Moſes and Aaron.

The firſt Book Treateth of Perſons.

CHAP. I.

Of the form of the Hebrewes *Common-wealth until Chriſt his coming, and when the Scepter departed from them.*

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

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

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*** START OF THE PROJECT GUTENBERG EBOOK MOSES AND AARON: CIVIL AND ECCLESIASTICAL RITES, USED BY THE ANCIENT HEBREWS ***

Transcriber's Note

Don't expect standard (or even consistent!) spelling. Any apparent errors are most probably exactly the way they were printed.

Minor punctuation errors have been corrected without note. Ditto typesetting errors: word spacing; lower for upper case; transposed, repeated or missing letters; b/d, u/n etc. The original text used long s (ſ), rendered here as regular s.

The printer's somewhat idiosyncratic application of italic type has been changed to more standard usage, e.g. *Moses*, not M*oses*; *Deut. 16. 6.*, not *Deut.* 16. 6; for consistency, all footnotes, poetry and biblical references have been italicised even if not so printed.

Footnote markers have sometimes been moved a few words left or right, in order to minimise interruption to the flow of the text and/or help to clarify which word is being referenced.

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been corrected without note.

Beyond that, a number of changes are noted at the end.

Moses and Aaron:

CIVIL and ECCLESIASTICAL RITES,

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

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

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

The Eleventh Edition.

By *Thomas Godwyn*, B.D.

LONDON,
Printed for *S. Griffin*, *R. Scot*, *T. Basset*, *J. Wright*
and *R. Chiswel*, 1678.



TO THE RIGHT HONOURABLE *WILLIAM*

Earle of *Pembrook*, Lord Chamberlain of His Majesties Houshold, L. Warden of the Stanneries, Knight of the most Noble Order of the Garter, one of His

Majesties most Honourable Privy Council, and Chancellor of the famous University of *Oxford*.

All Grace and Happiness.

Right Honourable,

That many have no better acquaintance with Christ and his Apostles, is, because they are such strangers with Moses *and* Aaron*: Were Customes antiquated thorowly known, many difficulties in Scripture would appear Elegancies; and the places which now (through obscurity) dishearten the Reader, would then become sweet invitements to an unwearied assiduity in perusing those sacred Oracles. If my present labour shall give such light to some obscure passages, that thereby Gods people shall be drawn on with the greater delight, to the exercising themselves in reading of Holy Writ, it shall not repent me of my tedious travels in these Rites and Customes, of Generations long since past; which whosoever undertaketh, shall find the way long and thorny, the path over-grown and hardly disernable; the Guides few to direct, and those speaking in strange Languages; and many apt to discourage him, because themselves are either lazy, and will not, or lame and cannot walk the same way. But now (through Gods assistance) being come to the end of my Journey, the discoveries made on the way, such as they are (and such some are, as not observed before) humbly crave your Lordship's protection.*

From Kensington,
Feb. 21. 1624.

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

THO. GODWYN.

THE ARGUMENT OF EACH *BOOK* and *CHAPTER*.

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Moses and Aaron.

The first Book
Treateth of Persons.

CHAP. I.
Of the form of the* Hebrewes *Common-wealth until Christ his coming, and when the Scepter departed from them.

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

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

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

In *Moses* his days then did this prerogative of primo geniture cease: and as *Aaron* and his posterity was invested with the right and title of *Priests*; so *Moses*, and after him *Joshua*, ruled all the people with a kind of *Monarchical* authority. For *Moses* was among the righteous as *King*, *Deut. 32. 5.*

After *Joshua* succeeded *Judges*; their Officers were of absolute and independent authority, like unto *Kings*, when once they were elected. But there were long vacancies, and chasms commonly between the cessation of the one, and the election of the other: yea for the most part, the people never chose a *Judge*, but in time of great troubles, and imminent dangers; which being over-past, he retired to a private life. After that *Gideon* had delivered the people out of the hand of the *Midianites*, he being offered the *Kingdom*, replyed, I will not reign over you, neither shall my Child reign over you, *Judg. 8. 23.* That of *Samuel*, that he judged *Israel* all the days of his life, *1 Sam. 7. 15.* was[1] extraordinary. In this respect, their *Judges* symbolize with the *Roman Dictators*. This state of Regiment continued amongst them by the computation of S. *Augustine*[2], three hundred twenty nine years. In these vacancies or distances of time between *Judge* and *Judge*, the greater and weightier matters were determined by that great Court of the *Seventy* called the *Senadrin*; in which respect the form of Government may be thought *Aristocratical*. *Kings* succeeded the *Judges*, and they continued from *Saul* unto the Captivity of *Babylon*, that is,[3] about 502 years.

[1] *Zepper lib. 3. leg. Mos. cap. 6.*

[2] *Aug. de Civ. Dei, l. 18 c. 22.*

[3] *Zepper. leg. Mosaic. l. 3. c. 6.*

From the Captivity unto the coming of Christ, (which time is thought[4] to have been five hundred thirty six years) the state of the *Jewes* became very confused. Sometimes they were ruled by *Deputies* and *Vicegerents*, who had not supream authority in themselves, but as it pleased the *Persian Monarchs* to assigne them; they were termed[5] ראשי גליות *Rasche galiuth*, αἰχμαλωτάρχαι *Heads of the Captivity*. Of this sort was *Zorobabel* and his successors, who are reckoned in the *Hebrew* Chronicles[6] to be these, *Mesullam*, *Hananiah*, *Berachiah*, and *Hosadiah*. All which are thought to have reigned under the *Persian Monarchy*, and to have been of the Posterity of *David*: as likewise the other succeeding ten chief Governours after *Alexander* the Great. In the last of these ten, the government departed from the House of *David*, and was translated to the *Macchabees*, who descended from the Tribe of *Levi*. They were called *Maccabæi*, from *Judas Maccabeus*,[7] and he had this name מכבאי *Macchabæus*, from the Capital Letters of this Motto, written in his Ensigne or banner, מי כמוך באלים יהוה *Quis sicut tu inter Deos, O Domine?* Where the first letters are, *M*, *C*, *B*, *A*, *I*. Among the *Maccabees*, soveraign authority continued until *Herod* the *Askalonite* his reign, at what time our Saviour Christ was born, according to *Jacobs* prophecy: The Scepter shall not depart from *Judah*, nor a *Law-giver* from between his feet, untill *Shiloh*, that is, the[8] *Messias* come, *Gen. 49. 10.*

[4] *Vide Funcii Chronol.*

[5] *Maimon. in Iad. lib. vit. tract. Sanedr. in c. 4. sect. 13.*

[6] *Seder Olam minus.*

[7] *Carion chron. lib. 2. p. 144.*

[8] *Targum Uziel. eadem pœne verba habet Targum Jerosolym.*

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

Some take *Judah*,

1. For the particular *Tribe of Judah*[9]: but this seemeth flat contrary to Scripture, for many of the *Judges* were of other Tribes, and all the *Maccabees* of the Tribe of *Levi*.

2. For the *Two Tribes*[10] which cleaved to *Rehoboam*; because in that division of the People, these Two Tribes alone were called *Jews*, and that from *Judah*, and that never before this division.

3. For *all the whole body of Israel*[11], consisting of Twelve Tribes; all which (in the judgment of these men) were afterwards by the singular providence of God, called *Jews* from *Judah*.

[9] *Origen. hom. 17. in Genes. Epiphan. contra Ebionæos, &c. maxima Hebrœorum pars.*

[10] *Cunæus de rep. Hebr. lib. 1. cap. 5. p. 81.*

[11] *Euseb. demon. lib. 8. cap. 1. Montacut. in Analect. p. 72. Casaub. contra Baron. pag. 16.*

Some take *Scepter*,

1. For *legal power*[12], and soveraign authority, residing in one man principally.

2. For the *form of government*[13], and

face of a Common-wealth, governed and ruled by its own laws, customes, and rites: signifying as well the rule and authority of *inferiour Magistrates*, yea of *Priests* also, as of *Kings* and *Princes*.

[12] *Patres plerique omnes.*

[13] *Casaubon advers. Baron. p. 19. It. p. 23. Justinus Mart. in Dialog. cum Tryphone. Cunæus lib. 1. de rep. Heb. c. 9. p. 82.*

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

Some are of opinion[14], that the *Scepter* taken in the second acception, began to be given to *Judah*, that is, to the *Two Tribes* cleaving to *Rehoboam*, at the time of that division of the People: and that their *Scepter* was not taken from them until the destruction of *Jerusalem*; because, that after *Herods* time until then, their Laws remained in force, their *Priesthood* continued, and their Common-wealth, though it were much defaced, yet not quite overthrown.

[14] *Cunæus lib. 1. de rep. Heb. cap. 11. pag. 96.*

Some are of opinion[15], that the *Scepter* taken in the second acception, began to be given to *Judah*, that is, to the *Twelve Tribes*, from the time of *Moses*; and that this *Scepter* was not taken from them until the Destruction of *Jerusalem*: not in *Herod*, because he was a *Jew* (in that he was a *Proselyte*) for a *Jew* is a name, say they, of *Profession*, not of *Countrey* or *Nation*.

[15] *Joseph. Scal. ex quo Casaub. advers. Baron. p. 19. It. p. 39.*

Some are of opinion[16], that the *Scepter* taken in the second acception, began to be given to *Judah*, that is to the *Twelve Tribes*, from the time of *Moses*, and that it was taken from them in *Herods* time: yet so, that in *Herods* time, this was but begun, and inchoate, and at the destruction of *Jerusalem* it was fulfilled and consummate.

[16] *Montacut. in Analect. p. 74.*

Some are of opinion[17], that the *Scepter* taken in the first acceptation, began to be given to *Judah*, that is to the *Twelve Tribes*, from the time of *Moses*, and that it was taken from them fully in *Herods* time. The former opinions make the coming of the *Messias* to be a fore-runner of the departure of the *Scepter*: this, makes the departure of the *Scepter* to be a fore-runner or token of the *Messiah* his coming, which I take to be the principal thing aimed at in the prophecy. This opinion, as it is more generally received than the others, so upon juster grounds. Now the *Scepter* was departed and given to a *Proselyte*, never so before,[18] yea now also the *Law-giver* was departed from between *Judahs* feet, and now the *Messiah* born.

[17] *Augustin. contra Manich. lib. 12. cap. 47. Euseb. demonst. l. 8 Carion. Chron. pag. 143.*

[18] *P. Galatin. l. 4. cap. 6. p. 203. ex. Talmud. Jerusol.*

CHAP. II.
Of the Publicans.

Wee having seen the most remarkable changes in the Common-wealth of the Hebrews; we will note the

chief Observations concerning the persons there inhabiting: and first concerning the *Publicans*, who were, in the latter times, an heterogeneous Member of that Common-wealth. After that the *Jews* became Tributary to *Rome*, (which[19] was effected by *Pompey* threescore years before the Birth of our Saviour) certain Offices were appointed by the Senate of *Rome*, unto whom it belonged, as well among the *Jews* as in other Provinces, to collect, and gather up such custome-money or tribute, as was exacted by the Senate. Those that gathered up these publique payments, were termed *Publicani*, *Publicans*; and by reason of their covetous exactions, they commonly were hated by the People of the Provinces:[20] Every Province had his several *Societie*, or company of *Publicanes*: Every *Society* his distinct *Governour*: in which respect it is, that *Zacheus* is called by the *Evangelists*, ἀρχιτελώνης *princeps Publicanorum*, *the chief Receiver of the tribute*, or *chief Publican*, *Luke 12. 2.* And all the Provincial Governours in these several Societies, had one chief[21] *Master* residing at *Rome*, unto whom the other subordinate Governours gave up their accounts. These *Publicans* were hated in all Provinces, because of their exactions; but chiefly in the Commonwealth of the *Jews*, because though it were chiefly maintained by the *Galileans*, yet it was generally inclined unto by the *Jews*, That tribute ought not to be payed by them: this hatred is confirmed by that *Rabbinical* proverb,[22] *Take not a Wife out of that family wherein there is a Publican, for such are all Publicans.* Yea a faithful *Publican* was so rare at *Rome* it self, that one *Sabinus* for his honest managing of that Office, in an honourable remembrance thereof, had certain images erected with this superscription[23]; Καλῶς τελωνήσαντι,

For the Faithful Publican. And therefore no marvel, if in the Gospel, *Publicans* and *sinners* go hand in hand.

[19] *Joseph Locutus de Pompeio l. 1. de bello Jud. c. 5. p. 720.*

[20] *Harum societatum frequens mentio facta est apud Ciceron. in orat. pro. Sex. Ros. Murœna, in Cn. Plancio.*

[21] *Sigon. de Antiq. jure civium Rom. lib. 2. c. 4.*

[22] *Is. Casaubon exercit. 13. 37.*

[23] *Suet. in Flav. Vespas. cap. 1.*

It is now generally received as a truth undoubted, that not only *Heathen* people, but sometimes *Jews* themselves became *Publicanes*. *Tertullian* was of another opinion,[24] and thought that all the *Publicans* were *Heathens*; but he hath been in that long since confuted by *Jerome*[25], and reason it self perswadeth the contrary. First, *Matthew* who was a *Publican*, was afterwards an *Apostle*, and therefore unlikely to have been an Heathen. Secondly, *Zacheus* his name was a pure *Hebrew* name having no affinity with *Roman* names. Thirdly, the ground or principal argument on which *Tertullian* built, was meerly[26] erroneous.

[24] *Tertul. de pudic. c. 9.*

[25] *Jeronym. epist. ad Damasum.*

[26] *Fraudi fuit acutissimo Pœno Hebraicæ linguæ ignoratio, nusquam enim occurrit in fonte spurius ille textus, quo Tertullianus potissimum nititur, non erit vectigal, pendens ex filiis Israel. Deut. 23.*

CHAP. III.

Israelites, Prosylites.

The whole Common-wealth of *Israel* consisted of two sorts of men, *Hebrews* and *Prosylites*; he that was born an *Hebrew*, either by *Fathers* or *Mothers* side, was an *Hebrew*; but he that was born so of both, was an *Hebrew of the Hebrews*; such a one was Saint *Paul*, *Phil. 3. 5.* He that was born a *Prosylite* either by *Fathers* or *Mothers* side, was termed *Ben-gar*, the son of an *he-Prosylite*; or *Ben gara*, The son of a *she-prosylite*; but he that was by *Fathers* and *Mothers* side a *Prosylite*, was termed[27] *Bagbag*, that is, the son of he and she *Prosylites*.

[27] *Magni quidam nominis Rabbi apud Judæos fuit, quem ex Paganismo ad Judaismum conversum* בגבג *per sigla appellarunt. i. filiis Proselyti, filius proselytæ, Pirk. Aboth. cap. 5.*

The *Hebrews* were of two sorts; some lived in *Palestina*, and used the *Hebrew* Text, these were called *Hebrews* or *Jews*; others were dispersed in divers places of *Greece*, they used the *Greek* translation, and thence were termed Ἑλληνισταὶ[28] *Grecists*. S. *Luke* mentioneth both. There arose a murmuring, τῶν Ἑλληνιστῶν of the *Græcists*, towards the *Hebrews*, *Acts 6. 1.* Where note the difference between Ἕλληνες, and Ἑλληνισταὶ, the *Græcians*, and the *Græcists*. The *Græcians* are used by Saint *Paul*, to signifie all the *Heathen people*, and stand in opposition with *Hebrews* in the general acception, containing both *Græcists*, or dispersed *Hebrews*, and also those of *Palestina*: the *Græcists* were both by birth and religion *Hebrews* standing in opposition with *Hebrews*; in the strict acception, taken for those of *Palestina*.

[28] *De Judæis Græciensib. vid. Scal. animad. Euseb. 124. 1. & in Can. Isag. 278.*

The whole body of *Israel* was divided into twelve Tribes, and publique Records were kept, wherein every ones Genealogy was registred, to manifest unto what particular tribe he belonged. These records *Herod* burnt, hoping that in after ages he might be thought originally an *Israelite*, if those publike Monuments might not be produced against him. Thus much *Eusebius*[29] plainly delivereth of him. I am of opinion, that another reason might be admitted; namely, That no distinction either of Tribe or Family, might appear; but, all being unfounded, and amongst the rest *Davids*, (unto whose Family by a peculiar right this Scepter belonged) *Herod* and his posterity might be the better secured of the Kingdom.

[29] *Euseb. Eccles. hist. li. 1. cap. 8.*

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

First, the kinds of *Prosylites* were two; גר ברת *Ger berith*, *Prosylitus fœderis*, *A Prosylite of the Covenant*. He submitted himself unto the Circumcision, and to the whole *Mosaical* Pædagogy.[30] The *Rabbies* term such a one גר צדק *Ger tsedeck*, *Proselytum justitiæ*, *A Prosylite of righteousness*. Secondly, גר שער *Ger sahagnar*, *Proselytus portæ*, *A Prosylite*, or *stranger within thy gates*, *Deut. 14. 21.* Of him also we read in

the fourth Commandment. He was suffered to dwell amongst them; whence he is also called תושב *Toschab*, *Incola*, an Inhabitant. He was not circumcised, neither did he conform himself to the *Mosaical* rites, and ordinances, only he was tyed to the obedience of those Commandments, which among the *Hebrew Doctors* go under the name of *Noahs* seven Commandments;[31] which they reckon thus: 1. Judgements or Punishments for Malefactours. 2. Blessing the name of God; under this is contained the keeping of the Sabbath. 3. Disclaiming of Idolatry. 4. Uncovering ones nakedness. 5. Shedding of blood. 6. Robery. 7. Eating of any member of a beast, taken from it alive. Of this sort, were *Naaman* the *Syrian*, the *Eunuch*, *Cornelius*, and those of whom we read, That there were dwelling at *Jerusalem*, *Jews Men that feared God*[32] of every Nation under Heaven, *Acts 2. 5.*

[30] *Rabbi Solomon, Deut. 23. 14.*

[31] *Sheindler in pentaglot. p. 1530.*

[32] Ἄνδρες εὐλαβεῖς.

Secondly, to the making of one to be a *Prosylite of the Covenant* according to the difference of sex; and the difference of times the Rites of initiation varied. To the making of[33] a *Male-Proselyte*, at first three things were required. 1. *Circumcision.*[34] 2. *A kind of purification by water.* 3. *The blood of Oblation.* This *oblation* was commonly two Turtles or Pigeons. To the making of a *Woman Proselyte*, were required only *purification by water*, and *Oblation*.[35] Now because the *Jews* have neither Altar, nor Sacrifice, they say that for the *Males Circumcision*, and *purification by water* sufficeth; and for the *Females*, only *purification by water*.[36] In *Davids* time, they say that many thousands of *Prosylites* were joyned unto the *Church*

without *Circumcision*, by this *purification*.

[33] *Moses Kotsen. fol. 40. col. 2.*

[34] במילה ובטבילה ובהוצאת דמים של קרבן .

[35] *Drusius de trib. sect. 2. p. 102.*

[36] *Moses Ægyptius, in Assurebiah, Perek. 13. fol. 137. vide Serarium trihæres, l. 2. c. 1.*

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

Thirdly, the respect born by the *Jews* towards *Prosylites*, was charitable;[37] they used no upbraiding terms towards them, saying *Remember thy former deeds*. Notwithstanding it was also provided, [38] No *Prosylite* should be eligible into the Court of their *Sanhedrim*; yea in their common commerce, they had an usual proverb, which admonished them of wariness[39] *Vel ad decimam usq; generationem a Proselytis cave*; Beware of Prosylites to the tenth generation.

[37] *P. Fag. Exod. 22. 21.*

[38] *Moses Ægypt. lib. ult. Iad. tract. Sanhedr. c. 2.*

[39] *Casaub. advers. Baron. 27.*

CHAP. IV.
Of their Kings.

We shall read of three sorts of *Kings* in the Old Testament. *Melchisedeck* was King and *Priest*; *David King* and *Prophet*; others simply *Kings*. *Melchisedeck* was *King* and *Priest*, *David King* and *Prophet*. The concurrence of *Princely Sovereignty*, and *Holy Orders*, in the same man, intimates that supreme Authority should alwayes be accompanied with care of Religion: In which respect *Joash*, when he was anointed *King*, received the Testimony, or Book of the Law, *2 King 11. 12.* Neither did these two meet only in *Melchisedeck* & *David*, but the same man among the *Heathens*[40] was oftentimes *King* and *Priest*. And the *Trismegistus* had his name *Ter maximus*,[41] because he was *Philosophus maximus, Sacerdos maximus, & Rex maximus*. All Kings were not anointed, but onely those in whom succession was broken; and there the first of the family was anointed for his Successor, except in case of dissention, where there was required a renewed unction, for the confirmation of his Authority. For this reason it was, that *Solomon* was anointed as well as *David*, because of the strife between him and *Adonijah*.

[40] *Rex Anius, Rex idem hominum, Phœbique Sacerdos. Virg. Æneid, lib. 3.*

[41] *Alex. Neopolit. lib. 2. Cap. 6.*

Furthermore, *Saul* and *Jehu* were anointed בפך *Bepac*, with a *cruse* of Oyl, to shew the short continuance of their Kingdoms. *David* and *Solomon* were anointed בקרן *Bekeren*, with an *horn* of Oyl; that is, in a *plentiful measure*, to shew the long continuance of their Kingdoms.

As Kings were distinguisht from the People by

many Ensigns of Honour, by their Crown, their Scepter, their Throne, *&c.* so likewise were they distinguished by their Apparel; that was the reason that *Ahab* entring into battel, changed his apparel, *1 Kings 22. 30.* Though purple and white colours were not appropriated unto *Kings*,[42] yet these colours were in chief esteem, and principally used by them, [43] yea *Purple* above others was affected by the *Emperours* and Nobility of *Rome*; and *white* by the Nobility of the Jews: whence the *Hebrews* term their Noble men, and such as were of best rank חורים *Chorim*, *Albatos*, men *clad in white*; and on the contrary, men of meaner rank, חשוכים *Chaschucim*, *Sordidatos*, men *clad with a foul garment.* Hence is that of Saint *James*; If there come a man with a gold ring, and in goody apparel ἐν ἐσθήτι λαμπρᾷ, in a *white garment*, and there come also a poor man, ἐν ῥυπαρᾷ ἐσθῆτι, in a vile or *foul raiment*, *James 2. 2.* This may be the reason, why, when the *Jews* accused Christ of treason, *Pilate* his Souldiers clad him in *purple, atth. 27. 28.* and *Herod* the *Tetrarch* of *Galilee* put on him a *white garment*, *Luke 23. 11.* both therein applying themselves to the customs of their own Country, and in derision clothing him as a *King.*

[42] *Valer. Max. lib. 1. cap. 6.*

[43] *Alex. ab. Alex. lib. 1. cap. 20.*

CHAP. V.

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

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

Deacons, in the Primitive Church: Over all these, the *High-priest* was chief.

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

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

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

In their *Consecration* they differed. First,[44] The *High-priest* was *anointed*: the materials of this Chrism or oyntment are prescribed, *Exod. 30. 23.* It was poured upon *Aarons* head, *Levit. 8. 12.* It ran down to his beard, and to the border of his garments, *Psalm. 133. 2.* The *Second Priests* were only *sprinkled* with this oyle, mixed with the blood of the Sacrifice, *Levit. 8. 30.* In this was typed out the unction of our *Saviour*, who was *anointed* with the oyl of Gladness above his Fellows, *Psal. 45. 8.* He was *anointed* above his Fellows, *Extensive*, and *Intensive*, *Extensive*, for though *Aaron* was *anointed Priest*, *Saul* anointed *King*, *Elisha* anointed *Prophet*, *Melchisedeck King* and *Priest*, *Moses Priest* and *Prophet*, *David King* and *Prophet*; yet none save only *Christ*, *King*, *Priest*, and *Prophet*. *Intensive*, he was *anointed*, we *sprinkled*. He was *full* of grace and truth, *John 1. 14.* And from his *fulness* we received grace for grace, *ver. 16.* And all Christians, especially Ministers, are unto *God* the sweet savour of *Christ*, *2 Cor. 2. 5.*

[44] *Hinc Sacerdos summus in fonte legitur Sacerdos unctus, Levit. 4. 5. Jonathan habet, Sacerdos magnus vel summus. Desertè Aben Esra, Sacerdos magnus ipse est Sacerdos unctus. Lyranus adhuc clarius Sacerdos unctus est Sacerdos magnus, quia inferiores Sacerdotes non ungebantur, &c.*

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

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

In the time of the Second *Temple*,[45] because the *Chrism* or holy Oyl could not be found, therefore, as formerly in respect of his *unction*, the *High-Priest* was called by the *Talmudists*, מתרבה משחה *Mithrabe Mischa*, *Auctus unctione*, *The anointed*; so when the Oyl was lost in regard of his *Garments*, he was termed, מתרבה בגדים *Mithrabe Begadim*, *Auctus Vestibus*, *The cloathed.* Those forementioned Garments[46] the *High-Priest* might not wear abroad in the City, unless some urgent occasion compelled him, as *Simeon* the *just* did, when he went forth to meet *Alexander* the Great.

[45] *Cunæus lib. 2. de rep. Heb. cap. 7. pag. 222.*

[46] *Moses Kotsensis. præcept. affir. 173. f. 212. col. 3.*

In his apparel the threefold Office of our *Saviour Christ* was shadowed: the *Crown* signified his *Kingly* Office; the *Urim* and *Thummim*, and likewise his *Bells* and *Pomegranates*, his *Prophetical* Office: by *Urim* and *Thummim*, he answered as from an *Oracle*; by the *Bells* was typed the sound of his Doctrine; by the *Pomgranates*, the sweet savour of an Holy Life; the *Names* of the twelve *Tribes engraven* on the *Ephod*,

and the *Brest-plate*, signified his *Priestly* Office, presenting unto *God* the whole *Church*, for which he maketh intercession. He knoweth his own sheep by *Name*, *John 10. 3.*

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

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

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

In the time of their *Consecration*, certain pieces of the sacrifice were put into the *Priests* hand, *Exod. 29. 9.* The ceremony in the *Christian Church*, used by the *Bishop* unto the *Minister* in time of *Ordination*, *that the Bishop* giveth the *Bible* into the hands of the *Minister*, doth much resemble this. And both may signifie, that

no man taketh this honour unto himself, but he that is called of *God*, as was *Aaron*, *Heb. 5. 4.* Hence *Consecration* in the *Hebrew* phrase is termed, *Filling of the hand*. And contrary to this did *Jeroboams Priests*, whosoever would, he *Filled his own hand*, *1 King. 13. 33.* that is, *He thrust himself into the Priesthood*.

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

Secondly, the *High-Priest* might not mourn for the death of his neerest kin, *Levit. 28. 10, 11.* The phrases used there to express mourning are two. First, *uncovering the Head*. Secondly, *Renting the Cloaths*: Of both these somewhat is spoken in the Chapter of *Burial*; but concerning the latter it will not be amiss to note, that the *Talmudists* determine the matter thus; saying,[47] That it was lawful for the *High-Priest* to tear the skirt, or neither part of his Garment, but from the bosom downward it was unlawful: which if it be true, then it doth not necessarily follow, that *Caiaphas* did contrary to the law in renting his clothes, *Matth. 26. 65. The inferiour Priests* might mourn for these six; *Father*, *Mother*, *Son*, *Daughter*, *Brother*, and *Sister, that had no Husband. Levit. 21. 2.*

[47] *Vide Cunœum de rep. Heb. lib. 2. cap. 3.*

In the discharge of their Offices, the *High-Priest*, and other *Priests* agreed in these Particulars: First, they both burnt incense and offered sacrifices, *1 Chron. 6. 49.* Secondly, they both sounded the Trumpets, the use whereof was two-fold; sometimes to sound an alarm in the war, sometimes, to assemble the people and their Rulers, *Numb. 10.* Thirdly, they both slew the sacrifice, *2 Chron. 29. 22.*

Fourthly, they both instructed the people, *Malac. 2. 7.* Fifthly, they both judged of leprosie, *Levit. 13. 2.*

For the more orderly performance of these offices, the *High-Priest* had his Suffragan,[48] called סגן *Sagan*, who in case of the *High-Priest*'s pollution, performed his office. Of this sort was *Zephaniah*, *Jer. 52. 24.* And of this sort *Annas* is thought to have been, when *Caiaphas* was *High-Priest*.[49] In this sense they interpret *Annas* and *Caiaphas* to have been *High-Priests* the same year, *Luk. 3. 2.* The *High-Priest* and his *Sagan*, resembled our *Bishop* and his *Suffragan*: The *Patriarch* of *Constantinople* and his *Primore* termed *Protosyncellus*, and amongst the *Romans*, the *Centurion* and his *Optio*: for the *Lieutenants* in war, who in case of necessity supplyed the *Centurions* place, were termed *Optiones*.

[48] *Elias Thisbit.*

[49] *Casaub. adver. Baron. p. 242. It. Joseph. Scaliger in Proleg. ad Eus.*

That every one of the inferiour *Priests* might equally serve in his order, King *David* distributed the whole company of them into twenty four ranks or courses, called ἐφημερίαι *Turmæ*, *vices*. *Nadab* and *Abihu* being dead, there remained onely two sons to *Aaron*, namely, *Eleazer* and *Ithamar*; now as the succession of *Priests* was preserved in these two families, so did *David* at this time according to the number of people in each family, make his division. *Eleazers* family he divided into sixteen ranks, and *Ithamars* into eight: the division was by *Lot*; the first *Lot* fell to *Jehoiarib*, the second to *Jedaiah*, the third to *Hairim*, *&c. 1 Chron. 24.* Every rank or course served weekly in the Temple by turn, and the ranks received their names from those who at that time were the heads of the several families, and ever after

retained the same names. The chief of every rank was called, *Summus Sacerdos istius Classis*: *The chief Priest of that rank*. Hence it is, that we read of many *High-Priests* assembled together, *Mark 14. 1.* Furthermore we are to note, that as the weekly course fell out by lot, so did they by lot determine each particular *Priests* service; namely, who should burn incense, who slay the beasts, who lay them on the Altar, who dress the lamps, *&c. Zacharias* was of the *course of Abia*, *Luke 1. 5.* that is, of the *eighth course*, and his lot was to burn incense, *Luke 1. 9.*

The office of the *Levites* was to pitch, to take down, to bear up and down the *Tabernacle*, and the vessels thereof. *Levi* had three sons, *Gershon*, *Cohath*, and *Merari*: and accordingly the whole company of the *Levites* were distinguisht into 3 orders, *Gershonites*, *Cohathites*, and *Merarites*. The *Gershonites* charge was to carry the coverings, and hangings of the *Tabernacle*. The chief things within the Sanctuary were committed to the *Cohathites*. The Wood-work, and the rest of the instruments were committed to the charge of the *Merarites*, *Num. 3.* This was the office of the *Levites*, in *Moses* his time, whiles they were on their journey, in the Wilderness; but afterward when they were setled in the promised Land, then *David* changed their office, appointing them, some to have the charge of the Treasures of the *Temple*, *1 Chron. 26. 20.* others to be Over-seers and *Judges*, others to be Porters, others Singers, *1 Chron. 23. 4.* The Singers in time of singing were clad in linnen Robes or Surplesses, *2 Chron. 5. 12.* The Singers were divided into twenty four *orders* or *courses*, *1 Chron. 25. 8.* And the Porters into as many, *1 Chron. 26.* that both might supply their turns weekly by lot, as the *Priests* did. In *Moses* time also, their *consecration* began at the *five and twentieth* year

of their age: In *Davids* at the *twentieth*, *1 Chron. 23. 24. Ezra 3. 8.* Here we may note the liberty granted unto the Church in changing Ceremonies: the Office of the *Levites* in *Davids* time, was not the same as in *Moses*: and again, *Moses* and *David* agreed not in the time of their *consecration*. Again in the Christian Church we shall find in *Matthias* his election, the use of *Lots*; not so in *Pauls*, or any other of the *Apostles*: In their meetings, use of an *holy-kiss*; and at the Lords Supper, use of their *Love-feasts*: both now antiquated thoroughout Christendom.

Moreover, there are certain *degrees* observable among the *Levites*: First, their *Initiation*, when they were a month old, they were *Initiated* and presented unto God, *Numb. 3. 15.* Secondly their *consecration*, they were *consecrated* by imposition of hands, when they were five and twenty years old, *Numb. 8. 24.* From thence for five years following, they learned their Office. Those that imposed hands on them are said in the Text, *Numb. 8. 10.* to be the *sons of Israel*, *Ghazkuni* interpreteth that place, the *First born of Israel*. They were the Representive Church; and in allusion to this, the Church of Christ is called the *Church of the First-born*, *Heb. 12. 23.* At the same time the *Levites* were *waved* by the *Priests*, that is, as the Greek reads it,[50] *Separated*, which word is used for the *Ministers of Christ*,[51] *Separate me* Barnabas *and* Paul, *Act. 13. 2.* Thirdly, their *Ministration*, to carry up and down the *Tabernacle*, and this was at the thirtieth year of their age, until the fiftieth, *Numb. 4. 3.* Lastly, their *vacation*, or *discharge* from that laborious service of carrying the *Tabernacle*; notwithstanding even then they were to serve in their charge, to encamp round about the Tent, to sing, and to beware that no stranger came into the Temple,[52] and likewise to over-see and instruct

younger *Levites* in the manner of *Bishops*. Unto these degrees the Apostle seemeth to have respect: They that have ministred well, get themselves a good *degree*, *1 Tim. 3. 13.* The like kind of[53] *degrees* are observable among the *Vestal Virgins*: they remained in their Nunnery thirty *years*. *Ten years* they learned the Mysteries of their Profession; *Ten years* they exercised them; and *Ten years* they taught them others. From this custome of *Imposing hands* on the *Levites* hath flow'd the like custom, used by the *Apostles* in conferring Orders, *Acts 6. 6. 1 Tim. 5. 22.*

[50] Ἀφοριεῖ ἀαρὼν.

[51] Ἀφορίσατε.

[52] *Francisc. Jun. Analyt. Expos. Numb. 8.*

[53] *Dionys. Halycarnass. lib. 2.*

Observe the difference of these three phrases, Χειροθεσία, the *imposition of hands*. Χειροτονία, the *holding up of hands*, in token of *elivation* or *ordination*, *Act. 14. 22.* And ἔκτασις χειρῶν, *A stretching forth of the hands*. Both the first gestures were used in *Ordination*, or *conferring Orders*. The first of all, namely, *imposition of hands*, was borrowed from the *Hebrews*. The second, namely, the *holding up of hands*, was taken from the[54] *Athenians*, who had two sorts of Magistrates, Κλήρωται, *Magistrates chosen by lots*: and Χειροτόνηται, *Magistrates chosen by holding up of hands*. The third gesture of the hands, called ἔκτασις χειρῶν, *A stretching forth of the hands*,[55] sometimes is termed τῆς χειρὸς νεῦμα, the *beckning with the hand*, a gesture used in craving silence; so *Paul* stretched forth the hand, and answered for himself, *Acts 26. 1.*

[54] *Æschines contra Ctesiphont.*

[55] *Herodian, p. 45.*

There were[56] another sort of holy persons termed אנשי מעמד *Ansche Magnamad*, *Viri stationarii*; the Law requiring, that whosoever offered either gift or sacrifice, he should present it unto the Lord with his own hands, and *stand by* during the time of his oblation. Now, because all *Israel* could not *stand by*, for the narrowness of the Place, hence when an offering was made for all the people, certain selected Persons, chosen for that purpose, supplied the stead of all the People. They were divided, as the *Priests* and *Levites*, into twenty four *ranks* and *orders*, weekly to minister in the *Temple*, but the choice was not restrained to the *Tribe of Levi*, but was indifferently made out of the *people*. Every *rank* had one *fore-man*, chief above the rest, termed[57] *Stationum Princeps*, the *Fore-man of the Station*. The *Nethinims* office was to be hewers of wood, and drawers of water for the house of *God*, they were not *Levites*, no nor *Israelites*, but *Gibeonites*, whom because of their fraudulent dealing, *Joshua* made in this manner tributary, *Josh. 9. 23.* They were afterward called *Nethinims*, *Ezra 2. 43.* from נתן *Nathan*, which signifieth to *give*, because they were given to the service of the *Temple*. Their Office was vile and base, as appeareth by that proverbial speech; From the hewer of thy wood, unto the drawer of thy water. *Deut. 29. 11.*

[56] *Moses Kotsen. fol. 211. col. 4.*

[57] ראש מעמד

CHAP. VI.

Of the Prophets.

There are divers names given unto the Expositors of the Law; and although the Particular year or time when each name began, be not clearly evidenced by Monuments of *Antiquity*, yet in general we may conceive three distinct periods of time; in which the names altered. First from *Adam* until *Moses*; Secondly, from *Moses*, till the peoples return from *Babylon*. Thirdly, from their *return*, until the dayes of *Christ*, and after. In the first period, as *Adam* was *Prophet* and *Priest* in his family, so afterward every *first-born* supplyed these two offices together with the *princely* office in their several families. That they ruled their families as *Kings* and instructed them as *Prophets*, is clear to any acquainted with Scripture; the greatest doubt is, what sufficient proof there is for their *Priest-hood*, *Adams Priest-hood*, is gathered hence,[58] because that *Gen 4. 3.* and *4. Abel* and *Cain* are said to have brought their sacrifices: to have brought them, namely, unto *Adam*, who offered them unto God in their name. The *Priest-hood* of the *first-born* is gatherable hence, because the *Levites* were appointed to the service of the Altar, instead of the first-born, and as the λύτρον or price of *redemption*, *Num. 3. 41.* In the second period, though a *private Catechetical exposition* of the Law belonged to the *Masters of Families*, yet the *publick Ministerial exposition* thereof was appropriated to *Priests* and *Prophets*. In the third period, when Prophecy ceased, then the office of expounding Scripture was more common, and instead of *Prophets* came in a multitude of other Expositors; In general we may call them *teachers of Israel*, *Joh. 3. 10.* We may distinguish them into three several sorts. 1. *Wisemen.* 2. *Scribes.* 3. *Disputers.* The *Apostle* compriseth them all, *1 Cor. 1. 20.* Where is the *Wise*? Where is the *Scribe*? Where is the *Disputer*? Unto any of these, or whatsoever

other *Doctor* eminently gifted above others, the title *Rabbi* was prefixed. First, of their *Prophets*. Secondly, their *Wisemen*. Thirdly, their *Scribes*. Fourthly, their *Disputers*. Fifthly, their *Rabbies*.

[58] *Bertram. Polit. Jud. c. 2. p. 17.*

To *prophesie*, or to be a Prophet, hath divers acceptions in Scripture. First, it is taken for the *books* and writings *of the Prophets*. They have *Moses* and the *Prophets*, *Luk. 16. 29.* Secondly, for the whole Word of *God*: no Prophesie in the Scripture is of any private motion, *2 Pet. 1. 20.* Thirdly, those unto whom God vouchsafed familiarly to reveal himself, they are called *Prophets*: *Abraham* was a *Prophet*, *Gen. 20. 7.* and *Miriam* a *Prophetess*, *Exod. 50. 20.* Fourthly, ordinary Interpreters of the Word are called *Prophets*. He that receiveth a *Prophet* in the name of a *Prophet*, *Mat. 10. 14.* Lastly, it is taken for those, who are enabled by Divine Revelation, to lay open hidden secrets, transcending all possibility of humane search. Hence it is that *Prophets* in old time were called *Seers*, *1 Sam. 9. 9.* And their *Prophecy* was termed a *vision*, *Esay. 1. 1.* because *God* extroardinarily enlightned their minds with the knowledge of these secrets.

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

For the propagation of Learning, *Colledges* and *Schools* were in divers places erected for the *Prophets*;

their *Scholars* were termed[59] *Filii prophetarum*, *children of the Prophets*, *2 Kin. 6. 1.* unto which phrase there is allusion, *Matt. 11. 19. Wisdom is justified of her children*: by reason of this Relation the *Prophet* sometimes is called a *Father*; *Elisha* cryed out, My *Father*, my *Father*, *2 King. 2. 12.* The *Targum*[60] expoundeth that place, *Rabbi, Rabbi*; as much as to say, my *Master*, my *Master*: And in truth the *Rabbies* grew very ambitious of the name *Father*, which was the reason of our Saviours speech, *Matth. 23. 6. Call no man* Father *upon earth.*

[59] *Eodem sensu Græci appellant artis medica candidatos* ἰατρῶν παῖδας *Eras. Ep. dedicatoria Hilario præfix.*

[60] *Targum. 2 Reg. 2. 12.*

The *Scripture*[61] sometimes joyneth to the name of the *Prophet*, the name of his *Father*, as *Hosea the son of Beeri*, *Hos. 1. 1.* And such a one the *Hebrews* confess to be both a *Prophet*, and the *son of a Prophet.* Sometimes it mentioneth the *Prophets* name, but not the *Fathers*; such a one they confess to be a Prophet, but not the *son of a Prophet*: Sometimes it mentioneth with the *Prophet*, the name of the *City* where he prophesied, and then it followeth, that he was a *Prophet of that City*. When a Prophet is mentioned without the *name of the City*, then he is thought to be a *Prophet of Jerusalem.*

[61] *Kimchi in præfat. ad Hoscham.*

2. *Wisemen*: This title though in it self it be general and common to all *Doctors*, and *Teachers* of the Law; yet for many years before our Saviours Incarnation, [62] it was either arrogated by the Pharisees, or else by the ignorant multitude appropriated unto them, for an opinion of their extraordinary *wisdom*, in teaching of Traditions, which they preferred beyond

the Law. Hence the Pharisees were called[63] *Masters of the Traditions*: And hence was that councel of *R. Eleezer* to his Scholars,[64] that they should forbid their children from the study of the *Bible*, and place them between the knees of their *wisemen*. Likewise[65] hence, when any of their *Doctors* did read Lectures, their saying was, οἱ σοφοὶ ἡμῶν δευτεροῦσι, *Our wisemen do teach traditions*. The like ambition we shall find among the *Grecians*, all of them striving to be intituled Σοφοὶ, *Wisemen*: and hence, whensoever the chief of them had pleased the people in performance of their Orations, or any other publick business, they were honoured with a *Grand* Σοφῶς, that is, with a loud acclamation of σοφῶς, σοφῶς, *Well done*, or *wisely done*; until *Pythagoras*, in dislike of such swelling Titles, stiled himself *Philosophus*, *a Lover of wisdom*; which kind of modesty was afterward practised by the *Hebrew Doctors*; for they in after times, to avoid the suspicion of arrogancy, refused the name of חכמים *Chacamim*, *Wisemen*,[66] and stiled themselves, תלמידי חכמים *Discipuli sapientium*, *Learners of wisdom*.

[62] *Gorionid. lib. 4. cap. 20.*

[63] *Drus. de trib. sect. 86.*

[64] *Buxtorf. Recens. operis Talmud, p. 155.*

[65] *Hieronym. ad Algasiam. quæst. 10.*

[66] *Elias Thisbit.*

3. *Scribes*: This name was given to two sorts of men, some meerly *Laicks*, others *Clergy-men*. The body of the *Laick Scribes*, were those, to whom was committed the instruction of young children in their minority, especially to teach them to write; we may English them Scriveners. This office was appropriated to the Tribe of *Simeon*. In this sense we

read not of *Scribes* in the Scripture, although the ground of their first institution hath been taken thence, namely, from those words which *Jacob* used unto *Simeon* and *Levi*; I will divide them in *Jacob*, and scatter them in *Israel*, *Gen. 49. 7.* So that as *Levi* had no portion, but lived dispersed among the other Tribes, by the benefit of the Altar.[67] In like manner *Simeon* had no portion in the judgement of the *Hebrews*, but lived scattered among the other tribes, getting their maintenance by teaching and schooling little children: Whether this office of teaching children was appropriated to them, I leave to the inquiry of others; certain I am that the *Simeonites* had their own inheritance by lot, *Josh. 19. 1.* And the prophecy concerning their being scattered is thought to have been accomplished in this, that the inheritance of the *Simeonites*, was taken out of the portion of the children of *Judah*, *Josh. 19. 9.* Furthermore it is certain, that if not all Scriveners, yet those publick Notaries, who were imployed in drawing Deeds, and writing Contracts (be they of what Tribe they will) they were called by the name of *Scribes*. Unto this there is allusion, *Psal. 45. 1.* My tongue is as the *pen* of a swift *Writer*, or *ready Scribe*. Out of the body of these I conceive certain choice men to have been elected for publick imployments; some to attend the King, as his Secretaries, termed, γραμματεῖς βασιλέως, the Kings Scribes, *2 Kin. 12. 10.* Such were *Sheia*, *2 Sam. 20. 25.* And *Shaphan*, *2 Kin. 22. 3.* Others to attend the publick Courts and Consistories: they much resembled our *Clarks of Assizes*, these were termed, γραμματεῖς λαοῦ the *Scribes of the people*, *Mat. 2. 4. It. 1. Mac. 5. 42.*

[67] *Solom. Jarchi. Gen. 49. Vide Ambros. Tom. 4. cap. 2. & Targum Hierosol.*

The second sort of *Scribes* belonged to the *Clergy*;

they were Expositors of the Law, and thence are they called γραμματεῖς τοῦ νόμου, νομικοὶ, & νομοδιδὰσκαλοι, *Scribes of the Law*, *Esra. 7. 9. Expounders of the Law*, *Luk. 7. 30.* and *Doctors of the Law*, *Luk. 5. 17.* Their Office was to write, read, and expound the Law of *Moses* to the people. The name was a name of *Office*, not of *Sect*. Of this sort was *Esdras*, *Esra 7. 6.* who though he were a *Levite*, yet[68] others there were of the Tribe of *Judah*, and, as it is thought, they might indifferently be of any Tribe. The name was of the like esteem among the *Hebrews* as the *Magi* were among the *Chaldeans*; the *Quindecemviri* among the *Romans*, for expounding *Sybilla's Oracles*: Or the *Canonists* in the *Church of Rome*. The word סופרים *Sopherim*, translated *Scribes* signifieth *Numberers*, or *Computers*, and is applyed to the *Masorites*, because they spent their time in reckoning, and numbring, not onely the verses, but the words also, and letters of each Book throughout the *Bible*; which, as it is an argument of their industry,[69] so likewise of *Gods* providence, in the preservation of his truth inviolable. As the *Wise men* in their Preaching pressed Traditions; so the *Scribes* clave to the written word, whence they were termed[70] *Text-men*, or *Masters of the Text*. And to this purpose it is worth our observing, that whereas both the Scribes and the Pharisees sought to fasten accusations upon our Saviour, *Mat. 9.* The Scribes accused him of blasphemy, *v. 3.* The Pharisees of eating with Publicans and sinners, *v. 11.* The Scribes accusation was a breach of the Law; the Pharisees a breach of Traditions.

[68] *Drus. de tribus sectis, l. 2. c. 12. ex Chald. Paraphast.*

[69] *Augustin. in Psal. 40.*

[70] *Drusius de trib. sectis l. 20. cap. 13.*

3. The *Disputer*.[71] He insisted upon *Allegories*, and searched out mystical interpretations of the Text. Hence himself was termed *Durschan*, and his exposition, or Homily, *Midrasch*; and their School, *Beth Hammidrasch*: They were counted the profoundest Interpreters, whence that of the *Psalmist*, *Psal. 84. 7. They go from strength to strength*, is interpreted,[72] *from their Temple to their Beth-Hammidrasch*, from an inferiour to an higher School. Hereby we see the difference between those three sorts of Predicants mentioned by Saint *Paul*. The *Wise men* were teachers of *Traditions*, the *Scribes* teachers of the *Text* according to the literal interpretation, and the *Disputers* teachers of *Allegories* and *Mysteries*; which fabulous expositions, because they breed questions and disputations ζητήσεις παρέχουσι, *1 Tim. 4.* Hence is it, that such an expositor is termed συζητητὴς, A *Disputer*. These three sorts of Preachers, which S. *Paul* termeth, the *Wiseman*, the *Scribe* and the *Disputer*, *1 Cor. 1. 20.* are by the *Hebrews* named חכם *Ghacham*, סופר *Sopher*, דרשן *Darschan*.

[71] *Vide Thisbit. in* דרש

[72] *Targum, Ps. 84. 7.*

CHAP. VII.
Of their Title Rabbi.

About the time of our Saviour Christ his Nativity, Titles began to be multiplied; and amongst the rest, these of *Rab*, *Ribbi*, *Rabbi*, and *Rabban*, were in

especial use: they all are derived from רבב *Rabab*, signifying, *multiplicatus fuit*, and they sound as much as πολυμαθέστατος, that is, a *Master*, or *Doctor* eminently gifted with variety of Knowledge. Concerning these titles, they write thus,[73] that *Rabbi* is a more excellent title than *Rab*, and *Rabban* more excellent then *Rabbi*; and the simple name without any title, as *Haggai*, *Zachary*, *Malachy*, was more excellent than *Rabban*. About this time they used a set form of Discipline in their Schools. The Scholar was termed תלמיד *Talmid*, a *Disciple*, in respect of his Learning; קטן *Katan*, a *Junior*, in respect of his minority; בחור *Bachur*, that is, one *chosen*, or *elected* in respect of his *election*, or *cooptation*, into the number of Disciples; After he had proved a good Proficient, and was thought worthy of some degree, then was he by imposition of hands made a *Graduate* חבר *Chaber*, a *Companion* to a *Rabbi*. This imposition of hands, they termed סמכה *vel* סמיכות *Semicah*, or *Semicuth*, which Ceremony they observed in imitation of *Moses* towards *Joshua*. The Lord said unto *Moses*, Take thou *Joshua* the son of *Nun*, in whom is the Spirit, and *put thine hand upon him*, *Numb. 27. 18.* At which time he that imposed hands on him, used this form of words,[74] *I associate thee, and be thou associated*. After this when he was worthy to teach others, then was he called *Rabbi*, and whereas in his minority, his own name being suppressed, he was called onely by his *Fathers name*, *the son of N.* When he was made *Graduate* by *imposition of hands*, then was he called by his *own name*, *N. the son of N.* And afterward when he was thought worthy to teach, then was the Title *Rabbi* prefixed, after this manner; *Rabbi N. the son of N.* For example, *Maimonides*; at first was termed onely *Ben Maimon*, the son of *Maimon*; after his degree, then

was he called by his own name, added to his fathers, *Moses Ben Maimon*, *Moses the son of Maimon*: at last being licenced to teach, then was he called רמבם *Rambam*, which abbreviature consisting of Capital Letters, signifeth, *Rabbi Moses Ben Maimon*, *Rabbi Moses the son of Maimon*. So *Rabbi Levi*, the son of *Gersom*, in his minority was called *the son of Gersom*, afterward *Levi the son of Gersom* at last, רלבג *Ralbag*, *Rabbi Levi the son of Gersom*. This distinction of *Scholars*, *Companions*, & *Rabbies*, appeareth by that speech of an ancient *Rabbi*, saying,[75] *I learned much of my Rabbies, or Masters, more of my companions, most of all of my Scholars*. That every *Rabbi* had Disciples, and that his own Disciples, and other well-wishers stiled him by the name of *Rabbi*, in the dayes of our Saviour, needeth no proof. *Judas* came to *Christ* and said, *God save thee Rabbi*, *Mat. 26. 49.* In like manner *Johns Disciples* came and saluted *John* by the name of *Rabbi*, *John 3. 26.* and *Christ* by the name of *Rabbi*, *John 1. 38.* But whether there was such a formal imposition of hands then in use, I much doubt. The manner of their meetings, when Disputations were had in their Synagogues, or other Schools, was thus.[76] The chief *Rabbies* sate in reserved Chairs; these are those chief seats of the Synagogues, which the Scribes and Pharises so affected, *Mat. 23. 6.* Their *Companions* sate upon Benches or lower Forms; their Scholars on the ground at the feet of their Teachers. Saint *Paul* was brought up at the feet of *Gamaliel*, *Act. 22. 2.* And *Mary* sate at *Jesus feet*, and heard his word, *Luk. 10. 39.* The posture of their body differed according to their degrees. The *Rabbi* is described[77] to be יושב *Joscheb*, one that *sitteth*: the *Companion*, מוטת *Muteth*, the word signifieth a kind of leaning upon a bed or bench, ones head lying in the others bosome, in

manner of the ancient sitting at table; and it was a deportment of the body, inferiour to that of *sitting*: The Scholar was termed[78] מתאבק *Mithabek*, one that doth lie along in the dust, and this was a token of the Scholars humility, thus humbling and subjecting himself even to the feet of his Masters: This same custom it is thought,[79] Saint *Paul* laboured to bring into the Christian Church, *1 Cor. 14.* Their Scholars were not all of equal capacity, whence they said,[80] some had *conditionem spongiæ*, others *clepsydræ*, others *sacci fæcinacei*, and others *cribri*. Some resembled the *Sponge*, and suck'd in all that they heard without judgment; others the *Hour-Glass*, they took in at one ear, and let out at the other; others the *Winesack*, through which Wine is so drained from the dregs, that only the dregs remain behind: Lastly, others the *Rying-sieve*, which in winnowing lets out the courser seed, and keepeth in the corn.

[73] *Aruch in voce* אביי

[74] אני סומך אותך תהיה סמוך *Id est Scaligero interprete: Ego tibi impono manum & manus tibi imposita esto. Trihær. c. 5. p. 264. vide etiam Cunæum de Rep. Heb. cap. 12.*

[75] *Vide P. Fagium in Scholiis suis ad cap. 4. Pirke Aboth.*

[76] *Philo Jud. Quod omnis probus, p. 679.*

[77] *Scaliger in Trihæres. cap. 5. Ex. c. 1. Beracoth.*

[78] *Pirke Aboth. cap. 4.*

[79] *Ambros. 1 Cor. 14.*

[80] *Pirke Aboth. cap. 5.*

CHAP. VIII.

Of their Nazarites and Rechabites.

There are two sorts of *Votaries* mentioned in the Old *Testament*; *Rechabites*, *Jerem. 35.* and *Nazarites*, *Numb. 6.* I find scarce any thing warrantable concerning these two, more than what the Scripture delivereth in the fore-quoted places: therefore concerning the matter of their Vows, I refer the Reader to the aforesaid Texts of Scripture; here only we will note the distinction of *Nazarites*. The first are these *Votaries*, termed so from נזר *Nazar*, to separate, because they separated themselves from three things; *First*, from Wine, and all things proceeding from the Vine. *Secondly*, from the Razor, because they suffered no Razor to come upon their head, but let their hair grow all the dayes of their separation. *Thirdly*, from pollution by the dead: this separation again was twofold, either for a set number of days, or for a mans whole life; that they termed *Naziræatum dierum*, this, *Naziræatum seculi*: of that sort was *Paul*, and those four with him, *Acts 21. 24.* Of this sort was *Sampson Judges 13.* and *John Baptist.* The just number of days, how long the former of these two separated themselves, is not expressed in *Scripture*, but the *Hebrew Doctors*[81] determine them to be thirty, because it is said, *Num. 6. 5. Domino sanctus*, יהיה *erit*; which word (say they) containing thirty, expresseth the just number of days to be observed in this voluntary separation. The second sort of *Nazarites*, were so termed from נצר *Natsar*, from whence cometh *Natsareth*, or *Nazareth*, the name of a certain Village in *Galilee*; where Christ was conceived and brought up: Hence our Saviour himself was called a *Nazarene*, or *Nazarite*, *Mat. 2. 23.* and those that embraced his Doctrine, *Nazarites*, *Acts 24. 5.*

Afterward certain *Hereticks* sprung up, who as the *Samaritanes* joyned *Jewish ceremonies* with *Heathenish* Rites: so[82] they joyned together *Christ* and *Moses*, the *Law* and the *Gospel*; *Baptism* and *Circumcision*: of the beginning of these we shall read, *Acts 15. 2.* Then came down certain from *Judæa*, and the brethren, saying, *Except ye be circumcised after the manner of Moses, ye cannot be saved.* These Hereticks were called *Nazarites*, either of malice by the *Jewes*, to bring the greater disgrace upon *Christian* religion; or else because at first they were true, though weak *Nazarites*, that is, *Christians* mis-led by *Peters Judaizing* at *Antioch*, *Gal. 2. 11.* And hence it is[83] that the *Church* at *Antioch*, in detestation of this new-bred heresie, fastened upon them by the name of *Nazarites*, forsook that name, and called themselves *Christians*, *Acts 11. 26. Symmachus*, that famous Interpreter of the *Old Testament*, was a strong Defender of this heresie, and[84] from him in after times they were named *Symmachiani*. The *Jews* had them in as great hatred as the *Samaritanes*; whereupon[85] three times every day, at *morning*, *noon-tide*, and *evening*, they closed their Prayers with a solemn execration, *Maledic Domine Nazaræis*. Lastly, another sort of *Nazarites* there were, so termed from נזר *Nazar*, signifying to *abolish* or *cut off*; [86] because they did *abolish* and *cut off* the five books of *Moses*, rejecting them as not *Canonical*.

[81] *Sheindler, in Pentaglot.*

[82] *Hieronym. Isai. 8. Idem refert Epiphanius. l. 1. Tom. 2. hær. 29.*

[83] *Francisc. Jun. paral. lib. 1. 8.*

[84] *August. l. 19. contra Faustum Manichæum. c. 4.*

[85] *Epiphan. l. 1. Tom. 2. hæres. 29.*

[86] *Epiphan. l. 1. Tom. 1. hæres. 18.*

CHAP. IX.
Of the Assideans.

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

After their captivity, the *Chasidim* began to be distinguished from the *Tsadikim*.[87] The *Tsadikim* gave themselves to the study of the Scripture. The *Chasidim* studied how to *add unto the Scripture*.[88] Secondly, The *Tsadikim* would conform to whatsoever the Law required. The *Chasidim* would be *holy above the Law*. Thus to the repairing of the Temple, the maintenance of sacrifices, the relief of the poor, *&c.* they would voluntarily add over and above, to that which the Law required of them. Whence it is noted, that those were *Chasidim* who would say, *What is mine, is thine; and what is thine, is thy own*: those *Reschagnim*, which would say, *What is thine is mine; and what is mine, is my own*. And it is

probable, that the middle sort mentioned in the same place, who would say, *what is mine, is mine; what is thine, is thine own*, were the very *Tsadikim*.

[87] *D. Kimchi. Psal. 103. 17.*

[88] *Pirke Aboth. c. 5.*

At this time the body of the *Jews* were distinguished into three sorts, in respect of holiness. First, *Reschagnim*, ἀσεβεῖς, *Wicked* and *ungodly men*. Secondly, *Tsadikim*, δίκαιοι, *Just* and *righteous men*. Thirdly, *Chasidim*, who are sometimes translated ὅσιοι, *Holy men*, and that for the most part:[89] but sometimes also ἀγαθοὶ, *Goodmen*: These of all others were best reputed, and beloved of the people. The Apostle shewing the great love of Christ, dying for us, amplifieth it by allusion unto this distinction of the people: Christ died for the *ungodly*. Scarcely for a *righteous man* will one die, yet peradventure for a *good man* some would even dare to die, *Rom. 5. 6, 7.* The gradation standeth thus; Some peradventure would die, for one of the *Chasidim*, a *good man*: scarcely any, for one of *Tsadikim*, a *just*, or *righteous man*; for the *Reschagnim*, or *ungodly*, none would die: Yet Christ dyed for us *ungodly*, being sinners, and his enemies.

