did this Eliah also giue our Saviour his due, in acknowledging him for the Messiah, not assuming unto himself that honour offered unto him by the Jewes, but refusing it absolutely, and laying it upon Iesus our Saviour the true owner. *Then, this is the recorde of Iohn, when the Jewes sent Priests and Levites from Jerusalem to aske him, who art thou, and he confessed and denied not, and sayd plainly, I am not the Christ, I am not the Messiah. I baptise you with water, but there is one among you, whom ye knowe not, he it is that cometh after me, which is preferred before me, whose shoe I latche I am not worthy to unlose. These things were done in Bethabara, beyond Jordan, where Iohn did baptise. The next day Iohn seeth Iesus coming to him, and sayth behold the Lambe of God, which taketh away the sinne of the world. This is he of whom I sayd, after me cometh a man that is preferred before me, for how is before me, and I knew him not, but because he should be declared to Israel, therefore am I come baptizing with water. So Iohn bare record saying, I sawe the spirit come downe from heauen, like a dove, & abiding upon him. And I knew him not, but he that sent me to baptise with water, he sayd unto me, upon whom thou shalt see the spirit come downe, and stay still upon him, that is he which baptiseth with the Holy Ghost. And I sawe and bare record, that this is the sonne of God. According as it is, in the other three Euangelists more at Mat. 3. 16. large exprest, how that Iesus when he was baptised came strait out of the water, and loe the heauens were opened unto him. And Iohn sawe the spirit of God descending like a dove and lighting upon him. And loe a voyce came from heauen saying, This is my beloved sonne in whom I am well pleased. The next day Iohn stood againe, and two of his disciples, and he beheld Iesus walking by and sayd: Behold the Lambe of God, and the two disciples heard him speak and followed Iesus. All this was done at Bethabara, beyond Jordan in the sight and hearing of a number of people there present, as three of our Euangelists doe report, which they would never haue presumed to haue done, had not the matter bene most evident, and without all compasse of denyall or contradiction. And truly no one thing in all this storie of Iesus life, doth more establish the certaintie of his being the true Messiah, then that Iohn the Baptist, whose wisdom, learning, vertue and rare sanctitie is confessed, and recorded by the writings of all our adversaries, should refuse the honour of the Messiah offered unto himself, and lay it upon Iesus, and also should direct those disciples, that depended upon him, to the onely following and embracing*

imbracing of Iesus doctrine, which is most evidently proved, that he did for that somany followers and Disciples as himselfe had, not one appeared ever after, that was not a Christian.

These circumstances I say of the birth & coming of the Messiah into this world so long before foretold by the Prophets & fulfilled so exactly in the person of our blessed Lord & Saviour well considered; I may at length conclude, Heaven and earth concurring, men and Angels with all other creatures applauding thereunto, yea & God himselfe from heaven pronouncing it, *this is my beloved sonne in whom I am well pleased.* That therefore as sure as God is God and cannot lye nor give testimony to any vntruth, so sure is Iesus Christ the sonne of God, the true Messiah and Saviour of the worlde, no other to be expected.

His preaching or doctrine.

THUS having evicted by the birth of our Lord and Saviour Iesus Christ together with the circumstances both before and after, that he was by birthright the onely legitimate (as I may say) and true borne Messiah, all others that were before him, or since have sprunge vp or shall doe hereafter to the worlds end, but bastards, and vsurpers, yea theeves, and robbers, and that in the highest degree of theevrie that may be, even robbing God of his honor, which he wil not impart to any other: it remaineth yet further to demonstrate the same by his life, death, resurrection, ascension, with all other accidents, and circumstances accordingly to be observed, which may make this mistery more & more manifest, or rather palpable, as the Apostle witnesseth saying, *that which was from the beginning, which we have heard, which we have seene, with these our eyes, which we have looked upon, and these hands of ours have handled &c. that I say which we have seene and heard declare we unto you.* what can be more palpable?

After his baptisme he began to preach (having before gotten his living (as most conjecture) with his owne hands, and eaten his bread with the sweat of his browes, to shew himselfe true man, and that he was made a curse for vs, (as it is written, *in the sweat of thy browes shalt thou eat thy bread*) & what was his doctrine? of this world, or worldly delights, of pleasure, or profite, no, no, quite contrarie to the humours of this wicked world, and to the

corruptions

corruptions of flesh and blood, which procured him the more hatred (as in all the foure Euangelists, Mathewe, Marke, Luke, and Iohn, who recorded both his sayings and doings may appeare:) wholly tending to the sincere service of God in spirit and truth, to the exaltation of Gods glorie, the beating downe of mans pride, by discovering his miserie, to the contempt of this wicked world and vaine pompe thereof, to the mortification of all sinnes in vs, patience, peace of conscience &c. in a word all directed to the manifestation of his fathers will and amendment of mans life: tending whollie to this one ground or principle *thou shalt love the Lord thy God with all thy soule which is the first and great commandment and thy neighbour as thy selfe, on which two hangeth the whole law and the Prophet.* The maner of his doctrine was simple plaine and easie, altogether according to the evidence of the spirit, not in the enticing words of mans wisdom like the heathen orators & Philosophers, nor like the Scribes & Pharisees, but with power and authoritie, without eyther feare or flatterie of any mans person, rebuking all mens sinnes even to their faces, which (I say) procured him such a generall hatred. It tooke away no one spirituall point of Moses law (but the ceremoniall onely and provincially, which by the coming of the Messiah was to be taken away) yea rather revived, interpreted and made perfect the same, corrupted much by the Iewes false interpretations and glosses. That (as they taught) commanding external obervance onely, this adding internal obedience also. For whereas that enjoyned (according to the letter, and as they interpreted) to love our neighbours and friends, and no further: this adjoyneth *love also your enemies, bless them that curse you* Math. 5. 43. Where that prohibited actually to commit adulterie, & no more (as they imagined) this forbiddeth the adulterie of the eye and of the verie hart. And so of all the rest of the decalogue our Saviours doctrine is nothing else but a most exact and sincere exposition, according to the true intent of the Law-giver God the father. Therefore I conclude this doctrine so quite contrarie to the grosse humours of this wicked world, and so repugnant to flesh & blood, so wholly devoted to Gods glorie and the sincere observation of his law is the doctrine proper to the Messiah, which the Prophets of God foretold should be delivered by him (at his coming) into the world.

E

For

His life and conversation.

FOR his life and conversation, (the expresse image of his doctrine) it was stainesles, and without reproof, even by the testimonie of his very enemies: acknowledged also by the devills themselves. A man of such gravitie as never in his life he was noted to laugh, but often to weepe: of such humilitie as being the sonne of God, yet scarce took upon him the dignitie of a servant, of so mild and sweet a nature as all the injuries of his enemies never wrested from him an anerie worde, but on the contrarie prayers and teares in their behalfe. In prayer often: the day he spent in the temple, and elsewhere, preaching to the broken hearted, doing good to all men, healing all manner of diseases as the Prophets foretolde the Messiah should doe: the night on mount Olivet & other places in praier. In fastings often fortie daies & fortie nights together: that the Jewes might knowe he was more then a man. Finally he was such a one as was described by God in Isay so many ages before he was borne. *Behold my servant &c. he shall not crie. A bruisee dea he shall not break.* As also in Zacharie *Behold thy King cometh unto thee, he is just & having salvation, lowly, &c.* Such a one I say was our Saviour as touching his integrity, sanctity, pietie, humilitie & all other vertues even by the testimonie of his greatest enemies, Porphyry and others; yea of the Devills themselves. Ergo.

His myracles.

FOR his myracles which he wrought for the confirmation of his doctrine, & approbation of his person, as sent from good the Jewes themselves doe graunt, and record the same in divers places of their Thalmud: yea they make mention of many wonderfull things that Iesus did, which are not writen by our Evangelists. So doth Mahomer in his Alcoran: affirming him to have beene a great Prophet, and to have wrought his myracles by the onely power and spirit of God. And they were such, as first were foretold by the Prophets, that the Messiah should worke, as namely; *to give sight to the blinde to open the eares of the deafe to make the lame to leape, the dumme to speake, &c.* Secondly such as were altogether impossible for any mortall man to effect, but by the meer power and finger of God

of God, as the raising of the dead to life againe, as he did *Lazarus*, after he had lye a foure dayes stincking in the grave. *For his daughter; a cheif ruler of the synagogue. The widowes sonne before the gates of the city Nain in the plesence of a multitude of people there assembled to the funerall.* With many other strange myracles recorded by such faithful witnesses (the Evangelists I mean) foure in number * *though two or three had been sufficient in lawe,* who afterwarde sealed the truth thereof even with their dearest blood, as did infinite others after them. Neyther could the Jewes ever deny the truth thereof: the parties themselves then living, and conversing amongst them, upon whom they were wrought. They had no other evasion but this, to say (and that most blasphemously, contrary to their owne knowledge and conscience: and therefore our Saviour layeth it to their charge as that fearefull sin against the holy Ghost not to be praied for) that he wrought these his miracles by the help of Beelzebub the Prince of Devills. Whereas it is most apparant, the Divill himselfe had never that power given him to raise one from the dead: and though he had, yet would he sooner by his good will, take away both lyfe and breath from all men at once (if it were possible) wishing all men in the world had but one head or neck, like that cruell tyrant in Rome rather than give life to any one. *for he is a murderer from the beginning.* And yet the Jewes themselves in their Thalmud doe acknowledge that the Messiah at his coming, shalbe most wonderfull in working myracles. And in their publick commentary upon ecclesiastes they haue these words: all the former miracles of the Prophets or Saints, shall be nothing to the myracles of the Messiah when he cometh. But such were the myracles of our Saviour, the whole multitude applauding hereunto: *† the like was never seen in Israel, he hath done all things well; never man spake like this man.* Seing also it is impossible, yea blasphemie to think that God should give testimonie, to any untruth, it must needs followe that all was true which Iesus affirmed, & therefore seing he affirmed himself to be the sonne of God, and the Messiah, it must needs followe (I say) by these his miracles, that he was so in deed, according to that speech of his to the Jewes: *“ the workes that I doe in my fathers name they beare witness of me. And againe, * If I doe not the workes of my father believe*

John. 11.
17. Mark.
5. 22.
Luk. 7. 11.
Deut. 19.
15.

Mat. 9. 33.

Ioh. 10. 25.
37.
Luk. 7. 20.

Mat. 41. 1.
Zach. 9. 9.
Porph. lib.
Delaud.
Philo

Isa. 35. 5.

Luk. 7. 20.

me not, but if I doe them though ye beleewe not me yet beleewe my works. At also that answer of his to Iohns Disciples sent to inquire of him as touching that myserie of the Messiah, art thou he that shall come &c. Iesus answered, goe and tell Iohn what things ye have seen and heard, the blinde see, the bald goe, the lepers are cleansed, the deafe heare, and the dead rise againe &c.

The calling of his Apostles.

Math. 16. 24.

Ch. 16. 23.

Ioh. 6. 60.

Ch. 7. 48.

Mat. 8. 20.

Plut apophth. prisc. regum.

