Moses and Aaron. Civil and ecclesiastical rites, used by the ancient Hebrewes; observed, and at large opened, for the clearing of many obscure texts thorowout the whole Scripture : which texts are now added in the end of the booke ... Herein likewise is shewed what customes the Hebrewes borrowed from heathen people / By Thomas Godwyn.

Contributors

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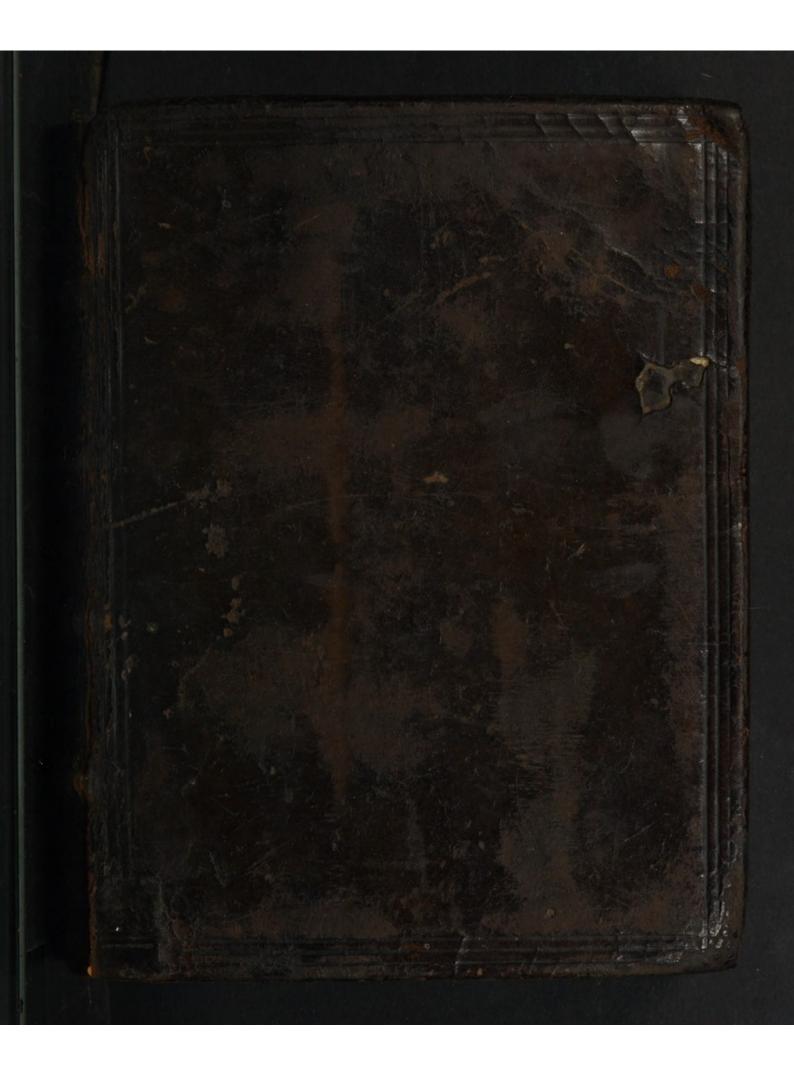
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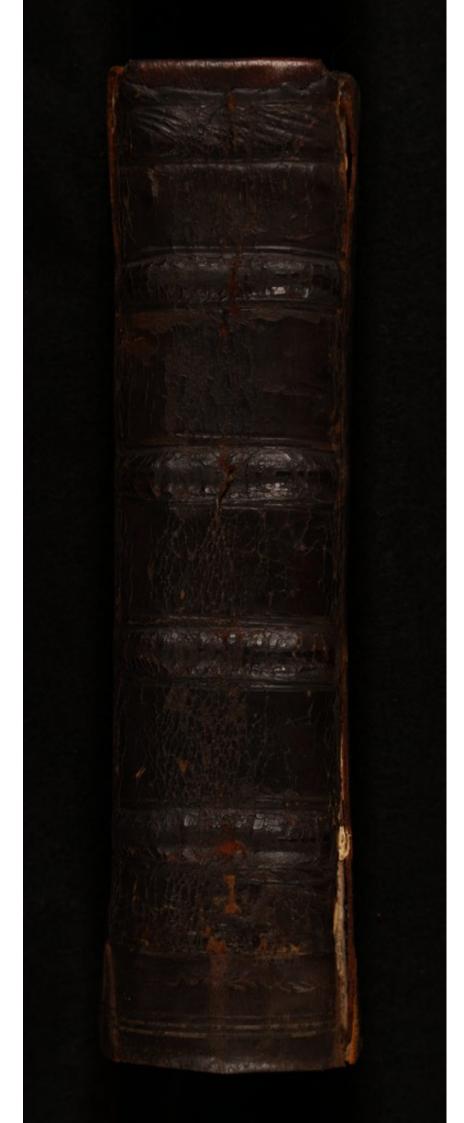
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revum & xabitirum. Vota nuncupare. 97 Vota fignare. 97 Vota fignare. 97 Voti reus. 98 Coemptione. 72 Votivi ludi. 97 Vovere ludos vel templa. 97 Vovere ludos vel templa. 97 Virazina quid. 100 Vina. 80 Vi tu Dominus, ita ego Domina. Zona quid. 156 Valturii pro talis. 114 Virazina quid. 156 Valturii pro talis. 114 Virazina quid. 156 Vara quid. 156 Virazina quid. 156 Valturii pro talis. 114 Virazina quid. 156 Veti vel voto damnatus, 1 flo 198 a Obi conovar, ibnoviu ono inumativa Touidan industry more than 101 Meridanter.

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Which Text are now added in the end of the Booke.

HEREIN LIKEVVISE IS SHEWED WHAT CVSTOMES THE HEBREWES borrowed from Heathen people: And that many Heathenish customes, originally haue beene vnwarrantable imitations of the HEBREWES.

Thefourth Edition.

By Thomas Godwyn, B.D.

LONDON, Printed by Iohn Hauiland, and are to bee fold by *R. Rayfton*, at his shop, in *Iuie Lane*, next the *Exchequer-Office*. 1631.

Vocsand Aa CCLESIASTICAL RITES, VSED BY ancient HEBEEWES; observed, and THE at large opened, for the clearing of many obfrom Texts thosewark the whole in NOVR Earle of F Which Text are now added in the gird of the Booke. laine of his N HEREIN LIKEWISE 1 of the Stanne of the Gat SHEWED WHAT CVSTOMES THE TIOUTS HERREWES borrowed Southarshan people: Al Right Honour By'Th min Gods 50, B.D. LONDON. ted iborowl R. R. Mon. at high op, in 2 me Lane, next the ture would Excheduce Office 1-531.



TO

THERIGHTHO-NOVRABLE, WILLIAM Earle of Pembroke, Lo. Chamberlaine of his Maiefties Houshold, Lo. Warden of the Stanneries, Knight of the most Noble Order of the Garter, one of his Maiefties most Honourable Privie Councell, and Chancellor of the famous Vniversity of OXFORD,

All Grace and Happinesse:

Right Honourable:



Hat many have no better acquaintance with Christ and his Apostles, is because they are such strangers with Moses and Aaron : Were customes antiqua-

ted thorowly knowne, many difficulties in Scripture would appeare elegancies, and the places

The Epistle Dedicatory.

which now (through obscurity) dishearten the Reader, would then become sweet inuitements to an onwearied assiduity in perusing those sacred Oracles. If my present labour shall give such light to some obscure passages, that thereby Gods people shall be drawne on with the greater delight, to exercife themselues in reading of Holy Writ, it (ball not repent me of my tedious trauell in these rites and customes of Generations long fince past, which who focuer ondertaketh, shall finde the way long and thorny, the path ouer-growne, and bardly discernable, the Guides few to direct, and those speaking in strange languages, and many apt to discourage him, because them elues are either lazie and will not, or lame and cannot walke the (ame way. But now (through Gods aßistance)being come to the end of my iourney, the discouories made on the way, such as they are (and such some are, as not observed before) bumbly craue your Lordships protection.

From Kensington, Febr. 21.1624,

Febr. 21. 1624, Your Honours in all duty and feruice deuoted,

THO. GODWYN.

4. Kings, ubj 5. High-Prief 6. Prophett, m tinned, 1 Cc 7. The title Rai 8. Nazarnesar 9. Afideaus, dof meniowed, F 10. Phanfersp Dogmas 11. Sadduct Dogmas 12. Elfenes, 13. Gaulonii

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Chap. 1. 12

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The first Booke.

Of Perfons.

Chap. 1. 200000 En Heforme of their Common-wealth

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ter departed. 2. Publicans, their office, who the chiefe.

till Chrift, and when the Scep-

3. Profetytes, who, how made.

4. Kings, why Pilat clad Chrift in purple, Herod in white. 5. High-Prieft, Prosits, Leuites, Nethinims.

- 6. Prophets, who the Wise-man, Scribe and Diffuter, men-
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8. Nazarites and Rhechabites.

9. Affideans, difference betweene the Righteous and Good man,

10. Pharifes, whence their name, when they began, what their

II. Sadduces, whence their name, when they began, what their

12. Esfenes, whence their name, when they began, what their

Dogmata. 13. Gaulonite and Herodians, what they were.

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- 2. Synagogues, Schooles, Houfes of Prayer, why their Schoole preferred about their Temple.
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- 5. Their Pentecost, what the Second-first Sabbath was, Luk; 6.1.
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- 12. Their feast of Purim, and feast of Dedication.

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- and the Dragon.
- 4. Dagon.

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- 5. The Molten Calfe. 6. Aftaroth, Ammonia, Inno, the Qneene of Heaven, Diana of the Ephefians.
- 7. Other Idol-gods mensioned in Scripture.
- 8. Sorts of disine revelation, Vrim and Thummim.
- 9. Teraphim, what they were.
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- 3. Cinill Confistories, what perfons necessarily prefent, what meant by the Magifirate, Indge and Officer, Luk.12.58.
- 4. The rumber of their Civill Courts, what meant by a Councell, Indgement, Fire of Gehenna, Matth. 5;
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- 6. Ceremonies common in all capita Hiudgements: whence shat
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 - 7. Their

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MOSES and AARON. THE FIRST BOOKE treateth of Perfons.

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CHAP. I.

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



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He forme and ftate of gouernment hath beene fubiect to change and variation amongst all Nations, but especially amongst the Iewes, where these changes are observable.

Lis, I Michona och

At first, the Fathers of their severall Families, and their First-borne after them, exercised all kinde of gouernment, both Ecclesiasticall, and Ciuill, being both Kings & Priefts, in their owne houses. They had power ouer their owne Families, to bleffe, curfe, caft out of doores, difinherit, and to punish with death, as is apparent by thefe examples of Noah towards Cham; Gen. 9. 25. of Abraham towards Hagar and Ifmael, Gen. 2 1. 20. of lacob towards Simeon and Leui,

LIB. I. The forme of the Hebrews Common-wealth, Leui, Gen. 49. 3. and of Iudah towards Thamar, Gen. 28. 24.

In Mofes his dayes then did this prerogative of primogeniture ceafe; and as Aaron and his posteritie were inuested with the right, and title of Priests; so Moses, and after him Iosua, ruled all the people with a kinde of Monarchicall authoritie. For Mofes was among the righteous as King, Deut. 33.5.

After Iofua fucceeded Indges; their offices were of abfolute and independent authoritie, like vnto Kings, when once they were elected; but there were long vacancies, and chaimes commonly betweene the ceffation of the one, and the election of the other : yea for the most part, the people neuer chose a Iudge, but in time of great troubles, and imminent dangers; which being ouer palt, he retired to a private life. After that Gedeon had de livered the people out of the hand of the Midianites, he being offered the Kingdome, replyed, I will not reigne ouer you, neither shall my childe reigne ouer vou, Indg. " zepper.lib.3.leg. 8.23. That of Samuel, that he judged Ifrael all the dayes of his life, 1 Sam. 7.15. was * extraordinarie. In this refpect their Indges fymbolize with the Romane Distators. This state of Regiment continued amongst them by the compub Aug. de ciu. Dei, tation of S. b Augnstine, three hundred twentie nine yeeres. In these vacancies or distances of time, betweene Indge and Indge, the greater & weightier matters were determined by that great Court of the Seventy, called the Sanedrim,

Mos. cap. 6.

2

lib. 18. cap. 22.

In

untill Chrift bise

untill Christ his comming, and when; &c. LIB. I. 3 in which respect the forme of gouernment may be thought Aristocraticall. Kings succeeded the Indges, and they continued from Saul vnto the captinitie of Babylon, that is, cabout 520. yeares. c Zopper Log. Mocaptinitie of Babylon, that is, cabout 520. yeares. c Zopper Log. Mo-

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From the Captinitie vnto the comming of faie lib.3. cap 6. Christ, (which time is " thought to have beene " Vide Funcij five hundred thirtie fix yeares) the flate of the Chronol. Iewes became verie confused. Sometimes they were ruledby Deputies & Ficegerents, who had not supreme authoritie in themselues, but as it pleased the Perfian Monarchs to assigne them, "they were termed , Kern Rafche galiuth, . Mainen in Iad. eixuageripxos, Heads of the Captinitie. Of this fort lib. vit. track. Samewas Zerobabel and his Succeffors, who are rec- drin, cap. 4. 5.13. koned in the f Hebrew Chronicles to bee thefe, f seder Olam mi-Mefullam, Hanania, Berechia, and Hofadia. All "". which are thought to have reigned vnder the Persian Monarchie, and to have beene of the postericie of David: as likewife the other fucceeding ten chiefe Gouernours after Alexander the Great. In the last of these ten, the gouernment departed from the house of David, and was translated to the Maccabees, who descended from the Tribe of Leui. They were called Maccabai, from Iudas Macchabaus, sandhe had this scaim chron. name Maccabaus, from the Capital let- 16.2 page 14. ters of this Motto, written in his Enfigne or Banner, בוי כמוך כאלים יהרה Quis ficut tuinter Deos o Domine? Where the first letters are, M. C. B. A. I. Among the Maccabees foueraigne authoritic continued vntill Herod the Askalonite his reigne, at what time our Sauiour Chri !! B 2

LIB.I. The forme of the Hebrews Common-wealth.

Chrift was borne, according to Iacobs prophecie: The Scepter shall not depart from Iudah, nor a Lawgiuer from betweene his feet, vntill h Targum Vzicl. Shiloh (that is, the h Messias) come, Genesis. habet Targum Je. 49. 10.

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

¹Origenes hom.17. in Genef. Epiphan. contra Ebionao:,& maxima Hebræorum pars.

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refolym,

k Cunaus de rep. Hebr.lib.1. cap.9. pag.81.

> Sometake Indah

¹ Eufeb. demonfir. lib.8. cap. s. Montacus. in Akalett. p.7 2. Cafaub.constra Baron. p. 16.

- 1. For the ¹ Particular Tribe of Indab; but this feemeth flat contrarie to Scripture, for many of the Indgeswere of other Tribes, and all the Maccabees of the Tribe of Leui.
- 2. For the * Two Tribes which cleaned to Rehoboam; becaufe in that division of the people, these two Tribes alone were called Iewes, and that from Iudah, and that never before this division,
- 3. For ¹ all the whole bodie of Ifrael, confifting of twelue Tribes; all which (in the iudgement of these men) were afterward by the fingular prouidence of God, called Iewes. from Iudah.

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The Scepter departed from Iud.h. LIB.I.

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2. For the "forme of govern-"c.faubon.aduct. ment, and face of a Commonwealth, gouerned and ruled in dalog. cum Tayby its owne lawes, cultomes, phone. Cunaus the and rites: fignifying as well the rule and authoritie of inferiour Magistrates, yea of Priests allo, as of Kings and Princes.

From these different acceptions of these two words, flow foure different interpretations of *Lacabs* prophecie.

Some are of ° opinion, that the Scepter taken • cuneuslib.1 de in the fecond acception, began to be given rep. Heb. sap. 11. to Iudah, that is, to the two Tribes cleasing to Rehoboam, at the time of that division of the people : and that this Scepter was not taken from them vntill the deftruction of Ierufalem, because that after Herods time vntill then, their lawes remained in force, their Priesthood continued, and their Commonwealth, though it were much defaced, yet not quite overthrowen.

Some are of P opinion, that the Scepter taken "Iofepb. Scelig. ex in the fecond acception, began to be given Baron. pa. 19. It p. to Iudah, that is, to the Twelue Tribes, from 39.

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LIB.I. The Scepter departed from Indah.

the time of Mofes; and that this Scepter was not taken from them, vntill the deftruction of Icrussilem : not in Herod, because he was a Iew (in that hee was a Proselyte) for a Iew is a name, fay they, of profession, not of Countrey, or Nation.

in the fecond acception, began to be giuen

to Indah, that is, to the Twelne Tribes, from

9 Montacut in A- Some are of 9 opinion, that the Scepter, taken noli Et. pag. 74.

Manich. 1.b.12 cap. 47. Enfeb demonft. ab 8 Carion.Chron.

Pag. 143.

1 P. Galatin. lib.4. cap 6 pig. 203. cx Talpand, Ierofol.

the time of Mofes, and that it was taken from them in Herods time : yet fo, that in Herods time; this was but begun, and inchoate, and at the destruction of Ierufalem it was fulfilled and confummate. * Augustins contra Some are of " opinion, that the Secpter taken in the first acception, began to be given to Iudah, that is, to the twelue Tribes, from the time of Mofes, and that it was taken from them fully in Herods time. The former opinions, makes the comming of the Messias, to be a fore-runner of the departure of the Scepter : this makes the departure of the Scepter to bee a fore-runner or token of the Meßiab his comming, which I take to be the principall thing aimed at in the prophecie. This opinion, as it is more generally receiued than the others, fo vpon iuster grounds.

Now the Scepter was departed, and given to a Proselyte, neuer sobefore f: yea now also, the Langiuer was departed from betweene Indahs feet, and now the Messiah borne. CHAP.

m we will note the c the perfons there ning the Publican times, an heterogy mon-wealth, A tributarie to Ron Pompey threefor OUT Saminar) Ce by the Senate ged, aswellar unces, to coll money, or tri nate: thole that ments, were teri by realon of th commonly were Provinces b : En scietie, or com eterie, his diffin It is, that Zace agge TELams, Pri ceiver of the T 19.2. Anda these severall f

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LIB.I.

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Снар. II. Of the Publicanes.

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EE having feene the most remarkable changes in the Common-wealth of the Hebrewes, we will note the chiefe obfernations concerning the perfons there inhabiting, and first concerning the Publicanes, who were in the latter times, an heterogeneous member of that Common-wealth. After that the lewes became tributarie to Rome (which * was effected by * Iofiph Loculus de Pompey threescore yeeres before the birth of Pompeio lib. 1. de our Sauiour) certaine Officers were appointed pag 720. by the Senate of Rome, vito whom it belonged, as well among the Iewes, as in other Prouinces, to collect, and gather vp fuch cuftomemoney, or tribute, as was exacted by the Senate : those that gathered vp these publique paiments, were termed Publicani, Publicanes; and by reason of their couctous exactions, they commonly were hated by the people of the Provinces b : Eueric Province had his feuerall & Hayum focietasocietie, or company of Publicanes: Euerie so- in frequensmensietie, his diftin & Gouernour, in which respect ciceron. in orat. pre it is, that Zaccheus is called by the Enangelist, Sex. Rosc. Murana, as ma that wins, Princeps Publicanorum, the chiefe re- Cn. Plancis. ceiuer of the Tribute, or chiefe Publicane, Luke 19.2. And all the prouinciall Gouernours in " Sigon. de Antiq. these severall focieties, had one chiefe . Master lib. 2 cap 4. refiding

LIB.I. Of the Publicanes.

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* Suelchin Flau. Vefpof.c. I.

refiding at Rome, vato whom the other fubordinate Gouernors gaue vp their accounts. These Publicanes were hated in all Provinces, because of their exactions, but chiefly in the Commonwealth of the Iewes, becaufe thogh it were chiefly maintained by the Galileans, yet it was generally inclined vnto by the Iewes, that Tribute ought not to be payed by them: this hatred is confirmed by that Rabinicall proa sf. cafaubon. ex- uerb: d, Take not a wife out of that family wherein there is a Publicane, for such are all Publicanes. Yea a faichfull Publicane was fo rare at Rome it felfe, that one Sabinus for his honeft managing of that office, in an honourable remembrance thereof, had certaine images erected with this * Superscription. Kayos TELOVAGUNT, For the faithfull Publicane. And therefore no maruell, if in the Gospell, Publicanes and finners goe hand in hand.

It is now generally received as a truth vndoubted, that not onely Heathen people, but fometimes Iewes themfelues became Publie Tertull. depudic. canes. Tertullian was of another opinione, and thought that all the Publicanes were Heathens; but hee hath beene in that long fince confuf Hieronym. epift. ted by f Ierome, and reason it selfe perswadeth the contrarie. First, Matthew who was a Publicane, was afterward an Apostle, and therefore vnlikely to have beene an Heathen. Secondly, Zaccheus his name was a pure Hebrew name, having no affinitie with Romane names. Thirdly, the ground or principall argument

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Ifraelites, Profelytes. L 28. 1. 9

ment on which Tertullian built, was meerely ser- gFraudi fuit accas tifime Pano, Heroncous. brasca lingua igna-

ratio, nusquam enim occurit in fonte, fourius ille textus, que Tertullianus potificemen nilitur, Non erit veftigal, pendens ex filiss Ifrael, Deut. 23.

CHAP. III. Ifraelites, Profelytes.

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He whole Common-wealth of Ifrael confisted of two forts of men, Hebrewes, and Profelytes; he that was borne an Hebrew, either by Father, or Mothers fide, was an Hebrew ; but he that was borne fo of both, was an Hebrew of the Hebrewes; fuch a one was Saint Paul, Phil. 3.5. Hee that was borne a Proselyte eitherby Father or Mothers fide, was tearmed Ben ger, The sonne of an he-proselyte, or Bengera, The fonne of a fbe-profelyte; But he that wasby Father and Mothers fide a Profelyte, wastermed Bagbag, that is, the fon of he and the Profelytes. Magniquidam

The Hebrewes were of two forts, fome lived in Pa- nominus Rabbi apud lestina, and vied the Hebrew text, these were cal- indeos fuit, quers led Hebrewes or lewes ; others were dispersed in di Indaisimum conneruers places of Greece, they vied the Greeke tranf-fum ADAD per lation, and thence were termed Enduisse, b Græ- filius profelyti, filicifts : Saint Luke mentioneth both. There arole a we profchue. Pirke murmuring, # Extunser, of the Gracifts, towards the b De Indens Gra-Hebrewes, Alls 6.1. Where note the difference be- cien fibers vide Scal tweene Exteres, and Exturising, the Gracians, and the Gra- animadu of. Eufeb. cifts; The Gracians are vied by Saint Paul, to fignific Ifageg. 278. all the heathen people, and ftand in opposition with Hebrewes in the general lacception, containing both the Gracists, or dispersed Hebrewes, and also those of Palestina: the Gracifts were both by birth and religion

Ifraelites, Profelytes., LIB. I.

ligion Hebrewes, standing in opposition with Hebrewes in the strict acception, taken for those of Palestina.

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The whole body of Ifrael was divided into twelue Tribes, and publique records were kept, wherein every ones genealogie was registred, to manifest vnto what particular Tribe he belonged. Theferecords Herod burnt, hoping that in after ages, hee might be thought originally an Ifraelite, if those publike monuments might not be produced against Enjeb E c'ef. bif. him. . Thus much Eusebius plainly delivereth of him. I am of opinion, that another reason might be admitted, namely, That no diffinction either of Tribe or Family, might appeare, but all being confounded, and amongst the rest, Davids; (vnto whose Family by a peculiar right this Scepter belonged) Herod and his posterity might be the better fecured of the Kingdome.

Profelytes were those Heathen people, who difclaiming Paganisme, became converts, and iovned themselues vnto the Church of the lemes. They were termed Profelytes, Sat 78 oceranausira, from their comming and adiovning vnto the lewes. Concerning these Profelytes, we will confider these three things. 1. The feuerall kindes of Profelytes; 2. The manner of making them; 3. In what account or refpect they lived among the lewes.

First, the kinds of Profebytes were two; הדר ברית ; Gerberith, Proselytus foe doris, A Proselyte of the couenant. He fubmitted himfelfe vnto the Circumcifion, and to the whole Mofaicall Pædagogie. . The Rabbiesterme fucha one par az Gertfedek, Profelytum insticia, A Proselyte of righteousnesse. Secondly, UUU

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A Rabbi Salaman. Daul, 23. 14.

Israelites, Profelytes. II LIB. I. 1 -TE Ger fahagnar, Profelytus porte, A profelyte, or stranger within thy gates, Deut. 14.21. Of him alfowe reade in the fourth Commandement. Hee was fuffered to dwell amongst them, whence hee is alfo called not Tofebab, Incola, an inhabitant. He was not circumcifed, neither did hee conforme himfelfe to Mofaicall rites, and ordinances, onely he was tied to the obedience of those commandements, which among the Hebrew Doctors goe under the name of Noahs feven Commandements: "which esteingter in penthey reckon thus: I. Iudgements or punishments taglos. p.1530. for malefactors. 2. Bleffing the name of God; vnder this is contained the keeping of the Sabbath. 3. Difclaiming Idolatry. 4. Vncouering ones nakednesse. 5. Shedding of bloud. 6. Robberie. 7. Eating of any member of a beaft, taken from it aliue. Of this fort were Naaman the Syrian, the Eunuch Cornelius, and those of whom wee reade, in Aropescula. That there were dwelling at Ierufalem Iewes, f Men Ges. that feared God of every Nation, vnder heaven Acts 2.5.

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Secondly, to the making of one to be a Profelyte of the Couenant, according to the difference of fex, and the difference of times, the rites of initiation varied. To the making of s a Male Profelyte, at first s Moss Kotlens: three things were required. 1. * Circumcifion. 2. A fol 40. Col2. kinde of purification by water. 3. The bloud of oblation. This oblation was commonly two Turtles or Pigeons. To the making of a Woman Profelyte, were "Pigeons. To the making of a Woman Profelyte, were "Pigeons. To the making of a Woman Profelyte, were "Pigeons. To the making of a Woman Profelyte, were "Pigeons. To the making of a Woman Profelyte, were "Pigeons. To the making of a Woman Profelyte, were "Pigeons. To the making of a Woman Profelyte, were "Pigeons. To the making of a Woman Profelyte, were "Pigeons. To the making of a Woman Profelyte, were "Pigeons. To the making of a Woman Profelyte, were "Pigeons. To the making of a Woman Profelyte, were "Pigeons. To the making of a Woman Profelyte, were "Pigeons. To the making of a Woman Profelyte, were "Pigeons. To the making of a Woman Profelyte, were "Pigeons. To the making of a Woman Profelyte, were "Pigeons. To the making of a Woman Profelyte, were "Pigeons. To the making of a Woman Profelyte, were "Pigeons." To the making of a Woman Profelyte, were "Pigeons." To the making of a Woman Profelyte, were "Pigeons." To the making of a Woman Profelyte, were "Pigeons." To the making of a Woman Profelyte, were "Pigeons." To the making of a Woman Profelyte, were "Pigeons." To the making of a Woman Profelyte, were "Pigeons." To the making of a Woman Profelyte, were "Pigeons." To the making of a Woman Profelyte, were "Pigeons." To the making of a Woman Profelyte, were "Pigeons." To the making of a Woman Profelyte, were "Pigeons." To the making of a Woman Profelyte, were "Pigeons." To the making of a Woman Profelyte, were "Pigeons." To the making of a Woman Profelyte, were "Pigeons." To the making of a Woman Profelyte, were "Pigeons." To the making of a Woman Profelyte, were "Pigeon

LIB. I. Israelites, Profelytes. 12

Moles Agyptims onely Purification by water. 1 In Davids time they in Affarebiab, Pe- fay, that many thousands of Profelytes were iovned de Serariam wike- vnto the Church without Circumcifion, onely by ref. 4:0.2. 6ap. 2. this Purification.

> Hence we may observe, that a kinde of initiation by water was long in vie among the Iewes, though it were not Sacramentall vntill Christ his institution : yea therefore it may feeme to have beene vfed by them, because they expected it at the comming of the Melfias, as appeareth by their comming vnto John, questioning not fo much his Baptifme, as his authority, by what authority hee baptized : Why baptizest thou then, if thou be not that Christ, nor Elias, neither that Prophet ? Iohn 1.25.

k P.Fag. Exed. 32,31.

Mofes Agypt. lib. kedrin, cap. 2.

ugrf.Baron.p. 27.

Thirdly, the refpect borne by the lewes towards. Profelytes, was charitable ; * they vied no vpbraiding termes towards them, faying, Remember thy former deeds. Notwithstanding it was also prouided, No Proselyte should be cligible into the Court of vit. lad irad san- their Sanhedrim, yea in their common commerce, they had an vfuall prouerbe which admonished " cafaubonus ad- them of warineffe, " Vel ad decimam vfque generationem & Profelytis cane ; Beware of Profelytes to the tenth generation. 1 off somit to satisfillo off bur

CHAP. IIII. saging a shark Of their Kings. y this I taries of

TYEE shall reade of three forts of Kings in the Old Teft. Melchifedek was King and Prieft, David King and Propher, others fimply Kings. Melchifedek was King and

and Pring, David sence of princely 2 the fame man, in thould alwayes be gion: In which rel ted Ring received 2 King.11.12. DC Melchifedek and . the Henthens ! wa Trifingifus Had I he was Philosophus Rex maximus, Al only those in wh there the first of faccellors, except was required a tion of his autho lomon was anno theltrifebetwe Furthermore

Bepac, witha C tinuance of their were annointed Oyle, that is, in long continuance

As Kings we many enlignes of Scepter, their diftingnished ion that Abab patell, I King colours were these colours w

Of their Kings. and Prieft, David King and Prophet. The concursence of Princely Soucraignty, and boly orders, in the fame man, intimates that fupreme authority thould alwayes be accompanied with care of religion: In which refpect loafb, when he was annointed King, received the Teltimony or book of the Law, 2 King. 11.12. neither did thefe two meet onely in Melchifedek and David, but the fame man among = Rex Ansus, Rex the Heathens ' was oftentimes King and Prieft. And idem bominum, Trismegistus had his name Ter maximus, b because phabique Sacerhe was Philosophus maximus, Sacerdos maximus, & dos. Virg. A. weid. Rex maximus. All Kings were not annointed, but b Alex. Neopolit. only those in whom fuccession was broken, and lib.2.cap.6. there the first of the family was anointed for his fucceffors, except in cafe of diffention, where there was required a renued vnction, for the confirmation of his authority. For this reason it was that Salomon was annointed as well as Dauid, because of the strifebetweene him and Adoniah.

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LIB. I.

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Furthermore, Saul and Iehu were annointed , Bepac, with a Cruse of oyle, to shew the short continuance of their kingdomes. Dauid and Salomon were annointed , Bekeren, with an horne of Oyle, that is, in a plentifull measure, to shew the long continuance of their Kingdomes.

As Kings were diftinguisht from the people by many enfignes of honour, by their Crowne, their Scepter, their Throne &c. fo likewife were they diftinguished by their apparell ; that was the reafon that Ahab entring into battell, changed his arparell, 1 Kings 22.30. Though purple and white Veler. Max lib. 1. colours were not appropriated vnto Kings, " yet cap.6. these colours were in chiefe effeeme, and principally C 3

14 A Alex. ab Alex. 11b.1. CAP.20.

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Of their Kings. LII.I.

pally vied by them, d vea purple aboue others was affected by the Emperours and Nobility of Rome: and white by the Nobility of the lewes, whence the Hebrewes terme their Noble-men, and fuch as are of best ranke ner chorim, Albatos, men clad in white; and on the contrary, men of meaner ranke, Chafchucim, Sordidatos, nien clad with a foule garment. Hence is that of Saint lames, if there come a man with a gold Ring, and in goodly apparell, is isin Nauma, in a white garment, and there came allo a poore man, er punapa isin, in a vile or foule raiment, lam. 2. 2. This maybe the reason, why when the lewes accused Chrift of treason, Pilate his fouldiers clad him in purple, Matth. 27.28. and Herod the Tetrarch of Galile put on him a white garment, Luk. 23. 11. both therein applying themfelues to the customes of their owne Countrey, and in derifion, clothing him as a King.

CHAP. V.

The High-Prieft, Priests, Leuites, and Nethinims, and stadt sivo

and and Salomon

Here were three rankes or degrees of Ministers about the Temple, Priests, Leuites, and Nethinims; they may bee paralleld with Ministers, Deacons, and Subdeacons in the Primitue Church : Ouer all these the High. Priest was chiefe. gug dgood T .og.ss tynk T

In Aaron and his posterity, was continued the fuccession of the Priefs ; the High-Priefthood was tied

The High Prie

tied to the line of hi poltenity were Prin Priefs of the ferond (Except Aaron , loynes, (in whom ed) all the reft o Leittes.

Both in the H our Priefs, therea their Conferation boththele, fomew agreed.

In their Confect Hin Price was a chrifme or ountry It was powred vy ranne downe to his garments, were onely for thebloud of the typed out the vi minted with the lowes, Pfalm. 45 fellowes, Exten though Airon w ted King, Elifb King and Prief. King and Prophe Prieft, and Pro Brinkled, Heer And from this ver.16. Andal vnto Gødthe (w The High-Priest, Priests, Leuites, &c. LIB.I. tied to the line of his first-borne; all the rest of his posterity were Priests, simply so called, or called Priests of the second Order, 2 Kings 23.4.

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

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

In their Confectation they differed. First, "The Hine Sacerdos High-Priest was annointed : the materials of this gitur Sacerdos unchrisme or ointment are prescribed, Exod. 30. 23. Eus, Leuis, 4.5. 10-It was powred vpon Aarons head, Leuit. 8. 12. It cerdos magnes vel ranne downe to his beard, and to the border of fummus. Deferte 4his gaiments, Pfalm. 133.2. The second Priests ben Esro, Sacerdos were onely sprinkled with this Oyle, mixed with cerdos undins. Lythebloud of the Sacrifice, Leuit. 8.30. In this was ranns adduc clari. typed out the vnction of our Sauiour, who was an- ef Sacerdos magnointed with the Oyle of gladnesse aboue his fel- nus, quia inferiores lowes, Pfalm. 45.8. Hee was annointed aboue his Sacerdoies non un fellowes, Extensine, and Intensine. Extensine, for gebantny, coc. though Aaron was annointed Prieft, Saul annointed King, Elisba annointed Prophet, Melchisedek King and Priest, Moses Priest and Prophet, David King and Prophet ; yet none faue onely Chrift, King, Priest, and Propher. Intensive, he was annointed, we fprinkled. Hee was full of grace and truth, 10h.1.14. And from this fulneffe, wee receive grace for grace, ver. 16. And all Christians, especially Ministers, are vnto God the sweet fauour of Chrift, 2 Cor. 2.5. Secondly,

LIB.I. The High Priest, Priests, Leuites, Ge.

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Secondly, they differed in their garments, which were a necessary adiun & to their Confectation. The High-Priest wore at the time of his ordinary ministration in the Sanctuarie, eight garments, Exod. 28. First, Breeches of linnen, put next vpon his flesh. Secondly, A Coat of fine linnen, put ouer the breeches. Thirdly, A girdle embroidered, of fine linnen, blew, purple, and fearlet, wherewith the coat was girded. Fourthly, A Robe all of blew, with feventy two bels of gold, and as many Pomegranates, of blew, purple, and fcarlet, vpon the skirts thereof; this was put ouer 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 faire Beryll stones engrauen, with the names of the twelue Tribes of Ifrael. This Ephod was put ouer the Robe, and girded thereto with a curiousgirdle made of the fame. Sixthly, A Breftplate wrought of gold, blew, purple, scarlet, and fine linnen, which being a spanne square, was fastned by golden chaines, and rings vpon the Epbod : herein were fet twelue feuerall stones, on which the names of the twelue Tribes were engraven : Moreouer, in this Breftplate were the Vrim and Thummimplaced. Seventhly, A Miter of fine linnen, fixteene cubits long, wrapped about his head. Eighthly, A plate of purple gold, or hely Crowne two fingers broad, whereon was grauen Holinesse to the Lord: this was tied with a blew lace upon the fore-front of the Miter.

These eight garments the High-Priest vsed in his ordinary ministration, and they are terrified by the Rabbies, Safe Cabab, Vestimenta

The High-Prief anrea, Golden Vejt in comparison o which he wore or into the Holy of Levit. 15.4,23 Bigde Laban, V were in number linnen cont. 3. Lewit, 16.4. In time of 1 Chriftee or holy as formely in rel was called by th thrabe Milcha, when the oyle hewastermed Aufastelith garments b th in the City, ledhim, as I to meet Alex In hisappa Christ was th Kinglyoffice; his Bells and

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if ried in ternied by Vestimenta aurea,

The High-Prieft, Priefts, Leuites, and Gc. LIE.E. aurea, Golden Vestiments, because of their richnesse in comparison of other extraordinary garments, which he wore onely, once a yeare, when he entred into the Holy of Holies, vpon the Propitiation day, Leuit. 15.4, 23. Thefe latter are called 15.4 Bigde Laban, Vestimenta alba, white garments, they were in number foure, I. A linnen breeches. 2. A linnen coat. 3. A linnen girdle, 4. A linnen Miter, Leuit. 16.4.

In time of the second Temple, " because the . cunaus lib. 2. de Chrisme or holy oyle could not be found, therefore rep. Heb. cap. 7. as formely in respect of his unction, the High-Priest Page 222. was called by the Talmudifts, nhwn anon Mithrabe Mischa, Auctus unctione, The annointed : fo when the oyle was loft, in respect of his garments, he was termed, בתרבה בגרים Mishrabe begadim, Auctus vestibus, the clothed. Those fore-mentioned garments b the High-Priest might not weare abroad in the City, vnleffe fome vrgent occasion compel- & Mofes Katfenfis led him, as Simeon the iust did, when he went forth precept affirm. 173 to meet Alexander the Great.

In his apparell the threefold office of our Sauiour Chrift was thadowed, the Crowne fignified his Kingly office; the Vrim and Thummim, and likewife his Bells and Pomegranats, his Propheticall office: by Vrim and Thummim, hee answered as from an Oracle; by the Bells was typed the found of his do-Etrine; by the Pomegranats the fweet fauour of an holy life; the Names of the twelue Tribes engrauen on the Ephod, and the Breft-plate, fignified his Prieftly office, prefenting vnto God the whole Church, for which hee maketh interceffion. Hee knoweth his owne sheepe by name, John 10.3.

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L 1 B. I. The High-Priest, Priests, Leuites, and, Ge.

The inferiour Priests had onely foure garments, which they vsed in their ministration. I. 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 widdow, nor a dinorced woman, nor an harlot, but a Virgin, Leuit.21.14. From a widdow he could not expect the first-lone: from a dinorced woman he could not expect the first or inst lone: from an harlot neither first, inst, nor only lone: all which Christ (whom the High-Priest did herein represent) expecteth from his Church. The other Priests might lawfully marrie a Widdow, Leuit.21.7.

The High Priest, and the inferiour Priest, agreed in their Confectation in these particulars. It was required first, that both should bee void of bodily blemish, Leuit.21.17. Secondly, that both should be presented vnto the Lord at the doore of the Tabernacle, Exod. 29.4. Thirdly, that both should be washed with water, Exod. 29.4. Fourthly, that both should be confectated by offering vp certaine Sacrifices, Exod. 29. Fifthly, that both should have of the bloud of the other Ramme, put vpon the tippe of the right eare, the thumbe of the right hand, and the great toe of the right foot, Exod 29.20.

In the time of their Confectation certaine peeces of the factifice were put into the Priefts hand, Exod. 29.9. The ceremony in the Christian Church, vfed by the Bishop vnto the Minister in time of Ordination, that the Bishop gineth the Bible into the hands of the Minister, doth much refemble this.

And

The High-Prieft Andbochmay fignour vnto himfelt as was Aaron, Het Hebrew phrafe is contrarie to this would, he Filled is, Hethruft him

Inthedifcha differed from th onely, and that Holy of Holies, E Secondly, ti for the death of 11. Thephrafe aretwo. First, ting the clothe keninthe Ch latter it will mudi fs dete it was lawfu or nether par downewards then it doth I did contrary Matth. 26.69 for these fix Bruther, and Inthedi and other] They bot 1 Chron. 6 I rumpets.

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marriage, The oro, Dor a diuor-8, Leuit.21.14 athe first-lene; expect the first forft, inft, oor the High-Prief n his Church. TicaWiddow,

riefts, agreed ars, it was reoid of bodily at both should tore of the Taboth theoldbe Fourthly, that g vp certaine both should me, put ypumbe of the e right foor.

ttaine peeces Priefts hand, riftion Church, intime of Or-Bible into the refemble this, And

The High-Priest, Priests, Leuites, and Gc. LIB.I.

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Andboth may fignifie, that no man taketh this honour vnto himfelfe, but he that is called of God, as was Aaron, Heb. 5.4. Hence Conferration in the Hebrew phrase is termed Filling of the hand. And contrarie to this did Ierobeams Priests, whofoeuer would, he Filled his owne hand, I King. 13.33. that is, Hethrust himselfeinto the Priesthood.

In the discharge of their offices, the High-Prieft differed from the other Priests : First, because he onely, and that but once a yeare, entred into the Holy of Holies, Exod. 16.34.

Secondly, the High-Priest might not mourne for the death of his nearest kinne, Leuit. 21. 10, 11. The phrases vied there to expresse mourning are two. First, uncouering the head. Secondly, Renting the clothes : Of both these somewhat is spoken in the Chapter of Burials, but concerning the latter it will not be amifie, to note that the Talmudifts determine the matter thus : faying, "That . Vide cunaum de it was lawfull for the High-Priest to teare the skirt, rep. Heb. lib. 2 6 3. or nether part of his garment, but from the bosome downeward it was vnlawfull : which if it bee true, then it doth not neceffarily follow, that Gaiaphas did contrary to the Law in renting his clothes, Matth. 26.65. The inferiour Priests might mourne for these fix ; Father, Mother, Sonne, daughter, Brother, and Sister, that had no husband, Leuit. 21.2. In the discharge of their offices, the High-Priest,

and other Priests agreed in these particulars : First, They both burnt incense, and offered facrifices, 1 Chron. 6.49. Secondly, they both founded the Trumpets, the vie whereof was two-fold, fometimes to found an alarum in warre, fometimes to D 2

LIB.I. The High-Prieft, Priefts, Leuites, and &c. to affemble the people and their Rulers, Numb. 10. Thirdly they both flew the facrifices, 2 Chron. 29. 22. Fourthly, they both inftructed the people, Malac. 2.7. Fifthly, they both udged of leprofic, Leuit. 13.2.

e Elias Thubit.

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For the more orderly performance of these of. fices, the High-Priest had his suffragan, d called 120, Sagan, who in case of the High-Priests pollution, performed his office. Of this fort was Zephaniah, Ierem. 52. 24. And of this fort Annas is

Calaubon. aduers. Priest. • In this fense they interpret Annas and Isleph. Scaliger. in Cataphas to have beene High-Priests the fame yeare, Prologen ad Eufeb. Luk 2. The High Priest.

Prolegon ad Eufeb. Luk. 3. 2. The High-Priest and his Sagan, refembledour Bishop and his Suffragan : The Patriarkes of Constantinople and his Primore termed Protosyncellus, and amongst the Romans, the Centurion and his Optio: for the Lieutenants in warre, who in case of necessity supplied the Centurions place, were termed Optiones.

That every one of the inferiour Priefts might equally ferve in his order, King Dawid diffributed the whole company of them into twenty foure rankes or courfes, called immedia, Turme, vices. Nadab and Abihu being dead, there remained only two fonnes to Aaron, namely, Eleazar and Ithamar; now as the fucceffion of Priefts was preferued in thefe two Families, fo did Dauid at this time according to the number of people in each Family, make his division. Eleazars Family hee divided into fixteene rankes, and Ithamars into eight; the division was byLot, the first Lot fell to Ieboiarib, the fecond to Iedaiab, the third to Hairim,

The High Prieft, Hairim, St. 1 C ferued weekly in th received their nan were the heads O after retained the ny tanke was ca fus: The chiefe P wee reade of n ther, Marke 14 that as the wee they by lot dete uice ; namely, flay the bealts, drelle the Lamp course of Abia, L and his lot was The office downe, to be the veffels th Cohath, and company of three orders, rites, The Ger ucrugsandhar things within

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rites, and join s, Numb.10. 2 Chron. 29. the people, l of leprofie,

of these of. gan, a called -Priefts polinort was Zephaort Annas is Was Was High-Annas and fame yeare, gan, telem-Patriarke ned Protofyslentarion and , who in cafe place, were

riefts might dillributed enry foure me, vices, nained onrand Ithanas preferauta at this ople in each Family hee thursen into fint Lot fell the third to Hanna,

The High-Priest, Priests, Leuites, and Gc. LIB.I. Hairim, Gc. 1 Chron. 24. Every ranke or courfe ferued weekly in the Temple by turne, and the ranks received their names from those, who at that time were the heads of the feuerall Families, and euer after retained the fame names. The chiefe of euery ranke was called, Summus Sacerdos iftius claffis: The chiefe Prieft of that ranke. Hence it is that wee reade of many High Priefts affembled together, Marke 14. 1. Furthermore wee are to note, that as the weekly course fell out by lot, fo did they by lot determine each particular Priests feruice; namely, who thould burne Incenfe, who flay the beafts, who lay them on the Altar, who dreffe the Lampes, &c. Zacharias was of the course of Abia, Luke 1.5. that is, of the eighth course, and his lot was to burne Incenfe, Luke 1.9.

The office of the Leuites was to pitch, to take downe, to beare vp and downe the Tabernacle, and the veffels there of. Leui had three fonnes, Gershon, Cohath, and Merari : and accordingly the whole company of the Leuites were diftinguisht into three orders, Gersbonites, Cohathites, and Merarites. The Gersbonites charge was to carrie the couerings and hangings of the Tabernacle. The chiefe things within the Sanctuary were committed to the Cohathites. The wood-worke, and the reft of the inftruments were committed to the charge of the Merarites, Numb. 3. This was the office of the Leuites, in Mofes his time, and whiles they were on their iourney in the wilderneffe ; but afterward when they were fetled in the promifed Land, then David changed their office, appointing them, fome to haue the charge of the treasures of the Temple, I Chron.

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LIB.Y. The High-Priest, Priests, Leuites, and, dec. I Chron. 26. 20. others to be ouer-feers and Indges, others to be Porters, others Singers, I Chron.23.4. The Singers in time of finging were clad in lianen Robes, or Surplesses, 2 Chron. 5. 12. The Singers were divided into twenty foure orders or courfes, I Chron. 25.8. And the Porters into as many, 1 Chron. 26. that both might fupply their turnes weekly by lot, as the Priefts did. In Mofes time alfo, their Confectation beganne at the fine and twentieth yeare of their age : In Dauids at the ewentieth, 1 Chron. 23. 24. Ezra 3.8. Here wee may note the libertie granted vnto the Church, in changing Ceremonies : the office of the Lewites in Dauids time, was not the fame as in Mofes ; and againe, Mofes and David agreed not in the time of their Confectation. Againe, in the Christian Church we shall finde in Matthias his election, the vse of Lots; not fo in Panls, or any other of the Apostles: In their meetings, vie of an holy kiffe; and at the Lords Supper, vie of their Loue-feasts, both now antiquated throwout Christendome.

Moreover there are certaine degrees obferueable among the Leuites : First, their Initiation, when they were a moneth old, they were initiated, and prefented vnto God, Numb.3.15. Secondly, their Confectation, they were confectated by imposition of hands, when they were five and twentie yeares old, Numb.8.24. From thence for the five yeares following, they learned their office. Those that imposed hands on them, are faid in the Text Numb. 8.10. to bee the fonnes of Ifrael. Chazkuni interpreteth that place, the First-borne of Ifrael. They were the Representative Church,

The High Prief, and in allofion, to led the Church of the fame time t Priefs, that is, as whichword is vie parate mee Boyn ly, their Minif Tabernacke, and their age, vnti their substient, O uice of carrying even then they encampe round beware that no and likewilet wites in mann the Apolitie f haveminiltre 1Tim. 3.13 femeable am in their Nu learned the m they exerciled themothers, F on the Lewite, vfedby the Ap 1Tim.5.22. Obleme t XHANNA T holding up o

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vites, and fec. ers and indies, I Chron, 23.4. e clad in lia-5.12. The oute orders or ters into as mait supply their did. In Miles at the fine and Dauids at the B. Here wee e Church, in le Leuntes in Mofes ; and mthetimeof riftian Charch on, the vie of the Apostles: ; and at the As, both now ver observe-

eer observeinitiation, were initiaty. Secondrated by ime and twenhence for the and twenhence for the cheir office. and refined in energy Ifrael. Firft-bornetime Church, and

The High Prieft, Priefts, Leuites, and, Oc. LIB.I 23 and in allufion to this, the Church of Chrift is called the Church of the first-borne, Hebr. 12.23. At the fame time the Leuites were waved by the Priests, that is, as the Greeke reades it, Separated, & Aquein Ragion. which word is vied for the Ministers of Christ, Se- & Açoeim TE. parate mee Barnabas and Paul, Alts 13.2. Thirdly, their Ministration, to carrie vp and downe the Tabernacle, and this was at the thirtieth yeare of their age, vntill the fiftieth, Numb. 4. 3. Laftly, their vocation, or discharge from that laborious feruice of carrying the Tabernacle ; notwithstanding even then they were to ferve in their charge, to encampe round about the Tent, to fing, and to beware that no stranger came into the Temple, and likewife to ouerfee and inftruct younger Leuites in manner of Bishops. Vnto these degrees & Franscisc. Innius the Apostle seemeth to have respect : They that Anales. Expos. have ministred well get themselves a good degree, I Tim. 3. 13. The like kinde of i degrees are ob- i Diony Halycarferueable among the Vestall Virgins, they remained "all lib.2. in their Nunnery thirtie yeares. Ten yeares they learned the mysteries of their profession; Ten yeares they exercised them, and Ten yeares they taught them others. From this custome of imposing hands on the Leuites, hath flowne the like custome, vfedby the Apostles in conferring Orders, Alts 6.6 .. 1 Tim. 5.22.

Observe the difference of these three phrases, Xuego Servia, The imposition of hands. Xuego Trovia, The holding vp of hands, in token of elevation or ordination, Acts 14.23. And Euraris Xuper, A stretching forth of the hands. Both the first gestures were vsed in Ordination, Or conferring Orders. The first of all, namely, k Æschines contra Ciesiphoniem.

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Herodian. p.45.

m Mofes Kotfenfis, fol.211.col.4.

ראשי מעטר LIB.I. The High Prieft, Priefts, Leuites, and Ge. namely, imposition of hands, was borrowed from the Hebrewes. The fecond, namely, the holding vp of hands, was taken from the & Athenians, who had two forts of Magistrates, KAMEW), Magistrates chosen by Lots : and Xelegrimmed, Magistrates chosen by holding vp of hands. The third gesture of the hands, called Emmos Xelevi, A stretching forth of the hands, ' fometimes it is termed, m's xele's value, the beckning with the hand, a gesture vsed in crauing filence; fo Paul stretched forth the hand and answered for himselfe, All. 26.I.

. There were " another fort of holy perfons, termed אנשר Anfche, Magnamad, Viri ftationarii, the Law requiring that whofoeuer offered either gift or facrifice, he should prefent it vnto the Lord with his owne hands, and fand by during the time of his oblation. Now because all Ifrael could not stand by, for the narrowneffe of the place, hence when an offering was made for all the people, certain felected perfons chosen for that purpofe, fupplied the ftead of all the people. They were divided as the Priests and Leuites, into twentie foure rankes and orders, weekly to minister in the Temple, but the choice was not restrained to the Tribe of Leui, but was indifferently made out of the people. Every ranke had one foreman, chiefe aboue the reft, termed " Stationum Princeps, the Foreman of that station. The Nethinims office was to bee hewers of wood, and drawers of water for the house of God; they were not Leuites, no nor Israelites, but Gibeonites, whom because of their fraudulent dealing, Ioshuah made in this manner tributary, 10sb.9.23. They were afterward called Nethinims,

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Nethinims, Ezra 2.43. from ins Nathan, which fignifieth to give, because they were given for the feruice of the Temple. Their office was vile and bafe, as appeareth by that prouerbiall speech; From the hewer of thy wood, vnto the drawer of thy water, Deut.29.11. milies. Yes the publice miles

CHAP. VI.

Of the Prophets.

Hereare d'uers names giuen vnto the Expofitors of the Law, and although the particular yeare or time when each name beganne, be not clearely euidenced by monuments of Antiquity, yet in generall wee may conceine three diftinct periods of time, in which the names altered. First, from Adam, vntill Mofes. Secondly, from Mofes, till the peoples returne from Babylon. Thirdly, from their returne, vntill the dayes of Christ, andafter. In the first period as Adam was Prophet and Frieft in hisfamily, fo afterward cuerie first-borne supplyed these two offices, together with their Princely office in their Teuerall tanilies. That they ruled their families as Kings, and inftru-Sted them as Prophets, is cleare to any acquainted with Scripture; the greatest doubt is, what fufficient proofe there is for their Priesthood. Adams Priesthood is gathered hence, * because that Gen. * Bertram Polist. 4.3, &4. Abeland Kain are faid to have brought Ind cap. 2.9.17. their facilities : to have brought them, namely, vinto Adam, who offered them vnto God in their E name.

Of the Prophets.

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name. The Priesthood of the First-borne is gatherable hence, because the Leuites were appointed to the feruice of the Altar, in ftead of the first-borne, and as their Aurgiv, or price of Redemption, Num. 3.41. In the fecond period, though a private catecheticall exposition of the Law belonged to the Masters of families, yet the publike ministeriall exposition thereof was appropriated to Priests, and Prophets. In the third period when prophecie ceafed, then the office of expounding Scripture was more common, and in stead of Prophets came in a multitude of other Expositors; In generall wee may call them teachers of Ifrael, Ioh. 3. 10. Wee may diffinguish them into three severall forts, I. wisemen, 2. Scribes. 3. Disputers. The Apostle compriseth them all, I Cor. I. 20. Where is the wife? Where is the Scribe ? Where is the Diffuter? Vnto any of these, or whatsoever other Do-Stor eminently gifted aboue others, the title Rabbi was prefixed. First, of their Prophets. Secondly, their wisemen. Thirdly, their Scribes. Fourthly, their Disputers. Fifthly, their Rabbies.

To Prophecie, or to bee a Prophet, hath divers acceptions in Scripture. First, it is taken for the bookes and writings of the Prophets. They have Mofes and the Prophets, Luke 16. 29. Secondly, for the whole word of God : No Prophecie in the Scripture is of any private motion, 2 Pet. 1. 20. Thirdly, those vato whom God vouchfafeth familiarly to reueale himfelfe, they are called Prophets. Abraham was a Prophet, Gen. 20.7. and Miriam a Propheteffe, Exod. 15. 20. Fourthly, ordinary interpreters of the word are called Prophets. He that receiueth ueth a Impher I 41. Lafly, it i by daine revel ranleending i Hence it is, th Seers, 1 Sam. avijuen, Efay lightned the fecrets. There are

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Of the Prophets.

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ueth a Prophet in the name of a Prophet, Matth. 10. 41. Laftly, it istaken for those; who were enabled by divine revelation, to lay open hidden fecrets, transcending all possibility of humane fearch. Hence it is, that Prophets in old time were called Seers, 1 Sam. 9.9. And their Prophecie was termed avision, Esay I.I. because God extraordinarily inlightned their minds with the knowledge of these fecrets.

There are three observeable names applyed to Prophecie in Scripture. I. Verbum Domini. 2. Visio. 3. Onus. The word of the Lord. Vision. A burden. The first importeth the Lord speaking, or reucaling his fecrets; the fecond implyeth the Prophets attending, or beholding them; the third being appliedonely to Iudgements, fignifieth the burdensomneffe of them, on that people against whom they came forth.

For the propagation of learning, Colleges and Schooles were in divers places erected for the Prophets, their Schollers were termed & Filii Prophe- Bodem fenfs Graci appallant artarum, Children of the Prophets, 2 Kings 6. I. VIIto the medica candiwhich phrase there is allusion, Matth. II. 19. Wif datos ianger wai dome is instified of her children : by reason of this dedicatoria Hilaris relation, the Prophet sometime is called a Father, prefix. Elisba cryed out, my Father, my Father, 2King. 2.12: Targum. 2. Reg. The . Targum expoundeth that place, Rabbi, Rab- 2.12 bi, as much as to fay, my Master, my Master. And in truth the Rabbies grew very ambitious of the name Fasher, which was the reafon of our Sauiours Speech, Mat. 23.9. Call no man Father vpon earth.

The d Scripture sometimes ioyneth to the dimension name of the Prophet, the name of his Father, as fat ad Hojcham. E 2

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Hoseathe sonne of Beerie, Hos. I. I. And fuch a one the Hebrewes confesse to bee both a Prophet, and the sonne of a Prophet. Sometimes it mentioneth the Prophets name, but not the Fathers, fuch a one they confesse to bee a Prophet, but not the sonne of. a Prophet : Sometimes it mentioneth with the Prophet, the name of the City where hee prophefied, 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 tobee a Prophet of Ierufalem.

Corionid lib.4. Eap.20.

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LIB.T.

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2. Wisemen : This title though in it selfe it bee generall and common to all Doctors, and Teachers of the Law, ver for many yeares before our Saniours Incarnation, " it was either arrogated by the Pharifees, or elfe by the ignorant multitude appropriated vnto them, from an opinion of their extraordinary wifdome, in teaching of Traditions, which they preferred beyond the Law. Hence the Pha-Druss de trib set. rifees were called, " Maßers of the Traditions. And hence was that counfell of R. Eleezar to his Schol-\$ Bustorf. Recenf. lars, & That they should forbid their children from opers Talmud. p. the fludy of the Bible, and place them betweene Hieronym. od ol- the knees of their wifemen. Likewise hence, when gassiam, quast. 10. any of their Doctors did reade Lecture, their faving was, oi oozoi huff surges, Our wifemen does teachtraditions. The like ambition we shall finde among the Gracians, all of them strining tobe intituled zopol, wisemen. And hence, whenfocuer the chiefe of them had pleafed the people in the performance of their Orations, or any other publike businesse, they were honoured with a Grande Topas, that is, with a loud acclamation of mpas, mpas, Well

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Of the Scribes. Well done, or wifely done, vntill Pythagoras in diflike of fuch fwelling titles, fliled himielfe Philofophus, a Louer of wisdome, which kinde of modesty was afterward practifed by the Hebrew Doctors, for they in after times, to avoid the fulpition of arrogancie, refused the name of _____ Chacamim, Wifemen, i and filed themselves, i Elias Thinbit. Discipuli sapientum, Learners of wife-

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dome. 3. Scribes : This name was given to two forts of men, fome meerely Laickes, others Clergie men. The body of the Laicke Scribes, were those, to whom was committed the inftruction 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 fense we read not of Scribes in the Scripture, although the ground of their first institution have beene taken thence, namely, from those words which lacob vied vnto Simeon and Leui ; I will diuide them in Iacob, and scatter them in Ifrael, Gen. 49.7. So that as Leui had no portion, but lived difperfed among the other Tribes, by the benefit of the Altar: " In like manner Simeon had no portion & Selom Larchi in the indgement of the Hebrewes, but lived feat- Gen. 49. vide Am-brof. tom. 4. cap. 3. teredamong the other Tribes, getting their main & Targum Hierotenance by teaching and schooling little children : solymit. whether this office of teaching children was appropriated to them, I leave to the enquiry of others; certaine lam, that the Simeonites had their owne inheritance by Lot, 10/b.19.1. and the prophecie concerning their being fcattered, is thought to have been e accomplished in this, that the inhe-

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ritance of the Simeonites, was taken out of the portion of the children of Indah, Iofb. 19.9. Furthermore it is certaine, that if not all Scriueners, yet those publike 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. Vnto this there is allufion, Ffalm. 45.1. My tongue is as the penne of a fwift writer, or ready Scribe. Out of the body of these I conceiue certaine choice men to haue beene elected for publike imployments, fome to attend the King, as his Secretaries, termed yauware's Baontews, the Kings Scribes, 2 King. 12. 10. Such were Sheia, 2 Sam. 20.25. And Shaphan, 2 King. 22.3. Others to attend the publike Courts and Confiftories: they much refembled our Clerkes of Asizes, thefe were termed nappuarties has, the Scribes of the people, Matth. 2.4. It. I Maccab. 5.42.

The fecond fort of Scribes belonged to the Clergie, they were Expositors of the Law, and thence are they called your are is thus voursed, I vous A Ston anos, Scribes of the Law, Efr. 7.9. Expounders of the Law, Luke 7.30. and Doctors of the Law, Luke 5.17. Their office was to write, reade, and expound the Law of Mofes to the people. The name was a name of office, not of sett. Of this fort was Esdras, Esr.7.6. who though hee were a Leuite, 1 Drufine de tribus yet 1 others there were of the Tribe of Iudah, and, as it is thought, they might indifferently bee of any Tribe. The name was of the like effected among the Hebrewes, as the Magi were among the Chaldeans; the Quindecimuiriamong the Romanes, for expounding sybillaes Oracles : or the Canonifts in the Church

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Church of Rome. The word ord Sopherim, translated Scribes, fignifieth Numberers, or Computers, and is applied to the Masorites, because they fpent their time in reckoning, and numbring, not onely the verfes, but the words alfo, and letters of each booke thorowout the Bible ; which as it is an argument of their industry, " fo likewife " Augustin. in of Gods providence, in the prefervation of his truth Pfalm 40. inuiolable. As the wifemen in their preaching preffedtraditions : fo the Scribes claue to the written word, whence they were " termed Text-men, or " Drusius de trib. Masters of the Text. And to this purpose it is worth set 1. 2. cap. 13. our observing, that whereas both the scribes and the Pharifes fought to fasten accusations vpon our Sauiour, Matth.9. The Scribes acculed him of blafphemie, Verf.3. The Pharifes of eating with Pubticanes and finners, Verf. II. The Scribes accusation was a breach of the Law; the Pharifes a breach of traditions.

3. The Disputer. . He infifted vpon allegories, . vide Thubin in and fearched out mysticall interpretations of the why Text. Hence himfelfe was termed Darfchan, and his exposition, or homily, Midrasch. And their -712FP Schoole, Beth Hammidrasch. They were counted. the profoundest Interpreters, whence that of the Pfalmist, Pfalme 84.7. They goe from strength to ftrength, P is interpreted, from their Temple to their , Targum Pfalm: Beth Hammidrasch, from an inferiour to an higher \$4.7. Schoole. Hereby we see the difference betweene those three forts of predicants mentioned by Saint Paul. The wife men were reachers of Traditions, the Scribes teachers of the Text according to the literall interpretation, and the Disputers teachers of allegories,

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allegories and mysteries; which fabulous expositions, because they breed questions and disputations, surfices maging xor, I Tim. I.4. Hence is it that such an expositor is termed or surmits, A Disputer. These three forts of preachers, which Saint Paul termeth, the wise man, the Scribe, and the Disputer, I Cor. I. 20. are by the Hebrewes named Don Chacam, Jon Sopher, Jun Darschan.

CHAP. VII. Of their title Rabbi.

Bout the time of our Sauiour Christ his nativity, titles beganne tobee multiplied, and amongst the rest, these of Rab, Rib. bi, Rabbi, and Rabban, were in efpeciall vie: they all are derived from >>, Rabab, fignifying, Multiplicatus fuit, and they found as much as munupa-Star O, that is, a Master, or Dottor, eminently gifted with variety of knowledge. Concerning thefe titles, they write thus, a that Rabbi is a more excellent title than Rab; and Rabban more excel-· lent than Rabbi; and the fimple name without any title, as Haggi, Zachari, Malachi, was more excel-Jont than Rabban. About this time they vied a fet forme of discipline in their Schooles. The Scholler was termed , a Difciple in refpect of his learning, yor Katan, a Iunior, in refpeet of his minority, The Bachur, that is, one chesen, or elected, in respect of his election or cooptation, into the number of Disciples. After hee had proued

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proued a good proficient, and was thought worthy of fome degree, then was hee by imposition of hands made a Graduate, 72h Chaber, a companion to a Rabbi. This imposition of hands, they termed , vel סמיברת, semicah, or Semicuth, which ceremony they observed in imitation of Moses toward lofbua. The Lord faid vnto Mofes, Take thou Ishua the fonne of Nun, in whom is the fpirit, and, Put thine hand upon him, Numb. 27.18. At which time hee that imposed hands on him, vied b this forme of words, I affociate thee, and bee , The Tik theu affociated. After this, when hee was worthy non to reach others, then was hee called Rabbi ; and Intao whereas in his minority, his owne namebeing fup- perprete : Ego ibi preffed, he was called onely by his Fathers name, impono manum, emanus tibi imposite the funne of N. When hee was made Graduate effo. Triberef. c. s. by imposition of hands, then was hee called by his p. 264. vide etiam owne name, N. the sonne of N. And afterward Hiblib.1 cap. 12. when hee was thought worthy to teach, then was the title Rabbi prefixed, after this manner; Rabbi N. the sonne of N. For example, Maimonides, at first was termed onely Ben Maimon, the sonne of Maimon : after his degree, then was hee called by his owne name added to his Fathers, Moses Ben Maimon, Moses the sonne of Maimon: at last being licenced to teach, then was he called rambam, which abbreuiature, confifting of Capitall letters, fignifieth Rabbi Mofes ben Maimon, Rabbi Moses the sonne of Maimon. So Rabbi Leui, the fonne of Gersom, in his minority was called the fonne of Gersom, afterward Leui the fonne of Gerfom; at last, x257, Kalbag, Rabbi Leui the sonne of Gersom. This distinction of Schollers, Compa-F

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Of their sitle Rabbi. LIB.I. 34 Companions, and Rabbies, appeareth by that speech

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Beracoth.

Pirke Aboth.c.4.

e Vide P. Fagium of an ancient Rabbi, faying, . I learned much of in Scholiis Juis ad my Rubbies or Masters, more of my Companions, cap.4. Pirke Aboth. most of all of my Schollers. That every Rabbi had difciples, and that his owne difciples, and other well-withers fliled him by the name of Rabbi, in the dayes of our Sauiour, needeth no proofe Indas came to Christ, and faid, God faue thre Rabbi, Matt. 26.49. In like manner Iohns Disciples came and faluted Iohn by the name of Rabbi, Iohn 3. 26. And Christby the name of Rabbi, Iohn 1. 38. But whether there was fuch a formall imposition of SUTTE MERTI Detrar hands then in vfe, I much doubt. The manner of their meetings, when Difputations were had a Phile. Ind. Qued in their Synagogues, or other Schooles, was d thus. The chiefe Rabbies fate in referued chaires, thefe pag.679. are those chiefe feats in the Synagogues, which the Scribes and Pharifes to affected, Matth. 23. 6. 12.10 2 1.64 6:53 Their Companions fate vpon benches or lower formes, their Schollers on the ground at the feet of their Teachers. Saint Paul was brought vp at the feet of Gamaliel, Alts 22.3. And Marie fate at Iesus feet, and heard his word, Luke 10.39. The positure of their body differed according to their e Scaliger in Tri- degrees. The " Rabbi is defcribed to bee any, beris cap.s. ex c.1. Iofcheb, one that fitteth: The Companion, Tury, Muteth, the word fignifietha kinde of leaning vpon a bed or bench, oneshead lying in the others bofome, in manner of the ancient fitting at table, and it was a deportment of the body, inferiour to that of fitting : The scholler was termed Mithabek, one that doth lie along in the dust, and this was a token of the schollers humilitie, thus humbling

Of then humbling and feet of his M thought, Sai Chriftian Cha not all of equ had conditio Tacci Facinac the forme, ontindgem in at one ca the melat from the dre behinde : lat winnowing la in the come. 01 Here in ti 35. learce any th note than v totequoted terof their

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humbling and fubiecting himfelfe even to the feet of his Master : & This same cultome it is & Ambrof. 1 Cor. 14. thought, Saint Paul laboured to bring into the Christian Church, 1 Cor. 14. Their Schollers were not all of equallcapacity, whence h they faid, fome h Pirke Aboth. c.s. had conditionem spongiæ, others clepsydræ, others Jacci facinacei, and others Cribri. Some refembled the fonge, and fucks in all that they heard withont iudgement; others the Hours-glasse, they tooke in at one care, and let out at the other; others the winefacke, thorow which Wine is fo drained from the dregges, that onely the dregges remaine behinde : lattly, others the Rying-feine, which in winnowing lets out the courfer feed, and keepeth in the corne.

CHAP. VIII.

Of their Nazarites and Rechabites.

Here are two forts of Votaries mentioned in the Old Testament, Reobabites, Ierem. 35. and Nazarites, Numbers 6. I finde fcarce any thing warrantable concerning thefe two, more than what the Scripture deliuereth in the forequoted places : therefore concerning the matterof their vowes, I referre the Reader to the forefaid Texts of Scripture, here onely we will note the diftinction of Nazarites. The first are these Votaries, termed fo from 713 Nazar, to separate, because they separated themselves from three things: First, from Wine, and all things proceeding from the

LIB.I. Of their Nazarites and Rechabites.

