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**LETTER**

Written to the  
**JEWES**

By *Rabbi Moses Scialitti*



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**JEW of FLORENCE**

*2<sup>d</sup> 2<sup>o</sup>no Authority.*

Baptized *June 14. 1663.*

Declaring the Reasons of his Conversion,  
and exhorting them to embrace the  
**CHRISTIAN FAITH.**

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*Thom. Tanner* (1663)

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## BRETHREN,



HE grace of God the Father, the love of his only begotten Son, Redeemer of the world, and the influence of the Holy Ghost, which hath enlightned my understanding, and mollified the hardness and obstinacy of my heart, and brought me to the truth of the Holy Gospel, and lively Faith in Jesus Christ our blessed Saviour, The same love, the same grace, and the same lively Faith in Christ I so much the more desire by you, by how much the more I see my self come out of darkness into light; from lies to the truth, from the dreadful wrath of God, which hangeth over the heads of unbelievers, to the true and eternal enjoyment promised to the faithful. אסתאבו ושמעתי טוב הארץ: תאכלו ואם חמאנו ומריחם חרב תאכלו *If ye shall be willing and obedient, ye shall eat of the good of the land, and if ye shall refuse & rebel ye shall be devoured with the sword.* Open therefore the eyes of your understanding, my brethren, and embrace, own, and believe in this Christ the true Messiah, the true and only Son of the Eternal Father, true God become man, only to satisfy his justice for mankind, the true cause of our salvation; and lest ye should believe, that this resolution made by me, (through the grace of God and his only Son Jesus Christ

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Christ, whose Faith I embrace) were a meer madnels or fancy, or a vain resolution, either out of despair, covetousness, ambition, or to procure unto me the favour of some great Prince; truly no'tis a meer motive of truth, so much the more clear, by how much the sun is above darkness, the light above obscurity: and I tell you, that I find my self in this Truth so satisfied, as if I were return'd from death unto life. The which I shall prove unto you my Brethren, not only by the Faith which I have in Jesus Christ, not only by the Law of love and life of promise, which he hath left unto us, (the which makes manifest unto all the world, that it can not be but a divine Law) but so purely and so clearly I promise to demonstrate it unto you חורר by the Law of *Moses* by the Prophets, and by the words of חכמים of the Rabbies, that I am certain that ye shall not be able to forbear confessing him, unless by the hardness of your hearts ye be hindred: pray therefore unto God that he grant ye that which he hath promised by the Prophet, והסירותי את לב האבן מבשרכם, ונתתי לכם לב בשר וכו' ועשיתי אשר בחקי חלכו. *And I will take away the stony heart out of your flesh, and I will give to you an heart of flesh, &c. and cause you to walk in my statutes, &c.* to the end that ye may understand and apply your selves unto the light brought unto you by me with evident reasons; and I hope in this, my good Christ, the true comfort of my soul, he will give me his grace that my words may prove effectual in you; for I know ye shall not be able to answer, neither will ye have any starting hole to step or fly from the arguments which I shall alledge unto you, which shall be grounded all of them on the חורר of משה the Law of *Moses*, as aforelaid, or by Rabinical Texts unto which ye

Exek. 36.  
26, 27.

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ye give so much credit, that ye say כל העובר על דברי חכמים חייב מיתה *who shall not observe their words deserves death*; let us come then to the point.

The knowledge which from the Prophecies is discovered of the coming and Faith of Christ would require much time and place to explain them, by reason of the difficulty of the matter; therefore we will touch only some part (deferring the enlargement to the Book which I am making, of the Exaltation of the Faith of Christ in the Religion of the Catholick Church) by the proper place of the Rabbies and Caballists: first I will prove to you how the חורר of משה Law of *Moses* was to have an end, and not be eternal; and this I prove unto you out of *Deuteronomy*, נביא מקרבך מאחיה כמוני יקים לך יהוה אלהיה אליו תשמעון *The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy Brethren, like unto me, unto him you shall hearken.* Tell me Brethren, have not ye that לא קם נביא עוד בישראל כמשה *that there hath not been in Israel a Prophet like Moses*; thus then do I frame my argument, God promiseth that there shall be one Prophet (*shall rise up*) an affirmative word as *Moses* (*like unto me*) there hath not been any of the Prophets of his degree, as the Rabbies say in the Talmud. כל הנביאים כלם נתנבאו באספקלריא שאנה מאירה ומשה נתנבא באספקלריא המאירה *All the Prophets have prophesied in a looking-glass as in the dark, and Moses hath prophesied in a looking-glass as in the light*, setting forth the quality of *Moses*, and that there hath been no Prophet so great as he. Then if he hath not been, he was to be, for to keep the Divine promise, and who was it? Christ, And therefore he sayes כמני like to me; כמני like to me in giving Law, As I give you Law, so he is to give you Law. and therefore now I