Hereunto (as an appendix to his myracles) I may well annexe the calling of his Apostles, Disciples and followers, whereof Iosephus maketh mention as of a great myracle, who being of divers callings states and conditions in the world, yet all on, the so-daine vpon his call leste both Father, Mother, Wife, Children, & other temporall respects and followed him, who had nothing to give or promise them in this world but crosses and afflictions: he that will be my Disciple let him take up his crosse and followe me. A man that never spake them faire but ever cosed them in theyr humors (favouring of flesh & blood: get thee behinde me Sathan, thou art an offence unto me. His doctrine ever harsher hard and repugnant to flesh and blood: this is a hard saying, who can beare it. A man in disgrace with the higher powers, the Rulers, high Priests, Scribes & Pharisees, doe any of the rulers or of the Pharisees beleewe in him? A man that had neyther friends in the world to beare him out, nor a house to put his head in, the foxes have holes, and the fowles of the heauen, they have nests, but the sonne of man hath not whereon to rest his head. And yet notwithstanding, all this that worldly men and women and some also notorious sinners, and loose livers before, should leaue all their worldly hopes, ease, profit, pleasure (and their sweet sinnes too) to follow such a man, with so great inconveniences, losses daungers and disgraces (as they did) and should continue with him in all his afflictions, temptations, and persecutions, and be content to dye, and loose their liues, rather then forsake him or abandon his service, this (I say) is such a myracle, as neuer in the world fell out the like, and must needs be granted by the enemy, to be supernaturall. We reade of an Emperour, that taking in hand to conquer the world made this proclamation for winning men unto his partie: Whosoever will come and be my servant, if he be a foot man, I will make him a horseman, if he be a horseman, I will make him ride with coaches, if he be a farmer I will

will make him a gentleman, if he possesse a cottage I will giue him a village, if he haue a village, I will giue him a citie, if he be Lord of a citie I will make him prince of a Region or countrie: And as for gold, I will poure it forth unto them by heapes, and waight, and not by number. This was the proclamation of Cyrus the great King of Persia to his followers, verie glorious (as we see) in pompe of words, and to the eye of flesh and blood.

Let us now compare herewith the proclamation of our Cyrus, Iesus Christ, to his disciples and followers: the entrance and preface whereof was this, Repent, &c. And then it followeth (in stedd Mar. 1. 15. of, whosoever will come and be my servant, if he be a footman, I will make him a horseman: *If any man will followe me (sayth Christ) Mat. 16. 24. let him forsake himself, and take up his crosse and followe me, not on horseback (as the Pope doth, with all his proud Cardinals, and Bishops in his pontificalibus: I haue seene servants on horses, and princes walking as servants on the ground: so did an Emperour bare footed to his holynes, but what would Salomon haue sayd, if he had seene a Prince hold his stirrope? and yet (forsooth) will this proude Prelate be Servus servorum, a follower of Christ, and Peters Successor.) In steede of possessing lands and lordships, gold and treasures, he sayth, possesse not gold nor silver, nor money in your purses, nor a scrip for your journey, neyther two coats, neyther shoes, nor so much as a staffe in your bands. In steede of these preferments and pleasures of the world (sayth Christ) contrarie to Cyrus: In this world ye shall haue affliction, yea which is more, ye shall be delivered up to the Counsels, and to the Synagogues, ye shall be eaten and brought before rulers & Kings, for my sake, ye shall be hated of all men, for my names sake, ye shall be betrayed also of your parents, bretheren, kinsmen and friends. And (which is most of all) ye shall be put to death, for whosoever will save his life shall lose it. Finally, if any man come to me, and hate not his father and mother, and wife and children, and bretheren and sisters, yea & his owne life also, he cannot be my disciple. And whosoever beareth not his crosse and cometh after me, he cannot be my disciple. For which of you mynding to buyld a tower sitteth not downe before, and counteth the cost, &c. So I knowe, whosoever he be of you that forsaketh not all that he hath he cannot be my disciple. This was the proclamation and Edict of Christ to his followers. This was the entertaynement proposed by Iesus, to such as would come and serue under his colours, with expresse protestation, that himself was sent into the world, not to bring peace, rest, and ease to flesh and*

and blood, but rather to be the cause of sword, fire and tribulation. *I thinke not that I am come to send peace into the earth, I came not to send peace, but the sword.* And yet with these cold offers presented to the world, first by himself to his Apostles and disciples wonne thereby to follow him, even upon the first call, they left all and followed him, and by them to all others afterwards : I say, by this doctrine so crosse and opposite to mans nature, inclination, and sensuall appetite, he gayned more hearts unto him, within the space of fortie yeeres, then ever did monarch in the world possesse loving subjects, by whatsoever temporall allurements, they did or might propose : which argueth the omnipotent, puissance of him, that contrarie to mans reason in so shorte a tyme could bringe to passe so miraculous a conquest, were there no other argument in the world, of the truth of Christian Religion, this were sufficient.

His death and passion.

FOR his death and passion, with all the disgrace dispire and indignities were done unto him by the Iewes, it was also foretold by the Prophets, and so expounded by their owne Rabbins, as also by our Sauour himself : behold we goe up to Ierusalem, and all things shall be fulfilled to the Sonne of man, that are written by the Prophets, &c. He made his entrance into the citie upon an asse, in all humilitie, as was prophecied the Messiah should doe. *Rejoyce greatly, o daughter Zion, shoute for joye, &c.* Fulfilled euen at the same tyme, when the people spread their garments in the way, curte downe branches from the trees, and strowed them in the way, *crying Hosanna to the Sonne of David, &c.*

He was betrayed by his owne discipule, as David in diuers places Psal. 55. 13. had foretold, under a type of those his secret enemies, in the & 109. 4. dayes of Saul, as also himself prophecied before hand, saying, *He that dippeth his hand with me in the dish, he shall betraye me.*

Being apprehended, he was most barbarously entreated by the Iewes, according to that of I say, *I gaue my back to the smyters, & my I say. 50. 6. cheekes to the nippers, I hidde not my face from shame and spitting.*

After all this inhumane dealing, he was nayled to the crosse, hand and foote, according to that of David : *they pierced my hands and my feete, I may tell all my bones, they beheld, and looked upon me, Zach. 12. 10 they parted my garments among them, and cast lots upon my vesture.* And

in ano-

in another place, *they gaue me gal in my meate, and in my thirst they gaue me Vineger to drinke.* Psal. 69. 21.

He was crucified betweene two malefactors or evildoers, one on the right hand the other on the left, according to that of I say, *He was counted with the transgressors, yea Barabas a murtherer in the clemencie of the Iewes preferred before Iesus, and quitte by a common consent, and crye away with him, & deliver unto us Barabas, cruce-* Luk. 23. 18.

He prayed for his enemies and persecutors, *Father forgive them for they knowe not what they doe:* according to that of I say, *He bore the sinne of many, and prayed for the trespassers.* Luk. 23. 34.

Not a bone of him was broken, according to that Law of the Passover, a lively type thereof. Ioh. 19. 36. Exo. 12. 46.

To conclude, that Christ should dye for the sinnes of the world, it was a received opinion of the Iewes, in all ages, both prefigured and foretold throughout all the Scripture, prefigured by the sacrifice of Isaack, the lifting up of the brazen serpent, and by all other sacrifices in the Law. Foretold not onely by the Scriptures before mentioned, but also by Daniel, in most plaine tearmes, *after threescore and two weeks shall the Messiah be slayne, &c.* acknowledged also by Cayphas himself, Highpriest euen the selfe same yeere that Christ suffered, his words are these to the Pharisees, *taxing their great blindnes in this point, and in them the whole nation of the Iewes to this day, To perceiue nothing at all, nor yet doe you consider, that it is expedient for us, that one man dye for the people, and that the whole nation perish not, &c.* But he that will read the whole storie of Christ crucified, with the particulars described many hundreth yeeres before the same fell out, let him turne to I say, and acknowledge him for an Euangelist, who to signifie the straungnes of the case, beginneth first with a preface, *who will beleue our report, &c.* All which narration Rabbi Jonathan, the author of the Chaldie Paraphrase applyeth to the murder of the Messiah by the Iewes, whereunto agree Rabbi Simeon, Rabbi Haderlan, and others : proving further out of Dan. 9. ver. 27. That after the Messiah shall haue preached half seauen yeeres, he shall be slayne : which disagreeeth litle or nothing from the account of us Christians. Also in their Talmud it is sette downe for a principle, and the sentence pronounced before hand peremptorily & in playne termes, that the Messiah at his comming shall be put to death. So then I may conclude

conclude upon all these particulars of Christ his Death & Passion, foretold by the Prophets, prefigured in the Lawe, and so expounded and acknowledged by the Jewes themselves (the auncient Rabbins before mentioned) and finally, so exactly fulfilled in our Lord and Saviour (as by the quotations in the margent may appeare) together with the milde manner of his death, praying for his enemies, *Father forgive them*. and meekely recommending his soule into the Hands of God, *Father, into thy hands I commend my spirit*: with other straunge accidents and circumstances: that miraculous eclipse of the sunne, at that verie instant, from the sixt to the ninth houre there was darknes over all the Land, the vaile of the temple rent in twaine, from the toppe to the bottome, and the earth did quake, and the stones were cloven, and the graues did open themselves, and manie bodies of the Saints which slept, arose, &c. I say, upon all these particularities and circumstances, I hope, I may conclude (as it is in that place) with the Centurion, and those that were with him watching Iesus, who when they sawe the earthquake, and the things that were done, they feared greatly, saying, truly this was the sonne of God. And all the people that came together to that sight, beholding the things which were done, smote their breasts and returned. So may I conclude, Truly this was the sonne of God, truly this is the Messiah, and let all the people of the Jewes come together againe to this sight and behold him, whom they haue pierced, and smite their breasts, pricked in their hearts like those Jewes in the Acts, and crye out *Men and bretheren, what shall we doe?* and returne to the Lord, and be baptised everie one in the name of Iesus Christ, for the remission of sinnes, which God grant. And the Lord powre upon them the spirit of grace, and of compassion, that in soul & spirit they may look upon him, whom they haue pierced, and lament for him (as it is in the prophet) everie tribe and familie apart.

His Resurrection.

FOR his Resurrection it was also foretold by the prophets, and prefigured in Ionas. David sayth in the person of the Messiah of whom he prophesied in divers places, and was a type, *I have set the Lord alwaies before me, &c. Wherefore myne heart is gladde and my tongue rejoyceth, my flesh also doth rest in hope, for thou wilt not leave my soule in the graue, nor suffer thine Holy one to see corruption.* Also Hosea sayth, *After two dayes will he revive us, and in the third day he will raise*

us up. Vs in the plural number, poynting (as it should seeme) both at the Resurrection of our Saviour the third day, as also the raising of a number of the Saints together with him, at the same tyme, prefigured in Ionas, together with the tyme of his abode in the sepulchre, & forehevved many tymes by our Saviour himself to his disciples, such and such things shall be donne to the sonne of man, *He shall be apprehended, evilintreated, mocked, scourged, put to death, but the third day he shall rise againe.* Also to the Jewes demanding a signe, he answered, *Destroy this temple, and in three dayes I will raise it up againe.* And at another tyme, *An evill and adulterous generation seeketh a signe, but no signe shall be given them, save the signe of the prophet Ionas, for as Ionas was three dayes and three nights in the whales belly, so shall the sonne of man be thre dayes and three nights in the heart of the earth.* Which prophecie of his they full well remembring, and fearing the event, immediatly upon his buriall they went to Pilat, saying, *Sir we remember that deceiver sayd, while he was living, within thre dayes I will rise againe, commaund therefore the sepulchre to be made sure, till the third day, lest his disciples steale him away by night, & say unto the people, he is risen from the dead, & so the last error be worse then the first.* All which was done, according to their desire, a strong watch appointed, the Sepulchre sealed up, all things made so sure by the Jewes as might be: for they had gotten from Pilate a speciall commission for that purpose, to whom he was as forward to grant it, as they to aske it, and that in as large and ample manner as themselves knewe or could devise. All which, notwithstanding after a most miraculous manner, *The angel of the Lord descending from heauen, with an earthquake, and rolling back the stone from the doore of the sepulchre, the keepers altoried and become as dead men*: Iesus our Saviour according to the former prophecies is risen againe, and hath appeared to his Apostles and disciples his faithfull witnesses, a number of them, at divers severall times, to whom he presented himself alive (as S. Luke writeth) by manie infallible tokens, being scene of them by the space of foure dayes, and speaking of those things, which apperteyne to the kingdome of God: howsoever the Jewes suborned the soldiours, giving them largely to say, *his disciples came by night and stole him away, while they slept, which saying is noysed among the Jewes to this day.* How probably (the former circumstances considered) let the world judge. Therefore I will conclude this point also, with that of Paul, touching the Resurrection of our Lord and Saviour, *He hath declared himself mightily*

Iona. 1, 17.