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the Vine. Secondly, from the razor, because they fuffered no razor to come vpon their head, but let their haire grow all the dayes of their feparation. Thirdly, from pollution by the dead : this feparation againe was twofold, either for a fer number of dayes, or for a mans whole life, that they termed Naziræatum dierum, this, Nazireatum feculi : of that fort was Saint Paul and those foure with him, Alls 21.24. Of this fort was Sampfon, Indges 13. and Iohn Baptist. The iust number of dayes, how long the former of these two separated themselves, ·sbeindler in Fen- is not expressed in Scripture, but the * Hebrew Doffors determine them to be thirty, becaufe it is faid, Numb. 6.5. Domino fanttas verit ; which word, (fay they) containing thirty, expressed the iust number of dayes to be observed in this voluntary separation. The second fort of Nazarites, were fo termed from Tr. Natfar, from whence commeth Natfereth, or Nazareth, the name of a certaine Village in Galile, where Chrift was conceiued and brought vp : Hence our Sauiour himfelfe was called a Nazarene, or Nazarite, Matth. 2. 23. and those that embraced his doctrine Nazarites, Ad ; 24.5. Afterward certaine Heretikes fprung vp, who, as the Samaritanes ioyned Iemis Geremonies

. Hieronym. Ifaie with Heathenist rites : fo b they ioyned together 8. Idem refirs E- Chrift and Mofes : the Law and the Gofpell ; Baptifme and Circumcifion : of the beginning of thefe wee shall reade, Atts 15.2. Then came downe certaine from Iudea, and taught the brethren, faying, Except yee bee circumcised after the manner of Mofes, yee cannot bee faued. These Heretiques were called Nazarites, either of malice by the lewes,

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tes. aufe they id, butlet paration. is leparaumber of ey termed feculi : of with him, Indges 12. layes, how emlelues, * Hebrew able it is t ; which effeth the this voluntritts, were ence comie of a cerras concelv himfelfe \$6.2.23. lazarites, prung vp, erementes together ell ; Bapig of thele downecethren, by-#35307 6 ques were the links, ED

Of the Assideans. LIB. I. 37 so bring the greater difgrace vpon Christian religion; or elfe becaufe at first they were true, though weake Nazarises, that is, Christians milled by Peters Iudaizing at Antioch, Gal. 2. II. And hence it is " thought, that the Church at Antioch, in de- " Francisc. 14m. testation of this new-bred herefie, fastened vpon parall lib.1.8. them by the name of Nazarites, forfooke that name, and called themselues Christians, Alts II. 26. Symmachus that famous interpreter of the Old Testament, was a strong desender of this heresie, and a from him in after times they were named a Augustin. 14. 19: Symmachiani. The leves had them in as great ha- contra Faufum symmachiant. The react and the three times Manichaumsc.4. euery day, at morning, nooneride, and evening, they Toma. baref. 29. closed their prayers with a folemne exectation, Maledic Domine Nazorais. Lastly, another fort of Nazarites there were, fo termed from 701, Nafar, fignifying to abolif, or cut off; "because they did f Epiphan lib. 1. abelish and cut off the five books of Moses, rejecting Tom. 1. bar. 18. them as not Canonicall.

CHAP. IX.

Of the Affideans.

T is much controuerfed, whether the Afideans were Pharifes or Effenes, or what they were? Were I worthy to deliver my opinion, or, as the Hebrewes prouerbe is, to thrust in my head amongft the heads of those wise men : I conceiue of the Affideans thus. Before their captivity in Babylon, wee shall finde the word correct. Chasidim. 38

LIB.I. Of the A Bideans.

dim, (translated Affidei, Afideans,) to fignific the fame as Tfadikim, Iuft, or good men : both were vied promiscuoufly, the one for the other, and both ftood in equall opposition to the רשעים, Refchagnim, that is, ungodly, or wicked men. At this time the whole body of the Iewes were diftinguisht into two forts, Chasidim, and Reschagnim: Good and Bad.

* D. Kimchs Efal. E03.17. a Augustia Lates

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After their captivity, the Chafidim beganne to bee diftinguished from the Tfadikim. " The Tfadikim gaue themselues to the study of the Scripture. The Chasidim studied how to adde unto the Scrip-» Pirke Aboth, c.s. thre. b Secondly, the Tfadikim would conforme to whatfoeuer the Law required : The Chasidim would bee holy about the Law. Thus to the repairing of the Temple, the maintenance of facrifices, the releefe of the poore, &c. they would voluntarily adde ouer and aboue, to that which the Law required of them. Whence it is noted, that those were Chasidim, who would fay, What is mine, is thine, and what is thine, is thine owne ; those Reschagnim, which would fay, what is thine is mine; and what is mine is mine owne; and it is probable, that that middle fort mentioned in the fame place, who would fay, what is mine is mine, what is thine is thine owne; were the very Tfa-

At this time the body of the lewes were diffinguished into three forts, in respect of holinesse. First, Reschagnim, insis, wicked, and ungodly men. Secondly, Tfadikim, Sugar, Juft, and righteous, men. Thirdly, Chasidim, who are fometimes translated onoi, Holy men, and that for the most

part : but forme of allothers wer ple, The Apolt dving for vs, a diffinction of t redly. Scarcely peraduenture, to die, Rom. thus : Some the Chalidian, of Tourkinn, Reichagmin, O Christ died for enemies, Now as lot

on remained quitted is net fimple obed ofcontention and herefies rules of lupe and viged wi the Chindim allo from they relie of the E ditions upon t asa more per ture : Atthis fition reject ture, excer which real ate of opini embraced a

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Of the Asideans.

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part : cbut sometimes al so à ya sol, Good men : These Midai de quibus of all others were best reputed, and beloued of the agilar. 1 Macab 7. ple. The Apostle shewing the great love of Christ, sepho, lib. 12, c. 16. dying for vs, amplifieth it by allufion vnto this a'a Soi x in of the diftinction of the people: Chrift dyed for the vngodly. Scarcely for a righteous man will one die, yet peraduenture, for a good man fome would even dare to die, Rom. 5. verses 6,7. The gradation standeth thus : Some peraduenture would die for one of the Chafidim, a good man : Scarcely any for one of Tsadikim, a iust, or righteous man : For the Reschagnim, or ungodly, none would die; vet Christ died for vs ungodly, being finners, and his enemics.

Now as long as these workes of supererogation remained arbitrary, and indifferent, not required is neceffary, though preferred before the fimple obedience to the Law : fo long the heatof contention was not great enough to breed fects. and herefies : But when once the precepts and rules of supererogation were digested into Canons, and vrged with an opinion of neceffity; Then from the Chafidim issued the brood of Pharifes; d and d soleph. Scaliger. alfo from them (as it is probably thought) the he-Triberef. cap. 221 refie of the Effens, both obtruding vnwritten traditions vpon the people, as fimply neceffary, and as a more perfect rule of fanctity than the Scripture : At this time the Tfadikim in heat of oppofition rejected not onely traditions, but all Scripture, except onely the fine bookes of Mofes; for which reason they were called Karaim . Some o Iojeph. Scalig. ibid. are of opinion they rejected onely traditions, and embraced all the bookes of Scripture : Which opinion

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e beganne to * The Tfadie Scripture. the Scriponforme to Chafidim o the repaie of faorifiwould vowhich the noted, that y, What is THE OTHER : t is thine ; and it is ned in the is mine, very Tfavere diffinbolinede. nd county and righteometimes the molt

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Of the Pharifes.

nion focuer wee follow, they had their name קראים, Karaim, Textuales, Scriptuarii, (i.) Textmen, or Scripture readers, because they adhered to Scripture alone, withstanding and gainefaying traditions, with all their might. And if we follow the latter, then all this while the Karaim were fatte from herefie: but in proceffe of time, when from Sadok, and Baithus, thefe Karaim learned to deny all future rewards for good workes, or punishment for cuill, or refurrection from the dead ; now the Karaim became compleat Sadduces, and perfect Heretiques, taking their denomination from their first author, sadok. The time of each herefies first beginning, shall be more exactly declared in their feuerall Chapters.

CHAP. X. Of the Pharifes.

logiam (cnius fundus & anter putafur Hieronymus Prafat. in Amos) refellit Scriptura sur Pharifai אא פררצים פרושים

· Quartam etymo. Here are * three opinions concerning the Etymologie of the name Pharife. The first, are those which derive it from who. Parash, Expandere, Explicare; either from the enlar-Hebraica, fi enim ging and laying open their phylacteries, or from Pharifaus dicentur their open performance of good workes in publike a verbe view of the people, as being ambitious of mans praife. Secondly, from who. Parafch, Exponere, Explanare; because they were of chiefe repute, and counted the profoundest Doctors for the exposition

"Gerionides, c. 22, of the Law, fo that they were termed b Perufchim, quia Poreschim ; -Pharifes, because they were expounders

name from the Piel, where it parate, . In t were termed paratiffs. Th in the partic which they S First, Th the Law, DI atagonites as 1 lafien vnto t filed himfel Separated with from being a fell : andno Golpell. Secondly pretended of life about nut as other TETS, &C, L. The part. feines, were t First, Fre ward will ap called the co TEDCE, PAK earth, Int called in are curled Second men : for th

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pounders of the Law. Thirdly, others derive the name from the fame verbe, but in the coniugation Piel, where it fignifieth Dividere, feparare, to feparate. • In this acception, by the Greekes they • swider: were termed deweloguisson, we may English them Separatists. Their separation is confiderable, partly in the particulars which; partly in those from which they Separated.

First, They Separated themselues to the studie of the Law, in which respect they might bee called, it we continue is the rows, Separated white the Law. In allusion which the Apostle is d thought to have d Drussius de trib. stilled himselfe, Rom. I. II. a gove continue is dway for or, sett. Ub. 2. c. 2. Separated white the Gospell : when hee was called from being a Pharise, to bee a Preacher of the Gospell : and now not separated to the Law, but to the Gospell.

Secondly, They separated themselves, or at least pretended a 'separation to an extraordinary fanctity 'suidas. of life aboue other men. God I thanke thee that I am not as other men are, extortioners, vninst, adulterers, &c. Luk.18.11.

The particulars from which they separated themselues, were these:

First, From commerce with other people, as afterward will appeare in their traditions, whence they called the common people by reason of their ignorance, The populum terre, the people of the earth. In the Gospell of Saint Iohn, 7.49. they are called δ_{XAG} : This people who knoweth not the Law are curfed.

Secondly, From the F apparell and habit of other fR. Dauid. Sophers. men: for they vied peculiar kindes of habits, where I.8.

LIB.I. Of the Pharifes. by they would bee diffinguished from the vulgar.

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Hence proceeded that common speech, Vestes populiterra, conculcatio sunt Phariseorum. Thirdly, From the 8 customes and manners of the world.

This herefie of the Pharifes feemeth to have had its first beginning in Antigonus Sochaus. He being a Pharife fucceeded Simon the Iuft, who was coetanean with Alexander the Great : hee lived three hundred yeares before the birth of Chrift.

h Chryf. Massh. 15.

i Flauius Iofeth. lib 13.cap. 18.

Lajeph. lib.13.c.g.

Nojepto. de bello hb.2.cap.12. The Pharifes were b not tied to any particular Tribe or Family, but indifferently they might bee of any. Saint Paul was a Beniamite; ¹ Hyrcanus was a Leuite.

Each fect had his Dogmata, his proper Aphorifmes, Confitutions, or Canons : fo the Pharifes had theirs. My purpofe is, both concerning thefe and the other fects, to note onely those Canons, or Aphorismes, wherein chiefly they were hereticall, and one differing from the other.

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

Secondly, They confessed that there were Angels and Spirits, Atts 23.8.

Thirdly, Concerning the refurrection of the dead, they acknowledged it, and ¹ taught that the foules of euill men deceased, prefently departed into euerlasting punishment; but the foules, they fay, of good men, passed by a kinde of Pythago-

rean ureufixensinto other good mensbodies. Hence m Serar. Tribaref. it is " thought, that the different opinions conlib.z.sap.3 Is. Druf. cerning our Sautour didarife; Some faying that

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heawas lobn as, Math. 16. animated by icremus. Fourthly, tions of their what their t the lemestay ted to with Therab (chebt Liered by trad Thorab begna ted by God 1 atter as an exi afterward del the Elders, t thefeof the gi Witdelcen one of the rifes and th maintaine t red into any mile men, n the Sadduce. anytradition dans. Theu thefe. I, They bands.Wit tion of th

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Of the Pharifes.

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hee was John Baptift, others Elias, others Ieremias, Matth. 16.14. As if Christhis body had beene animated by the foule either of Iohn, Elias, or Ieremias.

Fourthly, they did stiffely maintaine the traditions of their Elders. For the better understanding what their traditions were, wee must know that the Iewes fay the Law was " twofold, one commit- " Moles Kosfenf. in ted to writing, which they called תורה שבכתב prefilib.precipi. Thorah Schebichtah, The written Law; the other deliuered by tradition, termed by them, הורה בעל פה uered by tradition, termed by them Thorah begnal pe. They fay both were delivered by God vnto Mofes vpon Mount Sinai, the latter as an exposition of the former, which Mofes afterward delivered by mouth to loshua, loshua 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 chiefe controuerfies betweene the Pharifes and the Sadduces. . The Pharifes faid, Let us . Gorionides e. 29. maintaine the Law which our forefathers have delineredinto our hands, expounded by the mouth of the wife men, who expounded it by tradition. And loe, the Sadduces faid, Let vs not beleene or hearken to any tradition or exposition, but to the Law of Moses alone. The traditions which they chiefly vrged were thefe.

I. They would not eat untill they washed their bands. Why doe thy disciples transgrefie the tradition of the Elders ? for they wash not their hands when they eatbread, Matth. 15.2. This washing is faid to have beene done myyer, Marke 7. 3. that is, often, as some translate the word, taking muyus 111

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בטילאיה י I. 4 mocudis. Luk 1.39. 9 Iofeph. Scaliger. Triberefe 7.

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I Mun fler.in Dent.8.

ST beopbylast. in Marc.7.3. Bezain maioribus

in this place, to fignific the fame as mire in Homer, frequenter. Others translate the word accurate, diligenter, intimating the great care and diligence they vfed in washing : with this the & Syriacke text agreeth. 9 Others thinke that there is in that phrase, allusion vnto that rite or manner of wathing in vie among the lewes, termed by them Netilath iadaim, the lifting up of their hands. The Greeke word myun, is thought to expresse this rite, because in this kinde of washing, They vsed to ioyne the tops of the fingers of each hand together with the thumbe, fo that each hand did after a fort relemble this my ului, i. a fift. This ceremony was thus performed : First, they washed their hands cleane. Secondly, they composed them into the fore-mentioned forme. Thirdly, they lifted them vp, fo that the water ranne downe to the very elbowes. Laftly, they let downe their hands againe, fo that the water ranne from off their hands vponthe earth. 'And that there might be ftore of water running vp and downe, they powred fresh water on them when they lifted vp their hands, and powred water twice vpon them when they hanged them downe. Vnto this kinde of wathing Theophylast feemeth to have reference, when hee faith, that the Pharifes did t cubitaliter lauare, wash up to their elbowes. Lastly, others " interpret. fuis annotationibus, ruyur, tobe the fift, or hand closed, and the manner of washing hereby denoted to bee by rubbing one hand closed in the palme or bollow of the other. All imply a diligent and accurate care in wathing : the ceremonious wathing by lifting vp the hands, and hanging them downe, beft expresseth the fuperfeition,

Of the Pharifes.

perition, wi proofe, though Phanles were it not a matte but of religion viging fuch an may come to walh and to rhan to drink was deemed with vowalb Thistradition chiefly viged maintained it. Wee may hands in vie fuperfitions, outward de token of inn ders of the Dent.21.6, and alluded Innocencie, fo 2. When Marc. 7.4.] there having mawates the by Saint M

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Of the Pharifes. LIB.I. perstition, which onely was aimed at in the reproofe, though all these forts of washing, to the Pharises were superstitious, because they made it not a matter of outward decency and civilitie, but of religion to eat with washt or vowasht hands, vrging fuch a necessity hereof ", that in cafe a man " Drusins praterie. may come to fome water, but not enough both to Matth. 15. in adwalh and to drinke, he hould rather chufe to walh finag. Iudaic.ca.6. than to drinke, though hee die with thirst. And it F. 193. ex Talmud. was deemed amongst them, as great a finne to eat with vnwasht hands, as to commit fornication. Thistradition of washing hands, though it were chiefly vrged by the Pharifes, yet all the Icmes maintained it, as appeareth by the places quoted.

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Wee may obferve three forts of walking of hands in vse among the Iewes. I. Pharifaicall and Superstitions, this was reproued. 2. Ordinary for outward decencie, this was allowed. The third in token of innocencie, this was commanded the Elders of the neighbour Cities in cafe of murder, Deut.21.6. It was practifed by Pilate, Mat. 27.24. and alluded vnto by Dauid, I will wash my hands in innocencie, so will I compasse thine altar, Pfal. 26.6.

2. When they came from the market they washt, Marc. 7.4. The reafon thereof was, becaufe they there having to doe with divers forts of people, vnawares they might be polluted. The word vfed by Saint Marke is, Barliowrau, they baptifed themfelues : implieth the mashing of their whole bodie. And it seemeth that those Pharifes who were more zealous than others, did thus walk themfelues alwayes before dinner. The Pharife maruelledthat Chrift had not first washed himselfe before dinner. 46

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Of the Pharifes.

dinner, Luke 11.38. Vnto this kinde of superstition S. Peter is thought to have inclined, when he faid, Lordnot my feet onely, but also the hands and the head, John 13.9. Thus finding his modefty difliked, when he refused to have his feet washt by his Lord and Master; now he leapeth into the other extreme, as if he had faid, not my feet onely, but my whole body. Hence proceeded that fect of the Heme-* Epipe.lib. 1. Tom. robaptiste, i. Daily baptists, fo called * because they did every day thus wast themselves.

3. They washed their cups, and pots, and brasen veffels, and tables, Mark. 7.4.

4. They held it unlawfull to eat with finners, Matt. 9.11. yeathey judged it a kinde of pollution to be touchedby them, Luk. 7.39. If this man were a Prophet, he would furely have knowne who, and what manner of woman this is which toucheth him, for the is a finner. Of fuch a people the Prophet speaketh : They faid, Stand a part, come not neare to me, or (as the words may bee rendred) r Touch me not, for I am holier than thou, Efay 65.5. * The like practice was in vie among the Samaritans, who if they met any firanger, they cryed out, us mis Lawor, Ne atting as, Touch not.

5. They fasted twife in the weeke, Luke 18. 12. b Namely, Mundayes, and Thursdayes, c because Moses (as they fay) went vp into mount Sinai on a Thursday, and came downe on a Munday.

6. They made broad their Phylasteries, and inlarged the borders of their garments, Matth. 23.5. Here three things are worthy our confideration. First, What these Phylasteries were. Secondly, What was written in them. Thirdly, Whence

they

they were fo ca Phylasteries tot flourilles # out had conceined which the Ro termed by rea woven in it, Phyladeries whereofther foreheads, th followeth, that meant whole Hourishings w are thought t ment, where of lafteries for t one care to I thong; and the left anni might bee m Worne, not ducesallo, bi haply for grea latteries aboue palmes of thei Our Samour (was generall, visito thee vpc tweene thin them which king of the more holyth Inthefer

אל תגשבר ע Ne attingas me. * Scalig.de emend. temp. lib.7. Idem refert Epiphan. lib. I. Tom.I. cap.13.

L.Cap. 17.

* Theophylass. in Lak. 18.12.11. Epiphan.baref.16. · Drufeus in Luc. 18.12.

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Ys, Matt. tiontobe an were a who, and toucheth e the Procomenot e rendred) Elay 65.5. Samariryedout,

218,12, becaule inat on a

ts, and its stath, 23, 5. fideration, Secondly, Whence they

Of the Pharifes. L18.1. 47 they were fo called. & Epiphanius interpreteth thefe & Epiph.lib.1. Phylasteries to be maria rouara resources, purple studs or Tomis cop 15. flourishes mouen in their garments : as if Epiphanius had conceined the Pharifes garment to bee like that which the Roman Senators were wont to weare, termed by reason of those broad fluds and workes. wouen in it, Laticlauium : but feeing that thefe Phylacteries were additaments and ornaments, whereof there were * two forts, the one tied to their foreheads, the other to their left hands; hence it Mofes Kotfenfis followeth, that by these Phylasteries could not bee prec. affir. 22. meant whole garments, or any emboffements, or flourishings wouen in the cloth. Generally they are thought to bee schedules or scrolles of parchment, where of as I noted there were two forts, Phylasteries for the head, or frontlets, reaching from one care to the other, and tied behinde with a thong; and Phylasteries for the hand fastened upon the left anme about the elbow on the infide, that itmight bee neere the heart. Both these forts were worne, not by the Pharifes onely, " but by the Sad- & Maimon. in Teduces also, but with this difference ; The Pharifes phillims. 4. 5.3. haply for greater oftentation wore their hand Phylasteries about their elbowes : the Sadduces on the palmes of their hands. & Nay all the Iews wore them; g scaliger. Tribeour Sauiour Chrift not excepted. The command rifp.258. was generall, Exod. 13.9. It shall bee for a figne vnto thee vpon thine hand, and for a memoriall betweene thine eyes. So that it is not the wearing of them which our Sauiour condemned, but the making of thembroad, whereby they would appeare more holy than others. In these parchments they wrote honely the De- h confest. & Hier

calogue in Matth. 23.

LIB.I. Of the Pharifes.

calogue or ten Commandements, in the opinion of Chryfostome and Hierome : but generally and vpon better grounds it is thought they wrote these foure fections of the Law.

- 1. The first beganne, Sanctifie vnto me all the first-borne, Gc. Exod. 13.2. to the end of the tenth verse.
- 2. The fecond beganne, And it shall bee when the Lord shall bring thee, Ge. Exod. 13. 11. to the end of the 16. verse.
- 3. The third beganne, Heare O Israel, Gr. Deut.6.4. and continued to the end of the ninth verse.
- 4. The fourth beganne, And it shall come to passe; if you shall hearken diligently, &c. Deut.11.13. to the end of the one and twentieth verse.

Thefe foure Sections written in Scrolles of parchment, and folded vp , they fastened to their foreheads and their left armes : those that were for the forehead, they wrote in foure diftinct preces of parchment 1 efpecially, and if they wrote it in one peece, the length of euery Section ended in one columne, and they did put them into one skinne, in which there was the proportion of foure housen or receptacles, and not into foure skinnes: euerv receptacle was diffinct by it felfe ; and those that were for the hand, were written in one peece of parchment principally, the foure fections in foure columnes, but if they wrote them in foure peeces, it was at length, and they put them in a skinne that had but one receptacle. * In time of perfecution when they could not openly weare these Phylasteries,

· MosesKotsens. fol. 104. col.z.

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k Muzster. de pracept.afform. lateries, then die threed, to put th Coverant and th Touching to Tetaph Tetaph ny Etymologies in my opinion antiphralin, f becaule they tuagiet tranil naments, Ti Proper-orname and Pittaciala peece or parci called anante ferme or keepe the Law wa condly, bec ted, that Charmes, mightbep eur, fignifie the Pharifes In which p certainelup tied vp and enengelia, e the Gultell Inperitati times, w D.Bg of Andinti ICTS WCT

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Of the Pharifes. lasteries, then did they tie about their hands a red threed, to put them in minde of the bloud of the Couenant and the Law.

Touching their name, Moses calleth them Totaphoth, which word hathalmoft as many Etymologies, as interpreters; the most probable in my opinion, is that they should be fo called per antiphrasin, from vou, Incedere, to goe, or moue, because they were immoueable : Hence the Septuagint translates them, aniAdra, Immoueable ornaments. The Rabbines call them Tephillim, Prayer-ornaments : 1 Others call them Pittacia, Hieronym. in and Pittaciola, from milawor, which fignifieth a Matthes. peece or parcell of cloth. In the Goffell they are called quartiere, Phylasteries, from quadita, to conserue or keepe. First, because by the vse of them, the Law was kept and preserved in memorie. Secondly, because the Pharifes superstitiously conceited, that by them, as by Amulets, Spells, and Charmes, hanged about their necks, themfelues mightbe preserved from dangers. The word quartieur, fignifietha Spell, and Hierome testifieth, that the Pharifes had fuch a conceit of these ornaments : In which place he compareth the Pharifes with certaine superstitious women of his time, who carried vp and downe vpon the like ground, paruula enangelia, & crucis ligna, Short sentences out of the Goffell, and reliques of the Croffe. The fame fuperstition hath prevailed with many of latter times, who for the same purpose hang the beginning of " Saint Johns Goffell about their neckes, m Scaliger. Triba-And in the yeare of our Lord 692. certaine Sorce-ref. cap.7. rers were condemned for the like kinde of Magicke, H

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50 n Cancil. quini Sextiz Canon. 61. LIB.I. Of the Pisarifes. gicke, by the name of " puraemieur, that is, Phylas. Thus much of their Phylatteries ; in the fame

· Vide D. Kimchi Radis.

9 Hisron. in Mat. 23.

verse is reproued the inlarging of their borders. . That which we reade borders, in the Gofpell, is called, Numb. 15.38. Tritfith, Bringes: and Gedilim, Deut. 22.12. which word wee likewife translate in that place, Fringes. They were in the forequoted places commanded, and our Sauiour Christ himselfe did weare them, Luk. 8.44. The latter Hebrew word signifieth a large fringe, which aggrauateth the fuperstition of the Pharifes, in making their fringes larger, when the Law had allowed them large. This literall exposition I take to be most agreeable with the Text, though P. To usyan wie 3 to enlarge, in P Greeke and Latine, fometimes, figapud Euripidem in nifieth to boast, vaunt, or bragge of a thing, and in Bacchis, valet, Magnifice iaffare, this sense it may very well fit a Pharife. The reason Efferre Magnifica. of this command was, to put them in minde of the reapud Varonem commandements, Numb.15. And for the furthe-Braificatione ufur- rance of this dutie, 4 they vied tharpe thornes in patur. Theodor. Be- their fringes, that by the often pricking of the thornes, whether they walked or fate still, they might bee the more mindefull of the Comman-

There were 'feuen forts of Pharifes. 1. Phari-Talmud, trad. " fæus Sichemita, He turned Pharife for gaine, as the Sichemites fuffered themselues to be circumcifed.

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

3. Pharifans impingens. He would thut his eyes

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the walls that 4. Pharifa He was won dee it. Ofthi hauebeene, Matter what thefe hane I i 5. Pharifa a hat in man to bray spice spward, nor the ground, 6. Phart the law lorn 7. Phat law for tea for feare, mandeme cially reli

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Of the Sadduces.

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when he, walked abroad, to avoid the fight of women, in fo much that he often dafht his head against the walls that the bloud gusht out.

4. Pharifæus quid debeo facere, & faciamillud. He was wont to fay, what ought I doe 3 and I will doe it. Of this fort seemeth the man in the Gospell to have beene, who came vnto Christ, faying, Good Master what shall I doe 3 & c. and at last replied, All these hane I done from my youth vpward, Luk. 18.

5. Pharifæus mortarius. So called becaufe he wore a hat in manner of a deepe Mortar, fuch as they vfe to bray fpice in, 'in fo much that he could not looke vpward, nor of either fide; onely downeward on the ground, and forward or forth-right.

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

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

CHAP. XI.

Of the sadduces.

O omit other Etymologies of the name, there are two onely which have fhew of probability. 'Some derive it from sedick, ^{CEpiphan, lib x.} Inflicia, as if they had beene Infliciaries, fuch as would inflifie themfelues before Gods tribunall. There are that derive it and that vpon more war-H 2 rantable

LIB.T. Of the Sadduces.

rantable grounds, from Sadoc, the first Author of the herefie; fo that the sadduces were fo called from Sadoc, as the Arrians from Arrius, the Pelagians from Pelagius, the Donatists from Donatus, erc.

This Sadoc lived under Antigonus Sochaus, who fucceeded Simeon the Iust. He was Antigonus his Scholler, and by him brought vp in the doctrine of the Pharifes, but afterward fell from him, and broacht the herefie of the Sadduces, which herefie because it had much affinity with that which the Heretique Dositheus taught, hence are the saddu-"Epiph.baref.14. ces faid to "be abranch or skirt of the Dositheans, though in truth Dofitheus lived not till * after Chrift; and although these two herefies did agree in many things, yet in a maine point they differed. 7 Dofitheus beleeved the refurrection, the Sadduces denied it, and by confequence the Dositheans beleeuedall other points neceffarily flowing from this.

The occasion of this herefie was this. When 2 Antigones taught that we must not ferue Godas feruants ferue their masters for hope of reward, his fchollers Sadoc and Baithus vnderstood him, as if he had vtterly denied all future rewards or recompence attending a godly life, and thence framed their herefie, denying the refurrection, the world to come, Angels, fpirits, &c.

Their Dogmata, Canons, or Constitutions were, I. They rejected = the Prophets, and all other " loseph. Antiq.lib. Scripture, faue onely the five bookes of Moses. Therefore our Sauiour when hee would confute their errour, concerning the refurrection of the dead, hee proves it not out of the Prophets, but out of Exod.

prafcript. cap. 45. x Origen, Contra Celjum, lib.2. y Epiph.hæref.13.

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2 Aboth.cap. 1.

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is were, all other . Theretheirerad, hee Exed, 3.6.

53 LIB.I. Of the Sadduces. 3.6. 1 am the God of Abraham, the God of Isaack, and the God of Iacob, Matth. 22.32.

2. They rejected b all traditions. Whence as . Eliasin you they were called Minei, i. Heretiques, in respect of the generall opposition betweene them and Pharifes. First, because the Pharifes were in repute the onely Catholikes; Secondly, becaufe in their doctrine, the Pharifes were much nearer the truth than the sudduces : So in respect of this particular opposition, in the ones rejecting, the others vrging of traditions, the Sadduces were e termed Drussus de trib. _ jeft.c.S.l.3.p.130, שראים Karaim, Biblers, or Scripturists.

3. They faid there was no reward for good workes, nor punifoment for ill in the world to come. Hence Saint Paul perceiving that in the Councell the one part were Sudduces, the other Pharifes, hee cryed out, Of the hope, i. of the reward expetted, and of the resurrection of the dead, I am called in question,

4. They denied the refurretion of the bodie, Alts Acts 23.6.

23.8. Matth. 22.23. Luk. 20.27.

5. They faid the foules of men are a annihilated at a sofeph. de bello their death.

6. They denied Angels and fpirits, Ad. 23.8.

7. They wholly denyed " Fate or Deftiny, and aferi- e Ioseph. 1.13.c.9.

bed all to mans Free-will.

The Samaritanes and the Sadduces are of neare affinity : but yet they differ. First, f The Samari- f Epiphan. Tom. 1. tanes sacrificed at the Temple built vpon Mount lib.1.baref.14. Garizim; But the Sadduces facrificed at Ierufalem. Secondly, The Samaritanes allowed no commerce with the lewes, Iohn 4.9. yea the mutuall hatred betweene the Samaritanes and the Ierres was fo

H 3

S Drafius de trib. fect-lib.3.cap. 1 S. ex limedenue

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Baxlerf. Epift. Hebr. p. 99.

great, that it was not lawfull for the lewes to eat or drinke with the Samaritanes. How is it that thou being a lew, askeft drinke of me which am a woman of Samaria ? Iohn 4.9. Nay, whereas liberty was granted vnto all Nations of the earth to become Profelytes to the lewes, fo did the lewes have the Samaritanes, that they would not fuffer a Samaritan to be a Profelyte. This appeareth by that folemne & Excommunication, termed Excommunicatio in sccreto nominis tetragrammati : the forme thereof, as it was applyed (lay they) by Ezra and Nchemiah vnto the Samaritanes was thus. They afsembled the whole Congregation in: o the Temple of the Lord, and they brought 300. Priests, and 300. trompets, and 300. books of the Law, and as many boyes, and they sounded their trumpets, and the Leuites finging curfed the Samaritanes by all the forts of Excommunication, in the mysterie of the name Ichouah, and in the Decalogue, and with the curse of the superiour house of iudgement, and likewise with the curse of the inferiour house of judgement, that no Israelise should eat the bread of a Samaritan, (whence they fay, hee which eateth of a Samaritans bread, is as he who eateth Swines flesh) and let no Samaritan be a Proselyte in Israel, and that they should have no part in the resurrection of the dead. R. h Gersom forbade the breaking open of the Letters, vnder the penaltie of this Excommunication. This proucth what formerly was faid, namely, that betweene the lewes and the Samaritanes there was no commerce; but the sadduces familiarly converfed with the other lewes, even with the Pharifes themselues, yea both fate together in the fame Councell, Alls 23.6. Now the Samaritanes

Of the sadduces.

Samaritanor and S. of all traditions, 2. tures face onely the denial of the refu fature providemen norkes : but the Angels, which the of these agreet them, reade Epi

Touching th grees or alterat Firft, the firan mane (ar into San captine into A God of their own when they law caule they fea riafent one of to inftruct the manner of w would not la a mixture of Goa, and thei na les brother t being married ter, by reafor way their ftran gent, that he forgoe the h meanes hee Great, tob ene of the ther many

lemes to eat it that thou m a woman liberty was the to belewes hare lufficia Saeth by that Xlommunithe forme Ezra and . They af. mple of the 10. fr#me my boyes, uttes fingof Excomush and in 10 ut house the inferi-Ideat the bich eat-Swines rael, and on of the nofthe numcas laid, Samariaddaces i, cien ate tow the ritants

Of the Sadduces.

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Samaritanes and Sadduces agree. 1. In the reiestion of all traditions. 2. In the reiestion of all other Scriptures faue onely the five bookes of Moses. 3. In the deniall of the refurrestion and the consequencies, as future punishments, and rewards according to mens morkes: but the Samaritanes held that there were Angels, which the Sadduces denied. For the proofe of these agreements and disagreements betweene them, reade Epiphanius here f.9. & 14.

Touching the Samaritanes, there are three degrees or alteration in their religion observeable. First', the strange Nations transplanted by shalmanefar into Samaria, when Ifrael was carried away captive into Affyria, worthipped every one the God of their owne Countries, 2 King. 17. Secondly, when they faw they were denoured by Lions, becaufe they feared not the Lord, the King of Affyria sent one of the Priests which was taken captive, to inftruct them in the true worthip of God; which manner of worship though they received, yet they would not lay afide their former Idolatry, but made a mixture of religions, worthipping the liuing Ged, and their owne dumbe Idols. Thirdly, Manasses brother to laddus the High Priest in Ierusalem, being matried to Sanballet the Horonites daughter, by reason of Nehemiahs charge of putting away their strange wives, being driven to that exigent, that hee must either put away his wife, or forgoe the hope of the priest-hood ; by Sanballets meanes hee obtained leave from Alexander the Great, tobuild a Temple i vpon Mount Garizim, i lofepb. Antiq.lib. one of the highest mountaines in Samaria, while 11 cap.8. ther many other apostated lewes fled, together with

Of the Estenes. LIB.Y. with Manaffes being made their High Prieft; and now the Sect of Samaritanes (betweene whom and the lewes there was fuch hatred) beganne, now all those fore-mentioned errours were maintained : And of this Hillit is, that the woman of Samaria speaketh, Iohn 4. 20. Our fathers worshipped in this Mountaine, Gc.

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By comparing the Dogmata of the Pharifes, with thefe of the Sadduces, we may perceine a manifest opposition betweene them, yet both these ioyned against Chrift, Mark. 12.

This herefie though it were the groffest amongst the lewes, yet was it embraced and maintained by * Govionides (.29. fome of the high Priefts themfelues : * Iohannes Hyrcanus was a Sadducee, fo were his fonnes Ari-

1 Eufes. bift.lib.2. ftobulus and Alexander, 1 and likewife Ananus the cap.23. Ex loseph. younger, fo that Moses chaire was not amongst Antiq. lib. 20.ca.8. them exempted from errour, no nor berefic.

CHAP. XII.

Of the Estenes.

HeEtymologies of the names Effei, or Effeni,

2.6.12 p.786.

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i. Effenes, are divers; that which I preferre is from the Syriak NON, Afa, fignify-" Iofeph. de bello.li. ing Begandier, to heale or cure difeases. " Hence are the men fo often termed, segard rob, and the women amongst them, regarderises, that is, Phylicians. For though they gave themselves chiefly to the ftudy of the Bible, yet withall they ftudied Phylicke.

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Of the Essenes.

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Of these Effenes there were two forts, some Theorikes, giving themschues wholly to peculation, other Practicks, laborious and painefull in the daily exercife of those handi crafts in which they were most skilfll. Of the latter Philo treateth in his booke intituled, Quodomnis vir probus : Of the former, in in the booke following, intituled, De vita contem-

Their Dogmata, their or dinances, or constitutions, platina. did fymbolize in many things with Pythagorus his; where they doe agree, therefore my purpose is first to name Pythagoras his; and then to proceed on with the Effenes. They follow thus.

The b Pythagoreans professed a communion of Mal.Gell.la.c.10. goods .: So the Effenes, " they had one common purfeor Kaiva Ta Quan flocke, none richer, none poorer than other; out of 3. this common treasury every one supplyed his '10/epb.(.18.c.2. owne wants without leave, and administred to the neceffities of others : onely they might not releeue any of their kindred without leave from their ouerfeers. They did not buy or fell among themselves, but each supplyed the others wants, by a kinde of commutative bartring : yea liberty was granted to take one from another what they wanted, without exchange. They performed offices of feruice mutually one to another, for mastership and fervice cannot stand with communion of goods : and fervants are commonly iniurious to the state of their Masters, according to that faying of R.Gamaliel, d Hethat multiplieth feruants, direction multiplieth theeues. When they travelled, befides weapons for defence, they tooke nothing with Marbe grabidim them ; for in whatfoeuer City or Village they Marbe gezel.

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Of the Essens.

came, they repaired to the fraternity of the Effenes, and were there entertained as members of the fame. And if we doe attentiuely reade Iofephus, we may obferue that the Effenes of enery City ioyned themfelues into one common Fraternity or College; enery College had two forts of officers: First, Treasurers, who looked to the common stocke, prouided their diet, appointed each his taske, and other publike necessaries. Secondly, Others who entertained their ftrangers.

¢ Iullin.lib. 20.¹ [§]Iofepb. de bello lib.2 c. 12.

Suider, It. Alian. devaria bift. l. 12. sap. 32. h Iofeph de bello lib. 2. cap. 12.

¹ Laert.in vita Pythagore * PhiloIndeus.

⁹ Suidas, II. Laerttins. ^m lofeph. de bello lib.2.esp.x2.

»Suidas. »Philo de vita con. templotiua. P Lacrtius in vita Pythag. 1 lofeph. Antiq. lib.18.cap.2. 2. The Fythagoreans [hunned e pleasures. f So did the Essences: to this belongeth their auoiding of oyle, which if any touched vnawares, they wiped it off prefectly.

3. The Pythegoreans & garments were white : b So were the Essential white also, modest not costly : when once they put on a fuit, they neuer changed till it was torne or worne out

4. The Pythagoreans forbade i pathes, k So did the Effenes, they thought him a noted lyar who could not be belee ned without an oath.

5. The Pythagoreans had their ¹ Elders in fingularrespett. ^m So had the Essens: the body, or whole company of the Essens, were diffinguisht, in which rewards, into foure rankes or orders, according to their Seniority, and if haply any of the fuperiour rankes, had touched any of the inferiour, hee thought himsfelfe polluted, as if he had touched an Heathen.

6. The Pythagoreans dranke * mater. So did the
 * Effenes onely mater, wholly abstaining from wine.
 7. The Pythagoreans vsed * suries advises, Inani.
 mate facrifices : So did the 9 Effenes : they fent gifts

co the Temple, a ted they fe of th which reafon the celle unto the Te 8. The Pythag or Deffinie, So all three Sects rifesalcribedli mans Frie-will thing to ment h nied Fatt, and man, 9. The Pyth nit permitted to ted per gwings then fuffered of Prenatora filence at Tab

of Pythogora filence at Tab fimul fedenti fins renders none of the aine. Whe frome to int of the head, get, or fhal dumbe fignu tings, diffil And to the any, that i red the int none wer with full of triallar

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LIB.I.

Of the Effenes.

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to the Temple, and did not facrifice, but preferred the vse of their holy mater before facrifice, for which reafon the other *Iewes* forbade them all acceffe unto the Temple.

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8. The Pythagoreans afcribed ' all things to Fate r Suidas. or Destinie. So did the ' Essence. In this Aphorisme ' Ioseph. Antiq. all three Sects differed each from other. The Pha-lib.13.cap.9. all three Sects differed each from other. The Pha-lib.13.cap.9. rises ascribed some things to Fate, other things to mans Free-will. The Essence ascribed all to Fate, nothing to mans Free-will. The Sadduces wholly dething to mans Free-will. The Sadduces wholly denied Fate, and ascribed all things to the Free-will of

9. The Pythagoreans the first five yeares were suinquenne boc man. not permitted to speake in the schoole, but were initia- filentium à Pythated per quinquennale filentium, " and not vntill juis inditium vothen fuffered to come into the presence of or fight cobant izeau Sian, of Pythagoras. Tothis may be referred the Effenes ne. filence at Table straightly observed, fo that Decem " Laerius in Pysimul sedentibus, nemo loquitur inustis nouem. * Dru- thagor. * Drufius de trib. fins renders it, that ten of them fitting together, Jeal. 4none of them spake without leave obtained of the aine. When any did speake, it was not their cuftome to interrupt him with words, but by nods of the head, or beckonings, or holding their finger, or shaking their heads, and other such like dumbe fignes and gestures, to fignifie their doubtings, difliking, or approving the matter in hand. And to the time of filence amongst the Pythagoreans, that it must bee for five yeares, maybe referred the initiation of the Effenes, for amongst them 5119113 none were prefently admitted into their societie with full liberty, but they vnderwent foure yeeres of triall and probation. The first yeare they recei-I 2

y lofeph. de bello lib.2.cap.12.

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LIB. I.

2 Philostem Iofeph.

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a one being brought neare vnto death, but commonly they fuff. red him to die in that mifery. 10. The Effenes z worfbipped toward the Sunne rifing. II. The Effenes bound them felues in their oath, to

Of the Essenes. ued Dolabellam, y Perizoma, & vestem albam, a

spadle with which they digged a convenient place

to ease nature, a paire of breeches, which they vsed

in bathing or washing themselues ; a white gar-

ment, which especially that sect affected. At this

time they had their commons allowed them, but

without, not in the common dining hall. The fe-

condyeare they admitted them to the participati-

on of holy waters, and instructed them in the vie of

them. Two yeares after they admitted them in

full manner, making them of their corporation, af-

ter they had received an oath truly to obferue all

the rules and ordinances of the Effenes. If any

brake his oath, an hundred of them being affembled together expelled him, vpon which expul-

fion commonly followed death within a fhort

time, for none, having once entred this order,

might receive almes or any meat from other; and

themfelues would feed fuch a one onely with di-

it very low; fometimes they would re-admit fuch

b Iofeph.ibid.

* Philo de vita.

sentemplas.

" Ioseph. de bell. 1.2. " preserve the names of Angels : the phrase implyeth a kinde of worthipping of them.

ftastefull herbs, which wasted his body and brought

12. They were aboue all others strict in the obseruation of the Sabbath day; on it they would dreffe no meat, kindle no fire, remoue no vessels out of their place, no nor ease nature. . Yea they observed icsouddwr icsouddas, every seventh weeke a sa-

lemne

lemme Pentecolt, J 13. They abilitat diffied matriage or period to proc womens intemp finaded that no to one man. T bee vnderitood they d figreet Some were of married for pro tantaippmodera explorent gralita purgatione apart trimenta afcifca concumptit, st tatis, fed libe ter fort prefe children :] of adoption them as hea rules of thei feth, Plim lever, when voluntarily in moved there fate and tro tation of the the ywould nance vpo Concer whom, or * Some m

LIB.I. Of the Effenes. lemne Pentecost, seuen Pentecosts every yeare. 13. They abstained from marriage, not that they difliked marriage in it felfe, or intended an end or period to procreation, but partly in warineffe of womens intemperance, partly because they were fwaded that no woman would continue faithfull to one man. This auoiding of marriage is not to bee vnderstood generally of all the Effenes, for they d figreed among themselves in this point. Some were of the opinion before noted : others married for propagation. Nibilominus autem cum tantaipsi moderatione conueniunt, ot per triennium explorent valitudinem fæminarum, & si constanti purgatione aparuerint idone e partui, ita eus in matrimonia asciscunt. Nemo tamen cum prægnante concumbit, vt oftendant qu'od nuptias non voluptatis, sed liberorum causa inierint. Thus the latter fort preferued their fect by the procreation of children : The former fort preferued it by a kinde of adoption of other mens children, counting them as neare kinfmen, and tutoring them in the rules of their owne discipline, as Iosephus witnef-Plin. bif.lib. 9. feth. d Plinyaddethalfo, that many other of the capity. Iewes, when they beganne to be strucke in yeares, voluntarily ioyned themfelues vnto them, being moued thereunto, either becaufe of the variable flate and troubles of the world, or vpon confideration of their owne former licentious courfes, as if the ywould by this meanes exercise a kinde of penance vpon themfelues.

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Concerning the beginning of this Sect, from whom, or when it began, it is hard to determine. " Some make them as ancient as the Rechabites, " Serarius Tribe. and ref.lib.3.cap.9.

Triberif.c. 23.

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LIB.Y.

h lofeph. lib. 13. cap.19.

and the Rechabites to have differed onely in the addition of fome rules and ordinances from the Kenices, mentioned Indg. 1.16. And thus by consequence the Essenes were as ancient as the Israelites departure out of Agypt; for lethro, 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 distint Order or Sect of people, but as a distinct family, kindred, or nation, Numb. 24.21. Secondly, the Rechabites, they neither did build houfes, but dwelt in tents, neither did they deale in husbandrie, they fowed no feed, nor planted vineyards, nor had any, lerem. 35.7. The Effenes on the contrary, f to eph. aniq. lib. they dwelt not in tents, but in houses; f and they employed themselues especially in husbandrie. One of the B Hebrew Doctors faith, that the Effe. nes were Nazarites; bur that cannot bee, because the law injoyned the Nazarites when the time of the confectation was out, to prefent themselues at the doore of the Tabernable or Temple Numb. 6. Now the Effenes had no accesse to the Temple. When therefore, or from what Authour this Sect tooke its beginning, is vncertaine. The first that I finde mentioned by the name of an Effene, was one 1 udas, who lived in the time of Aristobulus the sonne of Ioannes Hyrcanus, before our Sauiours birth about one hundred yeares : Howfoeuer the 1 Tofeth. lib. 13. c.9. Sect was of greater antiquity; " for all three, Pharifes, Sadduces, and Effenes, were in Ionathans time, the brother of Indas Macchabaus who was fiftie yeares before Aristobulus. Certaine it is that this Sect continued vntill the dayes of our Sauieur, and

Of the Effenes.'

and after; for Pl as living in their 1 then, that there i Telfament ? Iar feemeth not to h phus histime, ing difperfed it weake, and ha lived, they we wee obsense hi able and quier; not lo liable to es who oppole gainft Chrift. T bee paffed one (especially con contradiction Old Teffamer once, and th continued a teltimony w mie, forbeta coeranean) a the distance o names of Elle we thall And reproved, wh Effenes, Of Timothe, 1 but vife als bidding to n meats, is a 6 a, in many

nely in the adfrom the Ke. thus by conas the Ilraeno, Mofes fa-Nasa Kenite : Die; Fot the te as a diffine family, kinds idly, the Res, but dwelt Hsbandrie. ds, nor had constrary, f and they usbandrie. at the Effe t, becaule he time of mielues at Numb. 6. Temple, his Sett ft that I ne, was stobalus autours ever the tee, Phsonathers VIDO W2S t is that AHIANT, and

Of the Esfenes. and after; for Philo and losephus speake of them, as living in their time. What might be the reason then, that there is no mention of them in the New Testament ? I answer : First, the number of them feemeth not to have beene great, in Philo and Iofephus histime, & about foure thousand, which be- & philo lib. Quod ing disperfed in many Cities, made the faction omnis probus. pag. weake, and haply in Ierusalem when our Sauiour 673. lived, they were either few or none. Secondly, if wee observe histories, wee shall finde them peaceable and quiet, not opposing any, and therefore not so liable to reproofe as the Pharifes and Sadduces who opposed each other, and both ioyned against Christ. Thirdly, why might they not as well bee passed over in filence in the New Testament, (especially containing themselues quietly without contradiction of others) as the Rechabites in the Old Testament, of whom there is mention onely once, and that obliquely, although their Order continued about three hundred yeares, before this testimony was given of them by the Prophet Ieremie, forbetweene Iehu (with whom Ionadab was coetanean) and Zedekiah, Chronologers observe the distance of so many yeares. Laftly, though the names of Effenes be not found in Scripture, * yet * Vide chemnic. we shall Ande in Saint Pauls Epistles many things exem. conc. Trireproued, which were taught in the schoole of the p. 120. Effenes. Of this nature was that aduice given vnto Timothie, 1 Timoth. 5.23. Drinke no bonger water, but vse a little wine. Againe, 1 Timoth. 4. 3. Forbidding to marrie, and commanding to abstaine from meats, is a dostrine of Deuills : but especially, Colof. 2. in many paffages the Apefle feemeth directly to

LIB.I.

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LIB. F: Of the Essenes. to point at them. Let no man condemne you in meat and drinke, verf. 16. Let no man beare rule ouer you, by humbleneffe of minde and worthipping of Angels, verf. 18. 7 Sofwarile Se; why are yee fubiect to ordinances ? Verf. 20. The Apostle useth the word Sofuelas which was applyed by the Effenes to denote Did like David their Ordinances, Aphorismes, or Constitutions. In the verse following hee gives an instance of some particulars. Touch not, taste not, handle not, vers. 21. Now the Iunior company of Effenes might not touch their seniors. And in their diet, their tafte was limited to bread, falt, water and hyflop. And thefe ordinances they undertooke, Su mosov orquar, faith Phile, for the love of wisdome; but the Apostle concludeth, verf. 23. That these things had onely, North orques, a thew of wifdome. And whereas Philo termeth the religion of the Effenes, by the name of Steamua, which word fignifieth religious worship, the Apostle termeth in this fame verfe, is the Sphoreian, Voluntary religion, or will-worship : yea, where hee termeth their doctrine, margios esserveias, a kinde of Philosophy received from their forefathers by tradition, Saint Paul biddeth them beware of Philosophy's

We formerly observed two forts of Effenes; Pra-Stickes, and Theorickes, both agreed in their Aphorismes, or Ordinances, but in certaine circumstances

I. The Practicks dwelt in the Cities, The Theovicks thunned the Cities, and dwelt in gardens, and folitary Villages.

2. The Practicks spent the day in manuall crafts keeping of theepe, looking to Bees, tilling of ground,

ground, Se. the rides spent th whence they w remed.ining, 3. The Pro Supper allow fupper. 4 The P one his difh rick(only bu catepallat th eat hyflop ; water. Some are

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Of the Effenes.

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ground, &c.they were mysine, Artificers; The Theorickes ipent the day in meditation, and prayers, whence they were by a kinde of excellency, by Philo termed, ixine, Supplicantes.

3. The Practickes had every day their dinner and fupper allowed them; The Theoricks onely their fupper.

4 The **Pradicks** had for their commons, every one his difh of Water-gruel, and bread; The Theoricks only bread and falt: if any were of a more delicate pallat than other, to him it was permitted to eat hyflop; their drinke for both, was common water.

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

I. In that whole booke of Philo, concerning the Theorickes, there is no mention either of Christ, or Christians, of the Euangelists, or Apostles.

2. The Theoricks in that booke of Philo's, are not any new Sect of late beginning, as the Christians at that time were, as is cleerely euidenced by Philo his owne words. First, in calling the doctrine of the Effenes, minute out or other, A Philosophy derived what o them by tradition from their fore-fathers. Secondly, in faying, Habent prifeorum commentarios, qui huius feet a autores, fre.

3, The infeription of that booke, is not only des Biou Staphman, but alfo, des instair : Now Philo belle- believe prime where calleth the whole Nation of the Iewes, no khode legas, instancia MiG, which argueth that those Theoricks were Itemes, not Christians.

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LIB. 2. Of the Gaulonite, and the Herodians. 66

CHAP. XIII.

Of the Gaulonite, and the Herodians.

*Iofepb.antiq.lib. 18.aap.1. b lefepb.l. 18.c. 2.

rius citalo.

Ther factions there were among the lewes, which are improperly termed Sects. Of these there were principally two. First. Gaulonitæ. Secondly, Herodiani. The Gaulonitæ had their names from one Iudas, who * fometimes was called Iudas Gaulonites, 6 fometimes Iudas Galilaus, of whom Gamaliel speaketh, Alts 5 37. After this man arofe up Indus of Galile, in the dayes of the tribute. The tribute here spoken of, was that, made by Cyrenius, fometimes called Quirinius, the name in Greeke is one and the fame, but differently read by Expositors. This Cyrenius was sent from Rome by Augustus, into Spria, and from thence came into Iudaa, where Coponins was President, and there hee raised this tax, which taxation is vnaduifedly by fome confounded with that mentioned, Luke 2. I. Both were raifed vnder Augustus, but they differed. First, this was onely of Syria and Iudea; that in Saint Luke was vniuerfall of the whole world. Secondly, this was when Archelaus, Herods fonne, was banished into Vienna, having reigned nine veares ; that under Herod the Great : whence there is an observable emphasis, in that Saint Luke faith, it was the first taxing, having reference vnto this a lo'etb.loco fape- fecond. d The occasion of this faction was thus : When

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When Cryents 00 Archelans I this Indus opp people, that t unude, and t but onely him of Heaven an ted vato him alfo called Ga lat mixed will Pilat had not a lileans. The f be, becaufe the offered for the the Emperiar withanger, 1 cing. To this med Enseni, Concett ber them a confift in th Herod the (canle in his re ter was dep promiled tim condly, the STIMUTICS, 20 Ol Herod bi

> Herodi Difpofit Pintante

Of the Gaulonit a and the Herodians. LIB.I.

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When Cyrenius leavied this tax, and feazed vpon Archelans Herods fonnes goods', then arofe this Iudas opposing this tribute, and telling the people, that tribute was a manifest token of feruitude, and that they ought to call none Lord, but onely him who was Lord of Lords, the God of Heauen and Earth. Whence those that adhered vnto him, were called Gaulonitæ : they were also called Galileans. . It was their bloud that Pi- e Occumentus, lat mixed with their facrifices, Luke 13. 1. For Ma.5.37. Pilat had not authority ouer the Nation of the Ga- 13.1. lileans. The freafon of this mixture is thought to freephylast. in Lu6.13be, because the Galileans forbade facrifices robee offered for the Roman Empire, or for the fafety of the Emperour, whereupon Pilat being incenfed with anger, flew them whiles they were & facrifi- & Iofepb.lib.7. de cing. To this faction belonged those murderers ter- bello cap. 28. pag. med Engeni, mentioned, Ad. 21.38.

Concerning the Herodians, those that number them among Heretiques, make the herefie to confift in two things. First, in that they tooke Herod the Great for the promised Messias, because in his reigne, hee being a stranger, the Scepter was departed from Iudab, which was the promised time of the Messiab his comming. Secondly, the honoured him with superstitious solemnities, annually performed vpon his birth day. Of Herod his birth-day the Poet speaketh

Herodis venêre dies, vn&aque fene strâ Disposit a pinguem nebulam vomuere lucerna, Portantes violas, rubrumque amplexa catinum, K 2. Cauda

15,8 the leves. Sects. Of two. Faft. e Gaulonite fometimes imes Inda h, Alls s Galile, in tre spoken times calone and the rs. This Cy. into Syria, iere Coponied this tax, e confoun-Both were ed, First, it in Saint orld, Seads fonne, gned nine vence there Lukelaith, ce vntothis was thus : When

rodians,

LIB.I. Of the Herodians. Gauda natat thynni, tumet alta fidelia vine. Perf. Sat.1.

Now whether this latter may bee referred to Herod the Great, I much doubt, becaufe I finde not any Author among the Ancients to fpeake of Herod the Great his birth day : It was another Herod, Tetrarch of Galile, otherwife called Antipus, whole birth day, wee reade celebrated Marke 6. 21. The former point, that the Herodians received Herod as their Mesiah, though it hath * many grave Authours auouching. it, yet i others infly queftion the truth thereof ; for if the Herodians were lewes, (as most thinke) how then could they imagine, that Herod a ftranger could bee the Messiah, seeing that it was fo commonly preached by the Prophets, and knowne vnto the people, that the Messiah must bee a Jemborne, of the tribe of Judah, and of the house of Dauid.

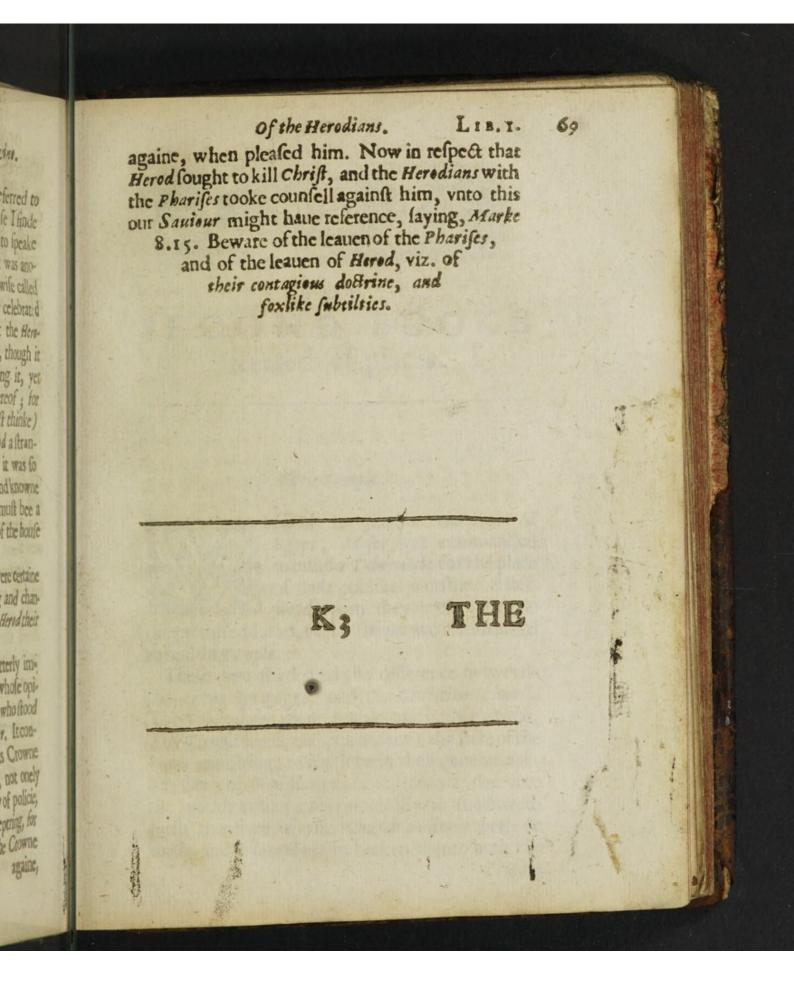
h Epiph.heref.20. & Theophylači. Matth.23.16. & alii plures. i Hierom Matth. 22.17.

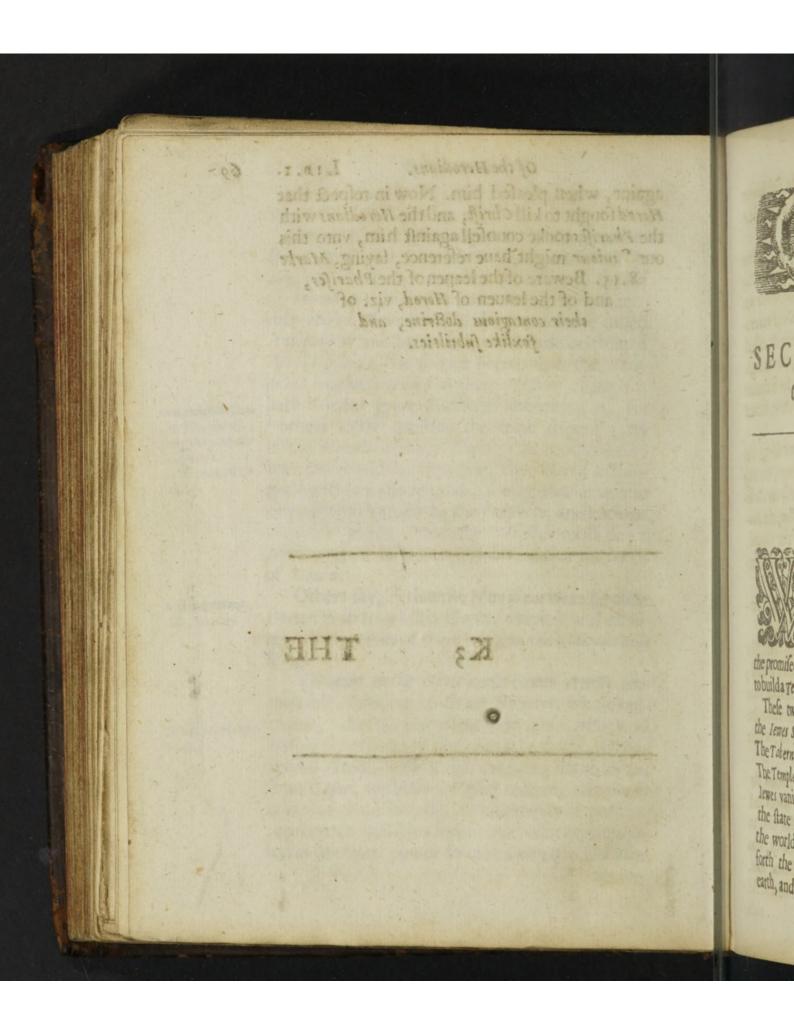
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in Theodor. Beza. Massh.23.16.

Elieranym, Matsh. \$2,17. Others fay, * that the Herodians were certaine flatterers in Herod his Court, varying and changing many points of their religion with Herod their King.

To omit many other coniectures vtterly improbable, I incline to Saint Hierome, whole opinion is, ¹ that the Herodians were thole, who ftood ftiffely for tribute to bee payed to Cæfar. It concerned Herod, who at first received his Crowne from Cæfar, to further Cæfars tribute, not onely in way of thankfulnesse, but also in way of policie, to prevent a possible deposing or discepting, for it was in Cæfars power to take away the Crowne againe, againt, when Hendlought to the Phorifestoon our Statisur m 8.15. Bew and of ebei





THE SECOND BOOKE treateth of places.

CHAP. I

Their Temple.



HEN the Israelites came out of Egypt, Mofes was commanded to build a Tabernacle for the place of Gods publike worship. Afterward when they were fetled in the promised Land, then Salomon was commanded tobuilda Temple.

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These two shadowed the difference betweene the Iewes Synagogue, and the Christian Church. The Tabernacle was moueable, and but for a time; The Temple fixed, and permanent : the state of the lewes vanishing, to continue in their generations; the state of Christians durable, to continue vnto the worlds end. More principally it shadoweth forth the state of the Church militant here on earth, and triumphant in heauen : vnto both the Prophet

LIB.2. Their Temple.

Prophet Dauid alludeth ; Lord who shall foiourne in thy Tabernacle ? Who shall rest in thine holics mountaine, Pfal. 15.1.

There were in the fame tract of ground three hills Sion, Moria, and Mount Caluary. On Sion was the City and Castle of Dauid, on Moria was the Temple, and on mount Caluarie Christwas crucified. * But all these three were generally called Chronog. lib. 1. Am by the name of Sion, whence it is, that though the Temple were built on Moria, yet the Scripture speaketh of it commonly as if it were on Mount Ston.

> In the Temple there are these three things confiderable: First, The Santa Santorum, the Holy of Holies, answerable to our Quire in our Cathedrall Churches. Secondly, the Sanstum, the San-Huarie, answerable to the body of the Church. Thirdly, the Atrium, the Court, answerable to

b Saus que illud an n apud Apoftolorum the Church-yard.

Heb. 9.4. referunt ad The oznului, ut cule fecundo, qued appellent Sanda venam manne, Ó Uirgam Aaronia, tabulofquefadore, videi. vrinam O Vitgam anie Arcam. (isa Mofes Ketfenfis 210. 1.) tabulam autem in Al6a.

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In the Holy of Holies there were the golden Cendicunt in Tabona- fer, and the Arke of the Testament, Hebr.9.4.

In b the Arkethere were three things : First, The Santierum, fuise pot of Manna; secondly, Aarons rod that budded . thirdly, The Tables of the Testament, Heb.9.4. Thus they were in Mofes his time, but afterward in the dayes of Salomon, onely the Tables of the law were found in the Arke, 1 King. 8.9.

The couer of this Arke was called inastient, the Propitiatory, or Mercy feat, because it couered and hid the Law, that it appeared not before God to plead against man. It was a type of Chrift, who likewife it termed inasieur, our Propitiation, Rom. 3. 25. and Thank G, a Pripitiatorie, 1 Joh. 2. 2. At

eachend of the each cherub b betweene the anfmer, Exod isfaid to fit be The politure faces were c ing downe t dowed out both looking alingfaliatio In the San

the middle, a of thewbread flicke on the our prayers, bee once el of the facti itteacheth purifiedby before Goa twelve Tri word of Go of both ordi It wee woo Lord: The Incense, of I In Mel ble, and there wer likewifei onebraze were ten,

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LIB. 2.

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each end of the Mercy feat flood a golden Cherub, each Cherub flretched forth his wings; and from betweene them as from an Oracle, God gaue his answer, Exod. 25.22. Hence it is, that the Lord is faid to fit betweene the Cherubims, Pfalm. 99.1. The positure of the Cherubims was such that their faces were each towards the other, but both looking downe towards the Mercy feat; they fitly shadowed out the people of the Iewes, and Christians, both looking toward each other, but both expecting faluation in Christ onely.

In the Sanctuarie, there was the incense altar in the middle, and the table, with the twelue loaues of shewbread on it, on the one fide, and the candleflicke on the other. The incense altar was a type of our prayers, Pfal.141.2. And that this altar must bee once every yeare fprinkled with the bloud of the factifice by the high Priests, Exod. 30. 10. it teacheth that our very prayers, except they bee purifiedby thebloud of Christ, they are vnauailcable before God. The twelue loaues were a type of the twelue Tribes, and the candlesticke a type of the word of God. In them all we may fee the neceffity of both ordinances required, Prayer and Preaching, if wee would bee prefented acceptable vnto the Lord: The Candlesticke, was a type of Preaching; Incense, of Prayer.

In Moses his Tabernacle, there was but one table, and one Candlesticke : in Salomons Temple, there were ten Tables, and ten Candlestickes; as likewise in the Court of the Tabernacle, there was but one brazen Lauer, in the Court of the Temple there were ten, and another great vessell wherein the L Priests

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ound three On Sion Moria was riftwascruerally called that though the Scripture on Mount

hings con-, the Holy out Cathem, the Sanhe Charch. fwerable to

colden Cenbr.9.4. : First, The t budded 3 0.9.4. Thus ward in the e law were

hasien, the canered and fore God to Chriff, who ntion, Rom. h. 2. 2. At each

Priestss washed; in the Tabernacle there were but two Siluer Trumpets, in the Temple there were an bundred and twenty Priests sounding Trumpets.

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

In the Priefts Court, were the brazen Altar for facrifices, and the Lauer for the washing, both of the Priefts, and the facrifices. The Lauer, and the Altar fituated in the fame court, fignified the fame as the water and bloud iffued out of Chrifts fide, namely, the necessfary concurrence of these two graces in all that shall be faued, Sanstification, and Instification: Sanstification intimated by the Lauer and Water: Instification by the Altar and bloud.

The Court for the Priests, and the Court for the people, " were separated each from other, by a wall "toseph.1.8.cap.13. of three Cubits high.

The Court for the people was fonctimes called the outward Court, fometimes the Temple, fometimes Salomons Porch, becaufe it was built about with porches, into which the people retired in rainy weather, it had Salomons name, either to continue his memory, or becaufe the porches had fome refemclance, of that porch which Salomon built before the Temple, I King. 6.3. Iefus walked in the Temple, in Salomons Porch, 10b. 10.23. All the people ranne vnto the porch, which was called Salomons, A&s 3.11. That is, this outward Court.

In the middeft of the peoples Court Salomon made abrazen scaffold for the King, 2 Chron.6.13.

This Court for the people went round about the Temple, and though it was one entire Court in the dayes dayes of Salom allowwall, for ofit, and they is thought to h whom we rear Lord, before hefore the wa

There w betweene the thefe fteps th immediately teenth, vpon Plalmes are o degrees.

In the nor almes bex, 25 fting in her t It is terme the word fi and accord have their I is, into the A termed week word Gazaph boiada, 2 Kin tent from th onely for the belide the Priefs, no It into the termed G ipake Iefes noting that

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1 5.6 ap. 4.

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dayes of Salomon, yet afterward it was divided by allow wall, fo that the men ftood in the inward part of it, and the women it the outward. This division is thought to have been made in *Iehosaphats* time, of whom we reade, that he ftood in the house of the Lord, before the new Court, 2 Chron. 20. 5. that is, before the womens Court.

There was an afeent of fifteene steps or staires betweene the womens Court and the mens, ^d vpon a R.Dauid Kimebithese steps the Leuites sung those fifteene Plalmes V[al.120. immediately following the one hundred nineteenth, vpon each step one Plalme, whence those Plalmes are entituled Plalmi graduales, Songs of degrees.

In the momens Court ftood their Treafurie, or almes box, as appeareth by the poore widowes cafting in her two mites into it, Luke 21.1. In Hebrew it is termed yor Korban, the cheft of oblacions, the word fignifieth barely, an oblation or offering, and accordingly Saint Luke 21.4. faith, they all have their superfluities cast into the offerings, that is, into the Korban, or cheft of offerings. In Greeke it is termed ya Copularior, whence commeth the Latine word Gazophylacium, A Treasury. That fet vpby Iehoiada, 2 King. 12.9. feemeth to have beene different from this, and to have beene extraordinary, onely for the repairing of the Temple, for that flood befide the Altar in the Priefs Court; and the Priefts, not the parties that brought the gift, put it it into the Cheft. Sometimes the whole Court was termed Gazophylacium, a Treasury, These words spake lefus in the Treasury, 10b.8.20. It is worth our noting that the Hebrew word Tfedaka, figni-L 2 tying

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Altation faboth of the nd the Altar the fame as fide, nametwo graces and Inffi-Cauer and id.

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intes called mple, fomebuilt about red in rainy continue l fome rebuilt bered in the the peoilled Salod Courr. omon made

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fignifying almes, fignifieth properly 1uffice; and

thereby is intimated, that the matter of our almes

fhould be goods infly gotten; and to this purpose

they called their almes box דרקה צרקה Kupha

E Buxsorf. de abbren. 18 אישט

f Iofephilib. 2. contra Apien,p 1066.