[89] *Assidæi, de quibus agitur 1 Machab. 7. 13. vocantur à Josepho. lib. 12. cap. 16.* ἀγαθοὶ καὶ ὅσιοι τοῦ ἔθνους.

Now as long as these Works of supererogation remained arbitrary, and indifferent, not required as necessary, though preferred before the simple obedience to the Law; so long the heat of contention was not great enough to breed Sects and Heresies: But when once the Precepts and Rules of supererogation were digested into *Canons*, and urged with an opinion of necessity; then from the *Chasidim*

issued the brood of *Pharisees*;[90] and also from them (as it is probably thought) the Heresie of the *Essenes*, both obtruding unwritten Traditions upon the People, as simply necessary, and as a more perfect rule of sanctity than the Scripture. At this time the *Tsadikim* in heat of opposition rejected not only Traditions, but all Scripture, except only the five books of *Moses*; for which reason they were called *Karaim*. Some are of opinion,[91] they rejected only *traditions*, and embraced all the books of Scripture: Which opinion soever we follow; they had their name קראִים *Karaim*, *Textuales*, *Scriptuarii*, i. *Text-men*, or *Scripture-readers*, because they adhered to Scripture alone, withstanding and gain-saying *Traditions* with all their might. And if we follow the latter, then all this while the *Karaim* were far from Heresie: but in process of time, when from *Sadock*, and *Baithus*, these *Karaim* learned to deny all future rewards for good works, or punishment for evil, or resurrection from the dead; now the *Karaim* became compleat *Sadduces*, and perfect *Hereticks*, taking their denomination from their first Author *Sadok*. The time of each Heresies first beginning, shall be more exactly declared in their several Chapters.

[90] *Joseph. Scalig. Trihæres. c. 22.*

[91] *Joseph. Scalig. ib.*

CHAP. X.
Of the Pharisees.

There are[92] three Opinions concerning the *Etymology* of the name *Pharisee*. The first are those which derive it from פרש *Parash*, *Expandere*,

Explicare; either from the enlarging and laying open their Phylacteries, or from their *open performance* of good works in publick view of the People, as being ambitious of mans praise. Secondly, from פרש *Parasch*, *Exponere*, *Explanare*; because they were of chief repute; and counted the profoundest *Doctors* for the *exposition* of the Law, so that they were termed[93] *Peruschim*, *quia Poreschim*; *Pharisees*, because they were *Expounders* of the Law. Thirdly, others derive the name from the same Verb, but in the conjugation *Piel*, where it signifieth *dividere*, *separare*, to *separate*.[94] In this acception, by the *Greeks* they were termed ἀφωρισμένοι, we may *English* them *Separatists*. Their *separation* is considerable, partly in the particulars *unto which*, partly in those *from which* they *separated*.

[92] *Quartam etymologiam (cujus fundus & autor putatur Hieronymus, Præfat. in Amos) refellit Scriptura Hebraica; si enim Pharisæus diceretur a verbo* פרץ *Dividere, scriberentur Pharisæi* פריצים *non* פרושים

[93] *Gorionides. c. 22.*

[94] *Suidas.*

First, They *separated themselves to the study of the Law*, in which respect they might be called, ἀφωρισμένοι εἰς τὸν νόμον, *Separated unto the Law*. In allusion unto this, the *Apostle* is thought[95] to have stiled himself, *Rom. 1. 11.* ἀφωρισμένον εἰς εὐαγγέλιον, *Separated unto the Gospel*: when he was called from being a *Pharisee*, to be a *Preacher of the Gospel*; and now not *separated unto the Law*, but to the *Gospel*.

Secondly, They *separated* themselves, or at least pretended a[96] *separation to an extroordinary sanctity of life above other men*. God, I thank thee, that I am

not as other men are, Extortioners, Unjust, Adulterers *&c. Luke 18. 11.*

[95] *Drusius de trib. sectis, l. 2. c. 2.*

[96] *Suidas.*

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

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

Secondly,[97] *From the apparel and habit of other men*: for they used particular kinds of Habits, whereby they would be distinguished from the vulgar. Hence proceeded that common speech, *Vestes populi terræ, conculcatio sunt Pharisæorum.*

[97] *R. David. Sophon. 1. 8.*

Thirdly,[98] *From the customs and manners of the world.* This heresie of the *Pharisees* seemeth to have had its first beginning in *Antigonus Sochæus*. He being a *Pharisee*, succeeded *Simon the Just*; who was Coetanean with *Alexander* the Great: he lived three hundred years before the birth of Christ.

[98] *Thisbites.*

The *Pharisees* were[99] not tied to any particular Tribe or Family, but indifferently they might be of any; S. *Paul* was a *Benjaminite*; *Hyrcanus* was a *Levite*. [100] Each Sect had its *Dogmata*, his proper *Aphorisms*, *Constitutions*, or *Canons*: so the *Pharisees* had theirs. My purpose is, both concerning these and the other Sects, to note onely those *Canons*, or *Aphorisms*, wherein chiefly they were heretical, and

one differing from the other.

[99] *Chrys. Mat. 15.*

[100] *Flavius Jos. lib. 13. c. 18.*

First, The *Pharisees*[101] ascribed *some things* to *Fate*, or *Destiny*, and *some things* to mans *Free-will*.

[101] *Joseph. l. 13. c. 9.*

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

Thirdly, Concerning the resurrection of the dead, they acknowledged it, and taught[102] that the souls of evil men deceased, presently departed into everlasting punishiment; but the souls, they say, of good men, passed by a kind of Pythagorean μετεμψύχωσις into other good mens bodies. Hence it is thought[103] that the different opinions concerning our Saviour did arise; Some saying that he was *John Baptist*; others, *Elias*; others, *Jeremias*, *Matth. 16. 14.* As if Christ his body had been animated by the soul either of *John*, *Elias*, or *Jeremias*.

[102] *Joseph. de bello Judaic. l. 2. cap. 12.*

[103] *Serar. Trihæres. l. 2 c. 3. It. Drus. in præter.*

Fourthly, They did stifly maintain the Traditions of their *Elders*. For the better understanding what their *Traditions* were, we must know that the *Jews* say the Law was *twofold*,[104] one committed to writing, which they called תורה שבכתב *Thorah schebitchtah*, *The written Law*; the other delivered by tradition, termed by them, תורה בעל פה *Thorah begnal pe*. They say both were delivered by *God* unto *Moses* upon Mount *Sanai*, the latter as an exposition of the former, which *Moses* afterward delivered by mouth to *Joshua*, *Joshua to the Elders, the Elders to the Prophets, the Prophets to those of the great Synagogue*, from whom successively it descended to after-ages.

These Traditions were one of the chief Controversies between the *Pharisees*, and the *Sadduces*.[105] The *Pharisees* said, *Let us maintain the Law which our fore fathers have delivered into our hands, expounded by the mouth of the wise men, who expounded it by tradition*. And lo, the *Sadduces* said, *Let us not believe or hearken to any tradition or exposition, but unto the Law of* Moses *alone*. The Traditions which they chiefly urged, were these;

[104] *Moses Kotsen. in præf. lib. præcept.*

[105] *Gorionides, c. 29.*

1. *They would not eat until they washed their hands*, Why do thy Disciples transgress the Tradition of the *Elders*? for they wash not their hands when they eat bread, *Mat. 15. 2.* This washing is said to have been done πυγμῇ *Mar. 7. 3.* that is, *often*, as some translate the word, taking πυγμῇ in this place, to signifie the same as πύκα in *Homer*, *frequenter*. Others translate the word *accurate*, *diligenter*, intimating the great care and diligence they used in washing: with this the *Syriack* Text[106] agreeth. Others[107] think that there is, in the phrase, allusion unto that rite or manner of washing in use among the *Jews*, termed by them נטילת ידים *Netilath iadaim*, the *lifting up of their hands*. The *Greek* word πυγμὴ is thought to express this rite, because in this kind of washing, *They used to joyn the tops of the fingers of each hand together with the thumb*, so that each hand did after a sort resemble τὴν πυγμὴν i. a *fist*. This Ceremony was thus performed: First, they washed their hands clean. Secondly, they composed them into the fore-mentioned form. Thirdly, they lifted them up, so that the water ran down to the very elbows. Lastly, they let down their hands again, so that the water ran from off their hands upon the earth.[108] And that

there might be store of water running up and down, they poured fresh water on them when they lifted up their hands, and poured water twice upon them when they hanged them down. Unto this kind of washing *Theophylact* seemeth to have reference, when he saith, that the *Pharisees* did[109] *cubitaliter lavare*, *wash up to their elbows*. Lastly, others[110] interpret πυγμὴ, to be the fist, or hand closed, & the manner of washing thereby denoted to be *by rubbing one hand closed in the plain or hollow of the other*. All imply a diligent and accurate care in washing: the ceremonious washing by lifting up the hands, and hanging them down, best expresseth the superstition, which only was aimed at in the reproof, though all the sorts of washing, to the *Pharisee* were superstitious, because they made it not a matter of outward *decency* and *civility*, but of *religion*, to eat with washt or unwasht hands, urging such a necessity hereof,[111] that in case a man may come to some water, but not enough both to wash and to drink, he should rather chuse to wash than to drink, though he die with thirst. And it was deemed amongst them as great a sin to eat with unwasht hands, as to commit fornication. This Tradition of washing hands, though it were chiefly urged by the *Pharisees*, yet all the *Jews* maintained it, as appeareth by the places quoted.

[106] כטילאית μετὰ σπουδῆς. *Luke 1. 39.*

[107] *Joseph. Scalig. Tribær. c. 7.*

[108] *Munster. in Deut. 8.*

[109] *Theophylact. in Marc. 7. 3.*

[110] *Beza in majoribus suis annotationibus. Marc. 7. 3.*

[111] *Drusius prætерit. Mat. 15. in addend. & Buxtorf. synag. Judaic. c. 6. p. 93. ex Talmud.*

We may observe three sorts of washing of hands in use among the *Jews*. 1. *Pharisaical* and *superstitious*, this was reproved. 2. *Ordinary*, for outward *decency*; this was allowed. The third, in token of *innocency*; this was commanded by the *Elders* of the neighbour-Cities, in case of murder, *Deut. 21. 6.* It was practised by *Pilate*, *Matth. 37. 24.* and alluded unto by *David*, I will *wash my hands in innocency*, so will I compass thine altar, *Psal. 26. 6.*

2. *When they came from the Market they washt*, *Mar. 7. 4.* The reason thereof was, because they there having to do with divers sorts of people, unaware; they might be polluted. The word used by Saint *Mark*, is, βαπτίσωνται, *they baptized themselves*: implying the *washing of their whole body*. And it seemeth that those *Pharisees* who were more zealous than others, did thus *wash* themselves alwayes before dinner. The *Pharisee* marvelled that *Christ* had not first washed himself before dinner, *Luke 11. 38.* Unto this kind of superstition St. *Peter* is thought to have inclined, when he said, *Lord, not my feet only, but also my hands, and my head*, *John 13. 9.* Thus finding his modesty disliked, when he refused to have his feet wash'd by his *Lord* and *Master*; now he leapeth into the other extream, as if he had said, Not *my feet only, but my whole body*. Hence proceeded that Sect of the *Hemerobaptistæ*, i.e. *Daily baptists*, so called[112] because they did *every day thus wash themselves*.

[112] *Epith. l. 2. Tom. 1. c. 17.*

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

4. *They held it unlawful to eat with sinners*, *Mat. 9. 11.* yea, they judged it a kind of pollution to be touched by them, *Luke 7. 39.* If this man were a *Prophet*, he would surely have known who, and what

manner of woman this is which toucheth him, for she is a sinner. Of such a people the *Prophet* speaketh: They said, stand a part, come not near to me, or (as the words may be rendred)[113] *Touch me not*, for I am holier than thou, *Esay. 65. 5.* The like practice was in use among the *Samaritanes*,[114] who if they met any stranger, they cryed out, μὴ πρόσψαυσον, *Ne attingas*, *Touch not.*

[113] אל תגע בי *Ne attingas me.*

[114] *Scalig. de emend. temp. lib. 7. Idem refert Epiphan. lib. 1. Tom. 1. cap. 13.*

5. *They fasted twice in the week*, *Luke 18. 12.* Namely,[115] *Mundays* and *Thursdays*. Because *Moses* (as they say)[116] went up into the Mount *Sinai* on a *Thursday*, and came down on a *Munday*.

[115] *Theophylact. in Luke 18. 12. It. Epiph. hær. 16.*

[116] *Drusius in Luc. 18. 13.*

6. *They made broad their Phylacteries, and inlarged the borders of their garments*, *Matth. 23. 5.* Here three things are worthy our consideration. First, What these *Phylacteries* were. Secondly, What was written in them. Thirdly, Whence they were so called. *Epiphanus*[117] interpreteth these *Phylacteries* to be πλατέα σήματα πορφύρας, *purple studs, or flourishes, woven in their garments*: as if *Epiphanius* had conceived the *Pharisees* garment to be like that which the *Roman Senators* were wont to wear, termed, by reason of those *broad-studs* and *works* woven in it, *Laticlavium*: but seeing that these *Phylacteries* were additaments and ornaments, whereof there were[118] two sorts, the one tied to their *Fore-heads*, the other to their *Left-hands*; hence it followeth, that by these *Phylacteries* could not be meant whole garments, or

any embosments, or flourishings woven in the cloth. Generally they are thought to be schedules or scroles of parchments, whereof, as I noted, there were two sorts; *Phylacteries for the Fore-head*, or *Frontlets*, reaching from one Ear to the other, and tied behind with a thong; and *Phylacteries for the hand*, fastned upon the Left-arm above the Elbow on the inside, that it might be near the heart. Both these sorts were worn, not by the *Pharisees* only,[119] but by the *Sadduces* also, but with this difference; The *Pharisees*, haply for greater ostentation, wore their *Hand-Phylacteries above their Elbows*: the *Sadduces on the palms of their Hands*.[120] Nay, all the *Jews* wore them, our *Saviour Christ* not excepted. The command was general, *Exod. 13. 9.* It shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes. So that it is not the wearing of them which our *Saviour* condemned, but the making of them broad, whereby they would appear more holy than others.

[117] *Epiph. lib. 1. Tom. 1. cap. 15.*

[118] *Moses Kot. præcept. affirm. 22.*

[119] *Maimon. in Tephillim. c. 4. sect. 3.*

[120] *Scal. Trihæres. p. 258.*

In these Parchments they wrote[121] only the *Decalogue*, or Ten Commandments, in the opinion of *Chrysostome* and *Hierome*: but generally, and upon better grounds, it is thought they wrote these four sections of the Law.

[121] *Chrysost. & Hieronym. in Mat. 23.*

1. The first began, Sanctifie unto me all the firstborn, *&c. Exod. 13. 2.* to the end of the 10. *verse*.

2. The second began, And it shall be

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

3. The third began, Hear O Israel, *Deut. 6. 4.* and continued to the end of the ninth *verse*.

4. The fourth began, And it shall come to pass; if you shall hearken diligently, &c. *Deut. 11. 13.* to the end of the one and twentieth *verse*.

These four Sections written in scrols of Parchment, and folded up, they fastned to their *fore-heads* and their *left-arms*: those that were for the *fore-head*, they wrote in four distinct pieces of parchment[122] especially, and if they wrote it in one piece; the length of every Section ended in one column, and they did put them into one skin, in which there was the proportion of four houses or receptacles, and not into four skins: every receptacle was distinct by it self; and those that were for the hand, were written in one piece of Parchment principally, the four Sections in four columns; but if they wrote them in four pieces, it was at length, and they put them in a skin that had but one receptacle.[123] In time of persecution when they could not openly wear these *Phylacteries*, then did they tye about their hands a red thread, to put them in mind of the blood of the Covenant of the Law.

[122] *Moses Kotsen. fol. 104. col. 3.*

[123] *Munster. de præcept. affirm.*

Touching the name *Moses* calleth them טוטפות *Totaphot*, which word hath almost as many *Etymologies*, as Interpreters; the most probable in my opinion, is, that they should be so called *per Antiphrasin*, from טטף *Incedere*, *to go* or *move*,

because they were *immoveable*: Hence the *Septuagint* translate them, ἀσάλευτα *Immoveable ornaments*. The Rabbins call them *Tephillim*, *Prayer ornaments*:[124] others call them *Pittacia*, & *Pittaciola*, from πιττάκιον, which signifieth a piece or parcel of Cloth. In the Gospel they are called φυλακτήρια, *Phylacteries*, from φυλάττω, to *conserve* or *keep*. First, because by the use of them, the *Law* was *kept* and *preserved* in memory. Secondly, because the *Pharisees* superstitiously conceited, that by them, as by Amulets, Spells, and Charms, hanged about their necks themselves might be *preserved from dangers*. The word φυλακτήριον signifieth a Spell; and *Hierome* testifieth, that the *Pharisees* had a such a conceit of these ornaments: In which place he compareth the *Pharisees* with certain superstitious women of his time, who carried up and down, upon the like ground, *pervula evangelia, & crucis ligna*, short sentences out of the Gospel, and the reliques of the Cross. The same superstition hath prevailed with many of latter times, who for the same purpose hang the beginning of[125] Saint *John*'s *Gospel* about their necks. And in the year of our *Lord* 692. certain Sorcerers were condemned for the like kind of *Magick*, by the name of[126] φυλακτήριοι, that is, *Phylacterians*.

[124] *Hieronym. in Mat. 23.*

[125] *Scalig. Tribœr. cap. 70.*

[126] *Concil. quini Sexti, Canon 61.*

Thus much of their *Phylacteries*: In the same verse is reproved the *inlarging of their borders*.[127] That which we read borders in the *Gospel*, is called, *Num. 15. 38.* ציצות *Tsitsith*, *Fringes*: and גדילים *Gedelim*, *Deut. 22. 10.* which word we likewise translate in that place, *Fringes*. They were in the fore-quoted

places commanded, and our *Saviour Christ* himself did wear them, *Luk. 8. 44.* The latter Hebrew word signifieth a *large Fringe*, which agravateth the superstition of the *Pharisees*, in making their Fringes *larger*, when the Law had allowed them *large*. This literal exposition I take to be most agreeable with the *Text*, though to *inlarge* in *Greek* and *Latine*[128] sometimes, signifieth to *boast, vaunt, or brag of a thing*; and in this sense it may very well fit a *Pharisee*. The reason of this command was, to put them in mind of the Commandments, *Numb. 15.* And for the furtherance of this duty,[129] they used sharp thorns in in their Fringes, that by the often pricking of the Thorn, whether they walked or sate still, they might be the more mindful of the Commandments.

[127] *Vide D. Kimchi. Radic.*

[128] Τὸ μεγαλύνεσθαι, *apud Euripidem in Bacchis, valet, Magnifice jactare, Efferre. Magnificare apud Varronem & Plinium eadem significatione usurpatur, Theodor. Beza in Mat. 23.*

[129] *Hieron. in Mat. 23.*

There were[130] seven sorts of *Pharises*. 1. *Pharisæus Sichemita.* He turned *Pharisee* for gain, as the *Sichemites* suffered themselves to be circumcised.

[130] *Talmud. tract. Suta. cap. 3.*

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

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

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

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

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

7. *Pharisæus ex timore*; Such a one obeyed the Law for fear of punishment. He that conformed for fear had respect chiefly to the *negative Commandements*; but he that conformed for love, especially respected the *Affirmative*.

CHAP. XI.
Of the Sadduces.

To omit other *Etymologies* of the name, there are two onely which have shew of probability. Some[131] derive it from *Sedec*, *Justitia*; as if they had been *Justitiaries*, such as would justifie themselves before *Gods* Tribunal. There are[132] that derive it, and that upon more warrantable grounds, from *Sadoc*, the first Author of the heresie; so that the *Sadduces* were so called from *Sadoc*, as the *Arrians* from *Arrius*, the *Pelagians* from *Pelagius*, the *Donatists* from *Donatus*, &c.

[131] *Epiphan. l. 1. cap. 14.*

[132] ἀπὸ αἱρεσιάρχου Σαδὼκ ὀνομάζεται. *Theophylact.*

This *Sadoc* lived under *Antigonus Sochæus*, who succeeded *Simeon* the *Just*. He was *Antigonus* his scholar, and by him brought up in the Doctrine of the *Pharisees*, but afterwards fell from him, and broacht the heresie of the *Sadduces*; which heresie, because it had much affinity with that which the Heretique *Dositheus* taught, hence are the *Sadduces* said to[133] be a branch or skirt of the *Dositheans*, though in truth *Dositheus* lived not till[134] after *Christ*; and although these two heresies did agree in many things; yet in a main point they differed.[135] *Dositheus* believed the Resurrection, the *Sadduces* denyed it; and by consequence the *Dositheans* believed all other points necessarily flowing from this.

[133] *Epiph. hæres. 14. It. Tertul. de præscript. c. 5.*

[134] *Origen. contra Celsum. l. 2.*

[135] *Epiph. hæres. 13.*

The occasion of this heresie was this.[136] When *Antigonus* taught, that we must not serve God as servants serve their Masters, for hope of reward, his scholars *Sadoc* and *Baithus* understood him, as if he had utterly denied all future rewards or recompence attending a godly life, and thence framed their heresie, denying the *resurrection, the world to come, Angels, Spirits, &c.*

[136] *Aboth. cap. 1.*

Their *Dogmata*, *Canons*, or *Constitutions*, were, 1. *They rejected*[137] *the Prophets, & all other Scripture save only the five books of Moses.* Therefore our

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

[137] *Joseph. Antiq. lib. 13. c. 18.*

2. *They rejected*[138] *all traditions.* Whence, As they were called מינין *Minœi*, i. *Heretiques*, in respect of the general opposition between them and *Pharisees*. First, because the *Pharisees* were in repute the only *Catholicks*. Secondly, because in their Doctrine, the *Pharisees* were much nearer the truth than the *Sadduces*: so in this respect of this particular opposition, in the ones rejecting, the others urging of traditions, the *Sadduces* were termed[139] קראים *Karaim*, *Biblers*, or *Scripturists*.

[138] *Elias de* שורק

[139] *Drusius de trib. sect. c. 8. l. 3 p. 130.*

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

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

5. *They said the souls of men are annihilated*[140] *at their death.*

[140] *Joseph. de bello Judaic. lib. 2. c. 12.*

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

7. *They wholly denied*[141] *Fate or Destiny, and ascribed all to mans Free-will.*

[141] *Joseph. l. 13. c. 9.*

The *Samaritanes* and the *Sadduces* are of near affinity: but yet they differ. First[142] The *Samaritanes sacrificed* at the Temple built upon Mount *Gerizim*, but the *Sadduces* sacrificed at *Jerusalem*. Secondly, The *Samaritanes* allowed no commerce with the *Jews*, *John 4. 9.* yea, the mutual hatred between the *Samaritans* and the *Jews* was so great, that it was not lawful for the *Jews* to eat or drink with the *Samaritans*. How is it that thou being a *Jew*, askest drink of me which am a woman of *Samaria*, *Joh. 4. 9.* Nay, whereas liberty was granted unto all Nations of the earth to become *Proselites* to the *Jewes*, so did the *Jews* hate the *Samaritanes*, that they would not suffer a *Samaritan* to be a *Prosylite*. This appeareth by that solemn *Excommunication*,[143] termed *Excommunicatio in secreto nominis tetragrammati*: the form thereof: as it was applyed (say they) by *Ezra* and *Nehemiah* unto the *Samaritanes*, was thus, *They assembled the whole Congregation into the Temple of the Lord, and they brought 300 Priests,* and *300 Trumpets,* and *300 books of the Law, and as many boys, and they sounded their Trumpets and the Levites singing cursed the Samaritanes by all the sorts of Excommunication, in the mystery of the name* Jehovah*, and in the Decalogue, & with the curse of the superiour house of judgement, and likewise with the curse of the inferiour house of judgement, that no Israelite should eat the bread of a Samaritane, (whence they say, he which eateth of a Samaritans bread is as he who eateth swines flesh) and let no Samaritane be a Prosylite in Israel, and that they should have no part in the resurrection of the dead. R. Gersom*[144] forbade the breaking open of the Letters, under the penalty of this *Excommunication*. This proveth what formerly was said; namely, that between the *Jews* and the *Samaritanes* there was no

commerce; but the *Sadduces* familiarly conversed with the other *Jews*, even with the *Pharisees* themselves; yea, both sat together in the same *Council*, *Acts 23. 6.* Now the *Samaritanes* and *Sadduces* agree. 1. *In the rejection of all the others traditions.* 2. *In the rejection of all other Scriptures, save only the five Books of* Moses. 3. *In the denial of the Resurrection, and the consequences, as future punishments, and rewards according to mens works.* But the *Samaritanes* held that there were *Angels*, which the *Sadduces* denied. For the proof of these agreements and disagreements between them, read *Epiphanius, hæres. 9. & 14.*

[142] *Epiphan. Tom. 1. l. 1. hæres. 14.*

[143] *Drusius de trib. sect. l. 2. cap 11. ex Ilmedenu.*

[144] *Buxtorf. Epist. Heb. p. 59.*

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

or forgo the hope of the *Priest-hood*; by *Sanballat*'s means he obtained leave from *Alexander* the Great, to build a *Temple*[145] upon Mount *Gariazim*, one of the highest Mountains in *Samaria*, whither many other Apostated *Jews* fled, together with *Manasses* being made their *High-Priest*; and now the Sect of the *Samaritanes* (between whom and the *Jews* there was such hatred) began, now all those fore-mentioned errors were maintained: And of this Hill it is, that the woman of *Samaria* speaketh *John 4. 20.* Our Fathers worshipped in this *Mountain*, *&c.*

[145] *Joseph. Antiq. lib. 11. cap 8.*

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

This heresie, though it were the greatest amongst the *Jews*, yet was it imbraced and maintained by some of the *High Priests* themselves:[146] *Joannes Hyrcanus* was a *Sadducee*, so were his sons, *Aristobulus* and *Alexander*,[147] and likewise *Ananus* the younger; so that *Moses* Chair was not amongst them exempted from error; no nor heresie.

[146] *Gorionides, cap. 29.*

[147] *Euseb. hist. l. 2. c. 23. Ex Joseph. Antiq. lib. 20. cap. 8.*

CHAP. XII.
Of the Essenes.

The *Etymologies* of the names *Essæi*, or *Esseni*, i.e. *Essenes*, are divers, that which I prefer is from the

Syriake אסא *Asa*, signifying θεραπεύειν to heal, or cure Diseases. Hence[148] are the men so often termed, θεραπευταὶ and the women amongst them, θεραπευτρίδες, that is, *Physicians*. For though they gave themselves chiefly to the study of the *Bible* yet withal they studied *Physick*.

[148] *Joseph. de bello Judaic. lib. 2. c. 12. p. 786.*

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

Their *Dogmata*, their *Ordinance*, or *Constitutions*, did symbolize in many things with *Pythagoras* his, where they do agree. Therefore my purpose is, first to name *Pythagoras* his; and then to proceed on with the *Essenes*. They follow thus.

The[149] *Pythagoreans professed a communion of goods*: *So the Essenes.*[150] *they had one common purse or stock*, none richer, none poorer than other; out of this common treasury, every one supplyed his own wants without leave, and administred to the necessities of others: only they might not relieve any of their kindred without leave from their Overseers. They did not buy or sell among themselves, but each supplyed the others want, by a kind of commutative bartring: yea, liberty was granted to take one from another what they wanted, without exchange. They performed Offices of service mutually one to another; for mastership and service cannot stand with communion of goods: and servants are commonly injurious to the state of their Masters, according to

that saying of *R. Gamaliel*,[151] *He that multiplyeth servants, multiplieth thieves*. When they travelled, besides weapons for defence, they took nothing with them, for in whatsoever City or Village they came, they repaired to the Fraternity of the *Essenes*, and were there entertained as members of the same. And if we do attentively read *Josephus*, we may observe that the *Essenes* of every City joyned themselves into one *common Fraternity* or *Colledge*. Every Colledge had two sorts of Officers: *First*, *Treasurers*, who looked to the common stock, provided their diet, appointed each his task, and other publick necessaries. Secondly, *Others, who entertained their strangers*.

[149] *Aul. Gell. l. 1. c. 10. It. Laer. in Pythag.* Κοινὰ τὰ φίλων εἶναι.

[150] *Joseph. lib. 18. cap. 2.*

[151] מרבה עבדים מרבה גזל *Marbe gnabadim. Marbe gezel, Pirke Aboth. cap. 1.*

2. *The Pythagoreans shunned pleasures.*[152] *So did the Essenes*:[153] to this belongeth their avoiding of oyl, which, if any touched unawares, they wiped it off presently.

[152] *Justin. lib. 20.*

[153] *Joseph. de bello Judaic. lib. 2. c. 12.*

3. *The Pythagoreans garments were white*:[154] *So were the Essenes white also*,[155] modest, not costly: when once they put on a suit, they never changed it till it was torn, or worn out.

[154] *Suid. It. Ælian. de varia hist. l. 18. cap. 32.*

[155] *Joseph. de bello Judaic. lib. 2. cap. 12.*

4. *The Pythagoreans forbade Oaths.*[156] *So did the*

Essenes;[157] they thought him a noted lyar, who could not be believed without an oath.

[156] *Laert. in vita Pythagoræ.*

[157] *Philo Judæus.*

5. *The Pythagoreans had their Elders in singular respect.*[158] *So had the Essenes.*[159] *The body, or whole company of the Essenes*, were distinguisht εἰς μοίρας τέσσαρας into four *ranks*, or *orders*, according to their Seniority; and if haply any of the superior ranks had touched any of the inferior, he thought himself polluted, as if he had touched an *Heathen*.

[158] *Suidas. It. Laertius.*

[159] *Joseph. de bello Judaic. lib. 2. cap. 12.*

6. *The Pythagoreans drank water.*[160] *So did the Essenes only water*,[161] wholly abstaining from wine.

[160] *Suidas.*

[161] *Philo de vita contemplativa.*

7. *The Pythagoreans used* θυσίαις ἀψύχαις *inanimate Sacrifices.*[162] *So did the Essenes*:[163] they sent *gifts* to the Temple, and did not sacrifice, but preferred the use of their *holy water* before *sacrifice*, for which reason the other *Jews* forbad them all access unto the Temple.

[162] *Laertius in vita Pythag.*

[163] *Joseph. Antiq. lib. 18. cap. 2.*

8. *The Pythagoreans ascribed all things to fate or destiny.*[164] *So did the Essenes.*[165] In this *Aphorism* all three Sects differed each from other. The *Pharisees* ascribed some things to *Fate*, and other things to *Mans Free-will*. The *Essenes* ascribed all to *Fate*, nothing to *mans free will*. The *Sadduces* wholly deny *Fate*, and ascribed all things to the *free will of man*.

[164] *Suidas.*

[165] *Joseph. Antiq. lib. 13. cap. 9.*

9. *The Pythagoreans the first five years were not permitted to speak in the School:*[166] but were initiated *per quinquennale silentium,*[167] and not until then suffered to come into the presence of, or sight of *Pythagoras*. To this may be referred the *Essenes silence at Table* straightly observed, so that *Decem simul sedentibus, nemo loquitur invitis novem*; *Drusius*[168] renders it, that ten of them sitting together, none of them spake without leave obtained of the nine. When any did speak, it was not their custome to interrupt him with words, but by nods of the head, or beckenings, or holding their finger, or shaking their heads, and other such like dumb signs and gestures, to signifie their doubtings, disliking, or approving the matter in hand. And to the time of silence amongst the *Pythagoreans*, that it must be for five years, may be referred the initiation of the *Essenes*; for amongst them none were presently admitted into their *society*, with full liberty, but they under went four years of tryal and probation. The first year they received *Dolabellum,*[169] *Perizoma, & vestem albam*, a *spadle*, with which they digged a convenient place to ease Nature; a *pair of breeches*, which they used in bathing or washing themselves; a *white garment*, which especially that Sect affected. At this time they had their commons allowed them, but without, not in the common dining Hall. The second year they admitted them to the *participation of holy matters*, and instructed them in the use of them. Two years after they admitted them in *full manner*, making them of their *Corporation*, after they had received an Oath, truly to observe all the Rules and Ordinances of the *Essenes*. If any brake his oath, an hundred of them being assembled together, expelled

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

[166] *Quinquennale hoc silentium â Pythagora auditoribus suis indictum vocabant* ἐχεμυθίαν *à cohibendo sermone.*

[167] *Laertius in Pythagor.*

[168] *Drusius de trib. sect. l. 4.*

[169] *Joseph. de bello Judaico lib. 2. cap. 12.*

10. *The Essenes worshipped toward the Sun rising.* [170]

[170] *Philo item Joseph.*

11. *The Essenes bound themselves in their oath, to preserve the names of Angels*:[171] The phrase implyeth a kind of worshipping of them.

[171] *Joseph. de bello Judaic. lib. 2. cap. 12.*

12. *They were above all others strict in the observation of the Sabbath day*;[172] on it they would dress no meat, kindle no fire, remove no Vessels out of their place; no, nor ease Nature, Yea, they observed[173] ἑβδομάδων ἑβδομάδας, *every seventh week, a solemn Pentecost; seven Pentecosts, every year*.

[172] *Joseph. ib.*

[173] *Philo de vita contemplat.*

13. *They abstained from marriage*, not that they disliked marriage in it self, or intended an end or period to procreation: but partly, in wariness of womens intemperance; partly, because they were

perswaded that no woman would continue faithful to one man. This avoiding of marriage is not to be understood generally of all the *Essenes*, for they disagreed among themselves in this point. Some were of the opinion before noted: others married for propagation. *Nihilominus autem cum tanta ipsi moderatione conveniunt, ut per triennium explorent valetudinem fœminarum; & si constanti purgatione apparuerint idoneæ partui, ita eas in matrimonia asciscunt. Nemo tamen cum prægnante concumbit, ut ostendant, quòd nuptias non voluptatis, sed liberorum causa inierint.* Thus the latter sort preserved their Sect by the procreation of children: the former sort preserved it by a kind of adoption of other mens children, counting them as near Kinsmen, and tutoring them in the Rules of Discipline, as *Josephus* witnesseth. *Pliny*[174] addeth also, that many other of the *Jews*, when they began to be struck in years, voluntarily joyned themselves unto them, being moved thereunto, either because of the variable state and troubles of the world, or upon consideration of their own former licentious courses, as if they would by this means exercise a kind of penance upon themselves.

[174] *Plin. hist. l. 5. cap. 17.*

Concerning the beginning of this Sect, from whom, or when it began, it is hard to determine. Some[175] make them as ancient as the *Rechabites*, and the *Rechabites* to have differed only in the addition of some rules and ordinances from the *Kenites*, mentioned *Judg. 1. 16.* And thus by consequence the *Essenes* were as ancient, as the *Israelites* departure out of *Egypt*: for *Jethro*, *Moses* father-in-law, as appeareth by the Text, was a *Kenite*: but neither of these seemeth probable. For the *Kenites* are not mentioned

in Scripture, as a *distinct order* or *sect of people*, but as a *distinct family*, *kindred*, or *Nation*, *Numb. 24. 21.* Secondly, the *Rechabites*, they neither did build houses, but dwelt in Tents; neither did they deal in husbandry, they sowed no seed, nor planted Vineyards, nor had any, *Jer. 55. 7.* The *Essenes*, on the contrary, they dwelt not in tents, but in houses; [176] and they imployed themselves especially in husbandry. One of the *Hebrew Doctors*[177] saith, that the *Essenes* were *Nazarites*: but that cannot be, because the Law enjoyned the *Nazarites*, when the time of the Consecration was out, to present themselves at the door of the *Tabernacle* or *Temple*, *Num. 6.* Now the *Essenes* had no access to the *Temple*. When therefore, or from what Author this Sect took its beginning, is uncertain. The first that I find mentioned by the name of an *Essene*, was one *Judas*, [178] who lived in the time of *Aristobulus* the Son of *Joannes Hyrcanus*, before our *Saviours* Birth about one hundred years: Howsoever the Sect was of greater antiquity;[179] for all three, *Pharisees*, *Sadduces*, and *Essenes*, were in *Jonathan*'s time, the brother of *Judeas Macchabeus*, who was fifty years before *Aristobulus*. Certain it is, that this Sect continued until the daies of our *Saviour*, and after; for *Philo* and *Josephus* speaks of them as living in their times. What might be the reason then, that there is no mention of them in the *New Testament*? I answer; First, The number of them seemeth not to have been great, in *Philo* and *Josephus* his time,[180] about four thousand, which being dispersed in many Cities, made the Faction weak: and haply in *Jerusalem* when our *Savior* lived, they were either few or none. Secondly, if we observe histories we shall find them peaceable and quiet, not opposing any, and therefore not so liable to reproof as the

Pharisees and *Sadduces*, who opposed each other, and both joyned against *Christ*. Thirdly, why might they not as well be passed over in silence in the *New Testament*, (especially containing themselves quietly without contradiction of others) as the *Rechabites* in the *Old Testament*, of whom there is mention only once, and that obliquely, although their Order continued about three hundred years before this testimony was given of them by the Prophet *Jeremy*; for between *Jehu* (with whom *Jonadab* was Coetanean) and *Zedekiah*, Chronologers observe the distance of many years. Lastly, though the name *Essenes* be not found in Scripture,[181] yet we shall find in S. *Paul*'s Epistles many things reproved, which were taught in the School of the *Essenes*. Of this nature was that advice given unto *Timothy*, *1 Tim. 5. 23. Drink no longer water, but use a little wine*. Again, *1 Tim. 4. 3. Forbidding to marry, and commanding to abstain from meats is a Doctrine of Devils*; but especially *Coloss. 2.* in many passages the *Apostle* seemeth directly to point at them, *Let no man condemn you in meat and drink*, *v. 16. Let no man bear rule over you, by humbleness of mind, and worshipping of Angels*, *vers. 18.* τί δογματίζεσθε; *Why are ye subject to Ordinances? ver. 20.* The *Apostle* useth the word δόγματα, which was applyed by the *Essenes* to denote their *Ordinances*, *Aphorisms*, or *Constitutions*. In the verse following he gives an instance of some particulars, *Touch not, taste not, handle not*, *vers. 21*. Now the Junior company of *Essenes* might not *touch* their Seniors. And in their diet, their taste was limited to bread, salt, water, and hyssop. And these ordinances they undertook, διὰ πόθον σοφίας saith *Philo*, for the *love of wisdom*: but the Apostle concludeth, *vers. 23.* That these things had only, λόγον σοφίας, a shew of *wisdom*. And whereas *Philo*

termeth the Religion of the *Essenes*, by the name of θεραπεία, which word signifieth *religious worship*, the *Apostle* termeth in the same verse, ἐθελοθρησκείαν, *Voluntary-religion*, or *will-worship*: yea, where he termeth their Doctrine πατρίαν φιλοσοφίαν, a kind of *Philosophy* received from their Fore-fathers by Tradition, Saint *Paul* biddeth them beware of *Philosophy*, *vers. 8.*

[175] *Serarius Trihæres. l. 3. cap. 5.*

[176] *Joseph. Antiq. lib. 18. c. 7.*

[177] *Scalig. in Trihær. cap. 23.*

[178] *Joseph. l. 13. c. 19.*

[179] *Joseph. l. 13. c. 9.*

[180] *Philo. lib. quod omnis probus, p. 678.*

[181] *Vide Chemnit. exem. conc. Trident. part. quart. pag. 120.*

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

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

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

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

The *Practicks* had for their Commons every one his

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

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

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

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

3. The inscription of that Book, is not only περὶ βίου θεωρητικοῦ but also περὶ ἱκετῶν. Now *Philo*[182] elsewhere calleth the whole Nation of the *Jews*, τὸ ἱκετικὸν γένος, which argueth, that those *Theoricks* were *Jews*, not *Christians*.

[182] *Philo in Prin. lib. de legat. Caium.*

CHAP. XIII.

Of the Gaulonitæ, and the Herodians.

Other Factions there were among the *Jews*, which are improperly termed Sects. Of these there were principally two. First, *Gaulonitæ*. Secondly, *Herodiani*. The *Gaulonitæ* had their names from one *Judas*, who

sometimes[183] was called *Judas Gaulonites*, sometimes[184] *Judas Galilæus*, of whom *Gamaliel* speaketh, *Acts 5. 37. After this man rose up Judas of Galilee in the daies of the tribute.* The tribute here spoken of, was that made by *Cyrenius*, sometimes called *Quirinius*: the name in *Greek* is one and the same, but differently read by Expositors. This *Cyrenius* was sent from *Rome* by *Augustus*, into *Syria*, and from thence came into *Judæa*, where *Coponius* was *President*, and there he raised this Tax; which taxation is unadvisedly by some confounded with that mentioned, *Luke 2. 1.* Both were raised under *Augustus*, but they differed. First, this was only of *Syria* and *Judæa*; that in Saint *Luke* was universal, of the whole world. Secondly, this was, when *Archelaus*, *Herods* son, was banished into *Vienna*, having reigned nine years; that, under *Herod* the Great: Whence there is an observable Emphasis, in that Saint *Luke* saith, it was the *first* taxing, having reference unto this *second.*

[183] *Joseph. Antiq. lib. 8. cap. 21.*

[184] *Jos. l. 18, c. 21.*

The occasion[185] of this Faction was thus: When *Cyrenius* levied this Tax, and seized upon *Archelaus*, *Herod*'s sons goods; then arose this *Judas* opposing this Tribute; and telling the people, that Tribute was a manifest token of servitude, and that they ought to call none *Lord*, but only him who was *Lord of Lords*, the God of heaven and earth. Whence those that adhered unto him were called *Gaulonitæ*; they were also called *Galileans*.[186] It was their blood that *Pilate* mixed with their sacrifices, *Luk. 13. 1.* For *Pilate* had not authority over the Nation of the *Galileans*. The reason of this mixture is thought[187] to be, because the *Galileans* forbad sacrifices to be

offered for the *Roman Empire*, or for the safety of the *Emperour*; whereupon, *Pilate* being incensed with anger, slew them whilst they were sacrificing.[188] To this faction belonged those murderers, termed Σικαριοὶ, mentioned, *Acts 21. 18.*

[185] *Joseph. loco superius citato.*

[186] *Oecumenius. Act. 5. 37. Theophylact. Luc. 13. 1.*

[187] *Theophylact. in Luc. 13.*

[188] *Joseph. l. 7. de bello Judaic. cap. 28. p. 985.*

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

——— ——— ——— *Cum*
Herodis venere dies, unctaque fenestra,
Dispositæ pinguem nebulam vomuere lucernæ,
Portantes violas, rubrumque amplexa catinum,
Cauda natat thynni, tumet alta fidelia vino.
Pers. Sat. 1.

Now whether this latter may be referred to *Herod* the Great, I much doubt; because I find not any Author among the Ancients to speak of *Herod* the Great his Birth-day: It was another *Herod*, *Tetrarch of Galilee*, otherwise called *Antipas*, whose Birth-day we read celebrated, *Mark 6. 21.* The former point, that the *Herodians* received *Herod* as their *Messiah*, though

it hath many grave Authors[189] avouching it, yet others[190] justly question the truth thereof; for if the *Herodians* were *Jews* (as most think) how then could they imagine, that *Herod*, a stranger, could be the *Messiah*, seeing that it was so commonly preached by the *Prophets*, and known unto the People, that the *Messiah*, must be a *Jew* born, of the Tribe of *Judah*, and of the house of *David*?

[189] *Epiph. hæres. 10. & Theophyl. Mat. 22. 16. & alii plures.*

[190] *Hieron. Mat. 22. 17.*

Others say,[191] that the *Herodians* were certain flatterers in *Herod* his Court, varying and changing many points of their Religion with *Herod* their King.

[191] *Theodor. Beza, Mat. 22. 16.*

To omit many other conjectures utterly improbable, I incline to Saint *Hierom*, whose Opinion is,[192] that the *Herodians* were those who stood stifly for tribute to be paid to *Cæsar*. It concerned *Herod*, who at first received his Crown from *Cæsar*, to further *Cæsar*'s tribute, not only in way of thankfulness, but also in way of policy, to prevent a possible deposing or desceptring; for it was in *Cæsar*'s power to take away the Crown again when pleased him. Now, in respect that *Herod* saught to kill *Christ*, and the *Herodians* with the *Pharisees* took counsel against him; unto this our *Saviour* might have reference, saying, *Mar. 8. 15. Beware of the leaven of the Pharisees, and of the leaven of* Herod. Viz. *Of their contagious Doctrine, and fox-like subtleties.*

[192] *Hieron. Mat. 22. 17.*

THE SECOND BOOK
TREATETH OF PLACES.

CHAP. I.
Their Temple.

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

These two shadowed the difference between the *Jews Synagogue*, and the *Christian Church*. The *Tabernacle* was moveable, and but for a time: The *Temple* fixed, and permanent: the state of the *Jews* vanishing, to continue in their generations; the state of *Christians* durable, to continue unto the worlds end. More principally it shadowed forth the state of the *Church Militant* here on earth, and *triumphant* in heaven: Unto both the *Prophet David* alludeth; *Lord, Who shall sojourn in thy Tabernacle? who shall rest in thine holy Mountain? Psal. 15. 1.*

There were in the same tract of ground three hills, *Sion*, *Moria*, and Mount *Calvary*. On *Sion* was the City and Castle of *David*; on *Moria* was the *Temple*, and on Mount *Calvary Christ* was crucified. But[193] all these three were generally called by the name of *Sion*; whence it is, that though the *Temple* were built on *Moria*, yet the Scripture speaketh of it commonly, as if it were upon Mount *Sion*.

[193] *Genebrard in Chron. lib. 1. Anno mundi 3146.*

In their *Temple* there are these three things considerable: First, the *Sanctum Sanctorum*, the *Holy*

of Holies; answerable to our *Quire* in the *Cathedral Churches*. Secondly, the *Sanctum*, the *Sanctuary*; answerable to the *Body* of the *Church*. Thirdly, the *Atrium*, the *Court*; answerable to the *Church-yard*.

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

In[194] the *Ark* there were three things: First, the *pot of Manna*; secondly, *Aaron's rod that budded*; thirdly, the *Tables of the Testament*, *Heb. 9. 4.* Thus they were in *Moses* his time; but afterwards in the days of *Solomon*, onely the Tables of the Law were found in the *Ark*, *1 King. 8. 9.*

> [194] *Sunt qui illud* ἐν ᾗ *apud Apostolum, Heb. 9. 4. referunt ad* τὴν σκηνὴν *ut dicunt in Tabernaculo secundo, quod appellent Sanctum Sanctorum, fuisse urnam mannæ & virgam Aaronis, tabulam fœderis videl. urnam, & virgam ante arcam: (ita Moses Kotsensis 210. 1.) tabulam autem in Arca.*

The cover of this *Ark* was called ἱλαστήριον, the *Propitiatory*, or *Mercy-seat*, because it *covered* and hid the Law, that it appeared not before God to plead against man. It was a type of *Christ*, who likewise is termed ἱλαστήριον, our *Propitiation*, *Rom. 3. 25.* and ἵλασμος, *a Propitiatory*, *John 2. 2.* At each end of the *Mercy-seat* stood a golden *Cherub*, each *Cherub* stretched forth his wings; and from between them, as from an *Oracle*, God gave his answer, *Exod. 25. 22.* Hence it is, that the *Lord* is said to sit between the *Cherubims*, *Ps. 99. 1.* The posture of the *Cherubims* was such, that their faces were each towards the other, but both looking down towards the *Mercy-seat*; they fitly shadowed out the people of the *Jews* and *Christians*, both looking toward each other, but both expecting salvation in *Christ* only.

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

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

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

In the *Priests Court* were the brazen Altar for Sacrifices, and the Laver for the washing, both of the *Priests* and the *Sacrifices*. The *Laver*, and the *Altar* scituated in the same Court, signified the same as the *water* and *blood* issued out of *Christ*'s side; namely, the necessary concurrence of these two Graces in all that shall be saved, *sanctification*, *justification*; *sanctification* intimated by the *Laver* and *blood*:

justification by the *Altar* and *blood*.

The Court for the *Priests*, and the Court for the *people* were separated[195] each from other; by a wall of three Cubits high.

[195] *Joseph. l. 8. c. 13.*

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

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

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

There was an ascent of fifteen steps or stairs between the *womens Court* and the *mens*,[196] upon these steps the *Levites* sung those fifteen Psalms immediately following the one hundredth nineteenth, upon each step one Psalm, whence those Psalms are entituled, *Psalmi graduales*, *Songs of degrees*.

[196] *R. David Kimchi. Psal. 120.*

In the *Womens Court* stood their *Treasuries*, or *Alms-box*, as appeareth by the poor Widows casting her two Mites into it, *Luk. 21. 1.* In *Hebrew* it is termed קרבן *Korban*, the *Chest of Oblation*; the word signifieth barely, an *Oblation*, or *Offering*, and accordingly S. *Luk. 21. 4.* saith, they all of their superfluities cast *into the offerings*; that is into, the *Korban*, or *Chest of offerings*. In Greek it is termed γαζοφυλακεῖον whence cometh the Latine word, *Gazophylacium*, a *Treasury*. That set up by *Jehoiada*, *2 King. 12. 19.* seemeth to have been different from this, and to have been extraordinary, only for the repairing of the *Temple*; for that stood beside the *Altar* in the *Priests Court*; and the *Priests*, not the parties that brought the gifts, put it into the *Chest.* Sometimes the whole *Court* was termed *Gazophylacium*, a *Treasury*. These words speak *Jesus* in the *Treasury*, *John 8. 20.* It is worth our noting, that the *Hebrew* word צדקה *Tsedaka*, signifying *Alms*, signifieth properly *Justice*; and thereby is intimated, that the matter of our alms should be goods justly gotten: And to this purpose they called their *Alms-box* קופה של צדקה *Kupha-Sehel-Tsedaka*, the *Chest of Justice*; and upon their *Alms-box* they wrote[197] this abreviature מביא *A gift in secret pacifieth anger*, *Prov. 21. 14.*

[197] *Buxtorf. de abbrev. in* מביא

In *Herod*'s *Temple* there were[198] four *Porches*; the meaning is, four *Courts*, one for the *Priests*, another for *men*, another for *women*, and a fourth *for such as were unclean by legal pollutions, and strangers*. This outmost *Court* for the unclean and strangers, was separated from the *womens Court*, with a stone wall of three Cubits high, which wall was adorned with

certain pillars of equal distance, bearing this Inscription:[199] *Let no stranger enter into the holy place.*

[198] *Iosep. l. 2. contra Apion. 1066.*

[199] Μὴ δεῖ ἀλλόφυλον ἐντὸς τοῦ ἁγίου παριέναι. *In locum sanctum transire alienigena non debet. Joseph. de bel. Jud. lib. 6. c. 6.*

The *Temple* at *Jerusalem* was thrice built. First, by *Solomon*: Secondly, by *Zorobabel*: Thirdly, by *Herod*. The first was built in seven years, *1 King. 6. 37.* The second in forty six years: It was begun in the second year of King *Cyrus*, *Ezra 3. 8.* It was finished in the ninth year of *Darius Hystaspis*.[200] The years rise thus;

Cyrus reigned
Cambyses
It was finished in the year of Darius Hystaspis

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

[200] *Joseph. Antiq. lib. 11. c. 4.*

Herod's *Temple* was finished in eight years.[201] It is greatly questioned among *Divines*, of which *Temple* that speech of the *Jews* is to be understood, *John 2. 20. Forty and six years was this Temple in building.* Many interpret it of the second *Temple*, saying, that *Herod* did only repair that, not build a new: but these disagree among themselves in the computation; and the Scripture speaketh peremptorily, that the house was finished in the sixth year of the Reign of King *Darius*, *Ezra 6. 15.* and *Josephus* speaketh of *Herod*'s *building a new Temple, plucking down the old*.[202] It seemeth therefore more probable, that the speech is to be understood of *Herod*'s *Temple*, which, though it

were but eight years in building, yet, at that time, when this speech was used, it had stood precisely *forty six years*,[203] for so many years there are precisely between the eighteenth year of *Herod*'s Reign, (at which time the *Temple* begun to be built) and the year of *Christ his baptisme*, when it is thought that this was spoken; all which time the *Temple* was more and more adorned, beautified, and perfected, in which respect it may be said to be so long building.

[201] *Ioseph. Antiq. lib. 15 cap. ult.*

[202] *Vide Hospini. de Orig. Templ. c. 3.*

[203] *Vide supputationem Funccianam. an. 3747.*

The ancient men are said to weep, when they beheld the second, because the glory thereof was far short of *Solomon*'s, *Ez. 3. 12.* It was inferiour to *Solomon*'s *Temple*: First, in respect of the building, because it was lower and meaner.[204] Secondly, in respect of the Vessels, being now of brass, which before were of pure gold. Thirdly, in respect of five things, lost and wanting in the second *Temple*, all which were in the first. First, there was wanting the *Ark of God*.[205] Secondly, *Urim and Thummim*; *God* gave no answer by these two, as in former times. Thirdly, *Fire*, which in the second *Temple* never descended from heaven to consume their burnt offerings, as it did in the first. Fourthly, the *Glory of God* appearing between the *Cherubims*, this they termed שכינה *Schecina*, the *habitation*, or *dwelling of God*, and hereunto the *Apostle* alludeth, *In him dwelleth the Fulness of the Godhead bodily*, *Coloss. 2. 9. Bodily*; that is, not in Clouds and Ceremonies, as between the *Cherubims*, but *essentially*. Lastly, the *Holy Ghost*; namely, enabling them for the gift of

Prophecy; for between *Malachy* and *John the Baptist*, there stood up no *Prophet*, but only they were instructed *per filiam vocis*, which they termed בת קול *Bath Kol*, an *Eccho from heaven*; and this was the reason why those Disciples, *Act. 19. 2.* said, *We have not so much as heard whether there be an Holy Ghost.*

[204] *Hospinian. ex Talmudistis, de Orig. Templ. c. 3.*

[205] *D. Kimchi in Hagg. 1. 8. Eadem scribit Rabbi Solomon ibid.*

Here it may be demanded, How that of the *Prophet Haggai* is true; *The glory of this last house shall be greater then the first, Hag. 2. 10.* I answer, *Herod*'s *Temple* which was built in the place of this, was of statelier building than *Solomon*'s, and it was of greater glory, because of *Christ* his Preaching in it.

Herod's *Temple* was afterwards so set on fire by *Titus* his souldiers,[206] that it could not be quenched by the industry of man: at the same time[207] the *Temple* at *Delphos*, being in chief request among the Heathen people, was utterly overthrown by earth-quakes and thunder-bolts from Heaven, and neither of them could ever since be repaired. The concurrence of which two Miracles evidently sheweth, that the time was then come, that God would put an end both to *Jewish Ceremonies*, and *Heathenish Idolatry*; that the Kingdom of his son might be the better established.

[206] *Genebrard. Chro. l. 2. anno Christi 69.*

[207] *Theodoret. l. 3. c. 11. Sozomenus, l. 5. c. 19. 20, 21.*

CHAP. II.

Their Synagogues, Schools, and Houses of Prayer.

The word *Synagogue* is from the Greek, συνάγω to *gather-together*; and it is applyed to all things whereof there may be a *collection*, as συναγωγὴ γάλακτος, *copia lactis*, συναγωγὴ πολέμοιο; *collectio quæ sunt ad bellum necessaria*. God standeth in *Synagoga Deorum*, *the Assembly of Judges*: but *Synagogues* are commonly taken for houses dedicated to the worship of God, wherein it was lawful to *pray*, *preach*, and *dispute*, but *not to sacrifice*. In *Hebrew* it was called, בית הכנסת *Beth Hacneseth*, the *House of Assembly*. The *Temple at Jerusalem* was the *Cathedral Church*; the *Synagogues*, as petty *Parish Churches* belonging thereunto.

Concerning the time when *Synagogues* began, it is hard to determine. It is probable that they began when the Tribes were settled in the promised Land. The *Temple* being then too far distant from those which dwelt in remote places, it is likely that they repaired unto certain *Synagogues* instead of the *Temple*. That they were in *David*'s time appeareth; *They have burnt all the Synagogues of God in the land*, *Psal. 74. 8.* And *Moses* of old time had in every City, them that preached him, being read in the *Synagogues* every Sabbath day, *Act. 15. 21.*

In *Jerusalem* there were[208] four hundred eighty *Synagogues*, besides the *Temple*; partly for *Jews*, partly for *strangers*: one for strangers was called the *Synagogue of the Libertines*, *Act. 6. 9.* Whence it had that name, whether from the *Roman Libertines*, such as had served for their freedom, being opposite to the *Ingenui*, those that were free-born; (for many of those *Libertines* became *Proselites*, and had their

Synagogues[209]) or whether it were from *Lubar*,[210] signifying an *high-place*; (for as their *Temple*, so their *Synagogues* and *Schools* were built on *hills* and *high-places*) because it is said, *Prov. 1. 21. Wisdome calleth in high-places*: I leave to the judgment of the Reader.

[208] *Sigonius de rep. Hebr. l. 2. cap. 8.*

[209] *Philo in legat. ad Caium.*

Out of *Jerusalem*, in other Cities and Provinces, were many *Synagogues*: there were *Synagogues* in *Galilee*, *Mat. 4. 23. Synagogues* in *Damascus*, *Acts 9. 2. Synagogues* at *Salamis*, *Act. 13. 5. Synagogues* at *Antiochia*, *Acts 13. 14.* Yea, their tradition is that[211] *Wheresoever ten men of* Israel *were, there ought to be built a Synagogue.*

[210] *Vide Tremel. Acts 6. 9.*

[211] *Maimon. in Tephilla. c. 11. Sect. 1.*

Their *Synagogues* had[212] many Inscriptions; *over the gate* was written that of the *Psal. 118. 20. This is the gate of the Lord, the righteous shall enter into it.* In the *walls*, these and the like sentences; *Remember thy Creator, & enter into the house of the Lord thy God in humility*. And *prayer without attention is like a body is like a body without a soul*. And *silence is commendable in time of prayer*.

[212] *Buxtorf. de abbreviatur. pag. 23. 81. 174.*

As the *Courts* of the people before the *Temple* were distinguished by a wall into two rooms, the one for men, the other for women: so in the *Synagogues*, the women were separated from the men,[213] by a partition of Lattice, or wire-work.

[213] *Talmud in tract. Suta cap. ult. vi. Buxtorf. Synag. c. 9. p. 240.*

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

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

Their School sometimes is called בית *Beth*, an *house*, simply, as appeareth by that saying;[214] *Octodecim res de quibus contentio fuit inter domum Sammai, & domum Hillel, ne Elias quidem abolere posset.* Those 18 matters controverted between the *house* of *Sammai*, and the *house* of *Hillel*, *Elias* himself could not decide; that is, between their two *Schools*. Sometime it is called בית המדרש *Beth Hammidrasch*, an house of subtle and acute exposition. Here points were more exactly and punctually discussed, than in the *Synagogue*, or *Temple*; whence they held it a profounder place for exposition, than the Temple: To this purpose tend those sayings,[215] *They might turn a Synagogue into a School, but not a School into a Synagogue, for the sanctity of a School is beyond the sanctity of a Synagogue.* And that groweth from *Vertue to vertue*, *Psa. 84. 7.* they interpret[216] a kind of *promotion*, or *degree*, in removing *from their Temple to their School.* In their *Temple*, their Sermons were, as it

were, *Ad populum*; in their Schools, *Ad Clerum*.