Luk. 18. 31.

Ioh. 2. 18.

Mat. 12. 38.

cha. 27. 65.

Mat. 28. 2.

Act. 1. 3.

Rom. 1. 4

Rom. 1, 2.

ly to be the sonne of God, by the Resurrection from the dead, and consequently, that Messiah promised before by the Prophets in the holy Scriptures, as the same Apostle urgeth.

His Ascension.

Psal. 68, 18

Psa. 110, 1.

For his Ascension, it was also foretold by the Prophets, and necessarily followeth upon his Resurrection to be believed: to wit, that having finished the worke of our Redemption here on earth, he ascended up into heaven, and there sitteth at the right hand of God. David sayth, *Thou art gone up on high, thou hast ledde captivitie captiue, and receiued gifts for men, &c.* And in another place, *The Lord said to my Lord, sitte thou at my right hand, &c.* which is the place alledged by our Saviour, wherewith he put the Iewes to silence, both as touching the Dietie and the humanitie of the Messiah, for sayth he, *if David call him Lord, how is he then his sonne*, where we may see David acknowledged him his Lord, and consequently his God, even the sonne of God, sitting at the right hand of God (for the present, as touching his diuinitie) afterwards to be accomplished also in his humanitie, which David believed as verely should come to passe, and forsaue by the eye of sayth, as did Thomas, when it was come to passe, putting his hand into his side and crying, *My Lord & my God*: so sayth David here, *my Lord: The Lord said unto my Lord, &c.* I say, this article of our sayth as touching his Ascension, it followeth necessarily to be concluded vpon his Resurrection, it needeth no other proof. For that whoeuer seeth and acknowledgeth, that Iesus being dead could raise himself to life againe, will easily belieue also, that he was able to ascend up to heauen at his pleasure. And hereof we haue also all his Apostles and Disciples for witnesses, eye-witnesses, in whose presence and sight he ascended, as it is in that place, *they looked steadfastly towards heauen as he went.* And in witnesse thereof gaue up their liues, and sealed the same with their blood.

Act. 1, 10.

Therefore I conclude vpon all these premises so necessarily following and depending one vpon another: to witt his birth, life, doctrine, actions, death, resurrection, and ascension: seeing nothing hath happened in the same which was not foretold by the Prophets of God, nor any thing foretold by the same Prophets concerning the Messiah, which was not fulfilled most exactly in the person of our Saviour: We may most certainly assure our selves that

that as God is truth, and therefore can neither foretell an vntruth, nor yeeld testimonie to the same: so it can not be but that these things which haue beene shewed to be so manifestly foreprophecied, and so evidently accomplished in the person of this our blessed Lord and Saviour: must needs (I say) assure vs Christians that he was indeed the true Messiah: & quite confound the Iewes in their vaine imagination, and expectation of another.

The sending of the Holy Ghost: with the first plantation & wonderfull increase of the Church.

Now for those things that followed after his ascension as arguments & effects of his diuine power: they were also foretold by the Prophets, to wit, the sending of the Holy Ghost that comforter from on high with the todayne, strange and myraculous increase of his Church, throughout the world even against all worldly power and policie, by the onely power and ministerie of his worde confirmed with signes and wonders that followed, wrought by his Apostles, Disciples, and other his faithfull servants, and witnesses in the primitive Church: then the which there can be no greater argument in the world of the truth of Christian Religion, if we consider how all other religions in the world haue growne and been maintained by force of armes, fyre and sword, this onely by the preaching of Christ crucified, in all nations hath increased & multiplied & shall doe more & more to the end of the world, this must increase all others decrease, how so ever the Turks haue possessed the greatest part of the world at this day, yet our Saviours prophecie in the end shalbe found true: this gospel of the kingdome shalbe preached throughout the whol world for a witness unto all nations. Now for the first increase of it how small a number were there gathered together after the ascension at Ierusalem from whence they were to march (even the twelve Apostles no great armie God wot) to conquer the world as it is in that place, *The law shall goe forth fro Ierusalem & the word of God fro Ierusalem.* There was the Rendevous, there they staid there they rested there they continued in prayer and fasting till such time as Christ after his ascension according to his promise sent them the comforter even the holy Ghost, induing them with power fro on high & arming them at all points for so great a work. When and where being gathered together *all with one accord in one place so denly there came a sound from heaven as of a mighty wind and filled all the house where they sate.* And there

Mat. 24, 14.

Luk. 24, 47.

Isa. 1, 3.

John. 14, 26.
cha. 15, 26.
and 16, 7.

Act. 2, 1.

appeared unto them cloven tongues like fyre, and it saie upon each of them and they were all filled with the Holy Ghost, and began to speak with other tongues as there is mentioned. And with these fiery cloven tongues these 12. silly soules without any other meanes, men, money or munition in a very short time conquered a great part of the world. In so much that at one sermon of S. Peter *at the same time there were added to the Church three thousand soules.* And so multiplied successively from time to time, and from place to place, spreading it selfe from one country to another, and from one nation to an other and so at length into all nations; there is neither speech nor language where their voice is not heard, their line is gone forth through all the earth and their words into the ends of the world, as we see it is come to passe this day. Of which coming of the Holy Ghost in the time of the Messiah Joel prophesied saying, *And it shall be in the last dayes that I will power out my spirit upon all flesh &c. and on my servants and on my hand-maids I will powre out my spirit &c. It filled all the house where they sate, & it saie upon each of them and they were all filled with the holy Ghost.* Here is a deluge of Gods grace powred upon the world immediately upon the ascension of our Lord and Saviour. First vpon his Apostles and disciples of those times in greater measure as the first fruites of his spirit by the which they wrought miracles, spake all manner of languages, healed all manner of diseases, cast out Devils, rayed the dead, and lastly sealed the same with their blood. Poore fishermen and such like, of no reputation in the world, without learning, without credit, without meanes (as before) yet by this meanes conquered the world to the subjection of their master Christ; that stone cast aside of the builders but now become the head

Isa. 118.

22.

Act. 4. 11.

stone of the corner: this is the Lordes doing, and it is marvelous in our eyes.

The sinceritie of the Evangelists.

Now for the Evangelists, or writers of the Gospell, that is to say the registers of his birth, life, doctrine, and death: it is to be noted, that our Saviour being God, tooke a different way from the custome of man, in delivering vnto us his lawes, & precepts. For that men who have been lawmakers vnto the world, knew no surer way of publishing their lawes, and procuring authoritie to the same, than to write them with their owne handes, and in their life time to establish their promulgation. So Lycurgus, Solon, and others among the Grecians, Numa to the Ro-

mans

mans, Mahomet to the Saracins. But Iesus, to shew his divine power in directing the pen, and stile of his Evangelists, would not leave any thing written by himselfe, but passed from this world in simplicity and silence: without any further shewe, or ostentation of his owne doings: Meaning notwithstanding afterwards, to his glorie, and the ædification of his Church here on earth, by foure irrefragable witnesses or remembrances, (the foure Evægelists) every word should be established & recorded. As may appear by that place where he saith: *These things have I spoken unto you being present with you, but the Comforter which is the holy Ghost whom the Father will send in my name he shall bring all things to your remembrance which I have told you.* Wherevpon I inferre, that the Evangelists, and Apostolicall writers, were all of them guided and directed, by one and the same spirit, even the spirit of God for the registring of all things eyther sayd or donne by our Saviour: so farre forth as seemed best to his divine will and pleasure, to be registred, and recorded, for the benefite and edification of his Church. * For there were many other things which Iesus did (as to the Evægelist testifieth) which are not written: that is to say, which the holy spirit of God thought needlesse to faith and salvation, but (saith he) these things are written that ye might beleeve, that Iesus is the Christ the sonne of God and that in beleeving ye might have life through his name. Now for these Evægelists, foure in number (which some have resembled to the foure beasts in Ezek.) the first & last are Apostles; that wrote as they had seen, the two middle are disciples who registred things as they had understood by conference with the Apostles. The first gospel was written by an Apostle to give light, to the rest: and the last also by an Apostle, to give authoritie and confirmation to the former. The first was written in the Hebrew tongue: for that all those myracles which Iesus wrought were doone in that countrie (he was not sent but to the lost sheepe of the house of Israel) to the end that eyther the whole nation might beleeve them or the obstinate impugn them: which yet never any of their Rabbines tooke in hand to doe. The other three were written in the most famous and popular language of all nations at that time, to wit, the Greek tongue. They wrote their stories in divers countries, farre distant one from another, and yet agreed they all most exactly in one and the same narration (as is to be seene) though diversly related, yet in truth and substance all one: one sometymes supplying what ano-

Ioh. 14. 25.

Ioh. 22. 30.

21. 25.

Luk. 1. 2.

Mat. 15. 24.

ther hath not, according to the discretion of one and the same spirit, wherewith they were all guyded and directed, like those four beasts in Ezech. 1. 12: *Everie one went straight forward, whither their spirit ledde them, they returned not.* They wrote in divers times, one after another: and yet the later did neyther correct nor reprehend any thing in the former, as heathen writers use to doe. They published their writings when infinite were alive that knewe the facts, and of them no small number, who desired by all meanes to impugne them. They set downe in most of their narrations, the tyme, the daye, the hour, the place, the village, the house, the persons with all other circumstances, which the more they are in number, the more easie to be refuted, if they were not true. Neyther did they write of things donne in farre Countries or places remote, but in the same Countrie where they were borne, in townes and cities that were publicly knowne, in Ierusalem it self, in Bethania, and Bethsaida, villages hard by Ierusalem, in the Suburbs and hills about the citie, in such a street, at such a gate, in such a porch of the temple, at such a fishpoole, publique places, familiarly knowne to everie one, *for these things were not done in a corner* (as sayth the Apostle.) All which circumstances duly considered, (never yet impugned) me thinks should perswade any man of reason, to become a Christian: as Agrippa in that verie place acknowledgeth to Paul, saying, *almost thou perswadedst me to become a Christian.* They published their writings in their life time. They altered not their writings afterwards as other Authors are wont in their latter Editions, nor ever corrected they one jot of that which they had first set downe. And (that which never happened in any other writings in the world besides, nor ever monarch was able to bring to passe for credite of his Edicts) they gaue their liues for defence and justifying of that which they had written. Their maner of writing is sincere & simple, as becommeth so divine a Historie: without all art or Rhetoricall amplifications, as Historians use. They flatter none, not Iesus himself, whom they most adore, nor in confessing him to be their God, doe they conceale his infirmities of flesh, in that he was man: as his hunger and thirst, his being weie, how he wept, his passions of feare, and the like. Nay, these Evangelists were so sincere and religious in their narrations, as they noted especially the imperfections of themselves, and of such others, as they

Mat. 27. 18.

Luk. 19. 41.

Mar. 14. 33.

Act. 26. 26.

they principally respected. Mathew nameth himself, Mathew the Publican. Mark, Peters Disciple, recordeth how S. Peter thrise denyed his Lord and Master, and so of the rest. These mens writings were published for canonical, and received for undoubted truth by all that lived in the verie same age, and were privie to everie particular circumstance therein conteyned. They were copied abroad into infinite mens hands, and so conserved with all care and reverence, as holy and divine Scripture. They were read in Churches throughout all Countries and nations, expounded preached and taught by all Pastors, and Commentaries made upon them by holy Fathers from tyme to tyme. So that no doubt can be made at all, eyther of the Authoritie of them, as originally and immediately proceeding from the Holy Ghost, or of the certaintie: but that we have the verie same incorrupt, as the Authors left them, for that it was impossible for any enemy to corrupt so manie copies over the world, without discoverie and resistance. And thus much for the credite and authoritie of our Evangelists.