Schel Tfedaka, the Cheft of Iuffice, and vpon their almes box they wrote " this abbreuiature, A gift in fecret pacifieth anger, Prou.21.14. In Herods Temple there were foure Forches, the meaning is foure Courts, one for the Priefts, another for men, another for women, and a fourth for fuch as were uncleane by legall pollutions, and strangers. This outmost Court for the vncleane and strangers, was separated from the momans Court, with a stone wall of three Cubits high, which wall was adorned with certaine pillars of equall diftance,

s Madri angéou- bearing this inferiction : 8 Let no ftranger enter into ROP CUTIS TO EXIOU the Holy place. magician. Inlocum

The Temple at Ierufalem was thrice built. First, fan Eum tranfire aby Salomon: Secondly, by Zerobabel : Thirdly, by lienigena non debes. lofepb. de bel. Herod. The first was built in feuen yeares, I Kings 4b.6.cap.6.

6.37. The fecond in forty fix yeares : It was begunne in the fecond yeare of King Cyrus, Ezra 3.8. » lofept Antiq. lib. It was finished in the " ninth yeare of Darius Hy-A.pis. The yeares rife thus,

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Cyrus reigned Cambyfes

It was finisbed in the yeares Yeares.

of Darius Hyftalpis 093

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

" Joseph Antiq. lib. 1 505000 2630

Herods Temple was finished in ' eight yeares. It is greatly questioned among Diaines, of which Temple that speech of the lewes is to be vnderflood,

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computation, torily, that the ofthercigned Speaketh of H downe the old. that the fpeed ple, which the ding, vet at this had flood pre yeares there at vearcof Heros begantobec tilme, when which time ned, beauti may be fail Theanci beheld the i farre ihort of Salomons Ter becaule it w respect of th before were things, loft: which wa ting the Thummin asin form locond 7

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Forches, the Priefls, anoa fourth for and flraneand flraneand flranours, with wall was diftance, er enter into

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tyeares, It of which iderftood, Jobs

77 LIB. 2. Their Temple. Iohn 2. 20. Forty and fix years was this Temple a building : Many interpret it of the fecond Temple, faying, that Herod did onely repaire that, not build a new : but these difagree among themselues in the computation, and the Scripture speaketh peremptorily, that the house was finished in the fixth yeare of the reigne of King Darius, EZr. 6.15 and lofephus speaketh of Herods building a new Temple, plucking downe the old. * It feeneth therfore more probable, * Vid. Hoffinian. ple, which though it were but eight yeares in building, yet at this time when this speech was used, it had ftood precifely forty fix yeares, 1 for fo many wide supputatioyeares there are precifely betweene the eighteenth nem Functionam yearc of Herods reigne (at which time the Temple anno 3)47. began tobee built) and the yeare of Christhis Baptifme, when it is thought that this was spoken, all which time the Temple was more and more adorned, beautified, and perfeded, in which respect it may be faid to be fo long building.

The ancient mem are faid to weepe, when they beheld the fecond, becaufe the glory thereof was farte thort of Salomons, Ezr. 3.12. It was inferiour to Salomons Temple; First, in respect of the building, because it was lower and meaner. "Secondly, in "Hospinian ex respect of the vessels, being now of brasse, which Telmudifis de OrigTemples, being now of brasse, which Telmudifis de OrigTempl.cap.3. before were of pure gold. Thirdly, in respect of fine things, lost and wanting in the fecond Temple, all which were in the first. First, there was wanting the "Arke of God; Secondly, Vrim and "D.Kimtbiin Hagg. 1.8 Eadem Thummim, God gaue no answer by these two, firibit Rabbi Soloas in former times; Thirdly, Fire, which in the monibid. Iccond Temple neuer descended from heauen to L 3 confume 78

L. 18.2.

Their Temple.

confirme their burnt offerings, as it did in the first: Fourthly, the glory of God appearing betweene the Cherubims, this they termed weren Schecina, the habitation, or dwelling of God, and hereunto the Apostle alludeth, In him dwelleth the fulnesse of the God-head bodily, Coloff. 2.9. Bodily, that is, not in clouds and ceremonies, as betweene the Cherubims, but effentially. Lastly, the Holy Ghoft, namely, enabling them for the gift of Prophecie; for betweene Malachy and Iohn the Baptift, there flood vp no Prophet, but onely they were inftru-Sted per filiam vocis, which they termed Sugar Bath Kol, an Eccho from heaven, and this was the reason why those Disciples, AE. 19.2. faid, Wee have not fo much as heard whether there bee an Holy Ghoff.

Here it may bee demanded how that of the Prophet Haggai istrue; The glory of this last house fball beegreater than the first, Hag. 2.10. I answer, Herods Temple which was built in the place of this, was of statelier building than Solomons, and it was of greater glory, becaufe of Christ his preaching in it.

Herods Temple was afterward fo fet on fire by · Genebrard. Chro. Titm his fouldiers, " that it could not be quenched P Theodoret.1.3.61. by the industry of man: P at the fame time the Tem-11. Sozamenus lib. ple at Delphi, being in chiefe request among the Heathen people, was vererly ouerthrowne by carthquakes and thunder-bolts from Heauen, and neither of them could ever fince bee repaired. The concurrence of which two miracles evidently fheweth, that the time was then come, when God would put an end both to lewish Ceremonies, and Heathenifb

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CHAP. II.

Their Synagogues, Schooles, and Houses of Prayer.

HE word Synagogue is from the Greeke σωνάγω, to gather together, and it is applyed to all things whereot there may be a collection as σωναγωγή γάλαμθ, copia lattis, σωναγωγή πολέωσω, collettio eorum que funt ad bellum neceffaria.God standeth in fynagoga Deorum, in the affembly of Iudges; but Synagogues are commonly taken for housen dedicated to the worship of God, wherein it was lawfull to pray, preach, and diffute, but not to facrifice. In Hebrem it was called not not to facrifice. In Hebouse of Affembly. The Temple at Ierusfalem, was as the Cathedrall 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 fetled in the promifed Land: The Temples being then too farre diftant for thofe, which dwelt in remote places, it is likely that they repaired vnto certaine Synagogues in stead of the Temple. That they were in Dauids time appeareth : They have burnt all the Synagogues of God in the Land, Pfal.74.8. And Mofes of old time had in every City, them that preached him, being read in the Synagogues every Sabbath day, AH.15.22.

80 · Sigonins de rep. Hibr. lib. 2.644.8. LIB.2.

b Philo in legat.ad Calum. · Vide Tremel. AG\$ 6.9.

A Maimon. in Tephilla.c. 11.5.1.

C Baxtorf de abbrewiathr. pag.73. 181.174.

Their Synagogues, Schooles, In Hierufalem there were * foure hundred eighty Synagogues, beside the Temple, partly for Ienes, partly for strangers; one for strangers was called the Synagogue of the Libertines, Alls 6.9. Whence it had that name, whether from the Romane Liber. tines, fuch as had ferued for their freedome, being opposite to the Ingenui, those that were freeborne, (for many of those Libertimes became Profelytes, and had their b Synagogues,) or whether it were from · Lubar, fignifying an high place (for as their Temple, fotheir Synagogues and Schooles were built on hills and high places) because it is faid, Pron. 1.21. Wifdome calleth in high places ; I leave to the indgement of the Reader.

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Out of Terusalem, in other Cities and Provinces were many Synagogues: there were Synagogues in Galile, Matth. 4.23. Synagogues in Damascu, Alts 9.2. Synagogues at Salamis, Acts 135 ... Synagogues at Antiochia, Alls 13. 14. Yea their tradition is, that -d where socuer ten men of Israel were, there ought to be built a Synagogue.

Their Synagogues had e many inferiptions : ouer the gate was written that of the Pfalme 118.20. This is the gate of the Lord, the righteous (ball enter into it. In the walls these and the like sentences ; Remember thy Creator, and enter into the house of the Lord thy God in humility. And, Prayer without attention, is like a body without a soule. And, Silence is commendable in time of Prayer.

As the Courts of the people before the Temple, were diffinguisht by a wall into two roomes, the one for men, the other for women : fo in the Synagogues, the women were separated from the men,

and Houses of Prayer. LIB.2.

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by a partition of lattice, or wire-worke. fraimud. in Trail. In the Synagogues the Scribes ordinarily taught, Sutacap vit. vide Buxtorf Synage.9. but not onely they, for Chrift himfelfe taught in pag. 240.

them, Ge. He that gaue liberty to preach there, was termed a'provagoin O, The Ruler of the Synagogue. There was alloa Minister who gaue the booke vnto the Preacher, and received it againe, after the text had beene read. Christ closed the booke, and gaue it againe to the Minister, Luk. 4. 20. This is probably him whom they called wern sheliach I fibbur, the Minister, or Clerke of the Synagogue.

Their schooles were different from their Synagogues. Paul having disputed for the space of three moneths in the Synagogue, because divers beleeved not, but spake cuillot that way, hee departed from them, and separated the disciples, disputing dayly in the Schoole of one Tyrannus, Ads 19.8,9,10.

Their Schoole fometimes is called an Bethan house fimply, as appeareth by that faying, B Octode- & Drussius de tribus cimres de quibus contentio fuit inter domum Sammai, St.1.2.6.10. & domum Hillel, ne Elias quidem abolere posset. Those eighteene matters controuersed betweene the houseof sammai, and the house of Hillel, Elias himfelfe could not decide : that is, betweene their N Erghan Toma 4. two Schooles. Sometimes it is called שיזה המררש Beth hammidrasch, an house of fubtill and acute exposition. Here points were more exactly and punctually discussed, than in the Synagogue, or Temple; The proved and and and whence they held it a profounder place for exposition, than the Temple : To this purpose tend those fayings, "They might turne a Synagogue into a Schoole, " Maimon Tepkilbut not a Schoole into a Synagogue for the fanctitie of ala cap. 11. 5.14. Schoole is beyond the fantity of a Synagogue. And that growth

fred eighty for lenes, was called . Whence name Liber. me, being e freebonne, rofelytes, and were from ICU Temple. ult on hills .21. Wifhe itidge-

Provinces ques in Ga-, Ads 9.2. Eursat Anon is, that e sught to be

IOTIS : OHEY 3.20.This terintoit. : Rememfthe Lord nut atten-Silance is

ne Temple, omes, the the Syna the men, by

82 LIB.2. Their Synagogues, Schooles, Gc. * Paraphraf. chai growth from versue, to versue, Pfalm. 84 7. * they

interpret, a kinde of promotion or degree, in remouing from their Temple to their Schoole. In their Temple, their Sermons were as it were Adpopulum; in their Schooles, Ad Clerum.

As they had Synagogues, fo likewife Schooles, in enery City and Pronince, and these were built alfo vpon hils. There is mention of the hill Moreh, Indges 7.1. that is, the Hill of the Teacher.

The Masters when they taught their Schollers, were faid to give; Give vnro the wife, and he will be wifer, Prou.9.9.

The Schollers when they learned any thing, were faid to receive it : Heare my fonne, and receive my words, Prou.4. 10. Hence is that of the Apostle, This is a true faying, and by all meanes worthy to be received, I Timoth. 1.15. that is, learned : the like phrafes of speech are in vse among the ' Latines.

Da figraue non 18. Hor. 40.2. Sa-577.8. Virg. Aneid 1.2. * Epipban.Tom. 2. 10 3. 6AP. 2.0.

1 Beza A.A. 16.1 2. m Phue Ind. de visa Mofis, p. 530.

Whether their Oratories or places of prayer called Sed tamen ifte Deus Proseucher, were different places from their Schooles qui fit, da Tytere or Synagogues, I have not yet learned. That fome Accipe nune Dana. of these were without the City, that proueth nothing, for fo might Synagogues, and Schools too. Epiphanius treateth of thefe "Or arories, but there hee speaketh not one word to shew the lawfulnesse of civill busineffes to be done in them : could that be proued, a difference would eafily be thewen. Some fay they were 1 Synagagues, others m Schooles. Of this house of Prayer, mention is made, Alts 16. 13. in which Saint Paul fate downe and spake vato the women : which gesture intimateth rather preaching than praying : true, all gefture was in vie for prayer, flanding, kneeling, fitting; Abraham flood before

before she Lord, 1 Publican flood a whence by way niem non fabisfi ding the world 7.60. Danid fa 7.18. yet fstin not to the Lan probable, the the gate of the pleaffembled the word . Pri The ? Talm in prayer, fayi and all faulty. outternency. before the P they pronou dividing th and the let supplia, Sur Settile quali

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Of the Gates of levufalens. L18.2

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before the Lord, Gen. 18.22. that is, he prayed. The Publican flood a farre off and prayed, Luk. 18. 13. whence by way of proverbe they faid, " Sine Statio- "R Inda in lib. nibus non subsisterit mundus, Were it not for stan- Musar. vide Druf. ding the world could not fland. Stewen kneeled, Att. 7.60. Dauid fate before the Lord, and faid, 2 Sam. 7.18. yet fitting, 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, fo at the gate of these Oratories, the poorer fort of people affembled to expect almes, whence fome vie the word . Profencha, to fignific an Hofpitall. The " Talmudifts taxed the peoples negligence Sat.3.

in prayer, faying, they vied three forts of Amen, v canimina de laçis and all faulty. A faint Amen, when they praied with- N. Tefam. c.s. out fervency. A hafty Amen, when they faid Amen 1.38. before the prayer was done. A lazy Amen, when they pronounced it at length, as if they were alleep, dividing the word A-men. The first they termed The fecond nor an Chesupha, Surreptitium. The third, mynop Ketugna, Sestile, quass in duas partes sestumper oscinantiam.

· Qui la mars Ргојенска 3 Аниен.

CHAP. III.

Of the Gates of lerufalem.

HE Gates of the whole circuit of the "sheindler gense-" wall about Ierufalem were nine : The she sheepe-gate, Nehem. 3. 1. This was necre the Temple, and thorow it were led the sheepe which were to be factificed, being washed in the poole Beshelda M 2

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ile Schooles, in were built alhe hill Moreb. cher, teir Schollers , and he will

thing, were receive my the Apofile, worthy to be red : the like Latines, propercalled these Schooles . That forme prometh no. eston, Epit there hee vialneffe of uld that be ven. Some oles. Of this 116,13,10 ke vato the rather preaas in whe for rahame flood

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far. vid. Drufis

Of the Gates of Ierufalem. Bethefda neare the Gate. The Fish-gate, Nehem. 3.3. before this Indas is thought to have hanged himfelfe. b Some thinke that these two Gates, and likewise the Horse gate, Nebe. 3.28. were so called, becaufe they were in manner of three feuerall Market places, and at the one Gate, sheepe, at the other, fifb, and at the third, horfes were fold. The Old-gaie was so called, because it was supposed to have remained from the time of the lebusites, and not to have beene destroyed by the Affyrians, it was neare Caluary, and without this Gate Chrift was crucified. Concerning the other Gates little is spoken.

Touching the gates of the Temple, there were R. Iudain I. Ma- " two of principall note, both built by Salomon, the preservis. Intr. 9.22. One for those that were new married; the other for

mourners and excommunicate perfons. The mourners were diffinguished from the excommunicate perfons, by having their lips coucred with a skirt of their garment: none entred that gate with their lip vncouered, but fuch as were excommunicate. Now the Israelites which on the sabbath dayes fate betweene those gates, faid vnto the new married, Hee, whose name dwelleth in this house, glad thee with children; vnto the mourner, Hee, which dwellesh in this house, glad and comfort thee; voto the excommunicate, He, which dwelleth in this house, moue thy beart to hearken to the words of thy fellowes.

Among the Jewes, the gates were places of chiefest frengeh, fo that they being taken or defended, the whole City was taken or defended ; and they were chiefe places of iurisdiction, for in them, Judges were wont to fit, and to decide controuerfies : hence proceeded those phrases : The gates of hell Shall

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Of their Groues, and high Places. LIB.2. not preuaile against &c. And Thy seed shall possifie the gates of his enemies.

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CHAP. IV.

Of their Groues, and high Flaces.

- He anciene Heathens did not on'y not build Temples, 2 but they held it utterly unlawfull "Hospin.de Orig. Temples, 2 but they held it utterly unlawfull Templ p.1. fo to doe. The reason of this might bee, because they thought no Temple spatious enough for the Sunne, which was their chiefe God. Hence came that faying, b Mundus vniuer fus est Templum Solis ; bAbx ab Alex. The whole world is a Temple for the Sunne. Moreouer, they thought it whit to ftraiten, and confine the fupposed infinitenesse of their fancied Deities within wals, and therefore when after times had brought in the vie of Temples, yet their God Terminus, and divers others of their Gods were worthipped in Temples open-roofed, which were therefore called on Spa; This I take to bee the reafon, why they made choice of bils, and mountaines, as the conuenienrest places for their Idolatry. These confecrated hils, are those high places, which the Scripture so often forbids. Afterwards, as the number of their Gods increased ; fo the number of their confecrated hils was multiplyed, from which, their Godsand Goddeffes tooke their names, as Mercurius Cyllenius, Venus Erycina, Iupiter Capitolinus. At length to beautific these boly hils, the places. of their idolatrous worship, they beset them with trees, and hence came the confectation of Groues, and M 3

LIB. 2. Of their Groues, and high Places. woods, from which their Idols many times were na-

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· Populus Alcide gratifima, vitis 1acche. Formale myreus Veners Jua Laurea Phabe. Virg. Eslog. 7. d Plin. Net. Hift. Lib. 16.cap. 44. c Maximus Tyrins Serm. 38. fol. 2.25. caus Sseph.

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med. " At last, some choice and select trees began to bee confectated. d Those French Magi, termed Dryade, worthipped the Oake, in Greek termed sevs, and thence had their names. The Etrurians worthipped an Holme tree : And . amongit the Celta, a tall Oake was the very Idoll, or image of Iupiter. Among the Ifraelizes, this Idolatry began under the Indges, Othniel, and Ehud, Indg. 3.7. and at the last it became fo common in Ifrael, that they had peculiar Priests, whom they termed Prophets of the Groue, 1 King. 18. 19. and I dols of the Groue, that is, peculiar idels, vnto whom their Groues were confectated, 2 King. 21.7. 2 Chro. 15.16. As Christians in the confectation of their Churches, make speciall choice of some particular Saints, by whose names they call them, as Saint Peters Church, Saint Pauls, Saint Andrewes, &cc. So they confectated their Groues vnto particular Idols; whence in prophane Authors we reade of Diana Nemorenfis, Diana Arduenna, Albunea Dea, all receiving their names from the Groues in which they were worthipped: yeathe Idol it felfe is fometimes called by the name of a Grone : lossab brought out the Groue from the house of the Lord, 2 Kin. 23.6. It is probable, that in this I dell was pourtraied the forme and fimilitude of a Grone, and thence was called a Grone, as those filuer fimilitudes of Dianaes Temple, made by Demetrins, were termed Temples of Diana, Alt. 19.24. analy ro mountific thele bely but, the places

AND is survey werthip, they befor there with.

Their Cities of Refuge.

LIB.2.

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CHAP.V.

Their Cities of Refuge. Hefeplaces of Refuge, appointed by God, differed from those of Hercules, and Romulus, and other Heathens ; because God allowed fafety onely to those, who were guiltleffe in respect of their intention : but the others were common Sanctuaries, as well for the guilty as the guiltleffe. If any man did fortuitoufly, or by chance kill another man, in fuch a cafe liberty was granted vnto the offender to flie; at first vnto the Altar for refuge, as is implyed by that text of Scripture, If any man come prefumptuouily vnto his neighbour, to flay him with guile, thou shalt take him from mine Altar, Exod. 21. 14. Yeawe may coniecture this custome of refuge, to have continued in force alwayes by the practice of Ioab, 1 King. 2. 28. Notwithstanding, lest the Altar might bee too farre distant from the place, where the fact might be committed, it is probable, that therefore God ordained certaine Afyla, or Cities of Refuge, which for the fame reason, are thought to hauebeene equally diftant one from the other in .R. Selom. Tarchi Canaan : These Cities were in number fix ; Bezer Dent. 19.3. of the Reubenites Country; Ramoth in Gilead of the Gaanes; & Golan in Bashan of the Manasites : These three Mofes separated beyond Iordan, Deut. 4.41, 43. The other three appointed by Iolbua in the Land of Canaan, were Cadesh in Galile in Mount Naphtali:

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LIB.2. Their Cities of Refuge. Naphtali ; Schechem in Ephraim ; and Kiratharba (which is Hebron) in the mountaine of Iudah, Iofbua 20. 7. Three other Cities of like nature, God promised the Israelites, vpon condition of their obedience, after their coalls were enlarged; but it feemeth that difobedience hindered the accomplishment thereof, for Scripture mentioneth not the fulfilling

Concerning these Cities, the Hebrewes note from these words, Thous halt prepare the way, Deut. 19.3. That the Senate, or Magistrates in Ifrael, were bound to prepare the wayes to the Cities of Refuge, and b Maimon, in Rot- b to make them fit, and broad, and to remove out of them all flumbling blockes and obstacles; and they fuffered not any hill or dale to bee in the way, nor water-ftreames, but they made a bridge ouer it, that nothing might hinder him that fled thither. And the breadth of the way to the Cities of Refuge, was not leffe than two and thirty Cubits, and at the partitions of the wayes, they fet vp in writing, Refuge, Refuge : that the manflayer might know and turne thitherward. On the fifteenth of the moneth Adar, or February, eucry yeere, the Magistrates fent out meffengers to prepare the wayes.

Furthermore it was prouided, that two or three wife men thould be imployed, to perfwade the Auenger of blood, if haply he did purfue the man-flaier on the way, that hee fhould offer no violence, vntill the caufe were heard and examined. The manner of examination was thus, the Confittory or Bench of Iuffices, who lived in that quarter, where the murder was committed, e placed the party, being brought backe from the City of Refuge, in the Court

Ja b. cap. 8. 5 5.

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Paul. Kag. Num. 35.6.

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Court or indgem anderamined the tvofvoluntary m death, but if oth then did they far whe Citie of R not onely with certaine territ confined to fi of the high P time it was law come into his (even vnto the Bythismeans fhed with dea exile for his ment of his " The Artop man-flaugh fender da the time of of the High by Exposito theoffender tyaswithin becaufe

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89 LIE. 2. Their Cities of Refuge. Court or iudgement Hall, and diligently enquired and examined the caufe, who if he were found guilty of voluntary murder, then was he punished with death, but if otherwife the fact were found cafuall, then did they fafely conduct the party backe againe to the Citie of Refuge, where he enioyed his liberty, not onely within the walls of the City, but within certaine territories and bounds of the City, being confined to fuch and fuch limits, vntill the death of the high Priest, that was in those dayes, at what time it was lawfull for the offender to returne and come into his owne Citie, and vnto his owne house, even vnto the City from whence he fled, Iofb. 20.6. By this means the offender, though he was not punifhed with death, yet he lived for the time a kinde of exile for his owne humiliation, and for the abatcment of his wrath, who was the Auenger of bloud, & Majim in Joj. d The Arcopagita had a proceeding against casuall 109.20. man-flaughter, not much vnlike, punishing the offender a'miravlaulione, with an yeares banishment : why the time of this exilement was limited to the death of the High Prieft at that time, is not agreed ypon byExpositors.But it is most probably thought, that the offender was therefore confined within that City as within a prison, during the High Priests life, Maguibid. because the offence did most directly strike against him, as being amongst men Frende, ac princeps fanticatis, The chiefe God onearth.

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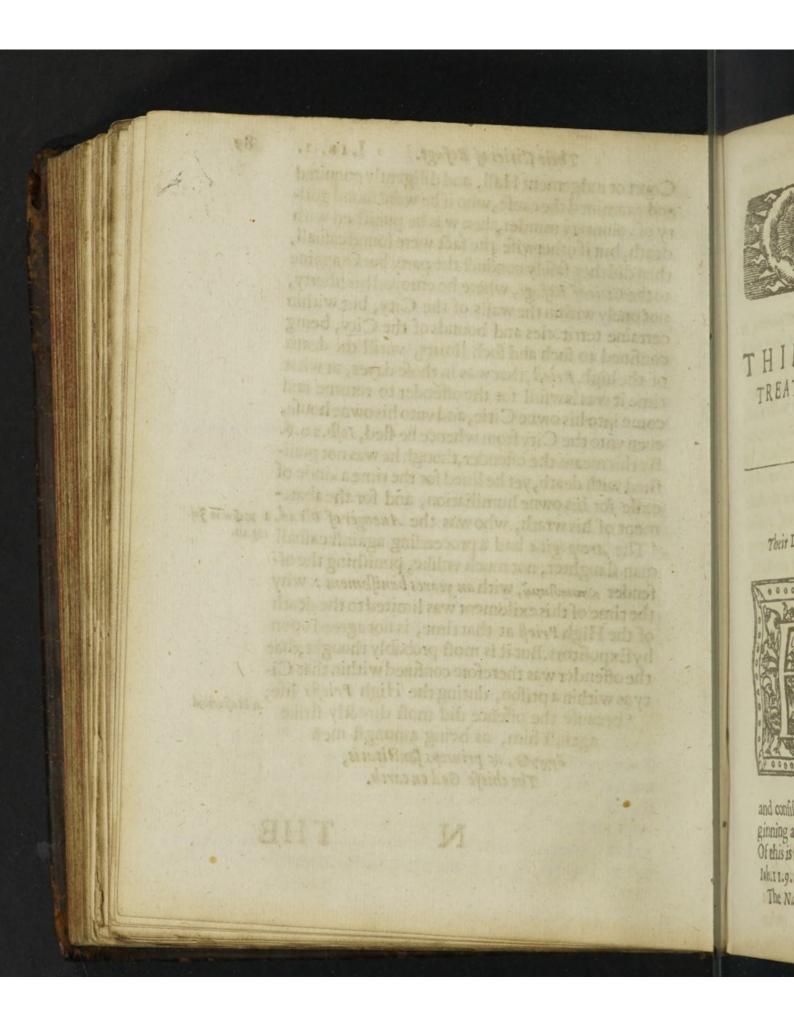
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THE HIRD BOOKE TREATETH OF DAYES and Times.

CHAP. I.

Their Dayes, Houres, weekes, and reeres.



Efore wee treat of their Feasts, it will be needfullby way of Preface, to vnderftand fomewhat concerning the divisions of their Daies, Houres, weekes, Gc.

9E

Their Day was twofold:Naturall, containing day and night,

and confifting of 24. houres: or Artificiall, beginning at Sunne-rising, and ending at Sunne-set. Of this is that, Are there not twelue houres in the day? Ieb.11.9.

The Naturall day was againe two-fold. Ciuil, a N2

L'I B. 3. Their Dayes, Houres, Weekes, and Teeres, working day, which was defined for civill bufineffes and workes : this beganne at Sunne rifing, and held till the next Sanne rifing, Matth. 28. 1. or Sacred, a Feftivall or Holv-day, defined for holy exercifes : this beganne at Sunne fet, and continued till the next Sunne fet.

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Their night was divided into foure quarters, or greater houres, termed foure watches, each watch containing three leffer houres. The first they called Caput Vigiliarum, the beginning of the watches, Lament. 2.19. The second, was the middle watch, Indg.7.19. not fo termed, becaufe there were one-Drufsudic.7.19. ly three watches, as * Drufsus would perfwade, but because it dured till mid-night. The third much ocganne at mid-night, and held till three of the clocke in the morning. If he come in the second, or third watch, Luk. 12. 38. The last, called the morning watch, Exod. 14.24. beganne at three of the clocke, and ended at fix in the morning. In the fourth watch of the night, lefus went out vnto them, Matth. 14. 25. These watches allo were called by other names, according to that part of the night which clofed each watch. The first was termed it, The Euen. The second usooverflor, Midnight. The third mexilogsowvia, Cock-Crowing. The forth, west, The Dawning. ree know not when the Master of the house will come, at Eucn, or at Midnight, or at Cock-crowing, or at the Dawning, Mark.13.35.

The day was likewife divided into foure quarters, as appeareth by the Parable of the Labourers hired into the Vineyard, Matth. 20. The first quarter beganne at fix of the clocke in the morning, and held till nine. The fecond quarter ended at twelue Their Dayer, rwelse of the cloce the atemoon. The The first quarter The first quarter the fecond quart third quarter the ter the elementh Where note

theirnamestro fedthe quarter lefferhoures, h 011 6,7,8,9,10 2,3,4,5,6,7,8 led the elements as among the c or thould have thereft the to though Godi vineyard eler calleth any a to discharge SomeEx ing of the da the 4. quarta prima, Horat theyette, I first houre of the last que match, Seco ter of the d

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Equarters, or s, each match r/tthey called the watches, viddle match, re were onewade, but dwitchocthe clocke nd, or third the morning the clocke, anto watch Matth, 14. her names, ich closed The Ewen, d bestory. Damning, vill come matthe

ute quar. abourers fink quarnoring, nded at twelue

Their Dayes, Houres, weekes, and Yeares. LIB. 3. 93 Erat autempri-

twelue of the clocke. The third quarter at three in mus ternarius à the afternoon. The fourth quarter at fix of the night. prima viquead ter-The first quarter was called the third houre, verf. 3. prima bora, fecun-The fecond quarter the fixth houre, verf. 5. The dus cratà tertia, third quarter the ninth houre, verf. 5. The last quar- ofque ad Sextam, ter the eleventh hours verf.6.

Where note, that the three first quarters, had à fexta v que ad their names from that houre of the day, which clo- wonam, & dicebalar fed the quarter (for they began the count of their nona vique ad vitileffer houres, from fix a clocke in the morning, and man que erat duoour 6,7,8,9,10,11,12. 1,2,3,4,5,6. was their I, thr nona. Refellit 2,3,4,5,6,7,8,9,10,11,12.) onely the laft was cal- bine opinion em 10led the eleventh houre by our Sauiour Chrift; where- letus, receptan li-as among the common people, it either was called, tionem(vt ipfe ait) or should have beene called by proportion with quonian de undethereft, the twelfth houre; to intimate vnto vs, that nit parabola, alium though God in his mercy accept labourers into his apud bos filentism. vineyard eleuen houres of the day, yet hee feldome Iure vapulant à se calleth any at the twelfth, for that is rather an houre dunt vadecimam, to discharge servants, than to admit new.

Some Expositors finding mention of the dawn- afferenda eff contra ing of the day in this Parable, verf. 1. b They reckon diei diuifo, in hoc the 4. quarters of the day after this manner. Hora polifimum illarum prima, Horatertia, Horafexta, Horanona. Where first boran primar fathey erre, intaking the Dawning of the day for the cunt, non intenifirst houre of the day; for meg i the Dawning, fignifieth mam inneniunt, the last quarter of the night, called the Morning excludent tamen, watch. Secondly, they erre, in making the last quar- mibil à mente Eter of the day to bee the ninth houre, for what then magis alienum, qua shall become of the eleventh houre, mentioned in the visioneria, ver-

sertia, tertius erat

conftanter tamen

teretur bera prima diei,que in illoi uns

By this division of the day into these foure quar- foristinginal quarfame Parable. ters, or greater houres, the Euang lists are reconciled tame dis vigilian. touching cap. 19. Annotat 8. N3

L 18.3. Their Dayes, Houres, weekes, and Yeares, touching our Sauiours Paffion. Hee was crucified at the third houre, Mark. 15.25. Saint John intimateth his examination before Pilat, to have beene Hora quafifexta: About fix a clocke, lob. 19.14. In the first place, vnderstand by his crucifying, nothis hanging on the croffe, which was not till the fixth houre, Euke 23. 44. nor his expiration, which was not till the ninch houre, Marke 15.34. but his examination under Pilat, at which time the people cryed out, Crucifie him, Crucifie him; and then the third and fixth houre will eafily be reconciled, for these two houres immediately following one another, what was done on the third houre, might truly bee faid tobe done about the fixth.

Laftly, this fheweth that the houres among the Iemes were of two forts : some lesser, of which the day contained twelue : others greater; of which the day contained foure, as hathbeene aboue shewen: the leffer artermed houres of the day, are there not twelue houres in the day ? John 11.9. The greater some terme houres of the Temple, or houres of prayer: Peter and Iohn went vp into the Temple, at the ninth houre of prayer, Ad. 3. 1. But in truth there are but three hours of prayer, the third, the fixth, and the ninth. The third instituted by Abraham, the fixth by fuifevilva wes bo. Ifaac, and the ninth by Iacob. The third houre the boly Ghoft descended upon the Apostles, Ads 2. 15. About the fixth, Peter went vp to the house top to pray, Acts 10. 9. At the ninth Peter and Iohn went into the Temple, Act. 3. 1.

· Drufine in preteris. Alt. 3.1. Non die apud Inda os, clare leftalur Dawid Kinchs.

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Trans I Pares

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Vid.Bellarm.de

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From these greater houres of the day and night, bonis oper in partie, the Canonicall houres in viein the Romane Church, had their beginning; d each Canonicall houre contai-

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the clocke in the en termed Hora vefpe ciumbeing vnder the clock at night med Completori began the third. of the clock in th their Matines. day-fervice wer nona. Their firfth the moting, and tilltwelue, the fi from three till in TheDiallin reditomthat faires, the tur lines, but by enery halte h In the Dia האל בתלרה fat. 28.S. Their week ry, confifting

Their Dayes, Ho.

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mong the which the which the chewen: there not hegreater of prayer; , at the here are andthe fixebby the boly 15. Atop to on went dnight, burch. contai-

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neth three leffer houres, fo that in the whole night and day, there are eight Canonicall houres. At fix of the clocke in the evening began the first, and that is termed Hora vespertina, or vespertinum simply (offic ciumbeing vnderstood) their Vespertine. At nine of the clock at night began the fecond, and that is termed Completorium, their Completory. At mid-night began the third, Nesturnum, their Nosturn. At three of the clock in the morning, being their Matutinum, their Matines. The Canonicall houres for their day-feruice were named, Hora prima, tertia, fexta, nona. Their first houre began from fix of the clock in the morning, and held till nine; the third from nine till twelue, the fixth from twelue til three; the ninth. from three till fix at night. The Diall in vse among the ancient lemes, differed from that in vie among vs: theirs was a kinde of

Their Dayes, Houres, Weekes, and Yeeres. LIB. 3.

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faires, the time of the day was diffinguished not by. lines, but by steps, or degrees, the shade of the Sunne enery halfe houre moved forward to a new degree. In the Diall of Abaz, the Sanne went backe Magnoloth, degrees, or steps, not lines; 1-Jai.38.8.

Their weekes were two-fold: the one was ordina-

ry, confifting of seven dayes: the other extraordinary and Propheticall, confifting of fenen yeeres, Dan. 9.24. The fift is termed Hebdomas diaria, a weeke of dayes : the second, Hebdomas annalis, a meeke of

yeeres. The Hebrews at first, measured their moneths according to the course of the Sunne, whence they are called Menfes Solares : and then every moneth confifted of thirty dayes. The waters preuailed from the.

LIB. 3. Their Dayes, Houres, weekes, and reares. the feuenteenth day of the fecond moneth, Gen. 7. I I.vnto the 17. day of the feuenth moneth, Gen. 8. 4. that is, full fine moneths. If wee will number the dayes, they were an hundred and fifty, Gen. 7.24. Whereby it appeareth, that every moneth contained full thirty dayes. After the Ifraelites departure out of Agypt, then they measured their moneths by the courie of the Moone; they are termed Menfes Lunares: they contained either thirty dayes, and then they were called Menses pleni, Full moneths: or twenty nine dayes, and then they were called Menses caui, Deficient moneths.

· Vid.Kalendarium Hebraisum Munsteri.pag.63.

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The Sunne exceedeth the Moone, in her courfe eleuen dayes, e hence euery third or fecond yeare, one moneth was inferted. Now because the twelfth moneth in the Hebrew kalendar wascalled Adar, hence when a moneth was inferted, the laft was called Veadar, the fecond Adar.

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

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1. Nifan, it was allo called ? אביב Abib, which fignifiethan eare of corne, in this moneth Barly began to bee eared. anlwered

2. liar, it was alfo called my which fignifieth beauty, then the trees began to bee] beautified with buds and blossomes.

SAprill. 2 CMay.

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3. Sinan

Their Dayes, 3. Simile, 4. Thimas. 5. 10. 6. Elui

7. Tifri, eiber Ethanim, 8. Marche Guan to called 3 mil.

4. Cillen,

10. Tebeth.

II. Schebeth 12. Adar. Veadar.

> Before the game their ve they continue for their dat yeares, yeares out of efert neth Nifan, on of their

Their Dayes, Houres, Weekes, and Tecres. L. 18.3. SMav. 3. Siuan. lune. slune. 4. Thamaz. Aulv. sluly. 5. Ab. 5 August. They answered to part of SAugust. 6. Elul. 6 2September, September. 7. Tifri, otherwife called 7 20 alober. Ethanim. SOctober. 8. Marche fuan it was al-8 2Nouember. fo salled Bul. SNouember. 9. Cifleu. 9 2December. SDecember. 10. Tebeth. IO Manuary. Slanuary. II. Schebeth. II ¿February. SFebruary. 12. Adar. 12 ¿March. Veadar.

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pizotov noar dia-Before their comming out of Agypt, they be- TETAZOTES. Mouganne their yeare in the moneth of Tifri, and thus eis 7 riv your, og they continued it alwayes after for ciuill affaires or Earons G. for their date of buying, selling, their Sabbaticall reis ever mit wergeares, yeares of Iubile, Ge. After their comming our. lofeph. Antig. out of Agypt, they beganne their yeare in the mo- nitur papereda neth Nifan, and to continued it for the computati-pro Maszarsado, qui menfis crat olim on of their greater feasts. focusidus apad He-

Alutations Were teftified eit

brees, ficut & Dius apud Macedones

CHAP.

Of their Feafs. LIB. 3.

CHAP. II. Of their Feasts.

2 ab 17.4 החרהת Iter facere, significat vial icum.

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Bum celebraus. 11. Hoe autom pre- In both these greater and more folemne feasts, there stple.

Efore we descend to their particular Feasts, first we will fee the manner of feasting in generall. Their ordinary meales as they were not many in a day, fo neither were they coffly. They were called . Arucoth, which word fignifieth properly, fuch fare as trauellers and way faring men vie on their iourneyes. The word is vied, lerem. 40. 5. So the chiefe steward gaue him vittailes, and a reward, and let him goe : likewife, Prou. 15.17. Better is a dinner of greene herbes where love is. The extraordinary and more liberall kinde of entertainment · nows con- by way of feating, was commonly called Mifchte, niuium, Composa- from their liberall drinking at fuch meetings. There de, fue bibendo ve was also another kinde of feasting, wherein they Grace ouprismor, made merry together, eating the remainders of ab altera enus parte. their facrifices; this they termed " Chag. From this lebres folenailles, à custome of having a feast at the end of their facriradice and, Fe- fices, the Christians of the Primitive Church institut * Chryliff. 1 cor. ted their love feasts to d fucceed the Lords Supper:

> were fome Ceremonies vied by them as preparatorie to the Feaft; others in their giving thankes; 0chers in their gesture at Table.

The ceremonies preparatory were principally thefe three. I. Salutation. 2. Washing the feet of the guests. 3. Pouring oyle on them.

Their Salutations were testified either by words,

orlome hambl thenthele wert 104, or The Lo of these, bleft hoting. If the bleffether, at Gehazi, 2 Ki renders It, Feace be state and fuch like fame; and if s openit, but i to you, Matth tions were fit micele body : 1 28. commo out to meet hiffedhim, his brethre Saint Pan Peter, Ak callethit, (were kiffer v receive : O I. A kiffed by lome of valedition ; to kille my 3. Akif fate or di andackno Then Sam vpon Saul

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LIB.3.

or fome humble gesture of the body. By words, and then these were the vfuall formes, The Lord be with you, or The Lordbleffe jou, Ruth 2.4. From the laft of these, blefing is often taken in Scripture for faluting. If thou meetany, " bleffe him not, or if any erenal. lib. 4.edbleffe thee, answer him not againe, faith Elisha to werf. Marcine. Gehazi, 2 King. 4. 29. The fense is as our English renders it, Salute him not. Sometimes they faid, Feace be unto thee, Peace be upon thee, Goe in peace, and fuch like : when ye come into an house, salute the same; and if the house be worthy, let your peace come vponit, but if it be not worthy, let your peace returne to you, Matth. 10. 12, 13. By gesture; their falutations were fignified fometimes by proftrating the whole body; fometimes by kissing the feet, Luke 7. 38. commonly by an fordinary kiffe. Mofes went f Xenophon. de inout to meet his father in law, & did obeyfance and finut.cyr.lib.1.pag. kissedhim, Exod. 18.7. Moreouer Ioseph kissed all 17. 11. 16. 5.9. 123. his brethren, and wept vpon them, Gen. 45.15. This Saint Paul callethan holy kiffe, 1 Cor. 16.20. Saint Peter, A kiffe of charity, 1 Pet. 5. 14. 5 Tertullian sTertul de eras. calleth it, Osculum pacis, A kiffe of Peace. These cap. 14. were kiffes which a Cato might give, and a Vestall " Vid. Brufumad receive : Of this fort the lewes had b three kindes. Exed. cap. 12. I. A kiffe of falutation, which hath beene fpecified i higher by fome of those former instances. 2. A kiffe of juiket by pharuking valediction ; Wherefore haft theu not fuffered mee ofiula propingueto kiffe my fonnes and my daughters, Gen. 31.28. 14. 3. A kiffe of homage ; the word fignifietha kiffe of Artor Ne-grate or dignity, but it was to testifie their homage shikoth parsfuth, fate or dignity, but it was to testifie their homage fikoth parsfuth, and acknowledgement of their Kings foueraignty. 3 Jours feparations. Then Samuel tookea viall of Oyle, and powred it Nefhin vpon Sauls head, and kiffed him, I Sam. 10. 1. And keib gedola, Ofinte VIIto magnitudinis. 02

Of their Feafts. vnto this they referre that in the fecond Pfalme, Kiffe

the Sanne left he be angrie. These falutations, how-

focuer they were fuch as were vfed mutually, fome-

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Luke 7. 37, 38

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were they fuch, as were vied alfo in their entertainment, as clearely appeareth by many of those forequoted examples. The fecond Ceremony preparatory was i walking difenbitum, non fo- their feet. And the man brought the men vnto 10gentibus ipfis erat fephs house, and gaue them water, and they did vitata : iscus bie zvast their feet, Gen. 43. 24. This office was com. tus eft, bic occum- monly performed by feruants, and the meaneft of the family, as appeareth by our Sauiour Chrift, who to leave an example of humility behinde him, wa-Ibed his disciples feet, John 13.5. And Abigail, when Dauid tooke her to wife, faid, Behold let thine handmaid be a servant, to wash the feet of the seruants of my Lord, I Sam. 25.41. For this purpose had they certaine veffels in readineffe, for fuch imployments: that which our Sauiour vied, we tranflate a Bason, Ioh. 13. 5. He powred out water into a Bafon. The word walks there vied, fignifieth in generall a walboot, and is there vied for that which in h Fig. Do Starte strict propriety of speech, the Grecians termed motourfloor, (i.) A washpot for our feet : Some may Gialapi apingate here make the queftion, whence this water was powred > I fee no inconvenience, if wee fay, that there were vfually in their dining roomes greater veffels, from which they powred out into leffer, according as they needed, of which fort it is not " Stugius lib. con- improbably * thought, that those water-pots wereans. mentioned, 10hn 2.6. There were fet there fix mater-pots of ftone, after the manner of the purifying

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Of their Feasts.

of the Iewes. By purifying there, vnderstand this complementall washing of which wee treat : Now if we confider the walking of their hands, vhall and commendable in it felfe, though fuperstitiously abused by Scribes and Pharifes; and the washing of their feet before, and after meale, (for our Sauiour washed his Disciples seet after supper) which fecond washing, the Hebrewes fav it was in vse onely at the Paffeouer, there must needs be vie of great ftore of water in their greater Feafts, and therfore no maruell, if many and capacious veffels ftood in readineffe. Farther, we are to note, that as the office was feruile and bafe, fo the veffell: which obferuation giveth light to that, Pfal. 60. 8. Moab is my wash-pot; that is, the Moabites shall be basely fub. iect vnto me, as the pot in which I mash my feet.

The third Geremony preparatory, was powring out of oyle. A woman in the City brought an Alabaster box of ointment, and stood at his feet behinde himweeping, and beganne to wash his feet with teares, and did wipe them with the haires of her head, and kissed his feet, and anointed them with the ointment, Luke 7.37,38. It was also powred opon the head, whence in the same place, Christ challengeth the Pharise which entertained him, Mine head with oyle thou diddest not annoint, vers. 46. Pfal. 23. 5. Thou annointest mine head with oyle.

After these ceremonies of preparation hadbeene performed, then they proceeded to giving thanks. The Master of the house fitting downe together The with his guests, tooke a cup full of wine in his right Beredictus fis tu hand, and therewith beganne his confectation, af-Domine Deus mehand, and therewith beganne his confectation, af-Domine Deus meter this manner. ¹ Blessed be thou O Lord our God, creas fructivisu. O 3 the

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Pfalme, Kiffe tions, howtally, fomete way, vet trentertainfithole fore-

was' malbing men vato le. nd they did e was com. meanelt of chrift, who ehim, maigail, when hid let thine tiof the ferthis purpole , tor luchimed, we trans-Water into a hethingeit which in us termed Some may water was e fay, that nes greater into leller, OR IT IS DIE r-pots were tere fix miepurifying

LIB. 3. Of their Feasts. 102 the King of the world, which createst the fruit of the vine. Having faid thus, hee first lightly tasted of the wine, and from him it past round the table. This " They call " Bireath baiain, they call " Bireath baiain, the bleffing of the cup. With this Chrift himfelfe icenieth to have begun his supper; He tooke the cup, and gaue thankes and faid, Take this and divide it among your felues, for I fay unto you, I will not drinke of the fruit of the vine, untill the Kingdome of God Shall come, Luk. 22.17, 18. After the blefing of the cup, the master of the house tooke the bread, which they did Scindere, but not Abscindere, lightly cut for the eafier breaking thereof, but not cut in funder; and holding this in both his hands, hee confectated it with these words, Bleffed bee thou, O Lordour God, the King of the world, which bringest forsh bread out of the earth. This confectation of bread, they termed. " Bircath halechem. After the confectation, he brake the bread, (whence the master of the house, or he who performed thefe bleffings in his flead, was termed * Habot feang (i.) the breaker ;) the bread being broken, hedistributed to every one that fare at the table a morfel, which being done, then they began to feed vpon the other diffies that were prouided. This rite of bleffing both the cup and the bread, they obferued onely in their folemne festivals, otherwife they confectated the bread alone, and not the cup. In their feast time, they seafoned their meat with good conference, fuch as might either yeeld matter of instruction, or exercise their wits ; which pra-· Nont am canam clice wasalfo observed in their Christian loue feasts. conant quam difei- Of the first fort, was that parable proposed by our plinam. Teriull.A. bleffed Sauiour at a feast, Luke 14.7. Of the fecond,

ברבת Benedictionem panis. Drussin N.T. fart.altera,p.78. הכרצע י

peleg. 6.39.

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was Sampfons riddle, whic's hee proposed vnto his companions, Iudg. 14. 12. At the end of the feast, they againe gaue thankes, which was performed in this manner, either by the master of the house himfelfe, or by fome gueft, if there were any of better note at the table: hee taking a cup of wine in both his hands, began thus, Let us bleffe him who hath fed us with his owne, and of whose goodnesse we live: then all the guesis answered, Bleffed bee bee of whose meat we have eaten, and of whose goodnesse wee live. This grace they called & Bircath Hamazon. 9 And this is PATA thought to bee the cup wherewith Christ after Sup- Wide Fag.in per commended the mystery of his bloud to his Di- prec. Hebr. fciples : after this, he which began the thank fgiuing proceedeth, Blessed bee hee, and blessed bee his name, &c. annexing a longer prayer, in which hee gaue thankes ; First, for their present food. 2. For their deliuerance from the Egyptian seruitude. 3. For the couenant of circumcifion. 4. For the Lawgiuen by the ministery of Mofes. Then he prayed that God would have mercy, I. On his people Ifrael, 2. On his owne City Ierufalem, 3. On Sion the tabernacle of his glory, 4. On the Kingdome of the house of Dauidhis annointed, 5. That he would fend Eliss the Prophet; Laftly, that he would make them worthy of the dayes of the Mefsiah, and of the life of the world to come.

This prayer being ended, then all the guefts which fate at the table, with a foft and low voice, faid vntothemfelues in this manner; Feare the Lord all yee his holy ones, because there is no penury to those shat fearehim; the young Lions doe want and suffer hunger but those that seek the Lord want no good thing. Afterward

efruit of the talted of the able. This cath baiain, imfelfeteeethe cup and vide it among t drinke of the od ball come. e cup, the mauch they did cut for the funder, and nfecrated it erdour Ged. h breadout of they termed, tion, he brake use, or he who wastermed d being broat the table gantofeed ed. Thisrite they obsererwile they the cup. In meat with yeeldmatter ; which praon lane feafis. paledbyour fthe fecond, 腦

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" Is prec. Hebr.jer Fagium editas.

Afterward he which began the thank fgiuing, bleffed the cup in the fame forme of words, as hee vied at the first fitting downe; faying, Eleffed bee thon O Lord God, the King of the world, which createst the fruit of the Vine: And there with he dranke a little of the wine, and fo the cup paffed round the table. Thus they began and ended their feafts, with the blefsing of a cup : this cup they termed, Sing of a cup : Coshillel, Poculum ournoses, A cup of thank fgining : and both these cups are mentioned by Saint Luke, and which is worth our obferuation, the words of Confectation, whereby it was inflituted, as part of the bleffed Sacrament in the New Testament, were added onely to the laft cup . This cup is the scalig. de emend. New Testament in my bloud, which is shed for youe. Temp. ib 6 p. 273. After all this, they fing f Hymnes and Pfalmes, which allo was practifed by our bleffed samour, Marke 14.26. So that how foeuer hee vied not any superstitions, either then practifed, or fince added by after lewes, (as the drinking of ' foure cups of u Schaffian. Mun. wine," or the breaking of the bread with all ten fingers, in allufion to the ten Commandements, &c.) yet in the beginning, and ending, wee fee his pra-Aife futable with theirs. If any defire a larger difcourfe of these bleffings, noted out of the Rabbines, let him reade * P. Fagius his Comment on Deut.8. 10. from whom I have borrowed a great part of what herein I have delivered. If any thall here obiect, that I feeme to make the bleffed Sacrament of our Lords body and blood, a lewift ceremony, I answerno; For as a kinde of initiatory purification by water, was vied before by the lewes of old, and no Proselyte was admitted into the Church of the Icmes

Ienes, without this a Samment to th Tarkes and Sarace the bread facramen came a Sacrament. my body. This bloud, Sc. Luk. The cup of ble the Communio

10.16, The laft thin their gestare. In th parent that the ge Romanes vied. Th deft, round abo [ometimestwo,] according to the they laid down contained three or never more, refted the vpp bow, the lower but if many lay didlie at the be the leconds bac tourth did lie, e bolome. Thus I 23. This, fuft wardshim, wh into hisowne ple. Second thers, refting

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Iewes, without this purification : yet it was no more a Sacrament to them, than Circumcifion was to Turkes and Saracens. Thus neither was breaking the bread facramentall to the Iew, but then it became a Sacrament, when Christ faid of it, This is my body. This cup is the New Testament in my bloud, &c. Luk. 22.19. The Iewes could not fay, The cup of bleffing which wee bleffe, is it not the Communion of the bloud of Christ? I Cor. 10.16.

The last thing confiderable in their Feasts, is their gesture. In the dayes of our Sauiour, it is y ap- , Voces quibus vparent that the gesture of the lewes was such as the fi funt Enangelifie Romanes vied. The table being placed in the mid- fonant accubitum dest, round about the table were certaine beds, mix ler, 140. 22. fometimes two, fometimes three, fometimes more, avanesdau, Matt. according to the number of the guests; vpcn these Luc 14. divax 2134they laid downe in manner as followeth. Each bed rat, Matt.14. contained three perfons, fometimes foure, feldome or neuer more. If one lay vpon the bed, then hee rested the vpper part of his body vpon his left elbow, the lower part lying at length vpon the bed: but if many lay on the bed, then the vppermoft did lie at the beds head, laying his feet behinde the feconds backe : in like manner the third or fourth did lie, each refting his head in the others bosome. Thus Iohn leaned on Iefus bosome, Iohn 13. 23. This, first, is an argument of special love towardshim, whom the Master of the house shall take into his owne bosome, Iohn he was the beloued Disciple. Secondly, an argument of parity among ft others, refting in one anothers befome. Many fball come P

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come from the East and west, and shall sit downe with Abraham, and Ifaac, and Iacob, Mat. 8.11. And where shall they fit ? In Abrahams bosome, Luk. 16. 22.thit is, they fhall all fit at the fame table, be partakers of the fame glory. Thus Chrift, hee was in the bosome of his Father, Iohn 1.18. that is, in the Apostles phrase, He thought is no robbery to be equall with his Father. Their tables were perfectly circular or round, whence their manner of fitting was " noon Dif termed " Mefibah, a fitting round; and their phrafe

cubitus, cuius ra- of inviting their guests to sit downe, was, fit round: dixest and, cir- of inviting their guests to sit downe, was, fit round: curnauit, Ambiuit. We will not fit round vntill he come hither, I Sam. 16.11. Againe, Thy children shall be like Oline plants round about thy table, Pfalm. 128.3. This cuftome of lying along vpon a bed, when they tooke their meat, was also in vse in Ezekiels time; Thou fatest vpon a stately Bed, and a table preparedbe-Philo Jud. F. 388. fore it, Ezek. 23.41. * And whether this were the custome of the ancient Hebrewes, I leave to bee dilcuffedby others. But vnto this alfo doth Amos allude ; They lay themselues downe vpon clothes laid to pledge by every Altar, Amos 2. 8. That Wetuftiffmme mos is, the garments taken to pledge they vie in ftead pellibis diffumbere. Of Beds, when at their Altars they cat things facti-Qui poteras pelles ficed to Idols : Yea, the plucking off their shooes addere, dines crat. when they went to table, implyeth this custome of lying at the table, to have beene very ancient. The plucking off their fhooes feemeth to have been generally received, when they were in Egypt, for this caule is it, that they had a ftrict charge in cating the Paffeouer, to have their shooes on their feet for greater expedition. The reafon why they vfually pluckt them off, was, for the cleane keeping of their

theirBeds, on w of ablenting the be eaten with the guethrather fan be demanded v gainft the firft i hisfitting at th and in my min that Exed. 12. ner, they ready the Palleonerat time forequired But afterward it that this ceremo every yeare, th tore all the He deme, doe tea commandem blaud, of ha loynes, of tak Lambeinhaft rations follows very night, wh 4 Yea, it was at that when they they would fit Semiour and hi linerance obtain The parti Feafts, Weret Mafter of the

of the house w interiors Pat I fis downe at.8.11.And me, Luk. 16. table, be parl, hee was in hat is, in the Tytobetgaall riectly circuof fitting was d their phrase as, fit round: ther, I Sam. e like Oline 28.3. This a they tooke time; Thou preparedbe. this were the leave to bee o dith Amos vpon clothes 2. 8. That vle in ftead hings facritheir shooes his cultome ry ancient. eth to have ere in Egypt, charge in caonthenteet by they viukeepingot their

their Beds, on which they lay. Here feeing the rule of obferuing the Paffeouer requireth that it fhould be eaten with their shooes on their feet, which argueth rather flanding than lying upon a bed : it may be demanded whether Ghrift transgreffed not against the first institution thereof, in the manner of his fitting at the table ? Tremelius answereth thus, and in my minde fully : . We must know, faith he, . Tremel. in Mat. that Exod. 12. it was commanded after what man- 26.20. ner, they ready to depart out of Egypt, fhould eat the Paffeouer at that time, for the necessity of that time forequired, namely, an hafty eating thereof: But afterward in the Law, where it is commanded that this ceremony of the Paschall should be renued euery yeare, those words are not addded. Wherefore all the Hebrew Dodors, both ancient and moderne, doe teach with one ioynt confent, that the commandement of fprinkling the doore posts with bloud, of having on their shooes, of girding their loynes, of taking staues in their hands, and eating the Lambeinhafte; did not extend it felfe to the generations following, but onely to have concerned that very night, wherein they departed out of Agypt : d Yea, it was an ancient tradition amongst them, & Talmud. traff. de that when they did in after times eat the Paffeouer, Pafchate. vid. Trethey would fit downe, or leane vpon a Bed, as our citate. Saujour and his Disciples did, intoken of their deliuerance obtained.

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The parties that gaue entertainment at their Feasts, were two: 1. ° The Master of the house, 2. The evid. casaubon. Master of the Feast, They differed thus, the Master exercit. p. 278. of the house was termed nor Baal habeth, insestering Pater familias. The Master of the feast was P 2 termed

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clinii Prafectus; The Master of the Feast was the chiefe feruant attending the Master of the house in s Gaudentius Bri- time of the feast. Others adde a & third fort whom xianus, vid Cofau- they would have to be Prafetti morum ; in Greeke they were termed ining). Their office was thought to have beene the infpection of the guefts, that none thould diforder themfelues by drinking too much, whence they were called apomula, the eyes of the feast. Such kinde of officers were in vie in Abasuerest his court, Efter 1. 8. and likewise among the h Athenians, but whether any fuch belonged vnto the Jerres is iuftly doubted.

The ancient Iewes, they were both hospitall ready to entertaine, and also liberall in their entertainment; their hospitality is commended thorowout the Scripture, though now it be growne out of vfe among them, as appeareth by that proverbiall fpeech concerning the entertainment of a friend: i man Hoffes i That the first day be is Oreach, a guest: the second Profugus Toreach, aburden : the third Barach, a runnagate. Their liberality appeared by remembring the poore at their feasts, by fending them portions. Sendportions vnto them for whom nothing is prepared, Nehem. 8.10. This was afterward practifed by Heathens, who in their folemne feafts did not * Moris erat vete- onely entertaine their guefts for the prefent, but did also allow them certaine iunkets to carry aa fentibus amicus. way with them. Thefe they termed ano pignon : and Theophrastus cap. likewise vnto their friends who were absent, they Id, m testatur Plut, lent portions, which they termed useidas. This obin Agefilaio. No. feruation giveth light to that Canon in the Laodi-THUTTS peeidas cean Connell, which forbiddeth Christians in their loue

h Albinaust. 10.

Baxterf. gnag. 6ap 32.p. 493.

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love featts, when for of which pro fold : First, Th with Heathen p fiming that th might ablent th fent(efpecially might norbee provisionfent Here wee a

time of their lu then they gave of their dinner w that is, as were d make ready, Houne, Gen. 43 prav about th gred, and wo lomething r 9,10,

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Of their Feafts.

loue feafts, wign airen, to fend portions, the reafon of which prohibition, I conceine to be threefold : First, That Christians might not fymbolize in vsuifie tellontur face litera, with Heathen people. Secondly, That none prefuming that their portions should bee fent them, Superivate we eidas. might absent themselues. Thirdly, That those prefent (especially the poorer fort as it often falleth out) might not bee iniured, by having the best of their provision fent away in such portions.

Here wee may note for conclusion, that as the time of their supper wastoward the evening, and then they gave greatest entertainment; So the time of their dinner was about the fixth houre of the day, that is, as wee count, about noone. Kill meat and make ready, for the men shall eat with mee at noone, Gen. 43. 16. Peter went vp vpon the house to pray about the fixth houre, then waxed hee an hungred, and would have caten, but whiles they made fomething ready, hee fell into a trance, Asts 10. 9, 10.

Moreouer wee may here note the difference betweene those three cups mentioned in Scripture, morieur wis introducts, 1 Corintb. 10.19. The cup of bleffing, and this is applied to those feuerall cups vied in their folemne feasts, because of those bleffings or thanksgiuings annexed. Secondly, morieur its magina now, Ier. 16.7. The cup of confolation, this was fo called because it was fent by speciall friends in time of mourning, as intending by this drinking to put away forrow and griefe from the mourner. Thirdly, mombus ourneiz, Pfal. 116.13. The cup of faluation, this was vied commonly after their peace offerings, which were vowed in way of thankfulneffe for benefits ob-P3

ngian G; Tritaff was the the boufe in dlort whom is in Greeke was thought guelts, that drinking too in viein Ahain viein Ahach belonged

ofpitallrcatheir enteraded thorow. rowne out of ar proverbial] t of afriend: ft; the ferand a rumanate. mbring the n portions. ing is prer] practifed alts did not relent, but to carry a-האלאודה : 2011 ablent, they ine. This obthe Laodi110

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Of their Sabbath.

tained. Whence the Seventy Elders commonly translate a peace-offering ow mieror, a facrifice of faluation, or faluation it selfe.

CHAP. III. Of their Sabbath.

He word ,Schabbath, from whence our English word Sabbath is derived, fignifieth rest, and is applyed to all solemne festiuals. They polluted my Sabbaths, Ezek. 20. 21. that is, my Feasts. Sometimes it is applied to the whole weeke. Ieiuno bis in Sabbato, Ifast twice in the weeke. Sometimes, and that most frequently, it is vied for that feuenth day which God had fet apart for his owne feruice. This last was holy, either by a simple holinesse which belonged vnto it, as was the feuenth day; or elfe by a double holineife occasioned by fome folemne Feast vpon the fame day, and then it was called, Sabbatum magnum, Agreat Sabbath, John 19. 36. For on that Sabbath day of which Saint Iohn speaketh, the Feast of the Passeouer happened that yeere.

* Scalig de emend. Temp. lib. 6.9. 351.

The weeke daves are termed by the Hebrewes Cholim, prophane dayes, by the Greeks Everpsi, Working dayes : but when they speake of them altogether, To us Tago ou 6Cdnr, the pace of time betweene the two Sabbashs. * This was the time vpon which the I'em Beza in hune Gentiles defired to heare Paul, Att. 13. 42. Inrespect of the different degrees of holinesse on dayes, the Sabbath day is not vnfitly compared to a Queene,

or taiher to those mins; other Fe nines, working d . The Sabbath before, this the C Hebrenes * Bi

The prepara of the clocke is led this nown barbene, Bythe para, the phrase Religion tanght of their Gods and affrict kinde of ineparation th which as it con Heathens deen eaten with the monies ; hen time of their p preparatory Si lee the reason w ene,Cornampuri Sandi, Aprop. like, we may o adi, Afore pre kind of prepara larsthenforbi no more than to much grou of them in a d fit in udgem

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Of their Sabbath.

or rather to those whom they termed Primary mines; other Feist dayes to Concubines, or halfewines, working dayes to handmaids.

. The Sabbath began at b fix a clocke the night & Scalig. de enerd. before, this the Grecians called maper robor oulda'rs, the Temp 1.6. p. 269. Hebrewes * Biath hafchabbath, the entrance of the * noun Sabbath.

The preparation to the Sabbath began at " three "Iof ph. Antiq.l. of the clocke in the alter noone, the Hebrewes cal-

led this , were shafehabbath, the Sabbath eue. By the ancient Fathers it was called d cana & Invitibus Pagapura, the phrase is porrowed from Pagans, whose norum cena para Religion taught them in their facrifices to certaine illu apponi folisa, of their Gods and Goddeffes, to prepare them felues by qui in cafto erant a frict kinde of holinesse, at which time of their and Graci duant preparation they did partake of a certaine supper, and ew. Ifaac which as it confifted of choice meats, fuch as those 16.p 662. Heathens deemed more holy than others : foit was eaten with the observation of holv rites and ceremonies; hence they themfelues were faid at this time of their preparation, tobee In cafto, and their preparatory Supper, termed, Cæna pura. Thus wee ice the reason why the Fathers called the Sabbatheue, Canampuram. By the Euangelists it was called Segondi, Apreparation, Mark. 15.42. For diffinction fike, we may call that foretime of the day wes manysidi, A fore preparation. For the whole day was a kind of preparation, as will appeare by the particulars then forbidden. First on this day they might goe no more than three Parfath; now a Parfa contained fo much ground as an ordinary man might goe ten of them in a day. Secondly, Judges might not then fit in indgement vpon life and death, as is fhewen m

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a whence our ued, fignifi. olemne festi. 20.21, that to the whole in the weeke. it is vied for apart for his rby a fimple was the fee occasioned reday, and Agreent Saby of which cour hap-

Commonly fice of faluati-

Hebrewes recksusppi, them altobetweene the a which the 42. Intecondayes, oa Queene, 01

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cit. 16. p. 477.ex Michlol. Kimchi.

Burtonf.Syna. gog.Ind cap.10. ex Talmua.

h Buxtorf.Synagoz.Indaic.ibid.

e Cafai bon. Exer. in the Chapter of Translation of Feafts. " Thirdly ? all forts of Artificers were forbidden to werke, one. ly three excepted, Shoomakers, Taylors, and Scribes, the two former for repairing of apparell, the other for fitting them felues by fludy to expound the Law the next day, and these were permitted but halfe the preparation time to worke.

Of their Sabbath.

The best and wealthiest of them s, euen those that had many feruants, did with their owne hands further the Preparation; fo that fometimes the Maftersthemfelueswould chop herbs, fweep the houfe, cleane wood, kindle the fire, and fuch like.

Inold h time they proclaimed the Preparation with noife of Trumpers, or hornes; but now the modeme Iewes proclaime it by the Sexton, or fome vnder Officer of the Church, whom they call' The Meffenger of the Congregation.

Concerning the fanctification of the Sabbath day it felfe, in corrupter times fome things the lewes added ouer and aboue that which God commanded. In other things they tooke liberty where God granted none. In the first, they were fuper stitious; in the fecond, facrilegiou.

They tooke liberty. There were two thousand cubits betweene the Arke and the campe, when they marched, Iofb. 3.4. and in probability, the fame proportion was observed when they refted : this distance of ground fome interpret to be one mile, fome two : fome measuring it according to a leffer, others according to a longer cubit, which they terme a Geometricall cubit: but all agree in this, that these two thousand cubits were a Sabbath dayes

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As. " Thirdly. to worke, one. s, and Scribes. tell, the other ound the Law tted but halfe

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e Preparation now the moton, or lome m they call lessenger of the

e Sabbath day ngs the lemes od comman. t where Gad rstitions; in

vo thousand mpe, when ty, the fame ted: this dibe one mile, ng to a leffer, which they in this, that bhath dayes iour-

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iourney, 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 repaire to the place of Gods publike worthip, which was two thousand cubits distant from those who camped nearest: Hence follow foure propositions. 1. That two thousand cubits any where, by proportion might be called a Sabbath diyes iourney. Secondly, that to those who dwelt in the Camps more remote from the Arke, a Sabbath dayes iourney was more than two thousand cubits. Thirdly, That it is now lawfull on the Sabbath day, to joyne with the congregation in the place of Gods publike worfhip, though remote. Fourthly, that it was vnlawfull for the Iewes, hereupon to take liberty to walke idly whither they would, if it were not more than two thousand cubits, pretending it tobebut a sabbath dayes iourney.

They added vnto that which God commanded.

1. God faid, Remember to keepe holy a feuenth day : In which words God fan ctified one day to be Sabbathum, i they added Sabbatulum, fo they ter- i Hofpinian. de 0med that additament of time which they annexed rig.feß. cap. 3. to the Sabbath. This addition of time was twofold : fome beganne the sabbath fooner than others; this was done by the Iewes dwelling at Tyberias, becaufe they dwelling in a valley, the Sunne appeared not to them fo foone as it did to others. Some againe continued the Sabbath longer than others, this was done by those dwelling at Tsepphore, a Citie placed vpon the top of a mountaine, fo that the Sunne shined longer to them, than it did to others; thus both of these did Addere de profano ad sacrum; Q

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LIB. 3.

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LIB.3. Of their Sabbath. Adde fomewhat of the working-day, immediate-

those of Tsepphore.

ly going before, or immediately following after:

none diminished of the sabbath. * Hence R. Iofe

the Sabbath with those of Tyberias, and it ended with

ly Sabbath vnto the Lord, bake that ye will bake,

and see that yee will see the, Exod. 16.23. This

command was proper to the time of Manna, the

reafon is there alleaged, why they fhould prepare

that day for the morrow, because vpon the Sabbath

day they should not finde it in the field. The Iewes

extend this command to all ages, and therefore they dreffed no meat this day; this haply was the

reason, that the Heathen people thought they

this errour might be occasioned in part from that

3. God faid, Ye shall kindle no fire thorowout

2. God faid, Tomorrow is the reft of the ho-

* Buxtorf Comment. Masores. c. 4. wished that his portion might be with those that began

Iun. & Tremel. IN Exod. 16.

m Sueton. Angust. m fasted on the Sabbath ; though I denynot but 2.76 de ieiun.fabbat. Vid. Martial. 6.4. Epig.4.

your habitations on the Sabbath day, Exod. 35.3. This commandement was onely concerning fire for " Vatablus in bune the furtherance of the worke of the Tabernacle," for

boum tien Trem. therefore is the sabbath mentioned in that Chapter, to thew that the worke of the Tabernacle ought to give place to the Sabbath. The Jewes hence gather that it is vnla wfull to kindle any fire at all on this

4. God faid, In it thou shalt doe no manner of worke. This the lewes vnderstood without any . Hofpinian. de o. manner of exception. . Hence they held it vnlawfull, to rost an apple, to tucke an herb, to climbe a tree, to hate. kill or catch a flea. Hence they thought it vnlawfull,

phrase, Jeiuno bis in Sabbato.

to defind themfel missonthe Sabba became a prey vn daw, whereupon ihould be lawful nemies, which Atielly, asifit they were actu that day to pri fetling of engin a prey the fecon deritanding the know that thre lowed. 1.Works of ch

their Oxe and 12.15. 00182 more allows food for him the more of healedont and the vie o lawfull, 2. Werkes o ly killing of f on that day w

> fully blow t bath day, fo 10. 2. A from their worthip. for Chrifts together

, immediate. owing after: lence R. Iofe ofeshat began itended wish

eft of the hoye will bake. .16.23. This f Manna, the ould prepare nthe Subbash . The lewes d therefore ply was the sought they deny not but art from that

re thorowout Exod. 35.2. ming fire for emacle, "for lat Chapter, cle ought to ence gather call on this

o manner of without any eldit valawmbe a tree to conlawfull, 10

Of their Sabbath. to defend themselues being affaulted by their enemies on the Sabbath day, by this meanes twice they became a prey vnto the enemy. P First, vnto Antio- 2 10feph lib. 12. c. S: chus, whereupon Mattathias made a decree, that it should be lawfull vpon the sabbath to resist their enemies, which decree againe they vnderstanding frictly, as if it did onely give leave to refift, when a togeth. I a.c.s. they were actually affaulted, and not by any labour that day to preuent the enemies raifing of Rams, fetling of engines, vnderminings, &c.they became a prey the fecond time to Pompey. For the right vnderstanding therefore of this command, we are to know that three forts of feruile workes were al-Contex property lowed.