[214] *Drusius de tribus sect. l. 2. c. 10.*

[215] *Maimon. Tephilla. c. 11. Sect. 14.*

[216] *Paraphrast. Chal. in hunc locum.*

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

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

The *Scholars* when they learned any thing, were said to *receive it*: *Hear my Son, and receive my words*, *Prov. 4. 10.* Hence is that of the Apostle: *This is a true saying, and by all means worthy to be received*, *1 Tim. 1. 15.* that is, *learned*. The like phrase of speech are in use among the *Latines*.[217]

[217] *Da, si grave non est. Hor. l. 2. Satyr. 8. Sed tamen iste Deus qui sit, da Tytere nobis Virg. Bucol. Accipe nunc Danaum insidias. Virg. Æneid l. 2.*

Whether their *Oratories* or places of prayer called *Proseuchæ*, were different places from their *Schools*, or *Synagogues*, I have not yet learned. That some of these were without the City, that proveth nothing, for so might *Synagogues* and *Schools* too. *Epiphanius* treateth of those *Oratories*,[218] but there he speaketh not one word to shew the lawfulness of civil businesses to be done in them: could that be proved, a difference would easily be shewn. Some say[219] they were *Synagogues*, others[220] *Schools*. Of this *house of prayer*, mention is made, *Acts 16. 13.* in which S. *Paul* sate down and spake unto the woman: which gesture intimateth rather preaching than

praying: true, all gesture was in use for prayer; standing, kneeling, sitting: *Abraham stood before the Lord*, *Gen. 18. 22.* that is, *he prayed*. *The Publican stood afar off and prayed*, *Luke 18. 13.* Whence by way of Proverb they say,[221] *Sine stationibus non subsisteret mundus*; Were it not for standing, the World could not stand, *Stephen kneeled*, *Acts 7. 60.* *David* sate before the *Lord*, and said, *2 Sam. 7. 18.* Yet *sitting*, when the *speech* is to the *people*, not to the *Lord*, implieth *preaching*, not *prayer*. It is probable, that as at the gate of the *Temple*, so at the gate of these *Oratories*, the poorer sort of people assembled to expect alms: Whence some use the word[222] *Proseucha*, to signifie an *Hospital.*

[218] *Epiphan. Tom. 2. l. 3. c. 80.*

[219] *Beza. Act. 16. 13.*

[220] *Philo Jud. de vita Mosis, p. 530.*

[221] *R. Juda. in lib. Musar. vide Drus. præs. Matth. 6. 5.*

[222] *Qua te quæro Proseucha? Juven. Sat. 3.*

The[223] *Talmudists* taxed the peoples negligence in prayer, saying they used three sorts of *Amen*, and all faulty. *A faint Amen*, when they prayed without fervency. *A hasty Amen*, when they said *Amen*, before the prayer was done. *A lazy Amen*, when they pronounced it at length, as if they were asleep, dividing the word *A-men.* The first they termed יתומה *Jethoma*, *pupillum*. The second חטופה *Chetupah*, *Surreptitium*. The third, קטועה *Ketugna*, *Sectile*, *quasi in duas partes sectum per oscitantiam*.

[223] *Caninius de locis N. Testam. cap. 5. p. 38.*

CHAP. III.
Of the Gates of Jerusalem.

The gates of the whole circuit of the[224] wall about *Jerusalem* were nine: The *Sheep-gate*, *Neh. 3. 1.* This was near the *Temple*, and thorow it were led the *Sheep* which were to be sacrificed, being washed in the Pool *Bethsada* near the gate: *The Fish-gate Nehem. 3. 3.* before this *Judas* is thought to have hanged himself. Some[225] think that these two Gates, and likewise the *Horse gate*, *Nehem. 3. 28.* were so called, because they were in manner of three several *Market places*, and at the one Gate, *Sheep*, at the other, *Fish*, and at the third, *Horses* were sold. The *Old gate* was so called, because it was supposed to have remained from the time of the *Jebusites*, and not to have been destroyed by the *Assyrians*; it was near *Calvary*, and without this Gate *Christ* was crucified. Concerning the other Gates little is spoken.

[224] *Scheindler pentaglot.*

[225] *Stukius conviv. l. 2. c. 11.*

Touching the Gates of the *Temple*, there were[226] two of principal note, both built by *Solomon*, the one for those that were new married, the other for mourners and excommunicate persons. The mourners were distinguished from the excommunicate persons, by having their lips covered with a skirt of their garment; none entered that gate with their lip uncovered, but such as were excommunicate. Now the *Israelites* which one the *Sabbath* days sate between those Gates said unto the *new married*: *He, whose Name dwelleth in this house, glad thee with children*. Unto the mourner, *He, which dwelleth in this house, glad and comfort thee*. Unto the excommunicate, *He, which dwelleth in this house, move*

thy heart to harken to the words of thy fellows.

[226] *R. Juda in l. Musar. vid. Dru. præterit. Joan. 9. 22.*

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

CHAP. IV.

Of their Groves, and high Places.

The ancient *Heathens* did not only not build *Temples*,[227] but they held it utterly unlawful so to do. The reason of this might be, because they thought no *Temple* spacious enough for the *Sun*, which was their chief God. Hence came that saying, [228] *Mundus universus est Templum Solis*; *The whole world is a Temple for the Sun*. Moreover, they thought it unfit to straiten, and confine the supposed Infiniteness of their fancied *Deities* within walls; and therefore when after-times had brought in the use of *Temples*, yet their *God Terminus*, and divers others of their *Gods* were worshipped in *Temples* open roofed, which were therefore called ὕπαιθρα. This I take to be the reason why they made choice of *Hills* and *Mountains*, as the convenientest places for their Idols. These *consecrated Hills*, are those *high places* which the *Scripture* so often forbids. Afterwards, as the number of their *Gods* encreased; so the number of

their *consecrated hills* was multiplied, from which their *Gods* and *Goddesses* took their names; as *Mercurius Cyllenius*, *Venus Erycina*, *Jupiter Capitolinus*. At length to beautifie these *holy hills*, the places of their idolatrous worship they beset them with trees, and hence came the *consecration of Groves, and Woods*, from which their Idols many times were named.[229] At last some choice and select Trees began to be *consecrated*.[230] Those *French Magi*, termed *Dryadæ*, worshipped the *Oak*, in *Greek* termed Δρῦς, and thence had their names. The *Etrurians* worshipped an *Holm-tree*; and[231] amongst the *Celtæ*, a *tall Oak* was the very Idol or Image of *Jupiter*.

[227] *Hospin. de Ori. Templ. pag. 1.*

[228] *Alex ab Alex. lib. 2. cap. 2.*

[229] *Populus Alcidæ gratissima, vitis Iaccho. Formosæ myrtus Veneri, sua Laurea Phœbo Virg. Eclog. 7.*

[230] *Plin. Nat. Hist. l. 16. c. 44.*

[231] *Maximus Tyrius, Ser. 38. fol. 225. edit. Steph.*

Among the *Israelites*, the Idolatry began under the Judges, *Othniel* and *Ehud*, *Judg. 3. 7.* and at the last it became so common in *Israel*, that they had peculiar *Priests*, whom they termed *Prophets of the Grove*, *1 King. 18. 19.* and *Idols* of the *Grove*; that is, *peculiar Idols*, unto whom their *Groves* were *consecrated*, *2 King. 21. 7. 2 Chron. 15. 16.* As Christians in the consecration of their *Churches*, make special choice of some peculiar Saints, by whose name they call them, as Saint *Peter's Church*, S. *Paul*'s, S. *Andrews*, &c. So they consecrated their *Groves* unto particular *Idols*; whence in prophane Authors we read of *Diana Nemorensis*, *Diana Arduenna*, *Albunea Dea*; all

receiving their names from the *Groves* in which they were worshipped: yea, the *Idol* it self is sometimes called by the name of a *Grove*: Josiah *brought out the Grove from the House of the Lord*, *2 King. 23. 6.* It is probable, that in this Idol was pourtraited the form and similitude of a *Grove*, and thence it was called a *Grove*, as those silver similitudes of *Diana*'s *Temple* made by *Demetrius*, were termed *Temples of Diana*, *Acts 19. 24.*

CHAP. V.

The Cities of Refuge.

These places of *Refuge*, appointed by God, differed from those of *Hercules*, and *Romulus*, and other *Heathens*; because God allowed safety only to those, who were guiltless in respect of their intention: but the others were common Sanctuaries, as well for the guilty as the guiltless. If any man did fortuitously or by chance kill another man, in such a case liberty was granted unto the offender to fly; at first, unto the *Altar* for refuge, as is implied by that text of Scripture, *If any man come presumptuously unto his Neighbour, to slay him with guile, thou shalt take him from mine Altar*, *Exod. 21. 14.* Yea, we may conjecture this custome of refuge to have continued in force always, by the practice of *Joab*, *1 King. 2. 28.* Notwithstanding, lest the Altar might be too far distant from the place where the fact might be committed, it is probable that therefore God ordained certain *Asyla*, or *Cities of Refuge*, which for the same reason are thought to have been[232] equally distant one from the other in *Canaan*: The

Cities were in number six; *Bezer* of the *Reubenites* Country, *Ramoth* of *Gilead*, in the *Gadites*, and *Golan* in *Bashan*, of the *Manassites*: these three *Moses* separated beyond *Jordan*, *Deut. 4. 41, 43.* The other three, appointed by *Joshua* in the Land of *Canaan*, were *Cadesh* in *Galilee* in Mount *Naphthali*; *Schechem* in *Ephraim*, and *Kiratharba* (which is *Hebron*) in the Mountain of *Judah*, *Josh. 20. 7.* There are other Cities of like nature: *God* promised the *Israelites*, upon condition of their obedience, after their Coasts were inlarged; but it seemeth that disobedience hindred the accomplishment thereof, for the Scripture mentioneth not the fulfilling of it.

[232] *Rab. Salom. Iarchi. Deut. 19.*

Concerning these Cities, the *Hebrews* note from these words, *Thou shalt prepare the way*, *Deut. 9. 3.* That the *Senate*, or *Magistrate* in *Israel*, were bound to prepare the ways to the *Cities of Refuge*, and[233] to make them fit, and broad, and to remove out of them all stumbling-blocks and obstacles: and they suffered not any Hill or Dale to be in the way, nor water-streams, but they made a Bridge over it, that nothing might hinder him that fled thither. And the breadth of the way to the *Cities of Refuge*, was not less than two and thirty Cubits, and at the partitions of the ways, they set up in writing, *Refuge, Refuge*: that the man-slayer might know and turn thitherward. On the fifteenth of the moneth *Adar*, or *February*, every year the *Magistrates* sent messengers to prepare the ways.

[233] *Maimon. in Rotsach. cap. 8. sect. 5.*

Furthermore it was provided, that two or three wise men should be imployed, to perswade the *Avenger of blood*, if haply he did pursue the man-slayer on the way, that he should offer no violence, until the Cause were heard and examined. The manner of examination was thus; The Consistory or Bench of *Justices*, who lived in that quarter where the murder was committed,[234] placed the party being brought back from the *City of Refuge*, in the Court, or Judgment-Hall, and diligently enquired and examined the cause, who if he were found guilty of voluntary murder, then was he punished with death, but if otherwise the Fact were found casual, then did they safely conduct the party back again to the *City of Refuge*, where he enjoyed his liberty, not only within the walls of the City, but within certain Territories and bounds of the City, being confined to

such and such limits, until the death of the *High Priest*, that was in those days, at what time it was lawful for the offender to return and come into his own City, and unto his own house, even unto the City from whence he fled, *Josh. 20. 6.* By this means the offender, though he was not punished with death, yet he lived for the time a kind of exile, for his own humiliation, and for the abatement of his wrath, who was the *avenger of blood*. The *Areopagitæ*[235] had a proceeding against mans slaughter not much unlike, punishing the offender ἀπενιαυτισμῷ, with a *years banishment*: Why the time of this exilement was limited to the death of the *High Priest* at that time, is not agreed upon by Expositors. But it is most probably thought, that the offender was therefore confined within that City as within a Prison, during the *High Priest*'s life,[236] because the offence did most directly strike against him, as being amongst men, ἄρχηγος, *Ac princeps sanctitatis*, *The chief God on earth*.

[234] *Paul. Fag. Num. 35. 6.*

[235] *Masius in Jos. cap. 20.*

[236] *Masius ibid.*

THE THIRD BOOK TREATETH OF DAIES and TIMES.

CHAP. I.

Days, Hours, Weeks, and Years.

Before we treat of their Feasts, it will be needful, by way of Preface, to understand somewhat concerning the divisions of their *Days*, *Hours*, *Weeks*, &c.

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

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

Their night was divided into four *quarters*, or *greater hours*, termed four *Watches*, each *Watch* containing three *lesser hours*. The first they called *Caput vigiliarum*, the beginning of the watches, *Lam. 2. 19.* the second was the middle watch, *Judg. 7. 19.* not so termed, because there were only three *watches*, as *Drusius*[237] would perswade, but because it dured till *midnight*. The *third watch*, began at *midnight*, and held till three of the clock in the morning. If he come in the *second*, or *third watch*, *Luk. 12. 38.* The *last*, called the *morning watch*, *Exod. 14. 24.* began at three of the clock, and ended at six in the morning. In the *fourth watch* of the night, *Jesus* went out unto them, *Mat. 14. 25.* These *Watches* also were called by other names, according to that part of the night which closed each watch. The *first* was termed ὀψὲ, the *even*. The *second*, μεσονύκτιον *Midnight*. The *third* ἀλεκτοροφωνία, *Cock-crowing*. The *fourth* πρωΐ, the *Dawning*. *Ye know not when the Master of the house will come, at Even, or at Midnight,*

or at Cock-crowing, or at the Dawning, Mark 13. 35.

[237] *Drus. Judic. 7. 19.*

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

Where note, that the three first quarters had their names from the hour of the day, which closed the quarter (for they began their count of their lesser hours, from six a clock in the morning, and our 6, 7, 8, 9, 10, 11, 12. 1, 2, 3, 4, 5, 6. was their 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12.) only the last was called the *eleventh hour*, by our *Saviour Christ*; whereas among the common people, it either was called, or should have been called, by proportion with the rest, the *twelfth hour*; to intimate unto us, that though *God* in his mercy accept *labourers* into his Vineyard *eleven hours* of the day, yet he seldome calleth any of the *twelfth*; for that is rather an hour to discharge servants, than to admit new.

Some Expositors finding mention of the dawning of the day, in this Parable, *vers. 1.*[238] They reckon the 4 *quarters* of the day after this manner. *Hora prima*, *Hora tertia*, *Hora sexta*, *Hora nona*. Where first they err, in taking the *dawning* of the day for the *first hour* of the day; for πρωὶ the *dawning*, signifieth the *last quarter of the night*, called the *Morning watch*. Secondly, they err in making the *last quarter of the day* to be the *ninth hour*, for what then shall become

of the *eleventh hour*, mentioned in the same Parable?

> [238] *Erat autem primus ternarius à prima usq; ad tertiam, & dicebatur prima hora, secundus erat à tertia, usq; ad sextam & dicebatur hora tertia, tertius erat à sexta usq; ad nonam, & dicebatur sexta; quartus à nona usq; ad ultimam quæ erat duodecima, & dicebatur nona. Refellit hanc opinionem Toletus, receptam licet à multis recensionem (ut ipse ait) quoniam de undecima cujus meminit parabola, altum apud hos silentium. Jure vapulant à te, Tolete, qui excludunt undecimam constanter tamen asserenda est contra te quadripartita diei divisio, in hoc potissimum illorum error consistit, quod horam primam faciunt, non inveniunt; horam undecimam inveniunt excludunt tamen, nihil à mente Evangelistarum magis alienum, quam ut* ὁ πρωιὴ *verteretur hora prima diei, quæ in illorum scriptis sonat quartam noctis vigiliam. Vid. Tolet. in Joan. cap. 19. Annot. 8.*

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

Lastly, This sheweth that the hours among the *Jews* were of two sorts; some lesser, of which the day

contained twelve: others *greater*, of which the day contained four, as hath been above shewn: the lesser are termed *hours of the day*, *Are there not twelve hours of the day? John 11. 9.* The greater, some term *hours of the Temple*, or *hours of prayer*. *Peter* and *John* went up into the *Temple*, at the *ninth hour of prayer*, *Acts 3. 1.* But in truth there are but three hours of prayer, the *third*, the *sixth*, and the *ninth*.[239] The *third* instituted by *Abraham*, the *sixth* by *Isaac*, and the *ninth* by *Jacob*. The *third hour* the *Holy Gost* descended upon the *Apostles*, *Acts 2. 15.* About the *sixth Peter* went up to the house-top to pray, *Acts 10. 9.* At the *ninth*, *Peter* and *John* went into the *Temple*, *Acts 3. 1.*

[239] *Drusius in præterit. Act. 3. 1. Non fuisse ultra tres horas precationis in die apud Judæos, clare testatur David Kimchi.*

From these greater hours of the day and night, the *Canonical hours*,[240] in use in the *Roman Church*, had their beginning; each *Canonical* hour containeth three lesser hours, so that in the whole night and day there are eight *Canonical hours*. At six of the clock in the evening began the first, and that is termed *Hora vespertina*; or *vespertinum* simply, (*officium* being understood) their *Vespertine*. At nine of the clock at night began the second, and that is termed *Completorium*, their *Completory*. At midnight began the third, *Nocturnum*, their *Nocturn*. At three of the clock in the morning, began their *Matutinum*, their *Matines*. The Canonical hours for their day-service were named, *Hora prima*, *tertia*, *sexta*, *nona*. Their first hour began from six of the clock in the morning, and held till nine: the third from nine till twelve, the sixth from twelve till three, the ninth from three till six at night.

[240] *Vide Bellarm. de bonis oper. in part. 1. cap. 10.*

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

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

The *Hebrews* at first measured their moneths according to the course of the *Sun*, whence they are called *Menses solares*; and then every moneth consisted of thirty daies. The waters prevailed from the seventeenth day of the second moneth, *Gen. 17. 13.* unto the seventh day of the seven moneth, *Gen. 8. 4.* that is, full five moneths. If we will number the daies, they were an hundred and fifty, *Gen. 7. 24.* Whereby it appeareth, that every moneth contained full thirty daies. After the *Israelites* departure out of *Egypt*, then they measured their moneths by the course of the Moon; they are termed *Menses Lunares*: they contained either thirty daies, and then they were called *Menses pleni*, *full moneths*: or twenty nine daies, and then they were called *Menses cavi*, *Deficient Moneths*.

The *Sun* exceedeth the *Moon* in her course eleven daies, hence[241] every third or second year, one month was inserted. Now because the twelfth moneth in the *Hebrew Kalender* was called *Adar*, hence when a month was inserted, the last was

called *Ve-adar*,the second *Adar*.

[241] *Vide Kalendarium Hebraicum Munsteri pag. 62.*

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

1. *Nisan*; it was also called אביב *Abib*, which signifieth an *ea* this month Barley began to be *eared*.
2. *Iiar*, it was also called זיו which signifieth *beauty*: then the to be *beautified* with Buds and Blossoms.
3. *Sivan.*
4. *Thamuz.*
5. *Ab.*
6. *Elul.*
7. *Tisri*, otherwise called *Ethanim*.
8. *Marchesuan*, it was called *Bull*.
9. *Chisleu.*
10. *Tebeth.*
11. *Shebeth.*

12. *Adar. Ve-adar.*

Before their coming out of *Egypt*, they began their year in the moneth of *Tisri*,[242] and thus they continued it always after, for civil affairs, for their date of buying, selling, their *Sabbatical years*, years of *Jubile*, &c. After their coming out of *Egypt*, they began their year in the moneth *Nisan*, and so continued it for the computation of their greatest Feasts.

[242] Ἐν μηνὶ δευτέρῳ Δίῳ μὲν ὑπὸ Μακεδόνων λεγομένῳ Μαρσουάνῃ δὲ ὑπὸ Ἑβραίων, οὕτω γὰρ Αἰγύπτιοι τὸν ἐνίαυτον ἦσαν διατεταχότες. Μωυσῆς δὲ τὸν Νισὰν, ὅς ἐστι ξανθικὸς, μήνα πρῶτον ἐπὶ ταῖς ἑορταῖς ὥρισεν. *Joseph. Antiq. l. 1. c. 4. Mendose ponitur* Μαρσουάνη *pro* αρχασουὰν *qui mensis erat olim secundus apud Hebræos, sicut et Dius apud Macedones.*

CHAP. II.
Of their Feasts.

Before we descend to their particular *Feasts*; First we will see their manner of Feasting in general. Their ordinary meals, as they were not many in a day, so neither were they costly. They were called *Arucoth*,[243] which word signifieth properly, such fare as Travellers and Way-faring men use on their journeys. The word is used, *Jer. 40. 5. So the chief Steward gave him victuals, and a reward, and let him go.* Likewise, *Pro. 15. 17. Better is a dinner of green herbs where love is.* The extroardinary and more liberal kind of

entertainment, by way of Feasting, was commonly called *Mischte*,[244] from their liberal drinking at such meetings. There was also another kind of feasting, wherein they made merry together, eating the remainders of their Sacrifices; this they termed *Chag*.[245] From this custom of having a feast at the end of their Sacrifices, the *Christians* of the *Primitive Church* instituted their *Love-feasts* to succeed the *Lords Supper*:[246] In both these greater and more solemn *Feasts*, there were some Ceremonies used by them, as *preparatory to the Feast*, others in their giving thanks, others in *their gesture at Table*.

[243] *ab* ארח ארוחות *Iter facere, significat viaticum.*

[244] משתה *Convivium, compotatio dicitur à potendo sive bibendo, ut Græcè* συμπόσιον, *ab altera ejus parte.*

[245] חג *Festum, celebris solemnitas à radice* חגג *Festum celebravit.*

[246] *Chrysostom. 1 Cor. 11. Hoc autem præcipio.*

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

Their *Salutations* were testified either *by words*, or some *humble gesture of the body*. By *words*, and then these were the usual forms; *The Lord be with you*: or *The Lord bless you*, *Ruth. 2. 4.* From the last of these, *blessing* is often taken in Scripture for *saluting*. If thou *meet* any,[247] *bless* him not, or if any *bless* thee, answer him not again, saith *Elisha* to *Gehazi*, *2 King. 4. 29.* The sense is, as our *English* renders it, *Salute him not*. Sometimes they said, *Peace be unto thee*; *peace be upon thee*, *Go in peace*, and such like: *When ye come into an house salute the same; and if the house*

be worthy, let your peace come upon it, but if it be not worthy, let your peace return to you, *Matth. 10. 12, 13.* By *gesture*; their *salutations* were signified sometimes by *prostrating the whole body*; sometimes by *kissing the feet*, *Luke 7. 38.* commonly by an *ordinary kiss*.[248] *Moses* went out to meet his father-in-law, and did obeysance, and *kissed him*, *Exod. 18. 7.* Moreover, *Joseph kissed* all his Brethren, and wept upon them, *Gen. 45. 15.* This Saint *Paul* calleth an *holy kiss*, *1 Cor. 16. 20.* S. *Peter*, a *kiss of charity*, *1 Pet. 5. 14.* *Tertullian*[249] calleth it *Osculum pacis*, *A kiss of peace*. These were *kisses* which a *Cato* might give, and a *Vestal* receive: Of this sort the *Jews* had three kinds; [250] *A kiss of salutation*,[251] which hath been specified by some of those former instances. *A kiss of valediction*:[252] Wherefore hast thou not suffered me to kiss my sons and my daughters, *Gen. 31. 28. A kiss of homage*;[253] the word signifieth a *kiss of state* or *dignity*, but it was to testifie their *homage*, and acknowledgment of their *Kings* Soveraignty. Then *Samuel* took a Vial of Oyl, and poured it upon *Saul*'s head, and *kissed* him, *1 Sam. 10. 1.* And unto this they refer that in the second *Psalm*, *Kiss the son, least he be angry*. These *salutions*, howsoever they were such as were used mutually, sometimes in their meetings abroad upon the way, yet were they such, as were used also in their entertainment, as clearly appeareth by many of those fore quoted examples.

[247] *Tertul. lib. 6. advers. Marcion.*

[248] *Xenophon. de institut. Cyr. lib. 1. pag. 17. It. lib. 5. pag. 113.*

[249] *Tertul. de orat. cap. 14.*

[250] *Vide Drusium ad difficiliora loca, Exod. c. 12.*

[251] נשיקות פרקים *Neshikoth pharukim,*

Oscula propinquorum.

[252] נשיקות פרושות *Neshikoth parusoth, Oscula separationis.*

[253] נשיקות גדולה *Neshikoth gedola, Oscula magnitudinis.*

The second *Ceremony preparatory* was *washing their feet.*[254] And the man brought the men into *Joseph*'s house, and gave them water, and they did *wash their feet*, *Gen. 43. 34.* This office was commonly performed by servants, and the meanest of the family, as appeareth by our *Saviour Christ*, who to leave an example of humility behind him, *washed his Disciples feet*, *Joh. 13. 5.* And *Abigail*, when *David* took her to wife, said Behold, let thine hand-maid be a servant to *wash the feet* of the servants of my *Lord*, *1 Sam. 25. 41.* For this purpose they had certain Vessels in readiness for such imployments: that which our *Saviour* used, we translate a *Basin*, *John 13. 5.* He poured out water into a *Basin*. The word νιπτὴς there used signifieth in general a *Washpot*, and is there used for that which in strict propriety of speeches, the *Grecians* termed ποδόνιπτρον, (*i.*) *A Washpot for our feet*; Some may here make the question, whence this water was poured? I see no inconvenience, if we say, that there were usually in their Dining-rooms greater vessels, from which they poured out into lesser, according as they needed; of which sort it is not improbably thought[255] that those Water-pots were mentioned, *John 2. 6.* There were set there *six Water-pots* of stone, after the manner of the *purifying* of the *Jews*. By *purifying* there, understand this complemental *washing* of which we treat: Now if we consider the washing of their hands, usual and commendable in it self, though superstitiously abused by *Scribes* and *Pharisees*, and the washing of their feet, before and

after meal, (for our *Saviour* washed his Disciples feet after supper) which second washing, the *Hebrews* say it was in use only at the *Passover*, there must needs be use of grate store of water in their greater Feasts; and therefore no marvel, if many and capacious vessels stood in readiness. Farther, we are to note, that as the office was servile and base, so the vessel: which observation giveth light to that, *Psal. 60. 8. Moab is my wash pot*; that is, the *Moabites* shall be basely subject unto me, as the pot in which *I wash my feet.*

[254] *Lotio pedum ante discubitum non solum Judæis, sed & gentibus ipsis erat usitata. Locus hic tuus est, hic occumbe, ferte aquam pedibus. Plautus. Pers.*

[255] *Stukius. lib. conviv.*

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

After these *ceremonies of preparation* had been performed, than they proceeded to *giving thanks*. The *Master of the house* sitting down together with his Guests, took *a cup full of wine* in his right hand, and therewith begun his *consecration*, after this manner; [256] *Blessed be thou, O Lord our God, the King of the world, which createst the fruit of the Vine.* Having said thus, he first lightly tasted of the Wine, and from him

it pass'd round the Table. This grace of thanksgiving, they call[257] *Bircath haiaiin, the blessing of the cup*. With this *Christ* himself seemeth to have begun his supper; *He took the cup and gave thanks, and said, Take this and divide it among your selves, for I say unto you I will not drink of the fruit of the Vine, until the Kingdom of God shall come, Luk. 22. 17, 18.* After *the blessing of the cup, the Master of the house took the bread*, which they did *Scindere*, but not *Abscindere*, lightly cut for the easier breaking thereof, but not cut in sunder; and holding this in both his hands, he *consecrated* it, with these words; *Blessed be thou, O Lord our God, the King of the world, which bringest forth bread out of the earth*. This *consecration of bread* they termed,[258] *Bircath halechem*. After the *consecration*, he *brake the bread*, whence the *master of the house*, or he who performed these blessings in his stead, was termed[259] *Habotsagn*, (*i. the breaker*:) the bread being broken, he distributed to every one that sat at the table a morsel, which being done, then they began to feed upon the other dishes that were provided. This Rite of blessing both the Cup and the Bread, they observed only in their solemn Festivales; otherwise they consecrated the Bread alone, and not the Cup. In their Feast time, they seasoned their meat with good conference, such as might either yield matter of instruction, or exercise their wits; which practice was also observed in their *Christian love feasts*.[260] Of the first sort, was that Parable proposed by our blessed *Saviour* at a Feast, *Luk. 14. 7*. Of the second, was *Sampson*'s Riddle, which he proposed unto his Companions, *Judg. 14. 12*. At the end of the Feast, they again gave thanks, which was performed in this manner, either by the *Master* of the *house* himself, or by some guest, if there were any of better note at the table: He taking a cup of Wine in

both his hands, began thus: *Let us bless him who hath fed us with his own, and of whose goodness we live*: Then all the guests answered; *Blessed be he of whose meat we have eaten, and of whose goodness we live*. This *grace* they called[261] *Bircath Hamazon*. And this is thought[262] to be the Cup wherewith Christ after Supper commended the Mystery of his Blood to his Disciples: After this he which began the Thanksgiving proceedeth, *Blessed be he, and blessed be his name*, &c. annexing a longer prayer, in which he gave thanks: First, for their present food. Secondly, for their deliverance from the *Egyptian* servitude. Thirdly, for the Covenant of Circumcision. Fourthly, for the Law given by the Ministry of *Moses*. Then he prayed, that *God* would have mercy: 1. On his people *Israel*. 2. On his own City *Jerusalem*. 3. On *Sion* the Tabernacle of his Glory. 4. On the *Kingdom* of the House of *David* his Anointed. 5. That he would send *Elias* the Prophet. Lastly, That he would make them worthy of the daies of the *Messiah*, and of the life of the world to come.

[256] ברוך אתה יי אלוהנו מלך העולם בורא פרי הגפן *Benedictus sis tu Domine Deus noster rex mundi, qui creas fructum vitis.*

[257] ברכת היין

[258] ברכת הלחם *Benedictionem panis Drusius in N. T. part. altera p. 78.*

[259] הבוצע

[260] *Non tam cœnam cœnant quam disciplinam Tertul. Apolog. c. 39.*

[261] ברכת המזון

[262] *Vid. P. Fag. in præc. Hebr.*

This prayer being ended, then all the Guests which sate at the Table, with a soft and low voice, said unto

themselves in this manner, *Fear the Lord all ye his holy ones, because there is no penury to those that fear him: The young Lyons do want and suffer hunger, but those that seek the Lord want no good thing.* Afterward, he which began the thanksgiving, *blessing the cup* in the same form of words as he used at the first sitting down saying; *Blessed be thou, O Lord God, the King of the world, which createst the fruit of the Vine*: and therewith he drank a little of the Wine, and so the cup passed round the table. Thus they began and ended their Feast, with the *blessing of a cup*: this cup they termed כוס הלל *Cos hillel*, *Poculum* ὑμνήσεως, *A cup of thanksgiving*; and *both these cups* are mentioned by Saint *Luke*; and, which is worth our observation, the word of *Consecration* whereby it was instituted, as part of the Blessed Sacrament in the *New Testament*, were added only to the last cup. *This cup is the New Testament in my blood, which it is shed for you.* After all this, they sung[263] Hymns and Psalms, which also was practised by our blessed Saviour, *Mark 14. 26.* So that howsoever he used not any superstitions either then practised, or since added by after *Jewes*, (as the drinking of four cups of wine, [264] or the breaking of the bread with all ten fingers, [265] in allusion to the ten Commandments, &c.) yet in the beginning, and ending, we see his practice suitable with theirs. If any desire a larger discourse of these Blessings, noted out of the *Rabbines*, let him read *P. Fagius*[266] his Comment on *Deut. 8. 10.* From whom I have borrowed a great part of what herein I have delivered. If any shall here object, that I seem to make the *blessed Sacrament* of our Lords Body and Blood, a *Jewish Ceremony*; I answer, no: For as a kind of initiatory purification by water, was used before by the *Jews* of old, and no *Proselite* was admitted into the *Church* of the *Jews*, without this purification: yet

it was no more a *Sacrament* to them, than *Circumcision* was to *Turks* and *Saracens*. Thus, neither was breaking the bread *Sacramental* to the *Jew*, but then it became a *Sacrament*, when *Christ* said of it; This is my body. This cup is the *New Testament* in my blood, *&c. Luke 22. 19.* The *Jews* could not say, The cup of blessing which we bless, is it not the Communion of the Blood of Christ? *1 Corinthians 10. 16.*

[263] *Scalig. de emend. Temp. lib. 6. p. 273.*

[264] *Moses Kotsensis fol. 118. col. 1.*

[265] *Sebastian Munster. Mat. 26.*

[266] *It. præc. Hebr. per Fagium editas.*

The last thing considerable in their Feasts, is their *gesture*. In the days of our *Saviour* it is apparent,[267] that the gesture of the *Jews* was such as the *Romans* used. The table being placed in the middest, round about the table were certain beds, sometimes two, sometimes three, sometimes more, according to the number of the guests; upon these they lay down in manner as followeth. Each bed contained three persons, sometimes four, seldom or never more. If one lay upon the bed, then he rested the upper part of his body upon the left elbow, the lower part lying at length upon the bed: but if many lay on the bed, then the uppermost did lie at the beds head, laying his feet behind the second's back: in like manner the third or fourth did lye, each resting his head in the others bosom. Thus *John* leaned on *Jesus bosom*, *John 13. 23.* This first is an argument of *special love* towards him whom the *Master of the house* shall take into his own *bosome*, John, *he was the beloved Disciple*. Secondly, an argument of *parity*, amongst others, resting in one anothers bosom. *Many shall come from the East and West; and shall sit down with*

Abraham, and Isaac, and Jacob, *Mat. 8. 11.* And where shall they sit? In *Abraham*'s *bosom*, *Luke 16. 22.* that is, they shall all sit at the same table, be partakers of the same glory. Thus *Christ*, he was in the *bosom of his Father*, *John 1. 18.*, that is, in the *Apostles* phrase, *He thought it no robbery to be equal with his Father*. Their tables were perfectly circular, or round, whence their manner of sitting was termed[268] *Mesibah*, *a sitting round*; and their phrase of inviting their guests to sit down, was, *Sit round*: We will not sit round until he come hither, *1 Sam. 16. 11.* Again, Thy children shall be as Olive-plants *round* about thy table, *Psal. 128. 3.* This custom of lying along upon a *bed*, when they took their meat, was also in use in *Ezekiel*'s time; Thou satest upon a stately *bed*, and a table prepared before it, *Ezek. 23. 41.* And[269] whether this were the custome of the ancient *Hebrews*, I leave to be discussed by others. But unto this also doth *Amos* allude; They laid themselves down upon cloaths laid to pledge by every Altar, *Amos 2. 8.* that is, the *garments*[270] taken to pledge they use in stead of *beds*, when at their Altars they eat things sacrificed to Idols: Yea, the plucking off their shooes when they went to table, implieth this custom of lying at the Table, to have been very ancient. The plucking off their shooes seemeth to have been generally received, when they were in *Egypt*; for this cause is it that they had a strict charge in eating the *Passover*, to have their shooes on their feet, for greater expedition. The reason why they usually pluckt them off, was, for the clean keeping of their Beds on which they lay. Here, seeing the rule of observing the *Passover* requireth, that it should be eaten with their shooes on their feet, which argueth rather *standing* than *lying upon a bed*: it may be demanded, Whether *Christ transgressed*

not against the first Institution thereof, in the manner of his sitting at the table? *Tremelius* answereth thus; and, in my mind, fully:[271] We must know, saith he, that *Exod. 12.* it was commanded, after what manner they, ready to depart out of *Egypt*, should eat the *Passover* at that time; for the necessity of that time so required, namely, an hasty eating thereof; but afterward, in the Law, where it is commanded that this Ceremony of the *Paschal* should be renewed every year, those words are not added. Wherefore all the *Hebrew Doctors*, both ancient and modern, do teach with one joynt consent, that the Commandment of *sprinkling the door-posts with blood*, of *having on their shooes*, of *girding their loyns*, of *taking staves in their hands*, and *eating the Lamb in hast*; did not extend it self to the generations following, but only to have concerned that very night, wherein they departed out of *Egypt*:[272] Yea, it was an ancient tradition amongst them, that when they did in after-times eat the *Passover*, they would sit down, or lean upon a bed, as our *Saviour* and his Disciples did, in token of their deliverance obtained.

[267] *Voces quibus usi sunt Evangelistæ sonant accubitum non sessionem,* ἀναπίπτειν, *Luk. 22.* ἀνακεῖσθαι; *Mat. 26.* Κατακεῖσθαι, *Luc. 14.* ἀνακλιθήναι, *Mat. 14.*

[268] מסבה *Discubitus, cujus radix est* סבב *circumivit, Ambivit.*

[269] *Philo. Jud. p. 383.*

[270] *Vetustissimus mos erat, super lanatis pellibus discumbere. Qui poterat pelles addere dives erat. Ovid.*

[271] *Tremel. in Mat. 26. 20.*

[272] *Talmud. tract. de Paschate vid. Tremel. loco superius citato.*

The parties that gave entertainment at their *Feasts* were two:[273] 1. The *Master of the house*. 2. The *Master of the Feast*; they differed thus: The *Master of the house* was termed בעל הבית *Baal habeth*, ὀικοδεσπότης, *Pater familias*. The *Master of the Feast* was termed בעל משתה *Baal mischte*, ἀρχιτρίκλινος, *Triclinii Præfectus*. The *Master of the Feast* was the chief servant, attending the *Master of the house* in time of the Feast. Others[274] add a third sort, whom they would have to be *Præfecti morum*, in Greek they were termed ὀινόπται. Their Office was thought to have been the inspection of the Guests, that none should disorder themselves by drinking too much; whence they were called ὀφθαλμοὶ *the eyes of the Feast*. Such kind of Officers were in use in *Ahasuerosh* his Court, *Esth. 1. 8.* and likewise among the *Athenians*;[275] but whether any such belonged unto the *Jews* is justly doubted.

[273] *Vid. Casaubon exercit. p. 278.*

[274] *Gaudentius Brixianus. vid. Casaubon. ibid.*

[275] *Athenæus, l. 10.*

The ancient *Jews*, they were both Hospital, ready to entertain, and also liberal in their entertainment: Their Hospitality is commended throughout the Scripture, though now it be grown out of use among them, as appeareth by that Proverbial speech concerning the entertainment of a friend:[276] *That the first day he is Oreach, a guest*: *the second Toreach, a burden*: *the third Barach, a runnagate*. Their liberality appeared by remembring the poor at their Feasts, by sending them portions. Send portions unto them for whom nothing is prepared, *Neh. 8. 10.* This[277] was afterwards practised by Heathens, who in their solemn Feasts did not onely entertain their Guests for

the present, but did also allow them certain junkets to carry away with them. These they termed ἀποφόρητα: and likewise, unto their friends who were absent they sent portions, which they termed μερίδας. This observation giveth light to that *Canon* in the *Laodicean Counsel*, which forbiddeth the *Christians* in their love feasts, μέρη αἴρειν, to *send portions*, the reason of which prohibition, I conceive to be three-fold. First, that *Christians* might not symbolize with *Heathen* people. Secondly, That none presuming that their portions should be sent them, might absent themselves. Thirdly, that those present (especially the poorer sort, as it often falleth out) might not be injured, by having the best of their provision sent away in such portions.

[276] ארוח *Hospes* טרוח *Onus* ברוח *Profugus Buxtorf. Synag. cap. 32. p. 493.*

[277] *Moris erat veteribus in conviviis* μερίδας *mittere absentibus amicis. Theophrastus cap.* περὶ μεμψιμορίας. *Idem testatur Plut. in Agesilao.* διέπεμπε μερίδας τοῖς φίλοις ἀπὸ τῶν τεθυμένων. *Eundem morem Judæis in usu fuisse testantur sacræ literæ Nehem. 8. 10.* ἀποστείλατε μερίδας.

Here we may note, for conclusion, that as the time of their supper was towards the evening, and then they gave greatest entertainment; So the time of their dinner was about the sixth hour of the day; that is, as we count, about Noon. Kill meat and make ready, for the men shall eat with me at *Noon, en. 43. 16.* Peter *went up upon the house to pray about the sixth hour; than waxed he and hungred, and would have eaten, but whiles they made something ready, he fell into a trance*, Acts 10. 9, 10.

Moreover we may here note the difference between those *three cups* mentioned in Scripture,

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

CHAP. III.
Of their Sabbath.

The word שבת *Schabbath*, from whence our *English* word *Sabbath* is derived, signifieth *Rest*, and is applied to all *solemn Festivals*. *They polluted my Sabbaths*, *Ezek. 20. 21.* that is, my *Feasts*. Sometimes it is applyed to the *whole week*, *Jejuno bis in Sabbato*, *I fast twice in the week*. Sometimes, and that most frequently, it is used for that 7th day which God had set apart for his own service. This last was holy, either by a simple holiness which belonged to it, as was the seventh day; or else by a double holiness occasioned by some solemn Feast upon the same day, and then it was called, *Sabbatum magnum*, *a great Sabbath*, *John 19. 36.* For on that *Sabbath day* of which S. *John* speaketh, the *Feast of the Passover* hapned that year.

The week days are termed by the *Hebrew*, חולים *Cholim*, *prophane days*; by the Greek ἐνεργοὶ, *working days*: but when they speak of them altogether, τὸ μεταξὺ σαββάτων, *the space of time between two Sabbaths*.[278] This was the time upon which the *Gentiles* desired to hear *Paul Act. 13. 42.* In respect of the different degrees of holiness on days, the *Sabbath-day* is not unfitly compared to a *Queen*, or rather to those whom they termed *Primary wives*; other *Feast days* to *Concubines*, or *half wives*; *working-days*, to *hand-maids*.

[278] *Scalig. de emend. Temp. l. 6 p. 261. Item Beza in hunc locum.*

The *Sabbaths* began at[279] six a clock the night before: this the *Grecians* called παρεισοδον σαββάτου the *Hebrew*[280] *Biath haschabbath*, the *enterance of the Sabbath*.

[279] *Scalig. de emend. Temp. l. 6. p. 269.*

[280] באת השבת

The *preparation* to the *Sabbath* begun at[281] three of the clock in the afternoon; the *Hebrews* called this ערב השבת *Gnereb haschabbath*, the *Sabbath eve*. By the ancient *Fathers* it was called[282] *cœna pura*; the phrase is borrowed from *Pagans*, whose Religion taught them in their Sacrifices to certain of their *Gods* and *Goddesses*, to prepare themselves by a strict kind of holiness; at which time of their preparation they did pertake of a certain Supper, which as it consisted of choice meats, such as those *Heathens* deemed more holy than others: so it was eat with the observation of *Holy Rites* and *Ceremonies*: Hence they themselves were said at this time of their preparation to be in *In casto*, and their preparatory Supper termed, *Cœna pura*. Thus we see the reason why the *Fathers* called the *Sabbath-eve*, *Cœnam puram*. By the

Evangelists it was called παρασκευὴ, *A preparation*, *Mark 15. 42.* For distinction sake, we may call that fore-time of the day προπαρασκευὴ, *A fore-preparation*. For the whole day was a kind of preparation, as will appear by the particulars then forbidden. First on this day they might go no more than three *Parsas*; now a *Parsa* contained so much ground as an ordinary man might go ten of them in a day. Secondly, Judges might not then sit in Judgment upon life and death, as is shewn in the Chapter of Translation of Feasts.[283] Thirdly, all sorts of Artificers were forbidden to work, only three excepted, *shoomakers*, *Taylors*, and *Scribes*; the two former for repairing of apparel, the other for fitting themselves by study to expound the Law the next day, and these were permitted but half the preparation time to work.

[281] *Joseph. Antiq. l. 16. c. 10.*

[282] *In ritibus Paganorum cœna pura appellabatur; cœna illis apponi solita, qui in casto erant quod Græci dicunt* ἀγνεύειν, *vel* προαγνεύειν. *Isaac Casaubon, Exercit. 16, p. 662.*

[283] *Casaubon. Exercit. 16. p. 479. ex Michlol. Kimchi.*

The best and wealthiest of them,[284] even those that had many servants, did with their own hands further the *preparation*; so that sometimes the Masters themselves would chop herbs, sweep the house, cleave wood, kindle the fire, and such like.

[284] *Buxtorf. Synagog. Jud. cap. 10. ex Talmud.*

In old time[285] they proclamed the *Preparation* with noise of Trumpets, or Horns; but now the modern *Jews* proclaim it by the *Sexton*, or some

under Officer of the Church, whom they call שליח צבור *Scheliach tsibbur*, The *Messenger of the Congregation*.

[285] *Buxtorf Synagog. Judaic. ibid.*

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

They took liberty: There were two thousand Cubits between the *Ark* and the *Camp*, when they marched; *Josh. 3. 4.* and in probability the same proportion was observed when they rested: this distance of ground some interpret to be one mile, some two; some measuring it according to a lesser, others according to a longer Cubit, which they term a *Geometrical Cubit*: But all agree in this, that these two thousand cubits was a *Sabbath* days journey, though none, as I know, have observed the reason why it was so called, which I take to be this: On the *Sabbath* day they were all to repair to the place of *God*'s publike worship, which was two thousand cubits distant from those who camped nearest: Hence follow four Propositions. First, That two thousand Cubits any where, by proportion, might be called a *Sabbath dayes journy*. Secondly, That to those who dwelt in the Camps more remote from the *Ark*, a *Sabbath daies journy* was more than two thousand Cubits. Thirdly, That it is now lawful on the *Sabbath day*, to joyn with the Congregation in the place of *God*'s publick worship, though remote. Fourthly, That it was unlawful for the *Jews* hereupon to take liberty to walk idlely whither they would, if it were not more then two thousand Cubits, pretending it to

be but a *Sabbath daies journey*.

They added unto that which God commanded, 1. God said, *Remember to keep holy a seventh day*: in which words, *God* sanctified one day to be *Sabbatum*, [286] they added *Sabbatulum*, so they termed that additament of time which they annexed to the *Sabbath*. This addition of time was *two-fold*: some began the *Sabbath* sooner than others; this was done by the *Jews* dwelling at *Tiberias*, because they dwelling in a Valley, the Sun appeared not to them so soon as it did to others. Some again continued the *Sabbath* longer than others: this was done by those dwelling at *Tsepphore*, a City placed upon the top of a Mountain, so that the Sun shined longer to them, than it did to others. Thus both of these did *Addere de profano ad sacrum*; add somewhat of the working day, immediately going before, or immediately following after: none diminished of the *Sabbath*. Hence[287] *R. Jose wished that his portion might be with those that began the Sabbath, with those of* Tiberias*, and ended with those of* Tsepphore.

[286] *Hospinian. de Orig. fest. c. 3.*

[287] *Buxtorf. Comment. Masoret. cap. 4, ex Musar.*

2. God said, *To morrow is the rest of the holy Sabbath unto the Lord, bake that ye will bake, and seethe that ye will seethe*, *Exod. 16. 23.* This Command was proper to the time of *Manna*:[288] the reason is there alledged, why they should prepare that day for the morrow, because upon the *Sabbath* day they should not find it in the field. The *Jews* extend this Command to all Ages; and therefore they dressed no meat this day: this haply was the reason, that the *Heathen* people thought they fasted[289] on the *Sabbath*, though I deny not but this error might be

occasioned in part from that phrase, *Jejuno bis in Sabbato*.

[288] *Jun. & Tremel. in Exod. 16.*

[289] *Sueton. August. c. 76 de jejun. Sabbat. Vid. Martial. l. 4. Epig. 4.*

3. God said, *Ye shall kindle no fire throughout your habitations on the Sabbath day*, *Exod. 35. 3.* This commandment was only concerning fire for the furtherance of the work of the *Tabernacle*,[290] for therefore is the *Sabbath* mentioned in that *Chapter*, to shew, that the work of the *Tabernacle* ought to give place to the *Sabbath*. The *Jews* hence gather, that it is unlawful to kindle any fire at all on this day.

[290] *Vatablus in hunc locum Item. Trem. & Junius.*

4. God said, *In it thou shalt do no manner of work*. This the *Jews* understood without any manner of exception.[291] Hence they held it unlawful, to *roast an apple, to tuck an herb, to clime a tree, to kill or catch a flea*. Hence they thought it unlawful to defend themselves, being assaulted by their enemies on the *Sabbath* day: By this means, twice they became a prey unto the enemy.[292] First, unto *Antiochus*; whereupon *Mattathias* made a Decree, that it should be lawful upon the *Sabbath* to resist their enemies; which Decree again they understanding strictly, as if it did only give leave to resist,[293] when they were actually assaulted, and not by any labour that day to prevent the enemies raising of Rams, settling of Engines, underminings, *&c.* they became a prey, the second time, to *Pompey*. For the right understanding therefore of this Command, we are to know, that three sorts of servile works were allowed.

[291] *Hospinian. de Orig. fest. c. de Sabbato.*

[292] *Joseph. l. 12. cap. 8.*

[293] *Joseph. l. 14: cap. 8.*

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

2. *Works tending directly to Gods Worship*: not only killing of sacrifices, and circumcising of children on that day was allowed; but the *Priests* might lawfully blow their Trumpets and Horns on the *Sabbath* day; for the assembling of the people, *Numb. 20. 2.* And the people might warrantably go from their Houses to the place of Gods publick worship. By proportion it is now warrantable for *Christians*, to ring bells to assemble the people together on the Lords day; to take journeys, to joyn with the publick Congregation, or Preach the Word. Of these we may say, though they are in their own natures bodily labors, yet the *Temple* which was sanctified did change the nature of them, and make them holy, *Mat. 23. 17.* Or as the *Jews* say concerning the overthrow of *Jericho*, which according to their writings fell on the *Sabbath day*: [294] *He which commanded the Sabbath to be sanctified, commanded it also to be prophaned.*

[294] מי שצות על השבת צות לחלל שבת *R. D. Kimchi in Josh. 6.*

3. *Works of absolute necessity*, as the defending ones self against his enemy, and others of like nature: concerning which the *Jews* have a saying,[295] *Peril of life drives away the Sabbath.* And the *Christians* with a little change of a more common Proverb, say,

Necessitas non habet ferias; *Necessity hath no Holy days*.

[295] מסכנות נפש דוחה שבת

CHAP. IV.

Of their Passover, and their Feasts of Unleavened Bread.

Some of the *Fathers* have derived[296] the word *Paschal*, from a Greek Verb, signifying to suffer, because the *sufferings* and *Passion* of our *Saviour*; are celebrated about that time. This Opinion *Augustine* justly confuteth,[297] for the word is originally an *Hebrew* word, signifying to *pass by*, *to leap*, or *pass over*. The *Etymology* is *God*'s own. It is the sacrifice of the *Lord*'s *Passover*, which *passed over, &c. Exod. 12. 27.*

[296] *Tertul. advers. Judaic. c. 10 It. Ambros. lib. de Myster. Pasch. cap. 1.*

[297] *Aug. in titul. Psal. 68.*

The word *Passover* in Scripture hath three acceptions. First, it is taken for that yearly solemnity which was celebrated upon the fourteenth day of *Nisan*,[298] otherwise called *Abib*; you may call it the *Passover of the Lamb*, because on that day toward the evening, the *Israelites* were commanded according to their Families to roast a *Lamb*, and eat it in their private houses. Secondly, it signifieth that yearly Festivity which was celebrated on the fifteenth of *Nisan*: it may be called the *Passover* of *sheep and Bullocks*, *Deut. 16. 2.* Otherwise we may call it the *Feast of the Passover*; as the fourteenth of *Nisan* was called simply the *Passover*. In the fourteenth day of

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

> [298] *E Theologia non pauci omnia quæ ad 14. noctem pertinent 15. attribuunt quem errorem hauserunt ex turbidis Rabbinorum lacunis qui hodie eundem errorem errant, teste Scaliger. de emend. Temp. l. 6 p. 270.*

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

Secondly, the *Passover*, in the age following its first institution, might not be killed and eaten in any other place, save only where the *Lord* did choose to place his name, which afterward was at *Jerusalem*: but the *feast of unleavened bread*, the *Hebrews* thought themselves bound to keep in every place wheresoever they dwelt, if they could not be at *Jerusalem*: and *eating of it*, they say,[299] *depended not*

upon the eating of the Passover, but it was a commandment by it self.

[299] לא תלה אבי לת זר בקרבן הפסח אלא זו מצות עצמה *Maimon. de fermento & Azymo c. 6. sect. 1.*

The *Rites* and *Ceremonies* observed by the *Jews* in the eating of this Sacrament, their *Paschal Lamb*, agreed with those general Ceremonies used in their solemn Feasts. They *blessed the cup*, and *blessed the bread*, and *divided* amongst the guests, and *washed the feet* of those that sate at the table, as is shewn in the Chapter of *Feasts*. The particulars in which it differed from other Feasts, are delivered in those interrogatories, or questions proposed in way of *Catechism*, by some child, at the time of eating their *Passover*, or rather in the answer made unto the child by him that blessed the table. The question was thus: What meaneth this service? The form of the answer was,[300] How different is this night from all other nights, for all other nights we wash but once, in this twice (thus *Christ* when supper was ended washed his Disciples feet.) In all other nights we eat either leavened or unleavened bread, in this only unleavened: In other nights we eat any sort of herbs, in this night bitter herbs: In all other nights we eat and drink either sitting or lying, but in this we lye along. Then he proceeded to declare, that the *Passover* was in respect that the *Lord passed over* the houses of their Fathers in *Egypt*. Secondly, He held up the bitter herbs in his hand, and said; These bitter herbs which we eat, are in respect that the *Egyptians* made the lives of our *Fathers bitter in Ægypt*. Thirdly, he held up the unleavened bread in his hand, and said, This unleavened bread which we eat, it is in respect that the dough of our Fathers had not time to be leavened, when the Lord appeared unto them, and

redeemed them out of the hand of the enemy. This kind of *Catechising* they say, is commanded, *Exod. 12. 26.* They called it הגדה *Haggada*, (i.) *Annunciatio*, the *declaration* or *shewing forth* of the *Passover*. Hence the *Apostle* borroweth this phrase; *As often as ye shall eat this bread, and drink this cup, ye shall declare,* or *shew forth, the Lord's death, 1 Cor. 11. 26.*

[300] *Scalig. de emend. Temp. l. 5. p. 270.*

Concerning this Lamb they are charged thus: *Upon the tenth of* Abib *every one shall take a Lamb for an house, a male of the first year, without blemish, and this be kept until the fourteenth day of the same month, Exod. 12. 3. &c.* The *Lamb*, it was either of *Sheep* or *Goats*. For an *house*, the whole body of the *Israelites*, was divided into twelve *Tribes*, the *Tribes* into *Families*, the *Families* into *Houses*: if the *House* were too few for the eating of the *Lamb*, then the next Neighbour joyned with them in the eating thereof. The whole Company was termed φρατρία, in the same sense S. *Mark* useth συμπόσια, and πρασιαὶ, *Mark* the sixth. All these words signifie a *society*, or *company of guests, so many as can sit at the same table*: the latter word properly signifieth, *a bed in a Garden*; and thus in the *Gospel*, the whole multitude sitting on the grass, seem to be compared unto a *Garden*; and their several *societies* or *companies*, unto so many *beds in the Garden*. The number of *Communicants* in this *Paschal society* was never less than ten, nor more than twenty.[301] It followeth in the Text, *A male*, to note the masculine and peerless vertue of our *Saviour*, whom it did typically shew forth. *Of the first year*;[302] which phrase they interpret thus, That the lamb, after it was eight daies old and forward, was allowable to be offered for the *Passover*, but not before; because it is said, *When a bullock, or a sheep,*

or a goat is brought forth, then it shall be seven daies under the dam, and from the eighth day, and thenceforth, it shall be accepted for an offering made by fire unto the Lord, Levit. 22. 27. And the reason of this Law, some of the *Hebrews* have thought to be,[303] because in their Opinion nothing in the world was absolutely perfect, until a *Sabbath* had past over it. Moreover if it were an hour elder then a year, it was unlawful, because it is said, *A male of the first year, without blemish*, as well to admonish the *Israelites* of their own personal integrity, as to signifie the absolute perfection of him who was in truth the *Lamb of God*. And this he kept till the *fourteenth day of the same month*. The *Rabbines* affirm[304] four causes of this: *First*, because otherwise through the multitude of businesses, at the time of their departure, they might forget the *Paschal Lamb*. *Secondly*, that in this four daies space they might have the more certain knowledge of the Lamb's perfection. *Thirdly*, that by beholding the Lamb so long before their eyes, they might have the better occasion, in that space, both to recount with themselves *Gods* mercy in their deliverance from *Ægypt*, and also to instruct and *Catechise* their children in that point: for which respect it was a received Tradition amongst the *Jews*, that during the space of these four daies, their Lamb was tyed to their bed-posts. *Lastly*, that in this time of preparation, they might throughly sit and address themselves for the Oblation.

[301] *Ioseph. de bello Jud. l. 7 c. 17.*

[302] *Hebraice* בן שנה *Filium anni. Sunt qui distinguunt inter Filium anni & Filium anni sui, filium anni interpretantur, qui annum unum agit, nec minor, nec major. Filium vero anni sui, qui est in anno primo, licet eum nondum absolverit. Sed*

Aben Esra negat absque Cabala posse sciri quis sit filius anni sui, nam fieri potest, inquit, ut sit Vau adititium sive paragogicum, quale in חיתו *& similibus.*

[303] *Vid. Munster ad Levit. 22.*

[304] *Hospinian. de Orig. fest. cap. 5.*

The time when the *Paschal Lamb* was to be slain, was at the *Evening*, *Exod. 12. 6.* Or, as the Original reads, *between the two evenings*. Here *Divines* move the question, what part of the day should be understood by this phrase. Some distinguish the *two evenings* thus,[305] That there was *Vespera Solis*, the *evening of the Sun*; namely, when the body of the Sun setteth: and *Vespera luminis*, *the evening of the light*, when the beams and shining of the *Sun* is also gone from off the earth; The space or interim between these *two Evenings*, is thought to be one hour, and the third part of an hour; in which space of time, they say, the *Paschal Lamb* was slain. Others[306] admit a greater latitude, and distinguish thus: There is say they, *Vespera declinationis*, the *Evening of the Sun declining*; and *Vespera occasus*, the *Evening of the Sun setting*; and their meaning is, that their *Passover* was offered in this intermediate time, between noon and night. This latter answer seemeth most agreeable to the truth. First because by this speech we must understand a latitude of time wherein might be offered not only the *Passover*, but the *daily Evening Sacrifice* also, for even that likewise was commanded, *Inter duas Vesperas*, *between the two evenings*, *Num. 28. 4.* Now this might be offered in the former part of the after-noon. The manner of their sacrificing, in regard of this time, we find thus registred,[307] if we count the hours according to our usual computations: the *daily sacrifice of the evening Lamb* was usually *slain* between *two* and *three*, it was *offered* between

three and *four*: upon the *Passover Eve* it was slain between *one* and *two*, it was *offered* about half an hour before *three*; but if their *Passover Eve* hapned to be the same with their *Sabbath Eve*, then the daily *Evening Sacrifice* was *slain* between *twelve* and *one*, it was offered half an hour before *two*; and afterward the *Passover*. Secondly, this agreeth with the Oblation of the true *Paschal Lamb*; for, as the time of his crucifying began in the third hour of the day, with the *daily morning sacrifice*, *Mark 15. 25.* so it ended at the ninth hour, *Mark 15. 34.* which was the time of their ordinary *evening sacrifice*: but upon their *Passover Eve*, it was the time when their *Paschal Lamb was slain*.