Mat. 10. 3.
Mar. 14. 67.

The confession of Martyrs.

Now for the Martyrs (or witnesses) appoynted by God, for the sealing & deliverie of this doctrine of the Gospel of our Lord and Saviour Iesus Christ to all the world, they were first and principally his owne Apostles and Disciples, *Now ye are witnesses of these things*: Who both heard his doctrine, and sawe his myracles: as S. Iohn testifieth: *that which we have heard, which we have seene with our eyes &c. That I say, which we have seene and heard declare we unto you.* And S. Peter, *For we followed no deceiverable fables when we opened unto you the power and coming of our Lord Iesus Christ, but with our eyes we sawe his majestie.* This doctrine (I say) of the glorious Gospel of our Lord and Saviour, *whereof they were so fully perswaded, they did not onely professe it with their mouthes, yea even before Kings, and were not ashamed, as God sayth to Paul, as thou hast testified of me in Ierusalem, so must thou beare witness also at Rome: thou must be brought before Caesar: but in witness thereof they gaue up their liues, and by their deaths sealed and delivered to the world the truth of that which in their liues they professed, they have sealed that God is true: These are witnesses worthy to be beleaved, these are Martyres.* Next to these are all those holy Disciples of theirs, all those holy confessors of the Primitive Church put to death with most

Luk. 24. 48.

1 Ioh. 1. 1.

2 Pet. 1. 16.

Luk. 1. 2.

Act. 23. 11.

Cha. 27. 24.

Mat. 10. 16.
Rev. 6. 9.

most exquisite torments, under those cruell Roman tyrants, during those tenne famous persecutions upon record, called the ten persecutions, *Catexochon*, in respect of the rage, furie and crueltie thereof: and all against poore, harmeles, and innocent Christians, dayly torne in pieces, & butchered by those wolues, as sheep appointed for the slaughter: (whereof our Saviour long before had forewarned his Disciples: *Behold I send you as lambs among wolues, &c.* persecuted, even to the death, *for the Word of God*, and *for the testimonie which they maintained*. In vvhich extreame & most incredible sufferings of Christians three points are worthe of great consideration. The first, vvhich infinite multitudes of all estates, conditions, sexes, qualities and age did suffer dayly for testimonie of this truth. The second, what intollerable and unaccustomed torments, not heard of in the world before, were devised by tyrants for afflicting this kind of people. Thirde, and lastly, what invincible courage and unspeakable alacrity these Christians shewed in bearing out these afflictions and torments, which the enemies themselves could not attribute, but to some divine powre and supernaturall assistance.

The subjection of Spirits.

ANother consideration followeth of his divine powre & omnipotencie, declared and exercised upon the spirits infernall, which in those dayes spake in the oracles, and till that time had possessed and deluded all nations. Here are the complaints of one of them: *Heimibi, congnoscite, heimibi, heimibi, oraculum deficit me claritas*. Woe unto me, lament ye with me, woe, woe to me, for that the honour of oracles hath now forsaken me. Which worfull complaint is nothing els but a plaine confession, that Iesus was he of whom a prophet sayd divers ages before, *He shall consume all the Gods of the earth, and everie man shall worship him from his place, even all the yles of the Heavens*. This confided also the wicked spirits themselves, when at Christs appearing in Ierusalem they came and did their homage to him, and besought him not to afflict or torment them before the time, nor command them presently to returne to hell: but rather to permit them some litle time of entertainment in the sea, or mountaines, or among herds of swine, or the like, which confession they made openly before all men, and declared the same afterwards by their deeds. For presently upon Christ

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his death, & upon the preaching of his name & Gospel throughout the world, the oracles in all places ceased, whereof the Poets themselves beare witness: *Cessant Oracula Delphis*. Whereupon Iuven. Sary Plutarch, that lived within one hundredth yeeres after Christ made a speciall Treatise to shew out the causes, why the oracles of the Gods (as they deemed them) were ceased in his time. And after much turning and winding manie waies, at length resolved upon two principall points, or causes thereof. The first, for that in his tyme there was more store of wisemen then before, whose answers might stand in steede of Oracles: and the other, for that perhaps the Spirits accustomed to yeelde Oracles, were by length of tyme grown old and dead. Both which reasons, in the common sense of all men must needs be false: & by Plutarch himself cannot stand with probability. For first in his books, which he wrote of the lives of auncient famous men, he confesseth, that in such kind of wisdom as he most esteemed, they had not their equals among their posteritie. Secondly, in his Treatise of Philosophy he passeth it for a ground, that Spirits can not dye or waxe old. And therefore of necessitie there must be some other cause yielded of the ceasing of these Oracles: which can not be but the presence, and commandement of some higher power: according to that saying of S. Iohn: *for to this end and purpose appeared the Sonne of God*, 1 Ioh. 3. 8, to wit, *that he might destroy the works of the devil*. Neyther did Iesus this alone in his owne person, but gave also powre and authoritie to his disciples, and followers, to doe the like: according to that their commission in the Gospel: *Then called he the twelve Disciples together, and gave them powre and authoritie over all devils, &c.* Luk. 9. 7, And not only to these twelve did he giue this absolute powre and authoritie over uncleane Spirits, but to the rest likewise: as may appear in the next chapter following, upon the returne of their commission: *And the severantie returned with joy saying: Lord even the Devils are subdued to us through thy name. And he sayd unto them, I sawe Satban like lightning fall downe from heaven: and so reneweth their commission, saying Behold I give unto you powre to tread on Serpents & scorpions, and over all the power of the enemy: (that is to say, the Devil) neverthelesse (sayth he) in this rejoyce not, that the Spirits are subdued unto you, but rather rejoyce because your names are written in heaven. And this authoritie over the spirits infernall given by Iesus to his Disciples in the primitive Church, extended it selfe so far, that not*

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1. 1. lib. 1.
div. int.
cap. 16.

Porphy. lib.
7. cont;
Christ. apud
Euseb.
lib. 5. cap.
1. de prep.
Evan.

onely their words and commaundements, but even their very presence, did shut the mouthes and drive into feare, the miserable spirits: as both Lactantius, and others doe witnesse, whence it proceeded, that in all sacrifices, conjurations, and other mysteries of the gentiles, there was brought in that phrase, recorded by scoffing Lucian, *exeat Christiani*, let Christians depart, for that while they were present nothing could be well accomplished. And that professed enemy of Christianitie Porphyrie who of all other most earnestly endeavoured to empugne vs Christians, & to hold up the honour of his enfeebled Idols, yet discoursing of the great plague that reigned most furiously in the citie of Messina in Sicilie, where he dwelt, yeldeth this reason, why Aesculapius the God of physick (much adored in that place was not able to help them in that extremitie. It is no merveil (saith he) if this citie so many yeares be vexed with the plague, seeing that both Aesculapius, and all other Gods, be now departed from it, by the coming of Christians: for since that men have begun to worship this Iesus, we could never obtaine any prophet by our Gods. Thus much confessed this parrone of paganisme, concerning the mayme that his Gods had received, by the power and coming of our Lord Iesus Christ, which albeit he spake with a malicious minde to bring Christians in hatred, yet is the confession notable, & confirmeth that storie; which Plutarch in his forenamed book doth report: that in the latter yeares of the reigne of the Emperour Tiberius, a strange voice, and exceeding horrible clamor, with hideous cries, skryches, and howlings, were heard by many, in the Græcian sea: complainyng, that the great God Pan was now departed. And this affirmeth Plutarch (that was a gentile) to have been alleadged and approved, before the Emperour Tyberius, who merveyled greatly thereat, and could not by all his diviners, and soothsayers, whom he called to that consultation, gather out any reasonable meaning of this woderfull accident. But we Christians, comparing the time wherein it happened, vnto the time of Christ his death and passion, and finding the same fully to agree: we may more then pabable perswade our selves, that by the death of their great God Pan (which signifieth all, was imported, the vtter overthrow of all wicked spirits, and Idols vpon earth: according to that vision of our Lord & saviour before mentioned, *I saw Sathan like lightning fall down fro heauen &c.* & againe in an other place, *now*

John. 11.
37. 2. Cor.
4. 4. Eph.
8. 2.

in the judgement of this world, now shall the Prince of this world be cast out (even this great God Pan) who in an other place is called the God of this world: the Prince that rulish in the ayre, & therefore may well be said by our Saviour to fall down fro heave, being before time worshipped in those Idols oracles and heathenish prophanaions, as a God in all the world, and exalted (as it were) into the highest heavens. But behold as *Dagon*, that idol of the Philistims, *fell flat on his face* (and that twice) *his head, and hands dismembred before the ark of God in Ashdod*: so did Sathan this great God Pan the God of this world, the Prince of the ayre, &c. (let me give the Devil his due, yea rather more then his due) (as doth the holy scripture) so did Sathan (I say) immediately vpon the coming of our Lord and Saviour Iesus Christ into this world, and preaching of his Gospel (the ark of his everlasting covenant) fall flat on his face to the ground, his head and hands dismembred: according to that first promise, and covenant to our first parents, which was this: that he (to wit, the Messiah) *should breake the serpents head &c.* which he hath done, not onely in his owne person, by subduing Sathan with all his whole legions of Divills, and power infernall trāpling them vnder his feet, but also in his members, to whom also he gave lyke authoritie: as before he gave them power and authority over all Divills: *yea over all the power of the enemy*, which argueth againe the power, and omnipotencie of our Lord and Saviour Iesus Christ, who not onely in his owne person here on earth, but also in his servants, disciples and followers, was able to conquer, and subdue even the Devills themselves: as they themselves acknowledge: *Iesus I acknowledge and Paul I knowe &c.* And thus much of the subjection of spirits.

Gen. 3. 15

Ad. 2. 28
15.

The punishment of enemies.

NOW resteth this his divine power and omnipotencie, yet further to be manifested by an other consideratiō of his justice, & everitic shewed from heaven vpon divers his greatest enemies here on earth, after his departure out of this world. As we may read in Iosephus: of Herod the first, who persecuted Christ, even in his cradle, and slue all those infants in and about Bethlehem. And that other Herod, Tetrarch of Gililie, who put Iohn Baptist to death, and scorned Iesus before his passion: himself scorned afterwards by the Emperour, and disgracefully sent into exile: first

Ioseph. antiq. lib. 17. ca. 10.

Luk. 23. 21.