Dan. 18. 11  
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command you, *ואליך תשמעון* and to him you shall hearken. And not only this, but proceeds saying, *ואיש אשר לא ישמע אל דברי אשר ידבר בשמי אנכי אדרש מעמו* That *whosoever will not hearken unto my words, which he shall speak in my name, I will require it of him.* Observe, my Hebrew Brethren, that in the keeping of the first Law, the text saith *אורור אשר לא יקים את דברי החורה הזאת לעשות אותם* *Cursed be he who confirmeth not the words of this Law to do them.* And not doing them he lies under a curse. But by this change & new Law, it is not enough to ly under a curse; but the text saith moreover, *ואני אדרש מעמו* where ye see clearly proved to any body of understanding, that this change of Law was to be. By your own Rabbies (though amongst Christians it be taken but for a slender authority) I will prove it unto you, by what they say *חזיר שמי חזיר נקרא שמו חזיר* *because the Hogg is called חזיר* (which is derived from the Verb *חזר*, which signifies to return) only *because its end is to return*; a time is to come that it will be lawful to eat it. O how, according to your selves Brethren, who so much believe the sayings of your Rabbies, hath this Rabbee spoken prophetically, saying, a time will come, that although a Hogg be, by a clear Text of the Sacred Scriptures of the Old Testament, not to be eaten, as he saith *ואת החזיר ואת כל טמאם לא יאכלו* *and the Swine, &c. of their flesh shall ye not eat*; yet that it will be lawful to eat of it. And what else will it signifie, only that by the coming of our Lord Jesus Christ, the Law is by him renewed, grounded upon the first precept, given by God unto Noah, which sayes *כל אשר נחתי לכם את כל הירק* *Even as the green herb have I given you all things.* All is lawful for ye to eat; the Hogg returned once again unto its former

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former condition; that it should be lawful to eat it. Where it is seen, that as well by the sacred Text, as by the sayings of the Rabbies, his Law was to have a change, and a renewing. The third proof, that not only it was to be changed in corporal things, but also in divine and spiritual; I will prove it unto you by *שאלו לחורה חוטא מה* *the Rabbies*, when they say, *עונשו אמר להם יביא קרבן ויחכפר שאלו להקבה חוטא מה* *עונשו אמר להם יעשה תשובה ויחכפר שנה אדם ובהמה תישע יהיה* *They have demanded of the divine Law what deserveth a sinner, what punishment must he have? Answer, that he bring a sacrifice, and he shall be pardoned. They have demanded of God himself what deserveth a sinner, what punishment must he have? Answer, nothing else, only repentance, and he shall be pardoned, proving of it from the Verse which David said, Man and beast shall God save: אדם ובהמה תישע יהיה* What else can be declared by your Rabbies themselves, but that a Time was to come, that there should not be any need at all of sacrifices of beasts or animals, for the remission of sins, but only bare repentance, since that sacrifice was nothing else but the Figure & Type of the sacrifice of Christ (as I refer to an other place the particular explanation thereof.) It sufficeth hitherto to have proved unto you by reasons evident, powerful and clear, that this your (and my former) Law was to be changed. Therefore if it be true (as I proved) that this change must be, it cannot be by any other than by this second Law of Charity and Grace, of our Lord Jesus Christ, who is the true Messias, and God, and the Son of God, in one and the same person. But first I will prove unto you, the qualities that the Messias is to have, that not only he is to be man born of a woman, but God himself in essence, and