[305] *Aben Ezra, Exod. 12.*

[306] *R. David. in Radic. Hoc etiam colligi potest ex Pirk. Aboth. c. 5.*

[307] *Talmud. tract. de paschate. c. 1. in initio.*

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

These *bitter herbs* they dipt in a certain sauce thick like Mustard, called *Charoseth*,[308] which thick sauce (say they)[309] was a memorial of the *day* wherein they *wrought* in *Egypt*. This is thought of some[310] to be that wherein *Christ* diped the sop which he gave to *Judas*. Of this sauce the *Hebrews* write thus;[311] they used to dip the *unleavened bread* in that sauce *Charoseth*, and to eat; then they dipt the bitter herbs in the *Charoseth*, and did eat them. It was made[312] of the Palm-tree branches, or of dry Figs, or of

Raisins, which they stamped and put Vinegar thereto, and seasoned it, and made it like Clay; and brought it unto the Table in the night of the *Passover*.

[308] חרוסת

[309] *Moses Kotsensis, fol. 118*

[310] *Scalig. de emend. temp. l. 6. p. 272.*

[311] *Maim. de fermento. c. 8. sect. 7.*

[312] *Maimon. in* חמץ ומצה *c. 7. sect, 11.*

The other seven daies following the fourteenth of *Nisan*, were in strictness of speech a distinct Feast, as is above-shewed; namely, *the Feast of unleavened bread* because in that space of time, no *leavened bread* ought to be found in their houses;[313] their degrees[314] of *preparation to this feast* are *four*. 1. *Expurgatio fermenti*, *the cleansing of* all their *houshold stuff* and *vessels*, unto which *leaven* might haply cleave; and this was done two or three daies before the *Passover*. 2. *Inquisitio fermenti*, the *searching after leaven* throughout all the rooms of their houses, even to the Mouse-holes: this they did with a waxen Candle, and as *Buxtorfus* noteth, upon the night before the *Passover*: and *Scaliger* delivereth it in other words to the same purpose, namely,[315] that this search was made, *Ineunte quarta decima, usque ad quartam horam post ortum solis*. *At the beginning of the fourteenth day, until the fourth hour after the rising of the Sun.* Now, the beginning of the fourteenth day was the night going before; for the *Jews*, in the computation of their Holy-daies, counted their day from even to even. 3. There was *Exterminatio*, or *Conflagratio fermenti*, *A burning of the leaven*; and this was done from the fourth to the sixth hour, about dinner-time; at which time followed the last degree, which *Scaliger* hath ommitted, namely, *Execratio*

fermenti, the *cursing of the leaven*, in this form:[316] *Let all that leaven, or whatsoever leavened thing is in my power, whether it were seen of me, or not seen, whether cleansed by me, or not cleansed; let all that be scattered, destroyed, and accounted as the dust of the earth.*

[313] *Huius moris vestigia quædam sunt reperta in Roman. Flamine Diali. A. Gell. noct. Attic. lib. 10. c. 15.*

[314] *Buxtorf. Synag. Judaic. c. 12. p. 317.*

[315] *Scalig. de emend. Temp. in prolegom.*

[316] *Buxtorf. Synag. c. 12. p. 325.*

In case any did eat leavened bread those seven daies, the penalty was, that such a *soul* should be *cut off from Israel*, *Exod. 12. 15.* Which penalty hath amongst Expositors a three-fold interpretation.[317] Some understand thereby such a man to be *cut off from his heavenly inheritance*: others, that *God* would *cut off such from the living by an untimely death*: others, that he should *die without children*, leaving no posterity behind him: To this purpose their Proverb is,[318] *A man childless is lifeless.*

[317] *Vid. P. Fag. in Exod. 12.*

[318] *Vid. P. Fag. ibid.*

Of these three, the first is most probable in this place, though the same Text may admit the second interpretation in other places of Scripture, as is declared in the Chapter of Circumcision. Notwithstanding here let the judicious Reader determine, whether these words do not imply, besides the secret actions of God touching the soul of such a Delinquent, a direction unto the Church how to deal with parties thus offending by censuring them with Excommunication, which kind of censure elsewhere the Scripture calleth, *A casting out of the*

Synagogue, *John 16. 2.* A speech much like this, *A cutting off from Israel.*

Three things may be here demanded. First, who killed the *Paschal Lamb*? Secondly, where it was killed? Thirdly, where it was eaten? First, it was killed by the *Priests*, *2 Chron. 35. 6.* Secondly, it was killed after the first time in the *Court of the Temple*, the place which *God* had chosen. *Deut. 16. 6.* Thirdly, the owner of the Lamb took it of the *Priest*, and did eat it in his own house at *Jerusalem*, *Christ with his disciples kept the Passover in an upper-chamber at Jerusalem.*[319]

[319] *Maimon. in Korban Pesach c. 1. sec. 6.*

It may further be demanded, whether the Passover consisted of two suppers, one immediately succeeding the other? Some affirm it, and their reasons are these: First, say they, the *Passover* was eaten *standing*, but *Christ* used another gesture. This argument of all other is the weakest, for *Christ* used the gesture of lying on his body, as well in the eating of the *Passover*, as at the consecration of the *Sacrament*, and the *Jews*, generally after the first institution, in all their *Passovers*, used rather this posture of their body, than the other of standing, in token of rest and security, as appeareth in the *Chapter of Feasts*. Secondly, they say, the *Paschal Lamb* was wont to be rosted; but in the last *Passover* which our *Saviour* celebrated, there was *Jus cui intingebatur panis*, *Broth into which he dipped the bread.* This reason is as weak as the former, because though there was a command to eat the *Paschal Lamb rosted*; yet there was no prohibition to joyn their ordinary supper with the eating thereof, and that might admit broth: but, as it is shewn above, the matter into which the sop was dipped, was thought to be the

sauce *Charoseth*. Thirdly, they urge *John 13. 2.* That the first supper was done, when *Christ* arose and washed his Disciples feet, and after that he gave *Judas* the sop, which must argue a second sitting down. This foretelling his *Disciples*, that one of them should betray him, is likewise by Saint *Luke* recited after the consecration of the *Sacrament*. This is the strongest argument, and yet not of sufficient validity, because by a kind of *Prolepsis*, or anticipation of time, it is not unusual, in the Scripture, to relate that first, which according to the truth of the History, should be last. Thus *John 11*. mention is made of *Mary* which anointed the *Lord*, yet her anointing of him followeth in the next *Chapter*. And this same History of betraying *Christ*, Saint *Matthew*, and Saint *Mark* recite it before the consecration of the *Sacrament*. Whence the *Jews* have a Proverb,[320] *Non esse prius aut posterius in scriptura*; That *first* and *last*, must not be strictly urged in Scripture. Together with these answers, consider how improbable it is, that ten persons (for sometimes they were so few) should eat a second supper, after they had eaten *A Lamb of the first year*, which might be an year old. It is evident also by that of *Barabbas*, that it was a received custom on the *Passover*, to let loose and enlarge one Prisoner or other. Concerning the reason hereof, the conjecture is three-fold, Some think this custom to have been used in memory of *Jonathan* the son of *Saul*, when the people rescued him from the hands of his Father. Others say that the reason hereof was, that the Feast might be celebrated with the greater joy and gladness. Others more probably think, it was done in remembrance of their deliverance from the *Egyptian bondage*.

[320] אין מוקדם ומאוחר בתורה *Salom. Iarchi. in Gen. 6. 3.*

Again, here is to be observed, that the *Jews*, speaking of their *Passover*, did sometimes speak according to their *civil computation*, wherein they measured their days from *Sun-rising* to *Sun-rising*: sometimes according to their *sacred computation*, which was from *Sun-set* to *Sun-set*. This serveth for the reconciliation of that, *Numb. 12. 18.* which seemeth to make the fourteenth day of the first month, the first day of unleavened bread. And *Josephus*[321] telleth us that they numbered *eight days* for that Feast. In like manner the Disciples are said to come unto *Christ* the *first day of unleavened bread*, saying unto him, *Where wilt thou that we prepare for thee to eat the Passover? Mat. 26. 17.* as if the *first day of unleavened bread*, were before the *Passover*. All these are true according to the computation of their *civil days*, though according to the computation of their *Holy-days*, the *feast of unleavened bread* began the fifteenth day, and continued seven days only, and the *Passover* was before the *feast of unleavend bread*.

[321] *Joseph. Antiq. l. 2. c. 5. p. 65.*

In the last place we must know, that there was permitted a *second Passover* to those who could not be partakers of the *first*, by reason either of their uncleanness by a dead body, or of their far distance from the place where it was to be offered. This was to be observed in the second month, the fourteenth day thereof, according to all the Ordinances of the first *Passover*, *Numb. 9.* Touching that permission of a *second Passover*, to those that were in a journey *far off*: the *Hebrew* of this word *far off*, hath extraordinary pricks over it, for special consideration. Hereby the Lord might intimate, that we Gentiles which were unclean, even dead in trespasses and sins, and *far off*, *Ephes. 2. 13.* should

be made *nigh* by the blood of *Christ*, and so partakers of him, the *second Passover*. Of this legal Ordinance the *Hebrews* say,[322] What is this journey *far off*? fifteen miles without the walls of *Jerusalem*, who so is distant from *Jerusalem*, on the fourteenth day of the first month, fifteen miles or more, when the Sun riseth, Lo, this is a journey *far off*; if less than this, it is not a journey *far off*, for he may come to *Jerusalem* by after midday, though he go on foot, easily. The Agreement between the *Paschal Lamb* and *Christ* standeth thus,

[322] *Maimon. in Korban. Pesach c. 5. sect. 8, 9.*

Christ is our Passove

The Paschal Lamb was,

1	One of the flock.	1
2	Without blemish.	2
3	To be sacrificed and roasted.	3
4	His bones were not broken.	4
5	About the Evening.	5
6	Their door-posts were to be sprinkled with the blood.	6
7	That the punishing Angel might pass over them.	7
8	It was eaten in their several families.	8
9	The whole Lamb.	9
10	Without Leaven.	10
11	With bitter herbs.	11
12	In haste, and in the manner of Travellers.	12

13 Only by the Circumcised. 13

CHAP. V.
Of their Pentecost

This Feast was called πεντεκοστὴ, *the Pentecost*; which word signifieth the *fiftieth day*, because it was observed upon the *fiftieth day after the second of the Passover*, which was the *sixteenth of Nisan*. Here in the first place we must note, that the fourteenth of *Nisan* was τὸ πάσχα, the *Passover*; the *fifteenth* ἑορτὴ τοῦ πάσχα, the *Feast of the Passover*: or πρώτη τοῦ πάσχα,[323] the *first of the Passover*: the sixteenth was δευτέρα τοῦ πάσχα, the *second of the Passover*; or *the morrow after the Passover*, *Levit. 23. 11.* which is all one, as if it had been said, the *morrow after the feast of the Passover*; for in those feasts which consisted in many daies, the *first* and the *last* were termed *Sabbaths*. Now these fifty daies were in truth the appointed time of their Harvest, their Harvest, being bounded as it were, with two remarkable daies, the one being the *beginning*, the other the *end* thereof: the *beginning* was δευτέρα τοῦ πάσχα the *second of the Passover*; the *end* was πεντεκοστὴ, the *fiftieth day after*, called the *Pentecost*. Upon the δευτέρα, then they offered[324] a *sheaf of the same fruits of their harvest*, *Levit. 23. 10.* Upon the *Pentecost*, then they offered two *wave loavs*, *Levit. 23. 17.* the *sheaf* being an Oblation offered in the name of the whole Congregation, whereby all the after-fruits throughout the Land were sanctified,[325] it being from thence afterward lawful, and not before, to reap the Corn, the *two loavs* being not only an *Eucharistical*

Oblation, but also a token of the Harvest finished and ended. In the second place we are to know, that they did count these fifty daies by numbring the *Weeks* from the δευτέρα, whence it was called a *Feast of weeks*. The manner how they counted the *weeks*, was, according to the number of the *Sabbaths* following the δευτέρα. Thus the first *Sabbath* following they called δευτερόπρωτον σάββατον: the second, δευτεροδεύτερον: the third δευτερότριτον, *&c.* So that[326] all the *Weeks* and *Sabbaths*, during the time of the *Pentecost*; as the *first*, *second*, *third*, and *fourth*, *&c.* took their denomination from δευτέρα, which observation giveth light to that of S. *Luke*, *Luke 16. 1.* where there is mention of a *Sabbath* termed δευτερόπρωτον, that is, the *second first Sabbath*, and by it is meant the *Sabbath next after the sixteenth of Nisan*, which was the δευτέρα. Seeing that these *fifty daies* did measure out the time of their Harvest, it will not be amiss to observe the difference betwixt their Harvest and ours, which chiefly consisted in their anticipation of time; for both the *Canaanites* and the *Ægyptians* began their Harvest about the first of *April*,[327] it was quite finished in *May*.

[323] *Seniores appellabant hunc diem,* πρώτην τῶν *σαββάτων. Lev. 23. 11.*

[324] *Scalig. de emend. temp. l. 6.*

[325] Καὶ τότε λοιπὸν *δημοσίᾳ* ἔξεστι πᾶσι καὶ ἰ*δίᾳ θερίζειν, Joseph. Antiq. l. 3. c. 10.*

[326] *Scalig. lib. 6. de emend. temp. p. 260.*

[327] *Plin. l. 18. cap. 18. Illud ipsum confirmat Leo Afr. testis* αὐτόπτης *Descript. Afr. lib. 8. c. 4.*

CHAP. VI.
The Feast of Tabernacles

The *Greek* word used to express this Festivity, properly signifieth the *making of Tabernacles*:[328] the *Hebrew* word, a *Feast of Tabernacles*.[329] The reason of both is, because all the time of this *Feast*, which was full seven daies, (from the fifteenth of *Tisri*, untill the one and twentieth thereof) the people remained in *Tabernacles* and *Booths* made of Boughs, in manner of Arbors and Bowers; yet so, that the first day of those seven, and the last, were after a more special manner to be observed as *holy Convocations*.

[328] *Jansen. Concord. cap. 73. Item Tollet. in Joan. 7.* σκηνοπαγία, *non* σκηνοφαγία.

[329] חג הסכות *Chag hasuccoth.*

Concerning these Booths, the *Jews* write thus:[330] They ought to be made in the open Air, not within doors, nor under the shelter of a Tree; they ought not to be covered with cloaths, nor to be made too close with the thickness of the Boughs, but with such holes that the Sun and the Stars might be seen thorow them, and the rain likewise descend thorow them. In these they ought to dwell those seven days, as in their houses; they ought to furnish them with houshold-stuff to ly under them, and sleep under them; only in rainy weather, then they had liberty to eat and sleep in their houses, untill the rain was over-past. Feeble persons also, which could not endure the smell of the earth, were permited to stay at home. In *Nehemiah*'s time they made their Booths, some upon the roof of their houses (for their houses were made flat above) *Deut. 22. 8.* Some in their Courts, some in their streets, *Nehem. 8. 15.*

[330] *Munster Levit. 23.*

Plutarch making mention of this Festivity, saith, [331] that these *Booths* were made principally of Ivy boughs: but the Scripture reckoneth up *four distinct kinds*, *Levit. 23. 40.* which are thought to be, 1. *The Cittern tree.* 2. *The Palm-tree.* 3. *The Myrtle tree.* 4. *The willow of the brook.* The *Rabbins* teach,[332] that every man brought every morning his burden of the boughs of these four Trees, otherwise he fasted that day. And this burden they termed[333] *Hosanna*: in allusion unto this the people cutting down branches from the Trees, and strewing them in the way when our *Saviour* did ride into *Jerusalem*, cried, saying, *Hosanna* to the *Son of David*, *Mat. 21. 9. Plutarch* scoffing the *Jews*, compares this Feast with that drunken Festival in the honour of *Bacchus*, in which the *Bacchides* ran up and down with certain Javelings in their hands, wrapped about with Ivy, called θυρσοὶ and in this respect he termeth this feast of the *Jews* θυρσοφορίαν *A bearing about of these Thyrsi.* That feast which the *Athenians* term Εἰρεσιώνη, was not much unlike.

[331] *Plutarch. Sympos. 4. Problem. 5.*

[332] *P. Fag. Levit. 23.*

[333] *Elias Thisbit.*

Moreover on the next day after this feast, they compassed the Altar[334] *seven times* with Palm-boughs in their hands, in the remembrance of the overthrow of *Jericho*: for which reason, or else because that Palm branches were the chief in the bundle, it was called *Dies Palmarum*, *Palm Feast.*

[334] *Hospinian. de Orig. fest. cap. 7. It. Munst. in Calendar. p. 150.*

Concerning the reason of this Feast; some are of opinion, that it was instituted in memory of that

protection which the Lord vouchsafed the *Israelites* by the Cloud, when they travelled thorow the Wilderness, under the shadow of which they travelled, as under a *safe Booth* or *Tent*. *Onkelos* in his *Chaldee Paraphrase*, seemeth to incline to this opinion. Where the *Hebrew* readeth; *That your posterity may know, that I have made the children of Israel to dwell in Booths*, *Lev. 23. 43.* The *Chaldee* rendereth it, *That your posterity may know that I have made the children of Israel to dwell in the shadow of Clouds*.[335] Others think[336] it was instituted as a solemn thanksgiving unto *God* for their Vintage, which was gathered in at that time of the year; thence it is that they conceive those Psalms of *David*, which are entituled על הגתית *pro torcularibus*, to have been composed for this feast. Others speak more probably, who assign the cause to be in memory of their Fore-fathers *dwelling in Tents and Tabernacles*; the Text is clear, *Levit. 23. 43.*

[335] במטלת עננין

[336] *Theophylact. John 5.*

The Sacrifices which were offered these seven daies, are prescribed: *Numb. 29.* from the thirteenth verse to the thirty fourth, where we shall read every day the like Sacrifice, but only with this difference, that upon the first day they offered *thirteen* young bullocks, upon the second *twelve*, upon the third *eleven*, and so forward, ever diminishing the number by one. The reason of which diminution, the *Jews* deliver to be this:[337] the whole number of bullocks to be offered at this solemnity was *seventy*, according to the Languages of the *seventy Nations*, (for whom, as they teach, these sacrifices were performed) signifying thereby, that there should be a diminution of those Nations, until all things were brought under

the government of the *Messias* who was the expectation and Hope of the *Gentiles*.

[337] *Hospinian. de Orig. hujus fest.*

The two and twentieth of the month *Tisri*, was in truth a distinct feast, as appeareth, *Neh. 8. 18.* but yet because this immediately followed the Feast of *Tabernacles*, it hath been always counted the last day of that Feast. And not only the *boughs*, but the *days* of this whole *feast of Tabernacles* were termed[338] *Hosannoth*, from the usual acclamations of the people, whiles they carried *Boughs* up and down. And this eighth day was called *Hosanna Rabba*, the *great Hosanna*, or the *great day of the feast. John 7. 37.* Upon this day[339] they did read the last Section of the Law, and likewise began the first, least they might otherwise seem more joyful in ending their Sections, than willing to begin them. Upon this day also,[340] by the Institution of the Prophet *Haggæus* and *Zachary*, and such like *Prophetical* men, they did with great solemnity and joy, bring great store of water from the River *Shiloah* to the Temple, where it being delivered unto the *Priests*, it was poured upon the Altar, together with Wine, and all the people sung that of the *Prophet Esay. 12. 13. With joy shall ye draw water out of the Wells of salvation*. Our Saviour is thought to have alluded unto this, in that speech which he used on this very day, *John 7. 38. He that believeth in me, out of his belly shall flow rivers of waters of life.*

[338] *Talmud. tract. de fest. Tabernaculorum, cap.* הלול *Vid. Tremel. John 7. 37.*

[339] *Buxtorf. in abbreviatur. p. 253.*

[340] *Tremel. Joh. 7. 37. ex Talmud.*

It is worth our noting also, that whereas God

commanded the Observation of this Feast on the fifteenth of the seventh month *Tisri*; *Jeroboam*, that he might work in the people a forgetfulness of the true Worship of God, appointed[341] the celebration of a Feast in the eighth month, on the fifteenth day thereof, which is thought to be this very feast of *Tabernacles*.

[341] *Hospinian. de Orig. hujus fest. p. 24.*

CHAP. VII.

Of the Feast of Trumpets, and their New Moons.

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

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

Notwithstanding, this feast of *Trumpets* differed from other *New Moons*. First, in respect of their sacrifices; in their *ordinary New Moons* they offered

(besides the daily sacrifice) *two Bullocks, one Ram, seven Lambs, for burnt-offerings*; with their meat and drink-offering, and a *Goat for a sin-offering*, *Num. 28. 11, 15.* But at this *New-Moon*, which was the beginning of their year, they offered all the aforesaid sacrifices, and over and besides them, *one Bullock, one Ram, and seven Lambs, for burnt-offerings*, and a *Goat for a sin-offering, umb. 29. 1, 6.* Secondly, in *Other New Moons* they blowed no *Trumpets*: In *this* they blowed[342] from the *Sun rising till night*: whence we learn what *New Moon* it is that *David* speaketh of, *Psal. 81. 3. Blow the Trumpet in the New Moon, in the time appointed, at our feast day.*

[342] *Sheindler, in voce* שפר

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

First, the *Hebrews* think[343] it was done in memory of *Isaac* his deliverance, and that they did therefore sound *Rams horns*, because a *Ram* was sacrificed instead of him. *Secondly*, *Basil*[344] is of opinion, that the people were hereby put in mind of that day, wherein they received the Law in Mount *Sinai* with *blowing of Trumpets*. *Thirdly*, others think it was to put them in rememberance of the *Resurrection*, which shall be with the *sound of Trumpets*; *He shall send his Angels with a great sound of a Trumpet, Mat. 24. 31.*

[343] *P. Fag. Levit. 23.*

[344] *Basil. in Psal. 80.*

There are three things considerable in *New Moons*. [345] *First*, σύνοδος, the *conjunction of the Moon with the Sun*. *Secondly*, ἐξαυγασμὸς, the *waxing of the Moon*. *Thirdly*, σχῆμα μηνοειδὲς, the *prime of the Moon*. In the first it was *quite dark*; in the second it *did open it self to receive the Sun-beams*: In the last it did appear, *corniculata*, *horned*.

[345] *Scalig. de emend. temp. pag. 26. It. p. 105.*

Because in all these three degrees of the change, there was a kind of mutual participation both of the *Old and New Moon*: Hence the *Jews* observe two daies,[346] namely, the *last of every moneth*, and the

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

[346] *Hospin. de Orig. fest. c. 4. p. 15. Eadem ratio tenet etiam in illis mensibus qui constant 29. diebus.*

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

Translation of daies was threefold.[347] *First*, *Lunary*: *Secondly*, *Politik*: *Thirdly*, *Mixt*.

[347] *Scalig. de emend. temp. l. 2. p. 85.*

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

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

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

Thirdly, When the conjunction was over past before noon-tide, namely, in any of those first 18

hours, then the *New Moon* was celebrated the same day.[348] But if it continued but one minute after twelve of the clock at noon, then the feast was *translated* to the day following, because otherwise they should begin their Holy-day in the time of the old Moon. And this translation they noted with this abbreviation יה, that is, 18, because of those eighteen hours which occasioned it.

[348] *Munster. Calend. Heb. p. 46.*

The reason of *Politick translation*, was, that two *Sabbaths*, or feast-days might not immediately follow each other: because say they,[349] it was unlawful those two daies to dress meat, or bury the dead; and it was likewise inconvenient to keep meat dressed, or the dead unburied two daies. Yet here two exceptions must be remembred, when the meeting of two Sabbaths could not be avoided.

[349] *Munst. Calend. p. 139.*

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

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

The first Author of this *Politick translation* was a certain chief man amongst them, named *Eleazar*;[350] three hundred and fifty years before *Christ* his *Nativity*.

[350] *Hospinian. de Orig. fest. p. 6.*

The several species or kinds of *Politick translation*, were five. The first, אדו *Adu*. The second, בדו *Badu*. The third, גהז *Gahaz*. The fourth, זבד *Zabad*. The fifth, אגו *Agu*. For the understanding of these

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

Their rules touching *Politick translation*, stood thus. [351] First, that neither their *New-years-day*, which was the first of the month *Tisri*, neither their *Feast of Tabernacles*, which was the fifteenth day of the same month, should be celebrated on *Adu*, that is on *Sunday*, or *Wednesday*, or *Friday*. Not on *Sunday*, or *Friday*, because then the *weekly Sabbath* must needs concur with it, either going immediately before, or following after: not on *Wednesday*, because then the *Feast of expiation*, which is the tenth of that month, would fall on *Friday* the day going immediately before their *weekly Sabbath*. This instance is only concerning the first of *Tisri*, which is called the *Feast of Trumpets*: but it holdeth also, by way of consequence, in the *fifteenth day*, which is the *Feast of Tabernacles*, because the fifteenth must always necessarily be of the same day of the week that the first is. Therefore if the first be not *Adu*, the fifteenth cannot be *Adu*.

[351] *Adu.*

The second rule was,[352] that the *Passover* should not be observed on *Badu*; that is on *Munday*, *Wednesday*, or *Friday*.

[352] *Badu.*

The third rule is,[353] that *Pentecost* was not observed on *Gahaz*; that is, on *Tuesday*, *Thursday*, or *Saturday*.

[353] *Gahaz.*

The fourth rule is,[354] that the *Feast of Purim*, or *casting lots*, was not observed on *Zabad*, that is, on *Munday*, *Wednesday*, or *Saturday*.

[354] *Zabad.*

The fifth rule is,[355] that the *Feast of expiation* was not observed on *Agu*; that is, on *Sunday*, *Tuesday*, or *Friday*.

[355] *Agu.*

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

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

בטו תקפט *Batu Takphat*,[356] is a word invented for help of memory; each letter is a numeral, and may be thus resolved, ב 2. טו 15. תקפט 589. The meaning is, that in the year following *Annum Embolymœum* (wherein one whole month was ingrafted) if the point of the change happened upon the second day of the week, that is, *Munday* not before the fifteenth hour, and the 589 moment, the Feast of the *New Moon* was *translated unto Tuesday*. How both the *Lunary* and *Politick* translation work in this change, read *Scaliger, de emend. temp. lib. 2. pag. 87.*

[356] *Batu takphat.*

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

גטרד *Gatrad*, is a made word, each letter is a numeral, and it may be thus resolved, ג 3. ט 9. רד 204. The meaning thereof is thus: In their common year (when a whole month is not inserted) if the point of the change happen upon the *third day* of the week, that is, *Tuesday*, not before the ninth hour, and the 204 moment of an hour, then the *New Moon* shall be translated to *Thursday*.

Note in the last place, that 1080 *moments* make an *hour*.[357]

[357] *Munst. Calend. pag. 45.*

The *Feast of Tabernacles* was observed in the month *Tisri*, and therefore that could not be observed the morrow after the *Sabbath*, as appeareth by the rule *Adu*. The *Passover* was observed in the month *Nisan*, and therefore that might be observed the morrow after the *Sabbath*, as appeareth by the rule *Badu*. If any ask the reason why the *Passover* might be observed the next day after the *Sabbath*, seeing the *Feast of Tabernacles* might not? I take it to be thus; All the *after translations* depended upon the *first translation* of the *first New Moon in Tisri*; but that could not be so changed, as to prevent all concurrence of two *Feasts*; and thus to have their

Passover sometimes to follow their *Sabbath*, they thought the most convenientest ordering of the year, because though not all meetings of two *Sabbaths*, yet most were hereby prevented.

This tract of translation of Feasts, it serveth partly to open the customs of the *Jews*: partly to give light for the understanding of that great dispute among *Divines*, whether our *Saviour* did anticipate the *Passover*. The *Greek Church* holds,[358] that he kept a *Passover* by himself with his *Disciples*, on the thirteenth day of the month, when *unleavened bread* was not yet to be used; and thence they do both use and urge a necessity[359] of *leavened bread in the Lords supper*: But this opinion we reject. First, because it accordeth not with the truth of *Evangelical History*. Secondly, because it plainly maketh *Christ* to be a transgressor, not a fulfiller of the Law. Others say,[360] that because that year their *Passover* fell on *Friday*, hence the feast was translated unto *Saturday* by the rule *Badu*. Their inference is that *Christ* kept the fourteenth day of the month, which was *Friday*, and the *Jews* kept *Saturday*. He kept Gods Command, they the *tradition of the Elders*. Lastly, others more probably hold,[361] that both *Christ* and the *Jews* did eat the *Passover* the same day and hour; namely, on *Friday*, or the fourteenth day of the month, if we count the beginning of *Friday* according to the manner of the *Jews*, from six a clock at night on *Thursday*. *Friday* morning he was judged, and crucified; and in the afternoon, about three of the clock, when the *preparation of the Sabbath* began, he was buried; *There laid they Jesus, because of the Jews preparation, John 19. 24.*

[358] *Epiph. l. 2. Tom. 1. c. 51. p. 147.*

[359] *Usum fermentati panis in cœna Dominica*

Ecclesia Romana olim non damnavit. Casaubon. exercit. 16. p. 65.

[360] *Munster. in Mat. cap. 26.*

[361] *Joseph. Scalig. de emend. temp. lib. 6. p. 266.*

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

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

The *Sheep and Bullocks* offered upon this day, are called the *Passover*, *Deut. 16. 2.* And of this we are to understand S. *John*, *Joh. 18. 28.* They themselves went not into the common Hall, lest they should be defiled, but that they might eat the *Passover*. So that this eating of the *Passover* is not understood of the *Paschal Lamb*. But some may question, How they should have been defiled by entring into the common Hall? The answer is,[362] that upon *Holy-day-eves*, which they termed *days of preparation*, they held it unlawful for their *Judges to sit on life and death.* Hence it is that they brought *Jesus to Pilate* the *Roman Deputy*. *Secondly*, they withdrew themselves out of the common Hall. *Thirdly*, for this reason they said, *It is not lawful for us to put any man to death*, *Joh. 18. 31.* that is, upon this, or such like day;[363]

for though their high Court of *Sanedrim* were put down at this time, yet all power in cases of life and death was not taken from them, as is implied in the words following; It was that the word of *Jesus* might be fulfilled, which he spake signifying what death he should die, *ver. 32.* Which text intimateth, that that unlawfulness was urged by the special providence of God, that he might be crucified, being judged by *Pilat*: for if the *Jews* had judged, they used no such kind of death towards Malefactors. Again, *Stephen* was condemned by them to be stoned, *Act. 7.* And they complained before *Felix*, that when they were about to proceed against *Paul* according to their own Law, the chief Captain *Lysias* with violence took him out of their hands, *Acts 24.* Which argueth, that all power in causes capital was not taken from them: But of this see the *Chapter, Of their capital punishments*.

[362] אין דנין דיני נפשות לא בערב שבת ולא בערב יום טוב *Moses ben Maimon. li. ult. Iad. c. Sanedrin. Sect. 11.*

[363] *August. tract. 114. In Ioann. ita hunc locum exponunt etiam Cyrill. lib. 12. in Ioan. c. 6. Chrys. hom. 12. in Joan. Beda in c. 18. Joan.*

CHAP. VIII.

The Feast of Expiation.

Upon the tenth day of the month *Tisri*, answering to *September* with us, the *Feast of Expiation* was commanded to be celebrated, *Levit. 13.* It was called the *Feast of Expiation*, because the *High-priest* did then confess unto *God* both his own sins, and the sins of

the people: and by the performance of certain Rites and Ceremonies expiate them, and make an attonement unto *God* for them.

The *Ceremonies* at this time to be performed, concerned either the *People* and the *Priest*, or the *Priest alone*. Those which concerned the *People and the Priest*, consisted in the afflicting of their souls by *fasting*. Whence this Feast was also called[364] *Dies Jejunii*, *the Fasting Day*, *Jer. 36. 6.* Which serveth for the understanding of that, *Act. 27. 9. Sailing was now dangerous, because the Feast was already past*; that is, the *Feast of Expiation* was now past, and Winter was at hand.

[364] *Joseph. de bel. Jud. pag. 43.*

Those *Ceremonies* which concerned the *Priest alone*, were two: First, then the *High-priest* entred into the *Holiest of Holies*, which was peculiar unto this day. Secondly, he being about to sacrifice for himself and his house, he took unto him a *young Bullock for a sin-offering, and a Ram for a burnt offering*, putting on his Priestly Robes: After he had washed himself in water; he took of the Congregation *two He-goats for a sin-offering, and a Ram for a burnt offering*. The *two He-goats* he presented before the *Lord* at the door of the *Tabernacle*, casting lots which of them should be sacrificed, which let *scape alive*. This last was termed[365] the *scape Goat*, because the other being slain, this was sent alive into the Wilderness. The Greek Interpreters call this Goat ἀποπομπαῖον, *Malorum depulsorem*, *A defender from evils*; which name the Heathens applied to their *Tutelar Gods*. They intimated, that when the *scape Goat* carried away the sins of the people into the Wilderness, he likewise carried away all those *evils* which belonged unto those sins. And for the securing the people in

this point, the *Lord* commanded the *High priest* to confess in the name of all the people, and to disburden the sins of the whole Congregation upon the head of the *scape Goat*. The form of *Confession*, according to the relation of the *Hebrew Doctors*, was this:[366] *O Lord, thy People, the House of Israel, they have sinned, they have done wickedly, they have transgressed before thee; I beseech thee now, O Lord, pardon the sins, iniquities, and transgressions, with which the People, the House of Israel have sinned, done wickedly, and transgressed before thee, as it is written in the Law of thy servant* Moses: *that in that day he shall make Attonement for you, that he might cleanse you, and that you might be clean from all your iniquities before the Lord.*

[365] עזאזל *Gnaz azl. ex* עז *Gnez. capra &* אזל *Azal, abiit R. D. Kimchi in Radic.*

[366] *P. Fag. Lev. 16.*

The *modern Jews* now (because there can be no proper sacrifice, the *Temple* of *Jerusalem* being destroyèd) the men they take a *white Cock* on this day, the women a *Hen*.[367] This *Cock* they swing three times about the *Priests* head, saying, *Gallus Gallinaceus hic commutatio erit pro me*: that is, *This Cock shall be a propitiation for me*. After that they kill the *Cock*; acknowledging themselves worthy of death; and then they cast the intrals upon the top of the house, that some Raven or Crow might carry both them, and together with them, their sins into the Wilderness. And least they might seem to be mad without reason, they assign the cause why they make choice of a *Cock*, at this time, to be this: This word[368] *Gebher* in the Holy Language signifieth a Man, in their *Talmud* it signifieth a Cock. Now, say they, the Justice of *God* requires, that as *Gebher*

sinned, so *Gebher* should make satisfaction. From this *Feast of Expiation* it is probable, that the *Grecians* used a yearly *Expiation* of their Cities, which was performed on this manner: Certain condemned persons were brought forth with Garlands upon their heads, in manner of sacrifices, these they would tumble from some steep place into the Sea, offering them up to *Neptune*, using this form of words,[369] περίψημα ἡμῶν γενοῦ, *Sis pro nobis peripsema*: As if he had said, *Be thou a Reconciliation or Propitiation for us*. The like kind of Expiation was used among them in time of any Pestilence, or contagious infection; for removal of such diseases, they then sacrificed certain men unto their *Gods*, such men they termed καθάρματα.[370] These two words are used by the *Apostle*, *1 Cor. 4. 13.* and they are translated *filth and off-scouring*: We are made as the *filth of the World, and as the off-scouring of all things*. The words signifie properly the *filth or dirt scraped off mens shooes*, or from the *pavement of the ground*: But in *Budæus* his opinion,[371] the *Apostle* had allusion unto those kinds of Expiations in use amongst the *Heathens*. As if he had said, We are as despicable and as odious in the sight of the people, as much loaded with the revilings and cursings of the multitude, as those condemned persons, who were offered up by way of publick Expiation.

[367] *Buxtorf. Synagog. cap. 20.*

[368] גבר

[369] *Suidas in voce* περίψημα.

[370] Καθάρματα ἐλέγοντο οἱ ἐπὶ καθάρσει λιμοῦ τινὸς ἤ τινὸς ἑτέρας νόσου θυόμενοι τοῖς θεοῖς, *Vetus Scholiast. in Aristophan. Plut. pag. 48.*

[371] *Budæus annot. reliq. in Pandect. De*

pœnis, p. 334.

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

Aaron.	
1. The *High-priest* went into the *Holiest of all, Levit. 16. 3.*	1. *Christ* our *High-Priest* wei *12.*
2. He went once a year, *Exod. 30. 10.*	2. He entered once, *Heb. 9.*
3. He with the blood of Goats and Calves, *Heb. 9. 12.*	3. He by his own blood, *He*
4. He alone, *Heb. 9.*	4. He alone hath trodden th
5. He, clothed with his Priestly Robes, *Levit. 16. 4.*	5. He, ordained and sealed
6. He took two Goats, *Levit. 16.*	6. He took *two natures*: the *Scape goat*: his *sufferings Theod. Qu. 12.* in Lev.
7. The *Goat* did bear the Peoples iniquities.	7. *Christ* was made sin for u

CHAP. IX.

The Sabbatical year, or Seventh years rest

As every seventh day was a *Sabbath day*, so every seventh year was a *Sabbatical year*, *Levit. 25.* And as the *Sabbath day* signified that they themselves were the *Lords*, and therefore they abstained from their

own work to do the *Lords*: So the *Sabbatical year* was to signifie, that both they and their land was the *Lords*.

The observation of this Feast consisted chiefly in two things. First, in the not tilling or manuring of their ground, whence it was called *Scabath Haarets*, [372] the *Sabbaths of the Land*, *Levit. 25. 6.* Secondly, in the Creditors discharging their debtors, and releasing their debts, and thence it was called *Shemita laihova*,[373] *The Lords release*, *Deut. 15. 2.*

[372] שבת הארץ

[373] שמיטה ליהוה

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

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

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

Answ. It could not endamage their Estates, for it is a most infallible *Maxime*: *No man is a loser by serving God.* Whence the *Hebrews* themselves interpret this to be rather *Mandatum probationis*, *A command of tryal*, such as *Abrahams* offering up of *Isaac* was, which *God* commanded, not intending that he should be sacrificed, but that *Abrahams* love might be tryed; rather than *Mandatum obedientiæ*, *A command of obedience.* To this purpose speaketh *Aben Ezra*, interpreting these words, *Save when there shall be no poor among you. Deut. 15. 4.* That is, saith he,[374] as

if the *Lord* had said, *Know that that which I have commanded thee, that thou shouldest not exact of thy Brother, will be needless. If all Israel, or the greater part obey the voice of God, then there shall be no poor amongst you, to whom it shall be needful for thee to lend; yea, all of you shall be able to lend to many Nations.*

[374] *Aben Ezra. Deut. 15. 4.*

The reasons why this Feast was instituted, are thought to be: First, to teach the people to depend upon *Gods* providence by faith; for though the owner of the field might gather, even on that year, for the maintenance of himself and his family, *Levit. 25. 6.* yet he was neither to sow his field, thereby to make his Harvest the greater; nor to hedge his field, or lock up his Corn-yard, thereby to enjoy the propriety, but to let all be common, and every mans hand equal in every place. Secondly, they were hereby put in mind of that happy estate which *Adam* enjoyed in his Innocency, when the earth brought forth her encrease without manuring. Lastly, it shadowed forth that *everlasting Sabbath* which we expect in the Heavens. And some conjecture[375] this to be the ground of *Rabbi Elias* his opinion,[376] that the *world should continue for six thousand years, but the seventh thousand should be the* great *Sabbatical year*. The six thousand years answered the six working daies of the week, the seventh answered our Sabbath, according to that, A thousand years are but as one day with the Lord, *2 Pet. 3. 8. Elias* his words are these; *Six thousand years the world shall be, and again it shall be destroyed: Two thousand shall be void, two thousand under the Law, and two thousand under the Messias.* [377] The substance of this Prophecy, howsoever we reject it as too curious, yet seeing that a *Jew* spake it,

it may serve to prove against them: First, That the *Messias* is already come: Secondly, That *Moses* his Law ceased at his coming.

[375] *Vid. Hospin. de Orig. hujus festi.*

[376] *Talmud. in Sanedrin. c. Hiel.*

[377] ב אלפי חוהו ב אלפי תורה ב אלפי ימות המשיח *Duo millia inanitatis, duo millia dierum Messiæ, Talmud. in Sanedrin. c. Halec.*

CHAP. X.
Of their Jubilee.

This is the last Festival which *God* commanded the *Jews*, it was celebrated every *fiftieth year*. It is commanded, *Lev. 25. 8.* Thou shalt number seven *Sabbaths* of years unto thee, *&c.* The *English* word *Jubilee* is derived from the *Hebrew* יובל *Jobel*, signifying a *Ram*; it signifieth a *Rams horn*. Seven *Priests* shall bear before the *Ark* seven *Trumpets of Rams horns*, *Josh. 6. 4.* Where the word *Jobelim* is used, and is expounded by the *Chaldee Paraphrast*, *Rams-horns*. *Marbachius* is of opinion, that this year was called their *Jubilee*, from *Jubal*,[378] the first inventer of musical instruments, of whom we read, *Gen. 4. 21. Jubal was the Father of all such as handle the Harp and Organ*. Other Authors deliver other reasons of the name, but it is most probable that this year was termed the year of *Jubilee* from *Jobelim*, the *Rams-horns* then sounded. There were five main uses of this Feast.

[378] *Marbach. in Levit. 25.*

First, for the general release of Servants. Secondly,

for the restoring of Lands and Tenements unto their first Owners, who formerly sold them. Thirdly, hereby a true distinction of their Tribes was preserved, because Lands returned unto their Owners in their proper Tribe, and Servants to their own *Families*. Fourthly, some are of opinion,[379] that as the *Grecians* did compute their times by the number of *Olympiads*, the *Romans* by their *Lustra*, the *Christians* by their *Indictions*: So the *Jews* by their *Jubilees*. Lastly, it did mystically shadow forth that spiritual *Jubilee*, which *Christians* enjoy under *Christ*, by whose blood we have not only a re-entry into the *Kingdom of Heaven*, which we had formerly forfeited by our sins (and this was haply signified by the *Israelites* re-entry upon their Lands formerly sold) but also the *sound of the Gospel*, which was in this Feast typed out unto us by the *noise of the Trumpets*, is gone thorowout the world. And thus the *Lord God hath blown the Trumpet*, as *Zacharies* phrase is, *Zach. 9. 14.* But neither this release of servants, nor restoring of Lands, was until the tenth day of the first month *Tisri*,[380] at which time it was proclaimed by the sound of Trumpets, or Rams horns; the nine first daies of this month the Servants feasted and made merry, and wore Garlands, in token of their liberty approaching.

[379] *Hospinian. de Orig. fest. c. 9.*

[380] *Moses Ægyptius in Halacha Schemit. Veiobel, c. 10.*

CHAP. XI.

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

Pur is a *Persian* word, and signifieth a Lot, whence this *Feast of Lots* is called *Purim*, i.e. κληρωτήρια, *A Lottery*: It began on the fourteenth of *Adar*, and continued till the end of the fifteenth, *Esth. 9. 21.* It was instituted by *Mordecai*, in remembrance of the *Jews* delivery from *Haman*, before whom lots were cast day by day, and month by month, for the destruction of them. In these two daies they read the History of *Hester* in their *Synagogues*; and as often as they hear mention of *Haman*, they do with their fists and hammers beat upon the benches and boards, as if they did knock upon *Hamans* head.[381]

[381] *Hospin. de fest. fol. 33. ex Antonio Margarita in. l. de ceremoniis Judæorum.*

The Feast of *Dedication*, termed in the *New Testament*, Ἐγκαίνια[382] a Feast wherein something is renewed; because those things only are reputed consecrated, which are separated from their common use, and dedicated to some new and holy use. We shall read of many *things consecrated* in the *Old Testament*; the *Tabernacles*, the *Temple*, *Priests*, *Altars*, *Vessels* and *Garments*: but there was no anniversary or yearly solemnity appointed to be observed in remembrance of their *Consecration*. The *Consecration* therefore which we now speak of, being a yearly Festival, was the *Consecration of the altar appointed by Judas Maccabæus* to be observed from year to year, for the space of eight days, from the five and twentieth of the month *Cisleu*, which answereth in part to our *December*, *1 Macchab. 4. 59.* Of this Saint *John* speaketh; and as he mentioneth our *Saviours* presence there, so he intimateth the time to be about *December*. *It was at Jerusalem the feast of the Dedication, and it was winter, John 10. 22. &c.*

[382] Ἐγκαίνια ἑορτὴ καθ’ ἣν

ἐκαινουργήθη τὶ, *Suidas.*

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

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

THE FOURTH BOOK
OF THEIR IDOLATRY.

CHAP. I.
The beginnings of Idolatry.

The Infiniteness of *Gods* Majesty far transcendeth the capacity of created Natures; and if we consult not with *Gods* own *Oracles*, though the sense of a *Deity* may be imprinted even in an *Atheists* heart, yet so far shall he be from all right understanding of *God*, that he will adore the *creature* instead of the *Creator*: and when he hath multiplied the number of his *gods*, according to the number of the Stars in heaven, and creeping things on earth; yet still his heart will be doubtful, whether he hath worshipped the true *God*, nay whether the true God be not utterly unknown.

For this reason the Marriners in *Jonahs* ship cried every man unto his *God*, *Jonah 1. 5.* Every man to his *own God*; and lest they might all mistake the *true God*, they awaken *Jonah* to call upon *his God*. This uncertainty[383] attending *Idolatry*, caused the *Heathens* to close their Petitions with that general, *Dii deæque omnes*.[384] The *Arabians* perceiving the insufficiency of their *known Gods*, dedicated their *Altars*, *Ignoto Deo*, *To the unknown God*. At *Athens*, Saint *Paul* found an Altar with the same inscription, *Acts 17. 23.* Hence other Neighbour-Countries were wont to swear[385] *by him that was unknown at Athens*. From this doubt and distrust among the *Athenians*, what *God* was, and who he was, sprang another uncertainty amongst them, as dangerous as the other, dividing and sharing that undividable Unity of the *Godhead*, between I know not what Compeers and Equals, so that they had other Altars mentioning a plurality of gods:[386] the inscription being θεῶν ἀγνώστων, *the Altar of the unknown Gods*, yea, the compleat and entire inscription of that Altar which Saint *Paul* saw, is thought to have been thus,[387] *To the gods of* Asia*,* Europe*, and* Africa*; to the unknown and strange, God*. Which observation implieth their practice to have symbolized with other *Heathens* in that forementioned closure; *Dii Deæque omnes*, *O all ye Gods and Godesses, help*. This distrust I think to be the chief reason why they worshipped the *unknown God*; though I deny not but the Altars might bear this Title, to conceal the name of their *Tutelar God*, unto whose protection they had committed themselves: because the *Heathen* people generally conceited,[388] that if the *gods* name, to whom they dedicated a City, were known, then the Enemies might by some magical incantation or charm, call him forth, and cause him to foresake the City: For

the better preventing of which manner of evocations, the *Tyrians*, the *Lacedemonians*, and other Nations[389] fettered and chained their *gods*, that they might not depart. Again, it might be done in imitation of the *Jews*, who about the time of our *Saviour* his Incarnation, held it unlawful to pronounce that Essential Name of God, *Jehovah*, and instead thereof would read *Adonai*. The occasion of this concealment of the name *Jehovah*, I take to have been originally, to prevent the blaspheming of that holy Name among the *Heathens*, who had learned from that name to denominate their *Idols*, *Jove* Ἰαὼ *Iaoth*, Ἰαώια, *&c.*[390] Hence afterward the forbearing the Name became superstitious, and so far prevailed, that they corrupted the Text for the defence thereof, *Ex. 3. 15.* This is my name לעולם *legnolam*, *for ever*: they read לעלם *legnalem*, *to be concealed*.[391] Though I deny not but that name was always in some sense ineffable: namely, as *Pliny* saith,[392] the names of the *African* people and Towns were ineffable, that is, such as other Languages could not express without circumlocutions.

[383] *Serv. in Georgic. lib. 1.*

[384] *Gyrald. Syntagm. 17.*

[385] Νὴ τὸν ἐν Ἀθήναις ἀγνώστον. *Lucian in Philopatride.*

[386] *Pausanias in Atticis.*

[387] Θεοῖς Ἀσίας, καὶ Εὐρώπης, καὶ Λιβύης, θεῷ ἀγνώστῳ καὶ ξένῳ. *Theophyl. in Act. Apost. 17. 23. It. Hieron. Tit. 1. 12.*

[388] *Alex. ab. Alex. lib. 6. cap. 4. Tyraquel. in illum locum.*

[389] *Macrob. Saturn. l. 3. c. 9.*

[390] *Vid. Macrob. Satur. l. 1. c. 18. It. Irenæum, lib. 2. cap. ult. Item, Origen. contra Celsum. l. 6. fol. 76. col. 3.*

[391] *Vid. P. Galatin. lib. 2. c. 10.*

[392] *Plin. in Proem. lib. 5. Hist. Natur.*

As those forementioned *Idolatrous* names were nothing else but so many depravations of the name *Jehovah*: so the Original of many other ensuing kinds of *Idolatry* proceeded at first from a misconstruction of Scripture. They have learned by Tradition, that the Sun, Moon, and Stars, had a kind of Lordship and rule over day and night, times and seasons: Hence the superstitious ignorance of those people Deified those lights of Heaven, and worshipped them as *gods*. Afterward corruption prevailing, their *Apotheosis*, or *god-making Ceremonies*, were extended to sublunary creatures, partly as *Symbola*, or representative signs of those greater and more glorious lights; for this reason the *Chaldeans* worship *fire*: אוּר and *Ur*, of the *Chaldeans*, mentioned, *Gen. 11.* which signifieth *fire* or light, is thought to be the very *god* of the *Chaldeans*, though in that place the name *Ur* be applyed to some chief City, from the name of the Idol. Yea, the *god of* Nahor, *Gen. 31. 53.* is thought to be no other; partly, also the inferiour creatures were canonized for *gods*, in way of thankfulness for the benefits received from them, for which reason the *Sea*, the *Winds*, the *Air*, the *Earth*, and *fruits* of the earth, *became deified*. At last, *well deserving men*; nay, *Crocodiles*, *Serpents*, *Rats*, *Cats*, *Dogs*, *Garlick*, and *Onions*, were reputed *gods*.

CHAP. II.

Of Moloch, Adram-Melech, Anam-Melech, Baal, *The Tabernacle of* Molech, Chiun, Rempham, *Horses consecrated to the Sun,* Thamuz.

Of the *Idol Moloch* we read in divers places of Scripture, *1 King. 11. 2 King. 23. 10. Leviticus 18. 21.* He is sometimes called *Moloch*, sometimes *Molech*, sometimes *Milcom*. He was the *reputed god*, not only of the *Ammonites*, but of the *Moabites* also.[393] He had his name from מלך *Melac*, signifying to rule or reign. The Seventy *Elders* translate him, ἄρχων, βασιλεὺς, a *Prince*, or *King*. Such *King-Idols* were *Adram-melech*, and *Anam-melech*, the *gods* of *Shephervaim*, unto whom that people burnt their Children in fire.

[393] *Lorin. in Act. 7. ex Oecumen.*

I take *Moloch* and *Baal* to be one and the same *Idol*, they were both names of supremacy and rule, בעל *Baal* signifieth a *Lord* or *Master*. And מלך *Moloch*, a *King* or *Prince*. They had both the same manner of sacrifice, they burnt their Sons for burnt-offerings unto *Baal* likewise, *Jer. 19. 5.* yea, they built the high places of *Baal*, which are in the Valley of *Benhinnom*, to cause their Sons and their Daughters to pass thorow the fire unto *Moloch*, *Jer. 32. 35.* In which Text the place of sacrifice is noted to be one and the same, common to both Idols, and *Moloch* put into the end of the verse, to explain *Baal* in the beginning thereof.

Some think them to be different, because the *Planet Jupiter* was worshipped under the name of *Baal*;[394] but the *Planet Saturn* is probably thought to have been worshipped under the name of *Moloch*. If we diligently observe Histories, we shall find such a *confusion of the Planets*, that the *Sun*, as it was

sometimes called *Baal*, sometimes *Moloch*: so it was sometimes called *Jupiter*,[395] sometimes *Saturn*;[396] and concerning *Baal* this is evident: Hence *Jupiter* was called by the *Phœnicians*, *Baal-samen*, which name is derived from the *Hebrew*, and soundeth as much as *Jupiter Olympicus*, *the Lord of Heaven*. For *Baal* signifieth *Lord*, and *Shamaim*, *Heaven*. And what is this *Lord of Heaven* in the theology of the *Heathens*, other than the *Sun*? who may as well be stiled the *King of Heaven*, as the *Moon the Queen*. Yea, *Sanchoniatho*, as *Eusebius* in the forequoted place relates him, taketh all these three for one, namely, the *Sun*, *Jupiter*, and *Baal-samen*.

[394] *August. super Judic. q. 10. Vide sis Eusebium de præpar. lib. 1. cap. 7.*

[395] *Plato apud. Macrob. Satur. l. 1. c. 23. ubi mendosè citatur è Timæo Platonis, quod est in Phædro.*

[396] *Assyrios Saturnum (quem & Solem dicunt) Junonemq; coluisse constat. Servius in Eneid. 1.*

Concerning *Saturn*, it is apparent that the *Sun* was worshipped under his name: But I find some Expositers to interpret *Moloch* to be *Mercury*,[397] others *Mars*:[398] these are but few, and the grounds weak. It is therefore more generally and more probably thought that he was *Saturn*, because as to *Moloch*, so to *Saturn*, the *Heathen* people did sacrifice their *Sons* and *Daughters*.[399] Secondly, *Saturns* Image differed not much from *Moloch*'s. Of *Saturns* thus we read,[400] *It was made of brass, wonderfull for its greatness, whose hands reaching towards the earth, were so hollow (ready to clasp) that the youths which were compelled to come unto him, did fall as it were into a mighty ditch full of fire.* You shall read in a manner

the same description of *Moloch*. *Jalkut* commenting on *Jeremy*, writeth thus:[401] *Though all other houses of Idolatry were in Jerusalem, yet* Moloch *was without Jerusalem, in a place apart. How was he made? He was an Image of brass; he had seven Chappels, and he was placed before them, having the face of a Bullock, and hands spread abroad, like a man that openeth his hands to receive somewhat from another: and they set it on fire within, for it was hollow: and every man severally entred, according to his offering. After what manner? Whosoever offered a Fowl went into the first Chappel; he that offered a Sheep, into the second; a Lamb, into the third; a Calf, into the fourth; a Bullock, into the fifth; an Ox, into the sixth; and whosoever offered his Son, into the seventh.* Thus *Moloch* and *Saturn* agree: *First*, in their sacrifice: *Secondly*, in the form of their Images. Now these *seven chappels* built for *Moloch*, may well resemble those *seven gates*[402] with which the *Persians* honored the *Sun*; and as the *seven gates* did, so might the *seven chappels* mystically express the *seven Planets*, whereof the *Sun* was *Moloch*, i. *the King and Prince*. When they sacrificed their sons unto this *Idol*, they did beat upon *Tabrets* and *Drums*, that the cry of the Child might not be heard by the Father. Thereupon was the place called תפת *Tophet*, from תף signifying a *Drum*, as likewise from the cry of the Children, it was called *Gehenna*, גיא signifying a valley, and נהם roaring or crying. Some may make the question, whether that the phrase, *The fire of Gehenna*, *Matth. 5. 22.* had its original from this fire, wherewith the children were burnt unto *Moloch*? I answer, that in this phrase there was not respect only unto this fire, though by the bitter cries and ejulations of poor infants, the restless torments in Hell might be shadowed, yet the perpetuity and everlastingness of hellish pains I take to be signified

herein by allusion unto that other fire, kept continually burning for the consuming of dead carkasses, and the filth brought out of *Jerusalem*.[403] For *Gehenna* was reputed a contemptible place without the City, in the which they burnt, by means of a fire continually preserved there, the carkasses, filth and garbidge of the City. The *Cabalists*[404] treating of *Gehenna*, in this metaphorical sense, as it is applied to the pains of hell, do distinguish of it, saying, That there is *Gehenna superiour*; and *inferiour*, by the first they understand *bodily torments inflicted upon the bodies of sinners in this world*: by the second they understand the *pains of the soul in the world to come*. They say likewise[405] that there are *Septem Gehennæ mansiones*, *Seven degrees or mansion places in Gehenna*. 1. *Infernus.* 2. *Perditio.* 3. *Profundum.* 4. *Taciturnitas.* 5. *Umbra mortis.* 6. *Terra inferior.* 7. *Terra sitiens.* Of these *seven receptacles*, he that will mispend his time may read according to the quotation.

[397] מלך *Molech dici volunt quasi* מלאך *Malach, (i.) Angelus, Nuncius. Proindè interpretantur Molech Mercurium Deorum nuncium.*

[398] *R. Levi. Lev. 18. 21.*

[399] *Macrob. Saturn. l. 1. c. 7.*

[400] *Euseb. de præpar. l. 4. c. 7.*

[401] *Jalkut. Jer. 7. fol. 97. Colum. 1.*

[402] *Orig. contra Celsum. l. 6. f. 75. col. 4. It. Gyrald. in Deorum Syntag. 7. p. 223.*

[403] *D. Kimchi. Psal. 27. 13.*

[404] *Capnio de Cabala p. 644.*

[405] *P. Galatinus l. 12. c. 6.*

It is much controversed among Expositors,

whether the children in this sacrifice *were burnt in the fire* or only *initiated and consecrated to* Moloch, *passing in the middest of two fires in sign of their consecration*? It is probable, that both were in use. *First*, the Scripture speaketh of both. *Secondly*, the *Hebrew Doctors* shew the manner of both. That they were *burnt*, *Jalkut* expressly teacheth, and with him others accord,[406] saying, *That Molech is the name of an Image; and the wise men of blessed memory interpret Molech to be an universal name, denoting any whom they made to rule over them: And it is agreed upon, that this is the abomination of the Sons of Ammon, and this phrase, to cause to pass thorow, is as much as, to burn.* Others say,[407] *This Idols name was Molech, and this was his worship: That he (namely, the Father) delivered his son unto the Priests, and they made two great fires; and they made his son pass on his feet between both these fires.*

[406] *Aben Ezra. Lev. 18, 21.*

[407] *Rabbi Solomon. Lev. 18. 21.*

Notwithstanding, we must not think that there were no other oblations unto *Molech*, besides sacrificing of children: For what use then served those other six Chappels? No: I take this oblation of children not to have been forced on them by any superstitious law, or tradition, binding them thereunto; but to have been reputed a work more meritorious, because it was meerly voluntary. This I note, because otherwise there were an apparent difference between *Baal* and *Moloch*. For the *Baalites* offered unto their fancied Deity a Bullock, in that contention between them and *Eliah*, *1 Kings 18.* Bullocks, and Calves, and Lambs, were their ordinary sacrifices, the sacrificing of their children, *extraordinary*. Yet their ordinary sacrifices, were not

always altogether void of mans blood, but sometimes the *Priests* would lance and cut their own flesh: which custome, whence it had its original, I find not: only we find the like to have been practised by the *Heathenish Priests* in their sacrifices to *Bellona*: *Tertullian*[408] toucheth it, but *Lactantius*[409] treating of *Bellona* and her *Priests*, speaketh more clearly, saying, *They sacrificed not with any other mans blood, but with their own; their shoulders being lanced, and with both hands brandishing naked swords, they run and leaped up and down like mad men*. Who would not take these *Bellonites* to be the very *Baalites*, spoken of, *1 Kings 18. They leapt upon the Altar which was made —— and cut themselves as their manner was, with knives and lances, till the blood gushed out upon them.*

[408] *Ter. Apol. c. 9.*

[409] *Lactant. c. 40.*

That the opinion of pleasing *God* by sacrificing their children sprang from *Abraham*'s offering of *Isaac*, seemeth very probable, and is intimated by *R. Solomon*, who bringeth in *God* speaking concerning *Moloch* after this manner: *I never commanded that they should offer up their sons for an oblation, and I never spake it unto any of my Prophets:*[410] *and when I spake to* Abraham *to sacrifice his son, it entred not into my heart that he should sacrifice him, but to make known his righteousness*, Yea *Porphyry*[411] treating of *Saturn*, (who seemeth to have been this very *Moloch*) saith, that the *Phœnicians* called him *Israel*, and that he had by *Anobreth* one only son called *Jeud* in the *Phœnician* language, (no doubt from the *Hebrew Jechid*, signifying an *only begotten*, and applied to *Isaac*, *Gen. 22. 2.*) which he offered upon an *Altar* purposely prepared. Who seeth not the History of *Abraham* and *Sarah* under the names of *Israel* and

Anobreth? and the immolation of *Isaac* under the name of *Jeud*? and the original of this Son-sacrificing Divinity, to have been the unwarrantable imitation of *Abraham*?