Lib. 18. ca. 2.
 Niceph. Lib. 1. ca. 20.
 A.C. 12. 1
 Ioseph. ant. lib. 19. ca. 7.
 Euseb. hist. lib. 7.
 Euseb. scho last. lib. 3. hist. c. 41.

to Lions in France, and after that, to the most desert, and inhabitable places in Spain: where he with Herodias wandered up & downe, in extricate calamitie all their life time, and finally ended their dayes, as forsorne and abandoned of all men. In which miserie also it is recorded, that the dauncing daughter of Herodias, who demanded Iohn Baptists head, being on a time to passe over a frozen river, suddenly the yce brake, and she in her fall, had her head cut off by the same yce, without hurting the rest of her bodie. So likewise it is recorded in the Acts, of Herod Agrippa, who stretched forth his hand to vex certain of the Church, killed James the brother of Iohn with the sword, and imprisoned Petrus, howe immediately thereupon (as it is in that chapter) going downe to Cesarea, he was there in a solemne assemblie, stricken with heaven, with a most horrible disafe, whereby his bodie putrified, and was eaten of wormes: as also Iosephus maketh mention, that gave sentence of death against our Lord and Saviour; we read, that after great disgrace received in Iurie he was sent home into Italie, and there slewe himself with his owne hands. And of the very Emperours themselves, who lived from Tiberius (under whom Iesus suffered) unto Constantine the great, under whom Christian Religion took dominion over the world (which containeth the space of some three hundred yeares, or thereabouts) very fewe, or none, escaped the manifest scourges of Gods dreadfull justice, shewed upon them at the knitting up of their dayes. Whereas since the tyme of Constantine, (whiles Emperours have bene Christians (as one hath observed) fewe or no such examples can be shewed: except upon Iulian the Apostata, Valens the Arian heretique, or some other of like detestable, and notorious wickednes. And thus much of particular men chastised by Iesus. But if we desire to have a full example of his justice upon a whole nation together let vs consider what befel Ierusalem and the people of that place for their barbarous crueltie, practised vpon him in his death and passion. And if we beleve Iosephus, & Phyllo, the Iewish historiographers; who lived in those times: it can hardly be expressed by the tongue or pen of man, what insufferable calamities, & miseries, were inflicted upon that people presently after his ascension. First of all by Pilate their governour, under Tiberius, and then againe by Petronius, under Caligula, after that by Cumanus under Claudi-

us,

us, and lastly by Festus and Albinus under Nero. Through whose cruelties that nation was enforced at last to rebell, and take armes against the Roman Empire: which was the cause of their utter ruine and extermination by Titus and Vespasian. At what time, besides the overthrowe of their citie, burning of their temple, and other infinite distresses: (which Iosephus an eye witnes, protesteth, that no speech or discourse humane, can declare) the same authour likewise recordeth, xj C. M. persons to have bene slaine, and fourescore and seventene thousand taken alive: who were either put to death afterward in publique triumphes, or sold openly for bondslaves, into all partes of the world? And in this universall calamitie of the Iewish nation, being the most notorious and greivous that ever happened to any people or nation eyther before or after them (for the Romanes never practised the like upon others) it is singularly to be observed, that in the same time, and place, in which they put Iesus to death before; that is, in the feast of the Pascha, when their whole nation was assembled at Ierusalem, from all parts, Provinces, and contries, they received this their most pittifull subversion and overthrowe, & that by the hands of the Romane Caesar, to whom by publique crie they had appealed from Iesus not long before. *Wee have no king but Caesar.* &c. Yea Iohn. 19. further it is observed, that as they apprehended Iesus, and made the entrance to his passion upon Mount Olivet, where he used much to pray, and meditate: so Titus (as Iosephus writeth) upon the same Mount, planted his first siege, for their final destruction. And as they led Iesus from Caiphaz to Pilate, afflicting him in their presence: so now were they themselves, led up and down, from Iohn to Simon: (two seditious Captaines within the citie) and were scourged, and tormented before the tribunall seates. Again as they had caused Iesus to be scoffed, beaten, and villanously entreated by the soldiours, in Pilates Pallace: so were now their owne principall rulers: (as Iosephus writeth) most scornfully abused, beaten and crucified, & that by the soldiers. Which latter point of crucifying, or villanous putting to death upon the crosse, was begun to be practised by the Romanes, upon the Iewish gentrie, immediately after Christ his death, and not before. And now at this time of the warre, Iosephus affirmeth, that in some one day five hundred of his nation were taken, and put to this opprobrious kind of punishment: in so much, that for the great mul-

itude, he saith: *hic locus sufficiens crucibus nec crucis corporibus*. This dreadfull and unspeakable miserie, fell upon the Iewes, about 40. yeares after Christs ascension, when they had shewed themselves most obstinate, and obdurate, against his doctrine delivered unto them, not onely by himself, but also by his disciples: of which they had now slaine S. Steven, and S. James: and driven into banishment both Peter, and Paul, and others that had preached unto the. This the was the providence of God, for the punishment of the Iewes at that time. And ever after their estate declined from worse to worse, and their miseries daily multiplied throughout the world. Whereof he that will see a very lamentable narration, let him read but the last book of Iosephus *de bello Iudaico*. Wherein is reported, besides other things, that after the warre was ended, and all the publique slaughter ceased: Titus sent threescore thousand Iewes as a present to his father to Rome; there to be put to death in divers and sundry manners. Others he applied to be spectacles for pastime to the Romans that were present with him. Whereof Iosephus saith, that he saw with his owne eyes two thousand & five hundred murdered and consumed in one day, by fight, and combat among themselves, and with wilde beasts, at the Emperors appointment. Others were assigned in Antioch, and other great cities, to serve for faggots in their famous bonafires, at times of triumph. Others were sold to be bondslaves. Others condemned to dig, and hew stones for ever. And this was the end of that war, and desolation.

Ioseph. de
bell. l. 7. c.
20. 21.

*Quis talia fando,
Myrmidonum, Dolopumve, aut duri miles Phrysi,
Temperet a lachrymis?*

After this againe under Trajane the Emperour, there was so infinite numbers of Iewes slaine, and made away by Marcus Turbo in Africa, and Lucius Quintus in the East, as was wonderfull. And in the eighteenth yeare of Adrian the Emperour, one Iulius Severus being sent to extinguish all the remnant of the Iewish generation, destroyed in a very short time ninetie & eight townes and villages within that countrie, and slue five hundred & fourscore thousand of them in one day. At which time also he beat downe the citie of Ierusalem, in such sort, as he left not one stone standing upon another of their ancient buildings: but caused some part thereof to be reedified, and inhabited onely by Gentiles.

He

He changed the name of the citie & called it *Elia*, after the Emperors name. He droue out all the progenie and offspring of the Iewes forth of all those countries, with a perpetuall law confirmed by the Emperour, that they should never returne, no nor so much as looke back from any high or eminent place, to that countrie againe. And this was donne to the Iewish Nation, by the Roman Emperors, for accomplishing that demand, which their principall Elders had made not long before to Pilate the Roman Magistrate, (after he had washed his hands, before the multitude to cleare himself, at leastwise in outward shewe, from the blood of Iesus, saying: *I am innocent of the blood of this just man, looke you to it*.) Then answered all the people, and sayd: *His blood be upon us and upon our children*: and so it came to passe accordingly, even in that verie age. Then the which what greater argument of our Prophet, and consequently, of the Deitie and Omnipotence of our Lord and Saviour, who from heaven was able in so short a time, and that in so full measure to revenge himself upon his enemies here on earth. Yea, a whole Nation together brought to finall desolation. And so much for the punishment of enemies.

Elia
Adrianus.

Mat. 27. 24

The fulfilling of Prophecies.

The last consideration followeth, and so an end: which is the fulfilling of prophecies, all those prophecies uttered by our Lord and Saviour, while he was here upon earth: Especially this one of the destruction and desolation of the Iewish nation already declared, might suffice for all, which over and over, while he was conversant amongst them; he denounced against them, and foretold should shortly be accomplished upon them, in most fearfull manner. As namely at one tyme, after a long and vehement commination made, to the Scribes and Pharisees (in which he repeateh eight severall times that dreadfull threat, woe) he concludeth that all the righteous blood injuriously shedde from the first martyr Abel, and so successfull should be revenged verie shortly upon that generation: *Verely I saye unto you all these things shall come upon this generation*: and in the next words threatneth that populous citie Ierusalem, that it should be made utterly desolate. *Ierusalem, Ierusalem, which killest the Prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, as the henne gathereth her chickens under her wings, and ye would not. Behold your habitation shall be left*

Mat. 23. 35

be left unto you desolate. And at another tyme, euen that solemne tyme of his entrie and riding into Ierusalem before his passion, it is sayd in the Gospel, that, *when he was come neare, he beheld the citie and wept over it, saying: O if thou haddest euen knowne, at the least in this thy day those things which belong unto thy peace, but now are they hidde from thyne eyes.* then denounceth that fearfull desolation following: that not one stone should be left upon another, but all throwne downe euen to the ground. Executed upon them & made good by Tytus the sonne of Vespasian, and finally, accomplished by Iulius Severus, who in the daies of Adrian (as before is rehearsed) utterly defaced the verie ruines of that citie, in such sort, as he left not one stone standing upon another, of all their auncient buildings, but laid them euen with the ground. Againe, at another time, as some spake of the temple how it was garnished with goodly stones, and consecrate things, he sayd: *are these the things you look upon? the dayes will come wherein a stone shall not be left upon a stone, that shall not be throwne downe.* And yet more particularly in the same chapter he foretelleth the signes, whereby his disciples should perceiue when the tyme indeede was come: *When ye shall see Ierusalem besieged with soldjours, then knowe yee, that her desolation is at hand.* This foretold Iesus of the miserie, that was to fall upon Ierusalem, and upon that people (by the Romans) when the Iewes seemed to be in most securitie, and greatest amitie with the Romans: when they could awaie with no other government but that: *We haue no king but Caesar, he that maketh himself a King speaketh against Caesar,* and consequently at that tyme, they might seeme in all humane reason, to haue lesse cause then ever to misdoubt such calamities. And yet how certaine and assured foreknowledge, and as it were most sensible feeling, Iesus had of these miseries, he declared by those pitifull teares he shedde upon sight and consideration of Ierusalem (as before is mentioned) when he wept over it: as also by that tender speech he used to the women of that citie, who wept for him as he was ledde to be crucified, perswading them to weepe rather for themselves and for their children, (in respect of the miseries to followe) then for him. All which prophecies, and predictions of Iesus, with sundrie other his speeches, foreshewing so particularly the imminent calamities of that Nation, and that at such tyme, when in humane reason there could be no probabilitie thereof, when a certaine Heathen Chronicler, named Phlegon

Phlegon, (about a hundreth yeeres after Christs departure) had diligently considered, having seene the same also in his dayes most exactly fulfilled (for he was servant to Adrian the Emperor, by whose command the final subversion of that Iewish nation was brought to passe) this Phlegon (I say) though a Pagan, yet upon consideration of these events, and others that he sawe (as the extreame persecution of Christians foretold by Christ, and the like, he pronounced, that never any man foretold things so certainly to come, or that so precisely were accomplished, as were the predictions and prophecies of Iesus. And now albeit these predictions and prophecies concerning the punishment and reprobation of the Iewes, fulfilled so evidently in the sight of all the world might be a sufficient demonstration of his diuine prescience and foreknowledge in things to come: yet were there also many other things besides, foreshewed by him, which fell out as exactly as these did, which by no humane reason or learning, could possibly be foreseene. As for example, the foretelling of his owne death, resurrection, and ascension, with all their several circumstances; the maner, time, place, and all other particularities; as precisely, as if they had been alreadie accomplished: and that not onely to his owne Disciples, but euen to the Scribes & Pharisees, who came of purpose to tempt him: as he that shall but examine the quotations following (which for breuitie sake I haue but onely zyphered, and (as it were) pointed at in figures) may easily perceiue. First to his Disciples: Matth. 16, 21. chap. 17, 9, 22. chap. 20, 17. chap. 26, 1, 11, 31, 45. Ioh. 13, 33. chap. 16, 16. & 13, 3. & 18, 4. & 14, 2, 28. Then to the Scribes and Pharisees: Matth. 12, 38. chap. 21, 38. Luk. 13, 31. Ioh. 2, 18. chap. 3, 12. chap. 7, 33. chap. 8, 21, 28. chap. 12, 31. Also how his Disciples should be scattered and forsake him: Ioh. 16, 32. Of Peters denial: Matth. 26, 34. And by what maner of death he should glorifie God: Ioh. 21, 18. How Iudas one of his owne Disciples should betray him: Ioh. 6, 64, 70. chap. 13, 10, 26. chap. 17, 12. Matth. 26, 21, 46. Of the sending of the holy Ghost: Ioh. 7, 38. chap. 14, 16, 26. chap. 15, 26. chap. 16, 7. Luk. 24, 49. Of his Disciples myracles, which they should work in his name: Mark. 16, 17. Luk. 10, 18. Iohn. 14, 12. The cruell persecution that should arise to the professors of his name in all places: Matth. 10, 16. chap. 24, 9. Ioh. 16, 1. The buyling