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LIB. 3.

I. Works of charity: God, that allowed them to lead their Oxe and Affe to water on the Sabbath, Luke 13.15. to make their lives more comfortable, much more allowed man liberty to dreffe conuenient food for himfelfe and his family, that they might the more comfortably performe holy duties. Chrift healed on the Sabbath; therefore visiting the licke, and the vie of the Phyfitian, was both then and now lawfull.

2. workes directly tending to Gods worship, not only killing of facrifices, and circumcifing of children on that day was allowed, but the Priests might lawfully blow their trumpets and hornes on the Sabbath day, for the affembling of the people, Numb. 10. 2. And the people might warrantably goe from their houses, to the place of Gods publique worship. By proportion it is now warrantable for Christians, to ring bels to assemble the people together on the Lords day, and to take iourneyes Q2

LIB. 3. Of their Fasseouer.

שי שיוח יש על השכת ינה לחלל אינה לחלל שבר R.D. Kimbi in Iofb.6. מסבנות נפש רוחת שבת

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to ioine with the publike congregation, or to preach the Word. Of thefe we may fay, though they are in their owne natures booily labours, yet the Temple which was fanctified did change the nature of them, and make them holy, Matthew 23. 17. Or as the Iewes fay concerning the ouerthrow of Ierico, which according to their writings fellon the Sabbath day : ' Hee which commanded the Sabbath to be fantified, commanded it alfo to bee prophaned. 3. Workes of abfolute necessity, as the defending ones felfe against his enemy, and others of like nature:concerning which the Iewes haue a faying, 'Ferill of life drives away the Sabbath. And the Chriftians with a little change of a more common proverbe fay, Necessitas non habet ferias; Necessity hatb no holidayes.

CHAP. IV.

Of their Paffeouer, and their Feast of vnleauened bread.

Anguft in time. on Augustine initly confuteth, for the word is originally an Hebrer word fignifying to paffe by, to leape, artifice of the Lords Paffeouer, which paffed ouer, Ker. Exod. 12.27.

The word Paffeouer in Scripture hash three ac-

ceptions.

ceptions, Farit, it is whichwascelebra of Alifa, other wild Paffenter of the L. the evening, the 1 dag to their far in their private that yearly Felt fifteenth of Nij (berge and Ballon callit the Fealt of Nilae, wascalle teenth day of the Land, and in the Feath, Numb, 28 vaderitand that multitude of f Thirdly, it is ginning the one and twe Feast of wale the passeouer, it contained notwithftand of unleagened Paffeoner. First the Pa day of the first cond Sacta enioynedto yet the Fe the morroy the fame mo

Of their Paffeouer. ceptions.First, it is taken for that yearely folemnity, which was celebrated vpon the . fourteenth day . E. Theologiu non of Nifan, otherwife called Abib; you may call it the paue, omnia que ad Passioner of the Lambe, because on that day toward nent 15ª attribethe evening, the Ifraelites were commanded accor- uni; quemororem d.ng to their families to roste a Lambe, and ert it hausferum ex turbiin their private houses. Secondly, it fignifieth amis, qui bodie ethat yearly Festivity which was celebrated on the andem errorem erfifteer th of Nisan, it may be called the Fassioner of rant, teste Scaliger. [beepe and Bullockes, Deut. 16. 2. Otherwife we may 6. p. 270. call it the Feast of the Passeouer; as the fourteenth of Nifan, was called fimply the Paffeouer. In the fourteenth day of the first moneth, is the Paffeouer of the Lord, and in the fifteenth day of this moneth, is the Feast, Numb. 28. 16, 17. Toward this Feast we are to vnderstand that Josiah gaue vnto the people fuch a multitude of fheepe, Lambes, Kids, and Bullockes. Thirdly, it is taken for the whole folemnity, beginning the fourteenth of Nifan, and ending the one and twentieth of the fame moneth. Now the Feast of vnleauened bread drew nigh, which is called the paffeouer, Luke 22. 1. So that in this acception it contained the Feast of vnleauened bread alfo, notwithstanding, in proper speaking, the Feast of vnleauened bread, was a diftinct Feast from the

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Paffeouer.

First, the Paffeouer was to bekept on the fourteenth day of the first moneth, at Euen : This was their second Sacrament, in which although they were enioyned to eat vnleauened bread with the Lambe, yet the Feast of vnleauened bread began not till the morrow following, being the fifteenth day of the same moneth, and lasted seven dayes, of which Q3

o, or to preach ough they are etthe Temthe nature hew 23. 17. petthrow of igs fellon the ed the Sabbath ee prophaned. te defending ts of like nalaving Inthe Chriftiaprouerbe beto no ho-

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לא הלה לא איר אבילח זר אבילח זר בקרכן הפסח אלא אלא Maimon defermento & Azymo. Cap.6.S.1.

e Scalig. de emend. Temp.l.5 .p.270. LIB. 3. Of their Paffeouer. onely the first and last were holy conuocations, wherein they might do no feruile worke, Leuis.23. 5,6,7,8.

Secondly, the Paffeouer in the age following its first institution, might not bee killed and eaten in any other place, faue only where the Lord did chuse to place his name, which afterward was at Ierusalem: but the feast of wnleauened bread, the Hebrewes thought themselues bound to keepe in euery place wherefoeuer they dwelt, if they could not bee at Ierusalem: and ⁴ eating of it, they fay, depended not upon the eating of the Passeouer, but it was a commandement by it felfe.

The Rites and Ceremonies observed by the Jewes in the eating of this Sacrament their Pafchal Lamb, agreed with those general ceremonies vsed in their solemne Feasts. They bleffed the cup, and bleffed the bread, and divided amongst the guests, and washed thefeet of those that sate at the table, as is shewen in the Chapter of Feasts. The particulars in which it differed from other Feasts, are delivered in those interrogatories, or questions proposed in way of Catechifme, by fome child at the time of eating their Paffeouer, or rather in the answer made vnto the childby him that bleffed the table. The queftion was thus, What meaneth this feruice? The forme of the answer was, " How different is this night from all other nights? for all other nights wee walh but once, in this twice ; (thus Christ when Supper wasended, washed his Disciples feet) in all other nights wee eat either leauened or vnleauened bread, in this onely vulcauened; in other nights, we eat any fort of herbs, in this night bitter herbs: in

all other nights w lving, but in this w to declare, that the Lord poffed over 1 Str. Secondly, handandfaid, Th in respect that t Fathersbitterit vnleauenedbre vened bread w. dough of our Fa when the Lorda them out of the Catechiling they They called it; declaration of 1 the Appliebo (hall eat this declare, or b 11.26. Concerni Voon the t Lambe for an outblemilh,

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following its andeaten in und did chufe was at lerufathe Hebrewes in every place notbee at leended not upon a commande-

by the lewes Ichal Lamb. vied in their nd bleffed the , and mafbed is is thewen arsin which ered in those l in way of ating their evoto the le queffion Theforme his night weewaln en Supper in all other nleavened lights, we terbs: in all

Of their Paffeouer. all other nights we cat and drinke either fitting or lying, but in this we lye alorg. Then he proceedeth to declare, that the Paffeouer was in respect that the Lord paffed over the houses of their fathers in Agypt. Secondly, he held vp the bitter herbs in his hand and faid, Thefe bitter herbs which we eat, are in respect that the Egyptians made the lives of our Fathers bitter in Egypt. Thirdly, he held vp the vnleauenedbread in his hand, and faid, This vnleauened bread which we eat, is in respect that the dough of our Fathers had not time to be leanened, when the Lord appeared vnto them, and redeemed them out of the hand of the enemy. This kinde of Catechifing they fay is commanded, Exod. 12. 26. They called it aran Haggada, (i.) Annunciatio, the declaration or shewing forth of the Passeouer. Hence the Apostle borroweth his phrase ; As often as ye shall eat this bread, and drinke this cup, yee shall declare, or shew forth, the Lords death, I Corinth. 11.26.

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LIB. 3.

Concerning this Lambe they are charged thus, Vpon the tenth of Abib every one shall take a Lambe for an house, a male of the first yeare, withoutblemish, and this he kept vntill the fourteenth day of the fame moneth, Exod. 12.3.&c. The Lamb: it was either of sheep, or goats. For an house: the whole body of the Ifraelites was divided into twelue tribes, the tribes into families, the families into boufes; if the house were too few for the eating of the Lamb, then the next neighbour ioyned with them in the eating thereof. The whole company was termed oparsia, in the fame fenfe Saint Markevfeth outmous, and wesmai, Markethe fixth. All these words fignifie a fociety,

filoseph. de bella Ind.110.7.C.17. & Hebraice 13 NIW Filium anns. Sunt qui diftinguunt inter Fianni interpretantur, qui annum

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1 Hospinian. de o- day of the same moneth. The Rabbines 1 affirme foure

LIB. 3. Of their Paffeouer. ciety, or company of guests, so many as can fit at the same table : the latter word properly fignifieth, a bed in a garden, and thus in the Gospell, the whole multirude fitting on the graffe, seeme to be compared vnto a Garden, and their several! societies or companies, vnto fo many beds in the garden. The number of communicants in this Paschall society f was neuer leffe than ten, normore than twenty. It followeth in the text, A male, to note the malculine and peirlesse vertue of our Sauiour, whom it did tylinmanni & Filin pically shadow forth. 8 Of the first yeare; which phrase they interpret thus, That the Lambe, after it was eight dayes old and forward, was allowable unum agit, nec mi- to be offered for the Paffeouer, out not before ; benor, nec maior Ei- cause it is faid, When a Bullocke, or a Sheepe, or a Goat lium vere annishi, is brought forth, then it shall bee seven dayes under the mo, lices eum non- damme, and from the eighth day and thenceforth, it dum absolverit. Sed shall bee accepted for an offering made by fire unto the abique Cabala poffe Lord, Leuit. 22.27. And the reason of this Law, feiri quis sit filius some of the Hebrewes have thought to be, " because aunifui, nam fieri in their opinion nothing in the world was abfolutely perfect, vntill a sabbath had past ouer it: Moreofine paragogicum, uer, if it were an houre elder than a yeere, it was vnlawfull, because it is said, A male of the first yeare. h Vid. Munßer ad Without blemish, as well to admonish the Ifraelites, of their owne perfonall integrity, as to fignifie the absolute perfection of him who was in truth the Lambe of God. And this he kept till the fourteenth

caufes of this: First, becaufe otherwise through the

multitude of businesses, at the time of their depar-

ture, they might forget the Paschall Lamb: Secondly,

that in this foure dayes space they might have the

morecettainekno Thirdy, that by b theireyes, they that ipace, both mercy in their d inftreet and Car which respect, the lews, that the Lambe Wa in this time of p andaddtelleth The time w faine, was at the ginall reads, bet move the quel vnderftood by two Eutenteys the Evening of the Sunfette the light, who isalfogonet betweene the house, and th Space of time, ¹Others adm thus; There is utning of the S Eveningefth that the Pa

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as can fit at the fignificth, a ell, the whole etobecompaitieties of comen. The num-Gociety & Was twenty, It folthe malculine homit did tyyeare; which lambe, after as allowable before ; bepe, or a Goat yes under the renceforth, it the unit o the of this Law. be, " because Vasablolutetit: Moreo-It was vnfirst yeare. e Israelites. lignifie the truth the fourteenth hrme foure hroughthe heirdepar-Secondly, t have the more

LIB. 3. Of their Paseouer. more certaine knowledge of the Lambs perfection. Thirdly, that by beholding the Lamb fo long before their eyes, they might have the better occasion in that space, both to recount with themselues Gods mercy in their delinerance from Egypt, and also to instruct and Catechife their children in that point: for which respect, it was a received tradition amongst the Iews, that during the space of these foure daies, the Lambe was tied to their bed posts. Lastly, that in this time of preparation, they might throughly fit and addreffe themfelues for the oblation.

The time when the Paschall Lambe was to be flaine, was at the Euening, Exod. 12.6. or as the originall reads, betweene the two evenings. Here Divines moue the question, what part of the day should be vnderstood by this phrase. Some distinguish the two Eucnings thus; That there was & Vespera Solis, & Aben Erre the Evening of the Sunne, namely, when the body of Exod. 12. the Sun fetteth, And Vesperaluminis, the Evening of the light, when the beames and shining of the Sunne is also gone from off the earth : The space or interim betweene these two Euenings, is thought to be one houre, and the third part of an houre; in which Space of time, they fay, the Paschall Lamb was flain. Dehers admit a greater latitude, and diftingnish IR. David invathus; There is, fay they, Vespera declinationis, the E- ligipotest ex Pirke uening of the Sunne declining; and Vespera occasus, the Aboub.cap.s. Euening of the Snnne setting; and their meaning is, that the Paffeouer was offered in this inter-mediare time, betweene noone and night. This latte. answer feemeth most agreable to the truth. First, because by this speech we must vnderstand a latitude of time, wherein might be offered not only the Paffeouer, R

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LIB. 3. Oftheir Paffcouer.

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but the daily Euening facrifice alfo, for even that like. wife was commanded, Inter duas Vesperas, Betweene the two Euenings, Numb. 28.4. Now this might be " Taimud.trail.de offered in the former part of the afternoone. " The manner of their facrificing in regard of this time we finde thus registered, if we count the houres according to our vfuall computation ; the daily facrifice of the Evening Lambe, was vivally faine betweene two and three, it was offered betweene three and foure : vpon the Roffeouer-eae-it was ilaine betweene one and two, it was offered about halfe an houre before three : But if their Paffcouer euchapned to be the fame with their Sabbath-ene, then the daily Evening facrifice was fline betweene twelne and one, it was offered halfe an houre before two; and afterward the Paffcouer. Secondly, this agreeth with the oblation of the true Pafchall Lamb, for as the time of his crucifying began in the third houre of the day, with the daily morning ferifice, Mark.15.25. Soucended at the ninth houre, Mark. 15.34. which was the time of their ordinary evening facrifice ; but vpon their Paffcover-ene it was the time when their Pafchall Bambernas Aline:

Furthermore, the Lamb was to be eaten with bitter berbs: the reafon of this command, is, that thereby they might be moured to thankfulneffe towards God, for their delinerance from the Egyptian bondige, in which their lines were made bitter vato them, E.cod. 1.14.

הההכת na Staufes Quifenfis 146118. Scaliger. de emend. Serreg 1. 10. 6. 9.27 2.

Thefe litter herbs they did dip in a certaine fauce thicke like multard, called * Ch rofeth, * which thicke fauce (fay they) was a memoriall of the clay, wherein they wrought in extgrpt. . This is thought

offome to be the which he gave t write thus ; ? bread in that fa dipped the bit them, 9 It was of dry figs, 0 put vineger t Hiseday, and of the Fallerzo The other! of Nilan, were Fealt as is abo menedbread, b uened bread Theirdegr I, Expurgati goldituffe a haply clean before the A ing after lea houles even t a waxen cand nightbefore it in other wo this fearch w quartam our

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offome to be that, wherein Chrift dipped the fop, which he gaue to Ind is. Of this fauce the Mebrewes write thus ; P They vied to dip the vnleauened " Maimon. de fer-· bread in that fauce Charofeth, and to cat, then they menter. 8.5.7. dipped the bitter herbs in the Charofeth, and did eat 9 Maimon.in them. 9 It was made of the palmetree branches, or as Than of dry figs, or ofray fens, which they ftamped and c.7.5.11. put vineger thereto, and feafoned it, and made it like clay, and brought it vnto the table in the night of the Faffequer.

The other feuen dayes following the fourteenth of Nifan, were in ftrictneffe of speech, a diftinct Feast as is above the wed, namely, the Feast of unleauened bread, because in that space of time, " no lea- r Huins moris veuened bread ought to be found in their houses. Rigia quedam sunt " Their degrees of preparation to this feast are foure. Flamine D'ali. I. Expurgatiofermenti, the cleansing of all their houf- A.Gell. mott. Atgoldstuffe and veffels vnto which leaven might " Baxtorf. Synagog. haply cleave; and this was done two or three dayes Judaic.cap.12.pag. before the Paffeouer. 2. Inquistio fermenti, the fearch- 317. ing after leaven thorowout all the roomes of their houses even to the mouse-holes: this they did with a waxen candle, and as Buxtor fins noteth, vpon the night before the Paffeouer, and * Scaliger delivereth it in other words to the fame purpofe, namely, that this fearch was made, Incunte quarta decima v fque ad quartam horam post ortum Solis, (i.) At the beginning of the fourteenth day untill the fourth houre after the rifing of the Sunne. Now the beginning of the fourteenth day was the night going before, for the lewes in the computation of their Holy-dayes, counted their day from even to even.3. There was Exterminatio, or Conflagratio fermenti, A burning of the lea-

tic.lib.10.cap.15.

* Scalig. de emend. cemp. in prolagom.

sten,

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LIB.3. Of their Paffeouer.

2.8. S. 18 19 19 cap. 12. pag-325.

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Mainous de fet-

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uen, and this was done from the fourth of the fixth houre, about dinner-time; at which time followed the last degree, which Scaliger hath omitted, namely, Execratio fermenti, the curfing of the leaven, in this *Buxtorf.Synagog. forme : * Let all that leaven, or what foener leavened thing is in my power, whether it were seene of me, or not feene, whether cleanfed by me, or not cleanfed, let all that bescattered, destroyed, and accounted as the dust of the earth.

" Vid P.Fagin Exed.12.

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Gell. Hor. Lo.

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Vid P. Fagibid. · 204.67-983

Scaling. de emend.

In cafe any did eat vnleaueued bread those feuen dayes, the penalty was, that fuch a foule fhould be cut off from Ifrael, Exodus 12. 15. Which penalty hath amongst Expositors a " threefold interpretation. Some vnderstand thereby firch a man to be cut off from his heavenly inheritance : others, that God would cut off such from the living by an ontimely death : Others, that he should dye without children, leaving no posterity behinde him : to this purpose their prouerbe is, * A man childlesse is lifeleffe.

Of these the first is most probable in this place, though the fame Text may admit the fecond interpretation in other places of Scripture, as is declared in the Chapter of Circumcifion. Notwithmagdan and flanding here let the indicious Reader determine, whether these words doe not imply belides the secret actions of God touching the foule of fuch a delinquent, a direction vnto the Church, how to deale with parties thus offending, by centuring them with Excommunication, which kinde of cenfure else where the Scripture calleth A casting out of the Synagogue, Iohn 16. 2. A fpeech much like this, A cutting off from Ifrael.

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Three things may be here demanded. Firft, who killed the Pascball Lambe? Secondly, where it was killed ? Thirdly, where it was eaten ? First, it was killed after the first time in the Court of the Temple, the place which God had chosen, Deuteron. 16. 6. Y Thirdly, The owner of the Lambe tooke it of the Priest, and did eat it in his owne house at Ierusalem. Christ with his Disciples kept the Passeouer in an upper chamber at Ierusalem.

It may further be demanded, whether the Paffeouer confisted of two suppers, one immediatly succeeding the other? Some affirm it, and their reafons are these : First, fay they, the Passeouer was eaten flanding, but Christ vsed another gesture. This argument of all other is the weakest, for Christ vied the gesture of lying on his body, as well in the eating of the Paffeouer, as at the confectation of the Sacrament, and the Iewes generally after the first institution in all their Paffeouers, vsed rather this positure of their body, than the other of flanding, in token of reft and fecurity, as appeareth in the Chapter of Feafls. Secondly, they fay, the Paschall Lambe, was wont to be rosted, but in the last Passeouer, which our Sauiour celebrated, there was Ius cui intingebatur panis, Broth into which kee dipped the bread. This reason is as weak as the former, because though there was a command to cat the Pafchall Lambe rosted, yet there was no prohibition to ioyne their ordinary fupper with the eating thereof, and that might admit broth : but as it is thewen aboue, the matter into which the fop was dipped, was thought to bee the fauce Charofeth. Thirdly, they vige,

hof the fixth ime followed itted, nameeasen, in this ner leanened ne of me, or nae fed, let all that the duft of the

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ble in this he fecond , as is de-Norwithetermine, les the fehadelinwrodeaie ing them of centure cut of the ethis, A

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10hn 13. 2. That the first Supper was done, when Christ atofe and washed his Disciples feer, and after that he gaue Iudas the Sop, which must argue a fecond fitting downe. This foretelling his Difciples, that one of them should betray him, is likewile by S int Luke recited after the confectation of the Sacrament. This is the ftrongeft argument, and yet not of fufficient validity, becaufe by a kinde of Prolepfis or anticipation of time, it is not vnufuall in the Scripture to relate that first, which according to the truth of the Hiftory, thould be laft. Thus John I I. mention is made of Mary which annointed the Lord, yet her annointing of him followeth in the next Chapter. And this fame Hiftory of betraying Christ, Saint Matthew, and Saint Marke recited before the confectation of the Sacrament. Whence zonone fe the lewes have a proverbe, * Non effe prius aut posterius in Scriptura; That first and last, must not be ftrictly vrged in Scripture. Together with these anfwers, confider how improbable it is, that ten perfons (for fometimes they were fo few) should cat a fecond Supper; after they had eaten A Lambe of the first yeere, which might be an yeare old. It is euident alfo, by that of Barabas, that it was a received custome on the Paffeouerto let loofe and inlarge one prifoner or other. Concerning the reafon hereof, the coniecture is threefold. Some thinke this cuftome to have beene vied in memory of Ionathan the fon of saul, when the people refened him from the hands of his Father; Others fay that the reafon hereof was, that the feaft might be celebrated with the greater ioy and gladnesse : Others more probably thinke, it was done in remembrance of their deliverance

רפלארחר כתורה Salom. Iaribi in G(A.6.3.

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Of their Paffeouer.

linerance from th Againe, here's feaking of their according to their meafured their di

fometimes acco which was from the reconciliation methto make th neth, the first day telleth vs that th feaft. In like man into Chrift the fi vatohim, Wh theetoeatthe P day of some anene All these are th their cigill dave ticn of their Hi began the first only, and the leavened bread,

permitteda fici be partakers of eleanneffebya from the place tobeoblened day thereof, a firit Paffeouer of a fecond Pal farreiff:The transferanty P

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one, when r, and after argue a le-Difciples, kewileby of thesa. and yet nat Of Prolephis uall in the dingtothe 15 John I I. inted the h in the Suivent citedbe-Whence aut posteilt not be thefeant ten perwideata be of the tiseuieceined argeone cof, the uttome the fon om the on bene*ith the* obably eir deerance

Of their Paffeouer. linerance from the Agyptian bondage. Againe, here isto be observed, that the Ieres speaking of their Paffeouer, did sometimes speake according to their civill computation, wherein they measured their dayes from Sun-rising, to Sun-ristag; fometimes according to their facred computation, which was from Sun-fet to Sun-fet. This ferueth forthe reconciliation of that, Numb.12.18. which feemethto make the fourteenth day of the first moneth, the first day of vnleauened bread." And lofeph. " Iafeth. Anig-lib ... telleth vs that they numbred eight dayes for that feast. In like manner the Disciples are faid to come vnto Christ the first day of wnleanened bread, faying vnto him, Where wilt thou that we prep ue for thee to eat the Paffeouer, Mat. 26. 17. as it the first dry of unleauened bread, were before the Paffeouer. All these are true according to the computation of their civill dayes, though according to the computation of their Holy-dayes, the Feast of inleavened bread began the fireenth day, and continued feuen dayesonly, and the Paffcour was before the Feast of vnleavened bread ...

L. I.B. 2.

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In the laft place we must know, that there was permitte d'a sicond P off'ouer to those who could not be pattakers of the first, by reafon either of their vneleanneffeby a dead body, or of their farre diftance. from the place where it was to be offered. This wastobe obferued in the fecond moneth, the fourteenth day thereof, according to all the ordinances of the first Paffeouer, Numb. 9. Touching that permission: of a fecond Paffioser, to those that were in a journey farre off: The Hebrew of this word furre off, hath extraordinary pricks over it, for special confideration.

128 LIB. 3. Of their Passeouer.
Hereby the Lord might intimate that we Gentiles
which were vncleane, even dead in C Gentiles
which were vncleane, even dead in trefpafies and
finnes, and farre off, Ephef. 2. 13. fhould be made
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Lambe & Chrift itandeth thus
Lambe & Christ standeth thus Christ is our Paffeouer, 1 Cor. 5.
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2 Withoutblemich. 2 Without finne.
3 To bee facrificed and 3 Suffered and died.
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4 His bones being not o'Thank I
4 His bones being not 4 They brake not his legs broken.
5 About the evening. 5 In the end of the world,
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Ben might palle or might not provail
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Of their Pentecoft. LIB. 3. 10 Without leauen. 10 Without hypocrifie, I Cor. S. II With bitter herbs. II With patience vnder the Croffe. 12. In haste, and in the 12 Withan earnest and manner of Trauellers. longing expectation of life eternall. 13 Only by the Circum- 13 Only by the faithfull, cifed. I Cor.II.

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CHAP. V. Dropped and MARD

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Of their Pentecoft:

His Feast was called milezon's the Pensecost; which word fignifieth the fiftieth day ; because it was observed vpon the fiftieth day after the second of the Passeoner, which was the 16. of Nifan. Here in the first place we must note, that the ere east, remin. pag fourteenth of Nisan was to maga, the Paffeoner, the fifteenth isgri is miga, the Feast of the Paffeouer, or " arean is miga, the first of the Paffcouer: the fixteenth - seniores appellawas Saries is mige, the second of the Passeouer, or the bans huns diem, morrow after the Poffeouer, Leuis. 23. II. Which is Gerry, Leu. 3. II. allone, as if it had beene faid, the morrow after the Feast of the Paffceuer; for in those feasts which confifted of many dayes, the first and the last were termed Sabbaths. Now these fifty dayes were in truth the appointed time of their haruest, their haruest being bounded, as it were, with two remarkeable dayes, the one being the beginning, the other the end thereof : the beginning was sarie in mige, the fer

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Of their Pentecost.

cond of the Paffeouer , the end was merlenorn, the fiftieth

semp.lib.6.

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L. I.B. 3.

E X, TOTE LOITOF לא נוסדות בצבה אתor x' illa Steilib. 3. cap. 10.

a Scalig. lib.6 de err end. temp.pag. 260.

Senteres appella.

is and have dicen-

ePlin 1.b. 18. cap. 18. illud ipfud con-Aisouron Ins, De-Script. Afr. c lib.8. 6194.

day after, called the Pentecoft. V pon the adries, then > scatig. de emend. they offered a > Sheafe of the first fruits of their harueft, Leuit. 23. 10. Vpon the Pentecoft, then they offered two maue-loaues, Leuit. 23.17. the sheafebeing an oblation offered in the name of the whole Congregation, whereby all the after-fruits thorowout the Land were fanctified, " it being from thence afterward law full, and not before, to reape the corne, Zery, Joseph. Antiq. the two leaves being not only an Eucharificall oblation, but alfo a token of the harueft finished and ended. In the fecond place we are to know, that they did count these fifty dayes, by numbring the weekes from the Ad ripa, whence it was called a Feaf of weeks The manner how they counted the weekes, was according to the number of the Sabbaths following the Saripa. Thus the first Sabbath following, they called sources over railedous the fecond, Storees direers the third Sdreen loy &cc. So that all the weekes and Sabbaths, during the time of the Pentecoft, as the fir A fecond, third, and fourth, &cc. tooke their denomination from the Sainiea: which observation giueth light to that of Saint Luke 16.1. where there is mention of a Sabbath termed same oes low, that is, the fecond fir & Sabbath, and by it is meant the Sabbath next after the fixteenth of Nifan, which was the 34ripa. Seeing that these fifty aires did measure out the time of their harvest, it will not be amisse to obferue the difference betwixt their haruest and ours. which chiefly confifted in their anticipation of firmat Les Afer te- time ; for both the Canaanites and the Agyptians began their hamestabout the ' first of Aprill, and it was quite finished in May. CHAP.

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HeaGre uity, pr bernacle Tabernacles, Th timeof this Feat the fifteenth of? of) the people made of boughe yet fo, that that laft, were after ued as holy con

> Concernar I They ough in dootes, or not to be co clole with t fuch holes th feene thorow ded thorow thole feur n to furnish t der them, Dyweather in their Feeble p meloft Neventab On the to

The Feaff of Tabernacles. LIB. 3. 331

CHAP. VI. The Feast of Tabernacles.

He a Greeke word vied to expresse this festi- a Lansen. concord. uity, properly fignifieth the making of Ta- cap.73. liem Tollet. bernacles. The . Hebrew word a Feast of Exturmia, non Tabernacles. The reason of both is, because all the oxtwo payla. time of this Feast, which was full feuen dayes (from chag hajkcesth, the fifteenth of Tifri, vntill the one & twentith therof) the people remained in Tabernacles and boothes made of boughes, in manner of Arbours or Bowres, yet fo, that that the first day of those feuen, and the last, were after a more speciall manner to be obserued as holy connocations.

Concerning these boothes, the lewes write thus : "They ought to be made in the openaire, not within doores, or vnder the fhelter of a tree, they ought not to be couered with cloaths, nor to be made too close with the thicknesse of the boughes, but with fuch holes that the Sunne and the starres might bee feene thorow them, and the raine likewife defcended thorow them. In these they ought to dwell those feuen dayes, as in their houses; they ought to furnish them with houshold stuffe, to lay vnder them, and fleepe vnder them, onely in rainy weather then they had liberty to eat and fleepe in their houses, vntill the raine was over-past. Feeble perfons alfo, which could not endure the fmel of the earth, were permitted to ftay at home. In Nehemiahs time they made their boothes, fome vpon the roofe of their houses (for their houses were made

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The feast of Tabernacles. LIB. 3.

e Plutareb. Sym. pef.a problem.s.

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SP.Fag. Leuil.23.

s Elias Thisbit.

in calendar. P. 150.

made flat abouc,) Deut. 22.8. Some in their courts, fome in their streets, Nehem. 8.15.

Plutarch making mention of this feltinity, faith, that " these boothes were made principally of iny boughs, but the Scripture reckoneth vp foure distinct kinds, Leu. 2 3.40. which are thought to be, I. The Citrine tree. 2. The Palme tree. 3. The Myrtle tree. 4. The willow of the brooke. I The Rabbines teach, that euery man brought euery morning his burden of the boughs of these foure trees, otherwise he fasted that day. And this burden they termed & Hofanna: in allufion vnto this the people cutting downe branches from the trees, and frewing them in the way when our Sautour did ride into Ierufalem, cried, faying, Hofanna to the Son of David, Matth. 21.9. Plutarch scoffing the lews, compares this feast with that drunken festivall in the honour of Bacchus, in which the Bacchides ran vp and down with certain iauclings in their hands, wrapped about with iny, called Supor, & in this refpect he termeth this fealt of the Iems Sugarevenue, A bearing about of thefe Thyre. That feast which the Athenians terme Elpenairn, was not much vnlike.

Moreouer, on the next day after this feaft, they Hoffisiande orig. compaffed the altar feuen times with Palme boughs feft.cap.7.11.Munft. in their hands, in the remembrance of the ouerthrow of Iericho : for which reason, or elfe because that Palme branches were the chiefe in the bundle, it was called Dies Palmarum, Palme Feaft.

> Concerning the reafon of this feast : Some are of opinion, that it was inflituted in memory of that protection which the Lord vouchfafed the Ifraelites by the cloud, when they trauelled thorow the wilderneffe, under the fhadow of which they travelled

Thef trazelled, as vnder Chaldee Paraphrafe on. Where the He may know, that I dwellin boothes, I it, That your pop the children of 1 * Others think

gilling vinto GA redinat that the conceine those ! led ana 19 poled for this F whoaflignethe fathers det lin cleare, Lenit .:

> The facil dayes, are pr verfetothe day the like that ycon t bullockes, eleven, and ber by one. lenes delin lockes tob according (for whom performe duninut brought wasther There

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hinity, faith, ipally of iny foure diftinet be, I. The Ci-Myrthe tree, 4. wer teach, that burden of the he failted that lofanna; inialvne branches ic way when ed, faying, 1.9.Platarch th that droninwhich the 1 sauchings in alled Sumi, & the lens bugen t fealt which ich vnlike. feast, they Imeboughs of the ouerelle becaule the bundle, t: Someare memory of afafed the Ifled thorow which they travelled

The feast of Tabernacles. LIB. 3. trauelled, as under a fafe booth or tent. Onkelos in his Chaldee Paraphrafe, seemeth to incline to this opinion. Where the Hebrew readeth; That your posterity may know, that I have made the children of Ifrael to dwell in boothes, Leuit. 23.43. The Chaldee rendreth it, That your posterity may know, that I have made the children of Ifrael to dwell' in the fbadow of clouds. inthe * Others think it was instituted as a folenine thank f- * Theophylact. 10gining vnto God for their vintage, which was gathe- bay.n. red in at that time of the yeare, thence is it that they conceiue those Pfalmes of Dauid, which are intituled pro torcularibus, to have beene composed for this Feast. Others speake more probably, whoaffigne the caufe to be in memory of their forefathers dwelling in tents and tabernacles; the text is cleare, Leuit. 23.43.

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עבניין

The facrifices which were offered these feuen dayes, are prescribed, Numb.29. from the thirteenth verfe to the thirty fourth, where we shall read every day the like factifice, but onely with this difference, that vpon the first day they offered thirteene young bullockes, vpon the fecond twelue, vpon the third eleven,' and fo forward, ever diminishing the number by one. 1 The reason of which diminution, the 1 Hospinian. de o-Iewes deliver to be thus : the whole number of bul- rig. buius feft, lockes tobe offered at this folemnity was feuenty, according to the languages of the fenenty Nations, (for whom, as they teach, these facrifices were performed) fignifying therby, that there would be a diminution of those Nations, vntill all things were brought vnder the gouernment of the Messias, who was the expectation and Hope of the Gentiles. The two and twentieth of the moneth Tifri, was

10 S.3

The feast of Tabernacles. LIB. 3.

Vid.Tremel.Ioh. 7.37.

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Buxtorf.in abbreuiasur.p.353.

o Tremel. leb.7. 37 .: x Talmud.

1 Paul Maint Aco

in truth a distinct feast as appeareth, Nehem. 8. 18. but yet because this immediately followed the feast of Tabernacles, it hath beene alwayes counted the last day of that Feast. And not onely the boughes, m Talmud. traslat. but the " dayes of this whole feast of Tabernacles de lesto Tabernack- were termed Hosannoth, from the vfuall acclamations of the people, whiles they carried the boughs vp and downe. And this eighth day was called Hofanna Rabba, the great Hofanna, or the great day of the feast, Iohn 7.37. "Vpon this day they did reade the laft Section of the Law, and likewife began the first, lest they might otherwife feeme more ioyfull in ending their fections, than willing to begin them. . Vpon this day alfo, by the institution of the Prophet Haggaus, and Zacharie, and fuch like Propheticall men, they did with great folemnity and ioy, bring great ftore of water from the river Shiloah to the Temple, where it being deliuered vnto the Priefts, it was powred vpon the Altar together with wine, and all the people fung that of the Prophet, Ef. 12.3. with ioy Shall yee draw water out of the wels of faluation. Our Sauiour is thought to have alluded vnto this, in that speech which he vsed on this very day, Joh. 7.38. He that beleeueth in me, out of his belly shall flow rivers of waters of life.

It is worth our noting alfo, that wheras God commaded the observation of this feast on the fifteenth of the feuenth month Tifri: Ieroboam, that he might worke in the people a forgetfulneffe of the true worthip of God, appointeth the celebration of a feast in the eighth moneth on the fifteenth day thereof, P Hespinian. de 0- P which is thought to be this very feast of Taberna-

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Of the Feast of Trumpets, Crc. LIB. 3. 135

CHAP. VII.

Of the Feast of Trumpets, and their New-Moones.

Or the vnderstanding of the time when this Feaft was to be observed, wee must note the moneth Tifri was the feuenth moneth, according to their facred Computation, and therefore it is commanded to be celebrated the first day of the feuenth moneth, Leuis. 23. 24. But according to their ciuill Computation it was their first moneth, fo that this fealt may be termed their New-yeeres day. The first day of every moneth had its folemnities. First, then they repaired to the Prophets for the hearing of the word as on other Sabbaths. Wherefore wilt thou goe to him to day? It is neither new Moone nor Sabbath day, 2 King. 4.23. Secondly, it was then vnlawfull to buy and fell: When will the new Moone begone that we may fell corne? Amos 8.4. Thirdly, they had then special facrifices ouer and about their daily facrifices.

Notwithstanding, this feast of Trumpets differed from other New Moones. First in respect of their facrifices; in their ordinary New Moones, they offered (besides the daily factifice) two bullockes, one ram, feuen Lambs for burnt offerings, with their meat and drinke offerings, and a goat for a finne offering, Num. 28. 11. 15. But at this New Moone which was the beginning of their yeare, they offered all the forefaid factifices, and ouer and besides them, one bullocke,

ehem. 8. 18. ved the feaft counted the the boughes, Tabernacles Il acclamatithe boughsup alled Hofanna ay of the feaft, readethelalt the first left ill in ending m. Vpon ophet Hageticall men, bring great the Temple, riefts, it was vine, and all 12.3. Withiny uation, Our this, in that b.7.38.He om fluers of

God come fifteenth at he might ne true worof a fealt in lay thereof, if Taberna-

CHAP,

locke, one ram, and seven Lambes for burnt offerings, and a goat for a sinne offering, Num.29.1.6. Secondly, in other new Moones they blowed no Trumpets : sbeindler.in voce In this they blowed afrom the Sunne-rifing till night: Whence we learne what new Moone it is that Dauid speaketh of, Pfalm. 81.3. Blow the Trumpet in the new Moone, in the time appointed at our feast day.

LIB. 3. Of the feast of Trumpers, drc.

The reason in generall of this blowing and great noise of Trumpets, I take to have beene to make their New yeeres day the more remarkeable, becaufe from it all their deeds and contracts bore date, and their Sabbaticall yeeres and Jubiles were counted thence : but why it ihould be made remarkable by the found of Trumpets, or Cornets, there are three coniectures.

bp.Fag.Leuis.23. Firft; the b Hebrewes thinke it was done in memory of Ifaak his deliverance, and that they did therefore found rams hornes, becaufe a ram was fa-· Bafin Pfal. 80. crificed in fread of him. Secondly, Bafil is of opinion that the people were hereby put in minde of that day, wherein they received the Law in Mount Sinai with blowing of Trumpets. Thirdly, others think it was to put them in remembrance of the refurrection, which shall be with the found of Trumpets, He shall fend his Angels with a great found of a Trumpet, Mat. 24.31.

& Scalig.de emend. temp.pag. 26.It. pag.105.

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שפר

There are d three things confiderable in New Moones. First, wirds, the conjunction of the Moone with the Sunne. Secondly, stavyaouos, the waxing of the Moone. Thirdly, gour unrondis, the prime of the Moone. In the first it was quite darke : in the second it did open it selfe to receiue the Sunne-beames : In the last it didappeare, corniculata, borned,

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Becaufe in all t there was a kinde the addand new M two dayes, name tof day of she nex tieth was the laft Herace calleth t Thefirftdiest

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nary: Secondly, The reason might not obf till the old we ding of this, n Finit, the Ha night to night. that from fix o next noene, we Secondly, a a contunction be cloring this can reason of he participation Thirdly, w forencone-ti

Translation of Feasts. LIB. 3.

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Becaufe in all these three degrees of the change there was a kinde of mutuall participation both of the old and new Moone; • Hence the Iewes observe e Hospin.de Orig. two dayes, namely, the last of every Moneth, and the fest.c.4.p.15. Endemratio tenes furst day of the next following. Now because the thir- etiam in illus mentieth was the last in their longest moneths; Hence fibus quiteonstant Horace calleth these last dayes, Tricesima Sabbata: The first daies they termed Neomenias, new Moones.

For certaine reafons the *lewes* vfed a kinde of change or *tranflation* of daies, which *tranflation*, though it were of use in other moneths alfo, yet the greatest care was had in translating the beginning of their yeere, or their first day in their moneth *Tifri*, and he that shall diligently calculate these changes, shall finde that all other *translations* depended on this first.

Translation of dayes was ^f threefold. First, Lu- fsealig. de emend. nary: Secondly, Politicke: Thirdly, Mixt. 10mp.L.2.p.85.

The reafon of Lunary translation, was, that they might not obferue the feast of the New Moone, vntill the old were quite ouer-past. For the vnderstanding of this, note these three rules.

First, the *Hebrewes* counted their holy daies from night to night, beginning at fix of the clocke; fo that from fix of the clocke the first night, till the next noone, were iust eighteene houres.

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

Thirdly, when the coniunction was ouer-past before noone-tide, namely, in any of those first 18. T houres,

nt offerings, 1.6-Second. Trumpets : ing till night: tis that Darumpet in the raig and great ing and great to make their becaufe from te, and their uted thence : y the found tree conie-

ione in mehat they did rum was fais of opinion inde of that n Mount Siuchers think he refurre-Trumpers, l of a Trum-

e in New the bloome enxing of the fibe Moone, and it didoin the laft it

Becaule

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Heb. 1.46.

Hofpinian. de Ovig.fel.p.6.

houres, then the new Moone was celebrated the fame 3 Munster. Calend. day. 8 But if it continued but one minute after twelue of the clocke at noone, then the featt was translated to the day following, because otherwise they fhould begin their holiday in time of the old Moone. And this translation they noted with this abbreviation h, that is, 18. because of those 18. houres which occasioned it.

The reason of Politicke translation, was, that two Sabbaths or feast dayes might not immediatly fol-* Munfler. Calend. low each other, "because, fay they, it was vnlawfull those two daies, to dreffe meat, or bury the dead, and it was likewife inconvenient to keep meat dreffed, or the dead vnburied two dayes. Yet here two exceptions must be remembred, when the meeting of two Sabbaths could not be auoided.

First, when the Paffeouer, or the fifteenth day of Nifan fell on Saturday, for then the Pentecost must needs fall on Sunday.

Secondly, when the Paffeouer fellon Sunday, for then their Paffeouer immediatly followed their weekely Sabbath.

The first 1 Author of this Politike translation, was a certaine chiefe man amongst them, named Eleazar, three hundred and fifty yeares before Chrift his Natiuity.

The feuerall species or kinds of Politike translationwere five. The first, NAN. Adu. The fecond, 175 Badu. The third, Yrx Gabaz. The fourth, 721 Zabad. Thefifth. TAN Agu, For the understanding of these abbreuiatures, we must know that in these made words the letters only ftand for numbers, and are applied to the feuen dayes of the weeke thus, N I. Sunday.

thus, * First, 1 which was the their Fealt of T day of the lam Adu. that is, Not on Sanday ly Sabbach mult immediatly bet nelday, becaule is the tenth of t the day going Sabbath. This of Tifri, whi but it holdeth fifteenth day, because the f the lame day fore if the fin be Adu. The fecond

notbe oblemed nefday or Frida The third ved on Gahaz ; turday. The four caffing lots, v Munday Wea The . fift

Translation of Feasts: LIE. 3.

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1. Sunday. 2. Munday. 2 3. Tuefday. 7 4. wednefday. 7 5. Thurfday. 7 6. Friday. 7. Saturday: which was the Iewes Sabbath.

Their rules touching Politike translation stood thus. * First, that neither their New yeeres day, * Adu. which was the first of the moneth Tifri ; neither their Feast of Tabernacles, which was the fifteenth day of the fame moneth, fhould be celebrated on Adu, that is, on Sunday, or Wednesday, or Friday. Not on Sunday, or Friday, because then the weekely sabbath must needs concur with it, either going immediatly before, or following after : not on wednesday, because then the Feast of Expiation, which is the tenth of that moneth, would fall on Friday, the day going immediatly before their weekely Sabbath. This instance is only concerning the first of Tifri, which is called the Feast of Trumpets : but it holdeth alfo by way of confequence in the fifteenth day, which is the Feast of Tabermacles, because the fifteenth must alwayes necessarily be the fame day of the weeke that the first is. Therefore if the first be not Adu, the fifteenth cannot be Adu.

The b fecond rule, was, that the Paffeouer fhould b Badu. not be obferned on Badu; that is, on Munday, wednefday or Friday.

The chird rule is, that Pentecost was not obser- Gahaz. ued on Gahaz; that is, on Tuesday, Thursday, or Saturday.

The 'fourthrule, is, that the Feast of Purim, or 'Zabad. casting lots, was not observed on Zabad, that is, on Munday, wednesday, or Saturday.

The fifth rule, is, that the Feaff of Expiation e Agu. T 2 was

ted the fame ninute after he fealt was fe otherwife ed with this of those 18.

ras, that two mediatly folras vnlawfull the dead, and cat dreffed, ete two exmeeting of

centh day of enteroff mult

Sundry, for lowed their

Aarion, was amed Eleare Chrift his

te transfaticond, 172 ch, 727 Zarftanding of hat in thefe mibers, and cke thus, H 1. Sunday.

LIB. 3. Translasion of Feafs.

was not observed on Agu; that is, on Sunday, Tuesday, or Friday.

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

Simple translation, is, when the Feast is translated to the next day following. For examples fake; If the Moone changed after noone-tide on Sunday, here the Feast mult be translated for two reasons : the first is Lunary, because the point of the change was after eighteen houres; the second, Politicke, because the rule Adu forbids Sunday to be kept; notwith standing in as much as the very next day, namely Munday, was obscrued; I terme this translation simple. Of this fort was that translation which they called Batus takphat.

E Bats takphate

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לטר הקפט for helpe of memory, each letter is a numerall, and may be thus refolued, בי מוני מוני ג' מוני ג' ג' מוני meaning is, that in the yeare following Annum Embolymaum (wherein one whole moneth was engrafted) if the point of the change hapned vpon the fecond day of the weeke, that is, Munday, not before the fifteenth houre and the 589. moment, the Feaff of the New Moone was translated whith Tuefday. How both the Lunary and the Politicke translation worke in this change, reade Scaliger de emend. lib. 2.p. 87.

Double translation, is, when the Feast is translated not to the next, but to some further day: as if the first day of the moneth Tifri should happen vpon Sa-

turday.

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turdy, here if her conjunction translation remo capie of no that translation remo by the rule Ada Gatrad.

The meaning is merall, and it m The meaning is yeare (when an the point of the day of the weeker ainth houre, an then the New a day,

Note in the

The Peaft of moneth Tiffi ued the more the rule Adu, moneth Nifan, ued the more by the rule Ba Paffener might the Sabbath, fie not + I take in depended vp Moone in Tiffi to prevent al to have their

Sabbath, the

Translation of Feaster. LIB. 3.

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eurday, here if the Moone hath not ouer-past her conjunction before the after-noone, Lunary eranslation remouch this Feast till Sunday, becaule of an that is, the eighteenehoures : Politicke translation remouch it till Munday, as appeare th by the rule Adu, forbidding Sunday. Of this fort is Gatrad.

The meaning thereof is thus refolued, \$3. 3. 3. 7. 204. The meaning thereof is thus : In their common yeare (when an whole moneth is not inferted) if the point of the change happen vpon the third day of the wecke, that is, *Tuefday*, notbefore the ninth houre, and the 204. moment of an houre, then the New Moone shall be translated to Thurfday.

Note in the last place, that 1080. moments make & Munsher. Calend. pag.45.

The Feast of Tabernacles was observed in the moneth Tifri, and therfore that could not be obferued the morrow after the Sabbath, as appeareth by the rule Adu. The Paffeouer was observed in the moneth Nifan, and therefore that might be obserued the morrow after the Sabbath, as-appeareth by the rule Badu. If any aske the reason why the Paffeouer might bee observed the next day after the Sabbath, seeing the Feast of Tabernicles might not ? I take it to be thus; All the after translations depended vpon the first translation of the first new Moone in Tifri, but that could not be fo changed as to preuent all concurrence of two Feasts, and thus to have their Paffeouer fometimes to follow their Subbath, they thought the most convenientest ordering

Sunday, Tuef.

e Lun.rry and aies. And the e or meeting mple: And fe-

f is translated les lake; If the aday, here the s: the first is age was after ande the rule standing in unday, was igle. Of this called Batu

td invented imerall, and 589. The fanam Emras engrafpon the fenot before t, the Feaff a Tuefday. translation emend, lib.

strantfared sifthe first ropon Saturdays

T 3

Tranflation of Feafis. LIB. 3.

dering of the vecre, becaufe though not all meetings of two Sabbaths, yet most were hereby preuented. This tract of translation of Freasts, it ferueth part-

cap 51 pog. 147.

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tipanis in coma Dominica Ecclefia Roman 1 olim non » Munfler.in Malib.cap.26.

pag. 266.

ly to open the cuftomes of the lewes : partly to give light for the vnderstanding of that great dispute among Divines, whether our Saviour did anticipate I Rojob.1.2. Tom.t. the Paffcover. The Greek Church' holds, that he kept a Paffeover by himfelfe with his Disciples, on the thirteenth day of the moneth, when valeauened bread was not yet to be vfed; and thence they do both vfe m Vsum fermenta. and vige a neceffity " of leavened bread in the Lords Supper: But this opinion we reiect, First, because it accordeth not with the truth of Evangelical Historie. damninit. Cafaubon. Secondly, because it plainly maketh Christ to bee a transgressor, not a fulfiller of the Law. "Others fay, that because that yeare their Paffeover fell on Friday; hence the Feast was translated vnto Saturday by the rule Badu. Their inference is, that Chrift kept the fourteenth day of the moneth, which was Friday, and the lewes kept Saturday. He kept Gods · Iofeph. Scalig. de command, they the tradition of their Elders. • Lastemend. temp. lib.6: ly, others more probably hold, that both Chrift & the Ienes did eat the Paffeover the fame day and houre, namely on Friday, or the fourteenth day of the moneth, if we count the beginning of Friday according to the manner of the Jewes, from fix a clock at night on Thursday. Friday morning he was indged, and crucified; and in the after-noone, about three of the clock, when the preparation of the Sabbath began, he was buried. There layed they lefus, because of the lewespreparation, Joh. 19.24.

For reconciling the Euangelists in this point we muft

multnote thefe proved in the Ch innth day of the was eaten, wa bread, the Feaft o is called the Pu

The fourte teenth was. I neth is the Pal day of this mon Some of them t that lefus had f we have need of

The beepe an

called the Paffe to vnderftand went not into be defiled, b So that this e ltood of the P how they tho the common ! day enes, which held it volawf death, Hence i the Roman Dep felues out of th fourthey faid, death, 160, 19 day; for those put downe of life and is implied i

Translation of Feasts.

LIB. 3

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must note these particulars, which are more at large proved in the Chapter of the Paffeover. I. The fourteenth day of the month, on which the Paschal Lamb was caten, was called the first day of unleauened bread, the Feast of unleavened breaddrew neere, which is called the Paffeover, Luke 22.1.

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The fourteenth day was not holy, but the fifteenth was. In the Fourteenth day of the first moneth is the Paffeover of the Lord, and in the fifteenth day of this moneth is the Feast, Numb. 28.16, 17. Some of them thought, because Iudas had the bag, that Iefus had faid vnto him, Buy those things that we have need of against the Feast, John 13.29.

The beepe and Bullecks offered vpon this day, are cailed the Paffeouer, Deut. 16.2. And of this we are to vnderstand Saint John 18.28. They themselves went not into the common hall, left they should be defiled, but that they might eat the Paffeouer. So that this eating of the Paffeouer is not vnderftood of the Paschall Lambe. But some may question how they should have beene defiled by entring into ארץ רבי the common hall? The answer is, that vpon P Holy רני נפשות day eues, which they terme dayes of preparation, they לא ערב held it vnlawfull for their Indges to fit on life and death. Hence it is, that they brought lefus to Pilat the Roman Deputy. Secondly, they with-drew them- Moses ben Maifelues out of the common hall. Thirdly, for this rea- non-lib. ult. Iad. c. fon they faid, It is not lawfull for vs to put any man to 9 August tratt. death, Ioh. 18.31. 9 that is, vponthis, or fuch like hunc locum expoday; for though their high Court of Sanedrim were num etiam c)rill. put downe at this time, yet all power in cases lib.12.in loan. cap. of life and death was not taken from them, as 6. Chryfoflom. bom. is implied in the words following. It was that cap.18.Isan. the

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LIB. 3. The Feast of Explasion.

the word of *lefus* might be fulfilled, which he fpake, fignifying what death he fhould die, verf. 32. Which text intimateth, that that vnlawfulneffe was vrged by the fpeciall providence of God, that he might be crucified, being iudged by Pilat: for if the *lewes* had iudged, they vled no fuch kinde of death towards malefactors. Againe, Steuen was condemned by them to be ftoned, Afts 7. And they complained before Felix, that when they were about to proceed against Paul according to their owne law, the chiefe Captaine Lysias with violence tooke him out of their hands, Afts 24. Which argueth, that all power in causes capitall was not taken from them: But of this see the Chapter of their capitall punifiments.

CHAP. VIII.

The Feast of Expiation.

Pon the tenth day of the moneth Tifri, anfwering to September with vs, the Feast of Expiation was commanded to be celebrated, Leuit. 13. It was called the feast of Expiation, because the High Priest did then confesse vnto God, both his owne finnes and the finnes of the people, and by the performance of certaine rites and ceremonies expiate them, and make an attonement vnto God for them.

The Ceremonies at this time to be performed, concerned either the people and the Prieft, or the Prieft alone. These which concerned the people and the Prieft.

Th

Prief, confiftedi fifting, Whence t innig; the fafting e the vnderflandin now dangeross bei is, the Feaft of I was at hand.

Those Ceres lone, were two into the Holieft this day, Second himfelfe and hi Bullocke for a fini fering putting 0 (hed himfelfe in two he-peaks for offering. The Lord at the d which of ther aline. This la the other bei wilderneffe: Goat Samunia der from emils ed to their T when this Sca people into th away all those was linnes. And point, the confesse in ourden the the bead of

The Feast of Explation. LIB. 2: 145

Prieft, confisted in the afflicting of their foules by fasting. Whence this feast was also called " Diesie- "Ioseph.de bell. Ind. iunij; the fasting day, ler. 36.6. Which serveth for Pag. 43. the understanding of that, Ads 27.9. Sailing was now dangerous because the Feast was already past; that is, the Feast of Expiation was now past, and winter wasat hand.

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, verf. 32.

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Prief,

Those Geremonies which concerned the Priestalone, were two ; First, then the High Priest entred into the Holieft of Holies, which was peculiar vnto this day. secondly, he being about to facrifice for himfelfe and his house, he tooke vnto him a young Bullocke for a sinne offering, and a Ram for a burnt of-, fering, putting on his Priestly robes: after he had wafhed himfelfe in water, he took of the Congregation two he-goats for a fin-offering, and a Ram for a burntoffering. The two he-goats he presented before the Lord at the doore of the Tabernacle, casting lors which of them (hould be facrificed, which let scape aline. This last was termed the b fcape-goat, because the other being flaine, this was fent alive into the Gnez capra, or wilderneffe. The Greeke Interpreters call this -Goat Smouraior, Malorum depulsorem, A defen- abiji. R. D. Kimder from euils ; which name the Heathens applied to their Tutelar Gods. They intimated, that when this Scape-goat carried away the finnes of the people into the Wildernesse, he likewise carried away all those euills, which belonged vato those finnes. And for the fecuring the people in this point, the Lord commanded the High Priest to confesse in the name of all the people, and to difburden the finnes of the whole Congregation vpon the head of the Scape goat. The forme of Confession, accor-

Titte GRAZAZAL, ex D TIN Agal,

The feast of Expiation. 146 LIB. 3.

according to the relation of the Mebrew Dottors, P.Fag: Leait. 16. Was this: " O Lord, thy people, the house of Israel, they baus finned, they have done wickedly, they have tranfgreffed before thee, I befeech thee now, O Lord, pardon the finnes, iniquities, and transgressions, with which the people, the house of Israel have finned, done wickedly, and transgressed before thee, as it is written in the Law of thy fernant Mofes : That in that day beeshall make attonement for you, that hee might cleanse you, and that you might bee cleane from all your iniquities before the Lord.

cap.20.

UT KING

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The moderne lewes now (because there can be no proper facrifice, the Temple of Ierusalem being deftroyed) the men they take a white cocke on this day, a Baxtorf. Synagog, the women an hen. a This cocke they fiving three times about the Priestshead, faying; Gallus Gallinaceus hic commutatio erit pro me; That is, This cocke Shall be a propitiation for me. After that they kill the cocke, acknowledging themfelues worthy of death ; and then they caft the intrals vpon the top of the house, that some Rauen or Crow might carry both them, and together with them, their finnes into the wildernesse. And lest they might seeme tobee mad without reason, they affigne the cause why they make choice of a cocke, at this time, to be this. This word * Gebber in the holy language fignifieth aman, in their Talmudit fignifieth a cocke. Now, fay they, the iustice of God requires, that as Gebber finned, so Gebber should make satisfaction. From this feast of Expiation it is probable, that the Grecians vied an yearely Expiation of their Cities, which was performed on this manner : Certaine condemned perfons were brought forth with garlands

ypun their head they would tam the lea, offering forme of words. fema: Asifhe ha pitiation for us. among them i ous infection they then lacri * fuch menthe are vledby the translated filth the filth of the things. The w dirt feraped off 1 the ground : Bo had allufion among the H are as defpica people, as curfings of a perlons, who explation, Now feein Priet was a t to note the ag trath.

vpon

rew Dollors, of Ifrael, they ey have tranf-Lord, pardon dome wickedwritten in the at day heefhall bs cleanfe you, our iniquities

ere can be no v being dewing three allas Gallinais, This cacke they kill the hy of death : ic top of the ht carry both fames into eme tobee caule why e, tobe this. e lignifieth ke. Now, Aion, From lat the Greatthes, which rtame conith garlands VP00

The feast of Expiation. LIB. 3. 147 vpon their heads, in manner of facrifices, thefe they would tumble from fome fteepe place into the sea, offering them vp to Neptune, "ving this e Suidas in voce forme of words, set tapa into spool, Sis pro nobis perip- we tapa. fema: As if he had faid, Be thou a reconciliation or propitiation for us. The like kinde of expiation was vied among them in time of any pestilence, or contagious infection; for the remouall of fuch difeases, they then facrificed certaine men vnto theit Gods, * fuch menthey termed rasappala. These two words * xasappala eare vsedby the Apostle, I Cor. 4. 13. and they are Asporlo of on ra-translated filth and off-scouring : we are made as and services of the filth of the world, and as the off-scouring of all ou Subucion tois things. The words fignific properly the filth or liaf. in driftophan. dirt scraped off mens shooes, or from the pauement of Plut.pag. 48. the ground : But in & Budaus his opinion, the Apostle Budaus annot. had allusion vntothose kindes of expiations in vse pepanis, 9.334. among the Heathens. As if hee had faid : Wee are as defpicable and as odious in the fight of the people, 'as much loaded with the reuilings and curfings of the multitude, as those condemned perfons, who were offered vp by way of publique explation.

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

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148	LIE. 3. The feast of Expiation.	, Th
	Aaron. Chrift.	
	<text><text><text><text><text><text><text><text></text></text></text></text></text></text></text></text>	The S A Severy Least. thatthey them they abitained Least. thatthey them they abitained Least. So the s both they and th The oblervant rest, the Sabbit the Creditors fing their det laibona, The Sreing the ground, here hould ear the Anfw. I wi fixthyeare, and Least. 25, 20, 3 Seeing eve Gods comm demand, w their effates
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Their Sabbaticall yeare. LIB

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CHAP. IX.

The Sabbaticall yeare, or Seventh yeares reft.

A Senery feuenth day was a Sabbath day, for every feuenth yeare was a Sabbaticall yeare, Leuit. 25. And as the Sabbath day fignified that they themfelues were the Lords, and therefore they abstained from their owne worke to doe the Lords: So the Sabbaticall yeare was to fignifie, that both they and their land was the Lords.

The obferuation of this feast confisted chiefly in two things. First, in the not tilling or manuring of their ground, whence it was called "Schabath Haa- שבת" rets, the Sabbath of the Land, Leu. 25.6. Secondly, in the Creditors difcharging their debtors, and releafing their debts, and thence it was called "Schemita" laihoua, The Lords release, Deut. 15.2:

Seeing they were that years forbid to till their ground, here queftion might be made what they ihould eat then in the time of this intermission?

Anfw. I will command my bleßing vpon you in the fixth yeare, and it shall bring forth fruit for three years, Lenit. 25. 20, 21. faith the Lord.

Seeing every feuenth yeare, debts according to Gods command were to be remitted, fome might demand, whether this might not much endamage their effates if they did lend? or harden their hearts not to lend?

Anfw. It could not endamage their cftates, for

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CHAP.

Their Sabbaticall yeare. LIB: 3.

it is a most infallible Maxime: No man is a loser by feruing God. Whence the Hebrewes themfelues interpret this to be rather Mandatum probationis, A command of triall, fuch as Abrahams offering vp of Ifaak was, which God commanded, not intending that he should be facrificed, but that Abrahams love might be tried; rather than Mandatum obedientie, A command of obedience. To this purpose speaketh Aben Esra, interpreting these words; Same when there shall bee no poore among you, Deut. 15.4. S Aben Efra, Deut. e That is, faith he, as if the Lord had faid, Know that that which I have commanded thee, that thou shouldest not exact of thy brother, will be needleffe. If all Ifrael, or the greater part obey the voice of God, then there shall be no poore among st you, to whom it shall be needfull for thee to lend: yea all of you shall be able to lend to many nations.

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The reafons why this Feaft was inflituted, are thought to be, First, to teach the people to depend vpon Gods prouidence by faith; for though the owner of the field might gather even on that yeare for the maintenance of himfelfe and his family, Leuit. 25.6. yet he was neither to fow his field, thereby to make his haruest the greater; nor to hedge his field, or locke vp his corne-yard, thereby to enioy the propriety, but to let all be common, and every mans band equall in every place. Secondly, they were hereby put in minde of that happy estate, which Adam enioved in his innocency, when the earth brought forth her increase without manuring. Laftly, it shadowed forth that everlafting Sabbath which weexe Taimud in Sane pect in the heavens. d And some conjecture this to be the ground of Rabbi Elius his opinion, " that the world

& Vid. Hofpinian. de orig bu no filis.

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nis a lofer by mlelues in. bationis, A eting vp of cintending Abrahams latan obedi. urpofesoes. ords; Same Dent. 15.4. , Know that ion (bouldes) all Ifrael, or vre falbe eedfull for nato many ituted, are to depend

igh theowat veare for ily, Lewit, herebyto hisfield, w the pro-ICTV RIANS rerehere. ch Adam hbrought Aly, it tha. ich weermethisto that the world

Of their Iubile. LIB. 3. world fould continue for fix thousand yeares; but the feuenth thousand should be the great Sabbaticall yeare. The fix thousand yeares answered the fix workingdayes of the weeke, the feuenth answered our Sabbath, according to that, A thousand yeares are but as one day with the Lord, 2 Pet. 3.8. Elias his words are these; Six thousand yeares the world shall be, and againe it shall bee destroyed : " Two chousand shall bee f 125x 2 void, two thousand under the Law, and two thousand and under the Messias. The substance of this prophecy howfoeuer we reiect as too curious, yet feeing that a lew spake it, it may ferue to proue against them ; Duo millia mani-First, That the Messias is already come: Secondly, rate, duo millia di-erum Messias Tal-That Mofes his Law ceased at his comming.

ימות המשיה mud in Sanedrin. c. Helec.

הרהר ב

ב אלפי

ISI

CHAP. X. Of their Iubile.

His is the last festivall which God commanded the lewes ; it was celebrated every fiftieth yeare. It is commanded, Leuit. 25.8. Thou shalt number seven sabbaths of yeares vnto thee, Ge. The English word Jubile is derived from the Hebrew 527 lobel, fignifying a ram; it fignifieth also a rams borne. Seven Priests shallbeare before the Arke seven Trumpets of rams hornes, Iosh. 6.4. where the word I obelim is vied, and is expounded by the Chaldee Paraphrast, rams bornes. Marbachius is of opinion, that this yeare was called their Iubile, "from Iubal, the first inventer of muficall instru- Marbachin Lements, of whom we reade, Gen. 4. 21, Iuball was the un25. father

LIB.3. Of their Iubile.

* Hoffinian.de O= rig fift.c.9.

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e Moses Ægyptines in Halasha Schemita Veiobelte. 10. father of all fuch as handle the Harp and Organ: Other Authors deliuer other reafons of the name; but it is most probable that this yeare was termed the yeare of *Iubile*, from *Iobelim*, the rams horns then founded. There were five maine vses of this Feast.

First, for the generall release of servants. Secondly, for the reftoring of lands and tenements vnto their first owners, who formerly fold them. Thirdly, hereby a true distinction of their Tribes was preferued, because lands returned vnto their owners in their proper Tribe, and servants to their owne Families. Fourthly, Some are of opinion, that as the Grecians did compute their times by the number of Olympiads; the Romans by their Lustra; the Christians by their Indistions: So the Iewes by their Iubile. Laftly, it did mystically shadow forth that spiritual Iubile, which Ghristians enjoy under Christ, by whole bloud we have not onely a re-entry into the Kingdome of heaven, which we had formerly forfeited by our finnes (and this was haply fignified by the Ifraelites re-entry vpon their lands formerly fold) but alfothe found of the Gofpell which was in this Feast typed out vnto vs by the noise of Trumpets, is gone thorowout the world. And thus the Lord God hath blowne the Trumpet, as Zacharies phrase is, Zachary 9. 14. But neither this release of feruants, nor reftoring of lands, was e vntill the tenth day of the first moneth Tifri, at which time it was proclaimed by the found of Trumpets, or rams hornes ; the nine first dayes of this moneth the feruants feasted and made merry, and wore garlands in token of their liberty approaching.

CHAP.

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The Peaft of Purim, Gr. 1.53 LIB. 3. to years, for the space of eight degress from the fine

VILLE SHIP STATES TO SHORE STORE STATES STATES CHAP. XI.

The Feast of Purim and the Feast of Consecrationor Dedication.

Vr is a Persian word, and fignifieth a lot, whence this Feast of lots is called Purim_, (i.) xamparies, A lotery: it began on the fourteenth of Adar, and continued till the end of the fifteenth, Ester 9. 21. It was instituted by Mordecay, in remembrance of the lewes delivery from Haman, before whom lots were cast day by day, and moneth by moneth, for the destruction of them. In these two dayes they reade the Hiftory of Efther in their Synagogues, and as often as they heare mention of Haman, "they doe with their fifts and hammers beat "Hofpinian. de feft. vpon the benches and boords, as if they did knocke ful.33.ex Antonio vpon Hamans head vpon Hamans head.

The Feast of Dedication, is termed in the New Te- "". flament, Eyraina, b a Feast wherein something is re- b'Eyraina iogm newed; because those things only are reputed conse- 200 in staures incrated, which are feparated from their common vfe, and dedicated to fome new and holy vfe. We shall reade of many things confectated in the old Testament; The Tabernacle, the Temple, Priefts, Altars, Veffels, and Garments : but there was no anniverfary or yearcly folemnity appointed, to be observed in remembrance of their Confectation. The Confectation therefore which we now speak of, being an yearely festivall, was the confectation of the Altar appointed by Iudas Maccabaus to be observed from yeare to

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s, Secondly, ts voto their hirdly, here s preferued, ers in their ne Families. he Greeians of Olympiriftiansby ile.Laffly itual Indile, by whole to the Kingly forfeited ified by the merly fold) vas in this of Trum-I thus the Zacharies his release will the chtimeit ts, orrams eth the ferarlandsin

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The Beafs of Dedication. LIB. 3.

to yeare, for the space of eight dayes, from the fue and twentieth of the moneth Caflew, which anfwereth in part to our December, I Macab. 4.59. Of this Saint John Speaketh, and as he mentioneth our Sauiours prefence there, fo he intimateth the time to be about December. It was at Ierufalem, the Feast of the Dedication, and it was winter slohn 10.22, erc.

The reafon of this Feaft, was in remembrance of that great mercy which God shewed vnto his people, in delivering them from the tyranny of Antiochus, and the Idolatry which he had forced vpon them, letting vp the Idoll of Iupiter in the Temple of Bod, and abolifhing the true worthip of God. These two Feasts are of humane institution, and others might be added vnto them, but little is to be added or nothing at all to that which is deliuered concerning them, in the places. of Scripture where they are vpon the benches a bonoins a they dri knocke

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crated, which are fepatated from their odd non-vie

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an Atheiftshea right voderftan creature in fiea multiplied the the number of things on earth whether he ! whether the For this real every man v his owne god

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L18, 3. , from the five which answe-. 4.59. Of this neth our Sauithetime to be the Feaf of the .22,00. membrance of d vnto his peoanny of Antin-I forced vpen the Temple of f God, icution, and interstobe chisdeliplaces 18

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THE FOVRTH BOOKE. Of their Idolatry.

CHAP. I.

The beginnings of I dolatry.



He infiniteneffe of Gods Maiefty farre transcendeth the capacity of created natures, and if we confult not with Gods owne Oracles, though the fense of a Deity may be imprinted even in

an Atheists heart, yet so farre shall he be from all right vnderstanding of God, that he will adore the creature in stead of the Creator, and when he hath multiplied the number of his gods, according to the number of the starres in heatten, and creeping things on earth, yet still his heart will be doubtfull, whether he hath worfhipped the true God, nay whether the true. God be not vtterly vnknowne. For this reason the mariners in Ionahs ship cried euery man vnto his god, Ionah 1. 5. Euery manzo his owne god, and left they might all miftake the tr42

LIB. 4. 156 The beginnings of Idolatry. true God, they awaken Ionabto call vpon bis God.