[410] *Solomon Iarchi Jer. 7. 31.*

[411] *Euseb. præpar. Evang. l. 1. c. 7, p. 17.*

But what! Was the *Sun* worshipped *Idolatrously*, no otherwise? Yes, except I am deceived, we find another manner of worship described by *Amos*, *Chap. 5. 26. But ye have born the Tabernacle of your Moloch*, and *Chiun* your Images, the *star of your God*, which ye made to your selves. This translation I prefer before others. First, because the *Hebrew* word[412] signifieth a *Tabernacle*. Secondly, it is rendred the Tabernacle of *Moloch*, not *Siccuth* your King, by the *Seventy*. Thirdly, it is so repeated by Saint *Stephen*[413] *Act. 7. 43. Ye took up the Tabernacle of Moloch*, and the *star of your God Remphan*, figures which ye made to worship them.

[412] ונשאתם את סכות מלככם

[413] Καί ἀνελάβετε τὴν σκηνὴν τοῦ Μολὸχ, καὶ τὸ ἄστρον τοῦ θεοῦ ὑμῶν ῥαιφὰν τοὺς τύπους οὓς ἐποιήσατε ἑαυτοῖς.

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

The taking up of this Tabernacle denoteth their worship which they exhibited unto their Idol, by carrying him up and down in *Tabernacles* and *Pageants*, after a solemn manner of procession: By the *Romans* this solemnity was termed *pompa*, and the

Tent or *Pageant* in which the Idol was carried, *Thensa*, according to that, *Thensa Deorum vehiculum*. This kind of Idolatry may seem to have had its original among the *Heathens* from an unwarrantable imitation of *Moses*'s *Tabernacle*, which was nothing else but a *portable Temple*[414] to be carried from place to place, as need required. For it cannot be denied, but that many superstitions were derived unto the *Heathens* from the true worship of *God*, which he himself had prescribed unto his people. Thus, as *God* had his *Tabernacle*, *Priests*, *Altars*, and *Sacrifices*, so the *devil* had his *Tabernacles*, *Priests*, *Altars* and *Sacrifices*. As *God* had his *Fire ever burning upon the Altar*, so had the *devil* his *fire preserved burning by those Vestal Votaries*. As *God* had his *Propitiatory* or Mercy seat: [415] so had the *devil* his *Sacros tripodas*, his *Oracles*, from which he would speak unto them that served him. This solemn procession was performed by the *Romans* in the honour of the *Sun*.[416] It was performed by the *Israelites* in honour of their *Moloch*, who formerly was interpreted, the *Sun*. To add unto the pomp and state of this solemnity, both the *Romans* and the *Israelites* caused *great Horses* and *Chariots* to be led up and down. *Horses* were consecrated to the *Sun* by the *Romans*, and their *Cirque place* was sometimes called τὸ ἱππικὸν, and ἱπποδρόμιον, an *Horse-race*.[417] And that *Chariots* was commonly used in those pompous shewes is evident.[418] Concerning the people of *Judah*, doth not the like practice plainly appear? *2 Kings 23. Josiah* did put down the *Horses* given to the *Sun*, and the *Chariots of the Sun*. This kind of Idolatrous worshipping the *Sun* seemeth to have had its beginning from the *Persians*, who also accounted *Horses* holy to the *Sun*:[419] And the *Persian King*, when he would shew himself in great state, caused

an exceeding great *Horse* to be led up and down, the which was called *Equus solis*.

[414] οὐδὲν ναοῦ μεταφερομένου διέφερεν. *Joseph. Ant.*

[415] *Lev. 6. 3.*

[416] *Solis honore novi grati spectacula Circi. Antiqui dixere Patres Corrip. Afric. l. 1. num. 17. vi. Dempst.*

[417] *Alex. ab Alex. lib. 3. cap. 12.*

[418] *Hic illius arma, Hic currus fuit. Virgil, Æneid. 1.*

[419] *Cœl. Rhodig. antiq. l. 8. c. 2.*

The second inquiry is, What *Idol* was meant by *Chiun* and *Remphan*, otherwise in ancient Copies called *Repham*. Not to trouble the Reader with the various interpretations of *Expositors*, much less with the bold adventures of others in correcting the text: by *Chiun* we are to understand *Hercules*, who in the *Egyptian* language was called *Chon*: by *Repham* we are to understand the same *Hercules*, for רפאים *Rephaim*, in the holy tongue signifieth *Gyant*: By *Hercules* we may understand the Planet of the *Sun*: There are *Etymologists* that derive *Hercules* his name from the *Hebrew* כל האיר , *Heircol*, *illuminavit omnia*: the *Greek Etymology*,[420] holds correspondency with the *Hebrew* and both signifie that universal light which floweth from the *Sun* as water from a fountain. Add hereunto, that *Porphyry*[421] interpreteth *Hercules his twelve labours*, so often mentioned by the *Poets*, to be nothing else but the *twelve signs of the Zodiack*, thorow which the *Sun* passeth yearly. But some may question, whether the name of *Hercules* was ever known to the *Jews*? It is probable the name was; for *Hercules* was the *god* of the *Tyrians*, from whom the *Jews* learned much

Idolatry, as being their near Neighbours: Yea, it is apparent, that in the time of the *Maccabees* the name was commonly known unto them: for *Jason* the *High-Priest* sent three hundred drachmes of silver to the sacrifice of *Hercules*, *2 Mac. 4. 19.*

[420] *Heracles quid aliud est quam* ἦρας κλέος *(*i.*) aeris gloria: quæ porro alia est aeris nisi solis illuminatio? Macrob. Satur. l. 1. c. 20.*

[421] *Euseb. de præp. l. 3. c. 4. p. 71.*

Thirdly, it followeth that we should enquire, what this *star of Remphan* was, it is probably thought[422] that it was a certain *star painted in the forehead of Molech*; Neither was it unusual for the Heathen people to paint their *Idols* with such *Symbolica Additamenta*. *Julius Cæsar* his Image had a *star* depicted on the *crown of his head*.[423]

[422] *Oecumenius. Act. 7. 43.*

[423] *Sueton. in Jul. c. 88. It. Plin. hist. l. 2. c. 25. Horat. l. 1. Od. 12.*

The *Sun* was also worshipped by the house of *Judah*, under the name *Tamuz*; for *Tamuz*, saith *Hierom*,[424] was *Adonis*, and *Adonis* generally interpreted the *Sun*,[425] from the *Hebrew Adon*, signifying *Dominus*, the same as *Baal*, or *Moloch* formerly did, namely, the *Lord* or *Prince* of the *Planets*. The month which we call *June*, was by the *Hebrews* called *Tamuz*; and the entrance of the *Sun* into the sign *Cancer* was, in the *Jews Astronomy*, termed *Tekuphu Tamuz*, the *revolution* of *Tamuz*. Concerning *Adonis* whom sometime ancient Authors called *Osiris*; there are two things remarkable, ἀφανισμὸς, the *death or loss of Adonis* and εὕρησις, the *finding of him again*. As there was great lamentation[426] at his loss, especially amongst the Women;[427] so was there great joy at his *finding*. By

the death or *loss of Adonis*, we are to understand the departure of the *Sun*; by his *finding again*, we are to understand his return. Now he seemeth to depart twice in the year: First, when he is in the *Tropick of Cancer*, in the farthest degree Northward. Secondly, when he is in the *Tropick of Capricorn*, in the farthest degree Southward: answerable unto these two departures, which may be termed ἀφανισμοὶ, *disparitions*, or *losses of the Sun*, there are two returns immediately succeeding, which may be termed likewise εὑρήσεις, the *findings* or new appearings of the *Sun*. Hence we may note, that though the *Egyptians* celebrated their *Adonia* in the moneth of *November*, when the *Sun* began to be farthest *Southward*; and the house of *Judah* theirs, in the month of *June*, when the *Sun* was farthest *Northward*, yet both were for the same reasons, and in substance they agreed. And of this the Prophet *Ezekiel* is thought to have spoken, *Ezek. 8. 14. There sate women weeping for* Tamuz.

[424] *Hieron. comment. 3 in Ezek.*

[425] *Pier. Hierogl. l. 9. p. 68.*

[426] *Nunquamq; satis quæsitus Osiris. Semper enim perdunt, semper & inveniunt. Lucan.*

[427] *Plutarch. in Alcibiade.*

These solemnities were chiefly observed, between the *Byblienses* and the *Alexandrini*, the manner was thus:[428] When the *Byblienses* solemnized the death or loss of *Adonis*, at that time the *Alexandrini* wrote a letter, this letter was inclosed in an *Ark of Bulrushes*, therein they signified, that *Adonis*, whom they lamented, was found again, this Ark, being after the performance of certain rites and ceremonies, committed to the Sea, forthwith it was carried by the stream to *Biblus*; upon the receit whereof, the

lamentation of the Women was turned into joy. Others say,[429] that this lamentation was performed over an Image in the night season, and when they had sufficiently lamented, a Candle was brought into the room (which Ceremony might mystically signifie the return of the Sun) then the Priest with a soft voice muttered this form of words[430] *Trust ye in God, for out of pains salvation is come unto us.* There are likewise of the *Jews* that say[431] their *Tamuz* was an Image whose eyes they filled with Lead, which Lead being molten by the means of fire under it, the Image it self seemed to weep.

[428] *Procopius in Isaiam. ad c. 18. It. Cyrillus l. 2. Tom. 2. in Isaiam.*

[429] *Julius Maternus Firmicus. l. de errore profan. Religion.*

[430] Θαῤῥεῖτε τῷ θεῷ, ἐστὶ γὰρ ἡμῖν ἐκ πόνων σωτηρία. *Firmicus ibid.*

[431] הסיר עושים צלם ים מלאים עיניו עופרח יחיו אש מתחתיו *R. Dav. Kimchi. radic.*

There are that think[432] the *Prophet* alludeth unto those letters inclosed in those fore-mentioned *Bull-rush Arks*, *Isa. 18. 2.* When he speaketh of Ambassadors sent by the Sea even in *Vessels of Reeds* upon the waters. But I rather approve the literal sense, for by reason of the Shelves and dangerous Rocks in the River *Nilus*, it was not unusual for men to sail in Hulks, and *Vessels made of a kind of great Bull-rush*, which by the *Egyptians* was termed *Papyrus* and these kind of Ships *Papyraceæ naves*.[433]

[432] *Procop. in Isai. 18.*

[433] *Plin. Hist. lib. 6. cap. 22.*

CHAP. III.

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

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

Baal-Peor is thought[434] to be that *Priapus*, that obscene *Idol*, so famous in prophane Authors. He was called *Peor*, from the Hill *Peor*, mentioned, *Numb. 23. 28.* as likewise his Temple wherein he was worshipped, standing upon the same Hill, was called *Beth-Peor*, *Deut. 3. 29.* He was worshipped by the *Moabites* and *Midianites*: the *Idol Chemish*, *Jer. 48. 7.* is thought to be the same,[435] and I take it to be applied to *Baal Peor*, by way of contempt, as if one should say, their *blind god*, according to that in the Psalm, *They have eyes and see not.* For the first

letter[436] *Caph*, signifieth *quasi*; and מוש *Musch Palpare*, to *grope* or *feel about, in manner of blind men.*

[434] *Hieronym. ad Hos. c. 9. Idem. prodidit Isidor. Orig. l. 8.*

[435] *Hieron. in Isai. l. 5. c. 15.*

[436] *Philo Jud. lib. 2. Allegor. p. 79.*

Baal-Tsephon is thought by the *Hebrews*,[437] to have been an *Idol* made by the *Ægytian Magicians*, and placed in the Wilderness, to observe and stop the *Israelites* in their departure from *Ægypt*; whence it was termed צפן *Tsephon*, from צפה *Tsapha*, signifying to *watch*, & observe in manner of a *watchman*: because we may call him *Baal speculator*, as, among the *Romans*; because *Jupiter* stayed the *Romans* when they were flying, he was called *Jupiter stator*.[438]

[437] *P. Fag. Exod. 14. 1.*

[438] *Rosin. lib. 2. antiq. Rom. cap. 5.*

Baal-Zebub, soundeth as much as the *Lord of the Flies*, or a *Master fly*,[439] which hath power and authority over the rest, in which respect the *Prince of the Devils* in the *Gospel* is termed *Beel-Zebub*, זבוב *Zebub* signifieth a *Fly*. This *Idol* was worshipped by the *Cyrenians*,[440] but principally by the *Ekronites*, because whensoever they sacrificed unto him, the swarms of *flies* which at that time molested the Country, died. But it is certain, that this was not the alone reason, for they were wont to repair to him, as to an Oracle, *2 King. 1. 2.* We may call him *Jupiter muscarius*, or *Hercules muscarius*:[441] for the Inhabitants of the City *Elis* sacrificed to *Jupiter* under the name ἀπομύιος, (*i.*) *A driver away of flies*: and the *Romans* to *Hercules*, under the same name. Some *Greek Copies* in the *Gospel* read Βεελζεβοὺλ, *Beelzebul*: which change is interpreted to be, for to

shew the greater contempt of the *Idol*, as if they should say *Jupiter stercoreus*, זבל *Zebel* signifieth *stercus*, and *Beel*, or *Baal*, signifieth *Dominus*.

[439] Ζητήσουσι μυῖαν Θεὸν Ἀκκαρῶν. *Gregor. Nazianz. orat. 2. contr. Julian. p. 102.*

[440] *Plin. l. 10. c. 28.*

[441] *Clemens Alexand. in protrep.*

Baal-berith was the *Idol* of the *Shechemites*; of his Temple we read, *Judges 9. 4.* ברית *Berith* signifieth a *Covenant*; so that *Baal-berith* may be translated *Jupiter fœderatus*,[442] *The God unto whom they bound themselves by Covenant*. Concerning *Bel* and the *Dragon*, little is spoken, besides what we read in that off the *Apocrypha*, where the History is described.

[442] Ἔθηκαν ἑαυτοῖς τῷ βάαλ διαθήκην, τοῦ εἶναι αὐτοῖς αὐτὸν εἰς θεὸν. *Septuagint. interp. Jud. 8. 33.*

CHAP. IV.
Of Dagon.

The *Hebrew Doctors* say[443] this Idol *Dagon was made from the Navel downward in form of a Fish, but from the Navel upward in form of a Man*. This they collect from *1 Sam. 5. 4.* The *two palms of his hands were cut off upon the threshold*. And furthermore they say, The Idol *Dagon* had his name from the *Hebrew* דג *Dag*, signifying in the Holy Language, a *fish*, according to which description we may English him, the *Philistians Neptune*, or *Triton*.[444] Others derive the name from דגן *Dagon*, signifying *Corn*: and they say,[445] that he first invented the use of the *Plow*,

and *Corn*; whence they translate him *Jupiter aratrius*. In this respect we call him the *Philistians Saturn*, because Antiquity[446] makes *Saturn* the *first Inventer of Husbandry*, and therefore paints him with an *Hook* or *Sithe* in his hand, as being the fittest *Hieroglyphick* for *Husbandry*. Both opinions have their Authors, and no sufficient proof hath been produced to overthrow either. Yea, they are not wanting among the *Jews* themselves, that say,[447] this Image of *Dagon was made in the form of a man*. Notwithstanding *Scaliger* his conjecture is not improbable, that those who interpret *Dagon*, *Jupiter aratrius*, or Ἀγροτὴς, might mistake and read שדי *Shadai*, signifying *Ager*, *A field*, for שדי *Shaddai* being the very Name of God, signifying *Omnipotens*, *Almighty*.

[443] *R. Dav. 1 Sa. 5.*

[444] *Triton non absimilem habuisse figuram fingitur; Frons hominem præfert, in piscem desinit alvus, Pier. Hierogl. lib. 1. p. 28.*

[445] *Phylo Byblius apud Euseb. de præpar. lib. 1. c. 7.*

[446] *Pier. Hierogl. l. 32. p. 228. Id. lib. 56.*

[447] *R. Levi. 1 Sam. 5.*

CHAP. V.
Of the molten Calf.

The History of the *Molten Calf* is at large set down, *Exod. 32.*, where we read, that by reason of *Moses* his long absence, the people desired of *Aaron*, *gods* to be made; whereupon *Aaron* made for them the *molten Calf*. The reason why they worshipped *God* rather in

the similitude of a *Calf*, than of any other Creature, is generally by *Expositors* conceived to be from the corruptions learned among the *Egyptians*, who worshipped their Idol *Apis*,[448] otherwise called *Serapis*,[449] in a living *Oxe*, and otherwise in an Image made in the form and similitude of an *Oxe*, with a bushel on his head. This *Oxe* was remarkable for certain notes and marks, whereby it was differenced from all others. It was *black bodied*, it had a *white fore-head*, and *white spot behind*, and a *knot* under his tongue: for the more curious fashioning and pollishing of these marks in the *molten Calf*, *Aaron* may seem to have made use of his *graving tool*. [450] The *Egyptians* repaired unto this *Oxe* for the resolution of matters doubtful, as to an *Oracle*,[451] and the manner of consulting with him, was thus. The party that repaired unto him, tendred a bottle of Hay, or Grass; which if he received, then it betokened a good and happy event; if otherwise he refused it, then it did portend some evil to come. *Thus they turned their glory into an Oxe that eateth grass*, *Psalm 106. 20.* The *Hebrew* word in the *Psalm*, translated an *Oxe*, is, *Shar*;[452] which I note, because in my opinion, it giveth light to one of the names by which this *Idol* was denoted. Sometimes it was called *Apis*, from the *Hebrew* word *Ap*,[453] signifying a *face*: sometimes *Serapis quasi Shor-apis*, which is nothing else but *Bovis caput*, an *Ox-head*; the very name used by the *Fathers*[454] to express this *Idolatry*. It is commonly known that this *Idolatry* was derived to *Israel* from the *Egyptians*; but whence the *Egyptians* first learned it few have taught. They do not conjecture amiss, who interpret the first Institution hereof to have been in the memory of *Joseph*, who by his providence relieved both *Egypt*, and other Neighbour Countries, in the seven years of famine.

Besides the testimony of no slight Authors,[455] there are strong inducements to perswade it. *First*, both the years of plenty and famine were foresignified by the apparition of *Oxen*. *Secondly*, what fitter Emblem, (if it had not afterward proved an *Idol*) to continue the remembrance of a *Joseph*, (by whose alone care and industry, corn and victual was provided in an extream famine) than an *Ox*, the true and lively Hieroglyphick of an industrious Husbandman? *Thirdly*, in this *Suidas* agreeth with others, that *this Ox was pourtrayed with a bushel on his head*, though others do more clearly express the reason of this portraiture, namely, because of the great quantity of Corn measured out by *Joseph* in that extream dearth. Concerning the sin of the *Israelites* in making this *Calf* or *Ox*, the modern *Jews* do transfer the fault upon certain *Prosylite Egyptians* who came forth with them: and they say, that when *Aaron* cast their Jewels into the fire, these *Egyptians*, contrary to his expectation, by their Art *Magick* produceth a Calf, to which purpose they urge *Aarons* own words, *Exod. 32. 34.* I did cast the Gold into the fire, and *thereof came this Calf*, as if his art or will went not with the making thereof, but *of it self it made it self*. But this answer of his sheweth rather, how vain the wit of man is in the excuse of sin; and as his ingraving instrument writes down *Aaron*'s sins; so the confession of others, more ingenuous *Jews* proclaims the *Israelites*, saying,[456] that *No punishment befalleth thee* Israel*, in which there is not an ounce of this Calf*. I conclude this with the analogy between the *Egyptian Apis*, and the *molten Calf*: and this consisteth in three things. *First*, As there were some *special marks in the Egyptians Ox*; so is it probable that *Aaron* with his ingraving Tool made the like. *Secondly*, As the *Egyptians* in honor of their *Ox* celebrated a *solemn*

Feast, with much singing and mirth.[457] So the *Israelites* proclaimed a feast in honor of their *Calf*: *The people sate down to eat and drink, and rose up to play*. *Thirdly*, As the *Egyptians Ox* was at last drowned in the River, so *Moses* burnt the *molten Calf*, and beat it to powder, and cast it upon the face of the water, *Exod. 32. 10. Deut. 9. 21. Jeroboam* afterward, though upon other inducements, committed the same sin; he thought in his heart, that if the people go up to *Jerusalem*, and do sacrifice in the *house of the Lord*, they would revolt from him, and return to the King of *Judah*: whereupon he set up *two Calves of gold*, the one in *Bethel*, the other in *Dan*; saying unto the people, It is too much for you to go up to *Jerusalem*, *1 King. 12. 28.*

[448] *Plin. Nat. hist. l. 1. c. 46. Herod. l. 1. Setin. c. 35. aut aliorum distinctione 45.*

[449] *Alex. Genial. dier. l. 6. cap. 2.*

[450] בחרט *stylo sculptorio*

[451] *Plin. Hist. lib. 8. c. 46. It. Alex. Genial. dier. l. 6. c. 2.*

[452] שר

[453] *Vultus facies* אף

[454] *Cyprian. de bono patient. p. 318. vid. etiam August. p. 73. It. Tertul. adv. Jud. cap. 1.*

[455] *Suidas in* Ζάραπις. *Ruffinus lib. 2. hist. Eccles. cap. 23. Pier. Hierog. lib. 3. p. 25.*

[456] אין לך ישראל פורענות שאין בה אנקיא מעון העגל *Moses Gerund, vid. Munst. Exod. 32.*

[457] *Suid. in voce* Ἄπιδες.

CHAP. VI.

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

As the *Sun* was worshipped under many names, so likewise the *Moon*. *Astaroth* was the *Idol* chiefly of the *Zidonians*, *1 King. 11. 5. 2 King. 23. 13.* she had her *Temple*, called the house of *Astaroth*, in which the *Philistims* hanged up *Saul*'s Armor[458] after his death, *1 Sam. 31. 10.* That the *Moon* was worshipped under these names needs not proof;[459] only some say,[460] that *Astarte* was *Juno*: and why may we not say, that *Juno* was often used to express the *Moon*? Both the *Moon* and *Juno* are often called by the name of *Urania*.[461] And as the *Moon* in respect of her light is called *Urania*; so in regard of the lesser lights in the heaven, she is called *Astroarche* that is, the *Queen of the Planets*;[462] or as *Horace* speaketh of the *Moon*, *Siderum Regina*, the *Queen of the Stars*: Or lastly, as *Virgil* speaketh of *Juno*; *Divum incedo regina*, the *Queen of the Gods*. It seemeth very probable, that this is that *Queen of Heaven*, of which the *Prophet* speaketh, *Jer. 7. 18. Jer. 44. 17.* Again, unto whom may we imagine those ancient Heathens to have performed that solemn worship, which they did on the *Calends*, or first day of every month (was it not to the *Moon*?) And yet notwithstanding it is ascribed to *Juno* whence she is called *Juno Calendaris*.[463] Lastly, As *Jupiter Ammon* was no other than the *Sun*, [464] and worshipped him in form of a *Ram*; so for ought I see, the *Moon* might be called *Juno Ammonia*, and worshipped in the form of a *sheep*.[465] Sure I am, that the *Hebrew Doctors*[466] describe the Images of *Astaroth*, to have been made in the form of *sheep*; and the word *Astaroth*, in the Original, signifieth a *flock of sheep*, and the *Moon* might as well be called

Ammonia, as the *Sun Ammon*, both being so called from their *heat*, which in the Holy Tongue is called *Hammah*,[467] and from thence likewise those Images (of which we read, *Levit. 26. 30. Isa. 17. 8. Isa. 27. 9.*) are called *Hammianim*,[468] because they were certain Idols placed upon the house top, and so alwayes exposed to the *Sun*. Furthermore, as *Jupiter Ammon* was painted with *horns*,[469] so likewise was the *Moon*:[470] why they should be thus painted, many reasons might be produced, but chiefly three; the *first* peculiar to the *Sun*, the other common both to *Sun* and *Moon*. First, the *Sun* was painted with *Rams horns*, because with the Astronomers the sign *Aries* in the *Zodiack* is the beginning of the year.[471] Secondly, because as the strength of *horned beasts* consists in their *horns*, so the virtue and influence of the *Sun* and *Moon* is derived into sublunary creatures by their beams. Thirdly, because the light of the *Sun* and *Moon* makes the reflection *cornute*, or *horn-like*. When *Moses* came down from God, *Aaron* and the people saw that his face shined, *Exod. 34.* the *Latine* reads it, *Facies ejus erat cornuta*: and hence it is, that *Moses* is painted with *horns*, which some of the *Rabbines* have interpreted[472] *horns of magnificence*. The errour grew from the doubtful signification of the *Hebrew* word signifying *splendor* or *brightness* and also *horns*.

[458] *Horum Anathematum oblationem primo didicerunt ab Israelitis, Num. 7. 1 Sam. 21.*

[459] Ἀστάρτην δὲ ἐγὼ δοκέω σεληναίαν ἔμμεναι. *Astarten lunam esse opinor. Lucian. de dea Syria.*

[460] *August. super. Judic. quæst. 16.*

[461] *Astarte Urania idem omnino valet apud Phœnicas, quod Juno Lucina apud Latinos. Deducitur, Urania ab Hebræo* אור *Nun in fine*

adjecto aut per se solum, aut cum Jod quod passim fit Syris, quasi אורן *vel* אורני *in fœminino vero* אורניא (i.) *Lucidus & Lucida, aut Lucinus & Lucina. Et hinc Græci suum* ὀυρανὸν *mutuati sunt.*

[462] Αστροάρχη *dicitur,* παρὰ τὴν τῶν ἄστρων ἀρχὴν *ab imperio quod in astra exercet. vid. Herodian. l. 5.*

[463] *Macrob. Sat. l. 1. c. 15.*

[464] *Macrob. Sat. l. 1. c. 21.*

[465] *Cœl. Rhodig. l. 18. c. 58.*

[466] *D. Kimchi. 1 Sam. 31. 10. It. Jud. 2. 13.*

[467] המה *Calor. Sol.*

[468] *R. Solomon in Levit. 26. 30.*

[469] *… stat corniger illis Jupiter. Lucan, l. 9. v. 514.*

[470] *Syderum regina bicornis, audi, Luna, puellas. Horat. car. sæcular.*

[471] *Pier. hierogl. l. 10.*

[472] קרני ההוד *cornua magnificentiæ, R. Solom. porro Hebraicum* קרן *(unde* Κέρας *& cornu emanarunt) significat in morem cornuum splendorem radiosq; emittere.*

The *Moon* was also worshipped under the name of *Diana*,[473] who although she were worshipped thorowout all *Asia*, yet she was had in principal esteem among the *Ephesians*, whence arose that cry, *Great is Diana of the Ephesians*, *Act. 19. 28.* Her greatness among the *Ephesians* appeareth partly by her *Temple*; which in one place *Pliny* saith[474] was two hundred and twenty years abuilding, but elsewhere[475] he saith 400 years: partly from the great gain procured unto the Silver-smiths in making and selling *silver Temples of Diana. Act. 19. 24.* It is

much disputed what those *silver Temples* were; some think them to be *little houses*, or *shrines* (such as were for their smallness portable) in form representing the *Temple of Diana*, and within having the Image of *Diana* inclosed, and in this sense ναίδια is sometimes used, to signifie *closets* or *shrines wherein Images were kept*: Others think, certain coyns or pieces of money to be called by the name of *Diana*'s *Temple*, from the similitude of *Diana*'s *Temple* engraven or stamped upon those coyns: as in *England* we call some pieces of gold the *George*, others the *Angel*, others the *Thistle*, from the impression which they bear. The like custom of naming coyns from their Sculpture or impression was not unusual among the Ancients;[476] neither were such coyns unusual on which the *Temple of Diana* was engraven, and these capital letters added, DIAN. EPHE. *Theodorus Beza* in his major Annotations upon the *Acts*, reporteth that he hath seen two of these himself.

[473] *Macrob. Saturn. l. 1. c. 15.*

[474] *Plin. l. 36. 14.*

[475] *Plin. l. 16. 40.*

[476] *Simili prorsus ratione Atheniensium nummos quosdam, boves: eorundem Atheniensium alios quosdam* Κόρας *(i.) puellas, alios Corinthiorum* πώλους *pullos: alios Peloponnesiorum* χελώνας *testudines; alios Romanorum naves vocabant.*

We read[477] of another kind of Idolatrous Worship towards the *Moon*, to have been that men sacrificed to her in womans apparel, and women in mens apparel, because they thought the *Moon* to be both *male* and *female*, whence the *Moon* is called by old Authors as well *Lunus* as *Luna*: And *Venus*, whom *Philocorus* affirms to be the *Moon*, is termed *Deus Venus*, as well as *Dea Venus*. Some have thought[478] that God had respect unto this kind of *Idolatry*, *Deut. 22. 5.* Where men are forbidden to wear womens apparel, *& è contra*; but it is more generally, and upon better grounds thought, that the promiscuous use of apparel (whereby the distinction of sex is taken away) is there forbidden.

[477] *Macrob. Saturn. l. 3. c. 8. Non absimilem idololatriam in cultu Veneris prodidit Julius Firmicus de errore profan. religion. c. 4.*

[478] *Maimonid. in more Nebochim part. 3. cap. 38.*

CHAP. VII.

Of other Gods mentioned in Scripture.

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

In those Colonies which the *King* of *Ashur* transplanted into *Samaria*, every one worshipped the *god* of his own Nation. The men of *Babel* made *Succoth Benoth*, the men of *Cuth* made *Nergal*, the men of *Hamath* made *Ashima*, the *Avims* made *Nibhaz* and *Tartak*; the *Sepharvaims* burnt their Children in the fire to *Adram-melech*, and *Anammelch* the *gods of Sepharvaim*, *2 King. 17. 30, 31.* The *Hebrew Doctors* say,[479] that *Succoth Benoth* was the picture of an *Hen with her Chicken*: *Nergal* they interpret *Gallum Sylvestrem*, *Asima* a Goat, *Nibhaz* a Dog, *Tartak* an Ass, *Adrammelech* a Mule, *Anammelech* an Horse: that such brute beasts should be worshipped as *gods*, may seem ridiculous; but the like to have been practised among the *Heathens*, profane Authors abundantly testifie. The *Cock* was worshipped as a *god* among the *Syrians*,[480] A *Goat* by the *Mendesii*;[481] A *Dog* by others:[482] Yea, they have adopted into the number of their *gods* &c. *Oxen, Lyons, Eagles, Wolves, Crocodiles, Cats, Rats*,[483] Nay, they have digged their *gods* out of their gardens, *Garlick, Leeks, Onions, &c.*[484] To these may be added *Nisroch*, which was

the *god* of the *Assyrians*, and, as it seemeth, had his *Temple* at *Nineve*, *2 King. 19. ult.* and *Esay. 37. ult.* Secondly, רמון *Rimmon*, the word signifieth a *Pomegranate*. Concerning this Idol it is much controverted, whether *Naaman* sinned not in saying, *The Lord be merciful unto thy servant, that when my Master goeth into the house of Rimmon*, &c. *2 King. 5. 18.* Read the words in the *Præter tense* (when my *Master* went into the house of *Rimmon*) the sense appears to be a pardon craved for sins past, not afterward to be committed. The same word בבוא *Bebbo*, *in going*, is put to express the time past, in the titles of the *Psalms 52.* and *Psalm 54.* Thirdly, *Nebo* otherwise called *Nabo*, an Idol of the *Assyrians*, *Jer. 48. 1.* He had his name from *Prophecy*, נביא *Nahbi*, signifying a *Prophet*, he seemeth not much to differ from Ζεὺς βουλαῖος, or Ζεὺς μητιέτης, so often mentioned in *Homer*, *Diodorus Siculus*[485] maketh them both one, and we may render *Nebo*, the *Assyrians Ammon*, or *Jupiter Vaticinus*, the *god of their Oracles*.

[479] *R. Jarchi. 2 King. 17. R. David non dissentit.*

[480] *Lucian l. 16. de Syr. Dea.*

[481] *Herodotus in Euterp.*

[482] *Cic. de legib. l. 1. vid. Tiraquel. in Alex.*

[483] *Neopol. l. 6. c. 26.*

[484] *Porrum & cepe, nefas violare & frangere morsu. O sanctas gentes quibus hæc nascuntur in hortis Numina. Juvenal. satyr. 25.*

[485] *Diod. Sicul. l. 5. c. 27.*

CHAP. VIII.

The several manners of Divine Revelation.

As *Idolatry* originally sprang from mistaking of Scripture; so Witch-craft and Sorcery, (which holdeth near affinity with *Idolatry*) seemeth to have had its first beginning from an imitation of *Gods Oracles*. *God spake in divers manners*, *Heb. 1. 1. By dreams, by Urim, by Prophets*, *1 Sam. 28. 6, 7.* when the Lord would by none of these answer King *Saul*, then he sought to a Witch. To these might be added *Gods* speaking from between the *Cherubims*, his answering by *Visions*, *Angels*, and *Voices*: but the chief manners of revealing himself, observed by the *Hebrew* Writers, are four, which they term[486] *four degrees of Prophecy*, or *Divine Revelation*: somewhat therefore being spoken of these, I purpose to explain the several sorts of unlawful divinations mentioned in Scripture.

[486] *P. Fagius in Exod. 28.*

The first *degree* was נבואה *Nebuah*, *Prophecy*. This was when *God* by certain visions and apparitions revealed his Will.

The second was רוח הקדש *Ruach Hacodesch*, *The inspiration of the Holy Ghost*, whereby the party was inabled without Visions or Apparitions, to prophesie: some shewing the difference between those two add, [487] that the gift of Prophecy did cast a man into a trance or extasie, all his senses being taken from him; but the inspiration of the Holy Ghost was without any such extasie, or abolition of the senses, as appeareth in *Job, David, Daniel*. Both these degrees, as likewise *Urim* and *Thummim* ceased in the second Temple, whence their ancient *Doctors* say, [488] that after the *latter Prophets Haggai*, *Zachary*, and *Malachy*

were dead, the *Holy Ghost went up or departed from* Israel. Howbeit, they had the use of a *voice* or *eccho* from *Heaven*. In which speech we are not to understand that the *Holy Ghost* wrought not at all upon the creatures, or that it wrought not then in the sanctification of men, as in former times, but that this *extraordinary enabling men to prophesie by the inspiration of the Holy Ghost*, then ceased; and in this sense the *Holy Ghost was said to have departed from* Israel. Unto this common received opinion, that passage might have reference, *Acts 19. We have not so much as heard whether there hath been an Holy Ghost or no.* That they did not doubt the distinction of persons, appeareth clear, if that be true which some have noted,[489] that the ancient *Jews* before *Christ* were so catechised in that point, that they observed the *Mystery of the Trinity* in the name יהוה *Jehovah*, for though the name consisted of four letters in number, whence it was called τετραγράμματον *Quadriliterum*, yet there were but *three sorts of Letters in the name*: י *Jod* signified the *Father*, who was the beginning of all things: ו *Vau* is a conjunction copulative, and denoted the *third person in Trinity*, which proceedeth from the *Father* and the *Son*, ה *He* signifieth the *Son of God*. The *Rabbines* have a saying, that God made all things, *in litera* ה *He*. They may allude to this, that he made all things by his Word: he said, Let there be thus and thus, and it was so: but they may also allude to the *second person in Trinity*. And furthermore, they note that ה *He*, is doubled in this name, to demonstrate both Natures of our blessed Saviour.

[487] *D. Kimchi. Præfat. in Psal.*

[488] *Talmud. in Sanhedrin, c. 1.*

[489] *P. Fagius in Exod. 28.*

The *third degree*, was *Urim* and *Thummim*. *Urim* signifieth light, and *Thummim* perfection. That they were two ornaments in the *High-priests brest-plate*, is generally agreed upon: but what manner of ornaments, or how they gave answer, is hard to resolve. Some[490] think them to be the four rows of stones in the brest-plate, the *splendour and brightness* of which foreshewed victory; and by the rule of contraries, we may gather, that the *darkness of the stones* not shining presaged evil. Others[491] say it was the name *Jehovah* put in the doubling of the brest-plate, for that was double *Exod. 28. 16.* Others[492] declare the manner of consulting with *Urim* and *Thummim* thus: First, they say[493] that only the *King*, or else the *Father of the Consistory* had power to consult, or to propose the matter unto the *Priest*, and the *Priest* only had power to resolve. *Secondly*, that the matter proposed must not be trivial, but of moment and great difficulty. *Thirdly*, that this holy writing, termed *Urim* and *Thummim*, consisted of all the *Tribes names*, and likewise of the *Patriarchs*, *Abraham*, *Isaac* and *Jacob*; so that no letter of the *Alphabet* was wanting. The question being proposed, some say that the letters which gave the answer were כולמות (*i.*) *they did arise* and *eminently appear above the others*. An example they take from *2 Sam. 2. 1.* When *David* asked the Lord, Shall I go up into any of the Cities of *Judah*? the Lord answered, עלה *Gnaleh*, *go up*. Here, say they, ע appeared out of the name of שמעין *Schimeon*, ל out of the name of לוי *Levi*, ה out of the name of יהודה *Jehudah*. Others say, that the letters which represented the Oracle were מצטדפות (*i.*) that they did after a strange manner *joyn themselves into perfect syllables* and entire words, and made the answer compleat. Many other opinions might be reckoned up, but he spoke best, who

ingenuously confessed that he knew not what *Urim* and *Thummim* was.[494]

[490] *Joseph. Antiq. l. 3. c. 9.*

[491] *R. Solom. quemadmodum refert D. Kimchi in radic.*

[492] *Talmud. in Jonah c. 6. vid. P. Fagium in Exod. 28.*

[493] *Abbeth din.*

[494] *R. David in Radic.*

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

These were the extraordinary means by which *God* revealed himself to his people of old: ordinarily, he revealed himself by his written word. Notwithstanding the *Hebrews* say, that the Law, even from the first time of its delivery unto *Moses*, was twofold: the one committed to writing, which they call תורה שבכתב *Thora Schebictab*, the written Law: the other delivered by tradition, תורה בעל פה *Thora begnal pe*, it was also termed their *Kabbala*, from קבל *Kibbel*, signifying *Accipere*, to receive or learn. They say both were delivered by *God* unto *Moses* in Mount *Sinai*, but this latter was delivered from *Moses to* Joshua*, from* Joshua *to the Elders, from the Elders to the Prophets, from the Prophets to those of the great Synagogue, and so successively to after-ages, till at last it*

was digested into one Book, containing principally precepts and directions for those Israelites which inhabited the holy Land. It is called Talmud Hierosolymitanum. *It was composed in the year of our Lord 230.* This because it containeth but a few constitutions, is but of little use. About 500 *years after Christ*, then was there a more full and exact collection of their constitutions, for direction of those *Jews* which dwelt in *Babylon*, and other forreign places; this is termed *Talmud Babylonicum*, and is of greatest use among Authors; it containeth the body of *their Civil and Canon Law*. This traditional law they hold to be as authentick as their written word, and that *Moses* received it from God, when he received the Law; for, say they, were it not for this exposition, the *Decalogue* it self might have been delivered *In hora veloci, in less than an hour*.[495]

[495] אלח כ שעח *Moses Kotsen. in præf.*

Here we must note that the word *Kabbala*, when it is applied to the *Kabbalists*, to difference them from the *Talmudists*, is taken in a stricter sense, and signifieth those subtleties or mysteries which are observed from the different writing of some letters in the Scripture, from the *transposing of them*, from a *mystical kind of Arithmetick*, &c. This was never wholly committed to writing, of some instances we have, *Gen. 23. 2. Abraham came* לִבכתה *to weep for Sara*. Here because the letter *Caph* is less than the rest, they note[496] that *Abraham wept but little for Sara*, because she was old. Again, the letter *Aleph* is found six times in the first verse of *Genesis*: Hence R. *Elias* collected that the world should endure but *six thousand years*: because *Aleph* in the *Hebrews computation* standeth for a thousand. From the transposition *of letters* they conclude after this

manner; חרם *Cherem* signifieth *Anathema* or *Excommunication*, by a *Metathesis* or *transposition of letters*, it is made רחם *Rachem* signifying *mercy*; by another *transposition* it is made רמח *Ramach*, which letters in the *Jews computation* make 248, which in their Anatomy, they find to be the just number of members in a mans body: their conclusion hence is, that if *an excommunicated person do truly repent then his* Cherem *is turned into* Rachem*, his curse turned into a blessing: if he do not repent, then his* Cherem *entreth into* Ramach*, the curse entreth into all his members*, to the utter destroying of the whole man. Again, איש *Isch*, signifieth *a man*. אשה *Escha*, *a woman*. Hence they note, that in the *name of the man* here is י *Jod* which is not in the *name of the woman*; in the *name of the woman* there is ה *He*, which is not in the *name of the man*: both these make יה *Jah*, one of the names of God: these being taken away, in both names there remains אש *Esch* signifying *fire*, to shew, that as long as man and wife agree, *God is with them*: but when they disagree, *fire is between them*: Thus we see what vain mysteries their *Kabbalists* observe.

[496] *Baal Turin.*

CHAP. IX.
Their Teraphim.

Concerning the *Teraphim*, two things are especially to be enquired. *First*, what they were? *Secondly*, for what use? the word תרף *Taraph*, signifieth in general the *compleat Image of a man*. *Michal* took an *image*, (*a Teraphim*) and laid it in the bed, *1 Sam. 19. 13.* More particularly it signifieth an *Idol* or *image made for*

mens private use in their own houses, so that these images seem to have been their *Penates* or *Lares*, their houshould *gods*; wherefore hast thou stoln my *gods? my Teraphim*, *Gen. 31. 30.* And this man *Michal* had *an house of gods*, and made an *Ephod* and *Teraphim*, *Jud. 17. 5.* Because of the worship exhibited to these *Idols*: Hence from the *Hebrew Taraph*, as some read it, *Tharaph*, cometh the *Greek* θεραπεύειν, *To worship*.[497] The manner how these *Images* were made, is fondly conceived thus among the *Rabbines*;[498] *They killed a man that was a first-born son, and wrung off his head, and seasoned it with salt, and spices, and wrote upon a plate of gold the name of an unclean spirit, and put it under the head upon a wall, and lighted Candles before it, and worshipped it.* With such *Laban* spake, say they. But, without controversie, the *Teraphim* which *Michal* put in the bed, was a *compleat statur, or Image of a man*. The use of these *Images* was, to consult with them as with *Oracles*, concerning things for the present unknown, or future to come. To this purpose they were made by *Astrologers*[499] under certain constellations, capable of heavenly influences, whereby they were enabled to speak. The *Teraphims have spoken vanity*, *Zach. 10. 2.* And among other reasons why *Rachel* stole away her Fathers Images, this is thought to be one, that *Laban* might not by consulting with these Images discover what way *Jacob* took in his flight.

[497] οὐδ' ἀθανάτους θεραπεύειν ἤθελον. *Hesiod.* Ἔργ. καὶ ἡμέρ.

[498] *R. Eliezer. vid. Eliam Thisbit.*

[499] *Aben. Ezra. Gen. 31.*

CHAP. X.

The several sorts of Divination forbidden.

We shall find, *Deut. 18. 10, 11.* those *Diviners*, which are by the Law forbidden, distinguished into *seven kinds*; not because there were no other, but they were the most usual. 1. *An observer of times.* 2. *An Inchanter.* 3. *A Witch.* 4. *A Charmer.* 5. *A consulter with familiar spirits.* 6. *A Wizard.* 7. A *Nigromancer.* To these we may add an eighth, out of *Hos. 4. 12. Consulting with the staff.* and a ninth out of *Ezek. 21. 21.* A *consulter with entrails*. 1. The first is מעונן an *observer of times*,[500] one that distinguisheth times and seasons, saying *Such a day is good, or such a day is naught; such an hour, such a week, such a month is luckie, and such and such unluckie for such and such businesses*: whence those[501] that derive the word from עין *Gnajin*, signifying an *eye* (as if hereby we meant a *Jugler, or Imposter, who deceived the eyes of his spectators by casting a mist before them*) utterly mistake: more pertinently they speak, who derive it from עונה *Gnona*, signifying *Time*. But of all I approve those who derive it[502] from ענן *Gnanan*, A *Cloud*, as if the Original signified properly a *Planetary*, or *Star-gazer*. Hereby he is distinguished from the second sort of unlawful *Diviners*, for he also was an Observer of times; *the first* drawing his conclusions from the *colour or motion of the Clouds: the second from his own superstitious observation of good and evil events, happening on such and such dayes, such and such times*: the *first* seemeth to have drawn his conclusions, *a priori*, from the *Clouds* or *Planets, causing good and bad events*: the second, *a posteriori, from the events themselves, happening upon such and such times*. This *Planetary*, when he observed the *clouds*, seemeth to have stood *with his face Eastward, his back Westward,*

his right hand towards the South, and his left hand towards the North: except it was from this posiure of the *Star-gazers body* in time of observing, I find no reason why the *Hebrews* should term the *Eastern* part of the world קדים *Kadim* i. The *former part of the world*: the *Western part* אחור i. e. The *back part*; the *South part* ימין *Jamin*, i. e. The *right hand*; the *North part* שמאל *Shemol*, i. e. The *left hand*. That the reason of these denominations is, because *Adam* was created with his face toward the *East*, is as vain, as hard to prove.

[500] *Jarchi. Lev. 19. 26.*

[501] *D. Kimchi. in rad.*

[502] *Aben. Esra. Levit. 19. 26.*

2. The second is מנחש *Menachesch*, rendred an *Inchanter*; it importeth rather an *Augur*, or *Soothsayer*. The Original signifieth such an one *who out of his own experience draweth observations to foretell good or evil to come*, as *Soothsayers* do, by observing such and such events, by such and such flying of Birds, screechings, or kawings. The *Rabbines* speak in this wise:[503] *He is Menachesch, a Soothsayer, who will say, because a morsel of bread is fallen out of his mouth, or his staff out of his hand, or his son called him back, or a Crow kawed unto him, or a Goat passed by him, or a Serpent was on his right hand, or a Fox on his left hand, therefore he will say, Do not this or that to day.* This word is used, *Gen. 30. 27.* I have *learned by experience*, saith *Laban*, that the Lord hath blessed me for thy sake. Again, *Gen. 44. 5. Is not this the cup in which my Lord drinketh, and whereby indeed he divineth?* that is, *proveth, or maketh tryal or experience what manner of men ye are*: The *Heathen* people were very superstitious in these observations: Some daies were *Atri*, others *Albi*, some *unlucky*, others *lucky*; on

some daies they accounted it unfortunate to begin battel, on some months unfortunate to marry.

[503] *D. Kimchi. radic.*

Mense malum Maio nubere vulgus ait.
Ovid. Fast.

And as they were *superstitious in observing unlucky signs*, so likewise in the means used to *avert the evil* portended: the means were either *words* or *deeds*. [504] *Deeds*; thus if any unlucky Bird, or such like came in their way, *they would fling stones at it*; and of this sort is *the scratching of a suspected Witch*, which among the simple sort of people is thought to be a means to cure *Witch-craft*. By *words*, they thought to elude the evil, signified by such signs, when they say, Εἰς κεφαλὴν σοὶ, *In caput tuum recidat hoc omen*; *This evil light on thy own head*.

[504] *Plura istiusmodi* ἐνόδια σύμβολα *vide apud Theophrastum Character.* περὶ Δεισιδαιμ.

The third is מכשף *Mecascheph*, *a Witch*, properly a *Jugler*. The Original signifieth such a kind of *Sorcerer who bewitcheth the senses and minds of men, by changing the forms of things, making them appear otherwise than indeed they are*. The same word is applied to the Sorcerers in *Egypt*, who resisted *Moses Exod. 7. 11*. Then *Pharaoh* also called *Mecaschphim*, the Sorcerers. Now the *Magicians* in *Egypt*; they also did in like manner with their *Inchantments*. This latter part of the Text explaineth what those Sorcerers were. In that they are called *Magicians*, it implieth their learning, that they were *wise men*, and *great Philosophers*: the word *inchantments* declareth the *manner of the delusion*, and it hath the signification of such a *slight whereby the eyes are deluded*, for להטים *Lahatim*, there translated

inchantments, importeth the *glistering flame of a fire or sword, wherewith the eyes of men are dazled*. The *Greek* version doth not unfitly term them φαρμακοὺς, *Unguentarios*, *Syplasiarios*, *Compounders of Medicines*, or if you please *complexion-makers,*[505] *such Artisans who mask men and womens faces with paintings and false complexions*. Hence it is that the *Apostle* compareth such false teachers, *who under a form and shew of godliness*, lead captive silly women, to the *Egyptian* Sorcerers *Jannes* and *Jambres, who resisted* Moses, *2 Tim. 3. 8.* These two were of chief note: In the *Talmud*[506] they are all called *Johanne* and *Mamre*; by *Numenius*,[507] a *Pythagorean*, *Jannes* and *Mambres*; by *Pliny*,[508] *Jamnes and Jotape*.

[505] φαρμακὸς δέ ἐστι μύρεψος. *Suidas.*

[506] *Talmud. tract. Menachoth. c. 9.*

[507] *Origen. contra Celsum. lib. 4.*

[508] *Plin. nat. hist. lib. 30, cap. 1.*

The fourth is חובר *Chober*, *a Charmer*. The *Hebrew* word signifies *conjoyning* or *consociating*; either from the league and fellowship which such persons have with the devil, or as *Bodine* thinketh[509] *because such kind of Witches have frequent meetings, in which they dance and make merry together*. *Onkelos* translateth such a charmer רטין *Raten*, *a mutterer*, intimating the manner of these Witcheries to be by the muttering, or soft speaking of some spell or charm. The description of a *Charmer* is thus delivered:[510] *He is a character who speaketh words of a strange language, and without sense, and he in his foolishness thinketh that these words are profitable: that if one say so or so unto a Serpent or Scorpion, it cannot hurt a man, and he that saith so or so unto a man, he cannot be hurt*, &c. *He that whispereth over a wound, or readeth a verse out of the Bible, likewise he that readeth over an Infant, that it*

may not be frighted, or that layeth the book of the Law, or the Phylacteries upon a child that it may sleep, such are not only among Inchanters, or Charmers, but of those that generally deny the law of God, because they make the word of the Scripture medicine for the body, whereas they are not, but medicine for the soul. As it is written, *Prov. 3. 22. They shall be life unto thy soul.* Of this sort was that whereof *Bodinus*[511] speaketh, *That a child by saying a certain verse out of the Psalms, hindred a woman that she could not make her butter; by reciting the same verse backward, he made her butter come presently*.

[509] *Bodin. Mag. dæmon. l. 1. c. 6.*

[510] *Maimon. tract. Idolol. c. 11. sect. 10. 12.*

[511] *Bodin. Mag. dæmon. l. 2. c. 1.*

The fifth, שאל אוב *Schoel Ob*, *a consulter with Ob*, or *with familiar spirits*. *Ob* signifieth properly a *bottle*, and is applied in divers places of Scripture to *Magicians*, because they being possessed with an evil spirit, speak with a soft and hollow voice, *as out of a bottle*. The *Greek* calleth them Ἐγγαστριμύτης *Ventriloquos*; *such whose voice seemeth to proceed out of their belly*.[512] Such a *Diviner* was the Damosel, *Acts 16. 16.* in St. *Augustines* judgement,[513] and is probably thought so by most Expositors, who are of opinion, that the *spirit* of *Python* with which this Damosel was possessed, is the same which the *spirit of Ob* was amongst the *Hebrews*. Hence the *Witch of Endor*, whom *Saul* requested to raise up *Samuel*, is said in *Hebrew* to have consulted with *Ob*; but among the *Latine* Expositors she is commonly translated *Pythonissa*, *one possessed with the spirit of Python*.

[512] *Chrysostom. 1 Cor. 12. Tert. adv. Marcion. l. 4. c. 25.*

[513] *August. 1. de doct. Christ. c. 23.*

The sixth is, ידעני *Iiddegnoni*, a *Wizard*; in the *Greek*, he is translated sometimes Γνώστης, a *cunning-man*. In both Languages he had his name from *knowledge*, which either the *Wizard* professed himself to have, or the common people thought him to have. The *Rabbies* say,[514] he was so called in *Hebrew from a certain beast named by them* Jadua*, in shape resembling a man, because these Wizards when they did utter their Prophecies, held a bone of this Beast between their teeth*. This haply might be some *Diabolical Sacrament or Ceremony*, used for the Confirmation of the league between *Satan* and the *Wizard*. *Prophane* History[515] mentioneth Divinations of the like kind, as that *Magicians* were wont to eat the principal parts and members of such beasts which they deemed *Prophetical*, thinking thereby, that by a kind of μετεμψύχωσις the Soul of such Beasts would be conveyed into their bodies, whereby they might be enabled for Prophecy.

[514] *P. Fag. Levit. 19. Verum Athenæus bestiam hanc vocat καταβλεπάδα. Vid. Bodin. Mag. dæmon. l. 1. c. 6. p. 18.*

[515] *Perer. de Mag. p. 57.*

The seventh is דורש אל המתים *Doresch el hammethim*; the *Greek* answereth word for word, ἐπερωτῶν τοὺς νεκροὺς, *An enquirer of the Dead, a Necromancer*. Such Diviners consulted with *Satan in the shape of a dead man*. A memorable example we find recorded, *1 Sam. 29*. There, King *Saul* about to war with the *Philistines* (God denying to answer him either by *dreams*, or by *Urim*, or by *Prophets*) upon the fame of the *Witch of Endor*, he repaired to her, demanding that *Samuel might be raised up from the dead*, to tell him the issue of the war. Now that this

was not in truth *Samuel*, is easily evinced, both by testimonies of the learned, and reasons. *First*, it is improbable, that God who had denied to answer him by any *ordinary means*, should now deign him an answer so extraordinary. *Secondly*, no Witch or Devil can disturb the bodies or Souls of such as die in the Lord, because they rest from their labors, *Rev. 14. 13. Thirdly*, if it had been *Samuel*, he would doubtless have reproved *Saul for consulting with Witches*.

The eighth is שאל מקלו *Scoel maklo*, *A Consulter with his Staff*. *Hos. 4. 12. Jerome* saith the manner of this divination was thus: *That if the doubt were between two or three Cities, which first should be assaulted; to determin this, they wrote the names of the Cities upon certain staves or arrows, which being shaked in a quiver together the first that was pulled out determined the City.* Others[516] deliver the manner of this consultation to have been thus: *The consulter measured his staff by spans or by the length of his finger, saying, as he measured, I will go, I will not go, I will do such a thing, I will not do it, and as the last span fell out, so he determined*: This was termed by the Heathens ῥαβδομαντεία or βελομαντεία, *Divination by rod or arrows*.

[516] *Vid. Drus. in Deut. p. 592.*

The ninth was ראה בכבד *Roe baccabed*, *a diviner by intrales*, *Ezek. 22. 21. Nebuchadnezzar* being to make war both with the *Jews*, and the *Ammonites*, and doubting in the way, against whether of these he should make his first on-set: First he consulted with his *Arrows and Staves*, of which hath been spoken immediately before: *Secondly*, he consulted with the *intrals of beasts*. This practice was generally received among the *Heathens*, and because the *liver* was the principal member observed, it was called

ἡπατοσκοπία, *Consultation with the liver*. Three things are observed in this kind of divination. First, the colour of the intrals, whether they were all well *coloured*. Secondly, their *place*, whether none were *displaced*. Thirdly, the *number*, whether none were wanting; among those that were wanting, the want of the liver, or the heart chiefly presaged ill: That day *Julius Cæsar* was slain, it is storied, that in two fat Oxen then sacrificed, the heart was wanting in them both.

THE FIFTH BOOK
OF THEIR CONSISTORIES.

CHAP. I.
Their Courts of Judgment, especially their Ecclesiastical Consistory.

There were in *Israel* distinct *Courts*, consisting of distinct *persons*, the one principally for *Church-businesses*, the other for *affairs in the Commonwealth*; the one an *Ecclesiastical Consistory*; the other a *Civil Judicatory*:[517] Of these, and their several censures, and punishments, it remaineth now to be spoken.

[517] *Junius Analys. Expos. Deut. 17.*

These different Consistories, or *Courts* of Justice, we find first distinguisht, *Deut. 17. 12. He which will not hearken unto the Priest, nor unto the Judge*. Where the people of *Israel* are directed, in what cases, and to what persons they should make their Appeals from

inferiour *Courts*; namely, the *Priests*, *in matters spiritual*, or *ceremonial*, and to the *Judges*, *in matters civil or criminal*. These two Courts are more plainly distinguished, *2 Chron. 19.* where *Jehosaphat*, reforming many abuses in *Church* and *Commonwealth*, first appointed thorow-out all the fenced Cities of *Judah*, *secular Judges* to determine criminal causes, *ver. 5.* And at *Jerusalem* he appointed a *Spiritual Court*, consisting of *Levites, Priests, and the chief Fathers of Israel*, *vers. 8.* And in causes spiritual for the Lord, *Amariah* the *High priest* was chief: in causes criminal for the King, *Zebadiah* was chief, *ver. 11.* Likewise the *Prophet Jeremiah* is condemned to die by the *Consistory of Priests*, *Jer. 26. 8.* But by the *Consistory of Princes, or secular Judges sitting in the gate*, he was absolved and discharged, *vers. 16.* Yea, although the tyranny of *Antiochus*, and the troublesome times insuing had bred such a confusion in matters of Government among the *Jews*, that an evident distinction can hardly be found in the *New-Testament*, yet some foot-steps, and imperfect tokens of both Courts are there observable, principally, *Matth. 21. 23. It. Matth. 26. 3.* The *Chief Priests* and the *Elders*, of the people, are named as two distinct *Consistories*: and each Consistory seemeth to be differenced by its proper name: The *secular Consistory* termed συνέδριον, A *Councel*: the *spiritual* termed συναγωγὴ, *a Synagogue*. *They will deliver you up to the Councels, and they will scourge you in their Synagogues*, *Matth. 10. 17.* Hence that great Assembly of *Prophets* and holy men called together by *Esra*, for the reformation of the *Church*, after their return from *Babylon*, is called *Synagoga magna*, *A great Synagogue*.