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and his Son by generation; and this with brevity, that I may not be tedious (deferring the full enlargement of the same to my next work) that he must be God himself, I prove it unto you, the Prophet saith, speaking of the Melsias *וזה שמו אשר יקרא יהוה צדקנו* *And this is his name whereby he shall be called, the Lord our Righteousness*, and in another place, *וזה אשר יקרא לה יהוה צדקנו* *And this is the name wherewith he shall be called, the Lord our Righteousness*. Well, ye know, my Heb. Brethren, that this name of Jehovah, that is *יהוה* Lord, can not be given, nor is it ever given, nor is it found written, but for the proper divine Essence (as your Cabalists do say) i.e. the *מקור* *vein and source* of all sacred and divine names; and is called by them *שם העצם* *a proper name*, and *essential name*, and others they call them *כנויים* *surnames* which may be found written with prophane significations, as *אלהים* which may signifie *Idols* or *Judges*, or else *Adonai* written in this manner *אדני* which may be interpreted prophanely for, *my Lords*, but yet when this name is written with this word *יהוה* *Jehovah*, it cannot be allow'd otherwise than Sacred, Holy, and for Divine Essence it self. Then if the Melsiah is called with this title of *יהוה* *Jehovah*, he must be God himself, and not an ordinary man. I observe also, Brethren, that the Prophet *Isaiah* speaking of the Melsiah, and of the names by which he is to be called, saith *ויוקרא שמו פלא יועץ אל נביר אבי עד שר שלום* *And his name shall be called wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace*. O grand Titles among the rest *אל נביר* *the mighty God*, spirituality *אל* *God*, & Humanity conjoyn'd *נביר* (deriving from the name *נבר* which signifies *Man*). Observe that ye shall not find in all the sacred Scriptures any particular

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cular person intituled *אל* *God* (with this word) only the Melsias, w<sup>ch</sup> was to come, for whom had been spoken all the Prophecies w<sup>ch</sup> have been in him fulfilled; thus then the Melsias is not only to be corporeal, as ye believe, but corporeal and spiritual both, *אל נביר* as if *אל נביר*, *God and man*. And it was reason, Brethren, that it should be so; for if we shall go about to consider the work that this Melsias came to do, and whence it proceeds, we shall see, that it was not expedient that he should be meer man; for this Melsias proceeds only, as wel ye know, by occasion of the curse given by God unto our first Father *Adam*, for the sin of the fruit, having said unto him *מית תמות* for ye well know where it is spoken duplicately, *by dying thou shalt die*, its interpreted by your own very Rabbies, that it treats always of two deaths, that is death spiritual, and death corporeal or temporal; so that to the end that the world should not perish for this great sin, the mercy of God hath found the means for to appease his justice, and to save the world from this *נחש הקדמוני* *diabolical serpent*; for ye know well what the Rabbies say, *הוא נחש הוא שטן הוא יצור הוא מלאך המות יורד ומשטין עולה ומקטרן יורד ונוטל נשמה* *He is the serpent, he is the wicked temptation, he is the Devil, he is the Ambassador of death, he comes down and tempts, he riseth and accuseth, he descends and takes the soul*. So that this serpent is nothing else but diabolical temptation, for God promiseth to put hatred betwixt this serpent and the seed of the woman, inso much that he saith *ועקב רשופני עקב* *He shall bruise thy head, and thou shalt bruise his heel*: what else can this clearly signifie, with the foundation, as I have exprest unto you, of spiritual death to w<sup>ch</sup> *Adam* was condemned, the w<sup>ch</sup> as ye know must cease with the

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the coming of the Messias, as your Rabbies say, עתיד הקב"ה להביא יצחק ולשוחרו לפני הצדיקים *In the time to come the Divine Majesty will take the wicked temptation, and behead it before the righteous, to the end there may be no more temptation nor spiritual death; but the remedy of all the evils, as well temporal as spiritual which flow from sin might be obtained by the coming of the Messias, and for these so great effects a meer man was not sufficient, and therefore he was to be God and man. And the benefits of his coming were not to be extended to the Hebrews alone, but to other nations also; that all the world might be united in the union of one Law and one faith, and attain salvation thereby,*