"N'n Tov en A-Invais agrasov.

Licks.

TH. I. 12.

f Alex. ab Alex. tib.6.cap.4.Tyraquelin illum lo-CHIN.

"Seru. in Georgie. This " vncertainty attending Idolatry, caufed the Heathens to close their petitions with that generall, b Gyrald. Syntagm. Dij deæque omnes. b The Arabians perceiving the vnfufficiency of their knowne gods, dedicated their Altars, Ignoto Deo, To the unknowne God. At Athens, Saint Paul found an Altar with the fame infeription, Ad. 17.23. Hence other neighbour countreyes were wont to sweare " by him that was onknowne at Inclan. in Philipa- Athens. From this doubt and diftrust among the Athenians, what God was ? and who hee was? fprang another vncertainty amongst them, as dangerous as the other, dividing and tharing that vndiuidable vnity of the God-head, betweene I know not what compiers and equals, fo that they had other Altars mentioning a plurality of gods: a Paufanias in At. d the infeription being Stor ayoustor, The Altar of the wnknowne Gods; yea the compleat and intire infeription of that Altar which Saint Paul faw, is thought e Geois Arias, is to have beene thus, " To the Gods of Afia, Europe, "Eupdans, if At- and Africa, to the unknowne and strange God. Which 54 x) Euro. Theo- observation implieth their practice to have fymbophylin Att. spoff. lized with other Heathens in that forementioned closure; Dij Desque omnes; O all ye Gods and Goddesselpe. This distrust I thinke to be the chiefe. reason why they worthipped the unknowne God : though I deny not but the Altars might beare this title, to conceale the name of their Tutelar God, vnto whofe protection they had committed them. felues, f because the Heathen people generally conceited, that if the gods name, to whom they dedicated a City, were knowne, then the enemies might by fome magicall incantation of charme,

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chame, call him t City: For the be ofenocations, the other & Nations that they might doneinimitation of our Saniour I pronounce that in ftead thereof of this concealm have beene ong of that holy nat learned from th h Jone Ligit auth, la bearing the nam prenailed, that fence therof, E legnolam, for e bee concealed, was alwaves as * Pliny fait and Townes w languages cou CU.1005. Astholefor nothing elfe bi

lehoua : fo th kindes of Id milcontructi by tradition. had a kinde aight, times ignorance o

1. pon bis God. , cauled the hat generall, rceining the licated their At Athens, me inferiptiur countreves s unknowne as ft among the to hee was? em, as danharing that etweene I lo that they ty of gods; Altar of the ntire inferio. , is thought Alta, Barope. God, Which aue fymbomentioned ds and Godthe chiefe state God : beate this utelar God. inted them. e generally whom they hen the eintation of charme,

157 The beginnings of Idolatry. LIB. 4. charme, call him forth, and caufe him to forfake the City : For the bettet prenenting of which manner of euocations, the Tyrians, the Lacedemonians, and other & Nations fettered and chained their gods, & Macrob. Saturn. that they might not depart. Againe, it might be 16.3.cap.9. done in imitation of the Iewes, who about the time of our Sautour his incarnation, held it vnlawfull to pronounce that effentiall name of God, Iehouah, and in stead thereof would reade Adonai. The occasion of this concealment of the name Iehouah, I take to have beene originally, to prevent the blafpheming of that holy name among the Heathens, who had learned from that name to denominate their Idols, h Ioue, Iao I aoth, Iacoia, &c. Hence afterward the for- tur, lib 1. cap. 18.12. bearing the name became superstitious, and so far Irenaum, lib. 2. cap. preuailed, that they corrupted the text for the de- vis. Item Orig. confence therof, Exod. 3. 15. This is my name حرد وروالي tracef. 1.6. fol. 76. legnolam, for ever: " they reade 25 legnalam, to i Vid.P.Galatin. bee concealed. Though I deny not but that name lib.2.cap. 10. was alwayes in some sense ineffable : namely, * plin.in Procem. as k Pliny faith, the names of the African people lib.5.Hift. Natur. and Townes were ineffable, that is, fuch as other languages could not expresse without circumloculions.

Asthofe forementioned Idolatrous names, were nothing elfe but fo many deprauations of the name Ieboua : so the Originall of many other ensuing kindes of Idolatry, proceeded at first from a misconstruction of Scripture. They having learned by tradition, that the Sunne, Moone, and Starres, had a kinde of Lordship and rule ouer day and night, times and seafons: Hence the superstitious ignorance of those people deified those lights of X 3

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Of Molech.

of Heauen, and worshipt them as gods. Afterward corruption preuailing, their Apotheosis, or god-making Ceremonies, were extended to fublunary creatures, partly as Symbola, or representative fignes of those greater and more glorious lights; for this reafon the Chaldeans worthipt Fire : The and Vr of the Chaldeans, mentioned Gen. 11. which fignifieth fire or light, is thought to be the very god of the Chaldeans, though in that place the name Fr, be applied to fome chiefe City, from the name of the Idoll. Yea, the god of Nabor, Gen. 31. 53. is thought tobe no other; partly alfo the inferiour creatures were canonized for gods, in way of thankfulneffe for the benefits received from them, for which reason the fea, the winds, the aire, the earth, and fruits of the earth became deified. At last, well-deseruing men, nay Crocodiles, Serpents, Rats, Cats, Dogs, Garlicke, and Onions, were reputed gods.

CHAP. II.

Of Moloch, Adram-Melech, Anam-Melech, Baal, The Tabernacle of Molech, Chiun, Remphan, Horfes confecrated to the Sunne, Thamuz,

* Lorinus in Act.7. tl ex Occumenie. tl

F the Idoll Moloch wee read in divers places of Scripture, 1 King. 11. 2 King. 23. 10. Lewit. 18.21. He is fometimes called Moloch, fometimes Molech, fometimes Milcom. He was the reputed god, not only of the Ammonites, but of the * Moabites alfo. He had his name from Malac, Malac,

Mala, fignifying des tranflate him Sech King-Idels Melech, the gods people burnt their Itake Molach I doll they were Syz Baal lignin Lech, a King of Pi neroffactifice, 0 ferings vnto Baal built the high pla lev of Benhinnom, daughters to pall rem. 32. 25. In noted to be one: dols, and Moles plaine Baal, in th Some thinke Planet lupiter

Baal; but the P. have beene won If we diligently fuch a confusion of was fometimes of was fometimes of was fometimes of turne; and conce lupiter was calle which name is of deth as much as usen; For Baal wen, And wha gy of the Heast

of Moloch.

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Malas, fignifying to rule or reigne. The fewenty Elders translate him, appar, Baonade, a Prince, or King. Such King-Idols were Adram-Melech, and Anam-Melech, the gods of Shepher uaim, vnto whom that people burnt their children in fire.

I take Molech and Baal to be one and the fame I doll, they were both names of fupremacy and rule; Baal fignifieth a Lord or Mafter. And at Molech, a King or Prince. They had both the fame manner of factifice, they burnt their fonnes for burnt offerings vnto Baal likewife, Ierem. 19. 5. yeathey built the high places of Baal, which are in the valley of Benhinnom, to caufe their fonnes and their daughters to paffe thorow the fire vnto Molech, Ierem. 32. 35. In which text the place of facrifice is noted to be one and the fame, common to both Idols, and Molech put in the end of the verfe, to explaine Baal, in the beginning thereof.

Some thinke them to be different, because the b Planet Iupiter was worthipped vnder the name of Muguil. fuper Iu-Baal; but the Planet Saturne is probably thought to Enfebium de prahave beene worshipped vnder the name of Molech. par. lib a. cap. 7. If we diligently observe histories, we shall finde fuch a confusion of the Planets, that the Sunne, as it was fometimes called Baal, fometimes Moloch: fo it . Plato apud Mawas sometimescalled . Inpiter, sometimes & Sa_ crob.Saur. Ub.1. surne ; and concerning Baal, this is euident : hence desesitation e Ti-Iupiter was called by the Phenicians, Baal-famen, meo Platonis, qued which name is derived from the Hebrew, and foun- eftin Phedro. deth as much as Iupiter Olympicus, the Lord of hea- num (quem & Souen: For Baal fignifieth Lord, and Shamaim, Hea- lem diuns) Iunosen. And what is this Lord of Heasen in the theolo- conflat Service in gy of the Heathens, other than the Sumne ? who may Maiden.

dis.qu.16.Vide lis

cap. 23. ubi mennemque coluife

. Afterward , or god-ma. lunary creame fignes of for this reaadvrof the igailicth fire the Chalde. be applied to e Idoll, Yea, tobenoos were canoor the benethe fea, the seearth be-Day Crocoke, and Oni-

ish, Baak sphan,

liverspla-110,23.10, alled Ma. m. He was w, but of מלך הוטו Malai,

LIB. 4. Of Moloch.

c 752, Molech dici volunt quasi pretantur Molech Mercurium Deorum nuncium. fR. Lewi. Leuit. 18.21. Tib.I.cap.7. LEufeb.de pre par Sib. 4. capi7.

i Ialkut Ierem.7. fol. 97 column. 1.

as well be stiled the King of Heauen, as the Moone the Queene. Yea Sanchoniatho, as Eusebius in the forequoted place relates him, taketh all these three for one, namely the Sunne, Iupiter, and Baal-famen.

Concerning Saturne, it is apparant that the Sun was worfhipped vnder his name ; But I finde fome Expositors to interpret Moloch tobe . Mercury, others f Mars : thefe are but few, and the grounds Malach, weake. It is therefore more generally and more procius. Proinde inter- bably thought, that he was Saturne, becaufe as to Moloch, so to Saturne, the Heathen people did facrifice their & Sons and Daughters. Secondly, Saturnes Image differed not much from Molochs. Of Saturnes Macrob. Saturn. thus we reade; & It was made of braffe, wonderfull for its greatnesse, whose hands reaching towards the earth, were fo hollow (ready to classe) that the youths which were compelled to come unto him, did fall as it were into a mighty ditch full of fire. You shall reade in a manner the fame description of Moloch. Ialkut commenting on Ieremy, writeth thus; ' Though all other houfes of Idolatry were in Ierufalem, yet Moloch was without Ierusalem, in a place apart. How was he made ? He was an image of braffe; He had seven chappels, and hee was placed before them, having the face of a bullocke, and hands foread abroad, like a man that openeth his hands to receive somewhat from some other: and they set it on fire within, for it was hollow ; and every man fenerally entred, according to his offering. After what manner ? who seuer offered a fowle, went into the first chappell; hee that offered a sheepe, into the second; a lambe, into the third; a calfe, into the fourth; abullock, into the fifth; an oxe, into the fixth; and who foeuer offered his sonne, into the seventh. Thus Molech and Saturne

Saturnagite: Fir the forme of their built for Molech, (ates with which t and as the feven g pels, myfically es the Sunne was 1 When they fac they didbeat vy of the childe m Thereupon was from In Topb, 1 from the cry of t N'A lignifying ing, Some may the phrase, The its original fro were burnt vn phrafe there w though by the infants, there dowed, yet th hellifh paines, allusion vnto th ning for the co filth brought reputed a cont in the which the timually prefer garbidge of t Gebenna in t plyedtothe mg; That th

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asthe Moone as in the foreiele three for l-famen. that the Sun il finde fome Mercury, Oid the grounds and more probecaule as to ple did facridly, Saturnes Of Saturnes winderfull for ds the earth. : youths which as it wereinade in a mankat commenh all other boylach mai with. bemade ? He pels, and bee f abullocke, at openeth his r; and they let uery man le-After what it into the first hefecond; a earth; abalndurbo/seuer Melich and Saturne

Saturns agree: First, in their facrifice : Secondly, in the forme of their Images. Now these fenen chappels Orig. contra Celbuilt for Moloch, may well refemble those & feuen (um, lib. 6.fel. 74. gates with which the Persians honoured the Sunne; col.4.It. Gyraldin and as the seven gates did, so might the seven chap- Deorum Syntagen. pels, mystically expresse the seven Planets, whereof 7. pag. 223. the Sunne was Molech, (i.) the King and Prince. When they facrificed their fonnes vnto this Idoll, they did beat upon tabrets and drums, that the cry of the childe might not be heard by the father. Thereupon was the place called Topher, from In Toph, fignifying a drumme, as likewife from the cry of the children it was called Gehenna, highifying a valley, and and roaring or crying. Some may make the question, whether that the phrase, The fire of Gehenna, Matth. 5. 22. had its originall from this fire, wherewith the children were burnt vnto Moloch ? I answer, that in this phrase there was not respect only vnto this fire; though by the bitter cryes and eiulations of poore infants, the restlesse to ments to hell might be shadowed, yet the perpetuity and euerlastingnesse of hellish paines, I take to be fignified herein, by allusion vnto that 1 other fire kept continually bur- 27.13. ning for the confuming of deadcarcaffes, and the filth brought out of Ierusalems For Gehenna was reputed a contemptible place without the City, in the which they burnt, by meanes of a fire continually preferued there, the carkaffes, filth, and garbidge of the City. The " Kabbalists treating of " Caprie de Ka-Gehenna in this metaphoricall sense, as it is applyed to the paines of hell, doe diftinguish of it, faying ; That there is Gehenna superior, and inferior : Bv

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* P.Galatinus lib. 82, cap. 6.

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By the first they vnderstand bodily torments inflitted vpon the bodies of finners in this world: By the second they vnderstand the paines of the foule in the world to come." They fay likewise, that there are Septem Gebennæ manstones, Seuen degrees or manston places in Gehenna. 1. Infernus. 2. Perditio. 3. Profundum, 4. Taciturnitas. 5. Vmbra mortis. 6. Terra inferior. 7. Terra stiens. Of these seuen receptacles, he that will missioned his time may read according to the quotation.

It is much controuerfed among Expositors, whether the children in this facrifice were burnt in the fire, or only initiated and confectated to Molech, pafsing in the middest of two fires in signe of their consecration? It is probable, that both were in vie. Firft, the Scripture speaketh of both. Secondly, the Hebrew Doctors fhew the manner of both. That they were Burnt, I alkut exprelly teacheth, and with him º others accord, faying, That Molech is the name of an image, and the wife men of bleffed memory interpret Molech to bee an univer fall name, denoting any whom. they have made to rule over them; and it is agreed upon, that this is the abomination of the fons of Ammon, and this phrase to cause to passe thorow, is as much as to burne. Others fay, This I dols name was Molech, and I this was his worship : That he, (namely the father) delivered his sonne unto the Priests, and they made two great fires, and they made his sonne passe on his feet betweene both thefe fires.

Notwithstanding, we must not thinke that there were no other oblations vnto Molech befides facrificing of children : For what vse then served those other fix Chappels > No, I take this oblation of children,

dren, BOE to have I ditions law, or tr but to have been becaufe it was my otherwife there tweene Baal and to their fancied betweenethen Calues, and La the factificing o their ordinary ta ther voidofm would lance an ftome, whence I we finde the li Heathenillo Pri tullian touche long and her Pr They faorificed their owne, th hands brandi up and downe these Bellowite 1 King. 18, The - and cat knines and land That the o their children Ifaak, Seemet Salomon, wh Molech after they (bould o nener fakei

• Aben Ifra. Leu. 38.23.

r Rabbi Selomen Lenis, 18, 22. ments in flided ly the fecond n the world to e Septem Gefron places in Prefundum, Terrainferior. tacles, he that ording to the

oficors, wheburnt in she Molach, pafeir confectaa Firlt, the the Hebrew at they were ith him ° 0. ename of an bry interpret g any where. y agreed upf Ammon. much as to tolech, and e father)demade two his feet be-

thatthere des factifad thole oon of children,

dren, not to have been forced on them by any fuperfitious law, or tradition, binding them thereunto; but to have been reputed a work more meritorious, because it was meerly voluntary. This Inote, because otherwise there were an apparent difference betweene Baal and Molech. For the Baalites offered ynto their fancied Deity abullocke in that contention betweene them and Eliah, 1 King, 18. Bullocks, and Calues, and Lambs, were their ordinary facrifices, the facrificing of their children, extraordinary. Yet their ordinary facrifices, were not alwayes altogether void of mans bloud, but sometimes the Priests would lance and cut their owne flesh : which cuftome, whence it had its originall, I finde not : only we finde the like to have beene practifed by the Heathenish Priests in their factifices to Bellona: Ter- Tertul. Apolog. tullian toucheth it; but ' Lastantius treating of Bel- 1 Lastansius p.40. lona and her Priefts, speaketh more clearely, saying, They facrificed not with any other mans bloud, but with their owne, their shoulders being lanced, and with both hands brandishing naked swords, they ran and leaped up and downe like mad men. Who would not take these Bellonites to be the very Baalites spoken of, 1 King. 18. They leaps upon the Altar which was made - and cut themselves as their manner was with kniues and lancers, till the blond gusbed out upon them. That the opinion of pleafing God by facrificing

Of Moloch.

their children sprang from Abrahams offering of Isaak, seemeth very probable, and is intimated by R. Salomon, who bringeth in God speaking concerning Molech after this manner: I never commanded that they should offer up their sonnes for an oblation, and I solomon Earthin, neuer spake it wato any of my Prophets, and when I Ier.7.31. Aake Y 2

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Of Moloch. spake to Abraham to facrifice bis sonne, it entred not in-

& Eufeb. prapar.

to my heart that hee should facrifice him, but to make knownehis right eousnesse. Yea, " Porphyry treating of Eurg. 1. 1. 1. 7. J. Saturne, (who feemeth to have beene this very Moleck) faith that the Phoenitians called him Ifrael, and that he hadby Anobreth one onely fon called leud in the Phanician language (no doubt from the Hebrew lechid, fignifying an onely begotten, and applied to Isaak, Gen. 22.2.) which he offered vpon an altar purposely prepared. Who seeth not the history of Abraham and Sarah vnder the names of Ifrael and Anabreth? and the immolation of Ifaak, vndei the name of Ieud 3 and the originall of this Sonne-facrificing divinity, to have beene the vnwarrantable imitation of Abraham?

But what ! was the Sun worthipped Idolatron fly, no otherwife ? Yes, except I am deceiued, we finde another manner of worship described by Amos, chap. 5. 26. But yee have borne the Tabirnicle of your Moloch, and Chiun your images the starre of your God which ye made to your felues. This tranflation I preferre before others. First, because the רנשאתכא * Hebrew word fignifieth a Tabernacle. Secondly, "Kal arenacers cuth your King, " by the fewenty. Thirdly, it is Au orlulu is fo repeated by Saint Steuen, Act. 7.43. Tee tooke will paroar, my God Remphan, figures which ye made to worthip wars is inten- them. TATE Schutois.

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

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Cirque-plac IT THE FOLLOWS A entred not inbut to make y treating of IS VETY MO. n Ifrael, and called lead tomthe He-, and applied vpon an altar he hiltory of of Ifrael and , vader the Sonne-laarrantable

dolatron fly, ceived, we ibed by Aabernucle of be farre of This tranfecaule the econdly, not Sirirdly, it is "a tooke reof your worthip

the vodertring of the hat Idoll and Remphin,

Of Molock. phan. Thirdly, what is meant by the far of this God. The taking up of this Tabernacle denoteth their worthip which they exhibited vnto their Idoll, by carrying him vp and downe in Taberhacles and P.igeants, after a solemne manner of procession ; by the Romans, this folemnity was termed Pompa; and the tent or pageant in which the Idol was caried, Thenfa, according to that, Thenfa deorum vehiculum. This kind of Idolatry may feeme to have had its originall among the Heathens from an vnwarrantable imitation of Mofes his Tabernacle, which was nothing elfe buta " Portable Temple, tobe carried from place to " ester var uster place as need required. For it cannot be denied, but eseguados Miesthat many superstitions were derived vnto the Hea- lib. 3. 64p. 59 thens from the true worship of God, which he himfelt had prefcribed vnto his people. Thus as God had his Tabernacle, Priests, Altars, and Sacrifices, so the deuil had his Tabernacles, Priests, Alvars, and Sacrifices. As God had his fire ever burning vpon the Altar, Leu.6.3. So had the deuil his fire preferued burning by those Vestall Potaries. As God had his propitiatory or Mercy feat : So had the devill his Sacros tripodus, his Oracles from which he would fpeake vnto them that ferued him. This folemne procession was performed by the Romans, in the honour of the * Sun: It * solis honore nomi was performed by the Ifraelites in honour of their grati feetacula cir-Moloch who formerly was interpreted the Summe. To patres. corrip. Aadde vnto the pomp and state of this folemnity both fric. lib. 1. num. 17. the Romans, and the Ifraelites caused great horses vid. Dempster. and chariots to be lead vp and downe." Horfes were * Alex, ab Alex. confectated to the Sunne by the Romans, and their Cirque-place was sometimes called ro in muon, and in merepopuor, An Horfe-race. And that chariots were com-Y 3

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LIB. 4. 166 Of Chiun and Remphan.

-Hic illius ar- commonly vied in those pompous shewes is-y euima, Hic currus fuit. dent. Concerning the people of Iudah, doth not the

E Cal. Rhodigin. ansig.1,8.6.2.

a Heratles quid alind of quam upas xxiO(i.)aerisglofummatio? Macrob. Satar.lib. 1. C.20. b Euleb.de prep.l. 3.4ap.4.948.71.

like practice plainely appeare? 2 King. 23. loftab did put downe the Horfes given to the Sunne, and the chariots of the Sunne. This kinde of idolatrous worshipping the Sunne seemeth to have had its beginning from the Perfians ; who also accounted horfes holy to the Sunne, z and the Persian King when he would shew himselfe in great state, caused an exceeding great horfe to be led vp and downe, the which was called Equus folis.

The fecond inquiry is, what I doll was meant by Chiun, and Remphan, otherwise in arcient copies called Repham. Not to trouble the Reader with the various interpretations of Expositors, much leffe with the bold aduentures of others in correcting the text : By Chiun we are to vnderstand Hercules, who in the Agyptian language was called Chon : by Repham we are to vnderstand the same Hercules; for Rephaim, in the holy tongue fignificth Giants. By Hercules we may vnderstand the Planet of the Sunne : there are Etymologists which derive Hercules his name from the Hebrew 53 האיר Heircol, Illuminauit omnia: the Greeke * Etymology, holds correspondency with the Hebrew, and both fignifie ria: que porro alie that vniuerfall light which floweth from the Sunne, as water from a fountaine. Adde hereunto, that b Porphyry interpreteth Hercules his twelwe labours; fo often mentioned by the Poets, to be nothing elfe but the twelue fignes of the Zodiak, thorow which the Sunne paffeth yearely. But fome may question whether the name of Hercules was ever knowne to the lewes ? It is probable the name was, for Hercules

was the god of the learned much Idel bours: Yea it is app dubees the name them : for I afont drachmes of filo Matchab. 4.19.

Thirdy, it foll this farre of Rem that it was a cert of Molech : Neit people to paint t disamenta. 4 Int depicted on the The Swane Wa

Inda, voder the Hierome, Was. terpreted the S fving Domina lydid, namely moneth which called Tamuz, figne Cancer, W TekuphaTamua aing Admis, w Ofri, there at the death or los him againe. As loffe, especially great ioy at h nu, we are to by his findin tame.Now F

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LIB. 4.

was the god of the Tyrians, from whom the lewes learned much Idolatry, as being their neare neighbours: Yea it is apparent that in the time of the Macchabees the name was commonly knowne vnto them : for I afon the High Prieft fent three hundred drachmes of filuer to the factifice of Hercules, 2 Macchab.4.19.

Thirdly, it followeth that we thould enquire what this starre of Remphan was; It is probably " thought " Decumentius, Alt. that it was a certaine starre painted in the fore-head 7.43. of Molech : Neither was it vnusuall for the Heathen people to paint their I dols with fuch Symbolica additamenta. d Iulius Casar his Image had a Starre d Sucton in Iul.c. depicted on the crowne of his head.

The Sunne was also worshipped by the house of od.12. Iuda, vnder the name Tamuz; for e Tamuz, faith e Hieronym.com-Hierome, was Adonis, and & Adonis is generally in- fPier. Hierogl. 1.9. terpreted the Sunne, from the Hebrew Adon, figni- pag. 68. fying Dominus, the fame as Baal, or Moloch formerly did, namely, the Lord or Prince of the Planets. The moneth which we call Iune, was by the Hebrewes. called Tamuz, and the entrance of the Sun into the figne Cancer, was, in the lewes Aftronomy, termed Tekupha Tamuz, the revolution of Tamuz. Concerning Adonis, whom fometimes ancient Authors call Ofiris, there are two things remarkable, apayrouds, the death or loffe of Adonis : and Eupers, the finding of him againe. As there was great * lamentation at his "-Nunquamloffe, especially amongst the c women: fo was there official great ioy at his finding. By the death or loffe of Ado- semper enimper. nis, we are to vnderstand the departure of the Sun; dunt, semper & inby his finding againe, we are to vnderstand his re- oplutarchin Alturne. Now he feemeth to depart twice in the yeare: cibiede.

88.11.Plin.bift.1. 2. cap. 25. Horas. lib. 3.

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Of Tamuz.

First, when he is in the Tropicke of Cancer, in the fartheft degree north-ward. Secondly, when he is in the Tropicke of Capricorne, in the farthest degree fouthward : answerable vnto these two departures which may be termed aparto uoi, disparitions, or loss of the Sunne, there are two returnes immediatly fucceeding, which may be termed likewife Euperes, the findings or new appearings of the Sunne. Hence we may note, that though the Agyptians celebrated their Adonia in the moneth of Nouember, when the Sunne began tobe farthest southward; and the house of Iuda theirs, in the moneth of Iune, when the Sunne was fatthest Northward; yet both were for the fame reafons, and in fubstance they agreed. And of this the Prophet Exekiel is thought to have fpoken, EZek. 8.14. There fate women weeping for Tamuz.

These folemnities were chiefly observed, be-* Procopius in Ifai- tweene the Byblienfes and the Alexandrini, & the am adc.18.11.Cy- manner was thus: When the Byblienfes folemnized the death or loffe of Adonis, at that time the Alexandrini wrote a letter, this Letter was inclosed in an Arke of bul-rushes, therin they fignified that Adonis, whom they lamented, was found againe : this Arke being after the performance of certaine rites and ceremonies comitted to the Sea, forthwith it was cartied by the streame to Byblus, vpon the receit wherof, the lamentation of the women was turned into * Inline Maternus ioy. * Others fay that this lamentation was perfor-Firmicus. 1. de erro- med ouer an Image in the night feason, and when theyhad fufficiently lamented, a candle was brought into the roome (which ceremony might myftically fignifie the returne of the Sunne) then the Prieft with a foft voyce muttered this forme of words: I Truft

17rul sein Ged, fo Her, There are li Tomuz was an Ima Lead, which Lead forevader it, the There are that those letters inclo rulo Arkes, Ifai. fadors fent by th thewaters, But I for by realon of t the River Nilms, in bulkes and w which by the E thefekindeoffhi

> Of Baal-Peer Ber

might be worff: it became a com cording to that, or Lords, 1 Cor different name cafioned fome viter Olympise taling, from t that part of It

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Truft ye in God, for out of paines faluation is come un- ioapiei TE The Stto us. " There are likewile of the lewes, that fay their &, Sijap Halpin Tamuz was an Image whole eyes they filled with Firmicusibid. Lead, which Lead being molted by the meanes of * היר ערשים ם ומי fire vader it, the Image it felfe feemed to weepe. בולאים

There 1 are that thinke the Prophet alludeth vnto ערברר those letters inclosed in those fore-mentioned bul-ערפרת רחיר rufb Arkes, Ifai. 18.2. when he fpeaketh of Embaf-ערשים fadors fent by the Sea cuen in veffels of reeds vpon the waters. But I rather approue the literall fense, radic. for by reason of the shelfes and dangerous rocks in 1Precop. in 1fai.18. the River Nilus, it was not vnufuall for men to faile in hulkes and veffels made of a kinde of great bul-rufb, which by the Egyptians was termed Papyrus, and these kinde of thips " Papyrace naues. 6ap.32.

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CHAP. III.

Of Baal-Peor, Baal-Tfephon, Baal-zebub, Baal-Berith, Bel, and the Dragon.

Hom the Hebrewes called Baal, the Babylonians called Bel, and although the Planet of the Sunne only at first might be worshipped vnder 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 fame Idell Inpiter had different names, and different Rites of worthip, occafioned fometimes from the different places, as Inpiter Olympius, from the hill Olympus, Iupiter Capitolinus, from the Capitol hill; Iupiter Latialis, from that part of Italy which is called Latinm. Sometimes Z

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Of Baal-Peor, Ge.

times from the different benefits which he was fupposed to bestow on men, as Inpiter Plunins, because he gaue raine ; Iupiter Lucetius, because he gaue Light : Inpiter Alticonans, from thundring : So Baal had his diftinctive titles, and different rites of worthip, fometimes occasioned by the place, as Baal-Peor, Numb. 25.3. fometimes from the benefit obtained, as Baal Tfephon, Exod. 14. 1. and Baal Zebub, 2 King. 1. 2. fornetimes for fome other reason, as Baal-Berith, Judg. 8.33.

a Hieronym.ad. Hof.c.g.Idem prodidit 1 fidor. Orig .. 46.8.

17 65 721

Hieronym.in 3503.63.6.15.

*Philo Ind. lib.2. Allegoriar. p.79.

A.P.Fag.Exod. 14.1.

RADBLAD.S.

Baal-Peor is thought to be that " Priopus, that obscene Idoll, so famous in prophane Authors. He. was called Peor, from the hill Peor, mentioned, Numb. 23. 28. as likewise his Temple wherein he was worthipped, standing vpon the same hill, was called Beth-Peor, Deut. 3.29. He was worfhipped by the Moabites, and Midianites: the Idoll Chemosh, ler. 48.7. is thought to be the b fame, and I take it to be applyed to Baal-Peer, by way of contempt, as if one fhould fay, their blinde god, according to that in the Pfalme, They have eyes, and fee not. Forthe. first letter Capb, fignifieth quase; and man Musch, palpare, to groape of feele about in manner of blinde . men .

Baal-T fephon is thought by the " Hebrewes, to have beene an I doll made by the Agyptian Magicians, and placed in the wilderneffe, to observe and ftop the Ifraelites in their departure from Agypt ,. whence it was termed an Tfephon, from Tor Tfa-pha, fignifying to watch, and observe in manner of a watchman : we may call him Baal peculator, as 2a Rofmib. 2. amig. mong the Romans, becaufe Inpiter flaied the Romans when they were flying he was called upiter flator.

Bud-zebub, for fin,ora Mafter niv over the relt, Deails in the Go bub lignifieth a the Cyrenians, b caule whenloe fwarmes of fly countrey, died. the alone real or him, asto an O Inviter mufcari inhabitants of t voder the name and the Roman Some Creeke Beelzebul, wh thew the grea fhould fay, It flerens, and B Bash-Berit Temple We te a comenant, fot piterfæderatu themselves by c gen, little is fp

the Apocrypha

Baal-

h he was fup. nins, becaule anfe he gaue ing: So Baal trites of worace, as Baal. ie benefit obd Baal-Zebub, herrealon, as

riopus, that inthors. He mentioned. wherein he ne hill, was worthipped dell Chemolo, ul lake it to tempt, as if iding to that mut. Forthe Din Maleh. ver of blinde

lebrewes, ca ian Magiciblemeand m fint, man Tfamannerofa slater, as athe Romans piter flator. Beil-

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Of Baal-Tfephon. Baal-zebub, foundeth as much as the Lord of the flies, or a f Master flie, which hath power and autho. f Zniovor wide rity ouer the rest, in which respect the Prince of the Gregor Nazianze Deuils in the Goffell is termed Beel. zebub, 2121 Ze- erat. 2. contr. Iulian bub fignifieth a flie. 5 This I doll was worthipped by p.102. 6 Plin.1.10.6.28. the Cyrenians, but principally by the Ekronites, becaufe whenfoeuer they facrificed vnto him, the fwarmes of flyes, which at that time molested the countrey, died. But it is certaine, that this was not the alone reason, for they were wont to repaire to him, as to an Oracle, 2 King. 1. 2. we may call him Iupiter muscarius, or Hercules muscarius, b for the b clemens Alex inhabitants of the C|ty Elis, facrificed to Iupiter andr. in protreptie. vnder the name of inpuis, (i.) A driver away of flies; and the Romans to Hercules, vnder the fame name. to Terton Mars Some Greeke copies in the Goffell reade Beenfelin, Beelzebul, which change is interpreted tobe, for to fhew the greater contempt of the Idoll, as if they should fay, Impiter stercoreus, 523 Zebel fignifieth ftercus, and Beel or Baal fignifieth Dominus. 1 1003 (16.21. P Baal-Berith was the Idoll of the Shechemites, of his

Temple we reade, Indg.9.4. Dras Berith fignifieth a couenant, so that Baal-Berith may be translated Iupiter foe deratus, (i.) i The God unto whom they bound i Esmarsaufis themselues by covenant. Concerning Beland the Dra- xw, 25 20 evering gon, little is spoken, besides what we reade in that of autor of Sier. the Apocrypha, where the history is described, serpr. Ind. 8.33.

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Omaigatens Almighty.

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TTT

of Dagon.

CHAP. IV. Of Digon ..

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fert,:n priftim definit alums. Pier. Philo Byblins a par. 46.1. cap.7. 1.56.

arpr.Ind.8.33+

He + Hebrew Doffors fay, that this Ido!! Dagon was made from the nauill downeward in forme of a filb, but from the nauill upward in forme of a man. This they collect from the I Sam. 5. 4. The two palmes of his hands were cut off upon the threshold And furthermore they fay, the Idol Dagon & clement Alex & Ve had his name from the Hebrew 17 Dag, fignifying in the holy language, a Fifth according to which defeription we may English him the Philistims Nep-*-Triton non abfi- tune or * Triton. Others derme the name from 133 Dagan, fignifying corne, and they b fay, that he first Frons homine pra- innented the vie of the Plough, and corne, whence they translate him Iupiter aratrius. In this respect Hierogl. lib. 31. pag. We may call him the Philistims Saturne, because antiquity makes Sat arne the first inventer of Husbanpud Euseb. de pre- dry, and therefore paints him with an hooke or fith in bis band, as being the fittest Hieroglyphicke for Huf-Pier. Hieroghph: bandry. Both opinions have their Authors, and no fufficient proofe hath beene produced to ouerthrow R Lenis Sam 5 either. 4 Yea there are not wanting among the lewes themselves, that say this Image of Dugon wis made in the forme of a man. Notwithstanding Scaliger hisconiecture is not improbable, that those who interpret Dagon, lupiter aratrius, or Agonis, might mistake and reade wer shadai fignifying Ager, A field, for Schadd i being the very name of God, fignifying Omnipotens, Almighty,

CHAPS.

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CHAP. V. Of the molten Galfe.

HE History of the molten Galfe is at large fet downe, Exodus 32. where we reade, that by reason of Moses his long absence,the people defired of Aaron, Gods to be made, whereupon Aaron made for them the molten Calfe. The reason why they worshipped God rather in the fimilitude of a Calfe, than of any other creature, is generally by Expositors conceined to be, from the corruptions learned among the Agyptians, who worthipped their Idoll * Apis, otherwife called .46. Btrodes 1.2. " Serapis, in a living Oxe, and likewife in an Image seline.35 aut alide made in the forme and fimilitude of an Oxe, with rudifinitione 45. a bushell on his head. This Oxe was remarkable lib.6.cap.2. for certaine notes and markes, whereby it was differenced from all others. It was blacke bodied, it had a white forehead, a white spot behinde and a knot vnder his tongue; for the more curious fashioning and polishing of these markes in the molten Calfe, Aaron may seeme to have made vse of his e graning toole. d The Egyptians repaired vnto conto this Oxe for the resolution of matters doubtfull, as a plin. Hiff. lib. 8. to an Oracle, and the manner of confulting with him c.46.11. Alex Gea. was thus. The party that repaired vnto him tendred mal.dier.1.6.1.22 a bottle of hav or graffe, which if he received, then it betokened a good and happy event; if otherwise herefused it; then it did portend some euill to come. Thus they turned their glory into an Oxe thati

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this Idoll Dadowneward in ill opwardin ic I Sam. S. off upon the Idol Bagon lignifying which deliftims Nepme from 137 , that he first we, whence this refrect becaule anr of Husbanote or futhin kefor Buliors, and no ouerthrow g the lemes Das made in iger hisconho interpret miltakeand idd for any fignifying CHAR.

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LIB. 4.

Waltus, Facies 95

& Cyprian de bono Lud.cap.I.

h Suidas in Zapa-Ruffinus lib. 2. bift.

that eateth graffe, Pfal. 106.20. The Hebrew word in the Pfalme, translated an Oxe, is, "fbor, which I note, because in my opinion, it giueth light to one of the names by which this Idoll was denoted. Sometimes it was called Apis, from the Hebrew word f Ap, fignifying a face : sometimes Serapis, quafi Shor-apis, which is nothing elfebut Bours caput, an Oxehead, the very name vied by the 5 Fathers, to patient.p.318. vid. expresse this Idolatry. It is commonly knowne, etiam August p.73 that this I dolatry was derived to Ifrael from the Egyptians, but whence the Agyptians first learned it, few have taught: They doe not conjecture amiffe, who interpret the first institution hereof to have beene in the memory of loseph, who by his prouidence releeued both Agypt, and other neighbour countreyes in the feuen yeares of famine. Befide the testimony of no flight h Authors, there are strong inducements to perfwade it. First, both the yeares Ecclificap. 23. Pier. of plenty and famine were forefignified by the ap-Hierogl lib.3. p.25. parition of Oxen: Secondly, what fitter embleme, (if it had not afterward proued an Idoll) to continue the remembrance of a lofeph, (by whole alone care and industry, come and victuall was prouided in an extreme famine,) than an Oxe, the true and lively hieroglyphicke of an industrious husbandman? Thirdly, in this Suidas agreeth with others, that this Oxewas pourtrayed with a buschell on his head, though others doe more clearchy expresse the reason of this portraiture, namely, because of the great quantity of come measured out by Isfeph in that extreme dearth. Concerning the finne of the Ifraelites in making this Calfe or Oxe, the moderne lewes doe transferre the fault vpon certaine

Of the molten Calfe.

centaine profelyte then; and they iewels into the fit expectation, by i to which purpol Exed. 32.34.] shereof came this with the makit felfe, But this a vaine the wit of as his engraning finne: fo the co leaves, proclaime nifoment befallet ownce of this calfe, betweene the F and this confil were forme frech it probable that made the like. of their Oxe to finging and mi feast in honour c fo est, and drin the Egyptians O 10 Mylesburnt der, and caft it 32.20: Deut. vpon other ind heethoughti vpto lernfale Lurd, they we the Kingof In brew word in which I note, to one of the ted, Somelebrem word Serupus qua-Bonti caput, es Fathers, to obly knowne. from the A. if learned it, ture amille, cof to have his prouineighbour e.Belide the reare frong th the yeares i by the aper embleme, oll) to contiwhole alone was proui-Oxe, the industrious greeth with ch a bufbell leately exely, becaufe ared out by rining the die or Oxe, fault vpon centaine

Of the molten Calfe. LIB. 4. certaine proselyte Egyptians who came forth with them; and they fay, that when Aaron cast their iewels into the fire, the fe Egyptians, contrarie to his expectation, by their art Magick produced a calfe, to which purpose they vrge Aarons owne words, Exod. 32.34. I did caft the gold into the fire, and thereof came this calfe ; as if his art or will went not with the making thereof, but of it selfe it made it selfe. But this answer of his sheweth rather, how vaine the wit of man is in the excuse of finne; and as his engraving inftrument writes downe Aarons finne: fo the confession of other more ingenuous. lewes, proclaimes the Ifraelites, faying that i no punishment befalleth thee Israel, in which there is not an ounce of this calfe. I conclude this with the analogie betweene the Egyptian Apis and the molten calfe: 1999 M? and this confifted in three things, First, as there Mofes Gernadid. were some peciall markes in the Egyptian Oxe: fois Munfler. Exod 32. it probable that Aaron, with his ingraving toole, made the like. Secondly, as the Egyptians in honour of their Oxe " celebrated a solemne feast, with much & Suidas in vorge finging and mirth : fo the Israelites proclaimed a "mAr. feast in honour of their calfe : The people faie downe to eat, and drinke, and rofe up to play. Thirdly, as the Egyptians Oxewas at last drowned in the river :: to Males burnt the molten calfe, and beat it to pow. der, and cast it vpon the face of the water, Exod. 32.20: Deut. 9.21. Ieroboam afterward, though vpon other inducements, committed the fame in; hee thought in his heart, that if the people did goe vp to Ierufalem, and doe facrifice in the houfe of the Lord, they would reuolt from him, and returne to the King of Iudah : whereupon he fet vp in o calues of M BOGS

איץ לך -W.J. Mar פררפנורה שאין בה

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LIB.4. Of Aftaroth, Ammonia, Iune, &c. of gold, the one in Bethel, the other in Dan; faying vnto the people, It is too much for you to goe vp to Terufalem, I King. 12.28.

CHAP. VI.

Of Aftaroth, Ammonia, Iuno, the Queene of Heauen, Diana of the Ephefians.

S the Sunne was worthipped vnder many names: So likewife the Moone. Aftaroth

was the Idol chiefly of the Zidonians, & Kin.

· Mornin Analbeprimo didicionant ab 11.5. 2 King. 23. 13. Thee had her Temple called Ifracinis. Num. 7. the house of Astaroth, in which the Philistims hanged · Astiputer S'equi That the armour after his death, I Sam. 31. 10. via.

Rese or Alu alas That the Moone was worthipped vader this name Euperon. Aflarien needs not b proofe : onely " fome fay that Aflarte lunar effe opinor. was I uno : and why may we not fay that I uno is often vied to expresse the Moone? " Both the Moone and Iuno are often called by the name of Frania. · August. Super Indic. queft. 16. And as the Moone in respect of her light is called d Aftarte Vrania idem omnino valet Vrania : fo in regard of the leffer lights in the heaapud Phanicas, + uen, she is called Aftroarche, that is, the @ Queene apud Latinos. De- of the Planets; or as Horace speaketh of the Moone; ducitur Vrania ab Siderum regina, The Queene of the flarres; or laftly, Hebres The Nunin fine adiesto as Virgil speaketh of Iuno; Diulum incedo regina, aut per sefolum, out The Queene of the gods. It seemeth verie probable, cum Iod, quod paf- that this is that Queene of Heanen, of which the Prognafe vel phet speaketh, ler. 7. 18. ler. 44. 17. Againe, vnto

RINO VERO KAINAK (i.) Lucidus & Lucida, aut Lucinus & Lucina. Et binc Graci fuum searer mutuati funt. c Aspoagze dicitut, De the fil aspor agelui, ab imperie quod in aftra exercet. vid. Heredian, lib. 5.

whom

Of Aftaroth whom may we in have performed to did on the Calend wasit not to the c it is afcribed to I Calendaris, Laji other than the S Ramme : lo for (called Inno 4. forme of a lovere Bors defende the made in the fort in the originall i Momenightasv Ammon, bothbe in the holy ton thence likewil Leutt. 26. 30. Hammanim, ced upon the! the Summe, Fu painted with k why they then, might be produ culiar to the Sa and Moone, Fit hornes, becaul Arits in the Zt Secondly, bec confift in the ence of the St necteatures light of the s Dan; faying Itogoevpto

Queene of ins.

vnder many ne. Altaroth uans, & Kin. imple called timshanged Sam. 31. 10. ler this name that Affarte at lano is ofth the Moone e of Vrania, this called s in the heahe e Queene the Moone; er; or laftly, cedo regina, ie probable, hich the Pro-Againe, voto

lin:Graci foum d inperio quedin schoord Of Aftaroth, Ammonia, Iuno, Se. LIB.4. 197

whom may we imagine those ancient Heathens to have performed that folemne worfhip, which they did on the Calends, or first day of cueric moneth? was it not to the Moone? And yet notwith ftanding it is afcribed to Iuno, f whence fhee is called Iuno f Masrob. Sat. lib. Calendaris. Lastly, as Inpiter & Ammon was no & Macrob. Sat. lib. other than the Sun, and worshipped in forme of a 1.6.21. Ramme: fo for ought liee, the Moone might bee called Iuno & Ammonia and worthipped in the & cal. Rhodigin. forme of a sheepe. Sure I am, that the Hebrew Do- 1.18.c. 38. Hors describe the images of ' Astaroth, to have been i D. Kimibi, made in the forme of sheepe, and the word Astaroth Ind. 2. 13. in the originall fignifieth a flocke of fbeepe, and the Moone might as well be called Ammonia, as the Sun Ammon, both being fo called from their heat, which in the holy tongue is called & Hammah, and from & Than calor, thence likewife those images (of which we read set. Leuit. 26. 30. Ifay 17.8. Ifay 27.9.) are called Hammanim, because they were certaine Idols pla-1 R. Solomonin ced vpon the houfe top, and fo alwayes exposed to Leuis. 26.30. the Sunne. Furthermore, as Iupiter " Ammon was m ---- fat cornipainted with bornes, fo likewife was the" Moone : ger illic. Iupiter. Lucan.l.g. why they fhould bee thus painted, many reafons verissia. might be produced, but chiefly three; the first pe- n Syderum regists culiar to the Sun, the other common both to Sun audi. and Moone. First, the Sun was painted with Rams Luna puellas. hornes, because with the Astronomers the figne Horai.car.jacular. - Aries in the Zodiak is the obeginning of the yeare. . Pier. bieroghph. Secondly, because as the strength of horned beasts 1. 10. confift in their hornes : fo the vertue and influence of the Sun and Moone, is derived into fublunarie creatures by their beames. Thirdly, becaufe the light of the Sun and Moone, makes the reflexion cornute AB

centie.R. Solom. porro Hebraicum 17 Ounde Kepus Or curnu cmanarunt) fignificat in MOY CM COYNLUM 9 Macrob. Saturnal. lib. 1. c. 15.

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to pint him a

LIB.4. Of Astaroth, Ammonia, luno, Se. cornute or horne-like. When Moses came downe from God, Aaron and the people faw that his face Shined, Exod. 34. the Latine reads it, Facies eius erat cornuta : and hence it is that Mofes is painted with hornes, which fome of the Rabbines have interpre-Pornes of magnificence: The errour grew from the doubtfull fignification of the Hebrew word fignifving plendor or brightness, and also hornes.

9 The Moone was also worthipped vnder the name of Diana, who although the were worthipped thorowout all Asia, yet thee was had in principall spiendorem radrofg esteeme among the Ephesians, whence arose that cry, Great is Diana of the Ephesians, Ads 19.28. Hergreatnesse among the Ephesians appeareth part-Plin. 16. 36. 14. ly by her Temple, which in " one place Plinie faith was two hundred and twentie yeares building, but E Plin. lib. 16. 40. f elfewhere hee faith foure hundred yeares: partly from the great gain procured vnto the filuer Smiths in making and felling filuer Temples of Diana, Ad. 19.24. It is much disputed what those filuer T emples were; some thinke them to be little boussen, or fbrines (fuch as were for their fmalneffe portable) in forme representing the Temple of Diana, and within having the image of Diana inclosed, and in this sense vaissa is sometimes vsed, to signifie closets or shrines wherein images were kept : others thinke certaine coines or peeces of money, to be called by the name of Dianaes Temple, from the fimilitude of Dianaes Temple, engrauen or stamped vpon those coines : as in England wee call fome peeces of gold the George, others the Angell, others the Thiftle, from the impression which they beare. The like cuftome of naming coines from their Sculpture or Imprefiion

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imprefion was not therwere fuch cov cle of Diana was et added, DIAN maior annotation hath Geene two of

Wereade of a towards the Mo ced to her in wo apparell, becaute male and female; Authors as well Philocerus affirm Venus, alwel as D God hadrefpet 22.5. where m apparel, de co on better grou vie of apparell(ken away)isth

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HE SA ter ligt beene the Heathenp denotion dei that number in Scripture Mi

Of those I dolsmhich, Gr. LIB. 4. 199

impression was not vnusual among the 'ancients, nei- csimiliprovisusther were such coveres vnusuall on which the Tem-ratione Athenienple of Diana was engrauen, and these capitall letters fix nummos quofadded, DIANEPHE. Theodorus Beza, in his dem Atheniens maior annotations vpon the AHs, reporteth that he alios quosdame hath seene two of these himselfe.

We reade of another kinde of idolatrous worthip makes, pullor: towards the Moone, to have been a that men factificed to her in womens apparell, and women in mens apparell, becaufe they thought the Moone to be both male and female, whence the Moone is called by old Authors as well Lunus as Luna: And Venus, whom nallib.3.cap.8. Philocorus affirmes to be the Moone, is termed Dess Non aufmilem idelatriam in cultu Veneris pro-God had refpect vnto this kind of Idolatry, Deut. didit Iulius Furni-22.5. where men are forbidden to weare womens apparel, & e contra; but it is more generally and vp- * Maimonid in more Nebechim on better grounds thought that the promifeuous vfe of apparell (whereby the diftinction of fex is taken away) is there forbidden.

CHAP. VII.

A delxally da

Of other Gods mentioned in Scripture.

THE Sunne and Moone, which are the greater lights in the Heauen, I take to have beene the chiefeft Idols worfhipped by the Heathen people. Notwithstanding, their blinde deuotion deified alfo the other *Planets*, and that numberless flow the flow of less the state of the state

mo, de.

came downe v that his face acies eins erat painted with aue interpreun grew from new wordingo bernes. ped voder the e worthipped in principall ice arole that Als 19.28. peareth part-Plinie lath wilding, but cates: partly filter Smiths f Diana, Ad. de filmer I emttle boulen, or pontable) in a, and with-, and in this ifie clofets or ts thinke cetalled by the militude of l vpon those eces of gold the Thiffle, e. The like Sculpture or imprefiion

LIB. 4. Of other Gods mentioned, Grc.

planted into Samaria, every one worthipped the god

uerall natures, properties and influences, are not diftinctly knowne. In like manner there is an hoft 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, wherin all formes of creeping things were pourtrayed on the wals, Ezek.8. It may be termed their Pantheon. towards the Alvone to have In those colonies which the King of Ashur trans-

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Syr.Den. Herodotus in Euterp. Alex. ab Alex. lib. 6 It. Diador Sicul. 110.1.18. c Alex. Neopolit. 416.6 cap. 26. frangere mor u. O fanti ac gentes quibus bac naf-SHNEW IN hortes Numina.Inuenal. falgr.15.

Benoth, the men of Cuth made Nergal, the men of Hamath made Ashima, the Auims made Nibhaz and Tartok; the Shepharuims burnt their children in the fire ro Adram-melech and Anam-melech the gods of Schepharnaim, 2 Kin. 17.30, 31. The Hebrew Dos Gors lay that Succosh Benoth was the picture of an hen with her chicken : Nergall they interpret Gallum

of his owne nation. The men of Babel made Succosh

fyluestrem; Afima a Goat; Nibhaz a dog; Tartak an · Lucian.lib. 16. de affe; Adrammelech a mule; Anammelech an horfe: that fuch bruit beafts fhould be worthipped as gods may seeme ridiculous; but the like to have beene a cie de legib. lib. 1. practifed among the Heathens, profane Authors abundantly teftifie. The b cocke was worthipped as a God among the Syrians; " A goat by the Mendesy; d A dog by others : yea they have adopted into the number of their gods, Oxen, Lions, Eagles, Porrum & upe, Wolues, Crocodiles, Curs, Rats, Ge. Naythey have. digged their gods out of their gardens, ' Garlicke, Leekes, Onions, Ge. To these may be added Nifroch which was the god of the Affyrians, and as it feemeth had his Temple at Niniue, 2 King. 19. vls. and Efay 37 . vir. Secondly, 1727 Rimmon, the word figni-

The feneral ma Senifictha Pome mich controuer laying, The Lord when my Malter 3 King. 5. 18. H When my Ma the fenfeappea palt, not after word MIDD BG sime paff, in the SA Thirdy, N of the Affirian prophecy, KT211 not much to di often mentionc keth them bot Algrians Am their Oracles. Thefene

> A Sidal A of Ser A L (which leemeth to h imitation of (ners, Hebr. L. I Sam. 28. thefe answer To their mi tweenthe C

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s, are not diis an hoft of littleornuhors, more thole champing things. t may beter.

Albur tranfpped the god lade Succosb the menof te Nibbaz children in ech the rods Hebrew Dos victure of an ptet Gallum ; Fartak an ech an hufe : pedas gads have beene Authorsahipped as a Mendesij : bored into es, Engles, they have IS, F Garey beadded and as it 17. 19. 118. , the word figni-

The feuerall manners of divine Revelation. LIB. 4. fignifieth a Pomegranate. Concerning this Idoll it is much controuerfed, whether Naaman finned not in. faying, The Lord bee mercifull wntothy fer want, thatwhen my Master goeth into the house of Rimmon, ere. 2 King. 5. 18. Reade the words in the Prater tenfe : When my Master went into the house of Rimmon, the sense appeares to be a pardon craued for finnes palt, not afterward to be committed. The fame word Bebho, ingoing, is put to expresse the time past, in the titles of the Pfalmes 5 2. and Pfalm. 54. Thirdly, Nebo, otherwife called Nabo, an Idolf of the Affyrians, lerem. 48.1. He had his name from prophecy, Nabbilignifying a Prophet, he feemeth not much to differ from Zds Beze O, or Zds suffiens, fo often mentioned in Homer. B Diedorus Siculus ma. 5 Diedor. Sieul. lib. keth them both one, and we may render Nebo, the Affyrians Ammon, or Inpiter Vaticinus, the god of sheir Oracles. likewife Frim and Thummin, coafed in the fecond

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Temple whence the same cone Doffors fay, e chat af-

The feuerall manners of divine Revelation, If all, Howoeit they had the vie of a voice or Eacho

S Idelatry originally fprang from miltaking of Scripture : fo Witch-eraft and Sorcery, (which holdeth neere affinity with I dolatry) feemeth to have had its first beginning from an imitation of Gods Oracles. God fake in divers manners, Hebr. I. I. By Dreames, by Vrim, by Prophers, I Sam. 28. 6, 7. when the Lord would by none of these answer King Saul, then he fought to a witch. To these might be added Gods speaking from between the Cherubins, his answering by Visions, Angels

LIB.4. The scuerall manners

*P.Fagins in Exod.28.

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^b D Kimchi prefat in P fal.

c Talmud.in Sanbedrm.eap.1. gels and voices : but the chiefe manners of reuealing himfelfe, obferued by the Hebrew Writers, are foure, which they terme * foure degrees of prophecie, or divine revelation : fomewhat therefore being fpoken of thefe, I purpofe to explaine the feueral! forts of vnlawfull divinations mentioned in Scripture.

The first degree was Ichan, Prophecie. This was, when God did by certaine visions and apparitions reueale his will.

The fecond, was wir nor Ruach Hacodefch, The inspiration of the Holy Ghost, whereby the party was enabled, without visions or apparitions, to prophecie: fome thewing the difference betweene thefe two, b adde that the gift of prophecie did cast a man into a trance or extaile, all his fenfes being taken from him : but the infpiration of the Holy Ghoft was without any fuch extafie, or abolition of the fenfes, as appeareth in 10b, David, Daniel. Both these degrees, as likewise Vrim and Thummim, ceased in the second Temple, whence their ancient Dodors fay, " that after the latter Prophets Haggai, Zachary, and Malachy were dead, the Holy Ghost went vp, or departed from Ifrael. Howbeit they had the vie of a voice or Eccho from Heauen. In which speech we are not to vnderftand that the Holy Ghoft wrought not at all vpon the creatures, or that it wrought not then in the fan-Aification of men as in former times, but that this extraordinary enabling men to prophecy by the infpiration of the Holy Ghoft then ceased; and in this fense, the Holy Ghost was said to have departed from Israel. Vnto this common received opinion, that paffage might have reference, Alls 19. We have not fo much as heard whether there hath beene an Holy Ghoft or no. That they

they did not doub peareth cleare, if t ted, that the anci techifed in that p ry of the Trinity though the nam ber, Whence it W rum, yet there names + Indig ginning of all th pulative, and de which proceed He fignified t alaying, that Go They may allud by his word : 1 thus, and it wa second person in that a He, is do both Natures The third d fignifieth light they were two plate, is general ornaments, or folue, " Somet · ftones in the bro of which fore for traries, we man not thining p name lebouah for that was d

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they did not doubt the diftinction of perfons, appeareth cleare, if that be true which & fome have no- & p. Fagins in ted, that the ancient leves before Chrift were fo ca- Exed.28. techifed in that point, that they observed the mystery of the Trinity in the name rana Iehouah, for though the name confifted of fours letters in number, whence it was called Tersay educator, Quadriliterum, yet there were but three forts of letters in the name: " Iod tignified the Father, who was the beginning of all things : , Fan, is a conjunction copulatiue, and denoted the third perfon in Trinity, which proceedeth from the Father and the Sonne. R He fignified the Sonne of God. The Rabbines have a faying, that God made all things, In literan He. They may allude to this, that he made all things by his word : hee faid, Let there bee thus, and thus, and it was fo: but they may also allude to the fecond perfonin Trinity. And furthermore they note that a He, is doubled in this name, to demonstrate both Natures of our bleffed Sautour.

The third degree, was Vrim and Thummim. Vrim fignifieth light, and Thummim perfection. That they were two ornaments in the High Priefts breftplate, is generally agreed vpon : but what maner of ornaments, or how they gaue answer, is hard to refolue. ^c Some thinke them to be the foure rowes of e losepb. Aniq. l.b.

ftones in the breft-plate, the fplendor and brightneffe 3.cap.9. of which fore fhewed victory, and by the rule of contraries, we may gather, that the darkneffe of the ftones not fhining prefaged cuill. ^f Others fay it was the fr. Solomon quemadmodwn refert D. name Iehouah, put in the doubling of the breftplate, Kimchi in vadic, for that was double, Exod. 28.16. ^g Others declare the manner of confulting with Vrim and Thummin cap 6.vid.P.Fathus. Firft, they fay that only the King, or elfe the gium in Exod 28. Father 184 Abberhdin.

R.Danidin

Tadic.

LIB. 4. Of Vrimand Thuennim.

* Bather of the Confistory had power to confult, or to propose the matter vnto the Priest, and the Priest only had power to refolue. Secondly, that the matter proposed must not be trivial, but of moment and great difficulty. Thirdly, that this holy writing, termed Frim and Thummim, confisted of all the Tribes names, and likewife of the Patriarkes, Abraham, Ifaac, and Iacob; fo that no letter of the Alphabet was wanting. The question being proposed; Some fay that the letters which gaue the answer were i.) they did arife and eminently appeare aboue the others. An example they take from the 2 Sam. 2. I. When Davidasked the Lord, Shall I goe vp into any of the Cities of Iudah ? The Lord answered, ny Gnaleh, Goe up. Here, fav they, y appeared out of the name of waver Schimeon, 5 out of the name of and Leui, a out of the name of ורהרךה Iehudah. Others fay, that the letters which reprefented the Oracle were הושטרפות (i.) that they did after a strange manner ioyne themselues into perfett fyllables and intire words, and made the anfwer compleat. Many other opinions might be reckoned vp, but + he fpoke beft, who ingenuoufly confeffed that he knew not what Vrimand Thummim was.

The fourth degree was 5% The Bath Kol, Filia vocis, the daughter of a voice, or an Eccho; by it, is meant a voice from heauen, declaring the will of God; it tooke place in the fecond Temple, when the three former degrees of prophecie ceased: it gaue testimony of our Sauiour; Loe a voice from heauen, saving, This is my beloued Sonne in whom I am well pleased, Mat. 3.17. It was in truth the prologue, preface, or type of that

DAY sbatorne voice of th regealed bis Eather. These were the Ged renealed him niv, he revealed t withflanding the from the first tim twofold: the on רמון בהכבע וגט Law: the other a Thora begnal pe, from 500 Kibbe learne. They lay Ma/es in mount from Moles to lo the Elders to the the great Synage till at laft it m principally prece which inhabited Ierofolymitana Lord 230. This flitutions, is bu ter Chrift, then lection of their lewes which d places; this is t of greately via body of their nall Law, the written word when he rece for this expo

Of Vrim and Thummim. LIB. 4. ishat true voice of the Father, that eternall word which reuealed his Fathers will unto mankinde.

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These were the extraordinary meanes by which God renealed himfelfe to his people of old : ordinarily, he reuealed himfelfe by his written word. Notwithstanding the Hebrewes fay, that the Law, even from the first time of its delivery vnto Moses, was twofold : the one committed to writing, which they call Arra Thora Schebietab, the written Law : the other delivered by tradition, not and Thora begnal pe, it was also termed their Kabbala, from Say Kibbel, fignifying Accipere, To receive or learne. They fay both were delinered by God vnto Moses in mount Sinai; but this latter was delivered from Moses to Iosbua, from Iosbua to the Elders, from the Elders to the Frophets, from the Prophets to those of the great Synagogue, and so successively to after-ages, till at last it was digested into one booke, containing principally precepts, and directions for those Israelites, which inhabited the Holy Land. It is called Talmud Ierofolymitanum. It was composed in the yeare of our Lord 230. This because it containeth but a few constitutions, is but of little vie. About 500. yeares after Chrift, then was there a more full and exact collection of their constitutions, for direction of those Iewes which dwelt in Babylon, and other forraine places; this is termed Talmud Babylonicum, and is of greatest vseamong Authors, it containeth the body of their Civill and Canon Law. This traditionall Law, they hold to be as authentique, as their written word, and that Mofes received it from God, when he received the Law, for, fay they, were it not for this exposition, the Decalogue it selfe might haue

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LIB. 4. Vrim and Thummim.

hauebeene delivered * Inhora veloci, Inleffethan an

" Baal Turis.

Here wee must know that the word Kabbala, when it is applied to the Kabbalists, to difference them from the Talmudists, is taken in a stricter sense, and fignifieth these subtilities, or mysteries, which are observed from the different writing of fome letters in the Scripture, from the transposing of them, from a mysticall kinde of Arithmetique, &c. This was never wholly committed to writing. Some inftances we have, Gen. 23.2. Abraham came anos to meepe for Sara. Here " because the letter Caph is leffe than the reft, they note that Abraham wept but a little for Sara, because the was old. Againe the letter Aleph is found fix times in the first verse of Genesis; hence R. Elias collected, that the world should endure but fix thousand yeares ; because Aleph in the Hebrewes computation standeth for a thoufand. From the transposition of letters they conclude after this manner; On Cherem fignificth an Anathema or Excommunication; by a Metathesis or tran-Sposition of the letters, it is made on Rachem fignifying mercy ; by another transposition it is made Ramach, which letters in the lewes computation make 248. which in their Anatomy, they finde to be the just number of members in a mans body. Their conclusion hence is; that if an excommunicated person doe truly repent, then bis Cherem is turned into Rachem, his curse turned into able Bing : if he doe not repent, then his Cherem entreth into Ramach, the curfe entreth into all his members, to the vtter deftroying of the whole man. Againe, win Ifch, fignifieth a man, nus Efcha, a woman. Hence they note, that in the

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LEB. 4.

the name of the man there is 7 lod, which is not in the name of the woman; in the name of the woman there is 7 He, which is not in the name of the man: both thefe make 7 lah, one of the names of God: thefe being taken away, in both names there remaine WK Efch, fignifying Fire, to fhew, that as long as man and wife agree, God is with them, but when they difagree, fire is betweene them. Thus we fee what vaine mysteries their Kabbalifts obferue.

CHAP. IX.

Their Teraphim.

Oncerning the Teraphim, two things are efpecially to be enquired. First, what they were? Secondly, for what use? The word and Taraph fignificth ingenerall the compleat Image of a man. Michaltooke an Image, (a Teraphim) and laid it in the bed, I Sam. 19.13. More particularly, it fignifieth an Idell or Image made for mens private vse in their owne houses, so that these Images seeme to have beene their Penates or Lares, their houshold Gods; wherfore haft thou ftollen my Gods? my Tenaphim? Gen. 31. 30. And this man Micah had an house of Gods, and made an Ephod and Teraphim, Iud. 17. 5. Becaufe of the worship exhibited to these Idols, hence from the Hebrew Taraph, or as some reade it, Tharaph, commeththe Greeke " Supendan, To worship. The manner how these Images were made, is fondly TUS Depart dien #conceited thus among the Rabbies ; They b killed a Seror Hefed. man that was a first-borne sonne, and wrung off his Epy. is thus. head, and seasoned it with falt and spices, and wrote up- Eliam Thubit. 018 Bb 2

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E18. 4. Seuerall forts of Divination forbidden. on a plate of gold, the name of an uncleane fpirit, and put it under the bead upon a wall, and lighted candles before it, and worsbipped it. With such Laban spake, fay they. But without controuerfic, the Teraphim which Michal put in the bed, was a compleat Statue or Image of a man. The vie of these Images; was to confult with them as with Oracles, concerning things for the present vnknowne, or future to come: To this purpole they were made by Astrologers e Aben Efra. Gen. e vnder certaine constellations, capable of heavenly influences, whereby they were enabled to fpeake. The Teraphims have Spoken vanity, Zach. 10. 2. And among other reafons, why Rahel Stole away her Fathers Images, this is thought to be one, That Laban might not by confulting with these Images difcouer what way lacob tooke in his flight.

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CHAP. X.

The several forts of Divination ferbidden.

TE shall find, Deut. 18.10, 11. those : Diviners, which are by the Law forbidden, distinguished into seuen kinds, not becaufe there were no other, but they were the most vfuall. I. An observer of times. 2. An Inchanter. 3. A witch. 4. A Charmer. 5. A confulter with familiar pirits. 6. A wizard. 7. A Necromancer. To these we may adde an eighth out of Hos. 4.12. consulting with the staffe. And a ninth out of Ezekiel 21.21. A confulser with intrals. 1. The first is jin ...

Scarral forts

Anablerney of tim and leafons, layin saught, fach an bi lucky, and fuch an fineffes ; b when 179 Gnays, fig meant a lugler, bis festators by ftake: more per from 7379 Great prove thate who doud, as if the or TU, OF Starre-gaz the fecond fort was an observer clusions from t fecond, from his and evillements (uch and fuch ti his conclusion caufing good an from the eacents fuchtimes. Th douds Seemeth his backeweft and his left han from this polit of oblerning, fhould term Kidim(i.) part אחרר זינים lemis (i.) T

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n forbidden. mespirit, and ighted candles Laban Spake, the Teraphim impleat statue nages , was to , concerning iture to come. y Astrologers coffeavenly ed to speake. 10. 2. And way her Fa-That Laban nages difeo. 08 , II. those he Law for. into seven ; but they m21. 2. An A confulter Netroman-Hof.4.12. tot Brekiel is tive.

Aa

Severall forts of Divination forbidden. LIB.4. 189 An observer of times, " one that diffinguisheth times " larchi Leuit. 19. and feafons, faying, fuch a day is good, or fuch a day is naught, such an houre, such a weeke, such a moneth is lucky, and fuch and fuch valucky, for fuch and fuch bufineffes : b whence those that derive the word from b D Kinebi in rad. ערץ Gnayn, fignifying an eye (as if hereby were meant a lugler, or Impostor who deceived the eyes of his spectators by casting a mist before them) viterly miftake: more pertinently they speake, who derive it from Urana, fignifying Time. But of all I approue those who deriue it . from yzy Gnanan, A c Abin Esta Leuit cloud, as if the originall fignified properly a Planetary, or Starre-gazer. Hereby he is diftinguished from the second fort of vnlawfull Diuiners, 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 owne superstitions observation of good and euill events, happening upon such and such dayes, Such and such times: the first feemeth to have drawne his conclusions à priori, from the clouds of Planets, causing good and badeuents : the second a posteriori, from the events themselves, bappening woon such and such times. This Planetary, when he observed the douds, seemeth to have food with his face Eastward, his backewestward, his right hand towards the South, and his left hand towards the North : except it was from this positure of the Starre-gazers body in time of observing, I finde no reason why the Hebrewes fhould terme the Easterne part of the world Dag ? Kadim (i.) the former part of the world : the westerne part , the South part ; the South part ; the South part ; Iamin (i.) The right hand; The North part brow Shemolo > Bb3

LIB. 4. Seuerall forts of Dinination forbidden. Shemol (i) The left hand : that the reason of these denominations is, because Adam was created with his face toward the East, is as vaine, as hard to

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2. The fecond is whin Menachesch, rendredan Inchanter ; it importeth rather an Augur, or Soothfayer. The originall fignifieth fuch a one who out of his owne experience draweth observations, to fore-tell good or euill to come, as Soothfayers doe by observing fuch and fuch events, by fuch and fuch flyings of Birds, screechings, or kawings. The Rabbines speake + D. Kinchimra- in this wife : d He is Menachesch a Soothsfayer, who will fay, because a morsell of Bread is fatten out of his mouth, or his staffe out of his hand, or his some called him backe, or a Crow kawed unto him, or a Goat paffed by him, or a Serpent was on his right hand, or a Fox on his left hand, therefore hee will say, doe not this or that to day. This word is vied, Genef. 30. 27. I have learned by experience, faith Laban, that the Lord hath bleffed me for thy fake. Againe, Gen. 44. 5. Is not this the Cup in which my Lord drinketh? and whereby indeed he divineth 3 That is, prouesh or maked triall or experience what manner of men yee are : the Heathen people were very superstitious in these observations : Some dayes were Atri, others Albi, some vnlucky, others lucky; on some dayes they counted it vnfortunate to begin battaile, on some moneths vnfortunate to

Mense malum Maio nubere vulgus aie. Onid. Faft. And as they were superstitious in observing vn-

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lucky fignes, fo likewife in the meanes vied to auert the euill portended : the meanes were either words or deeds. • Deeds; thus if an vnlucky bird, or fuch e Plura ifinfmodi ivodua oulders like came in their way, they would fling flones at vid.apudTheoit : and of this fort is the feratching of a fulpested phrashi characters witch, which amongst the fumplier fort of people is thought to be a meanes to cure witcheraft. By words, they thought to clude the cuill, fignified by fuch fignes, when they fay, Eis usparked ord, In caput tuum recidat her omen; This cuill light on thine owne head.