The Office of the *Ecclesiastical Court*, was to put a difference between things *holy* and *unholy*, and

between *clean* and *unclean*, *Levit. 10. 10.* and to *determine Appeals in controversies of difficulty*. It was a *representative Church*. Hence is that *Dic Ecclesiæ*, *Mat. 18. 16. Tell the Church*, because unto them belonged the *power of Excommunication*, the several sorts of which censure follow in the next Chapter.

Only here take notice, that as in the *Civil Consistories*, consisting of *seventy Judges*, which was the supreme Court, there were two sate as Chief; namely, one whom they termed *Nasi*, *The Lord Chief Justice*; and the other whom they termed *Abbeth din*, the *Father of the Senate*: so in the *Ecclesiastical Consistory* the *High-priest* and his *Sagan*, or *second High priest* sate chief there, *2 King. 23. 4.* That the *High priest* sate in the *Sanhedrim* necessarily, is an errour;[518] for he was not elected into that Company, except he were a man of extraordinary wisdome. Again, note, that sometimes both *Consistories* assembled together, as often as the matters to be determined were partly *ceremonial*, partly *civil*, partly belonging to the *Church*, partly to the *Commonwealth*: which being not noted, causeth the Courts not to be distinguished by many Expositors. This meeting and joyning of both *Consistories* often appeareth in the *Gospel*. The *chief Priests* and *Elders* meet together.

[518] *Moses Kotsen. in Sanhedrin.*

CHAP. II.

Of their Excommunication.

They had three *Degrees of Excommunication*. The first was called in the *N. T. a casting out of the*

Synagogue, *John 9. 22.* by the *Jews*[519] *Niddui* i. *a separation* or *putting away*. It signified[520] *a separation from all commerce or society either with man or woman* for the distance of *four Cubits*; also *from eating or drinking with any; from the use of the marriage-bed, from shaving, washing, or the like*, according to the pleasure of the *Judge*, and the quality of the offence. It was of force 30 days, yet so that they might be shortened upon repentance. He that was thus *excommunicated*, had power to *be present at divine service, to teach others, and learn of others; he hired servants, and was hired himself*, but always on condition of the aforesaid *separation*. If he remained impenitent, according to the pleasure of the Judge, his punishment was increased, either to the doubling or the tripling of the time, or to the extending of it to their lives end; his male-children were not circumcised; if he died without repentance, then, by the sentence of the Judge, a stone was cast upon his Coffin or Bier, to shew that he was worthy to be stoned. They mourned not for such a one with solemn lamentation, they followed him not unto the grave, nor buried him with common burial.

[519] נודי *Significat hæc vox Separationem, Elongationem; deducitur à verbo* נדה *Separavit. Hinc etiam Proscriptus, profligatus, aut separatus quispiam dicitur* מיודה

[520] *Buxtorf. ex Rabbinis Epist. Heb. pag. 55.*

The second was called in the *N. T. a giving one over to Satan*, *1 Cor. 5. 5.* By the *Jews* חרם *Cherem*. For the better understanding of this word, we must know that it is not used in this sense in the *Old Testament*; there we shall find it applied to *persons*, or to *things*; if to *persons*, then it signifieth *a devotion of them to God by their death*, *Levit. 27. 29.* If to *things*, then it signifieth *a devotion of them unto God*, by separating

them from ordinary use. Hence it is that *Achan* is punisht for stealing the *devoted* thing, *Josh. 7. Persons* thus *devoted*, were termed by the *Greeks* ἀναθέματα; and *devoted things*, ἀναθήματα.[521] Notwithstanding, in the *Apostles* time, both *Cherem* and ἀνάθεμα, signified a *second degree of Excommunication*, differing from the former. First because it was not done in a *private Court*, but published in the audience of the *whole Church*: Secondly, maledictions and curses were added out of the Law of *Moses*, At the publishing hereof Candles were kindled; and when the curses were ended, they put out the candles, in token that the excommunicate person was *deprived of the light of heaven*. This kind of *excommunication* was exercised against the *incestuous person*, and against *Hymenæus*,[522] and *Alexander*.[523]

[521] *Budæus* ἀναθέματα *dici tradit, homines sacros, (*i.*) quorum capita inferis dicata sunt & devota;* ἀναθήματα *vero donaria diis consecrata.*

[522] *1 Cor. 5. 5.*

[523] *Tim. 20. 1.*

The third was called in the *New Test.* by the *Syriack* name *Maranatha*, *1 Cor. 16.* that is, *the Lord cometh*; *Maran* signifieth *the Lord*, and *Atha cometh* and this they say was instituted by *Enoch*, *Judg. 11.* The *Jews* called it *Schammatha*, the Etymology of which word I find to be twofold. Some say[524] it soundeth as much as *Maran Atha the Lord cometh. Schem* signifieth the *Lord*, and *Atha cometh*: others say[525] it soundeth *there is death*, *Schem* signifying *there* and *Mitha death*. Hence we may render it an *excommunication to death*. And this is thought[526] to be the reason of that phrase, *1 John 5. 16. There is a sin unto death*, i. which deserveth *excommunication to*

death. *R. Gersom*[527] forbade the breaking open of letters, under the penalty of all three sorts of *excommunication*. And this was termed *Excommunicatio in secreto nominis tetragrammati*: see the form thereof in the *Chapter of the Sadduces*.

[524] שם *Dominus* אתא *venit.*

[525] *Elias Thisbites. in radice* שמתא

[526] *Betram. de Politia Judaic. c. 2. p. 21.*

[527] *Buxtorf. Epi. Hebr. p. 59 in dorso Epistolæ subjici solebat hæc abbreviatura* כהרג מת אסור i. *prohibitum est per anathema. R. Gersom luminis captivitatis (scil. resignare has literas).*

In the *Greek Church* there were[528] *four degrees of this censure*. 1. Σύστασις. Those were censured with this *degree*, who were only *debarred the Lords Table*: as for enterance into the *Church*, hearing the Word, praying with the Congregations, they enjoyed equal liberty with *other Christians*, they might stand by and behold others receive the *Sacrament*, but themselves did not partake thereof, whence they were called *Stantes*. 2. ὑπόπτωσις, concerning this censure, all that I read of it is thus; that he that is *thus censured* hath admittance into the Church.[529] But his place must be *behind the Pulpit*, and he must depart with the *Catechumeni*, that is such *Pagans* who were gained to the *Christian Faith*, but not fully admitted into the *Church*, because they wanted Baptism, and therefore that they might not pray promiscuously with other *Christians*, there was a place behind the *Quire of the Church* in manner of Cloysters, allotted to them, and was from them called *Catechumenum*:[530] This I take to be the place of this *second degree of Excommunication*, so that the force of this censure I think to consist in these three things. First, they were *barred the Lords Table*. Secondly, they might *not stand*

by at the administration of the Lords supper (which was allowed in the first degree) and this appeareth clearly, because the *Catechumeni departed always at the celebration of the Communion*, for to them principally it was said, *Ite missa est*. Thirdly, though they might ὑποπεσεῖν *fall down on their knees and pray*, and were thence called *Succumbents*, yet this they might not do in the Congregation, but only in that place *behind the quire or pulpit*, which was allotted to the *Catechumeni*, and in this also this *second degree* differeth from the *first*. The third sort of censure was ἀκρόασις, the party thus censured was permitted to come no further than the *Church Porch*, where it was lawful for him to hear the Scriptures read, but not to joyn in prayer, not to approach the *Lords Table*, whence such were termed *Audients*. The Fourth, and last sort, was πρόκλαυσις, persons under this censure stood quite without the Church, requesting those that entered in, with tears and weeping to petition the *Lord* for mercy toward them, whence they were called *Plorantes*.

[528] *Vid. Justelli not. in codicem canonum Eccl. univers. ad canon 55. Bellar. de pœnit. l. 1. c. 22. & Casaub. Exercit. p. 52. observant quintum gradum quem ille μέστωστιν aliter μέθεξιν appellat.*

[529] *Vid. Iustel. loco citato.*

[530] *Hospin. de Templis. p. 88.*

Seeing it is commonly thought, that *Cain* was censured by the first degree of *Excommunication*, called *Niddui*, and that the last called *Schammmatha* was of *Enochs constitution*; both these being of such antiquity, I dare not say that the *three degrees of Excommunication* were borrowed from the *three sorts of uncleanness*, which excluded people out of the *three*

Camps, though there was an observable proportion between them.[531] *Niddui* may be parrallel'd with the exclusion out of the *Camp of God alone*, which befel those that were defiled by touch of the dead: *Cherem* may be compared to the exclusion out of the *Camp of God, and the Camp of Levi*, which befel those that were defiled of an issue. *Schammatha* may be compared with the exclusion out of *all three Camps, the Camp of God, the Camp of Levi, and the Camp of Israel*, this befel those that were defiled with leprosie; and from the *Jews*, it is probable that the *Greek* and *Latine Churches* borrowed their *degrees of Excommunication*.

[531] *De quibus. P. Fagius, in Num. 5. 2.*

CHAP. III.

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

In many things men might be sinful in respect of *Gods Law*, though not liable to punishment, in respect of mans; *thou shalt not avenge, nor be mindful of wrong, Levit. 19. 18.* which the *Hebrews* explain thus, *To avenge*, is to deny a good turn to one who formerly denied him. To *be mindful of a wrong*, is to do a good turn to one who formerly would not do so much for him; but at the doing thereof, to upbraid the other of his unkindness. They illustrate it thus: when *Reuben* said to *Simeon*, Lend me thy Hatchet; he answereth, I will not lend him: Afterward *Simeon* had need to borrow an Hatchet of *Reuben*, and saith unto him, lend me thy Hatchet: *Reuben* saith unto him, I will not lend him, thou wouldst not lend me

thine: this is נקימה *Nekima*, *Avengement*. Now when *Reuben* saith to *Simeon*, Lend me thy Hatchet: he answereth, I will not lend him: afterwards *Simeon* borroweth a Hatchet of *Reuben*: *Reuben* saith, lo, I will lend it thee, I will not deal with thee as thou dealedst with me, this is נטירה *Netira*, *Mindfulness*: both these were sinful, but not liable to mans judgment.

In all civil Courts, five sorts of persons were alwayes present. 1. *Judges.* 2. *Officers.* 3. *Pleaders.* 4. *Notaries.* 5. *Witnesses.* In the *supreme Court*, there was one that was chief over all the other *Judges*, they called him in *Hebrew Nasi*, in *Greek* ἄρχοντα, *The Prince*. His leave was craved for the tryal of actions. The *Witnesses* were at least two, *Deut. 29. 15.* If they were false, they punish'd them with a *Talio*, the same punishment which he intended against his brother, *Deut. 19. 19.* The *Notaries* were two,[532] one stood on the *right hand to write the sentence of Absolution*, and what was spoken in defence of the party; the other stood on the *left hand, to write the sentence of condemnation*, and the objections against the party. *Drusius*[533] thinks that *Christ* speaking of the last Judgment had reference to this, *He shall set the sheep on the right hand, and on the left the goats*, *Matth. 25. 23.* The *Officers* were in manner of *Sheriffs*, they were present to execute what the *Judges* determined; whence they carried up and down their *staves* and *whips*,[534] as the *Consuls* of *Rome* had *Rod* and *Axes*, carried before them for the readier execution of justice. In *Hebrew* they are called שוטרים *Schoterim*, by the Septuagint sometimes γραμματεῖς, in our *English* translation commonly *Officers*, and by Saint *Luke* πράκτορες: for, doubtless there is allusion unto them, *Luke 12. 58.* When thou goest with thine adversary, (ἄρχοντι) to the *Magistrate*, as thou art in

the way, give diligence that thou maist be delivered from him, lest he hale thee to the *Judge*, and the *Judge* deliver thee to the *Officer*, &c. The *Pleader* was called בעל ריב *Baal rib*, he stood on the *right hand* of the party cited into the *Court*, whether he pleaded for or against him. The *Lord* shall stand on the right hand of the poor, to save him from those that judge his soul, *Psa. 109. 31.* that is, *The Lord shall plead his cause*. And *Satan* stood at the *right hand of* Joshua, *Zach. 3. 1.* that is *to accuse him, or plead against him.* When S. *John* speaking, *If any man sin, we have an Advocate*, *1 John 2. 1.* he alludeth unto this *Baalrib*, or *Pleader*. The *Judges*, they examined and determin'd matters and after examination, sentence was pronounced by the *Judge* in this manner: *Tu N. justus, Tu. N. reus*, *Thou* Simon *art just: Thou* Reuben *art guilty*: at the pronunciation of which the guilty person was dragged to the place of execution. *When he shall be judged, let him be condemned*, *Ps. 109. 7.* the *Hebrew* is, *Let him go out wicked.*

[532] *Moses Kotsen. in Sanhedrim.*

[533] *Drus. præter. Matth. 25.*

[534] *Moses Kotsen. in Sanhedrim.*

The manner of sentencing persons, varied in most Countries. The *Jews* by a simple pronunciation of sentence, both absolved men, and condemned them. The *Romans*[535] gave sentence by calling in Tables into a certain box or urne prepared for the purpose: if they absolved any, they wrote the letter *A* in the table, it being the first letter of *Absolvo*: if they would condemn any, they cast in a table with *C* written in it, which is the first letter of *Condemno*: if the matter were hard to determine, they would cast in other tables with *N L*, signifying *Non Liquet*. The *Græcians*[536] in like manner used three letters: Θ

was a token of *condemnation*, which occasioned that of *Persius*.

Et potis es nigrum, vitio præfigere Theta.

[535] *Rosin. Antiq. Rom. l. 9. c. 25.*

[536] *Eras. Adag. Θ præfig.*

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

Mos erat antiquis, niveis atrisque lapillis,
Hos damnare reos, illos absolvere culpa.
Ovid. Metamorph. 15.

To this there seemeth to be allusion, *Rev. 2. 17.* To him who overcometh I will give a *white stone*; that is, I will absolve and acquit him in the day of judgement.

Note these three phrases, ἀναστῆναι είς κρίσιν, *To rise up to judgment*; ἀναστῆναι ἐν κρίσει, *To rise up in judgment*; ἐξελθεῖν καταδεδικασμένος, *To depart guilty*. The first is applied to the *Judge* in the execution of Justice, *When God rose up to Judge, Psalm 76. 10.* that is, to *execute judgement*. The second is applied *to the party prevailing in judgment. The men of Nineveh shall rise up in judgement with this generation, Mat. 12. 41.* that is, *shall be justified before this generation*. The last is applied to the *party condemned, Psal. 109. 7. Let him depart guilty or wicked: the ungodly shall not stand in judgment, Psal. 1.* The like phrases were in use among the *Romans*, *Stare in Senatu*, to prevail in the *Senate*; *Causa cadere*, *to be cast in ones suit*. But these phrases among the *Romans* I think to have been taken out of their Fence-Schools, where the set posture of the body, by which

a man prepareth himself to fight and grapple with his enemy, is termed *Status*, or *Gradus*, as *cedere de Statu*, *to give back*; *Gradum vel statum servare*, *to keep one's standing*: and from thence have those elegancies been translated into places of Judgment.

CHAP. IV.

The number of their Civil Courts.

Their Civil Courts were two, סנהדרים גדולה *Sanhedrim gedola*, *the great Consistory*, or *Supreme Senate*, סנהדרים קטנה *Sanhedrim Ketanna*, *the lesser and inferiour Court*. Thus I find them divided generally by the *Rabbins*: And although the latter was subdivided, as will after appear; yet in old time there were onely two first branches: which division our *Saviour Christ* seemeth to have followed, calling the lesser Court κρίσιν, by the name of *Judgement*: the greater συνέδριον, by the name of a *Counsel*. Whosoever is angry with his brother unadvisedly, shall be culpable of *Judgement*. Whosoever saith unto his brother *Raca*, shall be worthy to be punished by the *Counsel*: Whosoever shall say *Fool*, shall be worthy to be punished with the *fire of Gehenna*, *Mat. 5. 22.* In which words, as there is a *gradation of sin*, 1. *Anger*, a passion of the mind. 2. *Raca*,[537] scornful, or slighting speech, as *Tut, Tush, &c.* 3. *Fool*, reproachful and opprobrious names: so likewise there is a *gradation of punishment*. 1. *Judgement*, a lesser Court. 2. *Councel*, the greater Court. 3. The *fire of Gehenna*: Now *Gehenna* was a Valley, terrible for two sorts of fires in it: First, for that wherein men burnt their children unto *Moloch*.[538] Secondly, for another fire there continually burning, to consume

the dead carcasses, and filth of *Jerusalem*; partly for the terribleness of the first, and partly for the contemptibleness of the place by reason of the second fire, it was a *type of hell fire it self*. We may resolve that text thus, *anger* deserved the punishments of the *lesser Court*; *Raca*, the punishments of the *greater*: and *Fool* deserved punishments beyond all Courts, even the *fire of* Gehenna.

[537] *Raca non grandis alicujus est sermo convitii, sed magis è contemptu natum est, & neglectu dicentis Chrysost. homil. 16. in Mat.*

[538] *David Kimchi. Ps. 27. 13.*

The *greater Court*, by way of excellency, was called the *Sanhedrim*, which word came from the *Greek*, συνέδριον, *a place of Judgement*: It was also called בית דין *Beth din*, *the house of Judgment*.[539] It was distinguished from the other *Courts*; first, in respect of the number of the *Judges*, which were *seventy one*, according to the command of *God* to *Moses* at their first institution, *Numb. 11. 16. Gather unto me* seventy *men of the* Elders *of* Israel*, whom thou knowest that they are the* Elders *of the people, the Governours over them, and bring them unto the Tabernacle of the Congregation, and let them stand there with thee*. From the latter words of this Text, it is observed, that there were *seventy* besides *Moses*; and therefore after his decease they alwaies chose one *chief Judge* in his room, not reckoning him among the *seventy*; they called him *Nasi*, the *Prince* or *chief over the seventy*. These *seventy* are thought[540] to be chosen *six* out of every *Tribe*, save the *Tribe of Levi*, out of which only *four* were chosen. Others think[541] the manner of their choice was thus; six of every Tribe had their names written in little scrolls of paper: in *seventy* of

these scrolls was written זקן *Zaken*, *Senex*, *an Elder*, in the two other חלק *Cheleck*, *pars*, *A part*; these scrolls they put into a pitcher or urn, and those that pluck'd out a scroll wherein *Elder* was written, were counted amongst the number of the *Judges*; those that pluck'd out the other scrolls, in which a *Part* was written, they were rejected, *Numb. 11. 26.* The senior of these *seventy* was called אב בית דין *Ab beth din*, the *Father of the Judgment Hall*. The whole Set[542] or *Bench of Judges*, sate in manner of an half circle, the *Nasi* sitting in the midst above the rest, the other sitting round about beneath, in such manner that the *Father of the Judgement Hall* sate next to the *Nasi* on the right hand. The *lesser Consistory* was subdivided into two sorts, one consisted of *twenty three Aldermen*, and two such *Consistories* there were in *Jerusalem*, the one at the *door of the Court before the Temple*, the other at the *door of the Mountain of the Temple*: yea, in every City throughout *Israel* where there were sixscore housholders, such a Consistory was erected: the other sort of *lesser Courts* consisted only of a *Triumvirate*, *three Aldermen*; and this was erected in the lesser Cities, which had not the number of sixscore housholders.

[539] *Moses Kotsen. fol. 186. col. 2.*

[540] *Fran. Junius. Analyt. expos. Num. 11.*

[541] *Solom. Jarchi.*

[542] *Moses Kot. f. 185. col. 2.*

The second difference[543] between the *greater Consistory* and the *lesser*, was in respect of the place. The *seventy* sate only at *Jerusalem*, within the *Court of the Temple*, in a certain house called לשכת הגזית *Lischath hegazith*, *the paved Chamber*, because of the curious cut stones wherewith it was *paved*: by the *Greeks* it was called λιθόστρωτον, the *Pavement*.

Pilate sat down in the Judgement Seat, in a place called the *Pavement, John 19. 13.* The other Consistory sate all in the *gates of the Cities*. Now because the gates of the City are the strength thereof, and in their gates their Judges sate: Hence is that, *Mat. 16. 18. The gates of Hell* shall not overcome it, that is, neither the *strength* nor *policy* of *Satan*.

[543] *Moses Kotsen. ibid.*

Lastly, they differed in respect of their *Power* and *Authority*: the *Consistory of seventy* received *appeals* from the other *inferiour Courts*,[544] from that there was no appeal: Again, the *Consistory of three* sate not on life and death, but onely on petty matters, as whipping, pecuniary controversies, and such like; the other of twenty three sate on life and death, but with a restrained power; they had not authority to judge an *whole tribe, the High-priest, false Prophets*, and other such weighty matters: this belonged only to the *seventy in Jerusalem*:[545] Hence is that, *O Jerusalem, Jerusalem, which killest the Prophets*, *Luk. 3. 34.* The means how they tryed the false *Prophet* was thus; they observed the judgements which he threatned, and the *good* which he prophesied to a place: if the judgements took not effect, this did not argue him a *false Prophet*, because God was merciful, as in the case of *Hezekiah*, and the people might repent, as the *Ninivites* did: but if he prophesied *good*, and that came not to pass, they judged him a *false Prophet.* The ground of this tryal they make the words of *Jeremiah the Prophet, which prophesied of peace when the word of the Lord shall come to pass, then shall the Prophet be known that the Lord hath truly sent him*, *Jer. 28. 9.*

[544] *Deut. 17. 8.*

[545] *Cunæus de rep. Hebr. p. 109.*

The *Colledge* or company of these seventy, exercised judgment, not only under the *Kings* and *Judges*,[546] but their authority continued in times of vacancies, when there was neither *Judge* nor *King* to rule *Israel*, and it continued until[547] *Herod* put them down, and destroyed them, to secure himself of the Kingdome.

[546] *P. Galat. l. 4. cap. 5.*

[547] *Joseph. Antiq. l. 14. c. 17.*

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

CHAP. V.

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

The Law of *God* required these *properties* in *Judges*: 1. *Wisdom.* 2. *Understanding.* 3. *Integrity.* 4. *Courage. Deut. 1. 13.* Others are reckoned, *Exod. 18. 21.* namely, 5. *The fear of God.* 6. *Love of Truth.* 7. *Hating of coveteousness*: to these may be added the eighth, namely, *having no respect of persons*, *Deut. 1. 17.*

These two last especially, the *Heathens* required in their Judges: whence the *Thebans*[548] painted *Justice without hands, and without eyes*, to intimate that Judges should receive no gifts, nor be swayed with sight of persons.

[548] *Plut. de Iside.*

The *Jews*[549] added many more. 1. *That they should be free from all blemish of body.* 2. *That they should be skilled in the seventy Languages, to the intent that they might not need an Interpreter in the hearing of Causes.* 3. *That they should not be far stricken in years; which likewise was required by the Romans in their Judges, as appeareth by that common adage, Sexagenarius de ponte.* 4. *That they should be no Eunuchs, because such commonly were cruel.* 5. *That they should be Fathers of children, which they thought was a special motive to mercy.* 6. *That they should be skilful in Magick, without the knowledge of which, they were not able to judge of Magicians.*

[549] *Moses Kotsen. in Sanhedrim.*

That there might be a sufficient supply of able men to succeed in the room of the *Judges* dying, there sate[550] three benches of others beneath, whom they called[551] *Talmidi Chacamim*, *Scholars of the wise men*: out of these they made their Election, and two of these always accompanied the condemned person to the place of execution.

[550] *Moses Kotsen. ibid.*

[551] תלמידי חכמים *Discipuli sapientum.*

Their *Inauguration of Judges was two fold*: At first, by *imposition of hands* upon the head of the party, after the example of *Moses* laying hands on *Joshua*: this *imposition of hands* was not held lawful,[552] except it were in the presence of five or three *Judges*

at the least. Afterwards, it was by *saying a certain verse*[553] Lo, *thou art associated, and power is given thee to judge of penalties*. Hence is that saying of *Galatinus* out of the *Talmud*, *Institutio Judicum, aut manu fiebat, aut nomine tantum*.

[552] *Petr. Galatin. lib. 4. cap. 5.*

[553] הרי את סמוך ויש לך רשות לדון אפילו דיני קנסות *Maimon. in Sanhedrin, c. 4.*

Observe here, that *Samuc*, which I render *associated*, doth not alwayes signifie a man licensed to the discharge of some publik office by the *imposition of hands*; for here it is applied to those who were *not admitted by imposition of hands*. Now the reason why these words *Semica*, and *Semicuth*, are generally by all Expositors, *Jews* and *Christians*, translated the *imposition of hands*, is, because this solemn kind of licensing, termed *Semica*, or *Semicuth*, was in old time used only towards two sorts of men in their admission, towards *Rabbies* and towards *Judges*; which kind of permission, because it was not performed towards either of them without this ceremony of *imposing hands*: hence these two words have been translated the *imposition of hands*; whereas properly they signifie nothing else, but *an association, an approximation, or conjoyning of one into the same corporation or company, of which he that doth associate and give admission is a member*.

CHAP. VI.

Ceremonies common in all capital Judgments.

In their greater punishments, which deprived of life, some *ceremonies* were *common* to them all.

First, *The Judges were to use deliberation in all causes*, but especially in matters capital. There were four causes, saith *Jonathan* in his *Targum*,[554] that came before *Moses* (he mentioneth none in particular, but what they were, we shall presently learn out of other records.) *Two* of these were not *weighty*; in these he *hastened*: *Two more material*, concerning life and death; in these he delayed.[555] *Cæterum tam de his quam de illis dicebat, Non audivi*; *Of both the lighter and weightier causes,* Moses *said I have not heard*, to wit, from the *Lord:* to shew, that a deliberation and consultation as it were with God, ought to be in all *judgements*, before sentence be pronounced. These four causes are named in other *Records*:[556] The *two lightest are*, 1. *The matter of uncleanness debarring the people from the Passover*, *Num. 9. 9.* Secondly, *the case of* Zelophehads *daughters*, *Num. 36. 10. The 2 weightier are*, 1. *The cause of the blasphemer*, *Lev. 24. 13. Secondly, The case of him that gathered Sticks on the Sabbath*, *Numb. 15. 35.* In all these judgments there is, *The Lord spake unto Moses*. And in the first, which was counted among the lighter causes (because it was not on life and death) even there doth *Moses* in a solemn manner bespeak the people to stand still, *Et ego audiam*, *And I will hear what the Lord will command*. Notwithstanding, *wilful delays in Justice* maketh the *Judge unrighteous*. In that *unrighteous Judge*, from whom the Widow wrested sentence by importunity; we read not of any other fault in him, but delay, *Luke 18. 6.*

[554] *Targum Jonath. Num. 9. 8.*

[555] ובאלין ובאלין אמר משת לא שמעית *Jonath.*

[556] *Targum. Hierosol. Num. 9. 8.*

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

Thirdly,[557] The *Judges* and the *Witnesses* did (when sentence was pronounced) put their hands upon the condemned persons head, and said; *Sanguis tuus super caput tuum, Thy blood be upon thine own head*: unto this the people had reference, saying, *His blood be on us, and on our children, Mat. 27. 25.*

[557] *Drus. præteri. Matth. 27.*

Fourthly, The place of execution was *without the gates*, the malefactors were had thither by *two Executioners*, termed by the *Rabbines*[558] חזני הכנסת *Chazani hacceneseth*, *Spectators of the Congregation*, which is a *periphrasis* of those whom S. *Mark* calleth σπεκουλάτωρες, *Mark 6. 27.* which word, though it be used by the *Greeks* and *Chaldee Paraphrasts*,[559] yet it is a meer *Latine*, derived *à speculando*; because in the *Court* the *Executioners* were only Spectators, to behold and attend what the *Judges* would command them.

[558] *Moses Kotsen. in Sanhedrim. It. Talmud. it. Maccoth. cap. 3. in Mischna.*

[559] ספוקל טריא *Uziel. & Targum Hierosol. Gen. 37. 36.*

Fifthly, When the malefactor was led to execution, a *publick cryer* went before,[560] saying, *Such a one is going to be punisht with such a death, because he hath committed such, or such an offence, at such a time, in such a place; and these* N. N. *are witnesses thereof: If any therefore knoweth any thing which may do him good, let him come and make it known.* For this purpose one was appointed to stand at the door of

the Consistory, with an handkerchief or linnen cloth in his hand, that if any person should come for his defence, he at the door swinged about his handkerchief, upon the sight whereof, another standing in readiness a pretty distance off with an horse, hastened and called back the condemned person: yea, if the Malefactor had any further plea for his own purgation, he might come back four or five times, except he spake vainly; for the discerning whereof, two of those whom they termed *Scholars of the wise men*, were sent with him to observe his speech on the way.

[560] *Moses Kotsen. in loco superius citato.*

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

Seventhly, In the time of execution, they gave the Malefactor *Granum thuris in calice vini*, *A grain of Frankincense in a cup of Wine*:[561] this they did give to cause a giddiness in the condemned persons head, that thereby he might be less sensible of the pain. St. *Mark* calleth this cup ἐσμυρνισμένον οἶνον, *Wine mingled with Myrrhe*, Mark 15. 23. This was done after the *manner of the Jews*, but the *Souldiers in mockery* mingled Vinegar and Gall with it, *Mat. 27. 34.* As likewise they gave him a second cup in *derision*, when they took a spunge, and filled it with Vinegar, and put it on a reed, *Matth. 27. 48.* S. *Mark* in the first cup mentioneth the custome of the *Jews*, which in it self had some shew of compassion; for the ground of this custom was taken from that, *Prov.*

31. 6. Give strong drink unto him that is ready to perish. S. *Matthew* mentioneth onely their wicked mixture, contrary to the *receiv'd custom*; so that one Evangelist must expound the other. This first *cup* was so usually given before execution, that the word *Calix a cup*, is sometimes in the Scripture put for *death it self*. *Father, if it may be, let this cup pass from me.*

[561] קורט לבונה בכוס של יין *Corat. lebona becorschel iaijn Maimon. in Sanhedrin cap. 13. It. Moses Kotsen. in Sanhedrim.*

Lastly,[562] The *Tree* whereon a man was hanged, and the *Stone* wherewith he was stoned, and the *Sword* wherewith he was beheaded, and the *Napkin* wherewith he was strangled, they were all buried, that there might be no evil memorial of such a one, to say: *This is the Tree, this is the Sword, this is the Stone, this is the Napkin, whereon, or wherewith, such an one was executed.*

[562] *Casaub. exercit. p. 654. ex Maimonid.*

CHAP. VII.

Their capital punishments.

The *Jews* of old had only *four sorts of death*[563] in use among them. 1. *Lapidatio*,[564] stoning. 2. *Combustio*,[565] burning. 3. *Decollatio*,[566] beheading. 4. *Suffocatio*,[567] strangling. Of these, *stoning was counted the most grievous, burning worse than beheading, beheading worse than strangling, and strangling was the easiest of all.*

[563] *Paraphrast. Cald. Ruth. 1. 17. Mikkotsi. fol. 188. col. 3.*

[564] סקילה *Sekila, Lapidatio.*

[565] שריפה *Sheripha, combustio.*

[566] הרג *Hereg. decollatio.*

[567] חנק *Chenek. Suffocatio.*

They have a rule,[568] that wheresoever the Scripture saith of an offender, *Morte plectetur*, *he shall be punish'd with death*, not expressing the kind of death, there it ought to be interpreted of *Strangling*. For example, the Law saith of the Adulterer, *Lev. 20. 19. Morte plectatur*, *let him be punished with death*: because the kind of death is not here mentioned, they interpret it *strangling*. The reason of this rule is, because strangling was the easiest death of the four; and where the Law determineth not the punishment, there they say, *Ampliandi favores*, The favourablest exposition is to be given.

[568] כל מיתה האמורה בתורה סתם חנק היא *Omnis mors quæ absolutè in lege usurpatur, strangulatio est. R. Solom. Exod. 21. 16.*

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

Before we treat in particular of these four punishments it may be questioned, *Whether the Jews had any power to judge of life and death, at that time when they crucified our blessed Saviour?* The *Jews said to* Pilate*, Is it not lawful for us to put any man to death*; *Joh. 18. 31.* Latter *Jews* say[569] that *all power of capital punishments was taken from them forty years*

before the destruction of the second Temple, and of this opinion are many *Divines*.

[569] *Moses Kotsen. in Sanhedrim.*

Answer. First, the *Jews* speech unto *Pilate*, that it was not lawful for them to put any man to death, cannot be understood, as if they should have said, we have no power to put any man to death; for admit, that power in criminals were, in the *general*, taken from them, yet in this *particular* power was permitted them at that time from *Pilate*, *Take ye him, and judge him according to your Law*, *Joh. 18. 31.* Neither can it be said, that their Law could not condemn him, if he had been a transgressor thereof; or that they had not out of their law to object against him: for they say, *They had a law, and by their law he ought to die*, *John 19. 7.* It was not then want of *Power*, but the *holiness of that time*, made them say *it was unlawful*. For they held it *unlawful* upon their *days of preparation* to sit on life and death, as hath been shewn in the *Chapter of translating Feasts*. And *Friday*, on which our *Saviour* was condemned, was the *preparation of their Sabbath*.

Secondly, in the questions, whether power of judging capital crimes were taken from them by the *Romans*? We are to distinguish between *crimes*. *Some crimes were transgressions of the Romans law*, as theft, murder, robberies, *&c.* power of judging in these was taken from them: *other crimes were transgressions only against the law of Moses*, as blasphemy, and the like: in these, power of judging seemeth to have remained with them. When *Paul* was brought by the *Jews* before *Gallio*, *Gallio* said unto them, if it were a matter of *wrong* or *wicked lewdness*, O ye *Jews*, reason would, that I should bear with you: but if it be a *question of words*, and *names of your law*, look ye to it, *Acts 18. 14.*

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

The *persons* to be *stoned* were *eighteen*.[570] 1. *He that lieth with his own mother*, 2. *Or with his fathers wife*, 3. *Or with his daughter-in-law*, 4. *Or with a betrothed maid*, 4. *Or with the male*, 6. *Or with the beast*. 7. *The woman that lieth down to a beast*. 8. *The blasphemer*. 9. *He that worshippeth an Idol*. 10. *He that offereth of his seed to Moloch*. 11. *He that hath a familiar spirit*. 12. *The Wizard*. 13. *The private enticer to Idolatry*. 14. *The publique withdrawer to Idolatry*. 15. *The Witch*. 16. *The prophaner of the Sabbath*. 17. *He that curseth his Father or his Mother*. 18. *The Rebellious Son*. The *manner of stoning* was thus: The offender was led to a place without the gates, two cubits high, his hands being bound: from hence one of the Witnesses tumbled him by a stroke upon the loins; if that killed him not, the Witnesses lifted up a stone, being the weight of two men, which chiefly the other Witnesse cast upon him; if that killed him not, *all Israel threw stones upon him*. *The hands of the Witnesses shall be first upon him to put him to death, and afterwards the hands of all the people, Deut. 17. 7.*

[570] *Moses Kotsen. fol. 188. col. 4.*

Hence the opinion of *R. Akiba*[571] is commonly received, that such an Idolater (it holdeth in all others condemned to this death) was reserved until one of the common feasts, at which *all the multitude of Israel came to Jerusalem*. The party thus executed being quite dead, was afterward for greater ignominy hanged on a tree, till towards the *Sun-set*, at which time he and the tree were both buried.

[571] *Paul. Fagius. Deut. 17. 7.*

Malefactors adjudged to *burning* were *ten*:[572] 1. *The Priests daughter which committed whoredome.* 2. *He which lieth with his own daughter.* 3. *Or with his daughters daughter.* 4. *Or with his sons daughter.* 5. *Or with his wives daughter.* 6. *Or with her sons daughter.* 7. *Or with her daughters daughter.* 8. *Or with his Mother-in-law.* 9. *Or with the Mother of his Mother-in-law.* 10. *Or with the Mother of his Father-in-law.*

[572] *Moses Kotsen. loco superius citato.*

The *manner of burning* was *two fold*. Some they burnt with wood and faggots; this was termed[573] by them *Combustio corporis*, *the burning of the body*: Others they burnt by pouring in scalding hot lead in at their mouths, which descending into their bowels killed them, the bulk of their body remaining whole, and this was termed therefore *Combustio animæ*, *the burning of their soul*. This last was most in use, and alone described by most of their Writers.

[573] *Rab. Levi. Levit. 20.*

Malefactors condemned to *beheading*, were *of two sorts*,[574] 1. *The Murderer*, 2. *Those of any City, who were drawn to Idolatry*. The manner thereof is at this day in use.

[574] *Moses Kotsen. in Sanhedrim.*

Malefactors *strangled*, were six,[575] 1. *He that smiteth his father or his mother*, 2. *He that stealeth a soul of Israel*, 3. *An Elder which contradicteth the Consistory*, 4. *A false Prophet, and he that prophesieth in the name of an Idol*, 5. *He that lieth with another mans wife*, 6. *He that abuseth the body of the Priests daughter*.

[575] *Moses Kotsen. ibid.*

The manner of *strangling* was thus. The malefactor

was put in dung up to the loins, a towel being cast about his neck; which two Executioners, one on each side, plucked to and fro until he was dead.

CHAP. VIII.
Punishments not capital.

The *lesser punishments, not capital*, in use among the *Hebrews*, are chiefly four. 1. *Imprisonment*, 2. *Restitution*, 3. *Talio*, 4. *Scourging*.

Imprisonment. Under this are comprehended the *Prison, Stocks, Pillory, Chains, Fetters, and the like*: all which sorts of punishment, seeing they differ very little or nothing at all from those which are now in common use with us, they need no explication.

The *keepers of the Prison*, if they let any committed unto them escape, were liable to the same punishment which should have been inflicted on the party escaped. This is gatherable from that, *1 Kings 20. 39. Keep this man, if by any means he be missing, then shall thy life be for his life*.

Concerning that *Liberia Custodia*, which *Drusius*[576] proveth to have been in use among the *Romans*, I much doubt whether any such custome were in use among the *Hebrews*. That some kind of prisoners at *Rome* did go abroad with a lesser kind of fetters in the day time to their work, and so return at night to their prison, hath elsewhere been observed by me. And[577] *Eadem catena & custodiam & militem copulabat*, *The same chain tyed both the prisoner and the keeper*. Observe the unusual significations of these two words, *Custodia* a prisoner, and *Miles* a keeper.

So that *Drusius* delivered *Seneca* his meaning, but not his words, when he repeats them thus: *Eadem catena tam reum quam militem tenet*. Observe further, that the prisoner was tyed by his *right arm*, and the *keeper* by the *left*, because the right arm is the stronger, and therefore justly remaineth free rather to the *keeper*, than to the *prisoners*. Hence is that,[578] *Tu forte leviorem in sinistra putas catenam*; because the *keeper* tyed himself unto the same chain, not in way of punishment, but voluntarily for the safer keeping of the *prisoner*.

[576] *Drus. præter. 2 Tim. 1. 18.*

[577] *Senec. Epist. 5. Non in lib. de tranquil. c. 10. quemadmodum citato à Drusio.*

[578] *Sen. de tranquil. cap. 10.*

Restitution. This was commanded when goods were *unjustly gotten*, or *wrongfully detained*, *Exod. 22.* it was threefold.[579]

[579] *Tho. Aquin. secunda secundæ q. 62.*

Restitution is threefold.

Secundum idem, *in identitie*, when the *very same thing* is restored which is wrongfully gotten.

Secundum æquale, when there is *so much for so much* in quantity restored, the goods unjustly gotten being sold or lost.

Secundum possibile, when restitution is made according to that which a man hath, not being able to satisfie the whole.

Restitution in identitie, was, and is principally required. Whence it is, that if the theft, whether Ox or Sheep, were found alive upon a man, he restored

but *double*, *Exod. 22. 4.* but if they were killed or sold, then *five Oxen* were restored for an *Ox*, and *four sheep* for a sheep, *Exod. 21. 1.* The *Jews* were so precise in this kind, that if they had built an house with a beam or piece of Timber unjustly gotten, they would pull down the house, and restore the *same beam or piece to the owner*.[580] From this the Prophet *Habakkuk* doth not much dissent: *The stone shall cry out of the wall, and the beam out of the timber shall answer it, Habak. 2. 11.*

[580] *David Kimchi.*

Among the *Jews* he ought to be sold that was not of sufficient worth to make restitution, *Exod. 22. 3.* And *Augustine*[581] saith of Christians, *That he which doth not make restitution according to his ability, never repented.* And, *Non remittetur peccatum, nisi restituatur ablatum.*

[581] *Aug. Epist. 54.*

Talio. This was a punishment in the *same kind, an eye for an eye, and a tooth for a tooth, hand for hand, and foot for foot*, Deut. 19. 21.

Talio is twofold.

> *Talio identitatis*, or *Pythagorica*, which was according to the letter of the Law, when the offender was punisht with the *loss of an eye*, for putting out another eye, *&c.*
>
> *Talio similitudinis*, or *analogica*, which was when the *price of an eye*, or some proportionable mulct is paid for an eye put out, or any other member spoiled.

The *Hebrews* understand[582] *Talio similitudinis*, that the *price of a maim* should be paid; not *Talio*

identitatis, not that the offender should be punisht with the like *maim*; because to punish like for like *in identitie*, is in some cases impossible, as if a blind man put out anothers eye, or one toothless strike out anothers tooth.

[582] *Oculum pro oculo, id est, pretium oculi. Targum Jonath. Deut. 19. 21. It. R. Solomon. ibid.*

In case of bodily maims therefore, the *Hebrew Doctors* say,[583] that the party offending was bound to a *five fold satisfaction*: first, for the hurt in the loss of the member. Secondly, for the *damage*, in loss of his labour. Thirdly, for his pain or grief arising from the wound. Fourthly, for the *charge* in curing it. Fifthly, for the *blemish* or deformity thereby occasioned. *Munster* rendreth those five thus: *Damnum, læsio, dolor, medicina, confusio*. The *Romans*[584] likewise had a *Talio* in their Law, but they also gave liberty to the offender to make choice, whether he would by way of *commutation* pay a proportionable mulct, or *in identitie* suffer the like maim in his body?

[583] *Vid. Munster. Exod. 21.*

[584] *A. Gellius lib. 11. cap. 1.*

Scourging. This was *two fold*; either *Virgis*, with rods; or *flagellis*, with scourging. This latter was more grievous than the former, as appeareth by that *Ironical* speech;[585] *Porcia lex virgas ab omnium civium corpore amovit, hic misericors flagella retulit.* Both were in use among the *Romans*, but only the latter among the *Hebrews*. This beating or *scourging* was commanded, *Deut. 25. 2, 3.* where the number of stripes was limited, which the *Judge* might not exceed. *Forty stripes* shall he cause him to have, and *not past.* The *Jews* in many things laboured to seem

holy above the Law. For example, where the Lord commanded a *Sabbath* to be sanctified, they added their *Sabbatulum*, that is, they began their *Sabbath* about an hour sooner, and ended about an hour later than the law required: where the Lord forbade them to *eat or drink things sacrificed to Idols*, they prohibited *all drinking with Heathens*,[586] because it is doubtful whether it were offered to Idols or no. The Lord commanded them in the time of the *Passover* to *put away leaven out of their Houses*, they would not take the *name into their mouths*[587] all the time of that Feast. The Lord commanded them to abstain from *eating Swines flesh*; they would not so much as name it, but in their common talk[588] would call a *Sow* דבר אחר *Dabar Acher*, *Another thing*. In like manner the Lord commanded chief Malefactors which deserved beating, to be punisht with *forty stripes*; they in their greatest corrections would give but *thirty nine*. *Of the* Jews *five times received I forty stripes save one*, *2 Cor. 11. 24.* For this purpose the *scourge* consisted of *three thongs*, so that at each blow he received *three stripes*; and in their greatest corrections were given *thirteen blows*, that is, *forty stripes save one*. Whether these thongs were made[589] the one of a Bulls hide, the other of an Asses hide, or all three of a Calves,[590] the matter is not material, both opinions have their Authors.

[585] *Cic. pro Rabirio.*

[586] *Thisbites in* נסך

[587] *Thisbites in* דבר

[588] *Elias Thisbit. ibid.*

[589] *Talmud. lib. Maccoth. cap. 3. in Mischna.*

[590] *Baalturim. vid. Drus. 2 Cor. 10. 24.*

The manner of correcting such, was thus. The malefactor had both his hands tyed to *a post*, one cubit and half high, so that his body *bowed upon it*. The *Judge* shall cause him to *bow down*, *Deut. 25. 2.* This *post* or *stake* on which the Malefactor leaned in time of whipping, was termed עמוד *Gnammud*, *Columna*, *a Pillar*. His cloaths were plucked off from him downward unto the thighs, and this was done[591] either by *renting* or *tearing* of them. The *Governours rent* Paul *and* Silas *their cloaths, and commanded them to be beaten with rods*, *Acts 16. 22.*

[591] *Talmud, ibid.*

That the *Beadle* should inflict a number of stripes proportionable unto the transgression, this correction was performed in the *sight of the Judge*. The *Judge* shall cause him to be beaten *before his face*, *Deut. 25. 2.* The *chief Judge of the three*, during the time of the correction, did either read or recite *Deut. 28. 58, 59.* [592] *If thou wilt not keep, and do all the words of this law*, &c. *Then the Lord will make thy plagues wonderful*, &c. The *second Judge* he numbred the stripes, and the *third* he bade the *Beadle smite*. The *chief Judge* concluded all, saying, *Yet he being merciful forgave their iniquity*, &c. *Psal. 78. 38.*

[592] *Talmud. ibid.*

Sometimes in notorious offences, to augment the pains, they tyed certain huccle-bones or plummets of lead, or sharp thorns to the end of the thongs, and such scourges the Greeks termed[593] ἀστραγαλωτὰς μάστιγας *Flagra taxillata* in the Scripture they are termed[594] *Scorpions*. My father hath chastised you with *rods*, but I will correct you with *Scorpions*, *1 King. 12. 12.*

[593] *Eustathius. Item. Athenæus lib. 4.*

[594] *Tholosan. synt. jur. univers. l. 31.*

CHAP. IX.

Punishments borrowed from other Nations.

The punishments borrowed from other Nations are principally six: 1. *Crux*, *The death on the Cross*. 2. *Serrâ dissectio*, *the cutting one asunder with a saw*. 3. *Damnatio ad bestias*, *The committing one to fight for his life with wild beasts*. 4. τροχὸς, *the wheel*. 5. καταποντισμὸς, *Drowning one in the sea*. 6. τυμπανισμὸς, *Beating one to death with cudgels*. The first and the third were meerly *Roman punishments*; the second was likewise used by the *Romans*, but whether originally taken from them is doubtful: the fourth and the last were meerly *Greek punishments*; the fifth was for the substance in use among *Hebrews*, *Greeks* and *Romans*, but in the manner of drowning them, they differed. It will be needful to speak somewhat of all these.

1. *Crux*. This word is sometimes applied to *any tree or stake on which a man is tortured to death*, but most properly it is applied to a *frame of wood consisting of*

two pieces of timber compacted cross-wise. The first is termed *Crux simplex*, the last *Crux compacta*. This latter is threefold. 1. *Decussata.* 2. *Commissa.* 3. *Immissa.*

Crux decussata. This was made of two equal pieces of timber obliquely crossing one the other in the middle, after the manner of the *Roman* X, and thence it is called *decussata.*[595] *Decussare, est per medium secare. Veluti si duæ regulæ concurrant ad speciem literæ* X, *quæ figura est crucis.* This kind of cross is by the common people termed *Crux Andræana*, Saint *Andrews-cross*, because on such an one he is reported to have been crucified.

[595] *Hieron. in Jerem. c. 31.*

Crux commissa. This was, when a piece of timber erected, was joyned in the middle to a traverse, of over-thwart top; somewhat shorter than the piece erect, in manner of a *Roman* T. This is called *Crux Antoniana*, S. *Anthony his Cross*, because he is often painted with such a *Cross*.

Crux immissa. This was when a short traverse somewhat obliquely crossed the stake erect, not quite in the middle, as *Crux decussata*, nor quite on the top as *Crux commissa*, but near the top, in this manner †. This is thought[596] to have been *Crux Christi*, *the Cross on which our Saviour Christ suffered.*

[596] *Lipsius de cruce lib. 10. cap. 10.*

The *Ceremonies* used by the *Romans* towards those whom they crucified were these: First, they *scourged* them, and sometimes tyed them to a *Piller* in time of scourging. *Artemidorus*[597] is clear in this, Προσδεθεὶς κίονι, πολλὰς ἔλαβε πληγὰς, that is, being tyed to the *Piller*, he received many stripes. *Plautus*[598] *is thought to have alluded* to the same.

———*Abducite hunc*
Intro, atque adstringite ad columnam fortiter.

[597] *Joseph. excid. lib. 5. cap. 32. Philo contra Flaccum. It. Liv. lib. 1.*

[598] *Plaut. Bacch.*

The ancient *Fathers*[599] report that our *Saviour* was whipt thus *ad columnam*: but the Scripture is silent, both touching the place and manner of this whipping, only that he was whipt is testified. *He scourged Jesus*, and delivered him to be crucified, *Mat. 27. 26.*

[599] *Prudentius; Hieron. Beda vid. Lip. de cruce, lib. 2. cap. 4.*

Secondly, They caused them to *bear their own Cross*, [600] *Malefici cùm ad supplicium educuntur, quisq; suum effert crucem.* Thus *Christ bore his own Cross*, *John 19. 17.* To this there is allusion, *He that taketh not his Cross, and followeth after me, he is not worthy of me*, *Mat. 10. 38.*

[600] *Plutarch. de sera num. vind.*

Thirdly,[601] That the equity of the proceeding might clearly appear, the cause of the punishment was written in a table, and so carried before the condemned person; or else it was proclamed by a publick Cryer. This cause was termed by the *Romans* commonly *Titulus*, by some[602] it is called *Elegium*. Thus Pilate *wrote in Hebrew, Greek, and Latine, Jesus of Nazareth, the King of the Jews*.

[601] *Euseb. Eccl. hist. lib. 5. cap. 1. It. Suet. Domit. cap. 10.*

[602] *Tertul. Apol. cap. 2. Sueton. in Calig.*

Fourthly,[603] They *pluckt off their cloaths* from such

as were to be crucified. Thus *Christ suffered naked.*

[603] *Artemidor. l. 2. c. 58.*

Serra dissectio, *A sawing one in sunder*. They sawed them from the head downward. The *Romans*[604] they used this kind of punishment, so likewise did the *Hebrews*. Thus *Manasses* is thought to have punisht the *Prophet Isaiah*, and the Apostle to have alluded unto it, *They were sawn a-sunder*, *Heb. 11. 37.*

[604] *Sueton. in Calig. cap. 27.*

Damnatio ad bestias. Those who were condemned to wild beasts, are properly termed *Bestiarii*. Whether S. *Paul* did, according to the letter, fight with beasts at *Ephesus*, *1 Cor. 15. 32.* is much controversed. Some[605] understand by *Beasts*, *Demetrius*, and others that opposed him at *Ephesus*, others[606] more probably understand the word *literally*. And this kind of punishment was commonly exercised against *Christians* in the *Primitive Church*, insomuch that the *Heathens* imputing the cause of all publick calamities unto the *Christians*, would call out,[607] *Christianos ad Leones! Let the Christians be haled to Lyons*: yea, the litteral interpretation of the words, is a stronger argument that Saint *Paul* believed the Resurrection (which is the scope of the text) than to understand the words of a metaphorical fight, against the enemies of his doctrine.

[605] *Theophylact. Anselm.*

[606] *Chrysostom. Ambros. & alii.*

[607] *Tertullian. Apol. cap. 40.*

Τροχὸς, *The Wheel*: A wise *King* bringeth the *wheel* over the wicked, *Prov. 20. 26.* I take the words to imply no more but this, that *as the wheel turneth round, so by the wisdom of a King the mischief intended*

by wicked men, is brought upon their own head. That hereby should be understood, the grinding of wicked men under a cart-wheel, as the husband brake some sort of grain under the wheel, is the meer conceipt of Expositors on this place; for no Records make mention of any such punishment in use among the *Jews*. Among the *Greeks* there was a punishment went under this name:[608] it was called τροχὸς, A *Wheel*, not because a wheel was *brought over the wicked*, but because they bound fast the offender to the *spokes of a wheel*, and there scourged him, to inforce a confession.

[608] Ἐπὶ τοῦ τροχοῦ γ' ἕλκοιτο μαστιγούμενος, *Aristoph. in Iren. De eadem pœna loquuntur Demosth. 3. in Aphob. & Suidas.*

Καταποντισμὸς, *Drowning in the Sea*. This was in use among many Nations, but the manner differed. The *Romans*[609] they sewed up a Parricide into a leather budget, sewing up together with him into the same budget, *a Serpent*, *a Cock*, and *an Ape*, and so cast them all into the Sea. The *Grecians*[610] when they judged any to this kind of punishment, they wrapt him up in lead. The *Hebrews* tyed a milstone about his neck. Thus, in respect of the manner those are to be understood, who say,[611] this kind of punishment was peculiar to the *Jews*.

[609] *Senec. lib. 5. controv. 4. Juvenal Satyr 8. Modestus, Digest. l. 48. ad legem Pomp. de parric. vid. Cœl. Rhod. l. 11. c. 21.*

[610] *Athenæus l. 14.*

[611] *Hier. Mat. 18. 6.*

Τυμπανισμὸς. It is rendred by the general name of *torturing*, *Heb. 11. 35. 2 Mac. 6. 19*. But the word signifieth a special kind of torturing, by beating one with cudgels unto death. It hath its denomination

from τύμπανον, which signifieth a *Drum* usually: and hence some[612] have parallel'd this torture with that among the *Romans* termed *Equuleus*; as if the person thus tortured, were rackt, and stretched out in manner of a *drum head*: but it signifieth also a *drum stick*, and thence[613] cometh the punishment to be termed *Tympanismus*, that is, a *Tabring, or beating one to death with cudgels*, as if it were with *drum-sticks*. This is evident by *Eleazar*; he came willingly, ἐπὶ τὸ τύμπανον, *to this kind of torment, 2 Macab. 6. 19.* and in the thirtieth verse, where he gave up the Ghost, there is mention of his strokes, not of his *racking or stretching*.

[612] *Magius in lib. de Equuleo, vid. Drus. præter. l. 8.*

[613] *Scholiastes Aristophanis* τύμπανα *scribit esse* ξύλα οἷς τύπτονται ἐν τοῖς δικαστηρίοις οἱ τιμωρούμενοι *in Pluto p. 50.*

Junius[614] reckoneth another kind of punishment termed by the *Hebrews*, צינק *Tsinok*, which he would have to be a compound word: doubtless his meaning is that it would be compounded of צי *Tsi*, *Navis*, *a ship, or boat*, and ינק *Janack*, *Sugere*, *to suck*: for he saith that thereby is meant a certain punishment, termed *Navicula sugentis* which *Plutarch*[615] describeth in this manner; *That the offender should be inclosed between two boates, as in a prison, or, as his phrase is* (*quasi in vagina*) *as in a sheath; and, to preserve life in him, milk and honey tempered together was forcibly put into his mouth, whether he would or no*. And hence, from this *sucking in of milk and honey*, this punishment hath been termed *Navicula sugentis*. But the *Hebrews*[616] say, that *Tsinock* was nothing else but *manacles*, or *cords*, wherewith prisoners hands were tyed. I leave it indifferent to the Reader to follow which interpretation he please.

[614] *Junius. Jer. 29. 26.*

[615] *Plutarch. in Artaxerxe.*

[616] כלי מסגר לידים *Instrumentum constringens manus. D. Kimch. Jer. 29. 26.*

THE SIXTH BOOK
OF *MISCELLANEOUS RITES*.

CHAP. I.
Of Circumcision.

Their *Sacraments* were two. First, the *Passover* of which there hath been a set Chapter. Secondly, *Circumcision*, of which now.

Circumcision, was a cutting off the foreskin, as a sign and seal of *Gods* Covenant made with the People of the *Jews*. It is called a *sign* by *God* in its first institution, *Gen. 17.* and a *seal* by the *Apostle*, *Rom. 4. 11.* Yea, it is called a *sign* and a seal, by a *Doctor* of the *Jews*,[617] more ancient than their *Talmud*.

[617] *Zohar. Gen. 17.*

It was used (though not as a *Sacrament*) by many other Nations:[618] by the inhabitants of *Colchis*, the *Æthiopians*, the *Trogloditæ*, and the *Egyptians*.

[618] *Alex. ab Alex. lib. 2. cap. 25. Herodo. l. 2. Diodor. Sicul. l. 2. c. 1. It. l. 4. c. 3.*

In a figurative sense, alluding unto this *Sacramental Rite*, we read of three other sorts of *Circumcision* in the *Scripture*; so that in all there are

four mentioned. 1. *This of the flesh.* 2. *Another of the heart.* 3. *A third of the lips.* 4. And a *fourth of the ears*. We are to consider it in its proper acception, and here to observe: First, the *time when* it was administred. Secondly, the *manner how*. Thirdly, the *penalty in case it was omitted*.

The *time* was the *eighth day*; yea, the *eighth day* was so precisely observed, that if it fell on the *Sabbath*, yet they *circumcised the* Child; whence rose that saying among them, *Circumcisio pellit Sabbatum Circumcision driveth away the Sabbath*; or, the *Sabbath* giveth place to *Circumcision*. And with this accordeth that of our Saviour, *Ye on the Sabbath day circumcise a man*, *John 7. 22.* The *Jews* superstitiously conceiting that each creatures perfection depended upon the sanctification of one *Sabbath* day at least, say that *God* did therefore enjoyn the *eighth day*, that one *Sabbath* might first pass over each male, before he should be partaker of this Sacrament. But more probably we may say, that the reasons why God would not suffer them to anticipate the *eighth day*, were first to shew, that *God* in the matter of Salvation, neither was, nor is *simply tyed to Sacraments*; for then there had been no less cruelty in *forbidding Circumcision until the eighth day*, than there was love in *permitting it upon the eighth*. Secondly, because in this time of the *Mosaical Pedagogie*, there was a kind of *legal uncleanness*, in which the creatures were thought to be, as remaining in their blood, for the first *seven daies* after their birth, *Levit. 22. 27. It. 12. 2, 3.* Notwithstanding, *God* thought it not convenient to defer it longer than eight daies, for the comfort of the Parents, which they received by a mature and seasonable initiation of their children.