Chap 9.2. according to the Prophet *Isaiah* העם החולכים בחשך יהיום לאור גדול יושבי בארץ צלמות אור ננה עליהם *The people that walked in darkness have seen a great light. They that dwell in the land of the shadow of death, upon them hath the light shined,* and then it follows, כי ילד ילד לנו *for unto us a childe is born,* which ye know well to be a prophecy of the Messias, as I have already declared. And according unto your account of דוד רמ"ו *the mystical sense* ye know the Rabbines say that למקרא יש אם למסורת יש אם למסורת *There is one signification in the writing, and there is one signification in the reading,* which being granted, let us consider the following verse למסרה המשרה *Of the increase of his Government and peace there shall be no end.* This word למסרה *of the increase* must be observed, that the Mem (ם) *finalis* is in the midst of it, an extraordinary unusual thing, and never allowed by any rule. Let us observe then that this Mem is a numerical letter denoting the number 600. And from the time of this Prophecie of *Isaiah* to the birth of our Lord Jesus Christ are just 600. years according

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cording to the following computation: *Uzziah* reigned 52. years. *Jotham* 16. *Ahaz* 16. *Hezekiah* 29. *Manasseh* 55. *Ammon* 2. *Josiah* 31. *Jehoiakim* 11. *Zedekiah* 11. The captivity of Babylon lasted 70. years, and the second temple 420. which are in all 713. Now if we take away 40. years for the former part of the reign of *Uzziah* before *Isaiah* began to Prophecise, and 33. years for the time in which our Saviour lived upon earth, and 40. years more for the time from his passion to the destruction of the Temple, the number to be subtracted from 713. will be 113. and the remainder 600. So then the Mem *finalis* was put on purpose in the midst of this word, to signify that this Messias, this childe to whom the Prophet gives such honourable titles, and in whom this increate of Government was to be fulfilled should be born just 600. years after the date of the prophecy, as Jesus of Nazareth the true Messias indeed was. By whose coming also was fulfilled that Prophecy of *Jeremiah*, which saith, הנה ימים באים נאם יהוה וכרת את כית ישראל ואת בית יהודה ברית חדשה לא כברית אשר כרת את אבותם ביום החזיק בידם להוציאם מארץ מצרים אשר הם הפרו את בריתי ואנכי בעלתי בם נאם יהוה כי ואת הברית אשר אכרת וכו' *Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah. Not according to the covenant that I made with their fathers in the day that I took them by the hand, to bring them out of the land of Egypt, (which my covenant they brake, although I was an husband unto them, saith the Lord.) But this shall be the covenant that I will make with the house of Israel, &c.* What other thing brethren can this change of Covenant mean, but only the abolishing of the Law of *Moses* which was the

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covenant ratified in the day that our Fathers went out of the land of Egypt, and the substituting in the room of it the Law of Christ, which is a new and a better covenant, the benefit whereof, according to the following words of this Prophecy, is a more distinct and general knowledge of God, which is contained in the knowledge of this Messiah God and man, as is before declared. You know also that the Messiah at his coming must through this general knowledge of God, take away all Idolatry, as from many places I could prove, if it were not already confest by you without any contradiction; if then this Messiah must be God and man, if he must redeem the world, if he must take away all Idolatry, it remains onely for us to prove that this Jesus is that Messiah, that ye may not say, 'tis true indeed the Messiah is of that essence, and shall unite to his Divinity the humane nature, and must perform those works which you have spoken of, but all this will come to pass hereafter, he is not yet come. To which I answer, that as the Law of *Moses* is received for the sake of an universal Tradition generally acknowledged in every nation, and consequently the history of the miracles there recorded is worthy of belief. So also is the Law of Christ: for since the first publication of his Gospel, it hath been generally acknowledged, and without contradiction, that in such a certain time Jesus Christ lived and died, and soon after his Gospel was written and proclaimed by his Disciples; who neither wrote nor preached it for gold nor silver, nor compliance with any Prince, but on the contrary thereby exposed themselves to many sorrows and a cruel death. Now ye know the rule of the Rabbines, *אין אדם חוטא ולא לו* *A man sins not but for himself*, it is not