ding of his Church notwithstanding (in despite of the Devil, and all oppositions) upon a rock, with this sure word of promise never to faile, that the gates of hell shall not overcome it, Mat. 16, 18. And again, *I am with you alwayes, even to the end of the world* Mat. 28, 20. The signes & tokens that should goe before the end of the world: as first, the false Christs, and false Prophets that should arise here and there with the Church, yea and in the church: that abomination of desolation spoken of by Daniel the Prophet, to be set in the holy place: Matth. 24, 5, 11, 15, 23. Meaning (and so I thinke would the Holy Ghost have all men to understand it, when he addeth this parenthesis; *Let him that readeth consider it*) even that *Arch-Antichrist*, now sitting in that holy place, or church (for so it was in tymes past) whose sayth was once so famous in all the world, Rom. 1, 8. *Warres and rumours of Warres; pestilence, famine, and earthquakes*: Mat. 24, 6. Persecution, as before: *Then shall they deliver you up to be afflicted, and shall kill you, and ye shall be hated of all nations, for my names sake*, Mat. 24, 9. So were Christians in the Primitive Church, under the Roman Emperors, those cruell Cæsars: and so have been of latter tymes also, under the tyrannie of this Arch-antichristian Cæsar, that abomination of desolation, now sitting in the selfe same place: *druncken with the blood of the Saints, and with the blood of the martyrs of Iesu*, whose destruction sleepeeth not. *Come I will shewe thee the damnation of the great whore, &c.* Finally, the preaching of the Gospel to all nations, Mat. 24, 14. and the uniting, and gathering together both of Jew and Gentile into one fold, under one shepheard (even that great shepheard of our soules) that there may be one shepfold, and one shepheard, Ioh. 10, 16. This is one of the last signes foretold by our Saviour: & but in part remaineth to be accomplished: and what hindereth? Even that abomination of Desolation before spoken of, which hath been a stumbling block to all nations hitherto, both Turks and Jewes, for comming to Christianitie: which the Lord in due time will remove. For Babylon shall fall (as it is in the Revelation) *it is fallen, it is fallen, Babylon that great citie*. In part it is fallen already: and what hindereth, but that dayly and hourly (I say, for with such celeritie, & violence (when it shall please God to put in their hearts) whom it may concerne to fulfill his wil: Rev. 17. 17.) shall this sentence be executed. *In one day shall her plagues come upon her, death & sorrow,*

Rev. 17. 6.

Rev. 18, 2.

chap. 18. 8.

sorrow, and famine; and she shall be burnt with fire, &c. In one hour shall she be made desolate. Rejoyce over her thou heaven, and ye Holy Apostles and Prophets; for God hath given your judgment on her. And a mighty Angel took up a stone, like a great millstone, and cast it into the sea, saying: With such violence shall that great citie Babylon be throwne downe. Rev. 18. 20

And here I might cast up together in like maner, (making but one totall summe of all) the prophecies of all those Holy Apostles, and Disciples of our Lord and Saviour: both as touching divers particulars whereof they prophesied in those tymes, fulfilled most exactly: as also touching the generall state of the Church successively in all ages, even to the end of the world: and of the ends of the world it self. First for the particulars, I will but point at them, as before. One of those Holy Prophets prophesied of a generall dearth to fall out in those tymes: which happened accordingly under Claudius Cæsar, A.D. 11. 27. also of Pauls imprisonment, A.D. 21, 10. Paul in his sayling towards Rome, foretelleth the Centurion and the rest of the tempestuous weather to ensue, A.D. 27. 10. Of their shipwreck; but yet with safetie of their lives ver. 22. and precisely the place where they should be cast ashore: to wit, upon a certaine Island: ver. 26. In one of his Epistles he prophesieth of his owne death, 2 Tim. 4. 6. So doth also Peter, 2 Pet. 1. 14. Secondly, for the future state of the Church in these last daies, with the comming of Antichrist into the world, & all his damned cruell, those hellish furies: see how precisely these Holy Apostles and Prophets foretell of these times, these perious times, and how liuely, they set him out in his colours, with all his additions (as well becomeneth such an infernall King) the angel of the bottomlesse pitte, whose name in Hebrew is Abaddon, in Greeke Apollyon: that Antichrist, that man of sinne, the sonne of perdition, that Wicked one, &c. with all other adjuncts, and circumstances, so liuely described, as if he had been then already come; for even in these daies (as the Apostle speaketh) *did this mystery of iniquitie beginne to worke*. See then I say: 2 Thes. 2. 1 Tim. 3. 2 Tim. 4. 2 Pet. 2. 1 Iohn. 2, 18. chap. 4, 1. 2 Ioh. ver. 7. yea the whole Revelation is nothing els, but a continued prophecie, of all such things, as should happen to the church militant, even from the Apostles tymes, to the end of the world. All which prophecies we see accomplished: except before excepted the finall destruction of Babylon, and the calling of the Jewes, whereof both our Sa-

Rev. 9. 21.

Rev. 22. 10. viour himself, as also Paul hath prophesied, Rom. 11. both which we dayly expect: and then, (as it is in the Revelation) *Come Lord Iesus.* Of which second comming, or generall doome, with the maner of it, and all other circumstances; we have also sundrie prophesies both of Christ & his Apostles, which here I will joyne in one, as proceeding all from one and the same spirit: for here all prophesies must come to a full period, *nil ultra.* I will onely quote them, as formerly: Mat. 16, 27. chap. 19, 28. chap. 20, 1. chap. 24. chap. 25. chap. 26. 64. Iohn. 5, 25. &c. 1 Cor. 15. 1 Thes. 4, 14. chap. 5, 1. Iam. 5, 8. 1 Pet. 4, 7. 2 Pet. 3. Iude ver. 6. & 14. Rev. 21. where you shall see *a new heauen and a new earth &c. New Ierusalem descending from God out of heauen, prepared as a bride trimmed for her husband.*

Thus haue I brought you at length (as after a long and tedious passage by sea) to see land, and as it were the sea-mark whereunto, after so many variable winds, and so often tacking to and againe, we haue directed our course, euen from the first prophesie made to Adam in Paradise: Gen. 3, 15. to the verie last period of all prophesies in the Revelation, shutte up in the second Adam, Iesus Christ: who is *the first and the last, Alpha and Omega, the beginning and the ending:* in who all prophesies kisse each other, & haue their consummation. *These are the words (sayeth he) which I spake unto you while I was yet with you: that all must be fulfilled, which are written of me in the Law of Moses, and in the Prophets, and in the Psalmes, &c. Thus it is written, and thus it behoued Christ to suffer, and to rise againe from the dead the third day, and that repentance & remission of sinnes should be preached in his name among all Nations, beginning at Ierusalem. I say from this Ierusalem, which now lyeth desolate, I haue brought you to the New Ierusalem comming downe from heauen, as a bride adorned for her husband: from an earthly, to a heauenly paradise, and there I leaue you.*

P P N P S.

A col.

COLLECTION

DEMONSTRATIVE,

OR

Summe of the former proofes.

The *Messiah* must be a spirituall King, to conquer the Diuill, death, and sinne: both by scripture, as also by the interpretation of the ancient Iewes themselves, vpon that place of Genesis *he shall break thine head:* Therefore not a temporall King as the later Gen. 3. 15. Iewes imagine.

The *Messiah* must be King over the Gentiles as well as the Iewes, both by scripture, as also by their owne writers: Therefore not a temporall King to reigne over the onely; much lesse to subdue the Gentiles to the seruitude of Iurie; as some of them imagine.

The *Messiah* must be both God and man: the sonne of God, the Word of God incarnate, The second person in Trinitie; both by the scriptures, as also by their owne writers: Therefore no such earthly Monarch as they expect.

The *Messiah* at his comming (being to be King both of Iew and Gentile) must change the lawe of Moses: (to wit the ceremoniall and prouinciall proper to the Iewes onely) and instead thereof, give a generall law to both, absolute, and perfect, to serue for all persons, times, & places to indure euen to the end of the world; therefore no such temporall monarchie to be expected, as they looke after. For one and the same conclusion followeth vpon all the premisses, beating vpon their mayne ground (to wit a temporall or earthly kingdome) which being once shaken, the rest fallerh to the ground.

All prophesies whatsoeuer, with euerie particular circumstance for-told by the Prophets of the *Messiah*, were both substantially, & circumstancially fulfilled in the person of our blessed Saviour: both as touching his birth, life, doctrine, myracles, death, resurrection, ascension: and other effects afterwards of his diuine power: in sending of the Holy Ghost, and the myraculous increase of his

his Church &c. Therefore was he in deed the *Messiah*, no other to be expected.

The *Messiah*, by Daniels prophetic, was to appeare immediately upon the establishment of the Roman Empire: for (saith he) *in the dayes of these Kings, shall the God of heaven set up a kingdom, which shall not be destroyed: Dan. 2. 44.* which must needs be vnderstood, of the kingdom of *Christ*, or the *Messiah*. And in these dayes was our Saviour borne; even in the dayes of Augustus Cæsar: Therefore in him in the circumstance of time verified.

The *Messiah* by Iacobs prophetic, was appeare, immediately when the rod, or scepter, was departed from the house of Iudah: Then appeared *that State of Iacob* our Lord and Saviour: ergo.

The *Messiah* by the prophetic of Haggai, (as also by their owne Thalmud) was to come during the second temple: then came our Lord and Saviour: ergo. And consequently the Iewes after this time; (to wit the destruction of the second temple) in vaine expect for another,

The *Messiah* by the true account, and calculation, of Daniels *Hebdomades* or weekes of yeares; was to come just according to the times before mentioned: So did our Saviour (as is aforesaid) therefore to him doth this circumstance of time beare witness: And consequently the Iewes, after these times by God himselfe appointed for the *Messiah*: (or rather one & the same time, for there is no other difference, but onely in adjuncts, and circumstances) expecting yet for another; besides their vaine expectation, make God himselfe a lyer.

The *Messiah* by the scriptures, was to be borne of the tribe of Iudah of the house of David: so was our Saviour: Therefore, he alone the legitimate, and true borne *Messiah*: by birth-right (as I may say,) as also by prescription, after so long time of peaceable possession: no other to be expected.

The *Messiah* by the scripture, as also by their owne Rabbins, was to be borne of a Virgin: so was our Saviour, ergo.

All other particulars foretold of the Messiah, see them fulfilled, as followeth.
To wit.

That

Prophecies.

The Messiah alreadie come.

'39 fulfilled.

- Mich. 5. 2. That the place of his birth should be Bethlehem. Luk. 2. 4.
Ier. 31. 15. That at his birth all the infants thereabouts should be slayne. Mat. 2. 16.
Psa. 72. 10. That Kings or great personages should come & adore him, & offer gold & other gifts unto him. Mat. 2. 1.
Mal. 3. 1. That he should be presented in the Temple of Ierusalem for the greater glorie of that second temple. Luk. 2. 22.
Hos. 11. 1. That he should flee into Egypt and be called thence againe. Mat. 2. 13.
Num. 24. 17. That a starre should appeare at his birth, to notifie his coming into the world. Mat. 2. 9.
Mal. 3. 1. and 4. 5. That Iohn Baptist (who came in the spirir and power of Eliah, and therefore was called Eliah, Luk. 1. 17. Mat. 3. 1. should be the messenger to goe before him, and to prepare the way, & to crye in the desert. Mat. 11. 10, 14.
Isa. 40. 3. That he should beginne his owne preaching with all humilitie quietnes & clemencie of spirit. Mat. 3. 1.
Isa. 42. 1. That he should be poor abject and of no reputation in this world. Luk. 1. 7.
Isa. 53. That he should doe strange miracles and heale all diseases. Mat. 4. 23.
Isa. 53. 12. Dan. 9. 26. That he should dye and be slayne for the sinnes of his people. Mat. 27.
Psal. 55. 13. That he should be betrayed by one of his owne familiars. Mat. 26. 47.
Zach. 11. 12. That he should be sold for thirtie pieces of silver. Mat. 26. 15.
Zach. 11. 13. That with those thirtie pieces there should be bought afterwards a field of sheards. Mat. 27. 7.
Zach. 9. 9. That he should ride into Ierusalem upon an asse. Mat. 21. 7.
Isa. 50. 6. That the Iewes should beat and buffet his face and defile the same with spitting. Mat. 26. 67.
Isa. 53. 5. That they should whippe, rent and teare his bodie before they put him to death. Mat. 27. 26.
Isa. 53. 12. That he should be put to death among theeues and malefactors. Luk. 23. 33.
Isa. 53. 7. That he should be silent before his enemies, as a sheepe before his shearer. Mat. 27. 14.
Isa. 53. 12. That he should pray for his enemies and persecutors. Luk. 23. 34.