The third is norm Mecascheph, A witch, properly a Iugler. The originall fignifieth fuch a kind of Sorcerer who bewitcheth the senses and mindes of. men, by changing the formes of things, making them appeare otherwise than indeed they are. The fame word is applied to the Sorcerers in Egypt, who refisted Moses, Exod. 7. II. Then Pharaoh alfo called Mecaschphim, the Sorcerers. Now the Magicians in Egypt, they alfo did in like manner with their Inchantments. This latter part of the text explaineth what those Sorcerers were. In that they are called Magicians, it implyeth their learning, that they were wife men, and great Philosophers : the word inchantments declareth the manner of the delufion, and it hath the fignification of fuch a flight, whereby the eyes are deluded, for Dabatim, there translated inshantments, importeth the gliftering flame of a fire, or fivord, where with the eyes of men are daZeled. The Greeke version doth not vnfitly terme them papuaries, Vnguentarios, seplasiarios, compounders of Medicines, or if you please, " complexion- 5 equards 3 527 makers, uuga+Q. Suidas.

& Talmud.traft. Menachoth.cap.g. h Origen consta Celfumilib.4. i Plin.nat. bift.lib. 30 dap.E.

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LIB. 4. Seuerall forts of Divination forbidden. makers, such artifens who maske men and womens faces with paintings and false complexions. Hence it is that the Apostle compareth fuch false reachers, who under a forme and shew of godlineffe, leade captiue filly women, to the Egyptian Sorcerers, lannes and lambres, who refifted Mofes, 2 Tim. 3.8. Thefe two were of chiefe note. In the & Talmud they are called Iohanne and Mamre; by & Numenius, a Pythagorean, lannes and Mambres ; by' Pliny, lamnes and

The fourth is near Chober, a Charmer. The Hebrewword fignifieth conisyning or confociating ; either from the league and fellowship which fuch perfonshaue with the Deuill, or as Bodine thinketh, & Bodin. Mag. de- Ebecaufe fuch kinde of witches hauefrequent meetings, in which they dance and make merry together. Onkelos tranflateth fuch a charmer ror Raten, A mutterer, intimating the manner of these Witcheries, to be by the mattering, or foft speaking of some spell or charme. The description of a charmer is thus delinered : 1 Hee is a charmer who fpeaketh words of a strange language, and without sense, and hee in bis foolishnesse thinketh that these words are profitable: that if one say so, or so, unto a Serpent or Scorpion, it cannot hurt a man, and he that faith so or so unto a man hee cannot bee hurt, Gc. Hee that whispereth ouer a wound, or readeth a verse out of the Bible, likewise hee that readeth ouer an Infant, that it may not be frighted, , or that layeth the Booke of the Law, or the Philasteries vpon a childe that it may sleepe, such are not onely among Inchanters, or Charmers, but of those that generally deny the Law of God, because they make the words of

Sentral ferts of the Scripture n nu, but medicine 3.22. They fall was that, where by faying a certai woman that [be c the fame verfe b prefently.

The fifth, 2 Ob, or with fam. a Bottle, and is ture to Magica with an enill lp voice, as east of Eyrophiddy, n Ve proceedout of t Damofell, AS ment, and is p tors, who are with which t fame which th bremes, Hence quefted to rais have confulred Expolitors, 1 enepoffeffed mi Thefixth

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s and resomens cions, Hence faile seachers, 5 leade cap. cerers, lannies 1.3.8. Thefe musi they are entus ya Pythay, Lamnes and

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Severall forts of Divination forbidden. L1B. 4. 193 of the Scripture medicine for the body, whereas they are not, but medicine for the soule. As it is written, Prou. 3.22. They fall be life unto thy foule. Of this fort was that, whereof " Bodinss Speaketh, That a childe " Bodin. May. deby saying a certaine verse out of the Psalmes, hindred a mon.lib. s. cap.z. woman that she could not make her butter; by reciting the same verse backward, bee made her butter come prefently.

The fifth, DIN Sow Schoel Ob, a confulter with Ob, or with familiar spirits. Ob fignifieth properly a Bottle, and is applied in divers places of Scripture to Magicians, becaufe they being poffeffed with an euill spirit, speake with a fost and hollow voice, as out of a Bostle. The Greeke calleth them Eyrapudoss, n Ventriloquos, fuch whofe voice feemeth to "Chryfoftom. 1 Cor. 12. Tertullian.adu. proceed out of their belly. Such a Diviner was the Marcion lik 4. Damosell, Ad. 16.16. in . Saint Augustines iudge- cap.25. ment, and is probably thought fo by most Exposi- doctr. christ. sa.230 tors, who are of opinion, that the fpirit of Python, with which this Damofell was poffeffed, is the fame which the firit of Ob was amongst the Hebrewes. Hence the witch of Endor, whom Saul requested to raise vp Samuel, is faid in Hebrew to have confulted with Ob; but among the Latine Expositors, she is commonly translated Pythonista, one posses fed with the firit of Python.

The fixth is riddegnoni, A Wizard ; in the Greeke, hee is translated fometimes Indisne, & cunning man. In both languages hee had his name from knowledge, which either the wizard profeffed himfelfe to have, or the common people thought him to have. The Rabbies fay, hee was called in Hebrew

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P. Fag. Leuit 19. Hebrew from a certaine beast named by them F Iadua, Verum Atbeneus bestiam bane vocat in shape resembling a man, because these wizards when vare 6 Aindea. they did otter their prophesies, held a bone of this beast vid. Bodin. Mag. betweene their teeth. This haply might be some diademon. Ub.1 cap.6. bolicall Sacrament or ceremony, vsed for the confirpag. 89.

9 Perer. de Mag. pag. \$7. mation of the league betweene Satan and the wizard. A Prophane hillory mentioneth divinations of the like kinde, as that Magicians were wont to eat the principall parts and members of fuch beafts, which they deemed propheticall, thinking thereby, that by a kinde of $\mu \delta \mu \psi \delta \chi \delta ms$, the foule of fuch beafts would bee conveyed into their bodies, whereby they might be enabled for prophecie.

The feuenth is דורש אל המתים Dorefch el hammethim, the Greeke answereth word for word, Emgwill not veryis, An inquirer of the dead, a Necromancer. Such diviners confulted with Satan in the Shape of a dead man. A memorable example wee finde recorded, I Sam. 29. There King Saul about to warre with the Philistims, (God denying to anfwerhim either by dreames, or by Vrim, or by Prophets) vpon the fame of the witch of Endor, hee repaired to her, demanding that Samuel might bees raifed up from the dead, to tell him the isfue of the warre. Now that this was not in truth, Samuel, is eafily euinced, both by testimonies of the learned, and reasons. First, it is improbable, that God who had denied to answer him by any ordinary meanes, should now deigne him an answer so extraordinary. Secondly, no Witch or Deuill can difturbe the bodies or foules of fuch as die in the Lord, becaufe they

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The eighth is, fulter with bit f manner of this of doubt were betw fhould be affaulte names of the citil which being flakee was pulled out det the manner of th The confulter m the length of his fi gee, 1 will not goe it, and as the lal was termed by was termed by was, Disinatio.

> The ninth w net by intralls, to make warre *mites*, and dou thefe he fhould fulted with his beene fpoken i fulted with the generally recei the liner wast called *imform* things were the colour of oloured. Set

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Doresch el td for word, ead, a Nerro-Satan in the xample wee g Saul about enving to an-N, OLDV Preudor, heere-I might been e iffue of the , Samuel, is the learned. lat God Who naty meanes, ctraordinary. turbe the boind, because they

Severall forts of Divination forbidden. LIB, 4.

they reft from their labours, Reu. 14.14. Thirdly, if it hadbeene Samuel, he would doubtleffe hauereproued Saulfor confulting with witches.

The eighth is, Dod Dre Scoel makle, A confulter with his ftaffe, Hof. 4. 12. Ierome faith the manner of this dimination was thus : That if the doubt were betweene two on three cities, which first should be affaulted; to determine this, they wrote the names of the cities upon certaine stanes, or arrowes, which being shaked in a quiner together, the first that was pulled out determined the citie. Others deliver strid. Druss in the manner of this confultation to have beene thus : Deut.pag.592. The confulter measured his staffe by spans, or by the length of his finger, saying as he measured, I will goe, I will not goe, I will doe such a thing, I will not doe it, and as the last spanfell out, so he determined: This was termed by the Heathens spaceous for a or boy roia, Dimination by rods, or arrowes.

The ninth was ראה בכבר Roe baccabed, a diuiner by intralls, Ezek. 21.21. Nebuchadnezarbeing to make warre both with the Iewes and the Ammomites, and doubting in the way against whether of these he should make his first onfet ; First, he confulted with his arrowes and staues, of which hath beene spoken immediately before; secondly, he confulted with the intralls of beafts. This practice was generally received among the Heathers, and because the liver was the principall member observed, it was called in molooxomia, Confultation with the liver. Three things were observed in this kind of divination. First the colour of the intrals, whether they were all well coloured. Secondly, their place, whether none were difplaced. Cc 2

E 1 B. 4. Seuerall forts of Divination forbidden. difplaced. Thirdly, the number, whether none were wanting; among those that were wanting, the want of the liver or the heart chiefely prefaged ill. That day when I ulius Cafar was flaine, it is ftoried, that in two fat Oxen then facrificed, the heart was wanting in them both. Boald be affaalted a re dicervine that they arate the names of the cities area cereatic flance, on averees,

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THE FTH BOOKE. Of their Confistories.

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CHAP. I.

Their Courts of Indgement, especially their Ec-clesiasticall Consistory.



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Here were in Ifrael diftin & Courts, confifting of diffinct perfons, the one principally for Church bufineffes, the other for affaires in the common wealth, the one an * Eccle * Iunius Analyt. Expo Dent. 17. fiafficall Confiftory, the other a Ci-

will indicatory : of thefe, and their feuerall cenfures, and punishments, it remaineth now to be spoken.

These different confistories or Courts of iustice, we finde first distinguisht, Deut. 17. 12. He which mill not hearken wnto the Priest or wnto the Iudge. Where the people of Ifrael are directed, in what cafes, and to what perfons they should make their appeales from inferiour courts ; Namely, to the Prieft. C c 3

LIB. 5. Their Courts of Indgement, &c. Priest in matters spirituall, or ceremoniall; and to the ludge in matters civill or criminall. These two Courts are more plainly distinguished, 2 Chron. 19. where Iebofaphat reforming many abufes in Church and Common-wealth, first appointed thorowout all the fenced cities of Iudah, secular Iudges to determine criminall causes, verf. 5. And at lerufalem he appointed a spiritual Court confisting of Leuites, Priests, and the chiefe Fathers of Israel, vers.8. And in causes spirituall for the Lord, Amariah the high Priest was chiefe : in causes criminall for the King, Zebediah was chiefe, verf. 11. likewise the Prophet Ieremiah is condemned to die, by the confiftory of Priests, Ier. 26.8. But by the confistory of Princes, or secular Iudges, sitting in the gate, he was absolued and discharged, verf.16. yea, although the tyranny of Antiochus, and the troublefome times enfuing had bred fuch a confusion in matters of gouernment among the Iewes, that an evident diffinction can hardly be found in the New Testament : yet some footsteps and imperfect tokens of both Courts are there observable, principally, Matth. 21.23. It. Matth. 36.3. The chiefe Priefts, and the Elders of the people, are named as two distinct Consistories: and each Confistorie seemeth to be differenced by its proper name ; the fecular Confistorie termed outer Spion, A Councell : the firitual termed owaywyit, A Synagogue. They will deliver you up to the Councells, and they will scourge you in their Synagogues, Matth. 10.17. Hence that great affembly of Prophets and holymen, called together by Efra, for the reformation of the Church, after their returne from Babylon, apeales from inforiour course; Namely, to the

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LIB. 5. Then iscalled Spragoga

The office of the adifierence between betweene deane a determine appeale was a reprefentati defta, Matth 18 them belongedt Generall forts of Chapter.

Onely here tal Aurier, confifting tupreme Court, namely one who chiefe luffice ; an Abbeth din, the clefastical Conf or fecond high Pr b That the bigb tily is an errour company, exc wildome. Aga. filteriesaffemble tobe determine Ciuill, partly b the Common-we feththe Courts Expolitors, Thi fiftories often Priefts and the nt, Oc. oniall; and to V. Thefe two 2 Chron. 19. iles in Church thorowout all dges to detert lerufalembe ng of Lewites. , verf.8. And ariab the bigb for the King, fethe Prophet c confiftory of f Princes, or ras ablohued gh the tyran. times enfuing fgouemment iftinction can ## : yet fome th Courts are . 21.23. It. he Elders of Confifturies: ifferenced by termed nus swayeya, A se Councells, wes, Matth, Prophetrand the reformaom Babylon, 1 12 11

LIB. 5. Their Courts of Indgement, Sc.

is called Synagoga magna, Their great Synagogue.

The office of the Ecclesia ficall Court, was to put a difference betweene things holy and wnholy, and betweene cleane and vncleane, Leuit. 10. 10. and to determine appeales in controuersies of difficultie. It was a representative Courch. Hence is that, Dic Ecclesie, Matth. 18.16. Tell the Church, because vite them belonged the power of Excommunication, the feuerall forts of which cenfure follow in the next Chapter.

Onely here take notice, that as in the Civill Confiflories, confifting of feuenty Judges, which was the supreme Court, there were two fate as chiefe, namely one whom they termed Nafi, the Lord chiefe Iuflice; and the other, whom they termed Ab beth din, the Father of the Senate : fo in the Ecclesiasticall Confistory, the high Priest and his Sagan, or fecond high Priest, fate chiefe there, 2 King. 23.4. b I hat the high Priest fate in the Sanhedrim necessa- " Moses Kousens. rily is an errour, for hee was not elected into that in Sanhedrim. company, except he were a man of extraordinary wildome. Againe, note that fometimes both Confistories affembled together, as often as the matters tobe determined, were partly Ceremoniall, partly Ciuill, partly belonging to the Church, partly to the Common-wealth : which being not noted, caufeththe Courts not to bee diftinguished by many Expositors. This meeting and joyning of both Confistories often appeareth in the Goffell. The chiefe Priests and the Elders meet together.

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CHAP.

CHAP. II.

Of their Excommunication.

bac vox Separationem, Elongationem, deducitur à verba 773 Separauit. Hinc etsam proferiptus,

- Hey had three degrees of Excommunication. The first was called in the N.T. a casting out of the Synagogue, Ioh. 9. 22. by the lewes · >>> Significat = Niddui (i.) & Separation, or putting away. b It fignified a separation from all commerce or fociety with any man or woman for the distance of foure cubits; allo from eating or drinking with any ; from the vse of the mariage bed; from shauing, washing, or the like, profligatus, and fe- according to the pleafure of the Indge, and the quality of the offence : It was of force thirtie dayes, yet decitur never for the onence. It was of force thirtie dayes, yet Buxtorf. ex Rab. fo that they might be fhortned vpon repentance. binis Epifiel. Hebr. He that was thus excommunicated had power to bee

present at Divine service, to teach others, and learne of others ; he bired serwants, and was bired himselfe; but alwayes on condition of the forefaid separation. If he remained impenitent, according to the plcafure of the Indge, his punishment was increased, either to the doubling or the tripling of the time, or to the extending of it to his liues end; his male children were not circumcifed ; if he died without repentance, then by the fentence of the Iudge, a flone was cast vpon his coff in, or beire, to shew that he was worthy tobe foned. They mourned not for fuch a one with folemne lamentation, they followed him not vnto the graue, nor buried him with commonburiall.

Oftheir

Thefecond was ouer to Satan, 1 Con For the better vr multknow, that old Teff. There w or to things ; if to ting of them to Go to things, then it God, by feparatin it is that Achan 15 thing, lofb.7. . by the Greekes infa Notwithfta Cherem, and diat communication, becaufeit was p lifted in the au ly, malediction law of Mofes. were tinned, an putout the cal Bicate perion w kinde of excomm inceftuousperson and Alexander. The third w

Syriake name A Lord commeth, commeth, and noch, Ind. 14 Etymologie fold. Some fa

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Of their Excommunication. LIB. 5. 201

The fecond was called in the N.T. a giving one ouer to Satan, 1 Cor. 5.5. By the Jewes an cherem. For the better vnderstanding of this word, wee mustknow, that it is not vsed in this sense in the old reft. There we shall finde it applyed to perfons, or to things; if to perfons, then it fignifieth a deuoting of them to God by their death, Leuit. 27.29. If to things, then it fignifieth a devoting of them wato God, by feparating them from ordinary vie : hence it is that Achan is punisht for stealing the denoted thing, Iofb.7. · Perfons thus devoted were termed Budaus avation by the Greekes avadinala, and denoted things, aradi bomines facros, icala. Notwithstanding, in the Apostles time, both (i.) querum capita Cherem, and aradeua, fignified a second degree of Ex- inferis dicata funt communication, differing from the former; First, wala vero donaria because it was not done in a private court, but pub- Disconsecrata. lifhed in the audience of the whole Church. Secondly, maledictions, and curfes were added out of the law of Mofes. At the publishing hereof candles were tinned, and when the curfes were ended; they put out the candles, in token that the excommunicate person was deprined the light of heaven. This kinde of excommunication was exercised against the inceftuous perfon, 1 Cor. 5. 5. And against Hymenaus, and Alexander, 1 Tim. 20,25.

The third was called in the New Teft. by the Syriake name Maranatha, I Cor. 16. that is, the Lord commeth. Maran fignificth the Lord, and Atha, commeth, and this they fay was inftituted by Enoch, Iud. 14. The Iewes called it Schammatha, the Etymologie of which word I finde to bee twofold. Some fay it foundeth as much as Maran-atha, the Dd

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LIB.5. Of their Excomminication.

DU Dominus, KAK venit. c Elias Thisbitis in radice. f Bertram de Po-14g.21. S Buxtorf. Epift. Hebr.p. 59. in dorfo Epistolæ subisi fo. lebat bac abbrenia אסרר אאיא

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בהרג מה fom luminis capti witatis (fcil. refignare has literas.) h Vid. Instelli 20. Las in codicam ca. Ronum Ecclef. uni. werf. ad canon. 25. Bellar. de pænst lib. 1.6.22. Or Cafaub. Exercit. pag. 552. observant quintum gradum, quem ille presto or alter us. Selly appellat.

k Hofpin. de Templis, pag. 88.

the Lord commeth, & Schem fignifying the Lord, and Atha commeth : "others fay it foundeth, There is death, Schamfignifying there ; and Mitha, death. Hence wee may render it an excommunication to litia Judaic. cap. 2. death. f And this is thought to be the reafon of that phrase, 1 Iob. 5.16. There is a finne wato death, (i.) wh c'ideferueth excommunication to death. B R. Gersom forbade the breaking open of letters, vnder the penalty of all three forts of excommunication. And this was termed Excommunicatio in secreto nominis i. probibilium effer tetragrammati : see the forme hereof in the Chapter of the Sadduces.

In the Greeke Church there were h foure degrees of this cenfure. 1. Susans. Those were cenfured with this degree, who were onely barred the Lords Table : as for entrance into the Church, hearing the Word, praying with the congregations, they enioyed equal1 liberty with other Christians, they might ftand by and behold others receive the Sacrament, but themselues did not partake thereof, whence they were called Stantes. 2. initions, concerning this cenfure, all that I reade of it is thus; That hee that is thus cenfured, hath admittance into the i Vid. Iust 1. loco. Church, i but his place nusst be behinde the pulpit, and he must depart with the Gatechumeni, that is, fuch Pagans who were gained to the Christian faith, but not fully admitted into the Church, becaufe they wanted Baptisme, and therefore that they might not pray promiscuously with other Christians, there was a place behinde the Quire of the Church, in manner of cloyfters, allotted to them, and was from them called & Catechumenium : This

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I take to be the pla manication, fo that to confift in these red the Lords Tabl by at the administr was allowed in th cleately, becaufe at the celebration principally it was they might war pray, and were this they might only in that place was allotted to this ferand degree fort of centure was permitted porch, where i Scriptures read toapproachth med Audiente. name; perions out the Church a teares and wee cie toward the Pamies,

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Of their Excommunication. LIB. 5.

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I take to be the place for this fecond degree of Excommunication, fo that the force of this cenfure I thinke to confift 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 clearely, because the Catechumeni departed alwayes at the celebration of the Communion ; for to them principally it was faid, Ite miffaeft. Thirdly, though they might womo ev, fall downe on their knees and pray, and were thence called succumbentes, yet this they might not doe in the congregation, but only in that place behinde the Quire or Pulpit, which was allotted to the Catechumeni, and in this alfo this second degree differeth from the first. The third fort of cenfure was arejans, the party thus cenfured was permitted to come no further than the Church porch, where it was lawfull for him to heare the Scriptures read, but not to ioyne in prayer, nor to approach the Lords Table whence fuch were termed Audientes. The fourth and last fort was weiraduors; perfons under this cenfure, ftood quite without the Church, requefting those that entred in, with teares and weeping, to petition the Lord for mercie toward them, whence they were called Plorantes.

Seeing it is commonly thought, that Cain was cenfured by the first degree of Excommunication called Niddui, and that the last called Schammatha 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 Dd 2 forts

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LIB. 5. Their civill Confistories.

1 De quibus P. Fagins in Num.5.2.

forts of vncleannesse, which excluded people out of the three ' camps, though there was an observable proportion betweene them. Niddui, may bee paralleld with the exclusion out of the campe of God alone, which befell those that were defiled by touch of the dead : Cherem may be compared to the exclusion out of the campe of God, and the campe of Leui, which befell those that were defiled of an iffue. Schammatha may be compared with the exclusion out of all three camps, the campe of God, the campe of Leui, and the campe of Israel, this befell those that were defiled of leprosie, and from the Iewes it is probable that the Greeke and Latine Churches borrowed their degrees of Excommunication.

CHAP. III.

Their ciuill Confistories, what persons were necessarily present in them.

N many things, men might bee finfull in refpect of Gods Law, though not liable to punifhment, in refpect of mans; thou fhalt not auenge, nor be mindfull of wrong, Leuit. 19. 18. which the Hebrewes explaine thus, To auenge, is to deny a good turne to one who formerly denied him. To bee mindfull of a wrong, is to doe a good turne to one who formerly would not doe fo much for him; but at the doing thereof, to vpbraid the other of his vnkindneffe. They illustrate it thus : when Ruben faith to Simeon, Lend me thy hatchet; hee answereth,

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anfwereth, I will onbath need to be faith vntohim, Le unto him, I will lend me thine : ment. Now where thy hatehet; he afterward Simens Ruberfaith, Loe with thee, as thou Netira, Mindefa but not liable to r In all civil Con

waves prefent. I 4. Notaries, 5.W was one that w they called him The Prince, His actions: The W 15. If they we Talio, the fam gainst his broth two, * one floor tence of absolution of the partie ; to write the fea ietions againf Chrift Speaking ference to this hand, and on t Officers were lentoexecut

Their ciuill Confistofies. LIB. 5. 203

answereth, I will not lend him : Asterward Simeon hath need to borrow an hatchet of Ruben, and faith vnto him, Lend me thy hatchet; Simeon faith vnto him, I will not lend him, thou wouldst not lend me thine : this is IFran Nekima, Auengement. Now when Ruben faith to Simeon, Lend mee thy hatchet; he answereth, I will not lend him; afterward Simeon borroweth an hatchet of Ruben, Ruben faith, Loe I will lend it thee, I will not deale with thee, as thou dealtest with me, this is is Netira, Mindefulnesse : both these were finfull, but not liable to mans iudgement.

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In all civill Courts, fine forts of perfons were alwayes present. 1. Indges. 2. Officers. 3. Pleaders. 4. Notaries. 5. Witneffes. In the supreme Court there was one that was chiefe ouer all the other Iudges, they called him in Hebrew Nafi; in Greeke, deporta, The Prince. His leave was craved for the triall of actions: The witneffes were at least two, Deut. 19. 15. If they were falfe, they punisht them with a Talio, the fame punishment which he intended against his brother, Deut. 19.19. The Notaries were two, " one food on the right hand to write the fen- " Mofes Kotfinf. tence of absolution, and what was spoken in defence in sanbedrim. of the partie ; the other flood on the left hand, to write the sentence of condemnation, and the obiections against the party. b Druss thinks that b Drus preserve. Christ speaking of the last indgement, had re- Matth.25. ference to this ; Hee shall set the sheepe on the right hand, and on the left the goats, Matth. 25.23. The Officers were in manner of sheriffes, they were prefent to execute what the Iudges determined, whence

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206 * Mofes Kot/enf. in Sanbedrim.

LIB. 5. Of their Excommunication.

they carried vp and downe their * stanes and whips, as the Confuls at Rome had rods and axes carried before them, for the readier execution of iuffice. In Hebrew they are called wron's schoterim, by the septuagint sometimes gaunales; in our English translation commonly officers, and by Saint Luke moduloges, for doubtleffe there is allufion vnto them, Luk.12.58. When thou goeft with thine aduerfarie (descorie) to the Magistrate as thouart in the way, giue diligence that thou mayest be delivered from him, left he hale thee to the Indge, and the Indge deliver thee to the Officer, &c. The Pleader was called Eaal rib, he itood on the right hand of the party cited into the Court, whether he pleaded for, or against him. The Lord shall stand on the right hand of the poore, to faue him from those that iudge his foule, Pfalm. 119.31. that is, the Lord shall plead his cause. And Satan stood at the right hand of Ioshua, Zach. 3. 1. that is, to accuse him, or plead against him. When Saint John Speaketh, If any man finne, wee have an aduocate, 2 10h. 2.1. he alludeth vntothis Baalrib, or Pleader, The Indges, they examined and determined matters, and after examination, fentence was pronounced by the ludge in this manner; Tu N. iustus, Tu N. reus. Those Simeon art iuft, Those Ruben art guilty : at the pronunciation of which, the guilty perfon was dragged to the place of execution : when hee Shall be judged, let him be condemned, Pfalm. 109.7. the Hebrew is, Let himgoe out wicked.

The manner of fentencing perfons, varied in most countries. The *lemes* by a fimple pronunciation

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tion of lentence, b nedthem, The .R intables, into a cer the purpole: if the letter A, in the ta Abfolue : if they inatable with C, letter of Condem determine they w L. fignifying News net viedthree lett tion, which occal Et potis es mg T was a token of thers fignified ro fone; and abfolut Moserat ant Hos dammare O.nid. 1 Tothis there To him who one that is, I will ab indgement.

> Note thele the uptoindgement ; ment ; windin all frft, is applied to ftice, when Godr is, to execute in the party prenai [hall rife op in its 12.41. That is,

Of their Excommunication. LIE. 5. 207

tion of fentence, both abfolued men, and condemned them. The *Romans* gaue fentence by cafting *Rofm.Antiq.* in tables, into a certaine box or vrne prepared for *Rom.l.g.c.24.* the purpofe: if they abfolued any, they wrote the letter *A*, in the table, it being the first letter of *Abfoluo*: if they would condemne any, they cast in a table with *C*, written in it, which is the first letter of *Condemno*. If the matter were hard to determine they would cast in other tables with *N. L.* fignifying *Nonliquet*. The *d Grecians* in like man*d Erofin. Adag. Drefg.* ner vsedthree letters, *O* was a token of *condemna.*

Et potis es nigrum, vitio præfigere theta. T was a token of Absolution; A of ampliation. Others fignified condemnation, by giving a blacke stone; and absolution, by giving a white stone. Mos erat antiquis. niueis atrifg, lapillis,

Hos damnare reos, illos absoluere culpa.

Quid. Metamor. 15.

To this there feemeth to be allusion, Reu. 2.17. To him who ouercommeth, I will give a white stone, that is, I will absolue and acquit him in the day of iudgement.

Note these three phrases, avasivas eis neion, Torise up to indgement; avasivas in nelose, Torise vp in indgement; ngerbein valased name in Ge, To depart guilty. The first, is applied to the Indge in the execution of inflice. when God rose vp to indge, Pfalm. 76.10. That is, to execute indgement. The second, is applied to the party prenailing in indgement. The men of Ninine shall rise vp in indgement with thes generation, Matth. 12.41. That is, shall be instified before thes generation. The

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wesand whips, ves carried beof uffice. In Scheterim, by ID OUT English by Saint Luke ion vinto them. thine adverfaart in the way, elittered from and the Indoe e Pleader was he right hand ther he pleanall thand on in from those , that is, the i flood at the t is, to accufe int John Speawocate, 2 lob. leader, The led matters, pronounced isfue, Tu Ni a art guilty: uilty perfon n : When hee alm. 109.7.

s, varied in pronunciation 208

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The last, is applied to the partie condemned, Pfalm. 109.7. Let him depart guilty or wicked. The vngodly shall not stand in indgement, Pfalm. 1. The like phrases were in vseamong the Romans, Stare in Senatu, To preuaile in the Senate. Gausá cadere, To bee cast in ones suit. But these phrases among the Romans, I thinke to have beene taken out of their Fence-schooles, where the set positure of the body, by which a man prepareth himselfe to fight, and graple with his enemie, is termed Status, or Gradus, as Gedere de statu, To giue backe, Gradum, vel statum set for the set of the set of status, or thence have those elegancies beene translated into places of indgement.

CHAP. IV.

The number of their ciuill Courts.

Their civill Courts were two, Difference Senate, the great Confifory, ot fupreme Senate, and inferiour Court. Sanhedrim Ketanna, the leffer and inferiour Court. Thus I finde them divided generally by the Rabbines, and although the latter was fubdivided as will after appeare; yet in old time, there were onely two first branches, which division our Sauiour Christ feemeth to have followed, calling the leffer court upion, by the name of Indgement : the greater owidpion, by the name of a Councell. Whofoeucr is angry with his brother vnaduifedly, shallbee culpable

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pable of Iudgeme ther Raca, (hall Conneell: whole thy tobe punith 5. In which wo t. Anger, a paffi full or flighting reptoachfull and there is a gradath leffer court. 2. C fire of Gebennia : rible for two for wherein men bu i secondly, for an ning, to confurm

Ierufalem; part and partly forth reafon of the fee felfe. We may r ued the ponish punishment sof nishment sof The construction

The greater con led the Sanbedri Greeke suddum, a led 17 ND Ber diffinguithed fro of the number nenty one; acce Mofes at their Gather vnto n lfnel, whom Their civill Confistories.

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pable of *Iudgement*. Whofoeuer faith vnto his brother Raca, fhall be worthy to be punished by the *Councell*: whofoeuer fhall fay foole, fhall be worthy to be punished with the fire of Gehenna, Matth. 5. In which words, as there is a gradation of finne,

I. Anger, a paffion of the minde. 2. Raca, . fcorne- e Raca non grandie full or flighting speech, as Tut, Tush, Ge. 3. Foole, alicuius eft fermo reproachfull and approbrious names : So likewife è contemptu natum there is a gradation of punishment. I. Iudgement, a est, & neglectudileffer court. 2. Councell, the greater court. 3. The mili6. in Mat. fire of Gebenna : Now Gebenna was a valley, terrible for two forts of fires in it ; Firft, for that wherein men burnt their children vnto Moloch. f Secondly, for another fire there continually bur-f David.Kimchi ning, to confume the dead carcaffes, and filth of Pfal. 17.13. lerufalem; partly for the terribleneffe of the first, and partly for the contemptible neffe of the place by reason of the second fire, it was a type of hell fire it felfe. We may refolue that text thus, Anger deferued the punishments of the leffer court. Raca, the punishment softhe greater : And Foole, deferued punishmentsbeyoud all courts, euen the fire of Gehenna. i Marie Koure

The greater cours by way of excellency, was called the Sanhedrim, which word came from the Greeke ouidoptor, a place of indgement: It was alfo'called greeke ouidoptor, a place of indgement. It was diftinguished from the other Courts, first, in respect of the number of the Indges, which were ^B se- Moster Kotsens, uenty one; according to the command of God to fol.186.col.3. Mosters at their first institution, Numbers 11. 16. Gather vnto mee seventie men of the Elders of Israel, whom thou knowest that they are the Ee Elders

n, lemmed, Pfalm, l. The vngodn. I. The like w, stare in Secudere, To bee mong the Roa cut of thein ture of the boofelfe to fight, ned Starw, or cke, Gradum, ing: and from anilated into

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Lis. 5. Their civill Confistories.

h Franc. Innius Analytic. expof. Num.11. * Solom. Iarchi.

Num.11.26. 1 Mofes Koufenf. fol. 186.col 2.

Elders of the people, and gouernours ouer them, and bring them vnto the tabernacle of the congregation, and let them ftand there with thee. From the latter words of this Text, it is observed that there were feuenty belides Mofes, and therefore after his decease, they alwayes chose one chiefes Indge in his roome, not reckoning him among the feuenty, they called him Nafi, the Prince or chiefe over the feventy. These seventy are b thought to bee chosen fix out of every Tribe, faue the Tribe of Leui, out of which onely foure were chosen. * Others thinke the manner of their choile was thus; Six of euery tribe had their names written in little scrolles of paper, in feuenty of these scrolles was written IT Zaken, Senex, an Elder; in the two other pot Chelek, Pars, A Part ; these scrolles they put in a pitcher or vrne, and those that pluckt out a scroll wherein Elder was written, were counted amongst the number of the Indges : those that pluckt out the other fcrolles, in which a Part was written, they were reiected, Numb. 11. 26. The fenior of these seventy was called IT Ab beth din, the Father of the Indgement Hall. The 1 whole feat or bench of Iudges, fate in manner of an halfe circle, the Nafi fitting in the middest about the rest, the others fitting round about beneath, in fuch manner chatthe Father of the indgement Hall fate next to the Nafi on the right hand. The heffer confiftory was fubdinided into two forts, one confifted of twenty three Aldermen, and two such confistories there were in terufalem, the one at the doore of the Court before she Temple, the other at the doore of the mountaine

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and authority : ¹ appeales from tharthere was n of three fate not c ty matters, as w and fuch like ; and death, ben not authority t falle Propheets.

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LIB.5.' 311

taine of the 7 cmple: yea, in every City thorowout Ifrael, where there were fixfcore hou fholders, fuch a Confiftory was crected : the other fort of leffer Courts confifted onely of a Triumuirot, three Aldermen : and this was crected in the leffer Cities, which had not the number of fixfcore houfeholders.

The ' fecond difference betweene the greater & Mofes Kasfenf: Confiftorie and the leffer, was in respect of the place. ibid. The feuensy fate onely at Ierufalem within the Cours of the 7 emple, in a certaine house called nows north Lifebath hagazith, The paued chamber, because of the curious cut flones wherewith it was paued : by the Greekes it was called addipolo, the panement. Pilate fate downe in the indgement feat, in a place called the Pauement, Ioh. 19.13. The other Confistories fate all in the gates of the Cities. Now because the gates of the Citie are the ftrength thereof, and in their gates their Iudges fate; hence is that, Mat. 16.18. The gates of hell states of Satan.

Laftly, they differed in refpect of their power and authority: the Confiftorie of feuency received 'appeales from the other inferiour Courts, from IDeut.17.8. that there was no appeale : againe, the Confiftorie of three fate not on life and death, but onely on petty matters, as whipping, pecuniary controuerfies, and fuch like; the other of twenty three fate on life and death, but with a reftrained power, they had not authority to judge an whole tribe, the high Prieft, falfe Prophets, and other fuch weighty matters : E e 2 this

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Their oinill Confistories. L18. 5.

m Cunans de rep. Hebr.pag. 109.

this belonged onely to the feuency in Ierusalem : " Hence is that, O Ierufalem, Ierufalem, which killeft the Prophets, Luk. 13.34. The meanes how they tryed a falfe Prophet was thus, they observed the iudgements which he threatned, and the good which he prophefied to a place, if the iudgements tooke not effect, this did not argue him a false Prophet, becaufe God was mercifull, as in the cafe of Ezekiab, and the people might repent, as the Niniuites did: but if he prophefied good, and that came not to paffe, they judged him a falfe Prophet. The ground of this triall they make the words of Ieremiah, The Prophet which prophesieth of peace, when the word of the Lord shall come to passe, then shall the Prophet bee knowne, that the Lord hath truly fent him, Ier. 28.9.

642.5.

· Isfeph. Antiq. lib. 14.6ap.17.

The College or company of these feuenty, exercifed indgement, not onely vnder the Kings and " P. Galatin. lib.4. Indges, "but their authority continued in times of vacancies, when there was neither Indge nor King totule Ifrael, and it continued vntill ° Herod put them downe, and destroyed them, to fecure himfelte of the Kingdome.

Here fome may object, that there were no fuch Courts, or their liberty much infringed in Samuels time: For he went from yeare to yeare in circuit to Bethel, and Gilgal, and Mizpeh, and indged Ifrael in all those places, 1 Sam. 7.16. To which I take it, wee may fay, that as the Emperours of Rome had power to ride Circuits, and keepe Affifes, which was done without any infringement of the liberties of their Senate : So the Kings and Indges in Ifrael had the like power, and yet the authority of their Courts

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CHAP. V.

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

He Law of God required these properties in Indges; 1. Wisdome. 2. Vnderstanding. 3. Integrity. 4. Courage, Deut. 1. 13. Others are reckoned, Exod. 18. 21. namely, 5. The feare of God. 6. Lone of truth. 7. Hating of conetous fuelse: to these may be added the eighth, namely, bauing no respect of persons, Deut. 1. 17. These two last especially, the Heathens required in their Indges: whence the * Thebans painted Instice without bands, * Plutarch.delsides and without eyes, to intimate that Indges thould receiue no gifts, nor be swayed with sight of persons.

The blewes added many more. 1. That they b Mofes Kollenf. in flould be free from all blemish of body. 2. That they sanbedrin. Should be skilled in the feuenty languages, to the intent that they might not need an interpreter in the bearing of Causes. 3. That they should not be farre strooken in yeares; which likewise was required by the Romans in their sudges, as appeareth by that common adage, Sexagenarius deponte. 4. That they should be no Eunuches, because such commonly were cruell. 5. That they should be Fathers of children, which they thought was a special motive to mercy. 6. That they should be skilful in Ee 3 Magicke,

214 LIB. 5. The manner of electing ludges. Magicke, without the knowledge of which, they were not able to judge of Magicians.

· Mofes Kolfenf. ibid. d 1125n Difo.fu's.fapientum.

That there might be a fufficient fupply of able mento fucceed in the roome of the *Iudges* dying, there fate ' three benches of others beneath, whom they called "*Talmidi Chacamim*, Schollers of the wife men : out of these they made their election, and two of these alwayes accompanied the condemned perfon to the place of execution.

Their inauguration of Iudges was twofold. At first, by imposition of hands vpon the head of the party, after the example of Moses laying hands on Ioshua: this imposition of hands was not held lawfull, ^e except it were in the presence of fine or three Iudges at the least. Afterwards it was by faying a certaine werse. ^f Loe thou art associated, and power is given thee to iudge of penalties. Hence is that faying of Galatinum out of the Talmud,' Institutio Iudicum, aut manu fiebat, aut nomine tantum.

Observe here, that Samuc, which I render affociated, doth not alwayes fignifie a man licensed to the discharge of some publique office by the impofition of hands; for here it is applyed to those, who were not admitted by imposition of hands. No, the reason why these words Semica, and Semicuth, are generally by all Expositors, Iewes and Christians, translated the imposition of hands, is because this solution of licensing termed Semica or Semicuth, was in old time vsed onely towards two forts of men in their admitsion, towards Rabbies and towards Iudges; which kinde of permission, because it was not performed towards either of them with-

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without this o thele two worte tion of hands, thing elle, but contorning of on of which he tha amember,

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TN their g ued of lif them all, First, the caufes, but ef were foure c that came bei cular, but we learne out of o mighty: inth concerning life D Ceterum tai audini. Of bot Mofes faid, 1) to thew that were with Go fore lentence atenamed in Ceremonies common in capitall, Gc. LIB. 5.

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without this ceremonie of imposing hands; hence these two words have beene translated the imposition of hands, whereas properly they signifie nothing else, but an affociation, an approximation, or conioyning of one into the same corporation or company, of which he that doth afforiate and give admission, is a member.

CHAP. VI.

Ceremonies common in all capitall iudgements.

N their greater punishments which depriued of life, some ceremonies were common to them all.

First, the Indges were to vse deliberation in all caufes, but especially in matters capitall. There were foure caufes, faith . Ionaphan in his Targum, "Targum Ionach. that came before Mofes (he nameth none in parti- Num.9.8. cular, but what they were, wee shall prefently learne out of other records) two of these were not meighty: in these he bastened; two more materiall, concerning life and death ; in these hee delayed. D Caterum tam de bis, quam de illis dicebat, Non רבאליז audiui. Of both the lighter, and weightier causes, רבאל 12N Mofes faid, I have not heard, to wit, from the Lord: משה לא to thew that a deliberation and confultation as it were with God, ought tobe in all indgements, be- Isnash. fore fentence be pronounced, these foure causes "Targum Hieroarenamed in cother Records. The two lighteft are, [01.N 1 m.9.8. I. The 1200.00

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LIB. 5. Ceremonies common in capitall, Gc. 216

I. The matter of uncleannesse, debarring the people from the Paffeouer, Num.9.9. Secondly, the cafe of Zelophehads daughters, Num. 36.10. The two weightier are, I. The caufe of the blasphemer, Leuit. 24. 13. Secondly, the cafe of him that gathered flickes on the Sabbath, Num.15.35. In all these iudgements there is, The Lord frake vnto Mofes. And in the first, which was counted among the lighter caufes (because it was not on life and death) even there doth Mofes in a folemne manner befpeake the people to stand still, Et ego audiam, And I will heare what the Lord will command. Notwithstanding wilfull delayes in iustice maketh the Iudge varighteous. In that vnrighteous Indge, from whom the Widow wrefted fentence by importunity, we reade not of any other fault in him, but delay, Luk.18.6.

Secondly, the party accufed was placed on fome high place, from whence hee might bee feene and heard of all the people : Set Naboth, In capite populi, on high among the people, 1 King. 21.9.

Thirdly, the Indges and the witneffes did (when fentence was pronounced) put their hands vpon the condemned perfons head, and faid, Sanguis tuns super caput tuum, Thy bloud be vpon thine owne head : vnto this the people had reference, faying ; His bloud be on us and our children, Mat. 27.25.

Fourthly, the place of execution was without the gates, the malefactors were had thither by two executioners, termed by the e Rabbines, norsa ait chazani haccenefeth, Spectators of the congrega-Maccoth, cap. 3. in tion, which is a periphrasis of those, whom Saint Marke calleth merestanges, Mark. 6.27. which word, though

& DYNI praterit. Adab. 27,

a Mofes Kotfenf. in Sanbedrin. Jt. Tabnud. lib. Milchna.

Ceremonies a thoughitbevier Paraphrafts, yet affeculando; be sioners were only tend what the In

Fifihly, when cution, as publ fuch a one st goin because be bath c at fuch a time, in mitne es thereo thing which may make it knowne pointed to Itan ne, with an har hishand, that i defence, he a handkerchiefe flanding in rea an horfe, half demned perf turther plea fo come back fou vainly, for d thole, whom men, were fen on the way. Sixtbly, be might have ! Thus lo bus gine, Iprays

and make con aniwered, w all for. the people from ale of Zelophe. weightier are, t. 24. 13. Seses on the Salo ements there d in the first, tercaules (been there doth the people to beare what the ng wilfull derighteom. In the Widow reade not of R.18.6. aced on fome bee leene and , In capite po-11.9. ferdid (when hands vpon aid, Sanguns ion thome owne ence, laying; 12. 27.25. was without aither by two nines, noinn s the congregawhom Samt which word, though

Ceremonies common in capitall, Grc. LIB.5. 217 though it be vied by the Greekes and f Chaldee f Paraphrasts, yet it is a meere Latine, derived Vzielid. & Taiaspeculando; because in the Court the Execu-gum Hierofolym. sioners were only spectators, to behold and at- Gen. 37.36. tend what the Indges would command them.

Fifthly, when the malefactor was led to execution, a s publique creer went before, faying, & Mefes Kotfenf. m Such a one is going to be pranisht with such a death. loco superius citate. because he hath committed such, or such an offence, at such a time, in such a place, and these N.N. are witnesses thereof : If any therefore knoweth any thing which may doe him good, let him come and make it knowne. For this purpose one was appointed to stand at the doore of the Confistorie, with an handkerchiefe or linnen cloth in his hand, that if any perfon fhould come for his defence, he at the doore fwinged about his handkerchiefe; vpon the fight wherof, another standing in readinesse a pretty distance off with an horfe, hastened and called backe the condemned perfon : yea, if the malefactor had any further plea for his owne purgation, he might come back foure or fine times, except he fpake vainly, for the difcerning whereof, two of those, whom they termed Schollers of the wife men, were fent with him to obferue his fpeech on the way.

Sixthly, he was exhorted to confeffe, that he might have his portion in the world to come : Thus Iofbua exhorted Achan, 10fb.7.19. My fon give, I pray thee, glory unto the Lord God of Ifrael, and make confession unto him: vnto whom Achan answered, verf. 20. Indeed I have sinned against the Ff

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Erannented.

LIB.5. Ceremonies common in capitall, Erc. 218 the Lord God of Ifrael, and thus have I done. Seventhly, in the time of execution, they

קנרטיא בברס של 177 Corat lebona becos

gaue the malefactor, & Granum thuris in calice vini. A graine of frankincensein a cup of wine : this they did give to caufe a giddmeffe in the fibel iaija. Mai- condemned perfons head, that thereby heemon.in Saubedrim. might bee leffe fensible of the paine. Saint scuf. in Sanbedrim. Marke calleth this cup equeriqueror olivor, wine mingled with myrrhe, Marke 15.23. This was done after the manner of the Iewes, but the fouldiers in mockerie mingled Vineger and Gall, with it, Matth. 27.34. As likewife they gaue him a fecond cup in dirifion, when they tooke a Sponge, and filled it with Vineger, and put it on a reed, Matth. 27.48. Saint Marke in the first cup, mentioneth the custome of the lemes, which in it felfe had fome fhew of compassion, for the ground of this cuftome was taken from that, Prou. 31.6. Give ftrong drinke unto him that is ready to periffs. Saint Matthew mentioneth only their wicked mixture, contrary to the receiued custome, so that one Euangelist must expound the other. This first cup was fo vfually given before execution, that the word Calix a Cup, is fometimes in Scripture put for death it felfe. Father, if it may bee, let this Cup passe from me.

i Cafaubon. exereis. pag. 654. ex Maimunid.

: 130

Laftly,' the tree whereon a man was hanged, and the stone where with he was stoned, and the fword wherewith he was beheaded, and the anpkin wherewith he was ftrangled, they were all buried, that there might be no euill memoced I have inned against

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They have Scripture fait Helballbeonn kinde of deat of strangling. Adulaeter, Les be punilbt mit death is not h ftrangling, T Atrangling wa and where th nilhment, th The fauouts Therule times Adul

undge thee ;

tepitall, Etc. s have I dane. xecution, they nthuris in calice na cup of wine : iddineffe in the at thereby hee e paine. Saine mine im, wint 5.23. This was es, but the foulger and Gall, vile they gave en they tooke ger, and put Markeinthe ic of the lewes. of compatition, ras taken from e unto him that mentioneth tary to the yewhile mult exas to vitually word Calix a nt for death it bis Cup passe

was hanged, oned, and the dee, and the d they were enillmemotiall

Their capitall punishments. LIB.S. riall of fuch a one, to fay : This is the tree, this is the fword, this the stone, this the napkin, whereon, or wherewith such a one was executed.

CHAP. VII.

Their capitall Punishments.

- He lewes of old had onely " foure forts . Paraphraft. of death in vie among them. 1. b La- chald Ruth.1.17. pidatio, ftoning. 2. Combustio, bur- Mikkelsi. fol. 188.

ning. 3. Decollatio, beheading. 4. " Suffoca- 61.3 tio, strangling. Of these, stoning was counted the Sekila, Lapidatio. most grieuous, burning worsethan beheading, be- sbiripha, combuheading worse than strangling, and strangling was sio. the easiest of all.

They have a frule, that wherefocuer the e pin Scripture faith of an offender, Morte plettetur, chenik, Suffocatio. Heshall be pnnist with death, not expressing the kinde of death, there it ought to be interpreted of strangling. For example, the Law faith of the Dad Adulzerer, Leu. 20.10. Morte pletetur, Let him Omnis More que be punisht with death : because the kinde of absolute in lege death is not here mentioned, they interpret it Unrpatur, franstrangling. The reason of this rule is, because low, Exod. 21.16. strangling was the calleft death of the foure, and where the Law determineth not the punishment, there they fay, Ampliandi fauores, The fauourableft exposition is to be given.

The rule is not generally true, for informer times Adultery was punisht with stoning, I will iudge thee after the manner of them that are harlots. Ff 2

ストコ Hereg. Decollatio. בל מיתה י האמורה

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LI 8.5. Their capitall punishments. harlots, faith the Lord, Ezek. 16.38. And in the fortieth verse the judgement is named; They shall stone thee with stones : likewife the Scribes and Pharifes faid vnto Christ, Mofes in the Law commanded vs, that fuch should be stoned, 106.8.5.

Before we treat in particular of these foure punishments, it may be questioned, whether the Iewes had any power to indge of life and death, at that time when they crucified our bleffed Sauiour? The lemes faid to Pilat, It is not lawfull for Ustoput any min to death, John. 18. 31. Latter & Males Koifenf. in Lewes fay, that & all power of capitall punishments was taken from them forty yeares before the destruction of the second Temple, and of this opinion are many Diuines.

Answer. First, the lewes speech vato Pilat, that it was not lawfull for them to put any man to death, cannot bee vnderstood, as if they fhould have faid, we have no power to put any man to death; for admit, that power in criminalswere, in the generall, taken from them, yet in this particular, power was permitted them at that time from Pilat, Take ye him, and iudge him according to your Law, Job. 18.31. Neither can it be faid, that their Law could not condemne him, if he had beene a transgreffour thereof; or that they had not out of their Law. to object against him : for they fay, They had a Law, and by their Law he ought todie, Ioh. 19,7. It was not then want of power, but the holine ffe of that time, made them fay, it was vnlawfull. For : barlozz.

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Their G For they held it preparation to fit (hewne in the C Friday on which was the prepara

Secondly, in th indging capital by the Romans tweene crames. of the Roman La Sic, power of I them : other a gainft the Law o like ; in thefe, have remained brought by the vnto them, If kedlendne ffe, I (houldbeare of words, and AB118. 14. In handling observe the off able to each pi of the puniform The perfon 1. He that lieth his fathers wif 4. Or with al 6.0r with th toabeaft. 8. peth an Idoll,

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38. And in the named; They vife the seribes oferin the Law uld be floned,

of thele foune ioned, whether flife and death, bleffed Sauinot laufull for 8,31. Latter Upanifements before the deof this opini-

ch vato Pilat, putany man d, as if they verto put any werin crimi. in them, yet nitted them m, and indge 31. Neither ild not conangreflour f their Law v, Theybada lie, 100.19,7. the boline ffe s unlawfull. For

Their capitall punifbments. LIB. ... For they held it vnlawfull vpon their dayes of preparation to fit on life and death, as hathbeen thewne in the Chapter of translating feasts. And Friday on which our Sauiour was condemned, was the preparation of their Sabbath.

Secondly, in the question, whether power of iudging capitall crimes were taken from them by the Romans ? Wee are to diffinguish betweene crimes. Some crimes were transgressions of the Roman Law, as theft, murder, robberies, &c. power of indging in these was taken from them : other crimes were transgressions onely against the Law of Moses, as blasphemie, and the like; in thefe, power of judging feemeth to have remained with them. When Paul was brought by the lewes before Gallio, Gallio faid vnto them, If it were a matter of wrong or wicked lewdneffe, O yee Iewes, reason would, that I shouldbeare with you: but if it be a question of words, and names of your Law, looke ye to it, Alts 18. 14.

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

The perfons to be floned were eighteene. Moles Koifenfis 1. He that lieth with his owne mother. 2. Or with fol. 188.col 4. his fathers wife. 3. Or with his daughter in law. 4. Or with a betrothed maid. 5. Or with the male. 6. Or with the beaft. 7. The woman that lieth down to a beaft. 8. The blasphemer. 9. He that worfhippeth an Idoll. 10. He that offereth of his sed to Ff 3. Moloch.

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LIB. 5. Their capitall punishments. Maloch. II. He that hath a familiar fpirit. I2. The wifard.13. The private intifer to Idolatry. 14. The publique withdrawer to idolatry. 15. The witch. 16. The prophaner of the Sabbath. 17. Hethat curfeth his father or his mother. 18. The rebellious fonne. The manner of stoning was thus, The offender was led to a place without the gater, two cubits high, his hands being bound; from hence, one of the witneffes tumbled him by a ftroke vpon the lovnes; if that killed him not, the witneffeslifted vp a ftone, being the weight of two men, which chiefly the other wirneffe caft vpon him; if that killed him not, all Ifrael threw stones upon him. The hands of the witnesses Ball be first upon him to put him to death, and afterwards the hands of oll the people, Deut. 17.7.

Hence the opinion of R. Akibais commonly received, that luch an Idolater (it holderh in all others condemned to this death) was referued vntill one of the common feafts, at which all the multitude of Ifrael came to Ierufalem. The partie thus executed being quite dead, was afterward for greater ignominie, hanged on a tree, till towards the Sunne fet, at which time heand tree were both buried.

k Mofes Ketfenf.

i Paul Fagins

Dent:17.7.

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Malefactorsadiudged to burning were k ten, loco superius citate. I. The Priests daughter which committed whoredome. 2. He which lieth with his owne daughter. 3. Or with his daughters daughter. 4. Or with his sonnes daughter. 5. Or with his wives daughter. 6. Or with her fonnes daughter. 7. Or with her daughters daughter. 8. Or with his mother in law.

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The manner of they burnt with termed 1 by ther ning of the body: in fealding hot I defcending into bulke of their bo was termed their barning of their [and alone defer Malefactorso

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factor was put being caft about tioners, one on vitil be was de

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Their capitall punisbments. L18.5. 223 9.0r with the mother of his mother in law. 10.0r with the mother of his father in law.

The manner of burning was twofold. Some they burnt with wood and faggots; this was termed ' by them Combustio corporis, The bur-1R. Leui. Leu. 20. ning of the body: Others they burnt by powring in scalding hot Lead in at their mouths, which descending into their bowels, killed them, the bulke of their body remaining whole, and this was termed therefore Combustio anime, The burning of their scale. This last was most in vse, and alone described by most of their Writers.

Malefactors condemned to beheading, were "two forts. 1. The murderer. 2. Those of any m Moses Kotsens: Citie, who were drawne to Idolatry. The man- in Sambedr. ner thereof is at this day in vse.

Malefactors strangled were " six. I. He that " Moses Koussons. Smiteth his father or his mother. 2. He that stealeth a soule of Israel. 3. An Elder which contradisteth the Consistory. 4. A false Prophet, and he that prophesieth in the name of an Idoll. 5. He that lieth with another mans wife. 6. He that abuseth the body of the Priests daughter.

The manner of strangling was thus. The malefactor was put in dung vp to the loines, a towel being caft about his necke, which two executioners, one on each fide, plucked to and fro vitill he was dead.

ments. r/pirit.12.The

dolatry.14.The 15. The witch. 17. Hethot cur-The rebellions s thus, The of. out the gater, g bound; from nbled him by a illed him not, ingtheweight ther wittelle Bot, all Ifrael the mitneffes. death, and of-2, Deat. 17.7. baiscommonr(itholderh in ath) wasteleralts, at which Ierufalem. The dead, was aflianged on a ar which time

ing were [£]ten, mitted tuborerune daughter. e. 4. Or with bu rives daughter. 1. Or with ber spubler in law, 9. Or

224 LIB. 5. Punishments not capitall.

CHAP. VIII.

Punishments not capitall.

He leffer punishments, not capitall, in vie among the Hebrewes, are chiefly foure. 1.Imprisonment. 2. Restitution. 3. Talio. 4. Scourging.

Imprisonment. Vnder this are comprehended the prison, flocks, pillory, chaines, fetters, and the like: all which forts of punishment, feeing they differ very little or nothing at all, from those which are now in common vse with vs, they need no explication.

The Keepers of the prison, if they let any committed vnto them cfcape, were liable to the fame punishment, which should have beene inflicted on the party efcaped. This is gatherable from that, I King. 20.39. Keepe this man; if by any meanes hee be missing, then shall thy life befor his life.

Concerning that Libera Cuftodia, which * Drufius prouch to have beene in vie among the Romans, I much doubt whether any fuch cuftome were in vie among the Hebrewes. That fome kinde of prifoners at Rome did goe abroad with a leffer kinde of fetters in the day time to their worke, and fo returne at night to their prifon, hath elfewhere beene obferued by

2 Druf. prater. 8 Tim, 1.18. Part by mee. And militen applab prifoner and the fignifications of prifoner, and I

delivered Sen words, when catena ism reas further, that t arme, and the right arme is remainethfn prifoner. He finifrapatas himfelife wor punifhmen ping of the J

Reflicat goods were ned, Exod

> Reltitutio is threefol

L18.5. Punishments not capitall. 249

by mee. And beadem catena & custodiam & Scuce.epift. s. militem copulabat : The fame chaine tyed bosh the quil. cap. 10. prisoner and the keeper. Observe the vnusuall quemadmodum cifignifications of these two words; Custodia, a iatur à Drusie. prisoner, and Miles, a keeper. So that Drusius delivered Seneca his meaning, but not his words, when hee repeats them thus : Eadem catena tam reum quam militem tenet. Obserue further, that the prisoner was tyed by his right arme, and the keeper by the left, because the right arme is the ftronger, and therefore iuftly remainethfree rather to the keeper, than to the prisoner. Hence is that, e Tuforte leuiorem in e Senec. de transinistra patas catenam; Because the keeper tyed quil. cap. 10. himselfe vnto the same chaine, not in way of punishment, but voluntarily for the faftier keeping of the prisoner.

Restitution. This was commanded when goods were uniustly gotten, or wrong fully detained, Exod. 22. It was d threefold : Secundumidem, in identitie, when secunda secunda.

d Thom. Aquina

the verie fame thing is reftored which is wrongfully gotten. secundum aquale, when there is

So much for so much in quantitie

Restitution is threefold;

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reftored, the goods vniuftly gotten being fold, or loft. Secundum posibile, when restitution is made according to that which a man hath, not being able to fatisfie the whole. Re-

Kk

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LIB.S.

Punishments not capitall.

Restitution in identitie, was and is principally required. Whence it is, that if the theft, whether Oxe or theepe, were found alite vpon a man, he reftored but double, Exod. 22. 4. but if they were killed or fold, then fine Oxen were reftored for an Oxe, and foure sheepe for a theepe, Exod. 22. r. The lewes were to precife in this kinde, that if they had built an houfewith a beame or peece of timber vniuftly gorten, they would pull downe the houfe, and reftore the c fame beame or perce to the owner. From this the Prophet Habbakuk doth not much diffent: The fone shall cry out of the wall, and the beame out of the timber hall answer it Habbak.2.IE.

Among the lewes hee ought to bee fold that was not of fufficient worth to make reftitution, & Augustin. Epif. Exod. 22. 3. And Augustine faith of Christians, that he which doth not make restitution according to his abilitie, neuer repented. And, Non remittetur peccatum, nift restituatur ablatum.

> Talio. This was a punishment in the fame kinde, an eye for an eye, and a tooth for a tooth, hand for hand, and oot for foot, Deut. 19.21.

Talioidentitatis, or Pythagorica, which was twofold, according to the letter of the Law, when the offender was punisht with the loffe of an eye for putting out anothers eye, &c. .2 < Talio similitudinis, or analogica, which was alio when the price of an eye; or fome proportionable mulct is payed for an eye, put out, or any other member fpoyled.

Funifum The & Hebrewes nis, that the price of not Talio identito (hould be punifh to punish like for fesimpolfible, thers eye, or or

tooth,

In cafe of t h Hebrew Dol was bound to the burt in t for the dama for his pains Fourthly, f the blent Munfter lefio, dill likewile gaue li wheth apropr liken Sco with latte 300 Vi

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· Dauid Kimchi.

Punishments not capitall. LIB. 5. 251

The & Hebrewes Vnderstand Talio similitudi- & Oculum pro ocula, nis, that the price of a maime should be payed : id eft, pretium ocunot Talio identitatis, not that the offender Deu. 19.21. It. should be punisht with the like maime. Because R. Selowon ibid. to punish like for like in identitie, is in some cafes imposfible, as if a blinde man put out anothers eye, or one toothleffe ftrike out anothers tooth.

In cafe of bodily maimes therefore, the h Hebrew Doctors fay that the party offending h Vid. Munfler. was bound to a finefold satisfaction, first, for Exod. 21. the burt in the loffe of the member. Secondly, for the dammage in loffe of his labour. Thirdly, for his paine or griefe arifing from the wound. Fourthly, for the charge in curing it. Fifthly, for the blemifb or deformity thereby occasioned. Munster rendreth those five thus; Damnum. lesio, dolor, medicina, confusio. The i Romans i A. Gellius lib. likewise had a Talio in their law, but they also 11. cap. 1. gaue liberty to the offender, to make choice whether he would by way of commutation pay a proportionable mulct, or in identity suffer the like maime in his body.

Scourging. This was twofold; either Virgis, with rods? or flagellis,, with scourges. This latter was more grieuous than the former, as appearethby that Ironicall speech ? & porcia lex & cic. pro Rabirio. Virgas ab omnium cinium corpore amouit, hic mi-· fericors flagella retulit. Both were in vfe among · T. bead lib. the Romans, but onely the latter among the to Part Charles Shatt Hebrewes. This beating or scourging was commanded, Deut. 25.2, 3. where the number of Kk 2 Itripes

11. sprincipally

theft, whealine vpon a 22. 4. but if Oxen were beepe for a ere la precife int an house niuftly gotule, and rethe owner. doth not

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Lib. 5. Punishments not capitall.

ן נסך t m Thinbit in of ii רבר

1 Thisbites in

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n Elias Thisbit. ibid.

• Talmud. lib. maocoth, cap. 3. in Mifibna.

ftripes was limited, which the Iudge might not exceed. Fortie stripes shall he cause him to have, and not paft. The lewes in many things laboured to feeme holy about the law. For example, where the Lord commanded a Sabbath to be fan & ified, they added their Sabbatulum, that is, they began their Sabbach about an houre fooner, and ended about an houre later than the law required : where the Lord forbade them to eat or drinke things facrificed to Idols, they 1 prohibited all drinking with Heathens, because it is doubtfull whether it were offered to Idols or no. The Lord commanded them in the time of the paffeouer to put away leauen out of their houses, they would not take the " name into their mouthes all the time of that feast. The Lord commanded them to abstaine from eating Swines flesh, they would not fo much as name it, but in their common talke " would call a sow, דבר אחר Dabar acher, Another thing. In like manner, the Lord commanded chiefe malefactors which deferued beating, to bee punisht with fortie stripes; they in their greatest corrections, would giue but thirtie nine. Of the lewes fine times receiued I fortie stripes saue one, 2 Cor. II. 24. For this purpose the scourge confisted of threethongs, fo that at each blow hee received three stripes, and in their greatest correction were given shirteene blowes, that is, fortie stripes faue one. Whether o thefe thongs were made the one of a buls hide, the other two of an affe hide,

Fund hide, or P all ti ter is not mater Authors.

The manne The malefact apple, one cub dy bowed open low downe, I which the ma ping, wastern apillar. Hisch downeward done either b Gouernours re

Alls 16.22

That the ltripes prop this correct the ludge. beaten befo Indge of the rection, did 39. Ifthen of this law plagues was numbred t the Beadle laying, I quity; () Son ment th

Punishments not capital. LIB.5. 253

hide, or P all three of a calues hide, the mat- P Bialinrim.vid. ter is not materiall, both opinions have their 2 Cer. 10. 24. Authors.

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2 Cor. 11.

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The manner of correcting fuch was thus. The malefactor had both his hands tyed vnto a post, one cubit and halfe high, fo that his body bowed vpon it. The Iudge thall caufe him to bow downe, Deut. 25.2. This post or stake on which the malefactor leaned in time of whipping, was termed very Gnammud, Columna, a pillar. His cloathes were plucked off from him downeward vnto the thighes, and this was "Talmudibla. done either by renting, or tearing of them. The Gouernours rent Paul and Silas their cloathes, and commanded them to bee beaten with rods, Afts 16.22.

That the Beadle should inflict a number of stripes proportionable vnto the transgression, this correction was performed in the fight of the Iudge. The Indge shall cause him to bee beaten before his face, Deut. 25.2. 'The chiefe 'Talmudibid. Iudge of the three, during the time of the correction, did either reade or recite, Deut. 28.58, 59. If thou wilt not keepe, and doe all the words of this law, Gc. Then the Lord will make thy plagues wonderfull, Gc. The scond Indge hee numbred the stripes; and the third he bade the Beadle smite. The chiefe Iudge concluded all, faying, Tet hee being mercifull, for gaue their iniquity; Ge. Pfal. 78.38.

Sometimes in notorious offences to augment the paines, they tyed certaine huckle-Kk 3 bones

254 LIB.5. Punishments borrowed, &c,

bones or plummets of Lead, or fharpe thornes to the end of the thongs, and fuch fcourges to the end of the thongs, and fuch fcourges therews us 4. "The former the Greekes termed dispapatories praising, Flagra taxillata. "In the Scripture thy are termed iw. wawef. W.31. Scorpions; My Father hath chastized you with rods, but I will correct you with Scorpions, I King. 12.12.

CHAP. IX.

Punishments borrowed from other Nations.

HE punishments borrowed from other Nations are principally fix: 1. Grux, the death on the Croffe. 2. Serra dissectio, The cutting one afunder with a faw. 3. Damnatio ad bestias, The committing one to fight for his life with wilde beafts. 4. rexes, the wheele. 5. Raranovnous, drowning one in the sea. 6. wunaunads, beating one to death with cudgels. The first and the third, were meerly Roman punifbments; the fecond was likewife vfed by the Romans, but whether originally taken from them is doubtfull; the fourth and the last were meerly Greeke punishments; the fifth was for the fubstance in vie among Hebrewes, Greeks, and Komans, but in the manner of drowning them, they differed. It will bee needfull to speake somewhat of all thefe.

I. CYMX.

Punifbi 1. Crux. Thi any tree or flak death, but mi frame of mood

compasted croffe fimplex, the lat threefold, 1, D

Crux decaffprecess of timb ther in the min man X, and th cuffare of par a concurrant adff cit. This kin peopletetmed croffe, becand have beene cr Crux comm

timberereête trauerle or of than the peec This is called his Croffe, bec a Croffe,

Crux inn uerle fomeur enect, non equita; n Punishments borrowed, &c. L1B.5. 255

1. Crux. This word is fometimes 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 confisting of two precess of timber compasted crosserwise. The first is tearned Crux simplex, the last, Crux compasta. This latter is threefold. 1. Decussata. 2. Commissa. 3. Immissa.

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I. CYMX,

Crux decuffata. This was made of two equal precessof timber obliquely croffing one the 6ther in the middle, after the matner of a Roman X. and thence it is called decuffata. * De. * Hieron in to cm. cuffare est per medium secare, Velutisi due regule ^{cap. 31.} concurrant ad speciem liter & X. que figura est crucis. This kinde of croffe is by the common people termed Crux Andreana, Saint Andrews croffe, because on such a one hee is reported to haue beene crucified.

Crux commission. This was when a peece of timber erected, was ioyned in the middle to a trauerse or ouerthwart top, somewhat shorter than the peece erect, in manner of a Romane T. This is called Crux Antoniana, Saint Anthony his Croffe, because he is often painted with such a Croffe.

Crux immissa. This was when a short trauerse somewhat obliquely crossed the stake creat, not quite in the middle, as Crux decussata; nor quite on the top, as Crux commissa, but neere the top in this manner t. ^b This is ^b Lipsus decruce. thought to hauebeene Crux Christi, the Crosse ubit. cap. 10.

The ceremonies vsed by the Romans towards those

LIB. 5. Punishments borrowed, erc.

· Infiph excid. lib 5. cap. 32. Philoconira Flaccum It. Liu. lib. 1.

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d Plant. Baceb.

those whom they crucified were these: Pirst, they " fourged them, and fometimes tied them to a pillar in time of scourging. Artemidorus is cleere in this, serostosis xions, monnas Enale mingais.

That is, being tyed to the pillar hee received many ftripes. d Plautus is thought to have alluded to the fame :

was whipt thus ad columnam, but the Scripture

is filent, both touching the place and manner

of his whipping, onely that he was whipt is te-

-Abducite hunc Intro, atque adstringite ad columnam fortiter. The ancient Fathers e report that our Sauiour

e Prudentius : Hieronym. Beda. vid. Lipf. de cruce, 4b. 2. CAP. 4.

B Eufib. Ecclef. bift. 10. 5. Cap. I. It. Sueton. Domit. 6ap. 10.

ftified. He scourged lesus, and delivered him tobe crucified, Mat. 27.26. Secondly, they caufed them to beare their E Plutareb. desera owne Croffe. & Maleficicium ad supplicium educuntur, quisque suam effert crucem. Thus Christ bore his owne Croffe, 10h. 19.17. To this there is allusion, Heethat taketh not his Croffe, and followeth after me, is not worthy of me, Mat. 10.38.

Thirdly, that the equitie of the proceeding might clearely appeare, the B caufe of the punishment was written in a Table, and so carried before the condemned perfon, or elfe it was proclaimed by a publique Cryer. This caufe was termed by the Romans commonly Titulus, h Tertullian Apo- by h fome it is called Elogium. Thus Pilat wrote log.cap.2. Sketon.in in Hebrew, Greeke, and Latine, lefus of Nazaret she King of the lewes.

i Artemider. lib 2. 58.