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not imaginable that one man should sin for another without the expectation of some profit or gain, but on the contrary an apparent certainty of persecution, and death: It is therefore a sign and evident proof of the truth of their relation, that they suffered themselves to be put to death, rather than conceal the doctrine which they were commanded to publish. Some heathen Authors also have made remarkable mention of Christ, and some of the circumstances of his life and death, the substance of whole story remains to this day uncontradicted by any writer of those times. Ye know also the common rule *קול אלהים לא נפסק* *the voice is true which is not stopt*. Now if the History of Christ be *קול אלהים לא נפסק* *a voice which is not stopt*, it is necessary by your own rule to confest that it is true. Now let us add to this acknowledged truth the consideration of the time, when the fulfilling of the prophecies concerning the Messiah was expected, and we shall see how the coming of Jesus of *Nazareth* did fully consort therewith, which hath in part been proved already from the 9. of *Isaiah*, and may be further explained in the interpretation of the following Prophecies, of which the first shall be that of *Daniel* concerning *שבעים שבועים* *the seventy weeks*, &c. in which the time of the Messiahs coming is clearly intimated; for from the beginning of the captivity of *Babylon* to the destruction of the second Temple, are just seventy *שמיטה* *weeks of years*, that is, seventy times seven, viz. four hundred and ninety years, the captivity lasted 70. and the second Temple, 420. years, the destruction of which concluded the first coming of Christ the Messiah, the Saviour, of the world. It is necessary therefore to confest that this Jesus is the true Messiah of whom the

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Prophets spoke so long before, because his coming doth thus exactly agree with the time allotted in this Prophecie (according as I have explained it) for the coming of the Messias. Now as the foregoing Prophecie is exactly accomplished in the end of our Saviours first coming, so also are the two following prophecies of the same *Daniel* plainly fulfilled in the beginning of the first coming of Christ at his conception and nativity. The first is עידן ועידן ופלג עידן *until a time and times, and the dividing of time* *עידן* a time is the greatest age of a man 100. years (according to *Pizke Aboth* פרקי אבות where the rules of life are proportioned to every age till 100. years, beyond which if a man live, his time is no more accounted then if he were dead; כאלו מתו עברו בטל מן העולם; *after a hundred years he is as one dead and gone, and annihilated from the world*) and two times consequently 200. years, and the dividing of time 50. years, which are in all 350. according to the same account in another prophecie of the Messias כי למועד מערים וחצי *that it shall be for a time, time, and an half*. Now from the building of the second temple to the Nativity of our Lord, are about 350. years, and accordingly at that time the Prophecies were both fulfilled. In him also were accomplished that death and passion which it behoved the Messias to suffer, according to the Prophet *Isaiah* (the particular explication whereof I reserve to the Treatise already promised) In him was fulfilled the Prophecie of *Haggai* גדל יהיה כבוד הבית הזה האחרון *that the glory of this latter house, shall be greater then of the former*. In what my Brethren did this superiority consist? Ye know that in the second temple was neither Prophecy nor celestial fire for sacrifices nor several of these other excellencies where-  
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with the first was magnified, But here was the advantage of the second Temple; that whilst it remained, This Messias, This Son of God w<sup>as</sup> to come and redeem mankind, and erect a spiritual temple in the souls of believers in all parts of the world for God to inhabit, instead of that visible temple at *Jerusalem*; therefore this house is called האחרון *the last* and not השני *the second*; to signify that after the destruction of this, there should be no more material fabricks, neither would God any longer dwell in temples made with hands. The coming of this Messias hath also made apparent the truth of that Prophecy of *Zachariah* והיה יהוה למלך על כל הארץ *The Lord shall be King over all the earth*, that is the world shall cease from *Idola* v. 9. try, and come to the acknowledgment of the true God, ביום ההוא יהיה יהוה אחד ושמו אחד *Jehovah shall be one, and his name one*, that is, The Messias (who is called *Jehovah*, as I have proved before) is together with God the Father, one in name and one in nature, substance and essence: and, Brethren, let not this mystery of the blessed Trinity (which I know is your greatest quarrel with the Christian Religion) seem so strange; seeing the manner of all things relating to the Godhead is inexplicable, ye also have two עקריות *Articles* which at first view seem inconsistent and hardly to be accommodated to our understanding: and yet your selves hold it necessary to believe them both, viz. ידיעה אלהית *Divine prescience*, and בחירה ורצון *that freedom of will* which makes a man capable of עונש שכר *punishment or reward*; and the great Rabbi *Maimon* esteems it enough for the removing of this difficulty to say that ידיעתו כידועתנו אין *Divine knowledge is not as ours*, that we cannot conceive how the prescience of God is be-  
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cause it is not distinct from, but the same thing with the divine Essence, and consequently Gods Essence would not be incomprehensible, if his prescience were not so. Whereupon your Doctors say in the explication of the aforesaid words of מִיָּמֵינוּ *Maimon*, that we ought to believe those Articles though we are not able to conceive the manner how they consist together; which answer if you admit as true and sufficient in the case of prescience and free-will, by the same reason it ought to be accepted so far in the Article of the Blessed Trinity as not to conclude it therefore impossible to be true because it is incomprehensible, especially seeing your מַקְבִּילִים *Cabbalists* in several places affirm as hard things in effect, and not unlike to those which the Christian faith teacheth concerning the Trinity, viz. That the three first סְפִירוֹת *celestial Orders* which are כֶּתֶר חִכְמָה בִּינָה כֶּתֶר *Crown, Knowledge, Intelligence*, (signified by the word יְהִי *Jah* (which is derived from the name יְהוָה *Jehovah*) cannot suffer any פְּרִיט *separation*, that they are three, yet but one essence; and how difficult soever this matter may seem to you, I doubt not to prove it from your own books, and particularly from plain and clear Allegations out of זוֹרֵךְ *Zoar*.