That

prophecies 60

The Messiah already come.

fulfilled.

- Psal. 22. 18. That they should give him vinegar to drinke, divide his
& 49. 21. apparel, and cast lots for his upper garment. Mat. 27. 34.
Psal. 22. 16. That the manner of his death should be crucifying, that Ioh. 19. 18.
Zac. 12. 10. is, naying of his hands and his feet to the crosse.
Zac. 12. 10. That his side should be pierced, and that they should Ioh. 19. 34.
looke upon him, whom they had so pierced. 37.
That not a bone of him should be broken, figured in
the Passeeover by that spotles lambe, without blemish, Ioh. 19. 36.
a type thereof, and therefore is he called in the newe
Testament, the Lambe of God that taketh away the
sinnnes of the world, the Lambe slayne from the be-
ginning of the world.
Psal. 16. 9. That he should rise againe from death the third day. Mat. 28. 1.
Hose. 6. 2. That he should ascend into heaven, and there sitte at Luk. 24. 52.
Psal. 68. 18. the right hand of his Father triumphantly for ever. Act. 7. 55 56
& 110. 1.

All these particulars foretold of the Messiah, see (I say) and examine how exactly they were all fulfilled in our Saviour. And there withall consider those things which fell out afterwards; as effects of his divine power. Towit, the sending of the Holy Ghost immediately after his ascension: with the miraculous increase of his Church, even in the midst of persecution. The severe punishment of all his enemies: especially that of the Jewish nation. The subjection of the Devil, with all his infernall power, vnder his Apostles, and Disciples feet: together with the ceasing of oracles. And finally, the fulfilling of all his Prophecies; (with those likewise of his Apostles, and Disciples) most exactly. I say all these, with the former, put together, and well considered; may fittle the hart of any Christian man, against all *Judaisme*, *Paganisme*, yea and *Athesisme* too, in the most undoubted truth of his profession; to wit the Christian religion: with this full, and finall perswasion: where-with I will knit up all: that *there is no other name under heaven, given so the sonnes of men, whereby to be saved, but the name of Iesus Christ*. And therefore to him be the honour of our Salvation ascribed, and to no other. To him (I say) with the Father and the Spirit: even that blessed *Trinitie*; *Elohim*: be all honour and glorie, now and evermore. Am.n. Amen.

T O

The Authours Epistle.

To the forlorne, and distressed Ievves in Barbarie;
And in them to all others now groaning under
the heavie yoke of captivitie in what natio
soever; scattered, & dispersed through-
out the vworld: Grace, mercy, and
peace, be multiplied; in *Christ*
Iesus the true
Messiah.

Being employed not long since into *Barbarie*, the land of your
captivitie; where at this present you live, in great bondage, &
slaverie; & so have done this long time: (as doe also the rest of your
brethren, and nation elsewhere, dispersed throughout the world,
groaning under the yoke of their cruell taskmasters: (as did your
forefathers in the Land of Egypt foure hundred and thirtie yeres:
this captivitie of yours, having continued now almost foure tymes
400 yeres: the last and greatest of all: than the which was ne-
ver heard, nor read of greater of any people, from the creation of
the world to this day, nor shall be:) the King, at that time of my
arrivall, vpon his expedition towards *Fez*, I appointed to stay at
Saphia, till his returne back from those wars: where I remained
in the lower castle, almost six monethes, solitary, and in suspense,
expecting the doubtfull event thereof. Whether resorted to me
often to accompany me, and for my better instruction in the
H. brue (whereof I had a litle taste before) one of the cheife Rab-
bins of that your synagogue; *Rabbi Shimeon*: a man of grave, and
sober carriage, and pleasant otherwise, of whose company I was
very glad. Now and then, among other matters, arguing, and
reasoning, of the *Messiah*, (as ye say yet to come: but as we say, &
are able to prove, by invincible arguments, and demonstrations,
both out of your owne Lawe, & Rabbines, *already come*:) which
gave me occasion, (having little els to doe; and not knowing
how to passe that tedious time better) to gather together, all those
arguments, and reasons, I had read, or for the present could con-
ceive of my self, drawne both out of the sacred scripture, and o-
ther bookes, as touching that controversie. Whereby I might be
the more able, over and besides the matter of employment, & bu-
sines I came about, to maintayne that Religion professed in my

Accounting
from their
first en-
trance to
the day of
their de-
parture
thence.
Exod. 12.
40.

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countrie

countre, and the undoubted faith, whereof *his Maiestie, the King of Great Brittain*, (as others his predecessors have donne) professeth himselfe a cheife defender: according to that his most iust tytle: *defender of the faith*. And afterwards, when the King sent for me to *Morocua*, being lodged amongst you by his appointment in the *Iudaria*, in one of your principall Houfes; where I staid, before I could get my despatch from the King, three Monthes, and a halfe; where also I grewe familiarly acquainted with divers of your nation, and was presented at sundrie times (especially at your marriages, and solemne feasts) with divers of your dainties, which I tooke very kindly, and ever since have studied, what Christian dainties I might send you backe againe in recompence; or rather duties, in steed of those dainties. Seeing also in the meane time (which I could not choose but see, with much pity, and compassion) the great, and grievous oppression, vnder which you groone: taxation, vexations, exactions; *grammings* (as you call them) even with torments rather than payle; *drubbings* (so many hundreth blowes at once, as my selfe have both seen and heard:) with that base servile and most contemptible state, and condition otherwise, (above any other natio, or people) under which you live: not onely in *Barbary*, but in all other parts of the world besides: as a fatal effect, of that heavie curse laid on you by your own forefathers long agoe, vpon the death of Christ; (when *Pilate* the judge washed his hands, saying, *I am innocent of the blood of this iust man, looke yee to it*;) they cried with one consent *his blood be vpon vs & on our children*. As also of that prophesie of our Saviour in his life time, when he wept over *Ierusalem* saying *o if thou haddest even knowne, at the least in this thy day, those things which belong to thy peace, but now are they hid from thine eyes &c.* And more particularly to his Disciples, he renueth it over & againe: *when yee shall see Ierusalem besieged with soldiers then know yee that her desolation is at hand. For these be the dayes of vengeance to fulfill all things that are written. For there shall be great distresse in this land, and waile over this people. And they shall fall one the eadge of the sword and shall be lead captive into all nations &c.* Which heavie curse of your owne forefathers, and prophesie of his, how truly they have been fulfilled both the one & the other, all the world seeth, and yee your selves feelee the effect: as before. The Lord in mercie, take away the vayle from your hearts, that at length ye may know those things which belong to your peace which now are hid from your

eyes

eyes: for why will ye dye o ye house of Israel? These considerations (I say) and reasons, with some others, have moved me; and partly in recompence of those your definaes, and dainties, wherof I tasted so often while I was amongst you: to send you here a final banker, of such dainties as Christendome can afford: wishing you would but tast some part of mine (as I did of yours) being indeed Sabbath dayes dainties: *tast (I say) and see how sweet the Lord is.* And *Psal 34. 8.* the rather doe I invite you to this banker, yea rather provoke you therevnto (even to your owne salvation, which through your fall is come to us Gentiles to provoke you (as it is that place) for that now the Rom. 11. time of your redemption draweth neare (with ours: much nearer now than when we beleevd) foretold also, both by Christ, and his Apostles, as was your desolation: and shall one day, as surely and certainly come to passe, the one as the other. For God that hath promised is of power to performe it; he will doe it; *he is able to graffe you in againe, into your owne olive tree. Verely I tell you,* (saith our Saviour to the Pharisees) *ye shall not see me, untill the time come, that yee shall say blessed is he that cometh in the name of the Lord.* Therefore such a time shall come Luk. 13. 35: with out all doubt, where in ye shall so say, that is to say, most willingly obey the Heavenly calling, without any more resisting the Holy Ghost, as did your forefathers. Also in an other place: *and Ierusalem Act. 7. 51. shall be troden under foot of the Gentiles, untill the time of the Gentiles be fulfilled:* So long and no longer: there is the period. And Paul the Apostle in a most fervent manner, both prayeth and prophesieth to this effect: *brethren my hearts desire, and prayer to God for Israel is, that they might be saved.* Then prophesieth at large in the chapter Rom. 10. 1. following, and that most divinely, as of their fall so of their generall call in due time: with many arguments, and reasons to that purpose. Which praier, and prophesie of his, proceeding from a divine instinct, and revelation; no doubt shall one day take effect. For it can not be, but that the word of God should take effect. For it is the power of God unto salvation to every one that believeth, to the Jew first and also to the Grecian To the Jew first: there is the promise there is the priviledge. Lift up your heades now therefore o ye Jewes, sonnes of Abraham, children of the promise: to whom perteyneth the adoption, and the glorie, and the covenants, and the giving of the law, and the service of God, and the promises: of whom are the fathers, and of whom concerning the flesh Christ came. I say lift up your heades, and listen to the heavenly call, of Christ and his Apostle Paul, for

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your

your redemption draweth nere. This is the generation of them that seeke him of them that seeke thy face: Iacob, Selah. Lift up your heads ye gates, & be ye lift up, ye everlasting doores, and the King of glorie shall come in. And let us Christians also (upon whom the ends of the World are come) lift up our heads and knowe (remembering that parable of the figtree) when we see these things beginne to come to passe, that the kingdome of God is near, euen at the doores. Verily, I say unto you, this generation shall not passe, till all these things be donne: Heauen and earth shall passe away, but my Words shall not passe away. They are the words of our Saviour. And now bretheren (to returne to Paul) I commend you to God, and to the word of his grace, which is able to buyld you up, and to give you an inheritance among all them which are sanctified. Be favourable unto Sion for thy good pleasure, build the walls of Ierusalem. Then shalt thou accept the sacrifice of righteousness, euen the burnt offering and oblation, then shall they offer calves upon thyne altar. Oh give salvation unto Israel out of Sion, when God turneth the captiuitie of his people, then shall Iacob reioice, and Israel shall be glad. When the Lord brought againe the captiuitie of Sion, we were like them that dreame: then was our mouth filled with laughter, and our tongue with joye: then sayd they among the Heathen, The Lord hath done great things for them. The Lord hath done great things for us whereof we reioice. O Lord bring againe our captiuitie, as the rivers in the south. Saue us (O Lord our God) and gather us from among the Heathen, that we may praise thyne holy name, and glorie in thy praise. Comfort vs according to the dayes, that thou hast afflicted us, & according to the yeeres that we haue scene euel. Thou wilt arise, and haue mercie upon Sion, for the time to haue mercie thereon, for the appointed time is come. For thy seruants delight in the stones thereof, and haue pitie on the dust thereof. Then the Heathen shall feare the name of the Lord, and all the kings of the earth thy glorie: when the Lord shall buyld up Sion, and shall appeare in his glorie: and shall turne unto the prayer of the desolate, & not despay in his prayer. This shall be written for the generation to come, and the people which shall be created shall praise the Lord, for he hath looked downe from the heights of his sanctuaries, out of the heauen and the Lord beheld the earth: that he might heare the mourning of the prisoner, and deliuer the children appointed unto death: that they may declare the name of the Lord in Sion, and his praise in Ierusalem. For God will saue Sion, and build the cities of Iuda, that men may dwell there, and haue it in possession: the seed also of his seruants shall inhabite it, and they that be his name shall dwell therein. Surely the Lord will not faile his people, neither will he forsake his inheritance. He hath