Fourthly, they ' pluckt off their cloathes from fuch as were to be crucified. Thus Christ suffered naked. Serra

Putifements b serrá diffettie edthem from th they yied thisk the Hebrenes. T night the Proph luded voto it. 7 Damnai 10 Al

ned to wilde b Whether Sam fight with beall controuerfed. triss, and othe thers more pro and this kinde encifed against infomuch, th publike calar out ; " Chrift haled to Lions the words, is beleeved the the text) that phoricall fight Typis, The Wk ouer the wick implynomon round, loby th tended by wiel head. Thath ding of wic husbandman wheele, is t place, for p

thele: Pirft, nestied them Artemiderue is

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e bune mnamførtiter, at our sauiour the Scriptine and maoner whipt is teiwered him

to beare their oplicium edu-Thus Chrift othisthene is roffe, and fol-Mar. 10.38, proceeding e of the pund focarried r elle it was This canfe oly Tituluu, u Pilat wrote in of Nazarer

latelies from chrift Suffeserra

Puniskments borrowed from other nations. LIB.5. 233

Serrà diffettio, A fawing one in funder; They fawed them from the head downward. The * Romans they vied this kinde of punishment, so likewife did * Sueton in Caliz. the Hebrewes. Thus Manaffes is thought to have punisht the Prophet Isiah, and the Apostle to have alluded vnto it. They were fawne a funder, Heb. 11.37.

Damnasio ad bestias. Those who were condemned to wilde bealts, are properly termed Bestiarii. Whether Saint Paul did according to the letter, fight with bealls at Ephefus, I Cor. 15.32. is much controuersed. 1 Some vnderstandby beasts, Deme-ITbeopbylast. trius, and others that opposed him at Ephefus, " others more probably vnder ftand the words literally; m chryfeßome. and this kinde of punishment was commonly exercifed against Christians in the Primitive Church, in fo much, that Heathens imputing the caufe of all publike calamities vnto the Christians, would call Out; " Christianos ad Leones, Let the Christians be " Tertullian Aprbaled to Lions : Yea the literall interpretation of bg.cap.40. the words, is.a stronger argument that Saint Paul beleeved the Refurrection (which is the scope of the text) than to vnderstand the words of a metaphoricall fight, against the enemies of his doctrine,

Tronges, The wheele: A wife King bringeth the wheele ouer the wicked, Prou.20.26. I take the words to imply no more but this, That as the wheele turneth round, fo by the wifdome of a King the mifchiefe intended by wicked men, is brought upon their owne head. That hereby thould be underflood, the grinding of wicked men under a cart-wheele, as the husbandman brake fome fort of graine under a wheele, is the meere conceit of Expositors on this place, for no Records make mention of any fuch

punish-

LIB.5. Punishments borrowed from other nations. 234

O Swidas.

get. 48.ad legen Pomp. de parrie. vid Cal. Rhod. 1.1 1. Cap.21.

1.5 biliaftes Ait-Rophanis Tuntard feribit effe Edra ו הוא האלה האמונגו וע Pluto pag. 50.

punifhment in vie among the leves. Among the Greekes there was a punithment went voder this "En 18 3x8 2' name: " It was called Exe, A wheele, not becaufe anxello pastysue a wheele was brought over the wicked, but becaufe Iren. De cadem pa. they bound fast the offender to the spokes of a mbeele, na legue tur De- and there fourged him to inforce a confession.

Kalanunques, Drowning one in the fea. This was in vie among many nations, but the manner diffe-PSine lib. 5. con- red. The P Komans they fowed vp a paricide into a 1.01.4. Lunchal. Sa- leather budget, fowing vp together with him into the fame budger, A Serpent, a Cocke, and an Ape, and fo calt them all into the fea. The & Grecians when they indged any to this kinde of punifhment, s Athenauslib. 14. they wrapthim vp in Lead. The Hebrewes tied a militone about his necke. Thus in respect of the r Hier. Mat. 18.6. manner, " those are to be understood, who fay this kinde of punifiment was peculiar to the lewer.

Tournavious. It is rendred by the generall name of torturing, Heb. 11.35. 2 Mac. 6.19. But the word fignifieth a speciall kinde of torturing, by beating one with cudgels vnto death. It hath its denomination from warmeror, which fignifieth a drumme " Magins in lit. de vfually, and hence " fome have paralleld this torequales, uid Druf. ture with that among the Romans termed Equaleus, as if the perfon thus tortured, were rackt and thetched out in manner of a drumme head : but it fignifieth alfo a dram-flicke, and " thence commeth the punishment to be termed Tympanismus, that eis wirlorme er is, atabring or beating one to death with cudyels, as if it were with drum-flickes. This is enident by Eleazar ; He came willingly in to themasor, to this kinde of torment, 2 Macab. 6. 19. and in the thirtieth verfe, where hee gaue vp the ghoft, there is mention

Paniloments mention of his J dim.

I sustas reckon termedby the 1 would have to his meaning is t Tji, Namis, allo To facke, for hel punishment ten tarch describeth Reald beenclafe as bis phrafeis (preferue life in hi mas forcibly put i And hence, from punishment ha But the " Hebr but manacles hands wer the

Punishments borrowed from other nations. LIB.5. 235 mention of his strokes, not of his racking or streeching.

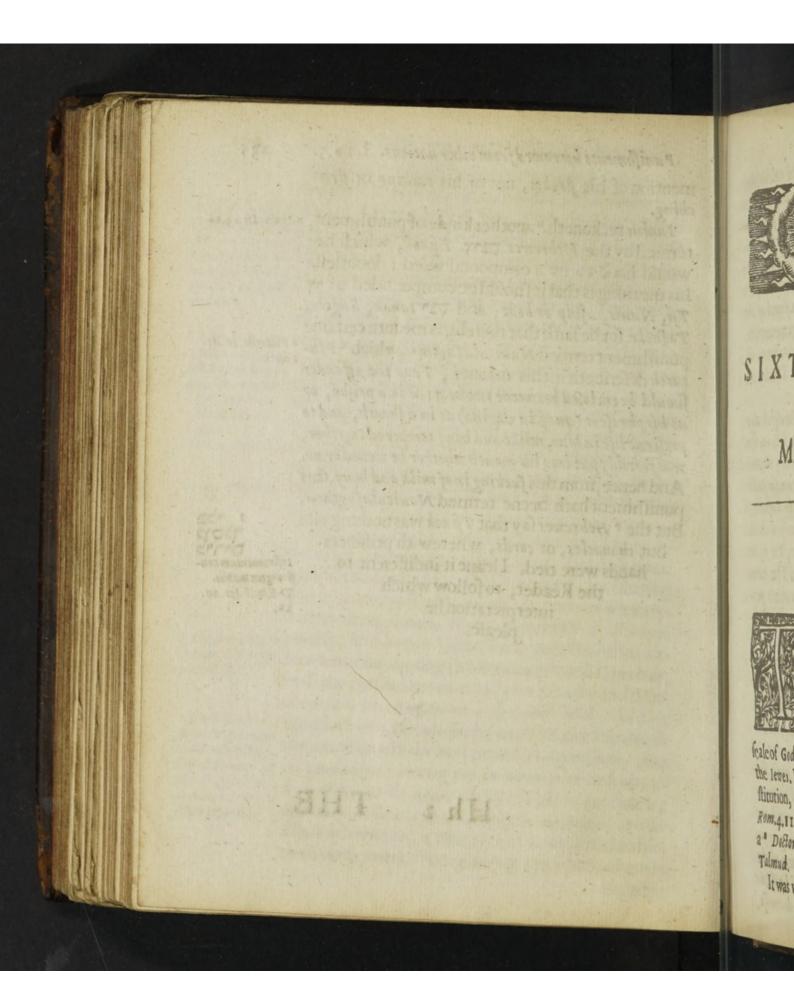
Iunius reckoneth "another kinde ofpunishment, " Iunius Jer. 29.26. termedby the Hebrewes yry, Tfinok, which hee would have to be a compound word : doubtleffe his meaning is that it fhould be compounded of Th, Nauis, affip or boat; and FIT lanak, Sugere, To fucke, for he faith that thereby is meant a certaine punishment termed Nauicula Sugentis, which * Plus * Plutards. in Arsaxerxe. tarch describeth in this manner; That the offender should be enclosed betweene two boats as in a prison, or as his phraseis (quasi in vagina) as in a sheath, and to preserue life in him, milke and hony tempered together, was forcibly put into his mouth whether he would or ne. And hence, from this fucking in of milk and hony, this punishment hath beene termed Nauicula sugentis. But the ' Hebrewes fay that Tfinok was nothing elfe but manacles, or cords, wherewith prifoners hands were tied. I leave it indifferent to the Reader, to follow which interpretation he 36, plcafe.

בלר ז מסגר לירים Infirumentum confringens manus. D.Kunch.ler. 39.

THE Hh 2

stiver nations. es. Among the ent voder this e, not becaufe 4, but because kes of a mbeele, onfellion. . This was in manoer diffeparicideintoa with him into , and an Apr, e & Grecians punifhment, reves tied a fpect of the who fay this the leves. erallname of ut the word , by beating to denomia drumme d this tored Equalus, st and fretid: but it e commeth ilinus, that h cudyels, as s enident by with, to this is the thiroft, there is

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OF CITCH

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SIXTH BOOKE.

On Miscellaneous Rites.

CHAP. I.

Of Circumcifion.



Heir Sacraments were two. 1. The Paffeouer, of which there hath beene a fet chapter. Secondly, Circumcision, of which now.

Circumcision, was a cutting off of the foreskinne, as a figne and

feale of Gods Couenant, made with the people of the Iewes. It is called a figne by God in its first infitution, Genef. 17. and a feale by the Apostles, Rom.4.11. Yea, it is called a figne and a feale, by a Dostor of the Iewes, more ancient than their a zobar. Gen. 17. Talmud.

It was vied (though not as a Sasrament) by many Hh 3 other

238 LIB. 6. Of Circumcision.

Alex. ab Alex. 14b. 2. cop. 25. Herodet. lib. 2. Diedor. Æthiopians, the Troglodite, and the Ægyptians. Sicult b 2. cop. 21. In a figurative fende alluding vnto this facramen-100.9. cop. 3.

tall rite, we teade of three other forts of Circumcifion in the Scripture, fo that in all there are foure mentioned, 1. This of the flefb. 2. Another of the heart. 3. A third of the lips. 4. And a fourth of the eares. VV care to confider it in its proper acception, and here to obferue, First, the time when it was administred. Secondly, the manner how. Thirdly, the penalty in cafeit was omitted.

The time was the eighth day, yea the eighth day was fo precifely obferned, that if it fell on the Sabbath, yet they circumcifed the childe ; whence arole that faving among them; Circumcifio pellit Sabbatum, Circumcision driveth away the Sabbath; or, the Sabbath giueth place to Circumcifion. And with this accordeth that of our Samour, Yee on the Sabbath day circumcife a man, Ich. 7.22. The Iewes fuperstitiously conceiting that each creatures perfection depended vpon the fan Aification of one Sabbath day at least, fay that God did therefore inioyne the eighth day, that one Sabbath might first passe ouer each male, before he should be partaker of this Sacrament. But more probably we may fay, that the reasons why God would not fuffer them to anticipate the eighth day, were, first to thew, that God in the matter of faluation, neither was, nor is fimply tied to Sacraments, for then there had beene no leffe cruelty in forbidding Circumcision wntill the eighth day, than there was loue in permitting it upon the eighth. Secondly, because in this time of the Mofaicall padagogie, there was a kinde of legall vnsleanneffe,

denseffe, in whi ascenaining in after their birth, flanding God th longer than eight rents, which the nable initiation

Themaoner I finde thus to prefent chelda did cuft the for prepared in the Elius; which for which refpe difficult place niet Elins, b will come, and it was done be there in fpirp and die davly ly leavely, pra iv vinknowne i it appearethby thatproverbi of old applie which inpplie phrafein, of t atomes white they called Mafter of th chariab the have beene her-balath

Of Circumcifion.

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L 18.6. 239

cleanneffe, in which the creatures were thought tobe, as remaining in their bloud, for the first feuen dayes after their birth, Leuit. 22.27. It. 12.2,3. Notwithftanding God thought it not convenient to deferre it longer than eight dayes, for the comfort of the parents, which they received by a mature and feafonable initiation of their children.

The manner how circumcifion was administred, I finde thus recorded ; Some of those that were prefent . held a veffell full of duft, into which they . Paul. Fog. D:ut. did caft the foreskinne being cut off. Againe, they 10, prepared in the roome, a certaine " void chaire for a chrifo; b' calt. Elius; which was done, partly in honour of him, in Melies. for which respect also, as often as they fell on any difficult place in Scripture, they would fav, " Ve- e Mercerus in ab. niet Elins, & omnia enodabit; Wee know that Elins breniaturis, היקר. will come, and he will tell us all things : but chiefly it was done becaufe they thought Elias to be prefent there in fpirit, whofe bodily comming they did, and doe dayly expect. These ceremonies are meerely Ierifb, practifed by the latter Ieres, but vtterly vnknowne in our Sauiour Christ his time, and as it appearethby the Samaritane woman her fpeech, f that prouerbiall faving applied now vnto Eliss, was of old applied to Chrift, Inh. 4. 25. Trirdly, hee which fupplied the place of the witneffe, or as wee phrase it, of the Godfat er, f held the childe in his atmes whiles it was circumcifed : this Godfather they called Baat Berith, and Sandak, that is, the Mafter of the Couenant. Vriab the Prieft, and Zachariab the fonne of Ieberechiah, are & thought to Elias Tikbin have beene Godfathers at the circumcifion of Ma-S Iun. O Tr. mel. her-fb.dal-hifb-baz, Ef.8. 2. and from them the cu-E/ 8.3. ftome.

LIB. 6. 240

Of Circumcision.

h Plutarch. prob. lib. I. cap. 16. i Cal.Rhodig.lib. 22 cap. 12. cap.16. m Scholiaft. Ariaportopoura. = Sinkius de 107niu lib. 1.cap.16.

כרוך אתה י רהוח

בשם י

Workes. Moles Kolf Ibid.

ftome of having Godfathers in Baptifme, to have taken its originall. Fourthly, The parents named the childe, and in Zacharies time, it seemeth that in the naming of the infant, they had refpect to fome name of his ancestors. They faid white her, there is none of thy kindred that is named with this name, Luke 1.61. Other nations, had their fet dayes 102. Marrob. Sat. alfo after the birth, for the naming of their children. * The Romans gave names to their male children on the ninth day, to the female on the eighth. k Ariff. hift. anim. The 1 Athenians gave names on the tenth. k Others on the feuenth. These ' dayes Tertullian calleth Nominalia. The Grecians befides the tenth day flotbix Lufiftrat.p. On which they named the childe, they observed also the fifth, " on which day the midwiues tooke the childe, and ranne about a fire made for the purpose, vsing that ceremonie as a purification of themselues and the childe; on this day the neighbours alfo fentingifts, or fmall tokens, Munera Natalitia; " from which cuftome, that among Christians of the Godfathers fending gifts to the baptifed Infant, is thought to have flowne. But to returne againe to the rites of the lewes. After the childe had beene circumcifed, the father faid : · Bleffid be our Lord God, who hath functified vs with Kulfenf in tractat. his precepts, and hath commanded vs, that wee should cause this childe to enter into the Couenant of Abraham. After this, the whole Church or company present replied in this manner; & As thou hast made him to enter into the Couenant, fo make him alfo to en-ter into the Law, into Matrimonie, and into good

The Penalty for the omiffion of Circumcifion runneth

ronneth in this hispeople, Gen. be pronounced proceeded eith In this cafe, th phrafe ? His for condly, who as childe, or the p of parents? Fo in punifhing fi anile of direct against such i here, by castin the fentence of of the Synapopu rather incline dily death in H lenie the pbra doth any worke off from amon ble, that whe the Lord Jongh teth the publi death : foird till hee comp parents were l on of the Rabi thus delivered then the ludge if it be unkno him not, when cife himsfelfe, ter be is maxe runneth in this forme; That foule fball be cut off from his people, Gen. 17. 14. I vnderstand the penalty to be pronounced against fuch an omission, which proceeded either from contempt, or wilfull neglect. In this cafe, the question is, what is meant by this phrase ? His soule shall be cut off from the people : fecondly, who ought thus to be punifiet ? Whether the childe, or the parents, and fuch who fupply the place of parents? For the first, besides Gods secret action in punishing fuch delinquents, mee thinks there is a rule of direction for the Church, how to proceed against such in her discipline : if any vnderstand here, by cutting off such a mans soule from his people, the fentence 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 vpon such an offender, in which fense the phrase is taken, Exod. 31. 14. Whosoever doth any worke in the Sabbath, that foule shall be cut off from among his people. And it is very remarkable, that when Mofes his childe was uncircumcifed, the Lord fought to kill Mofes : which, as it intimateth the punishment for this fault to be a bodily death : fo it cleerely cuinceth, that not the childe till hee commeth to yeares of diferetion, but the parents were liable to the punishment. The opinion of the Rabbines concerning this latter point, is thus delivered : 9 If the Father circumcife him not, 9 Mofes Kotf. trathen the Indges are commanded to circumcife him, and Elat. circumcif. fol. if it be unknowne to the Indges, and they circumcife him not, when he is waxen great, he is bound to circumcife himselfe, and every day that passeth over him, after he is waxen great, and hee circumcifeth not himfelfe,

Of Circumcision. LIB. 6.

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r Epiphan. lib. de

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cap.25.

LIB.6. Their firstfruits, and firstlings, Gc. felfe, loe hee breaketh the Commandement.

Here it may be demanded, how it is possible for a man, after once he hath beene marked with the "figne of Circumcifion, to blot out that character, and become uncircumcifed ? for thus fome Iemes for feare of Antiochus, made themselues vncircumcifed, I Mar. 1.16. Others for shame, after they were gained to the knowledge of Chrift, and to the entertainment of the Christian faith, uncircumcifed them felues, I Cor. 7.18. " The answer is, that this was done by drawing up the foreskinne with a Chirurgeon his inftrument ; and vnto this, the A. postle in the forequoted place alludeth, wi comanism, Ne attrahat praputium. This wicked invention is afcribed vnto Efan, as the first author, and practifer thereof.

CHAP. II.

death intig of voon fach an art

Of their finft fruits, and their firstlings, or first-borne.

He wie and end of their first fruits, was chatche after fruits mightbe confeorated in the for them. To this purpose they were inioyned to offer the first fruits of their trees, which served for food, Leuit. 19.23,24. In which this order was 9. Merles Kalfiren Cat arcument fill oblemed ; the three first yeares after the tree had 1 1 00 A 11 beene planted, the finits were counted uncircumcifed, and vncleane : it was vnlawfull to eat them, fell them, or make any benefit of them: on the fourth yeare, they were accounted boly, that is, either " they

Their first-

were given to th owners did eat 1 as they did thei common opinio yeare, they retu may call thele

Secondly, the first fraits of e may call detto lotts. Firld, firld canaly, firffru These two bou was offered in t teenth of Nife vpon their Pear called month Thirdly, there namely, a fon voto the Prief ferved, even w lon, Nebern, 10 rence, Rom. 11. walfo halv. Fo Priefts, the fir 15.20. Thefe moth, that is, ting of the thre fering of the d of first fruits but this laft, before wee none with m Thenupboik,

were

רחכהן יאכלבר. Sacerdos ea come-Rebat. Aben. Efra in bunc loouns.

MJ. Oc. dement. t is pollible for arked with the that character. tus lonne lettes ines vacircum. me, after they Cirrift, and to aith, Uncircaneablwer is, that eskiane with a tothis, the A. th, al barriba, AMURITADE IS and prachifer

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fraits, was e confectated in vene inioyned which ferried his order was the tree had ed empiricanti-) ent sheen, fell e fourth yeare, eicher + they were

Their first-fruits, and furstlings, Ge. LIB.G. 243

were given to the Priefts, Num. 18. 12, 12, or the owners did cat them before the Lord at Ierufalem. as they did their fecond tithe : and this b latter is the b Talmud. Bab. in common of inion of the Hebrewes. After the fourth Magnafter Ibeni. yeare, they recorned to the vie of the owner : wee cap. I. may call their meglogurinuala, fimply the first fruits.

Secondly, they were enjoyned to pay yearely the first fruits of every yeares increase, and these wee may call anegzas, and of them there were many forts. First, first fruits in the beafe, Leuit. 23.10. Secondly, fir Afruits in two wave loaves, Leuit. 23. 17. These two bounded their harnest, that in the sheafe was offered in the beginning of haruest, vpon the fifteenth of Nifam, the other of the loaves at the end, vpon their Pentecoft : and Lenit. 23. they are both called nings, Thenuphoth, that is, fake offerings. Thirdly, there was a first of the dough, Num.15.20. namely, a foure and twentieth part thereof, given on the vnto the Priefts : which kinde of offering was obferved, even when they were returned out of Baby- Variel. Numbars. lon, Nehem. 10.37. vnto this Saint Paul hath refe- 20. rence, Rom. 11.16. If the first fruit be holy, the lumpe is also holy. Fourthly, they were to pay vnto the Priefts, the first fruits of the threshing-floore, Numb. 15.20. Thefe two laft are called north Theramoth, that is, heave-offerings ; this the heave-offering of the threshing-floore ; the other, the heave offering of the dough, Num. 15. 20. Vnder the name of first fruits, commonly Authors treat of no other, but this laft, and wholly omit all the former forts: before wee proceed to the explaining of the laft, note with me the difference of these two words, Thenupboth, and Therumoth ; both fignific Thake-Ii 2 offerings,

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c R. Solom. Deut. 26.2. 11. Mol. Kot.

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offerings, beaue-offerings, or wave offerings, but with d P.Fag. in pentat. this difference ; " The Therumoth, was by a waning of elevation, lifting the oblation vpward and downward, to fignifie that God was Lord both of heaven and earth. The Thenupboth, was by a maning 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 kinde of agitation, they acknowledged God to be Lord of the whole world. Now, that we may know what these first fruits of the threshing floore were, the Rabbies, and others following them, diftinguish them into two forts : the first of these, was first fruits of feuen things onely, I. Wheat. 2. Barley. 3. Grapes. 4. Figges. 5. Pomegranates. 6. Olives. 7. Dates. For all which, the Promised Land is commended, Deut. 8.8. • These the Talmudifts terme Corres Biccurim ; and when they treat of first fruits, they treat of them vnder this name, and vnderstand by the name of Biccurim no other. These, they fay, are the first fruits, which the people are fo often in the Law commanded to bring vp vnto the sanctuary, at the feast of Pentecoft, which was the end and clofure of their haruest, as was fignified both by this oblation, and likewifeby that of the two mane loanes, Lovit. 23.17.

LIB. 6. Their first fruits, and firstlings, Se.

The fecond, was paid of Corne, Wine, Oyle, and the Fleece, Deut. 18.4. Nam. 18.12. vea of all things elfe that the earth brought forth for mans food. Thus their Doctors are to be vaderstood, where they

f Mofes Keypt. in fay, f Quicquid eduliorum exterra incrementum ca-Ind. paris irall. de pit, obnoxium est primitiis, Theruma, & decimis Thermmoth.cap.2. This they call, nrean Theruma, an heave-offe

Their first

ring, the Greek becaule this wa Lords portion. Paultohauete (eparated wate Aaron ball fep. ders it, but the nites, Namb, Barnabas and S. another reason. the Pharifes. B this fecond pa lometimes \$ 1 ring, in compa payed votothe mamagnaber 18.26. which of that portio was but one of bandmans ft Wasit a great ring, as will p fay) the own lerufalem. The Law p either in the I

tradition, the enepartinbo vnder the na as in their be ma gedola. Thus the rim, from t

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ings, Ge. rings, but with asby a maning ard and downoth of heatten waning of agi. e right hand to rom the North tation, they acwhole world. ir it fruits of the nd others fol. two forts ; the thingsonely; ges. S. Pome-Il which, the t.8.8. • Thefe iccurine; and eat of them vnte name of Bic. the first fraits, Law commanat the fealt of olure of their this oblation, lannes, Louit;

ne, Oyle, and eaofallthings or mans food. od, where they ocrement and cae, & decimis an beaue-offe Ting,

Their first fruits, and firstlings, &c. LIB. 6. ring, the Greeke renders it, aquenuo, A Separation, becaufe this was a confectation, or fetting apart of the Lords portion. In allufion vnto this, I take Saint Paul to have termed him felfe appenvierov eis Euzy shior, Separated white the Gospell, Rom. 1.1. apreced Aager, Aaron Shall separate the Leuites, fo the Greeke renders it, but the Originall is, Aaron foall mane the Leuites, Numb. 8. 11. Againe, epoelode, Separate me Barnabas and Saul, Alls 13. 2. Drufius delivereth another reason, as hath beene faid in the Chapter of the Pharifes. But to proceed : the Hebrewes called this fecond payment, not only Theruma fimply, but fometimes & Theruma gedola, the great heave offe- s north ring, in comparison of that Tithe which the Lewites payed vnto the Priefts : for that was termed Theruma magnasher, the heave-offering of the Tithe, Num. 18.26. which, though it were one of ten, in respect of that portion which the Leuites received ; yet it was but one of an hundred, in respect of the Husbandmans flocke, who payed the Leuites : and thus was it a great deale leffe, than the great heaue-offering, as will prefently appeare. This (the Hebrewes fay) the owners were not bound to bring vp to Ierufalem.

The Law preferibed no fet quantity to bee paid, either in the Biccurim, or in the Theruma ; but by tradition, they were taught to pay at least the fixtieth part in both, even in those feven things, also paid vnder the name of Biccurim, or first fruits, as well as in their beaue-offering termed Theruma, or Theruma gedola.

Thus the Talmudifts doe diffinguish the Biccurim, from the Theruma gedola, but in my opinion, the

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LIB. 6. Their first fruits, and fir filings, Se. the Biccurim may be contained vnder Theruma gedola, and in truth, both of them are nothing effe but the heave-offering of the floore, formerly mentioned out of Num. 15. 20. My reasons are thefe; 1. Scripture giueth no fuch leave to keepe any part of their first fruits at home; if that could bee proued, the diffinction were warrantable. 2. Scripture doth not limit first fruits vnto those sevenkinds. which alone goe under the name of Biccurin. 3. Themselues confound both members ; for in their Biccurim, they fav, they paid, 1. wheat. 2. Barley. In their Theruma, they fay, they paid corne; as if vnder corne, wheat and barley were not contained. Some may fay they paid their Biccurim in the eare, whiles the harueft was vet flanding : and their Theruma in wheat and barley ready threshed and winnowed. My reasons why it cannot be fo are thefe. 1. Because then they should pay twice a stricth part in their come. 2. Becaufe the come offered in the fheafe was but a little quantity, and it was offered, not at their Pentecost when their harvest ended, but at their Paffeouer when their haruest began, Leuit. 23.10. Whereas their Biccurim or first fruits were alwayes offered at their Pentecost.

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But omitting further proofes, I proceed to fhew the ground, why in this beaue-offering of the floore, at leaft a fixtieth part was prefcribed : it is grounded vpon that of the Prophet Ezekiel, This is the oblation that ye shall offer, the fixth part of an Ephah out of an Homer, EZek. 45. 13. that is, the fixtieth part of the whole, because an Homer containeth ten Ephabs. Hence they tooke that diffinction of these offerings. * Some, say they, gaue the fortieth part

* Solom. Isrchi. Deut.18 4. Item Hieronym. in Ezek. 45.fol.260.

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Theramagenothing effe nerly mentioos are thefe; epe any part at could bee Die. 2. Strip. de feuenkinds. of Bicenting. pers; for in 1, 1, Wheat, v, they paid dey were not ett Biccurim anding: and ythreflord and e fo are thele. tiee a lixeleth he offered in nd it was ofi hanselt exintell began, on first fraits

eed to thew of the floore, it is grown-, This is the rt of an Ephan , the firesterb ntaineth ten tion of these forriesh part of

Their first fruits, and firstlings, Ge. LIB.6. of their increase : this, because it was the greatest quantity given in this kinde of oblations, they cermed. " Theruma oculi boni, The oblation of a faire eye: habaan others (chough they were nor fo liberall as the for- Theruma graija mer, yet that they might not be reputed niggardly) upba. gaue a fiftieth part, and this they termed, 'Theruma interior mediana, the ublation of a middleeye : others, whom Theruna they reputed fordid, gave wilt a fixtieth part, leffe benomith. than which they could not give, this they termed, * Theruma oculi mali, the oblation of an evilleye, fo k manna that the payment of these was bounded by the tra- Therema gnain dition of the Elders, betweene the fixtieth and the ragna. fartietbpart : but the & Pharifes that they night be lEpiphan.conir. holy above others, made their bounds the fiftieth and Pharif pag 11. the thirtieth part, fo that he was reputed fordid with them, that paid the fiftieth part ; and none liberall, except be paid the thirtieth. The manner how thefe first fruits termed Biccurim were paid, is at large set downe Deut. 26. But in time of the Prophets, other Ceremonies feeme to have beene received, of which the Hebrew Doctors fay thus : " when they m Maimonid. in carried up their first fruits, all the Cities that were Sucurim. cap.4. in a County, gathered together to the chiefe Citie of the County, to the end that they might not goe up alone : for it is faid, In the multitude of people is the Kings bonour, Prou. 14.28. And they came and lodged all night in the fireets of the City, and went not into houses forfeare of pollution : and in the morning the Gouernour faid, Arife, and let us goe up to Sion, the City of the Lordour God. And before them went a Bull, which had bis hornes covered with Gold, and an olive Garland on his bead, to signifie the first fruits of the seven kinds of fruits. There was likewife a pipe strooke up before.

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L 1B. 6. Their first fruits, and firstlings, &c. before them, wntill they came neere to lerufalem, and all the way as they went, they fang, I reisyced in them that faid wnto me, We will goe into the house of the Lord, &c. Pfalm. 122. Vnto this, and other like manner of folemne affemblies, the Frophet hath reference, faying, Tee shall have a fong, as in a night when an holy folemnity is kept, and gladnesse of heart, as when one goeth with a pipe to come write the mountaine of the Lord, Efa. 30.29.

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The firflings, or first-borne of man and beast, the Lord challenged as his owne, Exod. 13. The ground of this Law was, because God smote all the firstbornein Agypt from man to beaft, but fared the Ifraelites; for a perpetuall memory of which benefit, he commanded them to fanctifie all their firftborne males vato him. Now the first-borne of men, and vncleane beasts, were redeemed for five filver shekels of the Sanctuary, paid vnto the Priests for each of them, Numb. 18. 15, 16. Vnto this Saint Peter alludeth, faying, Wee are not redeemed with corruptible things, as filuer and gold, I Pet. I. 18. The first-lings of cleane beasts ought to be factificed, their bloud to be sprinkled on the Altar, their fat tobe burnt for a burnt offering, and their flesh to returne to the Priests.

Observe how God would be honoured by the firstlings of men and cattell; by the first fruits of trees, and of the earth, in the sheafe, in the threshing-floore, in the dough, in the loaves; All which teach vs to confectate the first and prime of our yeares unto the Lord. there were ?!

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LIB. 6: 240

CHAP. III. Of Tithes.

E are here to enquire ; First, what things in generall were titheable ? Secondly, how many kindes of tithes there were ? Thirdly, the time when each fort of Tithebeganne tobe titheable.

First, their yearely encrease, was either cattell, fruits of the trees, or fruits of the land, of all these "Vid.Sixtin.A. mama de decimis. they payed Tithes, even to mint, anife, and cummine. These things they ought not to leave undone, Matth.23.23.

Secondly, the forts of Tithes, payed out of the fruits, both of the trees, and the land, by the hufbandman, were 100, payed in this manner: When the Haruest had beene ended, and all gathered, then the Husbandman laid afide bis great Theruma, otherwise called the first fruits of his threshingfloore, of which it hath beene spoken in the Chapter of first fruits. This being done, then out of the remainder he paid a tenth part vnto the Leuites; and this they termed * Magnasher rischon, the first Tithe, Tob.1.7. this was alwayes payed in kinde, and as it b Decima prima feemeth to me, it was not brought vp to lerufalem necestarie aut à coby the Husbandman, b (others thinke otherwife) lone ipfo ant eins but payed vnto the Leuites in the several Cities of vicario Hierofolytillage, Nehem. 10.37. out of this first Tithe, the mas deportande e-Leuites paid a tenth portion vnto the Priefts; this ma de decimi. they termed * Magnasher min ham-magnasher, the " a devoi tithe Kk

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Of Tithes.

LIB. 6.

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tithe of the Tithes, Neh. 10. 38. and Decima fan-Stitatum, the tithe of holy things, 2 Chron. 31.6. this the Leuites brought vp to the houfe of God. Nehem. 10.38. When the Leuites had paid this tenth portion vnto the Priefts, then the Leuites and their families might eat the remainder of the first tithe, in any place, euen out of Ierufalem, Nu. 18.21.

This first Tithebeing payed, the Husbandman payed out of that which remained a fecond Title ; this the Husbandman might pay in kinde if hee pleafed, 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, fo that what in kinde was ten in the hundred, that changed into money, was twelue in the hundred. This the Husbandman brought vp vnto Ierufalem, and made a kinde of Love-feast therewith, vnto which he inuited the Priefts and Leuites, onely every third yeare he carried it not to Ierufalem, but spent it at home within his owne gates, vpon the Leuites, the fatherleffe, the widowes, and the poore, Deut. 14. 18. ° They reckoned their third yeare from the Sabbaticall years, on which the Land refted ; fo that the first and second Tithe was payed by the Husbandman, the first, second, fourth, and fifth yeares after the Sabbaticall years; but vpon the third and fixth years, onely the first Tithe was payed to the Leuites, and the fecond was spent at home. Hence in respect of the kindes, this is called * Magnasher Scheni, the fecond Tithe, Tob. 1.7. in respect it was payed to the " poore every third yeare, it is called " Magnafber gnani, Taxofundau, the poore mans Tiche, and Magnasherschelischi, the third Tithe, Tob.I.I. On those yeares

· Moses Kotsens. tratt. de decima fe. Ennda, fol.199.

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yeares on which aught of necess Temple, Deut. to vnderftand t which yeare is

They likew lackes; and they rod, the tenth Some Exposit ling under the r live vader the allufion to the they vie in kee · probably vnde cimutian ortit loweth, & H parateth bis te his bullockes in doore, that t dammes are pl the lambs hear after another i with his rod, en commeth forth or blemilbed, This is for sithe ate not in the Lenincall Pri religious an Tithes, the te ing perfiwad more : for r bischbil sche mayeftberick

Of Tithes.

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yeares on which it was carried vp to lerufalem, it ought of neceffity to be eaten within the court of the Temple, Deut. 14.26. and by the third Tithe we are to vnderstand the poore mans Tithe on the third yeare, which yeare is termed an yeare of Tithes, Deu. 26.12.

They likewise tithed their cattell. Of their bullockes; and their sheepe, and all that passed under the rod, the tenth mas holy to the Lord, Leuit. 27.32. Some Expositors vnderstand by this phrase of pasfing under the rod, that all cattell are titheable which live vnder the cuffody of a keeper, as if there were allusion to the shepherds staffe, or keepers rod which they vie in keeping their cattel. The Hebrewes more . probably understand hereby, the manner of their decimation or tithing their cattell, which was as followeth. d Hethat hath lambes (or bullockes) thus fe- a solomon Iarchi, parateth his tenth, bee gathereth all his lambes, and all Leuit. 27.32. 6 his bullockes into a fold, to which he maketh a little mugenit.c.7.§.1.5. doore, that two cannot goe forth together : their dammes are placed without the doore, to the end, that the lambs hearing them bleating, might goe forth one after another in order. Then one beginneth to number with his rod, one, two, three, &c. and the tenth which commeth forth, whether it be male or female, perfect or blemished, be market bit with a red marke, saying, This is for sithe. At this day the lewes though they are not in their owne Countrey, neither haue any Leuinicall Priesthood, yet those who will be reputed religious among them, doe distribute in lieu of Tithes, the tenth of their increase vnto the poore, being perfwaded, that God doth bleffe their effaces the more : for their viuall prouerbe is, e Thegnasher; Autor כשביל bischbilsche thegnasher; that is, Pay Tithes that thou mayeft berich. Kk 2 The

d Decima fan. 2 Coron. 31. 6. house of God, had paid this the Leuitas and der of the first em, N#.18.31. Husbandman a ferond Tibe: n kinde if hee y way of comi money ; but a filth part, fo ed, that chanundred. This lerufalem, and th, vnto which ely every third but fent it at Lemites, the fa-Dent. 14. 18. n the Sabbati-; fo that the the Husbandyeares after the ad fixibyears, Lewiter, and eintelpett of Iber Schemi, the as paved to the 1 i Maynafber he, anit May. .I.I. On those Jeares

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f Talmud.trafi.de nowo anno ad initium Buxtorf.Symag. Ind.cap.12. B Mofes Kotfenf. in pracept.affirm. 136.

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The sime of the yeare from which they reckoned Tithes, was different. For ^e beafs they counted the yeare from Elul to Elul, that is, from August to August, ^s for graine, pulse, and herbes, from Tisri to Tisri, that is, from September to September : for the Fruit of trees, from Schebat to Schebat, that is, from Ianuary to Ianuary.

In this Synopfis following (which Sixtinus Amama hath taken out of Scaliger) the manner of Ifraels tithing is fet downe.

	6000.	Bushelsin one yeare.
he Huf- dman grow-	100.	Bushels was the least that
	2 2.01	could be paid by the Huf-
	an we take	bandman to the Priests,
		for the first fruits of the
		threshing floore.
	5900	Bushels remained to the husbadman, out of which
	arren in	he payed two Tithes.
	590	Bushels were the first rithe
	1	to the Leuites.
	> 59	Bushels the Leuites payed
	bair spil	the Priefts, which was cal-
	. a stand	led the tithe of the Tithes.
	5810	Bushels remained to the
		Husbandman, out of
	and a second	which he payed his fecond Tithe.
	531	Bushels were the fecond
	22-	Tithe.
	4779	Bushels remained to the
	1000	husbandman as his owne,
	S. P. Mar	all being payed.
Bufhels		

We are to. corruption of th Tithes began g that then Outr true paiment i standing, part Jeers, partly th about one hun ours Incornati people in a ma very few paye mans tithe, on infily. For this dayes of tobust Itakeitheme Countermed more faithful the tithes. At onable, wheth the high Court the things dow min) i thoug tithe, vet the offering; nat dred ; Mint. beene of the they reckoned ey counted the Augusto Aufrom Tifri to ember : for the r, that is, from

Sixting Amianner of Afraels

le yeare. the leaft that d by the Hul. the Priefs. fruits of the ,5100J mined to the , out of which vo Tithes. e the first table tes,

Leavier payed rhichwas calof the Titkes. taihed to the in, der of yed his ferend

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tained to the n as his owne, nyied. Buthels

Of Tithes.

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Bushels are the fumme of 1121 both Tithes ioyned together, which is aboue a fixth part of the whole, namely, nineteene out of an hundred.

We are to know moreover, that through the corruption of the times, in time of Hezekiahs reigne, Tithes began generally to be neglected, in fo much that then Ouerfeers were appointed to looke to the true paiment thereof, 2 Chron. 31. 13. Notwithstanding, partly through the negligence of the Ouer-Jeers, partly through the concroufne ffe of the people, about one hundred thirty yeares before our Saniours Incarnation, corruption fo preuailed, that the people in a manner neglected all tithes, yea none or very few payed, either their first, fecond, or poore mans tithe, only they paid the great beaue-offering iustly. For this reason (saith & Moses Kotsensis) in the h Moses Kotsens. dayes of John the Priest, who succeeded Simeon the iust, I take it he meaneth Iohannes Hyrcanus) their great Court termed their Sanhedrim, made a decree that more faithfull Ouerseers should be appointed for the tithes. At this time many things became queftionable, whether they were titheable or no ? whence the high Court of their Sanhedrim decreed, that in the things doubtfull (which they termed way Demai) i though they paid neither first, nor poore mans i Mofes Kolfenf. tithe, vet they paid a fecond tithe, and a small heave- ibid. offering; namely, אחר מבואה One part of anhundred : Mint, Anife and Gummine, feemeth to have beene of these doubtfull things, in which, though Kk 3 the

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the decree of their Sanhedrim required but one in the hundred, yet the Pharifes would pay a just tenth, Matth. 23.23. and hence it is, that they boassed, They gaue tithes of all that they possed, Luke. 18.12. In which they outstripped the other Iemes, who in these paiments, tooke the liberty granted them by the Sanhedrim. led 131 Zacar,

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CHAP. IV. Of their Mariages.

"Nthis Chapter of their Mariages, we are to confider ; First, the distinction of their wines. Secondly, the manner of their betrothings. Thirdly, the rites and ceremonies of their mariage. Lastly, the forme of their diworce. The Patriarks in the old Teftament, had many of them two forts of wines, both of them were reputed lawfull, and true wines, and therefore the children of both were accounted legitimate. The Hebrew commonly call the one Wafchim, Primary wives, married with nuptiall ceremonies and rites requisite. Some derive the word from nus Nascha, Oblitus fuit, quasi oblinios e ditte, because for the most part, womens memory is not fo strong as Mens : but they thinke not amisse, who fay, that women are focalled from oblinion, or forgetfulnesse, because the fathers family is forgotten, and in a manner extinct in their daughters, when they are married. Hence proceeds that common faying of the Hebrewes, 2 Familia matris, non vocaturfamilia: and for the contrary reason, a male child is called

משפחת אם אינה אם אינה קרויה Aben Efra Num. 1.2.

Of their Mariages.

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led Jag Zacar, from his memory, becaufe the memory of the father is preferued in the b fonne, according to b Eandem prelis that speech of Abfalom; I have no sonne to keepe my mascule rationem babitam apudGrename in remembrance, 2 Sam. 18.18.

The other fort of wines, they call e Pillag Schim, Pides. Environ yag Secundary wives, or halfe-wives; the English tran- ourses. flates them Concubines, and that not unfitly, for c Uxor fometimes the Hebrew word it felfe denoteth an fecundaria, vocem Infamous strumpet, or common harlot.

The differences betweene these Concubines, and uidere, & TWK the chiefe or primary wines, are many. I. A difparity dinifa & dimidia. in their authority, or houthold government : the Wife was as mistreffe, the Concubineas an handmaid, or feruant. She had only lustori, a true and lawfull right unto the marriage bed, as the chiefe wife had; otherwife the was in all refpects inferiour. And this appeareth in the hiftory of Sarah, and Hagar. Secondly, the betrothing was different : the chiefe wife, at her elpoulals, received from her husband certaine gifts and tokens, as pledges and ceremonies of the contrast. Thus Abrahams steward (who is probably thought to be Eliezer, of whom we read, Gen. 15.2.) gaue in Ifaaks name unto Rebecca jewels of filver, and iewels of gold, and raiment, Gen. 24. 53. This cuftome was in vie alfo among the Grecians, who called these gifts d Edva, . Moreover, the chiefe wife likewife received from her husband, a bill of writing, vard vov a yhow. or matrimoniall letters; whereas the Concubine re- Homer. Iliad. 9. ceilied beither such gifts, nor such letters. Thirdly, in 'Esva. only the children of the chiefe wife succeeded the father e D. Kimchi. in his inhericance; the children of the Concubine received gifts or legacies : Abraham gaue all his goods to Ifaak: but unto the formes of the Concubines which Abra-

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d Tawy ny x'e. Servis pirtu a. 2 Sam.5.13.

ised but one in the pay ainst tenth, hat they boalted, Jed, Luke. 18, 12. her lemes, who in granted them by

ger, we are to of their miner. athings. Thirdly. iage, Laftly, the incheold Teffafrines, bethof mines, and thereinted legitimate, c - Majuptiallceremothe wordfrom imiofa dicta, becemary is not fo st amille, who blinion, or foraily is forgotten, tters, when shey ommon laying or weather famiale child is called

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Abrahamhad, Abraham gaue gifts, Genef. 25. 5,6. And here, by the way, we may take notice, that the first barne, 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. Vnto this cuftome the Prophet Elifbaes Speech alludeth, when he prayeth Elijah, that his fpirit might bee double upon him, 2 King. 1.9. that is, that he might have a double portion of the fpirit, in comparison of the other Prophets, or rather the fons of the Prophets, amongst whom he obtained the place of an elder brother, and therefore prayeth for the right of primogeniture : fo that we are not to understand him, as if he did ambitioufly defire a greater measure of the spirit, than rested upon his Master, but that he defired to excell the other remaining Prophets, vnto whom afterward he became a Father. The f Hebrew phrase is in both places the fame.

Secondly, in their betrothing we are to confider, 1. The distance of time betweene the effoufals, and the confirmation of their mariage, which fome have conceited to have been a full yeare, at least ten moneths, and this they obferue from Rebecca, her brother and mothers answer unto Abrahams seruant, desiring that the maid might not depart presently, but remaine after the espoufals at least ten dayes, Gen. 24. 55. Which text they interpret, 5 ten moneths, vnderstanding thereby, that which elsewhere is phrafed an yeare of dayes, Gen. 41.1. But if we fhould yeeld this interpretation, (although our English at least ten dayes, is more agreeable vnto the Septuagint and the Originall) yet it followeth not, that this time was

פר שנים t partem duorum.

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gOnheles, & R. Soloman. שנתים א

Duorum annorum dierum.

was craued for t france betweene rather, it implie ther towards he ly to part with b likely, that then betweene the f the mariage, the fet number of da thing confidera the manner of th done in Ifrael, t ney. Secondly, 2 all these in the pr ney, though it thereof, at whi torme of word And he gave h bill, and then he thon betrothed withelles; and elleit was nob faidlikewife, 1 copulation, and witneffes, afte thed wife. If and not by the themfelues with it was no betro her the fecor complifhed. any of these th money; and

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was craued for the fulfilling of any prefcribed distance betweene the espoulals and the mariage, but rather, it implieth the tender affection of the mother towards her daughter, as being loth fo fuddenly to part with her : Notwithstanding, it is not unlikely, that there was a competent distance of time, betweene the first affiancing and the confirmation of the mariage, though not prescribed, or limited to any fet number of dayes, weekes, or moneths. The fecond thing confiderable in their betrothing, is to enquire the manner of their contracting, which might bee done in Ifrael, three wayes : First, i By a peece of mo- i ne i con ney. Secondly, By writing. Thirdly, By copulation, and all these in the presence of witness : By a peece of money, though it were but a farthing, or the worth thereof, at which time, the man vied this, or the like 124. forme of words ; * Loe thou art betrothed unto mee : * Loe thou art betrothed unto mee : And he gaue her the money before witneffes. By bill, and then he wrote the like forme of words ; Be Maimonid. in 15thou betrothed vnto me : which he gaue her before witneffes; and it was written with her name in it, elfeit was no betrothing. By copulation, and then he faid likewife, Loe thou shalt be betrothed wnto mee by copulation, and fo he was vnited vnto herbefore two witneffes, after which copulation, fhe 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 themselues, without the fore-acquainting of witnes, it was no betrothing; however he might not lye with her the fecond time, before the mariage was accomplifhed. And though the betrothing might be any of these three wayes, yet viually it was by a peece of money; and if they would, they might doe it by writing:

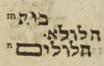
בשטר אר בבראה רברלו בערים Mefes Kotfenf fol.

nef. 25. 5,6. ice, that the received a e father [ball uth, for heis nto this cudeth, when it bee double might have a n of the other ts, amongly brother, and realcare: 10 edidambipirit, than red to excell on afterward ele is in both

oconfider, 1. efals, and the ne haue conten moneths. rbrother and ant, defiring ntly, but rees, Gen. 24. moneths, vawhere is phrat if we should our English at the Septuagint that this time Was

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writing: but betrothing by copulation was forbidden by the wife men of Ifrael, and who fo did it, was chaftifed with rods; howbeit the betrothing flood inforce. Thefe folemnities in betrothing, were performed by the man and wo nan, vnder a tent or canopy made for the purpofe, called in their language ¹ Chuppa, A Tabernacle, or Tent: to this the Pfalmift alludeth, Pfal. 19.4,5. In them hath he fet a Tabernacle for the Sunne, which as a Bridegroome, comming out of his chamber, rejoyceth as a ftrong man torun a race.

Thirdly, the rites and ceremonies of their mariage were performed in the affembly of ten men at least, with bleffings and thankfgivings vnto God, whence the house it felfe was called " Beth hillula, the house of praise : and their mariage fong," Hillulim, praises. The bridegroomes intimate friends which accompanied him, and fung this Epithalamium or mariage Song, were termed 400 vo vouparo, Children of the bride-chamber, Mat.9.15. Such I conceive those thirty companions to have beene, which Sampfon affociated to himfelfe, ludg. 14.11. The forme of this praise, or blessing, is at large deferibed by Genebrard, and the fumme thereof is this : The chiefe of thefe companions taketh a cup, and bleffeth it, faying, Bleffed art thou, O Lordour God, the King of the world, which sreatest the fruit of the vine : Afterward then he faith; Bleffed be the Lordour Ged, the King of the world, who hath created man after his owne image, according to the image of his ownelikenesse, and hath thereby prepared unto himfelfe an everlasting building, bleffed be thou O Lord, who hast created him. Then followeth againe ; Bleffed art thou, O Lordour God, 10:00

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who haft created ju the bride, charity fure, peace and fou fuddenly be hear of lerufalem, the the bride, roome in the bride, chan dren fweeter than ing ended, he dr

This cuftome not needleffe, wimbe was exp and to acknowl fime keyes werd Lordofthe wh neitherto Ang plunie, clauses fterilitatis. Co eth the Scripti treosure, Deut, openels they band she grane; When Concerning th Rachel, and open timated, that his owne hand . Railing of our bi The time of to have been Dued his feaf feuen dayes f ipeech of Lat

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who haft created joy and gladnesse, the bridegroome and the bride, charity and brotherly loue, rejoycing and pleasure, peace and society: I befeech thee, O Lord, let there suddenly be heard in the cities of Iudah, and the streets of Ierusalem, the voice of ioy and gladnesse, the veice of the bridegroome and the bride: the voice of exultation in the bride-chamber is sweeter than any feast, and children sweeter than the sweetnesse of a song: and this being ended, he drinketh to the maried couple.

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This custome of praising God at fuch times was not needlesse, or superfluous, for the fruit of the wombe was expected as a special blessing from God, and fo acknowledged by them in that faying : That foure keyes were in the hand of him, who was the Lord of the whole world, which were committed neither to Angell, nor Seraphim ; Namely, ° Clauis . hasta pluuie, clauis cibationis, clauis sepulchrorum, & clauis sort fterilitatis. Concerning the key of raine, thus fpeaketh the Scripture; The Lord will open to thee his good non treasure, Deut. 28. Concerning the key of food; Theu Theu מפהח openeft thy hands, Pfalm. 145. Concerning the key of way of the grave; when I shall open your sepulchers, Ezek. 37. Targam Hierofel. Gen. 30.21. Concerning the key of barrenne []e; Godremembred Rachel, and opened her wombe, Gen. 30. Whereby is intimated, that these foure things, God bath referred in his owne hand and cuftody; Namely, Kaine, Food, the Raising of our bodies, and the Procreation of children.

The time of the mariage feast appearch clearely to have beene, vfually ? feuen dayes. Sampfon conti- PFid. Thubiain nued his feast feuen dayes, lud. 14.10, 11. And of this Int feuen dayes feast, I Divines doe vnderstand that Angustin-ques. speech of Labans vnto Iacob, concerning Leah: Ful- sper Ganes. ful her weeke, and we will also give thee this, Genes. L12 390

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בעלי השתה. האינגעודנו אורס.

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מזל טובי Sinhins de conniu. 1.2.6.3.

I Nonest tibi vila herba inferius cui non fit Mazalin firmamente, Ofevit ipfam To Masal, & distei, Srefce.

29.27. In which speech, it is thought that Laban did defire lacob, not to reject and turne away Leab, but to confirme the prefent mariage, by fulfilling the vfuall dayes of her mariage feast. From this cuftome, together with the practice of Iofeph, mourning feuen daves for his father, Gen. 50.10. arofe that vfuall prouerbe among the Iewes ; Septem ad conmiuium, Septem ad luctum. The chiefe gouernour of the feast was called ' Baal mifchte; which name is fitly expressed by being called the Ruler of the feast, 10h. 2.9. The moderne Iewes in Italy, when they inuite any to a mariage feast, vie this forme of words; Such a one, or such a one intreateth you to credit his daughters mariage, with your presence at the feast, Ge. Then he which is inuited replieth, ' Mazal tob : which fome interpret to be the withing of good lucke in generall; but I rather thinke, that hereby was withed to the maried parties, a special ble Sing in the procreation of children : whence the wedding ring, " Munfter. Gen. 30 given vnto the Bridewife, had " this infeription or posie, Mazaltob; and the Hebrewes call the Planet Inpiter, Mazal, whofe influence, they thought to be of great efficacy and force for generation : but in truth, Mazal fignifieth any other Planet or Starre in the heaven, according to that Hebrew proverbe : * There is no herbe in the earth, which hath not a Mazal, or Starre, in the firmament ansmering it, and ftriking it, faying, Grow. Now teb fignifieth goed, fo that the phrase soundeth as much as, Be it done in a good houre, or under a good Planet.

At the time of the marriage alfo, the man gaue his wife a dowry bill, which the Scrivener wrote, and the bridegroome paid for, whereby he endowed his spoule.

fpoule, if the we neyrs(that is, fift riedbefore, with ty five thekels) sipall of the dover more, fo much: lent of gold. Th Tobias and Sarr Scrinener, but b we may obferve there was a gu Theformeofy ter the law of M ry-billistaken l mad, The word day of the weeke yeare fine thou tion of the world we ofehere at A Sea boare, the Rabbi Iebuda. daughter of Rat Citizen of Lisbe lan of Moles a God, will world according to a lemes, which d utrnetheir win the dowryoft ner, which be thy food thy a nife the knop all the earth. Of their Mariages.

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fpouse, if the were a virgin, with two hundred deneyrs(that is, fifty fhekels) and if the had beene mariedbefore, with an hundred deniers (that is, twenty five fhekels) and this was called the root or principall of the dowry : the dowry might not be leffe, but more, fo much as he would, though it were to a talent of gold. There is mention of a contract between Tobias and Sarra, and that was performed, not by a Scriuener, but by Raguel, the womans father; where we may obferue, that before the writing of this bill, there was a giving of the woman unto her husband. The forme of words there vfed 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 ; " Vpon the fixth y Talmud Bab.vid. day of the weeke, the fourth of the moneth Siuan, in the tic. chald. 1.389yeare fine thousand two hundred fifty foure of the creation of the world, according to the computation which we ofe here at Masilia, a City which is situate neare the Sea Shoare, the bridegroome Rabbi Moses, the sonne of Rabbi Iehuda, faid unto the bridewife Clarona, the daughter of Rabbi Dauid, the sonne of Rabbi Moses, a Citizen of Lisbon ; Be unto me a wife according to the law of Mofes and I frael; and I according to the word of God, will worship, bonour, maintaine, and gouerne thee, according to the manner of the husbands among the lewes, which doe worship, honour, maintaine, and gouerne their wines faithfully. I alfo doe bestow vpon thee, the dowry of thy virginity, two hundred deniers in filuer, which belong vnto thee by the law; and moreover, thy food, thy apparell, and sufficient necessaries, as likewife the knowledge of thee, according to the custome of all the earth. Thus Clarona the Firgin refted, and became L1 3

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Of their Mariages. LIB. 6. became a wife to Rabbi Moses, the sonne of lehuda the Bridegroome.

After the mariage was finished, then the wife might challenge from her husband three things as debt. I. Food. 2. Apparell. 3. Cohabitation, or the right of the bed; which they note from Exod. 21. 10. where it is faid, if he take him another wife, her food, ber raiment, and her duty of mariage shall be not diminifb. And voto this the Apofle alludeth, calling it, Duebeneuolence, I Cor. 7.3.

The wife, when the was first prefented vnto her husband, couered her head with a veile, in token of subjection. Rebecca tooke a veile, and couered her felfe, Gen. 24. 65. and for this caufe (namely in figne of subjection) ought the woman to have power on her head, 1 Corinth. 11. 10. where by power, the Apostle vnderstandeth a veile. Doe any aske the question, why he should denote this veile by the name of power, especially seeing it was in token of subiettion? The Apostle being an Hebrew of the Hebrewes, might z Velamen haue respect vnto the Hebrew word 2 Radid, fignifying a veile, which commeth from the root Radad, tobeare rule and authority, and fo might vie the Greeke word, fignifying " power, in the fame fenfe as the Hebrewes did. And in truth, what was this fubie-Hion to the husband, but a kinde of power and prote-Stion derived vnto the wife, in comparison of her former state, being a Virgin? and therefore in cafe her husband was iealous of her, amongst other tokens of forrow, the was commanded to stand at her triall with her b head uncouvered, Numb. 5.18. intimating thereby, that if the could not then cleare her felfe, fic was from thence forward, deprived of all power, which

mulieris, à verbo 777 Subiecit.

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· 'EEsoia.

Size Radid.ard Exercy. Sicego interpretor verba Maimon. in Sola. cap. 3. 5. 5.

which heretofor

husband, After the mai was permitted called . Sepher caule the wom husbands famil fite as the root a man put her not ber away by writ matter of themr way out of her p worcement bebe ten by her name.

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which heretofore the enjoyed by the meanes of her husband.

After the mariage was finished, sometimes there was permitted a Bill of divorce ; this, the Hebremes called . Sepher Kerithuth, A bill of cutting off, be- choo caule the woman isby this meanes cut off from her Grace BiGhiov husbands family. d Ten things were thought requi- amosaois. fite as the root and foundation of a diuorce. I. That a Maimon. de dimanput her not away, but of his own will.2. That he put her away by writing , not by any other thing. 2. That the matter of the writing be to divorce her, and put her away out of her possion 4. That the matter of that diuorcement be betweene him and her. 5. That it be written by her name. 6. That there be no adion wanting, after the writing thereof, faue the delinery of it unto her, 7. That he give it vnto 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 deliverethic vnto her. The forme or copy of this Bill of diuorcement was, as it followeth ; " Vpon fuch a day of e Hacformarepethe weeke, such and fuch of the moneth N. Such or Juch Kosfenfem fol. 133. an yeare of the creation of the world, according to the Aliud exemplaribicomputation which we ofe here in this City N. situate dem babeter. It.in neere the river N. that I of the Countrey N. the fonne of 2 fol. 59 und: de-Rabbi N.of the Countrey N. But now I dwelling in fuch sumplaed bec teor fuch a place, neere fuch, or fuch a river, have defired quan appofuinus. of mine owne free will, without any coastion, and have divorced, difmissed, and cast out thee, thee I fay, thee my wife N. of the Countrey N. the dughter of Rabbi N. dwelling in fuchor fuch a Countrey, and dwelling now in fuch or fuch a place, fituate neere fuch or fuch a river, which haft beene my wife heretofore ; but now I doe dinorce thee, difmiffe thee, and cast thee out, that thou

Hof. 123. 1. 1 G.

ritur apud Mofem Mafe Ægyptio part. Bum Subscriptio

١, fonne of Lebuda

, then the wife three things as abitation, of the m Exed, 21.10. her wife, her field, ball be not dimi. deth, calling it,

elented vato her peile, intoken of ind covered her namely in figne e power on her wer, the Apolde te the queltion, by the name of en of fubiettion? Hebrewes, might 2 Radid, lignihe root Radad. night vie the refame lenfe as t was this fubie. wher and proteifon of her forfore in cale her othertokensot ind at her thall 18. intimating leare her felfe, edofallpower, which

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thou maiest be free, and have the rule of thy selfe, 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 lawfull for any man, and this shall be to thee from me, a bill of separation, a bill of diuorce, and a letter of dismission. According to the Law of Moles

and Ifrael.

not

N. the Conne of N. witneffer. N. the fonne of N. witneffe.

f Solomon Iarchi. Hof.cap.1.10. 3 Maimon. de dinort.cap. 11.5.18.

This bill was written by a f Scriuener, or publike Notary, And & furthermore, a woman being diuorced, or otherwise a widow, it was not lawfull for her to marry againe, till the had taried ninety dayes, befides the day of her divorce, or of her husbands death, and her last espousals : to the end that it might bee knowne whether bec were with childe or no, and that there might be proofe, whether it were the feed of her first husband or of her second.

It was a common cultome among the Romans, about the time of our Sauiours birth, euen for the women to divorce their husbands, and to marry againe at their pleasure. Of this, Heathen Authors fpeake:

-Sic funt octo mariti. Quinque per autumnos. Iuuenal.Satyr. 6.vers.230. Et nubet decimo iam Thelesina viro. Martial.lib.8.

h Senes.3.de Be-Ref.16. i Plutarch, in Altibiade.

* Non confulum sed maritorum numero annos suos computant, &c. The bill tendered by the woman, was termed i graunala storeiteus, Letters of forfaking, practice was in is that faying of way ber husbane 10, 12. Now? forbade not ma dissorces, yet G ces and fuch mi rying after fuch mites, chat is, to this reason, a / to be was you an 3. 2. And the andide yourd, The which texts fee or wives death forbade them Price ga Hon Note in th Bride woman it was fometin ledby the R with his daugh cattell, and mi

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not letters of cutting off, or putting away. This fame practice was in vie alfo among the Hebrewes. Hence is that faying of our Sauiour : If a woman shall put a. way ber husband, and be maried to another Sc. Mark. 10.12. Now although, at that time humane lawes forbade not mariages renewed with others open fuch dinorces, yet Gods law condemned both fuch dinorces, and fuch mariages, and before God, perfons marrying after fuch dinorcements, were reputed digamites, that is, to have two husbands, or two wines. For this reason, a Minister aboue others is commanded to be mas juvanis avip, The husband of one wife, I Tim. 3. 2. And the woman, the is commanded to be irde ardids yourd, The wife of one busband, I Tim. 5. 9. In which texts fecond mariages (in cafe of the husbands or wines death) are no more forbidden, than the Poet forbade them in the like Phrafe :

Vnice gaudens mulier marito.

Horat. carmin. 2.14.

Note in the last place, that among the lewes the Bride woman alfo brought a dowry to her husband; it was sometimes more, sometimes lesse; it was called by the & Rabbines KITAT Nedunia. Raguel gaue & Elias Thibit. It. with his daughter Sarra, halfe his goods, serwants, and 31.15. cattell, and money, Tob. 10.10.

Mm

the dead I Cor. 12.9.) proper to lone anife led Chri.

Mana, It may be demanded, what manner of a p-

an atten withings was proper to the lenses rilis ferend in vio CHAP.

. Bebandtengrates

2422 Var 10.6.

fibyfelfesto dewhom those wilt: ie, from this day for any man, and aration, a bill of

and Ifrael,

N. witneffer. N. witnefe. ener, or publike an being diamlawfull for her nety dayes, beusbands death, nat it might bee or no, and that

10ng the Rovs birth, euen ds and to marathen Authors

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Of their Burials.

CHAP. V. Of their Burials.

T the time of a mans death, before his bariall, many ceremonies were obferued. Firft, the next of the kinne closed the eyes of the deceased body. Ioseph shall put his hands upon thy eyes. Gen. 46.4 This was likewise practised both by the Romans, and the Grecians.

Ille meos oculos comprimat, ille tuos. Ouid. כמד אמשתוף בהטוסו שמאומיו הוף. Homer. Iliad. 11.

secondly, they washed the body being dead. Tabitha died, and when they had washed her, they laid her up in an upper chamber, Att.9.37. The Baptization, or washing at such a time, was threefold. The first was Barlious in verpor, Eccles. 34.26. A walking from the pollution contracted by the touch of a dead carcaffe; fo that if haply any ignorantly and vnawares became thus vncleane, then was he by a kinde of washing to be made cleane againe. The fecond was Bar liquis the verpor, A Baptization, or walking of the dead corps it selfe : thus Tabitha was washed : neither is the word Bar hours vnufually applyed to common washings, as Mark.7.4. we reade of the washing of cups, pots, veffels, tables; the Greeke is Ban Tinude. The first of these log.cap. 47. It. Eu. washings was properto the lewes : this second, in vie scb.bift.lib.7.c.17. with Iewes, " Christians, and " Heathens : the third (which was Ban Tropios in the verpair, A baptization for the dead, I Cor. 15.9.) proper to some amisse led Christians. It may be demanded, what manner of Baptime

- Teriallian. Apofrigenin o ungunt Virg. lib.6. Æneid.

Selars Larchi Gat.

time this was I vodenflar.dt Sacramentally in the name at Baptifme, Out erament thus (the decealed, n unbaptifed, A fertious Corint the refurrectio neous practife perflitions cu dead, were va furrection. A phaticall diffu diate verle, la nery houre ? . of a double arg *fuperfititious* from the hou that is, himfe that Father DO prometheir doi forre & lion from ous. That the tullian callet etiident, yeaa manner there chamenift di of the deceasi asked bim, plying nothi inm, foring. Of their Burials.

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tilmethis was? With fubmiffion of my judgement. I vndeiftand this place with ' Saint Ambrofe, of a Ambrof.s cor. Sacramentall mashing, applied vnto feme living man 16.29. in the name and behalfe of his friend, dying without Baptisme, out of a superfitious concest, that the Sacrament thus conferred to one alive, in the name of the deceased, might be availeable for the other dying unbaptised. As it the Apostle did wound those superftitious Corinthians with their own quils, and prove the refurrection of the dead from their owne erro. neous practife, telling them in effect, That their fuperflitious custome of baptifing the living for the dead, were vaine and bootleffe, if there were no refurrection. And therefore the Apostle vieth an emphaticall distinction of the perfons, in the next immediate verfe, faying; Why are we alfo in icopardy euery houre ? He inferreth the refurrection by force of a double argument; the first, drawne from their fuperstitious baptization for the dead : the fecond, from the hourely icopardy and perill wherein we, that is, himfelfe and other Christians are. So that, as that Father noteth, the Apofile doth not hereby approue their doing, but euinceth their hope of the refurrection from their owne practife, though erroneous. That there was & Vicarium tale bapti (ma (as Ter- & Tertullian lib.de tullian calleth it) in vie among the Marcionites, is refurred carnis. evident, yea and amongft the " Cerinthians alfo: the e Epip' an. de Ce. manner thereof is thus defcribed ; f When any Cate- rinth anu be ef.28 chumenist died fome living person placed under the bed fchyfoft. 1 cor. 15. of the deceased, they came wato the deceased party, and asked him, whether he would be baptifed ? then hee replying nothing, the party under the bed answered for him, faying, that hee would be baptifed : and thus they baptifed Mm 2

vefore his bari. blerued. Firff, the eyes of the le opon thy eyes, ed both by the nos. Ouid. Riad. 11. ng dead. Tabir, they laidher 2 Baprization, or

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Of their Burials. L18. 6. baptifed him for the dead , . " if they alled a play upon the stage.

The third ceremony vied by the Iemes towards the dead party, was the enhalming of the corps, which for the maine thereof, it is probable they learned from the Egyptians, for we finde Tofeph to be the first that practiled it, Gen. 50.2. The Agyptian manner of enbalming was thus: 8 They tooke out the bowels of the dead, they cleanfed them and washed them with the wine of Dates, Gafter that againe with Odors: then filled they the bowels with pure Mirrhe beaten and Cafsia, and other Odors (except Frankincenfe) & femed them up. After this, they feafoned the corps hidden in nitre, feuenty dayes, not longer : after feuenty dayes they walked the corps, & wrapped it in fine linnen cloth gummed, which gumme the Agyptians often vied in flead of Glew. The Greeks termed this mer ziver. And the vie thereof was for the prefernation of the body, that it might not putrifie, and therefore when the funerall obsequies were not long delayed, they vsed another kind of enbalming, namely an externall and outward application of Spices and Odours, without the vnbowelling of the corps. This the Greekes termed h V surpather tamen h enlagerager. This was vied toward our Saniour To ouraged en in Chrift, John 19.40.

feripturis, lata fignificatione, ad de. que condituran. Imo 2 Ja Lag occur-TOIRTJ.ELA YBRI.

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E Herodot. Euterp.

Sometimes they did vie to Burne the corps, prenotandam viram- feruing onely the bones in fome vrne or pitcher, Amos 6. 10. But commonly they interred the whole rit, Gen. 50.26. pro body, and buried it in the earth. The ancient lewes eo,quod in Hebrao if they received not from their Ancestours, then romatibus condine. would they purchase a buriall place themselves, for the buriall of them, and their family. The forme of that place was thus; It was a vault hewed out in a rocke. male, 1 fis cubit: eight other cels o teene) were m des, or combest often as they b great ftone to the it felle they tern which fignifict Magnara, a den tacles in which cim graues, 100 lel. A rolling th the Golbell, lofe peditinaclear stombe, which t agreat fineto 60. Thelesan paint, garnifb, of them : hen albata, Painte on to mention vied that inti bleffed, Prou. 1 tationsofany iovne this h memorie N. Buttheir fepolichers, GardenofE Amen, Am Thelatt concerning that if an 1

alled a play upon

e leppes towards ng of the corps, s probable they re finde lofopb to 2. The Egypti. They tooke out the and mashed them mane with Odors: Errbebeaten and tincenfe) & femed mps bidden in siaents dayes they innen cloto gumfrene fed in flead when And the vic hebody, that it then the funerall hey vied another alland outward without the vn-Greekes termed d our Samour

eabe corps, preorpitcher, Aerred the whole he ancient lewes celtours, then themfelves, for v. The forme of hewed out in a racke,

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rocke, ' fix cubits long, and foure broad, in which in the 3 eight other cels or lesser holes (or as some fay thirteene) were made, as so many distinct recepta- Talmad Seder Necles, or combes for the deadbodies to be laid in : As racape. often as they buried any, they were wont to role a great stone to the mouth of the caue. The caue or vault SEL X it felle they termed from the act of buriall, * Keber, " which fignificth a place of buriall; or from its forme, Magnara, a denne, or caue. The feueral cells or recep-cim, graves, toombes; and the stone they named " Go- " 55% lel, A rolling fone. This giveth great light to that in the Goffell, Tofeph tooke the body of Chrift, and wrappedit in a cleane linnen cloth, and put it in his new soombe, which he had hewen out in a rocke, and rolled a great stone to the doore of the Sepulcher, Mat. 27.59. 60. These caues or vaults, the wealthier fort would paint, garnifb, and beautifie at the mouth or entrance of them: hence commeth that phrase, Sepulchradealbata, Painted toombes. As often as they had occasion to mention or speake of any friend deceased, they vied that in the Prouerbs, The memory of the inst is bleffed, Prou. 10.7. Hence the Rabbies, in their quotations of any worthy Author deceased, vfually fubioyne this honourable commemoration, Beneditte " memoria N.Such, or fuch a one of bleffed memory.