I will not enlarge my discourse further in the explication of all the Prophecies which make mention of the *Messias*, how they are accomplished in *Christ* our Saviour, because it is an argument already insisted on by many excellent writers, and I my self also purpose with the assistance of God to treat more fully of it hereafter.

I conclude them with an observation now commonly known; but originally taken from חֲנַנִּי אֱלֹהֵינוּ *the*

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the *Lectures of the College of Elijah*, viz. שְׁנֵי אֲלָפִים שָׁנָה, שְׁנֵי אֲלָפִים שָׁנָה, שְׁנֵי אֲלָפִים שָׁנָה חִדּוּשׁ הָעוֹלָם הַבָּא יְמֵית הַמָּשִׁיחַ *The world is to continue six Thousand years, Two thousand empty, Two thousand Law, Two thousand the dayes of the Messias*. That there were two thousand years from the Creation of the world to נְתִיבַת הַתּוֹרָה *the giving of the Law* is agreed on all hands; and of the remaining four thousand which according to your Rabbies were to be equally divided betwixt the Law of *Moses* and the *Messias*, three thousand and six hundred are already past, and you are still expecting the *Messias*, and will not yet allow the second period of this three fold division to be compleat and ended.

The sum of all in few words is this.

The Law of *Moses* was to be changed.

The expected *Messias* was to come in such a pre-fixed time.

He was to be God and Man in one person.

He was to suffer and die.

He was to be the Redeemer of the world.

He was to take away Idolatry.

All which according to the clearest evidence of *Scripture, History and Tradition*, are so fulfilled in the person of *Jesus of Nazareth* as to leave it without controversy that he is the true *Messias*, whose coming was foretold by *Moses* and the *Prophets*.

TO him therefore my earnest desire and prayer is, that after this long and almost invincible obstinacy of our nation, the truth which I have imbraced may be believed and acknowledged by you all, that ye may be delivered from the curses to which unbelievers are liable, and may receive a reward with the soul of the faithful at our Saviours Second Coming.

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### *A Remonstrance to the Jews.*

**A**lthough ye are not ignorant with what solemn professions and vows men are admitted and received into the Church of Christ, yet that ye may know what further satisfaction to the Christian world is justly expected from them, who live so long in obstinacy and infidelity, I will here add that Renunciation of my former errors, and that profession of my belief, which I made in the presence of divers honourable persons, and a great multitude of witnesses, according to the questions proposed unto me immediately before my Baptism.

**Q.** What is your desire?

**A.** I desire to be admitted into the Communion of the Catholick Church of Christ, by the holy ordinance of Baptism, that I may live under the Government and may enjoy the blessings and priviledges of the kingdom of God for my Comfort in this world, and my Salvation in the world to come.

**Q.** Do you sincerely acknowledge (as you hope for the mercy of God at the day of judgement) that the Lord Jesus (in whom the Christians believe) is the eternal Son of God, the true Messias and Saviour of the world, and that no other Messias is to be looked for?