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alway remembered his covenant and promise, that he made to a thousand generations. Thou wilt thinke upon thy congregation which thou hast possessed of old, & on the rodde of thine inheritance, which thou hast redeemed, and on mount Sion, wherein thou hast dwelt. Yea when the Lord turneth againe the captiuitie of his people, which will be, when they turne unto him by hartie repentance, not before: When they cryed to the Lord in their trouble, he deliuered them out of their distresse, then will he make euen their verie enemies to become their friends, & giue them grace & fauour in the sight of all those kings and princes, under whom now they liue and groane in most miserable slavery and bondage (as in their former captiuities may be obserued) He sawe when they were in affliction and heard their crye. He remembered his covenant towards them, and repented according to the multitude of his mercies, and gaue them fauour in the sight of all them that led them captiues, for the hearts of Kings are in the hands of the Lord, as the rivers of waters: he turneth them which way he severeth pleaseth him. So the Lord stirred up the spirit of Cyrus King of Persia, (after that their seauentie yeeres captiuitie in Babylon) as also Darius and others to write in their behalf, sundrie most favourable edicts, for their returne into their owne countrie againe: with large liberalitie, for the readyfying, of the temple of God in Ierusalem: for the Lord had made them glad, and turned the heart of the King of Asshur unto them, to in courage them in the work of the house of God, euen the God of Israel. Therefore Ezra blesseth the Lord, for all these extraordinary favours, saying, Blessed be the Lord God of our Fathers, which so hath put in the Kings heart to beautifie the house of the Lord, that is in Ierusalem, &c. Yea rather then sayle of his promised deliverance to his people, when they crye unto him in their distresse, he will rebuke euen kings for their sakes. As he did Pharaoh king of Egypt, in the dayes of old: with this peremptorie commaund by the hand of Moses over and over: Let my people goe that they may serue me, or if thou wilt not &c. inflicting upon them one plague after another, till at length they were forced to driue them away (as it is in that place) Rise up, get you out from among my people, and goe serue the Lord, as ye haue sayd. And the Egyptians did force the people, because they would send them out of the Land in hast (for they sayd we dye all) giuing them fauour in the meane tyme, in the sight of the Egyptians: also Moses was verie great in the Land of Egypt in the sight of Pharaohs seruants, and in the sight of the people. Behold I haue made thee Pharaohs God (sayth the Lord) so

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he brought

Psal. 105, 8
& 74, 2.

& 107, 6.

& 106, 44.

Prov. 21, 1.

Ezr. 1, 1.

chap. 6, 1.

chap. 6, 12.

chap. 7, 28.

Psa 105, 14.

Exo. 7, 16.

& 8, 1, 20.

& 9, 1, 13.

& 10, 3.

Exod. 12, 31.

Cha. 11, 3.

Ch. 7, 1.

Pſal. 136, 11 he brought out Iſrael from among them, for his mercie endureth for ever, with
 Accountung the time as before. a mightie hand and out ſtretched arme, &c. after four hundredth and thirtie
 Exo. 12, 41. yeeres captivitie in Egypt. And when the four hundredth and thirtie
 chap. 13, 21 yeeres were expyred, euen the ſelf ſame day departed all the hoſts of the Lord
 Pſal. 136, 13 out of the Land of Egypt. And the Lord went before them by day in a
 pillar of a cloud to lead them the way, and by night in a pillar of fire to giue
 them light. He diuided the ſea in two parts, & made Iſrael to paſſe through
 the mids of it, and overthrew Pharaoh and his hoſt in the red ſea, for his
 mercie endureth for ever. So leading them through the wil dernes &
 feeding them fortie yeeres with Manna frō heauen: till at length
 he brought them ſafe & ſound, (as it were upon eyles wings) maugre
 all difficulties and oppoſitions of enimies whatſoeuer, euen to
 the promiſed Land of Canaan the lot of their inheritance. Where they
 continued in peace and proſperitie, ſo long as they ſerved him, &
 kept his comandements: but when once they ſinned againſt
 him: (or rather as often as they ſinned, for it was not once but
 often) & forgat the Lord their God, which brought them out of the Land
 of Egypt, out of the houſe of bondage: then he ſuffered their enemies
 to prevaile againſt them & tyrannize over them, ſometimes one
 and ſometimes another, till at length they were caried captiues to
 Babylon. Yet ever (as the burde of that pſalm is) whē they cryed to the
 Lord in their trouble, he delivered them out of their diſtreſſe, rayſing up
 from tyme to tyme Judges (as he did Moies and Iſhūa at the fiſt),
 Ind. 2, 16, which delivered them out of the hands of their oppreſſors.
 Indg. 3, 7. Othoniel, who delivered the out of the hands of the King of Ara-
 ſit is in that place, where it is ſaid, that the children of Iſrael did wick-
 edly in the ſight of the Lord, & forgat the Lord their God, & ſerved Baalim;
 therefore the wrath of the Lord was kindled againſt Iſrael, & he ſold the mi-
 ſe hand of Chuihan-riſhathaim, King of Aram, who they ſerved eight yeeres.
 But when they cryed unto the Lord, the Lord ſtirred them up a Saviour, euen
 Othoniel, &c. So the land had reſt ſortie yeeres. Ehud, who delivered
 chap. 3, 12, the out of the hand of Eglon, king of Moab. Then the childre of Iſ-
 rael again committed wickednes in the ſight of the Lord, & the Lord ſtrength-
 ned Eglon king of Moab, &c. So they ſerved Eglon King of Moab 18 yeeres.
 But whē they cryed unto the Lord, the Lord ſtirred them up a Saviour, Ehud
 chap. 3, 30, the ſonne of Gera, &c. So the land had reſt 80 yeeres. And after him was
 Shamgar the ſonne of Anath, which ſlew of the Philiftims 600 men with an
 oxe goad, & he alſo delivered Iſrael. Deborah & Barack who delivered
 chap. 4, 1, the out of the hand of Iabin, king of Canaan. And the children of Iſ-
 rael be-

rael began again to doe wickedly in the ſight of the Lord, & the Lord ſold the
 into the hand of Iabin king of Canaan, whoſe chief Captain was Siſera. Then
 the children of Iſrael cryed to the Lord, &c. And at that tyme Deborah a
 Prophetes judged Iſrael, then ſhe ſent & called Barak &c. And the Lord de-
 ſtroyed Siſera & all his charets &c. And the land had reſt 40 yeeres. Judg 4, 4.
 Gideon, who delivered the out of the hand of the Midianites. After-
 chap. 5, 31, ward the children of Iſrael committed wickednes in the ſight of the Lord, &
 the Lord gave them into the hands of Midian 7 yeeres &c. So was Iſrael ex-
 ceedingly impoveriſhed by the Midianites: therefore the childre of Iſrael cryed
 unto the Lord &c. & he rayſed the another Saviour euen Gedeon, that
 chap. 6, 1, valiant man, who with three hundred men (& no more) ſuch as lapped
 water with their tongues (the reſt ſent awaie by the Lords command)
 chap. 6, 12, overthrew the whole hoſt of Midia, with this crye the ſword of the Lord
 chap. 7, 10, & of Gedeon. Thus was Midian brought low before the children of Iſrael: ſo
 that they liſt up their heads no more: & the countrie was in quietnes 40 yeeres
 chap. 8, 28, in the dayes of Gedeon. But whē Gedeon was dead the children of Iſrael tur-
 ned away &c. and remembred not the Lord their God which had delivered
 chap. 8, 33, them out of the hands of all their enimies on every ſide &c. After him ſuc-
 ceeded Abimelech his ſonne. After Abimelech Tola. After Tola, Iair
 the Gileadiſe. After theſe aroſe Jeſhthe who delivered the out of the
 hand of the Ammonites. And the childre of Iſrael wrought wickednes a-
 gain in the ſight of the Lord, and ſerved Baalim &c. & forſooke the Lord &
 ſerved not him. Therefore the wrath of the Lord was kindled againſt Iſrael &
 the Lord ſold them into the hands of the Philiftims, & into the hands of the
 childre of Ammon &c. The children of Iſrael cryed unto the Lord &c. chap. 10, 10
 So the Lord rayſed them up another valiant man euen Jeſhthe. Then
 the ſpirit of the Lord came upō Jeſhthe &c. So Jeſhthe went unto the childre
 of Ammon to fight againſt them, & the Lord delivered them into his hands.
 Then the children of Ammon were humbled before the childre of Iſrael. And
 Jeſhthe judged Iſrael 6 yeeres. After him Iſbzan of Bethlehem judged Iſ-
 rael. After him Elon. After Elon, Abdon. But the children of Iſ-
 rael continued to commit wickednes in the ſight of the Lord, & the Lord deli-
 vered them into the hands of the Philiftims 40 yeeres. Then God ray-
 ſed up Samſon, who with the jawe-bone of an aſſe ſlew a thouſand
 of the Philiftims at once. And he judged Iſrael in the dayes of the Phil-
 ſtims 20 yeeres. chap. 15, 20.
 V. r. 20.

Thus may we ſee by all theſe examples (and make uſe thereof if
 we be wiſe) what the ſtate and condition of Gods people hath
 been ever of old, the effect in breefe, or burden of the ſonge, no-
 thing

thing els but this: when they sinned against the Lord, he delivered them into the hands of their enemies: but when they cried to the Lord in their trouble (that is to say repented) he straght waye delivered them out of their distress, raising up from tyme to tyme, one Saviour or deliverer after another, & so immediatly governing them by judges till the daies of Samuel. When this people still growing worse and worse, & not contented with this sacred kind of government, immediatly from God himself, but desyring a King like all other Nations: *Make us now a king to judge us like all other nations*: he gaue them a King in his anger, saying to Samuel: *hear the voyce of the people in all that they shall say unto thee, for they haue not cast thee away, but they haue cast me away, that I should not raigne over them, &c.* And as before under the judges, so now under the Kings, still as they sinned, and multiplied their transgressions, so did the Lord inflict and multiply upon them his judgements, one plague after another: till at length they were carried captiues into Babylon. After which long captiuitie, yet restored again upon their repentance, the time was not long, but they fell again to their old byas, and forgate the Lord their God, which *had done so great things for them*: yea rather, now worse then ever, persecuting the Prophets from tyme to tyme, whom God raised up amongst them, and killing them one after another: even till the coming of the *Messiah*, & him likewise they crucified. Whereupon ensued this last & finall desolatio, as the full measure of their sins deserved, & as themselues desired, saying: *his blood be upon us & upon our children*: which hath continued now almost this 1600 yeres: the longest captiuitie & greatest miserie that ever happened to any people, and so shall continue, till they (as did their forefathers) turne to the Lord by true & heartie repentance, & crye unto the Lord in their trouble, & then will the Lord deliver them out of their distress, according to the former examples, and not before. And this is the state and condition of the Jewes at this day: the miserable state (I say) with the cause & the remedie, which God graunt ye may make use of. *Amen.*

ERRATA.

In the first page, or Title, for [under the yoke] read under the heauie yoke. In the 4 page of the Epistle Dedicatorie, for [Armanians] read Armenians. Also in the 5 & last [not onely advance] not onely highly advance. for [Argos] Argus. For [as the sunne in his brightnes] as the starres for ever and ever. Dan 12. Pag. 51 of the Book, put out these words [of a true Prophet, and consequently] With what other faults els, I desire the judicious Reader to correct with his penne.