The manner how Circumcision was administred, I

find thus recorded: Some of those that were present held a vessel full of dust,[619] into which they did cast the foreskin being cut off. Again, they prepared in the room, a certain *void chair for Elias*;[620] which was done, partly in honour of him, for which respect also, as often as they fell on any difficult place in Scripture they would say[621] *Veniet Elias, & omnia enodabit*; *We know that Elias will come, and he will tell us all things*: But chiefly it was done, because they thought *Elias* to be present there in spirit, whose bodily coming they did, and do daily expect. These ceremonies are meerly *Jewish*, practised by the latter *Jews*, but utterly unknown in our *Saviour Christ* his time, and, as it appeareth by the *Samaritan woman* her speech, that proverbial saying applyed now to *Elias*, was of old applyed to *Christ*, *John 4. 25*. *Thirdly*, he which supplyed the place of the *Witness*, or as we phrase it, of the *Godfather*,[622] held the Child in his arms whiles it was *Circumcised*: this *Godfather* they called *Baal Berith*, and *Sandack*; that is, the *Master of the Covenant*. Uriah *the Priest*, and *Zachariah* the son of *Jeberechia*, are thought[623] to have been *Godfathers* at the Circumcision of *Maher-shalal-hash-baz*, *Esay. 8. 2.* and from them the custome of having *Godfathers* in *Baptisme*, to have taken its original. *Fourthly*, the Parents named the Child, and in *Zacharies* time, it seemeth that in the naming of the Infant, they had respect to some name of his Ancestors. *They said unto her, there is none of thy kindred that is named with this name*, *Luk. 1. 61*. Other Nations had their set daies also after the birth, for the naming of their Children. The *Romans*[624] gave names to their male-children on the ninth day, to the female on the eighth. The *Athenians*[625] gave names on the tenth. Others[626] on the seventh. These daies *Tertullian*[627] called *Nominalia*. The

Grecians besides the tenth day on which they named the Child, they observed also the *fifth*,[628] on which day the Midwives took the Child, and ran about a fire made for that purpose, using that Ceremony as a purification of themselves and the Child: on this day the Neighbours also sent in *gifts*, or *small tokens*, *Munera natalitia*;[629] from which custom that amongst *Christians*, of the *Godfathers* sending gifts to the baptized Infant, is thought to have flown. But to return again to the Rites of the *Jews*. After the Child had been *circumcised*, the Father said:[630] *Blessed be our Lord God, who hath sanctified us with his precepts, and hath commanded us, that we should cause this child to enter into the Covenant of Abraham*. After this, the whole Church or company present replyed in this manner,[631] *As thou hast made him to enter into the Covenant, so make him also to enter into the Law, into Matrimony, and into good works*.

[619] *Paul. Fag. Deut. 10.*

[620] *Christoph. Cast. in Malac. c. 3.*

[621] *Mercerus in abreviaturis.* היקו

[622] נוהגין לקרא למי שמחזיק בן חברו למולו סנדק והלועזים קורין לו בעל ברית *Elias Thisb. in* סנדק

[623] *Jun. & Trem. Es. 8. 2.*

[624] *Plutarch. prob. 102. Macrob. Sat. l. 1. c. 16.*

[625] *Cœl. Rhodig. l. 22. cap. 12.*

[626] *Arist. hist. anim. lib. 7. c. 12.*

[627] *Tertul. de Idol. cap. 16.*

[628] *Scholiast. Aristoph. in Lusistrat. p. 886. It. Suidas in* ἀμφιδρόμα.

[629] *Stukius de conviv. l. 1. c. 16.*

[630] ברוך אתה יהוה אלהינו מלך אשר העולם אשר קדשנו במצותיו וצונו לכניסו בבריתו של אברהם אבינו *Moses Kotsen. in tractat. circumcis. fol. 115.*

[631] כשם שהכנסתו לברית כן תכניסהו לתורה ולחופה ולמעשים טובים *Moses Kotsen. ibid.*

The *penalty* for the omission of *Circumcision* running in this form; *That soul shall be cut off from his people, Gen. 17. 14.* I understand the *penalty* to be pronounced against such an omission; which proceeded either from *contempt* or *wilful neglect*. In this case the question is, what is meant by this phrase, *His soul shall be cut off from the people*. Secondly, *who ought thus to be punisht?* whether the child, or the *parents*, and such who *supply the place of parents*? For the first, besides *Gods* secret action in punishing such Delinquents, methinks there is a rule of direction for the Church, how to proceed against such in her Discipline: If any understand here, by *cutting off such a mans soul from his people*, the sentence of *excommunication*, or *casting him out of the Synagogue*, I shall not oppose it; though I rather incline to those, who understand hereby a *bodily death* inflicted upon such an offender, in which sense the phrase is taken, *Exod. 31. 14. Whosoever doth any work on the Sabbath, that soul shall be cut off from among his people*. And it is very remarkable, that when *Moses* his child was *uncircumcised, the Lord sought to kill Moses*: which as it intimated the punishment of this fault to be a *bodily death* so it clearly evinceth, that not the *child* till he cometh to years of discretion, but the *parents* were liable to punishment. The opinion of the *Rabbines* concerning this latter point is thus delivered:[632] *If the Father circumcise him not, then the Judges are commanded to circumcise him: and if it be unknown to the Judges, and they circumcise him not, when he is waxen great, he is*

bound to circumcise himself, and every day that passeth over him, after he is waxen great, and, he circumciseth not himself, lo he breaketh the Commandment.

[632] *Moses Kots. tract. circumcis. fol. 114. col. 4.*

Here it may be demanded, how it is possible for a man, after once he hath been marked with the sign of *Circumcision*, to blot out that character and become *uncircumcised*? for thus some *Jews*, for fear of *Antiochus*, made themselves uncircumcised, *1 Mac. 1. 16.* Others for shame, after they were gained to the knowledge of Christ, and to entertainment of the *Christian faith, uncircumcised themselves*, *1 Cor. 7. 18.* The answer is,[633] that this was done by *drawing up the foreskin* with a Chirurgion his instrument; and unto this the *Apostle* in the fore quoted place alludeth, μὴ ἐπισπάσθω, *Ne attrahat præputium*. This wicked invention is ascribed unto *Esau*, as the first *Author* and practiser thereof.

[633] *Epiphan. lib. de mens. & pond. p. 415. It. Celsus l. 7. c. 25.*

CHAP. II.

Of their first fruits and their firstlings, or first-born.

The use and end of their *first-fruits*, was that the *after-fruits* might be *consecrated in them*. To this purpose they were enjoyned to offer the *first fruits of their trees*, which served for food, *Levit. 19. 23, 24.* In which this order was observed; the *three first years* after the tree had been planted, the fruits were counted *uncircumcised* and *unclean*: it was unlawful

to *eat them, sell them, or make any benefit of them*: on the *fourth year*, they were accounted *holy*, that is, either they were given to the *Priests*,[634] *Num. 18. 12, 13.* or the owners did eat them before the *Lord at Jerusalem*, as they did their *second tithe*: and this *latter* is the common opinion of the *Hebrews*.[635] After the *fourth year*, they returned to the use of the owner: we may call these πρωτογεννήματα, *simply the first-fruits*.

[634] והכהן יאכול *Sacerdos ea comedebat. Aben Ezra in hunc locum.*

[635] *Talmud. Bab. in Magnasher sheni cap. 1.*

Secondly, they were enjoyned to pay yearly the *first-fruits of every years increase*, and these we may call, ἀπαρχὰς, and of them there were many sorts. *First, first-fruits in the sheaf*, *Lev. 23. 10. Secondly, first-fruits in two wave-loaves*, *Levit. 23. 17.* These two bounded their harvest, *that in the sheaf* was offered in the *beginning of harvest*, upon the fifteenth of *Nisan*, *the other of the loavs at the end*, upon their *Penticost*: and *Levit. 23.* they are both called תנופות *Thenuphoth*, that is, *shake-offerings*. *Thirdly*, there was a *first of the dough*. *Num. 15. 20.* namely,[636] a *four and twentieth part thereof*, given unto the *Priests*: which kind of offering was observed, even when they were returned out of *Babylon*, *Nehem. 10. 37.* Unto this St. *Paul* hath reference, *Rom. 11. 16. If the first fruits be holy, the lump is holy*. *Fourthly*, they were to pay unto the *Priests* the *first-fruits of the threshing floor*, *Numb. 15. 20.* These two last are called תרומות *Therumoth*, that is, *heave offerings*: this the *heave-offering of the threshing floor*; the other the *heave-offering of the dough*, *Numb. 15. 20.* Under the name of *first-fruits*, commonly Authors treat of no others but this last, and wholly omit all the former sorts. Before we

proceed to the explaining of the last, note with me the difference of these two words, *Thenuphoth*, and *Therumoth*: both signifie *shake-offerings*, *heave-offerings*, or *wave offerings*, but with this difference; [637] the *Therumoth* was by a *waving of elevation*, lifting the oblation upward and downward, to signifie, that *God* was *Lord* both of Heaven and Earth. The *Thenuphoth* was by a waving of *agitation*, waving it to and fro, from the right hand to the left, from the *East* to the *West*, from the *North* to the *South*: by which kind of *agitation*, they acknowledged *God* to be *Lord* of the whole world. Now, that we may know what these *first-fruits of the threshing floor were*, the *Rabbies*, and the others following them, distinguish them into *two sorts*: the first of these, was *first-fruits* of seven things only: 1 *Wheat.* 2 *Barley.* 3 *Grapes.* 4 *Figs.* 5 *Pomgranates.* 6 *Olives.* 7 *Dates.* For all which the Promised Land is commended, *Deut. 8. 8.* These the *Talmudists*[638] term בכורים *Biccurim*; and when they treat of *first-fruites* they treat of them under this name, and understand by the name of *Biccurim* no other. These, they say, are the *first fruits*, which the people are so often in the Law commanded to bring up unto the *Sanctuary*, at the *Feast of Pentecost*, which was the end and closure of their harvest, as was signified both by this oblation, and likewise by that of the two *wave-loaves*, *Lev. 23. 17.*

[636] עשרין וארבעה תרומו *Uziel Numb. 15. 20.*

[637] *P. Fagius in Pentat.*

[638] *R. Solom. Deut. 26. 2. It. Moses Kotsens. fol. 201. Col. 4.*

The second was paid of *Corn, Wine, Oyl, and the Fleece*, *Deut. 18. 4. Numb. 18. 12.* yea, of all things else that the earth brought forth of mans food. Thus their *Doctors* are to be understood, where they say,

[639] *Quicquid eduliorum ex terra incrementum capit, obnoxium est primitiis, Therumæ, & decimis*. This they call, תרומה *Theruma*, an *heave-offering*: the *Greek* renders it, ἀφωρίσμος, *A separation*, because this was a *consecration, or setting apart of the Lords portion*. In allusion unto this, I take S. *Paul* to have termed himself ἀφωρισμένον ἐς ἐυαγγέλιον, *separated unto the Gospel*, *Rom. 1. 1.* ἀφοριεῖ Ἀαρὼν, *Aaron shall separate the Levites*, so the *Greek* renders it; but the Original is, *Aaron shall wave the Levites*, *Numb. 8. 11.* Again, ἀφορίσατε *Separate me Barnabas and Saul*, *Acts 13. 2. Drusius* delivereth another reason, as hath been said in the *Chapter* of the *Pharisees*. But to proceed: the *Hebrews* called this second payment, not only *Theruma*, *simple*, but sometimes *Theruma gedola*, [640] the *great heave offering*, in comparison of that *Tithe* which the *Levites* payed unto the *Priests*: for that was termed *Theruma magnasher*, the *heave offering of the Tithe*, *Numb. 18. 26.* which though it were *one of ten*, in respect of that portion which the *Levites* received; yet it was but *one of an hundered*, in respect of the Husbandmans stock, who payed the *Levites*: and thus it was a great deal less than the *great heave offering*, as will presently appear. This (the *Hebrews* say) the owners were not bound to bring up to *Jerusalem*.

[639] *Moses Egypt. in. Jud. part. 3. tract. de Therumoth. cap. 2.*

[640] תרומה גדולה

The *law* prescribed no set quantity to be paid, either in the *Biccurim* or in the *Theruma*; but, by *tradition*, they were taught to pay at least the *sixtieth* part in both, even in those *seven things*, also paid under the name of *Biccurim*, or *first fruits*, as well as in their *heave-offering* termed *Theruma*, or *Theruma*

gedola.

Thus the *Talmudists* do distinguish the *Biccurim* from the *Theruma gedola*: but in my opinion the *Biccurim* may be contained under *Theruma gedola*; and in truth, both of them are nothing else but the *heave-offering of the floor*, formerly mentioned out of *Num. 15. 20.* My reasons are these: 1. *Scripture* giveth no such leave to keep any part of their *first-fruits* at home; if that could be proved, the distinction were warrantable. 2. *Scripture* doth not limit *first fruits* unto those *seven kinds*, which alone go under the name of *Biccurim*. 3. Themselves confound both members; for their *Biccurim*, they say, they paid, 1. *Wheat.* 2. *Barley*. In their *Theruma*, they say, they paid *Corn*; as if under *Corn*; *Wheat* and *Barley* were not contained. Some may say, they paid their *Biccurim in the Ear*, while the harvest was yet standing and their *Theruma in Wheat and Barley ready threshed and winnowed*. My reasons why it cannot be so, are these: 1. Because then they should pay *twice a sixtieth part* in their corn. 2. Because the corn offered in the sheaf was but a little quantity, and it was offered not at their *Pentecost* when their harvest ended, but at their *Passover* when their harvest began, *Levit. 23. 10.* Whereas their *Biccurim*, or *first fruits*, were alwayes offered at their *Pentecost*.

But omitting further proofs, I proceed to shew the ground, why in this *heave-offering of the floor*, at least a *sixtieth part* was prescribed: it is grounded upon that of the Prophet *Ezek.* This is the oblation that ye shall offer, *the sixth part of an Ephah out of an Homer*, *Ezek. 45. 13.* that is, *the sixtieth part of the whole*, because an *Homer* containeth ten *Ephahs*. Hence they took that distinction of these offerings. Some[641] they say, gave the *fortieth part of their encrease*: this,

because it was the greatest quantity given in this kind of oblations, they termed *Theruma oculi boni*, [642] *The oblation of a fair eye*: others (though they were not so liberal as the former, yet they might not be reputed niggardly) gave a *fiftieth part*, and this they termed *Theruma mediana*,[643] *The oblation of a middle eye*: others, whom they reputed sordid, gave just a *sixtieth part*, less then which they could not give, this they termed *Theruma oculi mali*,[644] *The oblation of an evill eye*; so that the payment of these was bounded by the tradition of the *Elders*, between the *sixtieth* and the *fortieth part*: But the *Pharisees*[645] that they might be *holy above others*, made their bounds the *fiftieth* and the *thirtieth part*; so that he was reputed *sordid* with them that paid the *fiftieth part*; and none liberal except he paid the *thirtieth*. The manner how these first-fruites termed *Biccurim* were paid, is at large set down, *Deut. 26.* But in time of the *Prophets* other *Ceremonies* seem to have been received, of which the *Hebrew Docters* say thus:[646] *When they carried up their first-fruits, all the Cities that were in a county gathered together to the chief City of the county to the end that they might not go up alone: for it is said, In the multitude of people is the Kings honour, Prov. 14. 28. And they came and lodged all night in the streets of the City, and went not into houses, for fear of pollution: and in the morning the Governor said, Arise, and let us go up to Sion, the City of the Lord our God. And before them went a Bull which had his horns covered with Gold, and an Olive Garland on his head, to signifie the first fruits of the seven kinds of fruits. There was likewise a pipe struck up before them, untill they came near to Jerusalem and all the way as they went, they sung, I rejoyced in them that said unto me, we will go into the house of the Lord*, &c. *Psal. 122.* Unto this, and other like manner of solemn

Assemblies the *Prophet* hath reference, saying, *Ye shall have a song as in a night when a holy solemnity is kept, and gladness of heart, as when one goeth with a pipe to come unto the mountain of the Lord, Esay. 30. 29.*

[641] *Solom. Jarchi. Deut. 18. 4. Item Hieron. in Ezek. 45. fol. 260.*

[642] תרומה עין יפה *Theruma gnaiin jopha.*

[643] תרומה בינונית *Theruma benonith.*

[644] תרומה עין רעה *Theruma gnajin ragna.*

[645] *Epiphan. contr. Pharis. pag. 11.*

[646] *Maimon. in Biccurim. cap. 4. sect. 16.*

The *firstlings*, or *first-born* of man and beast, the *Lord* challenged as his own, *Exod. 13.* The ground of this Law was, because *God smote all the first-born in Egypt from man to beast, but spared the Israelites*; for a perpetual memory of which benefit, he commanded them to sanctifie all their *first-born males* unto him. Now the *first born men, and unclean beasts*, were redeemed for five silver shekels of the *sanctuary*, paid unto the *Priests* for each of them, *Numb. 18. 15, 16.* Unto this S. *Peter* alludeth saying, *We are not redeemed with corruptible things, as silver and gold, 1 Pet. 1. 18.* The *firstlings of a clean beasts* ought to be sacrificed, their blood to be sprinkled on the Altar, their fat to be burnt for a burnt-offering, and their flesh to return to the *Priests*.

Observe how *God* would be honoured by the *firstlings of men and cattel*; by the *first-fruits of trees, and of the earth, in the sheaf, in the threshing-floor, in the dough, in the loavs*: All which teach us *to consecrate the first and prime of our years unto the Lord.*

CHAP. III.
Of Tithes.

We are here to enquire: First, *what things* in general were titheable: *Secondly* how many *kind of Tithes* there were: Thirdly, the *time* when each sort of *tithes* began to be *titheable*.

First, their yearly encrease was either *Cattel*, *fruits of the trees*, or *fruits of the land*; of *all these*[647] they payed *tithes*, even to mint, anise, and cumine, *These things they ought not to leave undone*, *Mat. 23. 23.*

[647] *Vid. Sixtin. Amama de decimis.*

Secondly, the *sorts of tithes* payed out of the fruits, both of the trees and the land, by the Husbandman, were two, payd in this manner: When the Harvest had been ended, and all gathered, then the Husbandman laid aside his *great Theruma*, otherwise called the *first-fruits of his threshing floor*, of which it hath been spoken in the *Chapter of the first fruits*. This being done, then out of the remainder he paid a *tenth part* unto the *Levites*, and this they termed *Magnasher rischon*,[648] *the first tithe*, *Tob. 1. 7.* This was always paid in kind, and as it seemeth to me, it was not brought up to *Jerusalem* by the husbandman, (others[649] think otherwise) but payed unto the *Levites* in the several Cities of tillage, *Neh. 10. 37.* out of this *first tithe* the *Levites paid a tenth portion* unto the *Priests*; this they termed *Magnasher min hammagnasher*,[650] *the tithe of the Tithes*, *Neh. 10. 38.* and *Decima sanctitatum*, the *tithe of holy things*, *2 Chron. 31. 6.* this the *Levites* brought up to the house of *God*, *Neh. 10. 38.* When the *Levites* had paid this

tenth portion unto the *Priests*, then the *Levites* and their Families might eat the remainder of the first tithe in any place, even out of *Jerusalem*, *Num. 18. 31.*

[648] מעשר ראשון

[649] *Decimæ primæ necessario aut à colono ipso aut ejus vicario Hierosolymas deportandæ erant. Sixtin. Amama de decimis.*

[650] מעשר מין המעשר

This first tithe being paid, the Husbandman paid out of that which remained a second tithe; this the Husbandman might pay in kind if he pleased, or if he would, he might by way of commutation pay the worth thereof in money; but when he payed in money, he added a fifth part; so that what in kind was *ten in the hundred*, that changed into money, was *twelve in the hundred*. This the Husbandman brought up unto *Jerusalem*, and made a kind of Love-feast therewith, unto which he invited the *Priests* and *Levites*, only every *third year* he carried it not to *Jerusalem*, *but spent it at home within his own gates*, upon the *Levites, the fatherless, the widows, & the poor*, *Deut. 14. 28.* They reckoned[651] their third year from the *Sabbatical year*, on which the land rested: so that the first and second *Tithe* was payed by the Husbandman; the *first, second, fourth and fifth years after the Sabbatical year*: but upon the third and sixth years only, the first *Tithe* was paid to the *Levites*, and the second was spent at home. Hence in respect of the *kinds*, this is called *Magnasher scheni*,[652] the second *tithe*, *Tobit. 1. 7.* in respect it was paid to the poor every third year: it is called *Magnasher gnani*[653], πτωχοδεκάδαι, *the poor mans tithe*, and *Magnasher schelischi*[654], *the third tithe*, *Tob. 1. 1.* On those years on which it was carried up to *Jerusalem*,

it ought of necessity to be eaten within the *Court of the Temple*, *Deut. 14. 26.* and by the *third tithe* we are to understand the *poor mans tithe on the third year*, which year is termed *a year of tithes*, *Deut. 26. 12.*

[651] *Moses Kotsen. tract. de decima secundo. fol. 199.*

[652] מעשר שני

[653] מעשר עני

[654] מעשר שלישי

They likewise tithed their cattel. *Of their bullocks, & their sheep, and all that passed under the rod, the tenth was holy to the Lord*, *Lev. 27. 32.* Some Expositors understand by this phrase of *passing under the rod*, that all cattel are *titheable* which live under the *custody of a keeper*, as if there were allusion to the *shephards staff*, or *keepers rod*, which they use in keeping their cattel. The *Hebrews* more probably understand hereby, the *manner of their decimation* or *tithing* their cattel, which was as followeth.[655] *He that hath Lambs (or Bullocks) thus separateth his tenth, he gathereth all his lambs and all his bullocks into a fold to which he maketh a little door, that two cannot go forth together; their dams are placed without the door, to the end, that the lambs hearing them bleating, might go forth one after another in order. Then one beginneth to number with his rod, one, two, three,* &c. *and the tenth which cometh forth, whether it be male or female, perfect, or blemished, he marketh it with a red mark, saying this is for tithe.* At this day the *Jews*, though they are not in their own Country, neither have any *Levitical Priesthood*, yet those who will be reputed religious among them, do distribute in lieu of tithes, the tenth of their encrease unto the poor, being perswaded that *God* doth bless their estates the more: for their usual Proverb is,[656] *Thegnasher, bischebil*

sche thegnasher; that is, *Pay tithes, that thou mayst be rich.*

[655] *Solomon Jarchi, Lev. 27. 32. & Maimon. de primogen. c. 7. Sect. 1. 5.*

[656] תעשר בישביל שתעשר

The *time* of the year from which they reckoned *tithes*, was different. For *beasts*[657] they counted the year from *Elul* to *Elul*, that is, from *August* to *August*, for *grain*, *pulse*, and *herbs*,[658] from *Tisri* to *Tisri*, that is, from *September* to *September*: for the *fruit of trees*, from *Schebat* to *Schebat*, that is, from *January* to *January*.

[657] *Talmud tract. de novo anno ad initium, Buxt. Synag. Jud. c. 12.*

[658] *Moses Kotsen. in præcept. affirm. 136.*

In this *Synopsis* following (which *Sixtinus Amama* hath taken out of *Scaliger*) the manner of *Israels* tithings is set down.

The Husbandman had growing	6000	Bushels in one year.
	100	Bushels was the least that cou the first-fruits of the threshin
	5900	Bushels remained to the Husb
	590	Bushels were the first Tithe t
	59	Bushels the *Levites* paid the *P*
	5310	Bushels remained to the Husb
	531	Bushels were the second Tith
	4779	Bushels remained to the Husb
	1121	Bushels are the sume of both of the whole, namely *nineteer*

We are to know moreover, that through the corruption of the times, in time of *Hezekiah*'s reign, Tithes began generally to be neglected, insomuch that then *Overseers* were appointed to look to the true payment thereof, *2 Chr. 31. 13.* Notwithstanding, partly through the *negligence* of the *Overseers*, partly through the *covetousness* of the *people*, about one hundred thirty years before our *Saviours Incarnation*, corruption so prevailed, that the people in a manner *neglected all tithes*, yea none or very few payed either their first, second, or *poor manns tithe*, only they paid the *great heave-offering* justly. For this reason (saith *Moses Kotsensis*[659]) *in the daies of* John *the Priest, who succeeded* Simeon *the just*, (I take it he meaneth *Johannes Hyrcanus*) their great Court, termed their *Sanhedrim*, made a Decree, that more faithful *Overseers* should be appointed for the *Tithes*. At this time many things became questionable, whether they were tithable or no; whence the high Court of their *Sanhedrim* decreed, that in the *things doubtful* (which they termed דמאי *Demai*)[660] though they paid neither first, nor *poor mans tithe*, yet they paid a second *tithe, and a small heave-offering*; namely, אחד ממאה *one part of an hundred*: *Mint*, *Anise* and *Cummin*, seemeth to have been of these *doubtful things*; in which, though the decree of their *Sanhedrim* required but *one in the hundred*, yet the *Pharisees* would pay a just tenth, *Mat. 23. 23.*, and hence it is that they boasted, *They gave tithes of all that they possessed*, *Luk. 18. 12.* In which they outstripped the other *Jews*, who in these payments took the liberty granted them by the *Sanhedrim*.

[659] *Moses Kotsen. fol. 199. col. 3.*

[660] *Moses Kotsen. ibid.*

CHAP. IV.
Of their Marriages.

In this Chapter of their *Marriages*, we are to consider: First, the *distinction of their wives*. Secondly, the *manner of their betrothings*. Thirdly, the *rites and ceremonies of their marriage*. Lastly, the *forme of their divorce*. The *Patriarchs* in the *Old Testament* had many of them, *two sorts of wives*: both of them were *reputed lawful*, and *true wives*, and therefore the children of both were accounted *legitimate*. The *Hebrews* commonly call the one נשים *Naschim*; *Primary-wives*, married with nuptial ceremonies and rites requisite. Some derive the word from נשה *Nischa*, *Oblitus fuit, quasi Obliviosæ dictæ*, because for the most part, *womens memory is not so strong as mens*: but they think not amiss, who say that women are so called from *oblivion*, or *forgetfulness*, because the Fathers family is *forgotten*, and in a manner *extinct in their daughters when they are married*. Hence proceeds that common saying of the *Hebrews*,[661] *Familia matris non vocatur familia*: and for the contrary reason, a *male child* is called זכר *Zacar*, from his memory, *because the memory of the Father is preserved in the Son*,[662] according to that speech of Absolom, *I have no Son to keep my name in remembrance*, 2 Sam. 18. 18.

[661] משפחת אם אינה קרויה משפחה *Aben Ezra. Numb. 1. 2.*

[662] *Eandem prolis masculæ rationem habitam apud Græcos testatur Euripides.* Στύλοι γὰρ οἰκῶν παῖδες ἄρσενες.

The other sort of wives they call[663] *Pillagshin*, *secondary wives*, or *half wives*; the *English* translates them *Concubines*, and that not unfitly, for sometimes

the *Hebrew* word it self denoteth an *infamous Strumpet*, or *common Harlot.*

> [663] פלגש *Vxor secundaria vocem compositam esse aiunt ex* פלג *Dividere, &* אשה *uxor, quasi uxor divisa & dimidia.*

The differences between these *Concubines*, and the *chief* or *primary wives*, are many. 1. A *disparity* in their authority, or houshold government: the *Wife* was a *Mistress*, the *Concubine* as an *hand-maid* or *servant*. She had only *Jus thori*, a true and lawful *right unto the marriage bed* as the chief wife had; otherwise she was in all respects inferiour. And this appeareth in the history of *Sarah* and *Hagar*. Secondly, the *betrothing* was different: the *chief wife* at her espousals received from her Husband certain *Gifts* and *Tokens*, as pledges and ceremonies of the contract. Thus *Abrahams* steward (who is probably thought to be *Eliezer*, of whom we read, *Gen. 15. 2.*) gave in *Isaacs* name unto *Rebecca*, *jewels of silver, and jewels of gold, and raiment*, *Gen. 24. 53.* This custome was in use also among the *Grecians*, who calleth these gifts Ἕδνα.[664] Moreover[665] *the chief wife* likewise received from her husband *a bill of writing*, or *matrimonial* letters, whereas the *Concubine* received neither *such gifts*, nor such *letters*. *Thirdly*, only *the children of the chief wife succeeded the father in his inheritance; the children of the Concubine received gifts or legacies*: *Abraham gave all his goods to Isaac*, but unto the *sons of the Concubines* which *Abraham* had, *Abraham gave gifts*, *Gen. 25. 5, 6.* And here, by the way we may take notice, that *the first-born* by right of primogeniture, received a *double portion of his fathers goods*, *the father shall give him a double portion of all that he hath for he is the first of his strength*, *Deut. 21. 17.* Unto this custome the *Prophet Elisha*'s speech alludeth, when he prayeth *Elijah*, that

his spirit might be *double* upon him, *2 King. 2. 9.* that is that he might have a *double portion of his spirit, in comparison of the other Prophets*, or rather the *sons of the Prophets*, amongst whom he obtained the place of an *elder brother*, and therefore prayeth for the *right of primogeniture*: so that we are not to understand him, as if he did ambitiously desire a greater measure of the spirit than rested upon his *Master*, but that he desired to excel the other *remaining Prophets*, unto whom afterward he became a *father*. The *Hebr.* phrase[666] is in both places the same. *Secondly*, in their *betrothing* we are to consider, 1. The *distance of time* between the *espousals*, and the *confirmation* of their marriage, which some have conceited to have been a *full year*, at least ten months; and this they observe from *Rebecca*, her brother and mothers answer unto *Abrahams* servant, desiring that the Maid might not depart presently, but remain after the Espousals at least ten dayes, *Gen. 24. 55.* Which Text they interpret[667] *ten months*, understanding thereby that which elsewhere is phrased[668] *an year of dayes*, *Gen. 41. 1.* But if we should yield this interpretation (although our *English at least ten dayes* is more agreeable unto the *Septuagint* and the *Original*) yet it followeth not, that this time was craved for the fulfilling of any prescribed distance between the Espousals and the marriage, but rather it implieth the tender affection of the mother towards her daughter, as being loath so suddenly to part with her: Notwithstanding, it is not unlikely that there was a competent distance of time between the first affiancing, and the confirmation of the *marriage*, though not prescribed, or *limited to any set number of dayes*, *weeks*, or *months*. The second thing considerable in their betrothings, is to enquire the *manner of their contracting*, which might be done in

Israel three ways.[669] First, *By a piece of money*. Secondly, *By writing*. Thirdly, *By copulation, and all these in the presence of witnesses*. *By a piece of money*, though it were but a farthing, or the worth thereof, at which time the man used this, or the like form of words;[670] *Lo thou art betrothed unto me*: and he gave her the mony before witnesses. *By bill*, and then he wrote the like form of words; *Be thou betrothed unto me*, which he gave her before witnesses; and it was written with her name in it, else it was no betrothing. *By copulation*, and then he said likewise, *Lo thou shalt be betrothed unto me by copulation*, and so he was united unto her before two witnesses, after which copulation she was his betrothed wife. If he lay with her by way of *fornication*, and not by the *name of betrothing*; or if it were by themselves, without the fore-acquainting of *Witnesses*, it was no betrothing: however he might not lye with her the second time, before the marriage was accomplished. And though the betrothing might be *any of these three wayes*, yet usually it was by a *piece of money*; and if they would, they might do it by *writing*, but betrothing by copulation was forbidden by the wise men of *Israel*, and who so did it was chastised with rods: howbeit the *betrothing* stood in force. These solemnities in *betrothing* were performed by the man and woman under a Tent or Canopy made for the purpose, called in their language *Chuppa*,[671] *a Tabernacle or Tent*: to this the Psalmist alludeth, *Psal. 19. 4, 5. In them hath he set a Tabernacle for the Sun which as a Bridegroom coming out of his Chamber, rejoyceth as a strong man to run a Race.*

[664] Τάων ἦν κ' ἐθέλῃσι φίλην ἀνάεδνον ἀγέσθω. *Hom. Iliad. 9. vid. etiam Suid. in* Ἔδνα.

[665] *D. Kimchi. 2 Sam. 5. 13.*

[666] פי שנים *partem duorum.*

[667] *Onkelos & R. Solom.*

[668] שנתים ימים *Duorum annorum dierum.*

[669] בכסף או בשטר או בביאה וכולן בעדים *Moses Kotsen. fol. 124.*

[670] הרי את מקודשת לי *Maimon. in Ischoth, c. 3. s. 1.*

[671] חופה *Elias Thisbit.*

Thirdly, the rites and ceremonies of their marriage were performed in the assembly of *ten men* at least, with blessings and thanksgivings unto *God*, whence the house it self was called *Beth hillula*,[672] the *House of praise* and their marriage song *Hillulim*,[673] *praises*. The *Bridegrooms intimate friends* which accompanied him & sung this *Epithalamium* or *marriage song*, were termed υἱοὶ τοῦ νυμφῶνος, *children of the Bride-chamber*, *Mat. 9. 15.* Such I conceive those *thirty companions* to have been which *Sampson* associated to himself, *Judg. 14. 11.* The form of this *phrase* or *blessing* is at large described by *Genebrard*, and the sum thereof is this: The chief of these companions taketh a cup, and blesseth it saying *Blessed art thou O Lord our God, the King of the world, w^{ch} createst the fruit of the vine*: afterward then he saith, *blessed be the Lord our God the King of the world, who hath created man after his own Image, according to the image of his own likeness, & hath therby prepared unto himself an everlasting building, blessed be thou, O Lord, who hast created him*. Then followeth again, *Blessed art thou, O Lord our God, who hast created joy and gladness, the Bridegroom and the Bride, charity and brotherly love, rejoycing and pleasure, peace and society: I beseech thee, O Lord, let there suddenly be heard in the Cities of Judah, and the streets of Jerusalem the voice of joy & gladness, the voice of the bridegroom & the Bride:*

the voice of exultation in the bride-chamber is sweeter than any feast: and children sweeter than the sweetness of a song: and this being ended, he drinketh to the married couple.

[672] בית הלולא

[673] הלולים

This custome *of praising God* at such times was not needless or superfluous, for the *fruit of the womb* was expected as a *special blessing* from God, and so acknowledged by them in that saying, that *four keys* were in the hand of him who was the *Lord* of the whole world, which were committed neither to *Angel* nor *Seraphim*; namely *Clavis pluviæ, clavis cibationis, clavis sepulchrorum, & clavis sterilitatis*.[674] Concerning the *key of Rain*, thus speaketh the Scripture, *the Lord will open to thee his good treasure*, *Deut. 28.* Concerning the *key of food*, *thou openest thy hands*, Psal. 145. Concerning the *key of the grave*, *when I shall open your sepulchres*, *Ezek. 37.* Concerning the *key of barrenness*, *God remembred* Rachel *and opened her womb*, *Gen. 30.* Whereby it is intimated, that these four things *God hath reserved in his own hand and custody*: namely, *Rain, food, the raising of our bodies and the procreation of children.*

[674] מפתח מטרא מפתח פרנסה מפתח קבריא מפתח עקרתא *Targum Hieros. Gen. 30. 21.*

The time *of their marriage feast* appeareth clearly to have been *usually seven daies*.[675] *Sampson* continued his *feast seven daies*, *Judg. 14. 10, 11.* And of this *seven daies feast*, *Divines*[676] do understand that speech of *Labans unto Jacob*, concerning *Leah*, *fulfill her weak*, and we will also give thee this, *Gen. 29. 27.* in which speech, it is thought that *Laban* did desire *Jacob*, not to reject and turn away *Leah*, but to confirm the present *marriage*, by fulfilling the *usual*

days of her marriage feast. From this custom, together with the practise of *Joseph*, mourning seven dayes for his father, *Gen. 50. 10.* arose that usual proverb among the *Jews*, *Septem ad convivium, Septem ad luctum*. The chief governor of the feast was called *Baal mischte*;[677] which name is fitly expressed by being called the *ruler of the feast*,[678] *Joh. 2. 9.* The *modern Jews in Italy*, when they invite any to a *marriage feast*, use this form of words, *Such a one, or such a one entreateth you to credit his daughters marriage with your presence at the feast, &c.* Then he which is invited replieth, *Mazal tob*[679] which some interpret to be the wishing of *good luck* in general, but I rather think, that hereby was wished to the married parties, *a special blessing in the procreation of children*: whence the *wedding ring*, given unto the Bride-wife, had this inscription or posie *Mazal tob*; [680] and the *Hebrews* call the Planet *Jupiter*, *Mazal*, whose influence they thought to be of great efficacy and force for generation: but in truth, *Mazal*, signifieth any other Planet or Star in the Heaven, according to that *Hebrew* Proverb,[681] *There is no herb in the earth, that hath not a Mazal or Star in the Firmament answering it, and striking it, saying grow*. Now *tob* signifieth good; so that the phrase soundeth as much as, *be it done in a good hour*, or *under a good Planet*.

[675] *Vid. Thisbit. in* חתן

[676] *Augustin. quæst. super Genes. 88.*

[677] בעל משתה

[678] Αρχιτρίκλινος.

[679] מזל טוב *i. Stukius. de conviv. l. 2. c. 3.*

[680] *Munster. Gen. 30.*

[681] *Non est tibi ulla herba inferius cui non sit*

Mazal in firmamento, & ferit ipsam τὸ *Mazal, & dicit ei, Cresce.*

At the time of the marriage also, the man gave his wife a *dowery bill*, which the *Scrivener* wrote, and the Bride-groom paid for, whereby he endowed his spouse, if she were a *Virgin*, with 300 Deniers, (that is fifty shekels) and if she had been married before with an hundred *Deniers*, that is twenty five shekels and this was called the *root* or *principal of the dowry*: the *dowry* might not be less, but more, so much as he would, though it were to a talent of gold. There is mention of a contract between *Tobias* and *Sarah*, and that was performed, *not by a Scrivener*, but by *Raguel*, the womans father; where we may observe, that before the writing of this bill there was a *giving of the woman unto her husband*. The form of words there used is, *Behold, take her after the Law of Moses*, *Tobit. 7. 14.* A copy of this Dowry-bill is taken by *Bertram* out of the *Babylon Talmud*. The words thereof are *thus*:[682] *Upon the sixth day of the week, the fourth of the month Sivan, in the year five thousand two hundred fifty four of the creation of the world, according to the computation which we use here at* Massilia*, a City which is scituate near the Seashore, the Bridegroom* Rabbi Moses*, the son of* Rabbi Jehuda*, said unto the Bridewife* Clarona*, the daughter of* Rabbi David*, the son of* Rabbi Moses*, a Citizen of* Lisbon*; Be unto me a wife according to the law of* Moses *and* Israel*: and I according to the word of God, will worship, honour, maintain, and govern thee according to the manner of the husbands among the* Jews*, which do worship, honour, maintain, and govern their wives faithfully, I also do bestow upon thee the dowry of thy Virginity, 200 Deniers in silver, which belong unto thee by the law: and moreover, thy food, thy apparel, and sufficient necessaries; as likewise the knowledge of thee, according*

to the custom of all the earth. Thus *Clarona* the *Virgin* rested and became a *wife* to *Rabbi Moses* the son of *Jehuda*, the Bridegroom.

[682] *Talmud. Bab. vid. Buxtorf. Grammatic. Chald. p. 38. 9.*

After the marriage was finished, then the wife might challenge from her Husband three things as debt. 1. *Food.* 2. *Apparel.* 3. *Cohabitation*, or *the right of the bed*; which they note from *Exod. 21. 10.* where it is said, If he take him another wife, *her food, her raiment, and her duty of marriage shall he not diminish.* And unto this the *Apostle* alludeth, calling it *Due benevolence*, *1 Cor. 7. 3.*

The Wife, when she was first presented unto her Husband, covered her Head with a *veil*, in token of *subjection*. *Rebecca* took a *veil*, and covered her self, (*Gen. 24. 65.*) and for this cause (namely in *sign of subjection*) ought the woman to have power on her head, *1 Cor. 11. 10.* where by *Power* the *Apostle* understandeth a *veil.* Do any ask the question, why he should denote this *veil* by the name of *power*, especially seeing it was in *token of subjection*? The *Apostle* being an *Hebrew* of the *Hebrews*, might have respect to the *Hebrew* word *Radid*,[683] signifying a *veil*, which cometh from the root *Radad*, to bear *rule and authority*, and so might use the Greek word,[684] signifying *power* in the same sense as the *Hebrews* did. And, in truth, what was this subjection to the husband but a kind of *power* and *protection* derived unto the *Wife*, in comparison of her former state, being a *Virgin*? and therefore in case her husband was jealous of her, among other tokens of sorrow, she was commanded to stand at her tryal with her *head uncovered*,[685] *Numb. 5. 18.* intimating thereby, that if she could not then clear her self, she was from

thenceforward deprived of all *power*, which heretofore she enjoyed by the means of her Husband.

[683] רדיד *Velamen mulieris, à verbo* רדד *Subjecit.*

[684] Ἐξουσία.

[685] בלא רדיד *Sine Radid.* ἄνευ ἐξουσίας. *Sic ego interpretor verba Maimon. in Sota. 12. c. 3. sect. 5.*

After the marriage was finished, sometimes there was permitted a *Bill of Divorce*: this the *Hebrews* called *Sepher Kerithuth*,[686] *a Bill of cutting off*, because the woman is by this means *cut off from her Husbands family*. *Ten things were* thought[687] requisite as the *root* and foundation of a divorce. 1. *That a man put her not away but of his own will.* 2. *That he put her away by writing, not by any other thing.* 3. *That the matter of the writing be to divorce her, and put her away, out of her possession.* 4. *That the matter of that divorcement be between him and her.* 5. *That it be written by her name.* 6. *That there be no action wanting, after the writing thereof, save the delivery of it unto her.* 7. *That he give it unto her.* 8. *That he give it her before witnesses.* 9. *That he give it her by the law of divorces.* 10. *That it be the Husband or his deputy that delivereth it unto her.* The form or copy of this *bill of divorcement* was as followeth,[688] *Upon such a day of the week, such and such of the month N. such or such an year of the Creation of the world, according to the computation which we use here in this City N. scituate near the River N. that I of the Country N. the son of Rabbi N. of the Country N. But now I dwelling in such or such a place, near such or such a river, have desired of my own free will, without any coaction, and have divorced dismissed and cast out thee, thee I say, thee my wife N. of the country N. the daughter of Rabbi N.*

dwelling in such or such a country, and dwelling now in such or such a place, scituate near such or such a river, which hast been my wife heretofore, but now I do divorce thee, dismiss thee, and cast thee out, that thou mayst be free, and have the rule of thy self, and to depart, and to marry with any other man whom thou wilt, and let no man be refused by thee for me from this day forward for ever. Thus be thou lawful for any man, and this shall be to thee from me, a bill of separation, a bill of divorce, and a letter of dismission, according to the law of Moses *and* Israel.

N. *the son of* N. *witness.*
N. *the son of* N. *witness.*

[686] ספר כריתות *Græce* βιβλίον ἀποστασίου.

[687] *Maimon. de divort. c. 1. sect. 5.*

[688] *Hæc forma reperitur apud Mosem Kotsensem. fol. 133. Aliud exemplar ibidem habetur. It. in Mose Egyptio. part. 2. fol. 59. unde desumpta est hæc testium subscriptio quam opposuimus.*

This *bill* was written by a *Scrivener*, or *publick Notary*.[689] And furthermore,[690] a woman being *divorced*, or otherwise a *widow*, it was not lawful for her to marry again, till she had *tarried ninety days, besides the day of her divorce, or of her husbands death, and her last espousals: to the end it might be known, whether she were with child or no, & that there might be proof, whether it were the seed of her first husband, or of her second.*

[689] *Solomon Jarchi. Hos. c. 1. 10.*

[690] *Maimon. de divort. cap. 11. sect. 18.*

It was a common custome among the *Romans*, about the time of our *Saviours* birth, even for the

women to *divorce their Husbands*, and to marry again at their pleasure. Of this, *Heathen* Authors speak:

——*Sic fiunt octo mariti,*
Quinque per autumnos.
Juvenal. Satyr 6. verse 230.

Et nubet decimo jam Thelesina viro.
Martial. lib. 8.

Non consulum, sed maritorum numero annos suos computant, &c.[691] The bill tendred by the woman, was termed[692] Γράμματα ἀπολείψεως, *letters of forsaking*; *not letters of cutting off, or putting away*. This same practise was in use also among the *Hebrews*. Hence is that saying of our Saviour: *If a woman shall put away her husband, and be married to another*, &c. Mark 10. 12. Now although, at that time, humane laws forbad not *marriages renewed with others upon such divorce*, yet *Gods* law condemned both such *divorces*, & such *marriages*, and, *before God*, persons *marrying* after such divorcements were reputed *digamites*, that is, to have *two husbands, or two wives*. For this reason, a *Minister* above others is commanded to be μιᾶς γυναικὸς ἀνὴρ; *The husband of one wife*, *1 Tim. 3. 2.* And the *woman* she is commanded to be ἑνὸς ἀνδρὸς γυνὴ, *The wife of one husband*, *1 Tim. 5. 9.* In which text, *second marriages* (in case of the Husbands or Wives death) are no more forbidden, than the Poet forbade them in the like phrase.

Unico gaudens mulier marito.
Horat. Carmin. 3. 14.

[691] *Senec. 3. de Benef. 16.*

[692] *Plutarch. in Alcibiade.*

Note in the last place, that among the *Jews* the Bride-woman also brought a *dowry* to her husband; it was sometimes *more*, sometimes less; it was called by the *Rabbins*[693] נדוניא *Nedunia*: *Raguel gave with his daughter* Sarah *half his goods, servants and cattel, and money*, *Tob. 10. 10.*

[693] *Elias Thisbit. It. Solom. Jarchi. Gen. 31. 15.*

CHAP. V.
Of their Burials.

At the time of a mans death, before his Burial, many ceremonies were observed. *First*, the next of the kin closed the eyes of the deceased body. *Joseph shall put his hands upon thy eyes*, *Genes. 46. 4.* This was likewise practised both by the *Romans* and the *Græcians*.

Ille meos oculos comprimat, Ille tuos.

Ovid.

ὅσσε καθαιρήσουσι θανόντι πέρ.

Homer. Iliad. 11.

Secondly, they washed the body being dead. *Tabitha died, and when they had washed her, they laid her in an upper-chamber*, *Act. 9. 37.* The *baptization* or *washing* at such a time was threefold. The first was βαπτισμὸς ἀπὸ νεκρῶν, *Eccles. 34. 26. A washing from the pollution contracted by the touch of a dead carkass*; that if haply any ignorantly and unawares became thus unclean, then was he by a kind of washing to be made clean again. The second was

βαπτισμὸς τῶν νεκρῶν, *a baptization or washing of the dead Corps it self*. Thus *Tabitha* was *washed*: neither is the word βαπτισμὸς, unusually applied to *common washings*, as *Mar. 7. 4.* we read of the *washing of cups, pots, vessels, tables*, the *Greek is* βαπτισμὸς. The *first* of these washings was proper to the *Jews*: this second in use with *Jews Christians*,[694] and *Heathens*:[695] the *third* (which was βαπτισμὸς ὑπὲρ τῶν νεκρῶν, *a baptization for the dead*, *1 Cor. 15. 9.*) proper to some *amiss-led Christians*. It may be demanded, what manner of *Baptism* this was? with submission of my judgment, I understand this place with S. *Ambrose*[696] of a *Sacramental washing*, applied unto some living man in the name and behalf of his friend, dying without *Baptism*, out of a superstitious conceit, that the Sacrament thus conferred to one alive, in the name of the deceased, might be available for the other dying *unbaptized*. As if the Apostle did wound those superstitious *Corinthians* with their own quills, and prove the Resurrection of the dead from their own erroneous practice, telling them in effect, that their superstitious custome of *baptizing* the living for the dead, were vain and bootless, if there were no resurrection, and therefore the Apostle useth an emphatical *distinction of the persons*, in the next immediate verse, saying, why are we also in jeopardy every hour? he inferreth the resurrection by force of a *double* argument; the *first* drawn from their superstitious *baptization* for the dead: the *second*, from the hourly jeopardy and peril wherein we, that is, himself and other *Christians* are. So that as that *Father* noteth, the Apostle doth not hereby *approve* their doing, but evinceth their hope of the resurrection from their own practice, though erroneous. That there was *Vicarium tale Baptisma* (as

Tertullian[697] calleth it) in use among the *Marcionites*, is evident, yea, and among the *Corinthians*[698] also: the manner thereof is thus described:[699] *When any Catechumenist died, some living person placed under the bed of the deceased, they came unto the deceased party, and asked him whether he would be baptized: then he replying nothing, the party under the bed answered for him, saying that he would be baptized: and thus they baptized him for the dead, as if they acted a play upon the Stage.*

[694] *Tertullian. Apolog. c. 47. It. Euseb. hist. lib. 7. c. 17.*

[695] *Corpusque lavant frigentis & ungunt Virg. lib. 6. Æneid.*

[696] *Ambros. 1 Cor. 16. 29.*

[697] *Tertul. lib. de resur. carnis.*

[698] *Epiphan. de Corinthian. hæres. 28.*

[699] *Chrysost. 1 Cor. 15.*

The *third* ceremony used by the *Jews* towards the dead party, was the *embalming* of the corps, which for the main thereof, it is probable they learned from the *Egyptians*, for we find *Joseph* to be the first that practised it, *Gen. 50. 2.* The *Egyptian* manner of *embalming* was thus:[700] *they took out the bowels of the dead, they cleansed them and washed them with the wine of Dates, and after that again with odors: then filled they the bowels with pure Myrrh beaten, and Cassia, and other Odors (except Frankincense) and sewed them up. After this they seasoned the corps hidden in Nitre seventy days, not longer: after seventy days they washed the corps, and wrapped it in fine linnen cloth gummed, which gum the Egyptians often used instead of glew.* The *Greeks* termed this ταριχεύειν. And the use thereof was for the *preservation* of the body, that it

might not putrifie; and therefore when the Funeral Obsequies were not long delayed, they used another kind of *embalming*, namely, an external and outward application of Spices and Odours, without the unbowelling of the corps. This the *Greeks* termed ἐνταφιάζειν.[701] This was used toward our *Saviour Christ*, *John 19. 40.*

[700] *Herodot. Euterp.*

[701] *Usurpatur tamen* τὸ ἐνταφιάζειν *in scripturis, lata significatione, ad denotandum utramque condituram. Imo* ἔθαψαν. *occurrit. Gen. 50. 26. pro eo, quod in Hebr.* ויחנטו *Et aromatibus condiverunt.*

Sometimes they did use to *burn the corps*, preserving onely the bones in some urn or pitcher, *Amos 6. 10.* But commonly they interred the whole body, and buried it in the earth. The ancient *Jews* if they received not from their Ancestors, then would they purchase a *burial place* themselves, for the burial of them and their family. The form of that place was thus: It was a *vault* hewed out in a rock,[702] six cubits long, and four broad, in which eight other cells or lesser holes (or as some say, thirteen) were made, as so many distinct receptacles, or *tombs* for the dead bodies to be laid in: as often as they buried any, they were wont to *roll a great stone to the mouth of the cave*. The *cave* or *vault* it self they termed from the act of burial, *Keber*,[703] which signifieth a place of burial, or from its form, *Magnara*,[704] *a den or cave*. These several cells or receptacles in which the body was laid, they called *cucim*,[705] *graves, tombs*: and the *stone* they named *Golel*,[706] *a rolling stone*. This giveth great light to that in the *Gospel*. *Joseph* took the body of *Christ*, and wrapped it in a clean linnen cloth, and put it in his *new tomb*, which he had hewen out in a rock, and *rolled a great stone to*

the door of the Sepulchre, *Mat. 27. 59, 60.* These *caves* or *vaults* the wealthier sort would *paint*, *garnish*, and *beautifie* at the mouth or enterance of them: hence cometh that phrase, *Sepulchra dealbata*, *painted tombs*. As often as they had an occasion to mention or speak of any friend deceased, they used that in the *Proverbs*, *The memory of the just is blessed*, *Prov. 10. 7.* Hence the *Rabbies*,[707] in their quotations of any worthy Author deceased, usually subjoyn this honourable commemoration, *N. Benedictæ memoriæ*, *N. such or such a one of blessed memory*.

[702] ד אמות על שש *Talmud Seder. Nez. in Bavabathra. cap. 6.*

[703] קבר

[704] מערה

[705] כוכים

[706] גלל

[707] זכר צדיק לברכה *Memoria ejus sit in benedictione.*

But their usual Epitaph or inscription upon their Sepulchers, was,[708] *Let this soul be bound up in the Garden of Eden, or in the bundle of the living, Amen, Amen, Amen, Selati*.

[708] נשמתה תהא צרורה בגן עדן א א א סלת *Sheindler in* נדר

The latter *Jews* have been strangely conceited concerning the place of burials, and are perswaded that if an *Israelite* be buried in any strange country, out of the promised Land, he shall not be partaker so much as of Resurrection, except the Lord vouchsafe to make him *hollow passages*, under the earth, thorow which his body by a continual volutation and rolling, may be brought into the land of *Canaan*. The ground

hereof is taken from the charge of *Jacob* unto his son *Joseph*, that he should not bury him in the land of *Egypt*, but in *Canaan*. For which charge they assign three reasons.[709] *First*, because he foresaw by the spirit of Prophecy, that the dust of that land should afterward be turned into lice. *Secondly*, because those who died out of the holy Land should not rise again without a painful rolling and tumbling of their bodies thorow those hollow passages. *Thirdly*, that the *Egyptians* might not idolatrously worship him.

[709] *Solom. Jarchi. Gen. 47. 29.*

They made a feast at their burials, which is stiled *The bread of men*, *Ezek. 14. 17.* And a *cup of consolation*, *Jer. 16. 7.* because it was administred to comfort those that were sad of heart. It much resembled the *Roman Silicernium*.

From those two places last quoted, we may observe, that at the burial of their friends, they used these ceremonies which follow; some to *testifie*, some to *augment* their grief. 1. *Cutting themselves*, that is, wounding or cutting any part of their body, with any kind of Instrument. This practice was learned from the *Heathens*,[710] who were wont not only to scratch their face, but to punch and prick certain parts of their body with a needle, and then cover it over with ink, which they used as a special ceremony in their superstitious worship, and therefore it is forbid, *Deut. 14. 1. Secondly, making themselves bald*,[711] which was done divers manner of ways; either by *shaving their hair*, or *plucking it off* with their hands, or by *impoisoned plaister to make it fall off*. Other Nations were wont to shave off the hair of their head, and to offer it in the behalf of the dead: they did sometimes shave their cheeks, sometimes their eye-lids: and this also, being an *Heathenish* custome, was likewise

forbidden in *Israel*, *Deut. 14. 1. Thirdly, going bare headed*, that they might cast dust or ashes upon their heads, signifying thereby that they *were unworthy the ground on which they went. Fourthly, going barefooted* for their greater humiliation. *Fifthly, the covering of their lips*, for that was a special sign of sorrow and shame, *The Seers shall be ashamed*, &c. they shall all cover their lips, for they have no answer of God, *Mich. 3. 7.* If it be demanded, how they covered their lips? It is thought[712] they did it *by casting the skirt of their cloak, or garment over them. Sixthly,*[713] *renting their cloaths. Seventhly, putting sackcloth about their loyns*, *Gen. 37. 34.* These were general tokens of grief, used upon all extroardinary occasions of sorrow. Two other there were, more proper to burials, to augment their grief. *First, Minstrels*, who with their sad tunes inclined the affections of the people to mourning.[714] Of these there were *two sorts*: Some playing on *pipes*, others sounding *trumpets*. At the funeral of Noblemen, or old men, they used a *trumpet*: at the funeral of the common people, or children, they used a *pipe*.[715] In this respect it is said; *That Jesus, when he raised* Jairus *his daughter, cast out the Minstrels*, Mat. 9. 23. *Secondly*, women hired to sing at burials for the same purpose, and likewise by outward significations of sorrow, to move the company, and more strongly to affect them, *Call for the mourning women*, &c. *and send for skilful women*, *Jer. 9. 17.* These the *Romans* called, *Præficas, quasi in hoc ipsum præfectas*, *Chief or skilful mourners*.

[710] *Gentes, quasdam corporis partes acu vulnerabant, vel alias incidebant atramentumque superponebant, quod in cultum dæmonum suorum fiebat, præcipietur ergo ne ullo pacto sicut gentes ferirent carnes suas; quemadmodum sacerdotes*

Cybeles & deæ Sororum, ut refert Lucianus. P. Fag. Deut. 14. 1. Unguibus ora soror fædans & pectora pugnis. Virg. lib. 4. Æneid.

[711] *Sectis fratri imposuere capillos. Ovid. Met. 3.*

[712] *D. Kimchi & Aben. Esra P. Fag. Lev. 14. 45.*

[713] *Scissâque Polyxena pallâ. Juvenal. Satyr. 10.*

[714] *Majoris ætatis funera ad tubam proferre solebant: minoris vero ætatis ad tibias. Servius. Æneid. lib. 5.*

[715] *Tibia cui teneros suetum deducere manes Lege Phrygum mesta. Statius. Theb. lib. 6, ver. 121.*

CHAP. VI.
Of their Oaths.

The manner of *swearing* was sometimes by *lifting up their hands towards heaven*; *Abraham* said to the *King of Sodom*, *I have lifted up my hand unto the Lord*; that is, I have *sworn*, that I will not take from a thred, even to a shoe-latchet, *Gen. 14. 22.* Unto which custome the Psalmist seemeth to allude, *Psal. 106. 26. He lifted up his hand*, that is, *he swore*. Sometimes he that took the Oath *did put his hand under the others thigh*, which administred the Oath. We read this manner of administration to have been used by *Abraham*, *Gen. 24. 2.* and *Jacob*, *Gen. 47. 29.* Which ceremony some[716] interpret to be as a *token of subjection*; others[717] as a *mystery of circumcision*; the sign wherof they bore about that place of their body:

Others[718] more probably think it to be a *mysterious signification of Christ the promised seed*, who was to come out of *Abrahams loyns*, or *thigh*; as the like phrase is used, *Gen. 46. 26.* the souls that came out of *Jacobs thigh*. Sometimes also the manner of deposing, was to *stand before the Altar*, *1 Kings 8. 31.* Which was also the custome of the *Athenians*,[719] the *Carthaginians*,[720] and the *Romans*.[721]

[716] *Aben Esra. Gen. 24. 2.*

[717] *Solomon Jarchi, ibid.*

[718] *August. quæst. super Gen. 62.*

[719] *Alex. ab. Alex. lib. 5. cap. 10.*

[720] *Livius dec. 3. lib. 1. It. Valer. Max. l. 9. c. 3.*

[721] *Jures licet & Samothracum, & nostrorum aras. Juvenal. Satyr. 3.*

The object of a lawful Oath was, and is, *onely the Lord*: whence he that took the Oath was said to *confess unto God*, compare *Isa. 45. 23.* with *Rom. 14. 11*. And the ancient form of imposing an Oath was this, *Give glory to God*, *Josh. 7. 19. John. 9. 24.* Now God was glorified by an Oath, because thereby there was a solemn confession and acknowledgement of *Gods Omni-presence*, that he is present in every place: of his *Omniscience*, that he knoweth all secrets: of his *truth*, that he is *a maintainer of truth*, and *an avenger of falshood*: of his *justice*, that he is willing; and his *omnipotency*, that he is able to punish those that by swearing shall dishonour him, And as the *object of a lawful oath* was onely *God*: so it is implied, that it was not rashly or unadvisedly to be undertaken, but by a kind of necessity *imposed*; for the *Hebrew* word נשבע is a Passive, and signifieth *to be sworn*, rather than to *swear*.