**A.** Yes, as I hope for mercy from God, whom I desire to deal with me in this world, and that to come, as I heartily believe it.

**Q.** What arguments perswaded you to this belief?

**A.** The Prophecies mentioned in the old Testament concerning the Messias, and fulfilled in the person of our Saviour the Lord Jesus Christ.

The Miracles wrought by him and his Disciples.

The

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The holiness of his life, his purity, and humility:  
The excellency of his doctrine.

The miseries in which the Jewish nation hath been involved these 1600. years for crucifying the Lord Jesus, and rejecting his Law.

**Q.** Do you renounce the errors of Judaism, and with all your heart embrace the doctrine of Christianity?

**A.** Yes verily.

**Q.** Have you a firm resolution to conform your life and manners to the purity and holiness of that rule which the Catholick Church observes?

**A.** I will do so by the help of our Lord Jesus Christ.

**Q.** Will you be received into the Covenant of the Gospel, and be consecrated to the observance of it, by the holy water of Baptism?

**A.** That is my most earnest desire.

**Q.** What benefit do you expect from this Baptism?

**A.** To be purged from my sins in the blood of Christ, by which he hath appeased the anger of God.

To be justified by his righteousness.

To be reconciled unto God by his mediation and intercession.

To be cleansed from the guilt both of original and actual transgression, and obtain the grace of Regeneration, to destroy the power of sin, and enable me to live in righteousness and true holiness, that I may be a member of the mystical body of Christ, which is his Church, and that I may be a child of God and an heir of the kingdom of heaven.

**Q.** Upon what terms do you expect these graces and benefits?

C

A. Upon

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A. Upon the terms of true repentance for all my sins past, of a living faith and universal obedience to the commandments of Christ.

Q. Are you heartily sorry for your sins and trespasses, and for the errors and obstinacy of your nation, whereby they approve the malice of their forefathers, and are guilty of the death of our Lord and Saviour Jesus Christ?

A. Yes verily, I am truly sensible of their sins, and my own, and am heartily sorry for them.

Q. Dost thou renounce the Devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?

A. I renounce them all.

Q. Dost thou believe in God the Father Almighty, Maker of heaven and earth? And in Jesus Christ his only begotten Son our Lord? And that he was conceived by the holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into Hell, and also did rise again the third day; that he ascended into Heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world to judge the quick and the dead? And dost thou believe the holy Ghost; the holy Catholick Church; the Communion of Saints; the remission of sins; the Resurrection of the flesh; and everlasting life after death?

A. All this I stedfastly believe.

Q. Wilt

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Q. Wilt thou be baptized in this Faith?

A. That is my desire.

Q. Wilt thou then obediently keep Gods holy will and Commandments, and walk in the same all the dayes of thy life?

A. I will endeavour so to do, God being my helper.

After these answers I was received to the holy Sacrament of Baptism, and the promise made to our forefathers was (by divine grace) fulfilled in me, וְרָקַתִּי עֲלֵיכֶם מִיּוֹם שְׁהוּדִים וְשִׁחְרָתָם מִכָּל טִמְאוֹתֵיכֶם וּמִכָּל עֲוֹנוֹתֵיכֶם אֲשֶׁר אֲתֹכֶם וְנָתַתִּי לָכֶם לֵב חָדָשׁ וְרוּחַ חָדָשׁ אֲחִין בְּקִרְבֵיכֶם *Ezek. 36. v. 26.* Then will I Sprinkle clean water upon you, and ye shall be clean from all your filthiness, and from all your idols will I cleanse you, a new heart also will I give you, and a new spirit will I put within you.

**FINIS.**

*Paul Colend Scialitti.*

This solemnity was performed June 14. 1663. on the Feast of the Blessed Trinity, at St. Margarets Westminster, by the Reverend Dr. Warmestre Dean of Worcester.

And the Right Reverend Father in God, George Lord Bishop of Chester, and Samuel Collins Dr. in Physick, were Godfathers; and the right honourable the Countess of Huntingdon, was Godmother.

## **Imprimatur.**

Ex Æd. Sabaud.  
Juniis 18. 1663.

*Geor. Stradling S. T. P.  
Rever. in Christo Pat. D.  
Gilbert. Episc. Lond. à sac.  
Domestic.*