הסא לברבה ria eius fit in bene-

But their vfuall epitaph or infeription vpon their diffione. sepulchers, was, & Let his soule bee bound up in the p Garden of Eden, Or in the bundle of the liuing, Amen, Aren, This Amen, Amen, Selati.

גשמחה כגז ערז א אא סלה

The latter lewes, have beene ftrangely conceited sheindler in 77. concerning the place of burials, and are perfwaded, that if an Ifraelite be buried in any strange Country

M m 3

out

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Selom. Iarchi, Gen.47.29.

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* Gentes qualdam corports partes acu vulnerabant, velalias incidebant, atramentumque fuper ponebant, monum fuorum fiebat, præcipium ergo sorum, virefirt Lucianus. P. Fog.

out of the promised land, he shall not be partaker fo much as of refurrection, except the Lord vouchfafe to make him hollow paffages vnder the earth, thorow which his body by a continuall volutation and rolling, may be brought into the land of Canaan. The ground hereof, is taken from the charge of I acob vnto his fonne loseph, that he should not bury him in the land of Egypt, but in Canaan. 9 For which charge they affigne three reasons. First, because he forefaw by the spirit of Prophecy, that the dust of that land thould afterward be turned into lice. Secondly, becaufe those who died out of the holy land, should not rife againe without a painfull rolling and tumbling of their bodies, thorow those hollow paffages. Thirdly, that the Egyptians might not idolatroully worthiphim.

They made a feast at their burials, which is stilled The bread of men, Ezek. 24.17. And a cup of confolation. Ier. 16.7. becaufe it was administred to comfort those that were fad of heart. It much resembled the Roman Silicernium.

From those two places last quoted, we may obquod in cultum de- serve that at the buriall of their friends, they vied these ceremonies which follow, some to testifie, ne ello podo ficut fome to augment their griefe. 1. Cutting themselves, gentes ferirent car- that is, wounding or cutting any part of their body, modum facerdotes with any kinde of inftrument. " This practice was cyleles & dee Sy- learned from the Heathens, who were wont not only to fcratch their face, but to punch and pricke cer-Deut.14 1. Vagui- taine parts of their body with a needle, and then cobusoraforor fedans ver it over with inke, which they vied as a speciall Virght 4 Rheid, ceremony in their fuper thirious wor thip, and therefore it is forbid, Deut. 14.1. Secondly, making themfelues

felaes bald, which either by fbanin their hands, or off.Other natio of their head, dead:they did! times their eye nilb cultome, w 14.1.Thirdly, duft or athes vp that they were ment, Fourthly, miliation, Fift was a speciall fi Iball bee albame for they have a demanded, h thought they d or garment oue Sementhly, putt 37.34. Thefe vponallextrai ther there were theirgriefe.Bi inclined thea * Of thefe the piper, others fo Noblemen, at functall of the feda y pipe.] bee raifed I at Mat. 9.22. S forthefame

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felues bald, which was done divers manner of wayes; either by shauing their haire, or plucking it off with their hands, or by empoisoned plaisters to make it fall sectus frairi off. Other nations were wont to maue off the "haire imposure capillos. of their head, and to offer it in the behalfe of the Ouid.met.3. dead: they did fometimes shaue their cheeks, fometimes their eye-lids : and this alfo being an Heathenish custome, was likewise forbidden in israel, Deut. 14.1.Thirdly, going bare headed that they might caft dust or athes vpon their heads, fignifying thereby, that they were unworthy the ground on which they went.Fourthly, going bare footed, for their greater humiliation. Fifthly, the couering of their lips, for that was a speciall figne of forrow, and shame. The Seers Shall bee ashamed, Gc. they shall all cover their lips, for they have no answer of God, Mich. 3.7. If it be demanded, how they couered their lips ? It is thought they did it " by cafting the skirt of their cloke, t D Kinubi. & or garment ouer them. Sixthly, " renting their clothes. Aben Efra. P. Fag. Seventhly, putting fackcloth about their leynes, Genef. usciffa we Polyxe-37.34. These were generall tokens of griefe, vied na palla Iunenal. vpon all extraordinary occasions of forrow. Two o- Salyr. 10. ther there were, more proper to burials, to augment their griefe. First, minstrels, who with their fad tunes inclined the affections of the people to mourning. * Maioris etatis * Of these there were two forts : Some playing on funera ad tubam pipes, others founding trumpets. At the funerall of minaris verd atatis Noblemen, or old men, they vied a trumpet : at the ad libias. Servins funerall of the common people, or children, they v- Ancid lib. 5. feda y pipe. Inthis respect it is faid; That lefus when fuetum & ducire hee raised Iairus bis daughter, castout the minstrels, manes.LegePhrysit mefla.Station, Mat. 9. 23. Secondly, women hired to fing at burials Theb. lib 6. verf. for the fame purpose, and likewise by outward figni- 121. Willing alter fications

the panaker fo Lord vouchfafe earch, thorow tation and tolof Canaan. The ge of Iacob vnot bury him in n which charge aufe he forefaw uft of that land Secondly, beand, hould not gand tumbling alfages. Thirdatroufly wor-

which is filled cup of confolatined to comfort refembled the

, we may obds, they vied me to teftifie, ing themfelues, of their body, practice was wont not onand pricke cere, and then coed as a fpeciall sip, and theremaking themfulaes

Of their Burials. LIB. O.

fications of forrow, to move the company, and more firongly to affect them, call for the mourning women ge.and fend for skilfull women, Ierem. 9. 17. These the Romans called, Freficas, quali in hoc ipfum prafestas, Chiefe or skilfull moverners.

CHAP.II.

Of their Oathes.

He manner of firearing, was fometimes by lifting up their hands towards heaven : Abraham faid to the King of Sodome ; I have lifted up my hand unto the Lord, that is, I have fworne, that I will not take from a threed even to a fhooelatchet, Gen. 14. 22. Vnto which cuftome the Pf. Imift feemeth to allude, Pf. 106.26, He lifted up his hand; that is, he fivore. Sometimes he that took the oath, did put bishand under the others thigh, which ada iniftred the oath. We read this manner of administration, to have beene vied by Abraham, Gen. 24. 2. and Iacob, Aben Efra Gen. Gen. 47. 29. Which ceremony, " fome interpret to be, as a token of subiestion : b others as a myflery of circumcifion, the figne whereof they bore about that place of their body : others more probably thinke it to bee a mysterious signification of Christ the promised feed, who was to come out of Abrahams loynes, or thigh, as the like phrase is vied, Gen. 46.26. the foules e Linius dec. 3. lib. that came out of I acobs thigh. Sometimes alforthe manner of deposing, was to stand before the Altar, I King. 8. 31. Which was also the custome of the Athenians, the . Carthaginians, and the Romans. The object of a lawfull oath, was, and is, onely the Lord:

24 2. b Solomon larchs ibid. C Augustinguest. fuper Gen. 62.

Ecold A 45

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a Alex ab Alex. lib. 5. c. 10. I.II. Waler. Max. lib.9 cap.3. f Iuresticet & Samothraum & no- d Brorum oras. Iune. mal. Satyr.3.

Lud: whence confeffe sinte God 14.11. And the was this, Gineg Godwasglorifi wasafolemnee Godsomnipresen of his amusicie of his truth, the awenger offallbo and his emmipot that by iwearing obiett of a lawfu ed that it was dertaken, but b Hebrew word fworne, rather Incorrupter

the s creatures. by the Temple, and the gift on t med Corban,al In CUT Soutour accounted priv the Altar, ity oblation of the. Matt. 23. 18. noor, and selv bound them would not h they were di mud, Energe except he bat

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Lord: whence he thattooke the eath, was faid to confesse unto God. Compare Esay 45.23. with Rom. 14.11. And the ancient forme of imposing an oath was this, Giueglory to God, 10f.7.19. 10hn 9.24. Now God was glorified by an oath, becaufe thereby there was a folemne confession and acknowledgement of Gods omnipresence, that he is present in every place; of his omniscience, that hee knoweth all fectets; of his truth, that he is a maintainer of truth, and an avenger of falfbood : of his inflice, that hee is willing, and his omnipotency, that hee is able to punish those, that by fwearing shall dishonour him. And as the obiest of a lawfull oath was onely God; Soit is implyed that it was not rashly or vnaduisedly tobe vndertaken, but by a kinde of neceffity imposed, for the Hebrew word yaws is a paffine, and fignifieth to be fworne, rathet than to fweare.

In corrupter times they were wont to fweare by the s creatures, but the lewes chiefly by Hierufalem, & Alium, porrun by the Temple, by the gold of the Temple, by the Altar, inreinrando babues and the gift on the Altar. This gift in Hebrew was ter- was Agptij Plin. med Corban, and it was one of those boathes, which lib.19.6.6. Item in our Sauiour Christstime the Scribes and Pharifes h'Evois por may, accounted principally obligatory. If any fwore by aster is Tor yathe Altar, it was nothing : but if any fwore by the as islae. Out oblation of the Altar, hee was bound to performe it, Inter que facra-Matt. 23. 18. yea although Gods law inioyned ho-menta cum quibufnour, and relecte towards parents, yet if they had infurandum qued bound themselves by this oath Corban, that they corban appellasur, would not help or releeve their parents, they taught contra Apien lib. 34 they were discharged. Whence faith their ' Tal- p.147. mud, Eucry one ought to honour his Father and Mother i Taimud Hierofoexcept he hath vowed the contrary. And it is euident, imit. mall. de vois that

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company, and for the mourning m, lerem. 9.17. quali in becipfum

was fometimes ardsheauen : A-Sodome ; I have s. I have forme. ato a Thooelat. me the Pf. lmift fied op bis hand; ooktheoath, did ich administred miniferation, to 24. 2, and lacob, me interpret to a myflery of cirone about that obably thinke it rift the promifed hamisloynes, Or 6.26, the foules retimes alforthe beforesbe Altor, e cuftome of the dthe Remans. and is, enely the Lard:

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Of their othes.

that the lewes did often, by folemne vowes and * oathes binde themfelues, that they would never doe Y Ogza ms wy), דול לנועו געל חשו-FEEHY WORKHEY

good to fuch, or fuch a man. We must furthermore wyn. Interwands know, that vfually to their oathes there was an exefe obstringunt, buic cration, or conditionall curfe annexed, which fomefe commods prefit times was expreffed, as, If i doe not doe thus, and thus, suro: PhiloIud. de then the Lord doe fo to me, and more alfo, I Sam. 14.44. pectal bus legib. P. Alfo I King. 20.10. Sometimes it is under flood, as, I have sworne, if I take from a chreed to a shooe latcher. Gen. 14.22, then let the Lord do fo to me, and more alfo:

อนุร washing. Per corban, fi quicellipfis in intandi. formulis non cft inufiata, bins המערן הוח הוח יאשי form 1.2 cap.17.

S Marcia

this, or the like is understood, and maketh the former 1 Adeer, & tares part of the oath, to found negatively; as if Abraham had faid, I have fworne, I will not take from a threed to quam tibs predero: a fbooe latchet. In like manner, Pfal. 95. I have fworne interpretar & Eas if they shall enter into my rest: chat is, They shall not enadmodum is inv ter into my reft, Heb. 3. 18. This helpeth the expositi-Si quifquam, Mat. on of that difficult place, Mat. 15.5. which we reade, 10.14. & Matt. 1 By the gift that is offered by methou maist haueprotione fubaudita fit but if we conceive it thus, according to the forme scafus energat. Per of the oath Corban; By Corban if thou receive any proprodero. Caterum, fit by mee: and vnderstand the exectation implyed. fiquivorgeat, quod Then let God doe thus and much more to me, the fense in fonte fit xopCav, will be thus; By Corban thou shalt receive no profit by dum, quod fimilie the place as it is to their formable to the fcope of the place, as it is to their forme of fwearing, and plainly theweth how the Pharifes, by their traditions, transgreffed the commandement of God. For God comminded, faving: Honour thy father and thy per do- mother. But the Scribes and Pharifes faid: Whofocuer micilium hoe. Vid. Thould fay to father or mother, feeking releefe, By Corban thou shalt receiue no profit fiom me, he was difcharged. : a B. W. Car an abuitan and A A.H. D bath remeduherentraty. Andit is cuidert

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Of their writing, their Masorites, Ge. L 18. 6. 275

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of their writing, their Maforites, and uing of the chara Re. 34 row risd at al at the other, for

the feraping or bloteing out what bid heen writte

Riting, in no nation came to its perfection on a sudden, but by degrees : The opinions of the ancient, concerning the authors and inuentors of letters, are different. Some fav * Cadmus brought the vie of letters "Plin.lib.7.cap. 56. Dieder. Sieul.lib.6. into Greece ; others fay, & Palamedes : " fome fay, capis. Rhadamanthus brought them into Affyria: Memnon ^b Scruus lib.2. into Egypt : Hercules into Phrygia : and Carmenta c Alex. Genial. 1. 2. into Latium. Likewife fome fay the Phenicians had sap. 30. first the knowledge and vie of letters.

Phanices primi (fama scredimus) aufi, attoion Manfuram rudibus vocem signare figuris, Lucan. 15-1254 CV

Others fay the & Ethiopians : " others the Affiri- & Dieder Sical 1.4. ans. But vpon better grounds it is thought, that Mo- f Enfeb. prapar. fes first taught the vse of letters to the lewes, and that Ewang. Lis. the Phenicians learned them from the lewes, and the Grecians from the Phenicians.

In like manner, the matter vpon which men wrote, in ruder times was different. Some wrote on rindes of trees, whence Liber, fightfying originally a rinde of a tree, is now vied for a booke : 5 fome wrote on & Diogen. I gers. tile-fones with a bone in ftead of a pen : fome on Ta- in vitaci ganthie. bles ; this last was chiefly in vie among the lewes, the Decalogue was written in two tables of stone. Againe, write these things vpon a table, Ef. 30. 8. Nn 2 יוצעד הדים

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LIB. 6. Oftheir writing, their Maforites, Sc. in multin, faith the septuagint, as if the writing tables at that time were made of box treee. They vied not then pens or quils, but a certaine instrument or punch, made of iron or steele, called stylus, it was sharpe at one end, for the more convenient indenting or caruing of the characters; and broad at the other, for the fcraping or blotting out what had been written: * Erafm. in Adag. whence fprang that proverbiall fpeech: * Innertere stilum. To unfay what he bath faid, or to blot out what he hath written : Scribe style hominis : write with the pen of man, Ef. 8.1. Afterward before they came to binde vp bookes in manner as now we have them, they wrote in a roll of paper or parchment, which fometimes was ten cubits broad, and twenty long, Zach. 5.2. This they called a Megilla in Hebren, from Galal, to role; Volumen in Latine; in Englisha volume, from voluo, to role. In the volume of the Booke it is written, Pfal. 40.7. And Chrift clofing the Booke, gaue it to the Minister, Luk. 4. 20. the word is Flugas, complicans, folding, or rolling it vp. And verf. 17. avantiza, Explicans, unfolding, or opening it. Bustorf. inflitut. i These volumes were written not with one entire continued writing, but the writing wis diftingui-Incolinto many faces, columnes, or platformes, like vnto fomany Area : these platformes, filled with writing, were in flead offo many pages in a booke : and thus wee are to vnderstand that, lerem. 36. 23. When Ishudi had read three or foure leaves, hee cut it with the penknife, Ge. These leaves, were nothing elfe but fuch faces and platformes in the roll. After this manuer the leves referve the law written in fuch rolls and with fuch spaces in their Synagogues at this day, sides a Bogy

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his much c from the begu or whether the thevnderstand to enquire who their worke wa what maybe p · Finfl, concer that you Maj Maforaatradit polietity witho Druides weter doche, it lignifi written in the r were the author termed Mafori thors who they * thinke that uing in the city tee Tiberiadu. menare though vnto the Hebrer ing of the Baby yeare of our Le thefetworeafe hiltories, the c in Tiberias folio cealed there, Sauteur his bit made of the A in, Others the Maferites Wer heldby Efra,

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ferites, Bc. le writingtables They vied not ment or panch, it was iharpeat identing or cartheother, for been written; h; * Ingeriere to blat outmost write with the re they came to we have them, hment, which twenty long, illain Hebrem, e; in Emplifba e volume of the brift closing the 4.20, the word ngitvp, And oropening it: rich one entire is diffinguiatformes, like es, filled with er in a booke : erem. 26. 23. leaves, hee cot were nothing the will, After w written in in Synagogues It

Of their writing , their Masorites, Gr. LIB. 6.

" It is much controuerfed, whether the lewes did from the beginning write with vowels and accents, or whether they were added by the Maforites ; for the vnderstanding of which, it will be needful, First, to enquire who the Maforites were; Secondly, what their worke was; and then to deliver in a proposition what may be probably thought in this point.

· Firft, concerning the Maforites, wee are to know that you Mafar fignifieth tradere, to deliver : and Mafora a tradition, delivered from hand to hand, to posterity without writing, as the Pythagoreans and Druides were wont to doe; but by the figure Synecdoche, it fignifieth those critical notes or Scholion. written in the margine of the Bible, and those that were the authors of those criticall observations were termed Maforite, Maforites. Concerning thefe authors who they were, there are two opinions. Some * thinke that they were certaine learned lewes li- & Aben Efra. vid. uing in the city Tiberias, they termed them Sapien- Buxtorf. commente tee Tiberiadis, The mife men of Tiberias. These mile Masor. c.3. menare thought to have added these marginall notes vnto the Hebrew Bibles, 1 fometime after the finith- 1 Elias Leuita in ing of the Babylon Talmud, which was about the Prefat tertial. yeare of our Lord, 506. This opinion is vnlikely for foreth. these two reasons. 1. " Because wee cannot finde in " Buxtorf. in comhistories, the continuance of any College or schoole in Tiberias fo long, but rather that degrees in learning ceased there, within foure hundred yeares after our Sauiour his birth. 2. In both Talmuds mention is BHAtorf.in commade of the Mafora, and the things contained there- ment. Mafor. c.8. in. Others therefore more probably fay, " that the "R. Afarias. R.Ge-Maforites were that Ecclesiafficall Senate or Councell, dalia. Buxtorf in baldbar Ecc. History Mafor.c. heldby Efra, Haggi, Zachary, Malachi, and divers 11. NA2 others

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Mafereth. hamma-

ment. Mafer .c.7.

9 Talmud. Saubedrim.5.2 f 21.

s. Auxtorf. in com-I Tertullian. I. de babit.muliebr. de mirab. faere feript. l. 2. sirca fs-Rem. * Genetrard.1. 2. chronolog.

LIB. 6. Of their writing their Masorites Ge. others affembled for the reformation of the Church, after their returne from Babylon; they are called Viri Synagoga magna. This Councell continued at least forty yeares ; for Simeon the inft, who went out in his Priefly robes, to meet and pacific Alexander the Great, comming in hostile manner against lerufa-Pinke About ... lem, P was the laft of that Councell, and that was aboue three hundred yeares before the birth of our Sauiour, Efra was the President or chiefe of this Councell, he was of fuch repute among the Iemes, that they paralleld him with Mofes, faving, 9 Dignus erat Efra, quod data fuisset lex per manus eius Ifraeli, finon præcessiffet eum Mofes. slotis dian

In the fecond place, we are to confider the worke. what the men of this great Synagogue, being the true Maforites did; their worke may be reduced to thefe particulars. 1. When this great Councell was affembled, they, among whom Efra was chiefe (who was affifted with the infpiration of Gods Spirit) I determent. Mafor's. 11. mined what bookes were Canonicall, what purious and Apocryphall. Secondly, I the aut entique and Cachryfellem hom.8. nonicall bookes were purged by them, of all errors ad Hebraes. Irene- crept into the Text in time of their captinity. Thirdus aduerf. baref. lib. 1y, they " digested the old Testament into twenty two bookes, according to the number of the Hebrew letters. Fourthly, they diftinguisht it into great sections and verfes : for though the law was not fo confusedly written, without any space or note of distinction betweene word and word, that it feemed all one continued verfe, or as the Kabbalifts speake, nur Theba achath, one word, vitill the time of the Maforites ; yet it was not fo diftinguisht into Settions, and verfes, as now we have it. Fifthly, They added

Of their n added their ce aming the its of the vomels as verfes, words, a alloofibilityo for now they fa Laffly, they not reading : for th know, that in th ten with more, n pronounced ; " which are not difference is ex text they terme ting the diffe Keri Lettionen according to th 19thought by f according to le Babylon, burth manymylterie fucceffinely(the age) and that it rence it felfepr by the Prophers

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forites, St. fihe Church, rate called VItinuedatheaft no went out in Alexander the gainfe lexufaul that was ahe birth of ovr chiefe of this the Ionis, that ,9 Dignuserat us Ifraeli, finan let the worke. eingthetme duced to thefe all was affemefe (who was

pirit) ! deterwhat parieus nique and Caof all errors tinity.Thirdato twenty two he Hebrew letgreat felions lo confuled. of diffinction eemed all one ipeake, now he time of the ilht into setti-Fifthly, They added

Of their writing, their Masorites, Sc. LIB. 6. 279 added their centures and criticall observations, concerning the irregularity of many words, in refpect of the vowels and accents. Sixthly, they numbred the verfes, words, and letters of enery booke, to prevent all poffibility of corrupting the Text in future times, for now they fay the gift of prophecy fhould ceafe. Laftly, they noted the different writing, and different reading : for the understanding of which wee mult 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, u Sum otto vocce, which are not pronounced, &c. In the margine the que feripte funition texta, fed nonle difference is expressed, whence the difference in the guntur, quasadtext they terme zraz Cethib, Scriptionem, the wri- ducit Mafore ting ; the difference in the margine they terme 77 Ruth.3.12. Keri Lectionem, the reading: because they doe reade according to that in the margine. * This difference & contra hos diffuis thought by fome to bee a correction of the Bible, tat Elias Levita in according to feuerall copies after their returne from reib, han maforeth. Babylon, but that it is of divine authority, containing many mysteries knowne to Mofes, and the Prophets fucceffuely(though many of them vnknowne to our age) and that it was not any correction, but the difference it felfe primarily and purpofely was intended by the Prophess, and holv pen-men of the Scripture, enidently appeareth by the diversity of readings in those books, which were written by Higgi, Zachary, Malachy, Daniel and Efra, they being the Authors of their owne bookes, needed no correction at that time themseluesbeing present, yet in them this different reading is vied.

In the third place, the proposition followeth, namely, Seeing that the Maforites paffed their cenfure

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LIB. 6. Of Ifraels Camps.

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 beene a body or carcaffe without a soule. former they fay the gift of monitory fi In the East

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CHAP. VIII.

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Israels pitching of their tents, or of

THiles the Ifraelites wandred thorow the Wildernesse, their Church was a Tabernacle, and their babitations Tents, fo that their whole Campe might be termeda moueable City. It was divided into three parts. In the centre or middle of all, was the Tabernacle it selfe, with its courts, this they termed the Campe of the Diuine Maiesty. Next round about, pitcht the Priests and Leuites, to whom the charge of the tabernacle belonged, (and therefore the nearest adioyning place of habitation, might be the convenientest for them) this was called the Campe of Leui. In the vtter parts round about Leui, the swelm I. ibes pitcht their tents, this they termed the Campe of Ifrael. The first Camperesembled a great Cathedrall Church with its Church-yard. The fecond, a privileged place about the Church, as it were for Colleges for the habitation of the Clergy. The third, the body of a City, wherein the cownesmen or laity dwelt. The forme of the whole, is Vzielid.Num.2.3. probably thought to bee foure/quare, " fome fay twelue miles long, and twelue miles broad.

Of Ifraels Camps.

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LIB. 6.

In the Easterne part pitched these three tribes, Indah, Iffachar, and Zabulon. On the Southfide, Ru- DOD ANITE d'A. ben, Simeon, and Gad. On the Weft, Ephraim, Ma- 24, 8 Tohes ustanaffes, and Beniamin. On the North, Dan, Afber, and mouthin is rest. Napthali : and these made vp the outward Campe, Losephila. Antiq. termed the Campe of Ifrael. Betweene each tribe, in GILP.97. euery one of those foure quarters, there were distant spaces like ftreets, where there was buying and fel- ftrametatos fuiffein ling as in a market, and tradefmen in their fhops, in circuitu tabernacub manner of a city leading to and fro. This Campe is reinterfueril(i.) cthought to be round a mile distant from the taberna- facium mille pafcle, that is, a Sabbath dayes iourney, & this is gathered Juum, & boc erat ifrom Iofb. 3.4. where the diftance between the people Fag. NAR. 2.3. &the Arke, is commanded to be two thou fand cubits.

After this, pitched the Campe of Leui : In the Eafterne part Mofes, Aaron, and the Priefts : In the South, the Cohathites: in the Weft, the Gershonites: in the North, the Merarites.

In the middle was the Campe of the Divine Maiefty. Vnto this Dauid alludeth ; God is in the middeft of her, fhe fhall not be moved, Pfal. 46.5.

After the fame manner, the parts of the City Ierusalem were diffinguished, when the common wealth was fetled. d From the gate of Ierufalem, to the mountain of the Temple, was the campe of I frael: from & Maimon.in Belbthe gate of the mountaine of the Temple, to the gate of babebirab cap.7. the Court (which was otherwise called Nicanors §.11. eate) was the Campe of Leui : from the gate of the

Court, & forward, was the camp of the Divine Maiesty Furthermore wee are to know, that the twelue Tribes had betweene them foure principall banners or standards, three Tribes to one standard, for which reason, the Church is faid to bee terrible as an army with

Sputtern Easter. "Tradunt Hebrai, filios Ifraelita calight unum millias

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Of Ifraels Camps. LIB. 6. 282

pa auts. גבר על ז

quifqueiuxta ordinatam fuam acicin s Ionathan Vzel. Numb.2 3.

Ruben fuiffeimaginem hominus : in vexillo Iehudah, vexillo Ephraim, imaginem bouisin Num.2. Aben Efra ibid.

i Angeli ex bac versu definiri pojfunt Sunt enim fpiritus intelligenleves ut Aquila. Tremel, in Ezekit. h Hieronym.ad ini. tium fai commentagorius bomil. 4. in Exer. Ab Hieronyguffinus in Matmmbratum. Augu- uel.4.6.

with banners, Canticl. 6.4. The Hebrew word Banner, e"Anopams ige' Num. 2.2. the Greeke translateth " Order ; and fo the usu @ xII Thy Chaldee calleth it f Tekes (a word borrowed of the Greeke mizes) order : Whence the Apostle taketh his phrase, Euery man in his owne order, I Corinth.15.23.

Every banner was thought to bee of three colours, s according to the coulours of the precious ftones in h Dicuntin vexillo the breft-plate, bearing the names of their Patriarchs. But this proportion will not hold in all, feeing Leui (who is not here among the other Tribes) was imaginem leonis : in in the breit plate one of the twelue; and Iofeph there graued on the Berill, hath here two tribes, Ephraim. vexille Dan, imagi- and Manaffes, vnto whom two colours cannot bee nem aquile P. Fag. allowed from the breft-plate.

Each banner had his feuerall motto, or infeription. Inthe first fandard was written, from Num. 10.25. Rife vp Lord, and let thine enemies be scattered, and let them that hate thee, flee before thee. h It is more ouer taught tes vi homo, poten. by the Hebrewes that each flandard had a diffince torij ot Bos, & ce- figne engrauen in it. Rubens standard had the image of aman : Iudahs the image of a Lion : Ephraims the image of an Oxe: and Dans the image of an Eagle.

These same foure creatures are vied by Ezekiel 1 rij in Mat.II. Gre- 10. to describe the ' nature of Angels. Every Cherubim is faid to have foure faces ; the face of a man, to mo diffentit D. Au- fhew his understanding; of a Lion, to thew his power, of an Oxe, to thew his ministratory office; of an Eagle, namin leone Mat- to thew his fwiftneffe in the execution of Gods will. theum, Marcum. in The fame defeription of Angels you may finde, Re-

ftin.de confensu E -

By the fame foure, in the opinion of many of the nangelift.lib.r.c. 6. k Fathers are shadowed forth the foure Enangelifts. The

The mun hado neth his Goffell ding to his hun canie he begint Live roaring in ferte : The Oxi with Zacharia Ioba, who foari ty of Chrift.

Thus have w then marching f der : Firft, the the wildemeffe battels.

Concerning either mosed fo moving or Ital them: The ma and iummanily vpthe cloud, trumpets blew dard role vp, marchedformol Merarites, be Tabernacle in fecond alarme and followed th Cobathines, in on their the Altar, ando role vp the A min and the wid hath refe

Of Ifraels Camps. 283 LIB. 6.

word Banner, er; and forlie nowed of the Apofile taketh order, I Co-

E three colours, cious (tones in of their Patritin all, feeing et Tribes) was nd Iofephehere ribes, Ephrain, ry cannotbee

orinfeription, Inm.10.25.Rife ed, and her them oreonertaught I had a dillinge the ad a dillinge Ephraimsche of an Esgle. A by Ezekiel t

Every Chernine of a man, to new his power, ice; of an Eagle, on of Godswill. may finde, Re-

n of many of the inne Enangelifis, The The man shadowed S. Matthew, because heebeginneth his Gospell with the generation of Christ, according to his humanity: The Lion Saint Marke, becanie he beginneth his Gospell, from that voice of the Lion roaring in the wildernesse, Vox clamantis in deferto: The Oxe Saint Luke, because hee beginneth with Zacharias the Priest: And the Eagle Saint Iohn, who foaring alost, beginneth with the Diminity of Christ.

Thus have we feene how they pitcht their Camps; their marching followeth: and here we are to confider : First, their marching in their iourneyes thorow the wildernesse. Secondly, their marching in their battels.

Concerning their marching in their iourneyes, they either moued forward, or abode still, according to the mouing or standing of the cloud, which conducted them : The manner thereof is defcribed, Numb. 10. and fummarily we may view it thus: when God took vp the cloud, Mosespraved, and the Priests with trumpets blew an alarme, then Iudah the first standard role vp, with Iffachar and Zabulon, and they marched formost; then followed the Gersbonites and Merarites, bearing the boords and couerings of the Tabernacle in wagons. The trumpets founded the fecond alarme.then Ruben, Simeon and Gadiofe vp and followed the Tabernacle; and alter them went the Cohathites, in the midst of the twelue Tribes, bearing on their shoulders, the Arke, Candlesticke, Table, Altar, and other holy things. At the third alarme, rofe vp the standard of Ephraim, Manaffes, and Beniamin, and these followed the Sant mary; vnto this Dauid hath reference, when he prayeth, Pfal. 80. 2. Be-002 fore

Of Israels Gamps. LIB. 6.

fore Ephraim, Beniamin, and Manaffes, ftirre vo thy strength, and come and faue vs. At the fourth alarme, arofe the flandard of Dan, Alber, and Naphtali; and to these was committed the care of gathering together the lame, feeble, and ficke, and to look that nothing was leftbehinde :whence they were called the gathering hoft, Iofh. 6. 9. vnto this, Davidalludeth; When my Father and my Mother forfake me. the Lord will gather me, Pfal. 27.10.

הרועהו Clangor, Vocifera-110. Hebræi duplistatuunt alterumque vocari. הסיעה alterum הרועה tus consifufque fragor: ille ad conuoaccendendos militum animos facis. חמושים

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Concerning their marching in warre. First, the Priefts founded the alarme with trumpets, Numb. 10.9. this they termed 1 Terugnah. Secondly, one Prieft was felected out of thereft, to ftirre vp the cemelangorem effe hearts of the people, and by a kinde of horratory Oration, to encourage them to the warre, Deut. 20.2. him they called Vnotum belli, The anointed of the bastell. Thirdly, they marched on by five and five inquorum ille aqua. battellaray, Exod. 13.18. fo the "originall fignificth bilis eft vox , bic ci- in that place.

In the laft place, we are to confider how they were candoscatus, bicad to deale in belieging a Towne, for the conceining whereof, note theie two propolitions.

> 1. They were to offer peace wato all forreiners, and Canaanites, Deut. 20.10. And this is cleercly fignified, 10/b. 11. 19. There was not a City that made peace with the children of Ifrael, faue the Hinites, the inhabitants of Gibeon, all other they tooke in battell. For it was of the Lord to harden their hearts. Yet here Moab and Ammon are excepted, Ifrael must not seeke their peace, Deut.23.6.

2. They were to make couenant with none of the feuen Nations, Deut.7.2. Exod. 23.32. & 34.14. With forreiners they might, Iofb. 9.7. peraduenture you dwell

drell among v. with you? No Somemay tweene makin fwer, twofold. pulation, or pi alide of all ho whereby life o king a conenant to performance ceremonies of ting between would fay ; Th body be cut in t condly, peace w onely upon th come tributary of a couenant v condition eith blefromthea enites, where t all, 10/0.9. This differe ferseth to reci where God fai want with workd Gibeonites tob ned, for they f Makealcaga that common fed eathes, to full. The an which lofbus , ftire vp thy t the fourth a-, and Naphtaare of gathering ind to look that key were called is, Davidalluher forfake me,

rre, Firlt, the npets, Numb. Secondly, one to ftime vp the f horratory O-2. Deut. 20.2. anointed of the fine and fine in inall fignifieth

how they were the conceiling

orreiners, and deercly figni-City that made te the Histites, they tooke in en their hearts. cepted, Ifrael

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Of Ifraels Camps.

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dwell among vs, and how shall wee make a couenant with you? Not, how thall we make peace with you.

Some may question, what the difference was betweene making peace, and making a couenant ? I anfwer, twofold. 1. The making of peace was a naked ftipulation, or promife mutually made, for the laying alide of all hoftile affections towards each other, whereby life on both fides might bee fecured: Making a couenant, was a folemne binding of each other to performance of this mutuall promife, by outward ceremonies of " cutting a beaft in twaine, and pal- n Haceft caufa cur fing between the parts thereof, Ier. 34. 18. as if they Hebrai Fadm fawould fay; Thus let it be done to him, and thus let his cere, dicant. body be cut in two, who fhall breake this couenant. Se- (i.) Dividere, aut condly, peace was not concluded by the Ifraelites, but diffecare fadus: onely vpon these termes, that the people should be-quemad modum acome tributary unto them, Deut. 20.11. The making the Percut refeof a couenant was vpon equal termes, without any dus, que locutio condition either of tribute or feruice, as is gathera-federis faciendimoble from the couenant made by Iofbua with the Gibe- re. Saucrdo: enim onites, where there is no mention of any condition at fericbat porcum filiall, Io[b.9.

This difference feemeth to me warrantable, and fanctum boc fregeferueth to reconcile many places of Scripture, as hune porcum ferio. where God faith ; offer peace to all : and make a cone- Linins Decad 1. lib. nant with none. Secondly, it fneweth the fraud of the 1.pag.17. Gibeonites to bee greater than is commonly conceiued, for they fought not peace simply, but a couenant. Make a league with us, Ioh. 9.6. Thirdly, it falueth that common objection, made in defence of vnaduised eathes, to prove them obligatory, though unlawfull. The argument is framed thus : The couenant which lofbua made with the Gibeonites vnaduifedly.

ne fersatur is, qui rit fadussot ego

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Their Measures.

mas unlamfull : but that was observed by him, and the breach thereof, when Saul flew the Gibeonites, punified by God, 2 Sam. 21. 1. Therefore, Gc. I fay it falueth that objection, becaufe if we diligently obferue Io-Ibuahs practice, we shall finde vnaduised oathes to be fo farre, and only fo farre binding, as they agree with Gods word. Gods Word required the Gibeonites fhould haue their lines fecured, becaufe they accepted peace ; thus farre therefore the conenant was fill of force : Gods word required, that the Canaanites after the acceptation of peace fhould become tributary; here the couenant was not of force, and therefore lo-(buah made them hevers of wood, and drawers of water, meh is a kind of tribute in the language of the Scripture, a tribute of the body, though not of the purfe, in which fenfe the Agyptian task masters, are in the originall called tribute masters, Exod.1.11.

CHAP. IX.

Their Meafures.

Easures in vie among the Hebrewes, and so among all other Nations, they are of two forts: some Mensur & applicationis, measures of application, as a span, a cubit, a yard, and the like. Secondly, Mensure capacitatis, Measures of capacity, as pints, quarts, pecks, bushels, &c. Measures of application, mentioned in Scripture, are these that follow; in which that there might bee no deceit, the ground of these measures, was the breadth of so many, or so many barly comes middle fized laid by one another. The Etsbang, Digitus, A finger, an inch. It containeting ned together if round reckoning ratificating the ratificating the ratificating the ratificating the ratificating the ratificating the ratification of the ratif

> TYCK Amm Authors ment communis, thi the lingers en balle ayard, i Jacer, Anboly two of the comm 1. King. 7.15.W pillars are red in the fecond cabirshigh w ordinary cubit full text is to Of comman cu this was " th Whereasthe the subicofa perly terme

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* It containeth the breadth of fix barly comes joyned together where they are thickeft : though in Arias Montan. round reckoning, it goeth for an inch, yet in accu- Ibubal Cain. rat speaking * foure fingers make three inches. Of this there is mention, Ierem. 52.21.

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A finger, an inch.

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1.11.

Palmus, this was two-fold; Palmus minor, and lices Franc. Iunius Palmus maior. The leffer containeth the breadth of in Erek 40.5. foure fingers, (i.) three inches : the Hebrews terme it, nov Tophach, the Greeks manusida : the greater is termed Ty Zereth, by the Greeks om Sauit; in Latine, Spithama, & Dodrans. It containeth the measure that is betweene the thumbe and the little finger stretcht out, A fanne.

Dys Pagnam, Fes, A foot. It containeth b twelue inches.

Amma, Cubitus, A cubit. We shall finde in Scil.minores. Pet. Martyr. 1. Reg. c.6. Authors mention of foure kinds of cubits. I. Cubitus communis, this was the measure from the elbow to the fingers end; it contained a foot and halfe. or balfe a yard, it is called the common cubit.2. Cubitus facer, Anholy cubit, this was a full pard, containing two of the common subits, as appeareth by comparing 1 King.7.15. with 2 Chro. 2.15. In the first place the pillars are reckoned each of the eighteen cubits high: in the fecond place, they are reckoned five and thirty cubirs high; which together with the basis, being one ordinary cubit high, doubleth the number; fo that the first text, is to be understood of holy cubits: the fecod, of common cubits. 3. Cubitus regis, the Kings cubit; this was " three fingers longer than the common cubit : Whereas the common cubit is termed cubit us viri, defiript. Babyl. the cubit of a man, Deut. 3. 11. Onkelos doth improperly terme it cubitum reg w, the Kingsoubit. Laftly, the

Qualuor digiti conflituunt tres pol-

b Quatuor palmos

Herodot.lib. 2, in

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dOrig.bom. s.in Genef.It August: de-Ciuitat.Dei.lib. 15.cap.27.

e Quinos palmos. f Sex palmos.

*Tremelius in h.nc locum.

z 1fdor.

there was cubitus geometricus, A geometricall cubit, it contained fix common cubits, and according to thefe cubits; it is thought that Noahs Arke was built. Some make the difference betweene the cubit of

the Sanctuary, and the common cubit, to be thus : The common cubit, they fay contained ^e fifteene inches ; the boly cubit ^f eighteene inches. But that the boly cubit contained two common cubits hath beene euidently proued, and it is probable, that those who make the difference to be only three inches, haue mistaken the Kings cubit for the boly cubit.

52h Chebel, Funiculus, A line or rope. The iuft length thereof is vnknowne, the vse thereof, was to measure grounds, whence it is sometimes taken for the inheritance it selfe. The lines are fallen to mee in pleasant places, Pfal. 16.6. That is, mine inheritance.

Kaneh, Arundo, the Reede. The vse of this, was to measure buildings; the length thereof was fix cubits and an hand-breadth, Ezek. 40. 5. The cubits in this place, are * interpreted Kings cubits : it was leffe liable to deceit than the rope, because it could not bee shortned, or lengthened, by shrinking or stretching; hence the Canon or rule of the holy Scripture is mystically typed out by this Reede, Ezek. 40. And Rewel.21.15.

To these may bee added other measures, wherewith they measured their wayes, and walkes. The least of these was TT fagad, Passa A pace.

Zráslov, Stadium, Afurlong. It is often mentioned in the New Testament, not at all in the Old. 8 It contained one hundred twenty five pases, which is the eighth part of our mile. Some thinke ir to be called so striving status, from standing, because Hercules ran so much much ground,b Midliarium, fan d pares, bu Their word n properly light plyed vnto iod much ground may be travell meale,or bait an When there w, halfe a dayes io place hathanyn made from the a dayes iourney

Their meafus

tatus, were oht leed, &c. Sor &c. Inbotht oblemed, ali number of her In my par where I fpcake de, lamtobe measure, as w eight gallons. Quarts Sc.] Ale-measure, ti 20 Kab, Ka foure egges, it leaft meafure part of a Kab. was fo great, wasfold forf

Their Measures. much ground, before he flood still.

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TET IN DIAL

69928 106.176.

Milliarium, A mile : it containeth with vs a thoufand paces, but much more among the Hebrewes. Their word Earab, translated often Milliarium, properly lignifiech A dinner or meale; and being applyed vnto ionineyer, walkes, or wayes, it fignified fo much ground as vfually is gone, or conveniently may be trauelled in halfe a day, betweene meale and meale, or bait and bait. The word is read, Gen. 35.16. When there was (The narets) about cibrath haarets) about balfe a dayes iourney of ground. The Greeke is that place hath anyncouth word 20 20 doubtleffe it was made from the Hebrew Cibrath, and fignifieth halfe a dayes lourney.

Their meafures of capacity, termed Menfur a capacitatis, were of two forts. Some for dry things, as corne, feed, &c. Some for liquid things, as Wine, Oyle, &c. In both that there might bee a just proportion observed, all their measures were defined by a set number of hen eggeshels of a middle size.

In my paralleling of them with our measures, where I speake of Busbels, Halfe-Busbels, Peckes, ac. Iam tobee vnderftood according to winchester measure, as we phrase it, such a bushell containeth eight gallons. Where I speake of Gallons, Pottles, Quarts Sc. I am tobe vnderstood according to our Ale-measure, thereby I auoid fractions of number.

37 Kab, Kabus, A Kab. " This contained twenty : Arias Menson. foure egges, it held proportion with our Quart. The Thubalsam. least measure mentioned in Scripture, is the Fourth part of a Kab, 2 King. 6.25. The famine in Samaria ind us grandet was fo great, that a fourth part of a Kab of doues dung was fold for five pieces of filuer. The Rabbines have

tricall cubit, according to rkewas built. e the cubit of be thus : The teene inches ; it the holy caeene euidentle who make auemiltaken

ope. The inff ercof, was to nes taken for lentomeein ve inberitance. hevfeof this, 1 thereof was o. 5. The cuys cubits : it be, becaule it v Brinking or e holy scripede, Ezek. 40.

ares, wheremalkes. The

pace. en mentioned old & Itconwhich is the intobecalled Hercules ran fo mach

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עיירחקביז

שיחה יררי לעולם

השעהנט בשים

הרה מו * Alfted pracoz. theol. 116.2. p. 588.

· Vid. Buxtorf. Lexic in DDR ex opere R. Alphes. tractat.de pafch. 6ap.5. Jol. 176.

Arias Montan. Thubal.Cain.

c Epipban.de men-(Br. O Ponnerib.

s dries Mtsmeller.

1 Duxtorf. in loco

I HIPETSHS GALAte.

Thubal Cain.

the world, and the women tooke away nine of them. Omer. It contained * one Kab and an halfe. and a fifth part of a Kab, that is, Three pints and an Vid Boxwiflexic. balfe pint, and a fifth part of an halfe pint. It was the tenth part of an Ephah, Exod. 16.36.

Their Meafures.

a Prouerbe, That b ten Kabs of fpeech descended into

TNO Seah, odre, Satum, the Latine Interpreters commonly render it by Modius. It contained . fix Kabs, that is, Agallon and halfe. We translate the word in generall A meufure : To morrow this time a menfure(that is, a Satum) of fine flower shall be fold for a Shekel, 2 King. 7.1.

אבת Ephah. It contained & three Sata, that is, halfe abusbell and a pottle.

This Lether. It contained " fifteene Modios (i.) Sata; that is, two bushels, fix gallons and a pottle. Mention of this is made, Hof. 3. 2. It is there rendred in English halfe an Homer.

Homer. It is fo called from Thamor, Chamor, Afinus, an Affe ; becaufe this measure contained fo much graine or come, as an Affe could well beare. It contained ten Ephahs, Ezek. 45. 11. that is, Forty frue gallons, or five bufbels and five gallons.

Cor, Corus. The Cor and the Homer were of the fame quantity, Ezek. 45.14. It was not onely of liquidthings, Luk. 16.7.

These measures of which we have spoken hithertoche Hebremes vied in measuring of dry things : Three other measures there were, which they vied forliquid or moist things. I bodout out of the

The Log. It contained & fix egge-fleels. It was of the fame quantity as the fourth part of a Kab, Halfe was fold for hite pieces of illest. The Aubline and a

In Hin. Ito tivegge bels, t guarts.

N3 Bath, Bat tame capacity Homer, Ezek.4 monly render u zekiel, tenders. fpeciebus liquid times thought print, namely V the Greekestov fure, and from ancient Rather elib rendets it i

contained for

All their a I finde three of from other Nat Engla Sextan Marke. 7. 4. Logifweved was fomewhat Attick Sextari Romanos dued ftand the Kon egges, that is, ying, Cheni properly that lervants for t was occasion Chanice non (the prossifion :

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Printins in the

Hin. It contained the quantity of & seventy g Buxters. ibid. two egge-shels, so that it was of our measure three quarts.

n⊇ Bath, &a'r⊕, Bathus, the Bath. It was of the fame capacity with the Ephth, the tenth part of an Homer, Ezek.45.14. The Latine interpreters commonly render it Cadus. ^b Hierome writing vpon E-^b Hieron Ezek.45. zekiel, renders it V adus. Decima pars Cori, inquit, in speciebus liquidis vocatur bathus, sine vadus. I fometimes thought there had beene fome errour in the print, namely V adus put for Cadus: But now I finde the Greekes to vfe both & a'r⊕, and & a's⊕, for this meafure, and from the laft of these Greeke words, that ancient Father reades it Vadus. Sometimes our English renders it in generall A measure, Luke 16.6. It contained foure gallons and an halfe.

All these measures were proper to the Hebrewes; I finde three others mentioned in the N. T. taken from other Nations.

Esses Sextarius. We English it in generall, A pot, Marke. 7. 4. ⁱ it was of the fame quantity with the i Alfled pracog. Log, if we vnderstand it of the Romane Sextarius. It Theologs 61. was fomewhat more, if wee vnderstand it of the Attick Sextarius, vndecim Attici fextarij aquabant Romanos duodecim. In probability we are to vnderstand the Romane measure, fo that it contained fix egges, that is, balfe a pint.

Reinz, Chenix. A measure, Reuel. 6. 6. It fignifieth properly that measure of corne, which was allowed feruants for their maintenance enery day. Whence was occasioned that speech of Fythagoras; Super Chanice nonsfedendum; that is, we emust not rest vpon the provision which suffice the for a day, but we must take Pp 2 care

defeended into of them. and anhalfe, e pints and an int. It was the

e Interpreters intained e fix e translare the invitis time a chall be fold

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odios (i.) Sapossle. Menre rendscelin

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LIB. G.

Their Goines.

care for the morrow. It contained's foure Sextary, that

* Budane de affe. lip.5.

l Budens de offe. lib.s. 15, A quart. Merealithe, Metrets, Ioh. 2. C. It is translated A Firkin. It was a measure in vse among the Athenians. ¹ It was of the same quantity with Gadus, and Cadus (as before was noted) was equall to the Hebrew Bath, so that it contained four gallons and an halfe.

CHAP. X.

Their Coynes, first of braffen Coines.

Hat they might have inft Coines and weights, they weighed both them and their weights by barly cornes.

הנשילטי, Minutum, A mite, Luke 21.20. Mark. 12. 42. The latter Hebrewes call it הטום the Syriake (i.Otaua, the eighth part of Afsarium.)m It weighed halfe abarley corne. It valued of our money, three parts of onec.

Kospains, Quadrans, Afarthing. It was a Roman coine, weighing a graine of barley, it consisted of two mites. The poore widow threw in two mites, which make a farthing, Marke 12.42. by consequence it valued of ours c. :.

'Awderov, Affarius, vel Affarium. It was a Roman coine weighing foure graines. The Rabbines call it 'Aror, and fay that it containeth * eight mites. Of this wee reade, Matth. 10.29. Are not two fparrowes fold for (an Affarium) our English readeth it for a farthing ? It valueth of ours in precise speaking, q²-q

Their

שלררטת שישים אנסלר הציים אנסורית Keifen/.jol. 224-Col.4.

* Drufius in preser.Luc.12.59. nen Gerah. In kel of the Sant Exod. 30. 13. In Hebremes; It val

peece of filuer, 1 Chaldee Paraphr Gerah, that Parap the Greeke they thereoi therefor

thorwp Kelb isvled for a cert the one indewhe ped, our Engli ney. Jacob boug, perces of money, anhundred lam money: for S. Ste 7. 16. In their fame that = Obo So that the valu

the Romans nu fo much that N ly, to fignifie th counted their fo Drachma, ben put abfolutely be of the Hebre valueth 2 3. 6 Buary: if it ft

102 Cefeph, d

Their Coines.

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Their filuer Coines.

Gerah. It was the twentieth part of the Shekel of the Sanctuary; A Shekel is twenty Gerahs, Exod. 30. 13. It was the leaft filuer coine among the Hebremes; It valued of ours 1 0.0b.

Agorath. Wee English it in generall, a peece of filuer, I Sam. 2. 36. But it appeareth by the Chaldee Paraphrafe, that it is of the fame value with Gerah, that Paraphrafe renders both Megna, by the Greeke they are both rendered icon G, the value thereof therefore is 1 0.0b.

Kefbita. The word fignifieth a lambe, and is vsed for a certaine coine among the Hebrewes, on the one fide whereof the image of a lambe was ftamped, our English reades it in generall a peece of money. I acob bought a parcell of a field for an hundred peeces of money, Gen. 33. 19. In the originall it is for an hundred lambs. But it is apparent, that I acob paid money; for S. Steuen faith, he bought it for money, Att. 7. 16. In the iudgement of the Kabbins, it was the fame that " Obolus, " twenty of them went to a Shekel; n R.Solom. Gen 33 So that the value thereof was 10,0b.

lib.radic.11 Leui

703 Ceseph, depueror, Argenteus, a peece of filuer; as ben Gers.Gen.33. the Romans numbered their fummes by Sefterces, in "Druf ad diffic. fo much that Nummus is often-times put abfolute- loca Gen.p.119. ly, to fignifie the fame as Seftertius; fo the Hebrewes counted their fums by Shekels, and the Grecians by Drachme, hence Argenteus, A peece of filuer, being put abfolutely in the Bible, if mention in that place be of the Hebrew coines, it ftandeth for a Shekel, and valueth 2 3. 60. if it ftand for the Shekel of the San-Suary : if it ftand for a common Shekel, then it valueth

ed A Firkin bentans, Lit nd Cudus (as rew Bath, fo fe,

mes,

Soines and m and their

Mark, 12. the Syriake rium. = It ourmoney.

as a Roman iltedoftwo ites, which Mence It va-

a Roman vines callic eight mites. ottwo sparb reacheth it recife spea-

Their Coines. LIB. 6.

eth 1 B. 3 D. But if mention bee of the Greeke coines, as Alt. 19.19. then it fignifieth the Attick Drachma, which valueth of our nioney I D.ob.

P Breevewood;de 814171.

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Deaxin, Luke 15.8. P It was a quarter of a Shekel. and thus by confequence it valued of ours 7 D. ob. Aisfaxuor, Didrachmum, Matth. 17.24. Wee Enslib it Tribute money : The Syriak readeth & Duo Zuzim, now that coine which was termed Zuz by the Hebrewes, was answerable to the Remane denair, whence it appeareth that it valued of ours I.

S. 3. D.

I Tremel Matth. \$2.19.

TAben Efra Nehem. 10. 32.

Iraline, Stater. Wee English it a peece of money at large, but it contained precifely two Didrachma. For the Tribute money to bee paid for each perfon, was Didrachmum, as is evident ; Matth. 17.24. and this Stater was paid for two, namely for Chrift and Peter: the value of it therefore was 2 g. 6 D.

Auraecor, Denarius, A penny. This was their Tribute money, Matth. 22. 19. There were 'two forts of pence in vie among them; the common penny, which valued ofours 7 0 ob. And the penny of the San Eury, whic's valued 1 G. 3 D. For it was answerable to their Didrachmum, and of this laft wee must vnderstand Saint Matthew in this place, for their Tribute money was Didrachmum, as before hath beene noted out of Mat. 17.24. This Didrachmum, or halfe shekel, was formerly paid by the Israelites, f every yeare after they were twenty yeares old, towards their Temple, Exod. 30. 13. Cafar bytaking away this money from the Temple, and changing it into a Tribute for his owne coffers, did in truth take away from God that which was Gods. Hence in that queftion propoled vnto Chrift, Is it lawfull to give tribute vnto Cafar or not ?

mi? Chriftanfy shot are Cafars, This very Tril towards the Ri made by Velbal MILZNS, IT

It valued there Store shekel. das regins, The ing and felling, ari, The Shekel The shekds

The one was a thirty preeces of h to be thirty Shek theone fide, th Aarons Cenfer, Ifrael : on the budding, with ושה הקרישה ter the commi were connerted their sbekel, a of Chrift with in the pale, w fu. On the reu the whole the ים לשור הי (i.) Mellins re daeftoita. In that inferipti Densbarnoeft

Their Cognes. LIB. 6.

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not? Christanswerch, Render unto Cafar the things that are Cafars, and write God the things that are Gods. 'This very Tribute afterward was paid by the Jewes Jofe b de bello towards the Roman Gapitoll, by vertue of a decree madeby Vefpalian.

Thade by repair of a shekel of filuer; furth part of a shekel of filuer; was the fourth part of a shekel of filuer; was the was core a back It valued therefore of ours 7 D. ab.

Sow Shekel, Sichus, A Shekel. It wastwo-fol. 1; Siclus regins, The Kings Shekel, of common vie in buy. ing and felling, it valued 1 5.3 n. And Siclus Sanduary, The shekel of the Sanctuary, it valued 2 5.60.

The shekels of the Sandhary were of two stamps. The one was alwayes in vie among the lewes : the thirty peeces of filner which Indas received, are thought to be thirty Shekels of the Santuary. It had ftampt on the one fide, the pot of Manna, or as others thinke Aarons Cenfer, or Incenfe cup : the infeription on this fide was word and word word workel of Ifrael : on the reverse ficle, was flampt Aarons rod budding, with this infeription about the Coine, ורישלים הקרושה Ierufchalaum hakedufcha. After the comming of our Samiour, the lewes which were converted to the Christian faith, " changed " Alled precess. their shekel, and on the first fide fampt the Image Theel.p. 550. of Chrift with we at the month of the Image, and in the pole, which three letters made his name Iefu. On the reverse fide there was no picture, but the whole rundle was filled with this infeription, משיח מלך כא בשלום ואיד מארם עשור הי (i.) Meptas rex venit own pace, Flux de homine fi-Maeft vita. In some coines, for the latter claufe of that infeription is read, שלהיב אלהיב (i.) Dens homoe & faltus, of anw normak tait disking

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Elias Thebu.

W. Breeville ~與例如其書

The

Greeke coines, ik Drachma,

r of a Shekel. OLITS 7 D. ob. 24. Wec Enadeth 9 Duo med Zuz by Remaine deed of ours 1.

e of money ac drachma, For certon, was 24 and this istand Peter;

heir Tribute forts of pence hich valued Hury, which to their Divoderitand tibute maney noted out ut strikel, was Feare after ien Temple, money from ribute for his om God that on propoled teto Cafar or not f

L1B. 6.

Their Coines.

The Kings Shekel in Danid and Salomons time, had ftampt on the one fide, a kinde of tower ftanding betweene ירר and יחלם and vnderneath was betweene ירר and יחלם and vnderneath was filled with this Hebrew יומג filled with this Hebrew ובנר שלבה הבילר וכנר שלבה הבילר הבילי. Dauidrex, & filius eius Solomon rex.

The Shekel againe was divided into leffer coines, which had their denomination from the parts thereof. Thus we reade of the halfe Shekel, Exod. 30. 13. The third part of a Shekel, Nehem. 10.32. The quarter of a Shekel, 1 Sam. 9.8.

Their gold Coines.

Dri Zahab. The English reades it, A prece of gold, 2 King 5.5. By it is meant, that which elsewhere is called Siclus auri, A Shekel of gold, I Chron. 21. 25. Hence the one thousand seven hundred precess of gold mentioned, Indg. 8. 26. The Greeke renders 1700. * Shekels of gold. * The weight of this Coine was two Acticke drams, the value 15 g.

Adarcon, of this we weade, Efr. 8. 27. It was allo called Trackmon, of which we read, Efr. 2. 69. Both thefe names feeme to denote the fame coine, if not, yet both were of the fame weight. The Greeke interprets them both by Araxee, and our Englifb accordingly renders both A Dramme: which must bee vnderstood of the Drams in vse among the Hebrewes, weighing two Attick drams. From the Greeke Araxee, Drakmon seemeth to haue had its name. r Hee conie Etureth not amisse, who thinketh that Adarcon was so called, quasi Daricon, which

U Zíxzos Xizos, GC. * Brceremood de numerio.

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y Breerswood de nummin. which was a c the Perfuns, an one fide thereo amongst the C word, as a is a this coine was c

Their Summ a Pound. Ingold appeareth by (Tres Dyy Mi thield.Now w Shekelsofgold kels, is not exp videntiood, a of Zabab, Fori Awam being Sbekels of gold weightthero loweth that th weighed fixty 7.11.10.5. No laving that t changed in E 10. Shekels, facted and pro it; but betwe lucdatanhu of filter, wh the forequot

Their Summes.

LIB. C.

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which was a certaine coine of gold in vie among the Persians, and from King Darius (whole image one fide thereof bore) was named Daricon, and K amongst the Chaldeans is often prefixed before a word, as a is among it the Hebrewes. The value of this coine was of ours 15.9.

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Efr. 8, 27. It

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Their Summes.

Their Summes were two maneh, wa, Mina, a Pound. In gold it weighed one hundred Shekels. This appeareth by comparing theic texts, 1 King. 10.17. Tres Danim, Three pound of gold went to one fhield. Now we reade, 2 Chron. 9.16. Three hundred Shekels of gold went to one fhield. The name shekels, is not expressed in the originall, but neceffarily vnderflood, as appeareth in that which was fpoken of Zahab. For it is a received sule, that in Scripture, Aurum being put with a numeral, fignifieth formany Shekels of gold: and fo Argentum in like manner. The weight therof then being one hundred Shekels, it followeth that the value was 75. II. In filuer their Manelo weighed fixty shekels, Ezek. 45.12. fo that it valued 7.11.10.5. Note, that " Sheindler was decented, in z sheindler.in faving that the price or value of the Maneh, was min changed in Ezekiels time, because it then valued so. Shekels, for the difference is not betweene the facred and prophane Maneh, as Sheindler conceineth it; but betweene the Manchofgold, which was valued at an hundred Shekels alwayes, and the Maneh of filuer, which weighed 60. shekels, according to the forequoted place in Ezekiel.

Qq

LIB. 6. Their Summes.

The fecond fumme was Cicar, Talentum, A Talent. This if it were of filuer, it cotained in weight three thousand Shekels. For those two verses being compared together, Exod. 38.25,26. Sheweth that fix hundred thousand men, paying every man halfe a Shekel, the whole summe amounteth to an hundred talents; whence it followeth, that A Talent of filuer amongst the Hebrewes, was 375. I. But a Talent of gold (the proportion of gold to filuer being observed) was twelve times as much, so that it valued of ours, 4500. I.

In this tract of their coines we are to know three things. First, that as the Romans in the former ages, vied, Es graue, Bullion mony, vnstampt, which in the Maffe or Billet they weighed out in their paiments; and afterward, As signatum, coined metals : So the Hebrewes, though at last they vied coined money, yet at first they weighed their money, uncoined; Abraham weighed to Ephron the filuer, Genef. 23.16. Hence the Shekel had its name from 5pw Shakal, Ponderare, librare, To weigh, or put in the ballance. Secondly, as the coined Shekel was two-fold; one for the vie of the fan-Huary; the other for the vie of the Common-wealth, & that of the Sanduary, was double the price of the ether : So the weight of the Shekel is to be diffinguisht after the fame manner ; the Shekel of the Sanduary weighed halfe an ounce Troy weight; the comon Shekel weighed a quarter of an ounce. For example, Goliabs speares head weighed fix bundred shekels of the Santuary, I Sam. 17.7. that is, twenty five pound weight: Abfoloms haire weighed two hundred Shekels after the Kings weight, 2 Sam. 14. 26. that is, foure pound weight

neight and two reckoned only mon vie accord halfetheir valu

Thirdly, th med Kiepula, Ol 15. Theword or little peece from coynes." clamation 19.36 P bould provide ly payed toward to the comma the twenty fift bles into the 3 court where lay these Xin who wanted that wanted thent for oxel wife flood th tobee fold for coines, was no ney,orothert aduantage, H chiefe banker termed Kappallo they exchang they were te the fame in G tholektterse teras cambij;

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Their Summes.

meight and two ounces. Yea the fummes, which I have reckoned only according to the Santhuary, in common vse according to the Kings weight, they abate halfe their value.

Thirdly, the leffer coynes were in generall termed Kipuala, or in the fingular number Kipua, Iohn 2. 15. The word fignifieth properly a fmall quantity, or little peece of metall, fuch as maybee clipt off from coynes. " Vpon the fir ft of the moneth Adar Pro- " Mofes Kotfenf. de clamation was made thorowout Ifrael, that the people Siclis fol. 122. col. 2. should prouide their balfe. Shekels, which were yearely payed toward the feruice of the Temple, according to the commandement of God, Exod. 30. 13. On Mojes Kolfenf. the twenty fifth of Adar, then they brought ta- ibid. bles into the Temple (that is, into the outward court where the people stood) on these tables lay these Kippuela, or lesser coines, to furnish those who wanted halfe shekels for their offerings, or that wanted leffer peeces of money, in their payment for oxen, sheepe, or doues, which like-... wile flood there in a readineffe in the fame court tobee fold for facrifices : but this supply of leffer coines, was not without an exchange for other money, or other things in lieu of money, and that vpon aduantage. Hence those that fate at these tables, as chiefe bankers or Masters of the exchange, they were termed Kepualist , in respect of the leffer coines which they exchanged; in respect of the exchange it selfe, they were termed Konnucisais for . Konnuco fignifieth the fame in Greeke, as Cambium in Latine, whence cKanuco, inthose letters of Exchange, which the Latines call Li-quit Pollux elt apteras camby, the Greekes call ouncona Konnucistin, Tic- Druf. Annot in Me kess T.pars.aller. Qq2

alentum, A d in weight rerfes being neweth that man balfe a abundred lent of filmer a Talent of eing obfer-It valued of know three ormer ages, bichinthe paiments; is : Sothe monty, yet : Abraham Hence the nderare, liudly, as the of the fun--mealth & ce of the aillinguilht : Sandwary non shekel e, Goliabs the Sandy.

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Their Summes. 300 LIB. 6. kets of exchange ; in respect of the tables at which they fate, they are termed by the Talmudifts Schulchanim, from with Schulchan, Menfa; for the fame reason they are sometimes termed by the Greekes mangini, and by the Latines Menfary. These are those changers of me-NAME ney, which our Sauiour droue out of the Temple. Ben Efra. Aboth. c FINIS. Æschines. Alexander Ne Allediss. Amorefine. Aquinai. that wanted lefter proces of money . in their Ariftoteles. Haidw , secol to , squark, usual score, Atias Montas Ariflophames. the which of an interest a section of the ball parties 1811 Artemidoren. new or other tables in Lett of money, and instruction of Athenens, aduantage. Honce the level at failent in the shift, as Augustinum. 1616 they exclosing day in relaction (above have it lefte they were armed for draw for " Roulds applifieth the fame in Greeke as Camilana in Entire, whence a Kausies in Bad int constantly the Graphys call addate Routhards The is a suble lists Terns Hich. 2.00

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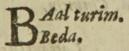
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Concilium quinum sextum. Cyrillus. Cyprianus. Cunæus. Lugduni Batauorum. 1617

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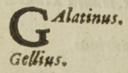
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Almud Babylenicum. Varro. I. Talmud Hierofolymisanum Firgilins. Targum Vzielidis, fine Ionathanis. Targum Onkelos. Targum Hierofolymitanum. Tertullianu. 1609 Theophylactus. Theodoretus. Theophraft Thelofamens.

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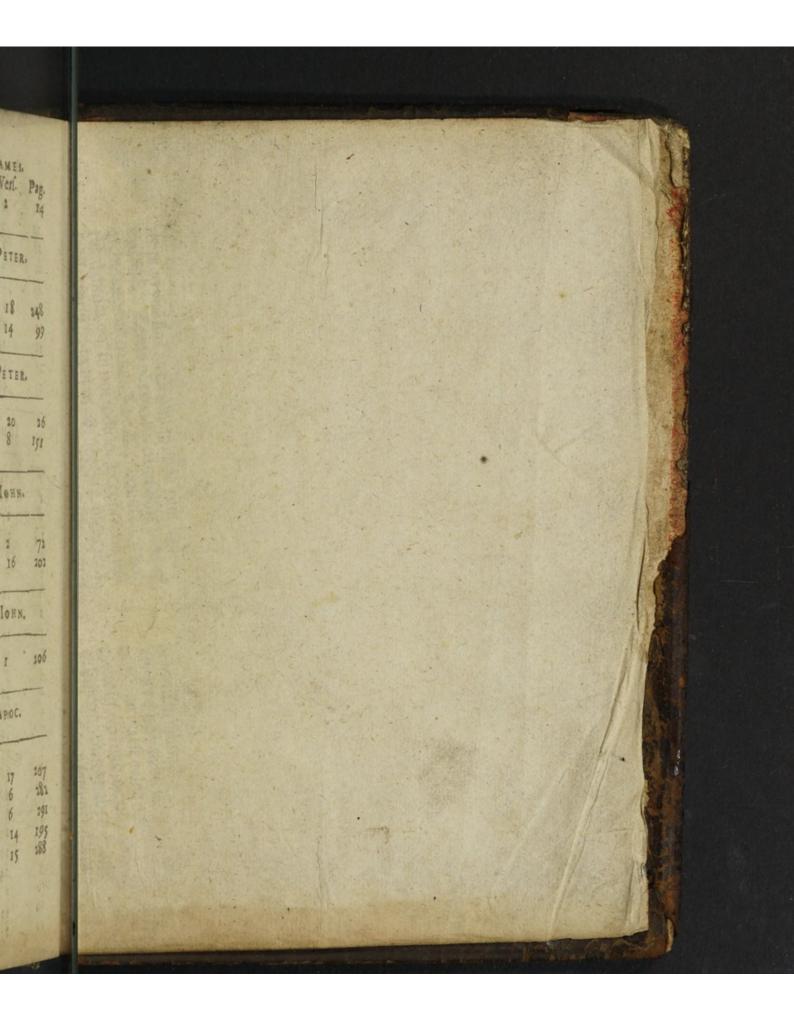
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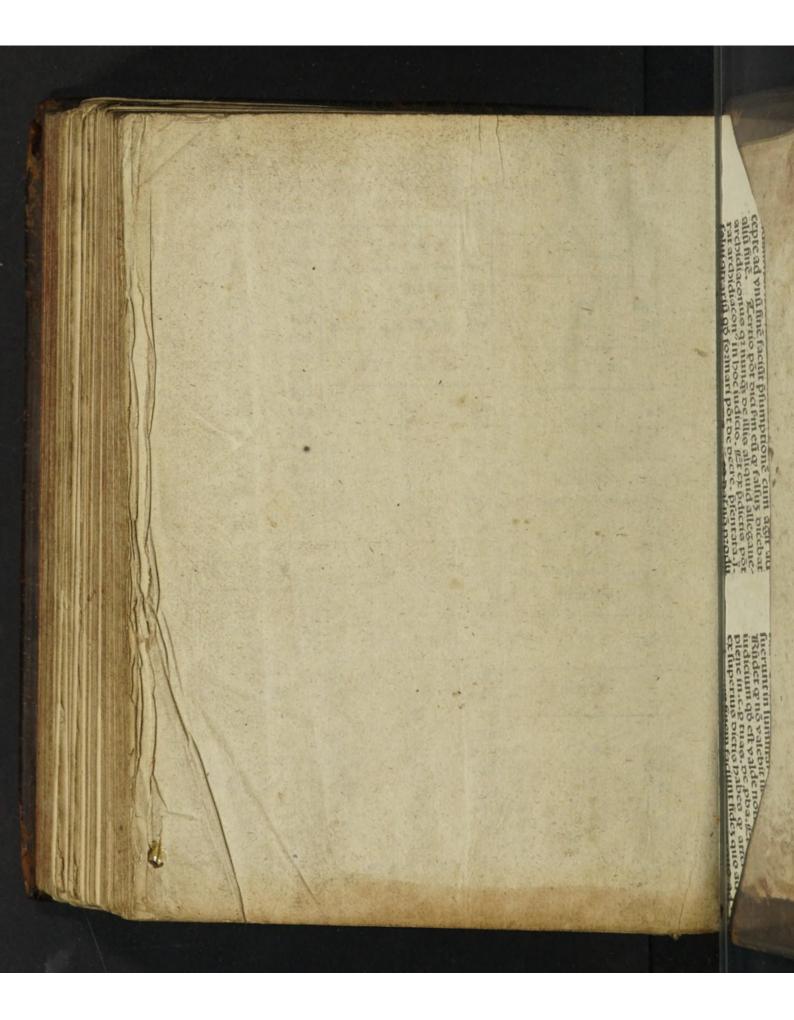
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