In corrupter times they were wont to swear by the *creatures*,[722] but the *Jews* chiefly by *Jerusalem, by the Temple, by the gold of the Temple, by the Altar, and the gift on the Altar*. This *gift* in *Hebrew* was termed *Corban*,[723] and it was one of those oaths which in our *Saviour Christs* time the *Scribes* and *Pharisees* accounted principally obligatory. If any swore *by the*

Altar, it was nothing: but if any swore by the *oblation of the Altar*, he was bound to perform it, *Matth. 23. 18.* Yea, although *Gods law* enjoyned honour, and relief toward parents; yet if they had bound themselves by this oath *Corban*, that they would not help or relieve their parents, they taught they were discharged. Whence, saith their *Talmud*,[724] *Every one ought to honour his father and mother, except he hath vowed the contrary*. And it is evident[725] that the *Jews* did often by solemn vows and *oaths bind themselves, that they would never do good to such, or such a man*. We must furthermore know that usually to their oaths there was an *execration*, or *conditional curse* annexed, which sometimes was expressed, as, *if I do not do thus and thus, then the Lord do so to me, and more also*, *1 Sam. 14. 44.* Also *1 Kin. 20. 10.* Sometimes it is *understood*, as, *I have sworn, if I take from a thred to a shoo-latchet*, *Gen. 14. 22. then let the Lord do so to me, and more also*; this, or the like, is *understood* and maketh the former part of the oath to sound negatively; as if *Abraham* had said, *I have sworn, I will not take from a thread to a shoo-latchet.* In like manner, *Psal. 95.* I have sworn, *if they shall enter into my rest*; that is, *They shall not enter into my rest*, *Heb. 3. 18.* This helpeth the exposition of that difficult place, *Mat. 15. 5.* which we read,[726] *By the gift that is offered by me thou maist have profit*: but if we conceive it thus, according to the form of the oath *Corban*, *By Corban if thou receive any profit by me*, and understand the execration implyed: *Then let God do thus, and much more to me*; the sense will be thus; *By Corban thou shalt receive no profit by me*. This exposition is as agreeable to the scope of the place, as it is to their form of swearing, and plainly sheweth how the *Pharisees* by their traditions transgressed the Commandment of God. For God commanded, saying,

Honour thy father and Mother. But the *Scribes* and *Pharisees* said; Whosoever should say to father or mother seeking relief, *By Corban thou shalt receive no profit from me*, he was discharged.

[722] *Allium, porrum & cepas inter deos jure jurando habuerunt Egyptii, Plin. lib. 19. c. 6. Item. Juvenal. Sat. 15.*

[723] ἐν οἷς μετά τινων ἄλλων καὶ τὸν καλούμενον ὅρκον Κορβάν καταριθμεῖ. *Inter quæ sacramenta, cum quibusdam aliis etiam jusjurandum quod Corban appellatur, enumerat Joseph. contra Appion. l. 1. p. 147.*

[724] *Talmud. Hierosolymit. tract. de votis cap. 10.*

[725] Ὅρκῳ πιστοῦνται, τῷ δεῖνι μὴ παρέξειν ὠφέλειαν τινα. *Jurejurando se obstringunt huic vel illi homini nihil se commodi præstituros! Philo Jud. de specialibus legib. p. 595.*

[726] Δῶρον, ὃ ἐὰν ἐξ ἐμοῦ ὠφεληθῇς, *Per Corbam, si quicquam tibi prodero: interpretor* ὃ ἐὰν, *Si quicquam quemadmodum* ὃς ἐὰν. *Si quisquam, Mat. 10. 14. & Mat. 23. 18. Et execratione subaudita sensus emergat, Per Corbam nihil tibi prodero, Cæterum, si quis urgeat, quod in fonte sit* κορβᾶν, *non per Corban, vel* ἐν κορβὰν, *sciendum quod similis ellipsis in jurandi formulis non est inusitata, hinc* המעון הזה *valet* במעון הזה per domicilium hoc. *Vide Drusium de tribus sectis l. 2. cap. 17.*

CHAP. VII.

Of their Writing, Masorites, and their Work.

Writing in no Nation came to its perfection on a sudden, but by degrees: The Opinions of the Ancients concerning the Authors and Inventers of letters are different. Some say[727] *Cadmus* brought the use of letters into *Greece*: others say,[728] *Palamedes*: some say,[729] *Radamanthus* brought them into *Assyria*: *Memnon* into *Egypt*: *Hercules* into *Phrygia*: and *Carmenta* into *Latium*. Likewise some say the *Phœnicians* had first the knowledge and use of letters.

Phœnices primi (famæ si credimus) ausi
Mansuram rudibus vocem signare figuris.

Lucan.

[727] *Plin. l. 7. c. 56. Diodor. Sicul. l. 6. c. 5.*

[728] *Servius. lib. 2. Æneid.*

[729] *Alex. Genial. l. 1. c. 30.*

Others say the *Ethiopians*:[730] others the *Assyrians*.[731] But upon better grounds it is thought,[732] that *Moses first taught the use of letters to the Jews*, and that the *Phœnicians* learned them from the *Jews*, and the *Grecians* from the *Phœnicians*.

[730] *Diodor. Sicul. l. 4.*

[731] *Plin. l. 7. c. 56.*

[732] *Euseb. præpar. Evang. lib. 18.*

In like manner, the matter upon which men wrote, in ruder times was different. Some wrote on *rinds of trees*, whence *Liber*, signifying originally a *rinde of a tree*, is now used for *a book*:[733] some wrote on *tile-stone* with a *bone* instead of a *pen*; some on *Tables*; this last was chiefly in use among the *Jews*, the *Decalogue* was was written in two *tables*. Again, write these things upon a *table*, *Esay. 30. 8.* ἐπὶ πυξίου, saith the *Septuagint*, as if the writing-tables at that

time were made of *Box-trees*. They used not then *pens* or *quills*, but a certain instrument or *punch*, made of Iron or Steel, called *Stylus*, it was sharp at one end, for the more convenient indenting or carving of the characters, and broad at the other, for the scraping or blotting out what had been written: whence sprang that Proverbial speech:[734] *Invertere stylum*, *to unsay what he had said*, or *to blot out what he hath written*: *Scribe stilo hominis*: *write with the pen of man*, *Esay. 8. 1.* Afterward before they came to bind up books in manner as now we have them, they wrote in a roll of *Paper* or *Parchment*, which sometimes was *ten cubits* broad, and *twenty* long, *Zac. 5. 2.* This they called מגלה *Megilla*, in *Hebrew*, from *Galal*, *to roll*, *Volumen in Latine*, in *English a volumn*, from *volvo*, *to roll*. In the *volumn of the book* it is written, *Psal. 40. 7.* And *Christ closing* the Book, gave it to the Minister, *Luk. 4. 20.* the word is πτύξας, *complicans folding*, or rolling it up: and *vers. 17.* ἀναπτύξας, *explicans*, *unfolding*, or opening it.[735] These *volumns* were written not with one entire continued writing, but the writing was distinguished into many *spaces*, *columns* or *platforms*, like unto so many *Areæ*: these *platforms*, filled with writing, were instead of so many *pages* in a book: and thus we are to understand that *Jer. 36. 23.* When *Jehudi* had read three or four *leaves*, he cut it with a pen-knife, *&c.* These *leaves* were nothing else but such *spaces*, and platforms in the *roll*. After this manner the *Jews* reserve the Law written in such *rolls*, and with such *spaces*, in their *Synagogues* at this day.

[733] *Diogen. Laert. in vitæ Cleanthis.*

[734] *Erasm. in Adag.*

[735] *Buxtorf. institut. epist. p. 4.*

It is much controversed, whether the *Jews* did from

the beginning write with *vowels* and *accents*, or whether they were added by the *Masorites*; for the understanding of which, it will be needful, *First*, to enquire who the *Masorites* were: *Secondly*, what their work was; and then to deliver in a proposition what may be probably thought in this point.

First, concerning the *Masorites*, we are to know that מסר *Masar* signifieth *tradere*, *to deliver*, and *Masor a tradition*, delivered from hand to hand to posterity without writing, as the *Pythagoreans* and *Druides* were wont to do; but by the figure *Synecdoche*, it signifieth those *critical notes* or *Scholion*, written in the margine of the Bible, and those that were the Authors of those *critical observations* were termed *Masoritæ*, *Masorites*. Concerning these Authors, who they were there are two opinions. Some[736] think that they were certain learned *Jews* living in the City *Tiberias*, they termed them *Sapientes Tiberiadis*, *the wise men of Tiberias*. These *wise men* are thought to have added these *marginal notes* unto the *Hebrew Bibles*[737] some time after the finishing of the *Babylon Talmud*, which was about the year of our *Lord*, 506. This opinion is unlikely for these two reasons. 1.[738] Because we cannot find in Histories, the continuance of any Colledg or School in *Tiberias* so long, but rather that *degrees in learning* ceased there within four hundred years after our *Saviour his birth*. 2.[739] In both *Talmuds* mention is made of the *Masora*, and the things contained therein. Others therefore more probably say,[740] that the *Masorites* were that *Ecclesiastical Senate* or *Council* held by *Esra, Haggai, Zachary, Malachi*, and divers others assembled for the reformation of the Church after their return from *Babylon*; they are called *Viri Synagogæ magnæ*. This *Council* continued at least forty years: for *Simeon the*

just, who went out in his *Priestly robes*, to meet and pacifie *Alexander the Great*, coming in hostile manner against *Jerusalem*,[741] was the last of that *Council*, and that was above three hundred years before the birth of our *Saviour*. *Esra* was the *President* or Chief of this *Council*; he was of such repute among the *Jews*, that they parallel'd him with *Moses*, saying,[742] *Dignus erat* Esra, *quod data fuisset lex per manus ejus* Israeli, *si non præcessisset eum* Moses.

[736] *Aben Esra vid. Buxt. commen. Masor. c. 3.*

[737] *Elias Levita in præfat. tertia l. Masoreth hammasoreth.*

[738] *Buxtorf. in comment. Masor. c. 7.*

[739] *Buxtorf. in comment. Masor. c. 8.*

[740] *R. Asarias. R. Gedalia. Buxtor. in comment. Masor. c. 11.*

[741] *Pirke Aboth. c. 1.*

[742] *Talmud. Sanhedrim. c. 2. fol. 21.*

In the second place we are to consider the *work*, what the men of this great *Synagogue*, being the true *Masorites*, did: their work may be reduced to these particulars. 1. When this great *Council* was assembled, they, among whom *Ezra* was chief (who was assisted with the inspiration of *Gods Spirit*)[743] determined what *Books* were *Canonical*, what *spurious* and *Apocryphal*. *Secondly*,[744] the *authentick* and *Canonical Books*, were purged by them, of all errors crept into the Text in time of their captivity. *Thirdly*,[745] they digested the *Old Testament* into *twenty two books*, according to the number of the *Hebrew letters*. *Fourthly*, they distinguisht it into great *Sections* and *Verses*; for though the Law was not so confusedly written, without any space or note of

distinction between word and word that it seemed all one *continued verse*, or as the *Kabbalists* speak, תיבה אחת *Theba achath*, *one word*, until the time of the *Masorites*; yet it was not so distinguisht into *Sections* and *Verses*, as now we have it. *Fifthly*, they added their censures and *critical observations*, concerning the irregularity of many words, in respect of the *vowels* and *accents*. *Sixthly*, they numbered the *verses*, *words*, and *letters* of every Book, to prevent all possibility of corrupting the Text in future times; for now they say, the gift of Prophesie should cease. *Lastly*, they noted the *different writing*, and *different reading*, for the understanding of which we must know, that in the *Hebrew* Text many words are written with more, many with *fewer letters*, than they are pronounced; many words *written* in the Text which are not *pronounced, &c.*[746] In the margin the difference is expressed: whence the difference in the Text they term כתב *Cethib*, *Scriptionem*, the writing; the difference in the margin they term קרי *Keri*, *Lectionem*, the Reading: because they do read according to that in the margin. This difference is thought by some[747] to be a correction of the Bible, according to several copies after their return from *Babylon*: but, that it is of *Divine Authority*, containing many mysteries known to *Moses*, and the *Prophets* successively (though many of them unknown to our Age) and that it was not any correction, but the difference it self primarily and purposely was intended by the *Prophets*, and holy Penmen of the Scripture, evidently appeareth by the diversity of readings in those books which were written by *Haggai*, *Zachary*, *Malachi*, *Daniel*, and *Esra*: They being the Authors of their own books, needed no *correction* at that time, themselves being present, yet in them this *different reading* is used.

[743] *Buxtorf. in comment. Masor. c. 11.*

[744] *Tertull. l. de habit. muliebr. Chrysost. hom. 8. ad Hebræos. Irenæus adver. hæres. lib. 3. c. 25. August. de mirab. sacræ, script. l. 2. circa finem.*

[745] *Genebrard. l. 2. Chronolog.*

[746] *Sunt octo voces quæ scriptæ sunt in textu, sed non leguntur quas adducit. Masora, Ruth. 3. 12.*

[747] *Contra hos disputat Elias Levita in præfat. 3. l. masoreth hammasoreth.*

In the third place, the Proposition followeth; namely, *Seeing that the* Masorites *passed their censure on many words for their irregularity in their vowels and accents*; therefore, *the vowels originally were not from the* Masorites, *but of the same antiquity with their words*; and in truth, otherwise they had been a *body or carkass without a soul.*

CHAP. VIII.

Of Israels pitching their Tents, or of their Camps.

Whiles the *Israelites* wandred thorow the Wilderness, their *Church* was a *Tabernacle*; and their *habitations*, *Tents*: so that their whole *Camp* might be termed a *moveable City*. It was divided into three parts. In the centre or middle of all was the *Tabernacle* it self, with its *Courts*, this they termed the *Camp of the Divine Majesty*. Next round about, pitcht the *Priests* and *Levites*, to whom the charge of the *Tabernacle* belonged, (and therefore the nearest adjoyning place of habitation might be the

convenientest for them) this was called the *camp of Levi*. In the utter parts, round about *Levi*, the *twelve Tribes* pitcht their Tents; this they termed the *Camp of Israel*. The first *Camp* resembled a great *Cathedral Church*, with its *Church-yard*. The *second* a Priviledg-place *about the Church*, as it were for *Colledges* for the habitation of the *Clergy*. The *third*, the *body of a City*, wherein the *Towns-men* or *Laity* dwelt. The form of the whole, is probably thought to be *four-square*, some say *twelve miles long*, and *twelve miles broad*. [748]

[748] *Uziel. Num. 2. 3.*

In the Eastern part pitched these three Tribes, *Judah*, *Issachar*, and *Zebulon*. On the South-side, *Reuben*, *Simeon*, and *Gad*. On the West, *Ephraim*, *Manasses*, and *Benjamin*. On the North, *Dan*, *Asher*, and *Napthali*: and these made up the *outward Camp*, termed the *Camp of Israel*. Between each Tribe, in every one of those four quarters, there were distant spaces like Streets, where there was buying and selling as in a market, and tradesmen in their shops in manner of a City leading to and fro.[749] This *Camp* is thought[750] to be round a *mile distant* from the *Tabernacle*, that is *a Sabbath daies journey*; and this is gathered from *Josh. 3. 4.* where the distance between the *People* and the *Ark* is commanded to be *two thousand cubits*.

[749] Οὐδενί τε ἄλλῳ ἢ πόλει μετανισταμένῃ καὶ καθιδρυμένῃ ἐῴκει. *Joseph. l. 3. Antiq. c. 11. p. 97.*

[750] *Tradunt Hebræi, filios Israelita castrametatos fuisse in circuitu tabernaculi ut unum milliare interfuerit (*i.*) spacium mille passuum, & hoc erat iter Sabbati. P. Fag. Num. 2. 3.*

After this, pitched the *Camp of Levi*: in the Eastern part *Moses*, *Aaron*, and the *Priests*; in the South the *Cohathites*; in the West the *Gershonites*; in the North the *Merarites*.

In the *middle* was the *Camp of the Divine Majesty*. Unto this *David* alludeth: God is in the middest of her, she shall not be moved, *Psal. 46. 5.*

After the same manner the parts of the City *Jerusalem* were distinguished, when the Commonwealth was setled.[751] From the *gate of Jerusalem, to the mountain of the Temple*, was the *Camp of Israel*; from the *gate of the mountain of the Temple, to the gate of the Court* (which was otherwise called *Nicanors gate*) was the *Camp of Levi*: from the *gate of the Court*, and forward, was the *Camp of the Divine Majesty*.

[751] *Maimon. in Bethhabchirab. c. 7. sect. 11.*

Furthermore we are to know, that the *twelve Tribes* had between them four principal *Banners*, or *Standards*; *three Tribes to one Standard*: for which reason, the *Church* is said to be terrible as an Army with *banners*, *Can. 6. 4.* The *Hebrew* word *Banner*, *Numb. 2. 2.* the *Greek*[752] translateth *Order* and so the *Caldee* calleth it *Tekes*[753] (a word borrowed of the *Greek* τάξις) *order*: Whence the *Apostle* taketh his phrase, Every man in his own *order*, *1 Cor. 15. 23.*

[752] Ἄνθρωπος ἐχόμενος κατὰ τάγμα αὐτοῦ.

[753] גבר על טקסיה *Quisque juxta ordinatam suam aciem.*

Every *banner* was thought to be of *3 colours*,[754] according to the colours of the precious stones in the brest-plate, bearing the names of their *Patriarchs*. But

this proportion will not hold in all, seeing *Levi* (who is not here among the other *Tribes*) was in the breast-plate one of the *twelve*: and *Joseph* there graved on the *Beril* hath here *two Tribes, Ephraim and Manasses*, unto whom *two colours* cannot be allowed from the breast plate.

[754] *Jonathan Uzel. Num. 2. 3.*

Each *Banner* had its several *motto*, or inscription. In the *first Standard* was written, from *Num. 10. 25. Rise up, Lord, and let thine enemies be scattered, and let them that hate thee flee before thee*. It is moreover taught by the *Hebrews*,[755] that each *Standard* had a distinct *sign* engraven in it. *Reubens Standard* had the *Image of a Man*: *Judahs* the *Image of a Lion*: *Ephraims* the *Image of an Ox*: and *Dans* the *Image of an Eagle*.

[755] *Dicunt in vexillo Reuben fuisse imaginem hominis: in vexillo Jehudah imaginem leonis: in vexillo Ephraim imaginem bovis: in vexillo Dan, imaginem aquilæ P. Fag. Numb. 2. Aben Esra, ibidem.*

These same *four creatures* are used by *Ezekiel*, *Ez. 1. 10.* to describe the nature of *Angels*. Every *Cherubim* is said to have *four faces*: *the face of a man*; to shew his understanding; *of a Lion*, to shew his power; *of an Ox*, to shew his ministratory office; *of an Eagle* to shew his swiftness in the execution of *Gods* will.[756] The same description of *Angels* you may find, *Rev. 4. 6.*

[756] *Angeli ex hoc versu definiri possunt; sunt enim spiritus intelligentes, ut homo, potentes ut Leo, ministratorij ut Bos, & celeres ut aquila. Tremel. in Ezek. 1.*

By the same *four*, in the opinion of many of the *Fathers*,[757] are shadowed forth the *four Evangelists*. The *man* shadowed S. *Matthew*, because he begins his

Gospel with the Generation of *Christ*, according to his humanity: The *Lyon* S. *Mark*, because he beginneth his *Gospel*, from that voice of the *Lion* roaring in the Wilderness, *Vox clamantis in deserto*: The *Ox* S. *Luke*, because he beginneth with *Zacharias the Priest*: and the *Eagle* S. *John*, who soaring aloft beginneth with the *Divinity of Christ*.

[757] *Hieronym. ad initium sui commentarii in Mat. It. Gregor. homil. 4. in Ezek. ab Hieronim. dissentit. D. Augustinus in Matthæo & Marco, nam in Leone Mattheum, Marcum, in homine putat adumbratum. August. de consensu Evangelist. l. 1. c. 6.*

Thus have we seen how they pitch'd their *camps*, their *marching* followeth: and here we are to consider, first, their *marching in their journeys* thorow the Wilderness. Secondly, their *marching in their battels*.

Concerning their *marching in their journeys*, they either *moved forward*, or *abode still*, according to the moving or standing of the Cloud, which conducted them: the manner thereof is described, *Numb. 10.* and summarily we may view it thus: when *God* took up the Cloud, *Moses* prayed, and the *Priests* with Trumpets blew an alarm, then *Judah* the first Standard rose up, with *Issachar* and *Zebulon*, and they *marched foremost*: then followed the *Gershonites* and *Merarites*, bearing the boards and coverings of the *Tabernacle* in wagons; the Trumpets sounded the second alarm, then *Reuben*, *Simeon*, and *Gad* rose up and *followed the Tabernacle*, and after them went the *Kohathites*, in the midst of the *twelve Tribes*, bearing on their shoulders the *Ark, Candlestick, Table, Altar*, and other holy things. At the third alarm rose up the *Standard of Ephraim*, *Manasses*, and *Benjamin*, and

these followed the *Sanctuary*: unto this *David* hath reference, when he prayeth, *Psa. 80. 2. Before Ephraim, Benjamin, and Manasses*, stir up thy strength, and come and save us. At the fourth alarm, arose the *Standard of Dan*, *Asher*, and *Napthali*: and to these was committed the care of gathering together the lame, feeble, and sick, and to look that nothing was left behind: whence they are called the *gathering Host*, *Josh. 6. 9.* unto this *David* alludeth: when my Father and my Mother forsake me, the *Lord* will *gather* me, *Psal. 27. 10.*

Concerning their *marching in War*: *First*, the *Priests* sounded the alarm with Trumpets, *Num. 10. 9.* this they termed: *Therugnah*.[758] *Secondly*, one *Priest* was selected out of the rest, to stir up the hearts of the people, and by a kind of hortatory Oration, to encourage them to the war, *Deut. 20. 2.* him they called *Unctum belli*, *the anointed of the battel*. *Thirdly*, they marched on by five and five in battel-array, *Exo. 13. 18.* so the Original signifieth in that place.[759]

[758] תרועה *Clangor, Vociferatio. Hebræi duplicem clangorem esse statuunt alterumque vocari* תקיעה *alterum* תרועת *quorum ille æquabilis est vox, hic citus concisusque fragor, ille ad convocandos cœtus, hic ad accendendos millitum animos facit.*

[759] חמושים

In the last place, we are to consider how they were to deal in besieging a Town; for the conceiving whereof, note these two propositions.

1. *They were to offer peace unto all Forreigners, and Canaanites*, *Deut. 20. 10.* And this is clearly signified *Josh. 11. 19.* There was not a City that made peace with the Children of *Israel*, save the *Hivites*, the inhabitants of *Gibeon*, all other they took in battel.

For it was of the *Lord* to harden their hearts. Yet here *Moab* and *Ammon* are excepted; *Israel must not seek their peace*, *Deut. 23. 6.*

2. *They were to make covenant with none of the seven Nations*, *Deut. 7. 2. Exod. 23. 32. & 34. 14.* With *Forreigners they might*, *Josh. 9. 17.* peradventure you *dwell among us*, and how shall we *make a covenant* with you? Not, how shall we *make peace with you*?

Some may question, what the difference was between *making peace*, and *making a covenant*? I answer, *two fold*. 1. The *making of peace* was a naked stipulation, or promise, mutually made for the laying aside of all hostile affections towards each other; whereby life on both sides might be secured. *Making a covenant*, was a solemn binding of each other, to performance of this mutual promise by outward ceremonies,[760] of cutting a beast in twain, and passing between the parts thereof, *Jer. 34. 18.* as if they would say; *Thus let it be done to him, and thus let his body be cut in two, who shall break this covenant*? Secondly, peace was not concluded by the *Israelites*, but only upon these terms, *That the People should become tributary unto them*, *Deut. 20. 11.* The *making of a covenant* was upon equal terms, without any condition either of tribute or service, as is gatherable from the *Covenant* made by *Joshua* with the *Gibeonites*, where there is no mention of any condition at all, *Josh. 9.*

[760] *Hæc est causa cur Hebræi Fœdus facere dicant* כרות הברית (i.) *Dividere, aut dissecare fœdus, quemadmodum apud Latinos, dicitur percutere fœdus, quæ locutio fluxit ab antiquo fœderis faciendi more: Sacerdos enim feriebat porcum silice, dicens, Sic à Jove feriatur is, qui sanctum hoc fregerit fœdus, ut ego hunc porcum ferio. Livius. Decad. 1. l. 1. p. 17.*

This difference seemeth to me warrantable, and serveth to reconcile many places of Scripture, as where *God* saith, *Offer peace to all*, and *make a covenant with none*. *Secondly*, It sheweth the fraud of the *Gibeonites* to be greater than is commonly conceived, for they sought not *peace simply*, but *a covenant*. *Make a league with us*, *Josh. 9. 6. Thirdly*, It salveth that common Objection made in defence of *unadvised Oaths*, to prove them *obligatory*, though *unlawful*. The Argument is framed thus; *The covenant which* Joshua *made with the Gibeonites unadvisedly, was unlawful: but that was observed by him, and the breach thereof, when* Saul *slew the Gibeonites, punished by God*, *2 Sam. 21. 1. Therefore, &c.* I say it salveth that Objection: because if we diligently observe *Joshua*'s practise, we shall find *unadvised Oaths* to be so far, and *only so far binding*, as they agree with *God*'s *words*. *God*'s *word* required the *Gibeonites* should have their lives secured, because they accepted *peace*; Thus far therefore the *covenant was still of force*. *God*'s *word* required, that the *Canaanites*, after the acceptation of peace, should become *tributary*; here the *covenant was not of force*, and therefore *Joshuah* made them *hewers of wood, and drawers of water*, which is a kind of tribute in the language of the Scripture, a tribute of the *body*, though not of the *purse*: in which sense the *Ægyptian Task-Masters* are in the Original called *Tribute-masters*, *Exod. 1. 11.*

CHAP. IX.

Their Measures.

Measures in use among the *Hebrews*, and so among all other *Nations*, are of *two sorts*: some *Mensuræ applicationis*, *measures of application*, as, a span, a cubit, a yard, and the like. Secondly, *Mensuræ capacitatis*, *measures of capacity*, as pints, quarts, pecks, bushels, *&c. Measures of application*, mentioned in Scripture, are these that follow (in which there might be no deceit; the ground of these measures was the breadth of so many, or so many barley corns middle sized, laid by one another) אצבע *Etsbang*, *Digitus*, *a finger, an inch*.[761] It containeth the breadth of six barley corns joyned together where they are thickest: though in round-reckoning it goeth for an inch, yet in accurate speaking *four fingers make three inches*.[762] Of this there is mention, *Jer. 52. 21.*

[761] *Arias Mont. Thubal Cain.*

[762] *Quatuor digiti constituunt tres pollices. Fran. Iunius in Ezek. 40. 5.*

Palmus, This was two fold; *Palmus minor*, and *Palmus major*. The lesser containeth the breadth of *four fingers*, (i.) *three inches*, the *Hebrews* term it, טפח *Tophach*, the *Greeks* παλαιστίδα: the greater is termed זרת *Zereth*, by the *Greeks* σπιθαμὴ; in Latine *Spithama, & Dodrans*. It containeth the measure that is between the thumb and the little finger stretcht out, a *span*.

פעם *Pagnam*, *Pes*, *a foot*. It containeth *twelve inches*.[763]

[763] *Quatuor Palmos; scil. minores. Pet. Martyr. 1. Reg. c. 6.*

אמה *Amma*, *Cubitus*, *a Cubit*. We shall find in Authors mention of *four kinds of Cubits*. 1. *Cubitus communi*, this was the measure from the elbow to the fingers end. It contained a foot and half, or *half a a*

yard, it is called the *common Cubit*. 2. *Cubitus sacer*, *An holy Cubit*, this was a full *yard*, containing *two of the common Cubits*, as appeareth by comparing *1 Kin. 7. 15.* with *2 Chron. 3. 15.* In the first place, the pillars are reckoned each of them *eighteen cubits* high: in the second place they are reckoned *five and thirty cubits* high; which, together with the basis, being one ordinary cubit high, *doubleth the number*: so that the first Text is to be understood of *holy cubites*; the second of *common cubits*. 3. *Cubitus regis*, the *Kings cubit*; this was *three fingers longer than the common cubit*:[764] Whereas the common cubit is termed *cubitus viri*, the *cubit of a man*, *Deut. 3. 11. Onkelos* doth improperly term it, *cubitum regis*, the *Kings cubit*. *Lastly*, there was *cubitus geometricus*, *A geometrical cubit*, it contained *six common cubits*,[765] and according to *these cubits*, it is thought that *Noah's Ark was built*.

[764] *Herodot. lib. 2. in descrip. Bab.*

[765] *Orig. hom. 2. in Genes. It. Aug. de Civitat. Dei, lib. 15. cap. 27.*

Some make the difference between the *cubit of the sanctuary*, and *the common cubit*, to be thus; *The common cubit*, they say, contained *fifteen inches*,[766] the *holy cubit eighteen inches*.[767] But that the *holy cubit* contained *two common cubits*, hath been evidently proved; and it is probable, that those who make the difference to be only three *inches*, have mistaken the *Kings cubit*, for the *holy cubit*.

[766] *Quinos palmos.*

[767] *Sex palmos.*

חבל *Chebel*, *Funiculus*, *a line or rope*. The just length thereof is unknown: the use thereof was to measure grounds; whence it is sometimes taken for the

inheritance it self. *The lines are fallen to me in pleasant places*, *Psal. 16. 6.* That is, mine *inheritance*.

קנה *Kaneh*, *Arundo*, the *Reed*. The use of this was to measure buildings; the length thereof was *six cubits and an hand-breadth*, *Ezek. 40. 5.* The cubits in this place are interpreted[768] *Kings cubits*: it was less liable to deceipt than the *Rope*, because it could not be *shortened* or *lengthened*, by *shrinking* or *stretching*: hence the *Canon* or *rule* of the *holy Scripture* is mystically typed out by this *Reed*, *Ezek. 40.* and *Revel. 21. 15.*

[768] *Tremelius in hunc locum.*

To these may be added other *measures*, wherewith they measured their *wayes* and *walks*. The least of these was צגד *Tsagad*, *passus*, *a pace*.

Στάδιον, *Stadium*, *a furlong*. It is often mentioned in the *New Testament*, not at all in the *Old*. It contained *one hundred twenty five paces*,[769] which is the eighth part of our mile. Some think it to be called so, ἀπὸ τῆς στάσεως, from *standing*, because *Hercules ran so much ground before he stood still*.

[769] *Isidor.*

Milliarium, *a mile*; It containeth with us a *thousand paces*, but much more among the *Hebrews*. Their word ברה *Barah*, translated often *Milliarium*, properly signifying a *dinner* or *meal*, and being applyed unto *journeys*, *walks* or *ways*, it signified so much ground as usually is gone, or conveniently may be travelled in half a day, between *meal* and *meal*, or *bait* and *bait*. The word is read, *Gen. 35. 16.* When there was (כברת הארץ *Cibrath haarets*) *about half a daies journey of ground*. The *Greek* in that place hath an uncouth word χαβραθὰ; doubtless it was made from the *Hebrew*'s *Cibrath*, and signifieth *half a daies journey*.

Their *measures of capacity*, termed *Mensuræ capacitatis*, were of *two sorts*; some for *dry things* as Corn, Seed, *&c.* Some for *liquid things*, as Wine, Oyl, *&c.* In both, that there might be a just proportion observed, all their measures were designed by a set number of *Hens eggs-shells of a middle size*.

In my parallelling of them with our measures, where I speak of *Bushels, half Bushels, Pecks*, &c. I am to be understood according to *Winchester measure*, as we phrase it: such a bushel contained *eight gallons*. Where I speak of *gallons, pottles, quarts*, &c. I am to be understood according to our Ale-measure, thereby I avoid fractions of number.

קַב *Kab*, *Kabus*, *a Kab*.[770] This contained *twenty four eggs*, it held proportion with our *Quart*. The least measure mentioned in Scripture, is the *fourth part of a Kab*, *2 Kings 6. 25.* The famine in *Samaria* was so great, that a *fourth part of a Kab of Doves dung* was sold for five pieces of silver. The *Rabbines* have a Proverb, that *ten Kabs of speech descended into the world, and the women took away nine of them*.[771]

[770] *Arias Mont. Thubal Cain.*

[771] עשרה קבין שיחה ירדו לעולם תשעה נטלו נשים *Vid. Buxtorf. Lexic. in* חיה

עֹמֶר *Omer*. It contained[772] *one Kab and an half, and a fifth part of a Kab*, that is, *three pints and a half pint*, and a fifth part of an half pint. It was the tenth part of an *Ephah*, *Exod. 16. 36.*

[772] *Alsted. præcog. theol. l. 2. p. 588.*

סאה *Seah*, σάτον, *a Satum*; The *Latine* Interpreters commonly render it by *Modius*. It contained[773] *six Kabs*, that is a *Gallon and half*. We translate the word in general, *a measure*: To morrow this time, a *measure* (that is, a *Satum*) of fine flower shall be sold for a

Shekel, *2 Kings 7. 1.*

[773] *Vide Buxtorf. Lexic. in* קבב *ex opere R. Alphes. tractat. de Pasch. chap. 5. fol. 176.*

אפה *Ephah.* It contained[774] *three Sata*, that is, *half a bushel, and a pottle.*

[774] *Arias Mont. Thubal Cain.*

לתך *Lethec.* It contained[775] *fifteen Modios (i.) Sata*; that is, *two bushels, six gallons, and a pottle.* Mention of this is made, *Hos. 3. 2.* It is there rendred in *English*, *half an Homer.*

[775] *Epiph. de mensur. & Ponderib.*

חמר *Homer.* It is so called from חמור *Chamor*, *Asinus*, *an Ass*, because this measure contained so much grain or corn as an Ass could well bear. It contained *ten Ephahs*, *Ezek. 45. 11.* that is, *forty five gallons* or *five bushels, and five gallons.*

כור *Cor*, *Corus.* The *Cor*, and the *Homer*, were of the same quantity, *Ezek. 45. 14.* It was not only of liquid things, *Luke 16. 7.*

These measures of which we have spoken hitherto, the *Hebrews* used in measuring *dry things*: Three other measures there were, which they used for liquid or *moist things.*

לוג *Log.* It contained[776] *six egg-shells.* It was of the same quantity as the *fourth part of a Kab, half a pint.*

[776] *Buxtorf. in loco superius citato.*

הין *Hin.* It contained[777] the quantity of *seventy two egg-shells*, so that it was of our measure *three quarts.*

[777] *Buxtorf. ib.*

בת *Bath*; βάτος, *Bathus*, the *Bath.* It was of the

same capacity with the *Ephah*, the tenth part of an *Homer*, *Ezek. 45. 14.* The *Latine* Interpreters commonly render it *Cadus*. *Hieron*[778] writing upon *Ezekiel*, renders it *Vadus*. *Decima pars Cori, inquit, in speciebus liquidis vocatur Bathus, sive Vadus.* I sometimes thought there had been some error in the print, namely, *Vadus*, put for *Cadus*: But now I find the *Greeks* to use both βάτος, and βάδος, for this measure, and from the last of these *Greek* words, that ancient *Father* reads it, *Vadus*. Sometimes our *English* renders it, in general, *a measure*, *Luk. 16. 6.* It contained *four gallons and a half*.

[778] *Hieron. Ezek. 45.*

All these measures were proper to the *Hebrews*: I find three others mentioned in the *N. T.* taken from other Nations.

Σεστός; *Sextarius*. We *English* it, in general, *a Pot*, *Mar. 7. 4.* It was of the same quantity with the *Log*, [779] if we understand it of the *Roman Sextarius*. It was somewhat more, if we understand it of the *Attick Sextarius*: *undecim Attici sextarii æquabant Romanos duodecim*. In probability we are to understand the *Roman* measure, so that it contained *six eggs*, that is, *half a pint.*

[779] *Alsted. præcog. Theol. p. 561.*

Χοῖνιξ, *Chenix*, *a measure*, *Rev. 6. 6.* It signifieth properly that measure of corn, which was allowed servants for their maintenance every day. Whence was occasioned that speech of *Pythagoras*: *Super Chœnice non sedendum*. That is, *we must not rest upon the provision which sufficeth for a day, but we must take care for the morrow*. It contained[780] *four Sextarii*, that is, *a Quart.*

[780] *Budæus de asse. lib. 5.*

Μετρητὴς, *Metretes*, *Joh. 2. 6.* It is translated a *Firkin*. It was a measure in use among the *Athenians*. It was of the same quantity with *Cadus*,[781] and *Cadus* (as before was noted) was equal to the *Hebrew Bath*, so that it contained *four Gallons and an half*.

[781] *Budæus de asse. lib. 5.*

CHAP. X.

Their Coyns. First of brazen Coyns.

That they might have just *Coyns* and *Weights* they weighed both them and their weights by *Barley-corns*.

Λεπτὸν, *Minutum, a Mite*, *Luk. 21. 2. Mar. 12. 42.* The latter *Hebrews* call it פרוטה the *Syriack* שמונא (i. *Octava*, *the eighth part of Assarium*,) It weighed *half a barly-corn*.[782] It valued of our mony, *three parts of one* c.

[782] פרוטה משקל חצי שעורה *Moses Kotsens. f. 124. col. 4.*

Κοδράντης *Quadrans*, *a Farthing*. It was a *Roman coyn*, weighing *a grain of barly*; it consisted of *two mites*. The poor Widow threw in *two mites which makes a farthing*, *Mark. 12. 42.* By consequence it valued of ours c. ½.

Ἀσσάριον, *Assarius, vel assarium*. It was a *Roman coyn*, weighing *four grains*. The *Rabbins* call it איסור *Isor*, and say, that it containeth[783] *eight mites*. Of this we read, *Mat. 10. 29.* Are not two Sparrows sold for (an *Assarium*?) our *English* readeth it, for a *farthing*? It valueth of ours, in precise speaking, q[a.]—q.

[783] *Drusius in præter. Luc. 12. 59.*

Their silver Coyns.

גרה *Gerah*. It was the twentieth part of the shekel of the Sanctuary; *A shekel is twenty Gerahs, Exod. 30. 13.* It was the least silver coyn among the *Hebrews*; it valued of ours 1 *d. ob.*

אגורת *Agorath*: We English it in general, *a piece of silver, 1 Sa. 2. 36.* But it *appeareth* by the *Chaldee paraphrase*, that it is of the *same* value with *Gerah*; that *paraphrase* renders both מעא *Megna*; by the *Greek* they are both rendred ὄβολος the value therof therfore is 1 *d. ob.*

קשיטה *Keshitah*. The word signifieth a *lamb*, and is used for a certain *coyn* among the *Hebrews*, on the one side whereof the Image of a *lamb* was stamped; our *English* reads it in general, *a piece of mony*. *Jacob* bought a parcel of a field for an hundred *pieces of mony*, *Gen. 33. 19.* In the original it is, for an hundred *lambs*. But it is apparent, that *Jacob* paid *mony*; for S. *Stephen* saith, he bought it for *mony*, *Act. 7. 16.* In the judgment of the *Rabbines*,[784] it was the same that *Obolus*, *twenty of them went to a shekel*;[785] so that the value thereof was 1 *d. ob.*

[784] *R. Solom. Gen. 33. 19. It. R. David. in lib. radic. It. Levi ben Gers. Gen. 33. 19.*

[785] *Drus. ad diffic. loca, Gen. p. 119.*

כסף *Ceseph*, ἀργύριον *Argenteus*, *a piece of silver*: as the *Romans* numbred their sums by *Sesterces*, insomuch that *Nummus* is oftentimes put absolutly to signifie the same as *Sestertius*: So the *Hebrews* counted their sums by *shekels*, and the *Grecians* by *Drachmæ*: Hence *Argenteus*, *a piece of silver*, being put absolutely in the *Bible*, if mention in that place be of

the *Hebrew* coyns, it standeth for a *shekel*, and valueth 2 *s.* 6 *d.* if it stand for the *shekel of the sanctuary*: if it stand for a *common shekel*, then it valueth 1 *s.* 3 *d.* But if mention be of the *Greek coyns*, as *Acts 19. 19.* then it signifieth the *Attick Drachma*, which valueth of our money 1 *d. ob.*

Δραχμὴ, *Luk. 15. 8.* It was a *quarter of a shekel*, [786] and thus by consequence it valued of ours 7 *d. ob.*

[786] *Breerwood de nummis.*

Δίδραχμον, *Didrachmon*; *Mat. 17. 24.* We *English* it *tribute money*: The *Syriack* readeth *Duo Zuzim*;[787] now that coyn which was termed *Zuz* by the *Hebrews*, was answerable to the *Roman Denair*; whence it appeareth, that it valued of ours 1 *s.* 3 *d.*

[787] תרין זוזין

Στατὴρ, *Stater*. We English it a *piece of money* at large, but it contained precisely *two didrachmas*. For the *tribute money* to be paid for each person, was *Didrachmum*, as is evident, *Mat. 17. 24.* and this *Stater* was paid for *two*, namely, for *Christ* and *Peter*, the value of it therefore was, 2 *s.* 6 *d.*

Δενάριον, *Denarius*, *a peny*. This was their *tribute money*, *Mat. 22. 19.* There were *two sorts of pence*[788] in use among them: the *common peny*, which valued of ours 7 *d. ob.* And the *peny of the Sanctuary*, which valued 1 *s.* 3 *d.* For it was answerable to their *Didrachmum*; and of this last we must understand S. *Matthew* in this place, for their *tribute mony* was *Didrachmum*, as before hath been noted out of *Mat. 17. 24.* This *Didrachmum* or *half shekel* was formerly paid by the *Israælites* every year after they were 20 years old;[789] towards their *Temple*, *Exod. 30. 13.* *Cæsar* by taking away this *money* from the *Temple*,

and changing it into a *tribute* for his *own Coffers*, did in truth take away from *God* that which was *God*'s. Hence in that question proposed unto *Christ*, *Is it lawful to give tribute unto* Cæsar, *or not? Christ* answereth, *Render unto* Cæsar *the things that are* Cæsar's, *and unto God the things that are God's*. This very *tribute* afterward was paid by the *Jews*[790] toward the *Roman capital*, by vertue of a Decree made by *Vespasian*.

[788] *Tremel. Mat. 22. 19.*

[789] *Aben Esr. Nehem. 10. 32.*

[790] *Joseph. de bello, lib. 7. cap. 26.*

זוז *Zuz*, It was the *fourth part of a shekel of silver*: [791] it valued therefore of ours, 7 *d. ob.*

[791] זוז רבע שקל כסף *Elias Thisbit.*

שקל *Shekel*, *Siclus*, *a shekel*: it was twofold; *Siclus regius*, *the Kings shekel*, of common use in buying and selling, it valued 1 *s.* 3 *d.* And *Siclus Sanctuarii*; *the shekel of the Sanctuary*, it valued 2 *s.* 6 *d.*

The *shekels of the Sanctuary* were of *two stamps*. The one was always in use among the *Jews*: the *thirty pieces of silver which* Judas *received, are thought to be 30 shekels of the Sanctuary*. It had stampt on the one side, the *pot of Manna*, or as others think, *Aarons censer* or *Incense-cup*: the inscription on this side was שקל ישראל *Shekel Israel*, *The shekel of Israel*: on the reverse side was stampt *Aarons Rod budding*, with this inscription about the Coyn ירושלים הקדושה *Jeruschalaiim hakeduscha*. After the coming of our *Saviour*, the *Jews* which were converted to the *Christian Faith*, changed their *shekel*,[792] and on the first side stampt the *Image of Christ*, with יש at the mouth of the Image, and ו in the pole, which three

letters made his name *Jesu*. On the reverse side there was no picture, but the whole rundle was filled with this inscription, משיח מלך בא בשלום ואור מאדם עשוי חי (i.) *Messias rex venit cum pace, & lux de homine facta est vita*. In some Coyns, for the latter clause of that inscription is read אדם עשוי אלהים (i.) *Deus homo est factus*.

[792] *Alsted prœcog. Theol. p. 550.*

The *King's shekel*, in *David* and *Solomon*'s time, had stampt on the one side, a kind of a Tower standing between ירו and שלם and underneath was עיר הקדש. The whole inscription was, *Jerusalem urbs sanctitatis*: On the reverse side, the rundle was filled with this *Hebrew*, דוד המלך ובנו שלמה המלך (i.) *David rex, & filius ejus Solomon rex*.

The *shekel* again was divided into lesser Coyns, which had their denomination from the parts thereof. Thus we read of the half *shekels*, *Exod. 30. 13.* The *third part of a shekel*, *Nehem. 10. 32.* The *quarter of a shekel*, *1 Sam. 9. 8.*

Their Gold Coyns.

זהב *Zahab*. The *English* reads it, *a piece of gold*, *2 Kin. 5. 5.* By it is meant, that which elsewhere is called *Siclus auri*, *a shekel of gold*, *1 Chron. 21. 25.* Hence the one thousand seven hundred *pieces of gold* mentioned, *Judg. 8. 26.* the *Greek* renders 1700, *shekels of gold*.[793] The weight of this Coyn was two *attick drams*,[794] the value 15 *s.*

[793] Σίκλοι χίλιοι, &c.

[794] *Breerwood de nummis.*

אדרכון *Adarcon*, of this we read, *Esra 8. 27.* It was also called דרכמון *Drachmon*, of which we read *Esra 2. 69.* Both these names seem to denote the same

coyn; if not, yet both were of the same weight. The *Greek* interprets them both by δραχμὴ, and our *English* accordingly renders both, a *dram*, which must be understood of the *drams* in use among the *Hebrews*, weighing two *Attick drams*. From the *Greek* δραχμὴ, *Drachmon* seemeth to have had its name. He conjectureth not amiss, who thinketh[795] that *Adarcon* was so called, *quasi Daricon*, which was a certain coyn of gold in use among the *Persians* and from King *Darius* (whose Image one side thereof bore) was named *Daricon*, and א amongst the *Chaldæans*, is often prefixed before a word, as ה is amongst the *Hebrews*. The value of this Coyn was of ours 15 *s.*

[795] *Breerwood de nummis.*

Their sums.

Their sums were *two* מנה *Maneh*, μνᾶ *Mina*, a *Pound*. In *gold* it weighed *one hundred shekels*. This appeareth by comparing these Texts, *1 Kin. 10. 17. Tres* מנים *Manim three pound* of gold went to one shield. Now we read, *2 Chron. 9. 16. Three hundred shekels* of gold went to one shield. The name *shekels* is not expressed in the Original, but necessarily understood, as appeareth in that which was spoken of *Zahab*. For it is a received rule, that in Scripture, *Aurum* being put with a *numeral* signifieth so many *shekels of gold*; and so *Argentum* in like manner. The weight thereof then being *100 shekels*, it followeth, that the value was 75 *l.* In *silver*, their *Maneh* weighed *60 shekels*, *Ezek. 45. 12.* so that it valued 7 *l.* 10 *s.* Note, that *Sheindler*[796] was deceived, in saying, that the price or value of the *Maneh* was changed in *Ezekiels* time, because it then valued 60 *shekels*: for the difference is not between the sacred & profane *Maneh*, as *Sheindler* conceives, but *between*

the *Maneh* of gold, which was valued at *100 shekels* always, and the *Maneh* of silver, which weighed *60 shekels*, according to the forequoted place in *Ezekiel*.

[796] *Sheindler in* מנה

The second sum was ככר *Cicar*, *Talentum*, *A Talent*. This, if it were of *silver*, it contained in weight *3000 shekels*. For, those two verses being compared together, *Exod. 38. 25, 26.* sheweth, that *six hundred thousand* men paying every man *half a shekel*, the whole sum amounted to an *hundred talents*; whence it followeth, that a *talent of silver* amongst the *Hebrews* was 375 *l.* But a *talent of gold* (the proportion of gold to silver being observed) was twelve times as much, so that it valued of ours 4500 *l.*

In this tract of their Coyns we are to know *three things*. First, that as the *Romans*, in the former ages, used *Æs grave*, *Bullion money*, unstampt, which in the *Mass* or *Billot* they weighed out in their payments, and afterward *Æs signatum*, *coyned metals*: so the *Hebrews* though at last they used, *coyned money*, yet at first they *weighed their mony uncoyned*; *Abraham weighed to Ephron the silver*, *Gen. 23. 6.* Hence the *shekel* had its *name from* שקל *Shakal*, *ponderare, librare*, *to weigh*, or *put in the ballance*. *Secondly*, as the coyned *shekel was twofold, one* for the use of the *Sanctuary*; the other for the use of the *Commonwealth*; and that of the *Sanctuary* was double the price of the *other*; so the *weight of the shekel* to be distinguisht after the same manner; the *shekel of the Sanctuary weighed half an ounce Troy weight; the common shekel* weighed *a quarter of an ounce*. For example, *Goliahs spears head weighed 600 shekels of the Sanctuary 1 Sam. 17. 7.* that is, *twenty five pound weight*: Absalom's *hair weighed two hundred shekels after the Kings weight*, *2 Sam. 14. 26.* that is, *four pound weight*

and two ounces. Yea, the sums which I have reckoned only *according to the Sanctuary*, in common use, *according to the King's weight*, they abate half their value.

3. The lesser coyns were in general termed κέρματα or in the singular number κέρμα, *Joh. 2. 15.* The word signifieth properly a small quantity or little piece of metal, such as may be clipt off from coyns. *Upon the first of the mon.* Adar*, Procla. was made throughout Israel, that the people shold provide their half shekels, w*^{ch} *were yearly paid toward the service of the Temple*, according to the commandment of *God*, *Ex. 30. 13.*[797] On the 25. of *Adar*,[798] then they *brought tables* into the *Temple* (that is, into the *outward Court* where the *people stood*) on these *tables* lay these κέρματα, or *lesser coyns*, to furnish those *who* wanted *half shekels* for their offrings, or that wanted *lesser pieces of mony* in their payment for *oxen, sheep, or doves*, which likewise stood there in a readiness in the same *court* to be sold for *sacrifices*: but this *supply of lesser coynes* was not without an *exchange* for other *mony or other things* in lieu *of mony*, and that upon advantage. Hence those that sat at these *tables*, as chief *bankers* or *masters of the exchange*, they were termed Κερματισταὶ, in respect of the *lesser coyns* which they exchanged: in respect of the *exchange it self*, they were termed Κολλυβισταὶ, for Κόλλυβος signifieth the same in *Greek* as *Cambium* in *Latine*,[799] whence those *Letters of exchange*, which the *Latines* call *Literas Cambii*, the *Greek* call σύμβολα κολλυβιστικὰ, *Tickets of exchange*: in respect of the *Tables* at which they sate, they are termed by the *Talmudists* שולחנים *Schulcanim* from שולחן *Schulchan Mensa*; for the same reason they are sometimes termed by the *Greeks* τραπεζίται, and by the *Latines Mensarii*. These are

those *changers of money* which our *Saviour* drove out of the *Temple*.

[797] *Moses Kotsens. de Siclis. fol. 122. col. 2.*

[798] *Moses Kotsens. ibid.*

[799] Κόλλυβος, *inquit Pollux, est* ἀργυρίου ἀλλαγὴ *vid. Dru. Annot. in N. T. part. alter.*

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FINIS.

List of changes made

Source of corrections: comparison with other editions of the same work, and with the author's original source materials.

The corrections are to be read:

as found in this e-text;

as printed in the original

PREFATORY MATERIAL

3. Baal-Peor;

3. Baal-Poor

MAIN TEXT

Page 3

αἰχμαλωτάρχαι;

ἀιχμαλως ἀρχαι

מי כמוך באלים יהוה ;

יהוה מי כמוך באלים (word order error)

Page 8

Bagbag;
Baghag

Page 15

Bigde Zahab;
Bidge Zahab

Page 18

ἐφημερίαι;
ἐφεμηρίαι

Page 22

Ansche Magnamad, Viri stationarii;
Ansche, Magnamad, Vire stationarii

Page 26

תלמידי חכמים ;
חכמים חכלמוי (as best possible to make out from the printing)

Page 33

נזר
נסר

צדיקיִם
צידקם

Page 39

said to have been done;
said to have bin done
πύκα;
πυχνα
Syriack Text;
Syriack Texth

Page 42

Phylacteries for the hand;
Phylacteries for the head

Page 43

טוטפות Totaphot;
מטפות Mitaphoth
טעף
מטף

Page 44

גדיליִם
עדילים

Page 50

Syriake;
Syriaek

Page 52

they put on a suit;
they put one a suit
could not be believed;
could not believed

Page 57

τί δογματίζεσθε;
τὸ δογματίζεσθε
The Apostle useth the word;
The Apostle useth the wound

Page 58

ἱκέται;
ἐυχηται

Page 59

τὸ ἱκετικὸν γένος;
τὸ ἐυχητικὸν γενός

Page 61

Herod, Tetrarch;
Herod, Tetartch

Page 64

with the twelve Loaves;

which the twelve Loaves

Page 66

קופה של צדקה ;

קיפ שהל צדקה

Page 80

Natural, containing day and night;

Matural, containing day and night

Page 84

מעלות Magnoloth;

מעלוח Magnoloch

Menses cavi;

Menses cravi

Page 86

Δὶῳ;

δὶῳ

Mendose ponitur Μαρσουάνη pro Μαρχασουὰν;

Mendose ponitur μαρσουάνη pro μαρχασουὰν

Page 90

Habotsagn;
Hahotseong

Page 92

ὑμνήσεως;
ὑμνήτεως

Page 93

The table being placed in the middest;
The table thing placed in the middest

Page 97

τῆς εὐλογίας;
τῆς ὀυγαλίας
ποτήριον σωτηρίας;
ποτήριον σωτηρία

Page 98

σαββάτων;
σαββάτον
השבת
השבבת

Page 105

לא תלה אכילה זו בקרבן הפסח אלא זו מצוה בפני עצמה ;

“בפני omitted

Page 106

this be kept;
this he kept

Page 110

from the fourth to the sixth hour;
from the fourth of the sixth hour

Page 118

θυρσοφορίαν;
θυρσαφορίαν
Thyrsi;
Thyrisi
Εἰρεσιώνη;
Ἔιρισιώνη

Page 122

μηνοειδὲς;
μενοειδὲς

Page 124

גזה
גהץ
זעד

צבד

Page 131

which name the Heathens applied;
with name the Heathens applied
in the name of all the people;
in the name of the all people

Page 132

περίψημα ἡμῶν γενοῦ;
περίψημα ἐμτων γενοῦ
θυόμενοι;
θυόμενον

Page 148

Baalites;
Baabites

Page 150

ἱπποδρόμιον;
ἱππoστρόμιον
Heircol, איר כל;
Hiercol, האר כל

Page 154

Latium;

Latum

Page 157

graving tool;
graving Stool

Page 172

קדִים Kadim;
צדִים Tzadim

Page 173

ἐνόδια;
ἐυοδια

Page 184

ὑπόπτωσις;
ὑπόπτοσις

Page 188

ἀναστῆναι είς κρίσιν;
ἀναστῆναι ρίς κρίσιν
καταδεδικασμένος;
καταδεδικασένος

Page 189

to keep one’s standing;

to keep’s one standing

סנהדרים גדולה ;

גדולה סנהדרים (word order error)

Page 193

σύγκλητον;

σὺγκησον

Page 213

the Æthiopians, the Trogloditæ, and the Egyptians;

the Æthiopians, the Tragloditæ, and the Egyptians

Page 215

Maher-shalal-hash-baz;

Maher-shalal-haz-baz

Page 217

ἐπισπάσθω;

ἐπισπάσθο

Page 220

ἀφωρισμένον;

ἀφρισμένον

ἀφοριεῖ Ἀαρὼν;

ἀφωριεῖ Ααρῶν
ἀφορίσατε;
ἀφωρίζατε

Page 227

Bushels in one year;
Bushels in own year

Page 228

Mint, Anise and Cummin;
Mint, Anise and Cummim

Page 241

ταριχεύειν;
τεραχεύειν

Page 250

that the Masorites were;
that the Nasorites were

Page 251

Theba achath;
Theba agnath

Page 253

for the habitation of the Clergy;

for the habition of the Clergy

twelve miles long;

twelves miles long

Page 254

In the middle was the Camp of the Divine Majesty;

In the middle was Camps of the Divine Majesty

Page 263

Paragraph on “Bath”, rearranged lines, which were printed out of order.

Page 266

Vespasian;

Vespasion

Page 267

אלהיִם

אלהיב

ירו and שלִם

ירו and מלם

דוד המלך ובנו שלמה המלך ;

ובנו שלמה המלך דוד המלך

FOOTNOTES

Footnote 26

in fonte spurius ille textus;

in fonte spurius illo textus

Footnote 29

Eccles.;

Eccse.

Footnote 34

במילה ובטבילה ובהוצאת דמים של קרבן ;

במילת ובטבילה ובהוצאה דמים של קרבן

Footnote 44

magnus ipse est;

magnus ipsa est

Footnote 59

Eodem sensu Græci appellant artis medica candidatos;

Eodom sensu Græci appellant artis medica condidatos

Footnote 74

אני סומך אותך תהיה סמוך ;

סומך תהיה אני אותך סמתך (as best possible to make out from the printing)

Footnote 113

אל תגע בי ;
אל תגש בי

Footnote 126

Concil. quini Sexti;
Concil. quinti Sexti

Footnote 128

Magnifice … Varronem;
Magnifico … Varonem

Footnote 138

Elias de שרק is given in other editions as שנק

Footnote 139

l. 3 p. 130;
l. 34. 130.

Footnote 238

recensionem;
recentionem

Footnote 251

נשיקות פרקים ;

נשיקית פרקים

Footnote 252

נשיקות פרושות Neshikoth parusoth, Oscula separationis.;

נשיקות פרישות Neshekoth parishuth, Oscula seseparationis.

Footnote 329

חג הסכות ;

חגו הסות

Footnote 362

אין דנין דיני נפשות לא בערב שבת ולא בערב יום טוב ;

אין דנין ביני נפשות לא ערב שבת ולא ערב יום מובי

Footnote 382

Ἐγκαίνια ἑορτὴ καθ’ ἣν ἐκαινουργήθη τὶ;

Ἐγκαίνια ἑωρτὴ καθ’ ἣν ἐοαινουρτήθυ τὶ

Footnote 387

Εὐρώπης;

Ευρώπη

Footnote 414

οὐδὲν ναοῦ;

ὀδὲν ναοῦ

Footnote 439

Ζητήσουσι;
Ζητίσουσι

Footnote 456

אין לך ישראל פורענות שאין בה אנקיא מעון העגל ;
אין לך ישראל פורעפות שאין בה אנקיא טשין העגל

Footnote 514

καταβλεπάδα;
κατα βλεπάδα

Footnote 534

Moses Kotsen;
Moses Kimchi

Footnote 553

הרי את סמוך ויש לך רשות לדון אפילו דיני קנסות ;
הו את סמוך ויש לך רשות לדון אפולד דיני קנסות

Footnote 555

ובאילין אמר משת לא שמעית ;
ובאלין ובאלין אמר משת לא שמעית

Footnote 616

כלי מסגר לידים ;
מלי מסגר לידים

Footnote 621

Mercerus;
Macerus

Footnote 631

כשם שהכנסתו לברית כן תכניסהו ;
כשם שהכנסתו לברית כן נבניסגו

Footnote 636

וארבעה עשרין תרומו ;
וארבעה עשרין תר מו

Footnote 663

אשה uxor;
עשה uxor

Footnote 685

Sine Radid;
Sinie Radid

Footnote 701

ויחנטֹו

ויחנטר

Footnote 707

זכר צדיק לברכה ;

זכר נגר לברכה

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