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FINIS.

S.T.C. 11954



Moses and Aaron.

CIVIL AND

ECCLESIASTICAL

RITES, USED BY THE

ancient HEBREWS; observed, and
at large opened, for the clearing of many ob-
scure Texts thorowout the whole

SCRIPTURE.

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

HEREIN LIKEWISE IS
SHEWED WHAT CUSTOMES THE

HEBREWS borrowed from Heathen people:

And that many Heathenish customes, originally
haue beene vnwarrantable imitations
of the HEBREWS.

The fourth Edition.

By Thomas Godwyn, B.D.

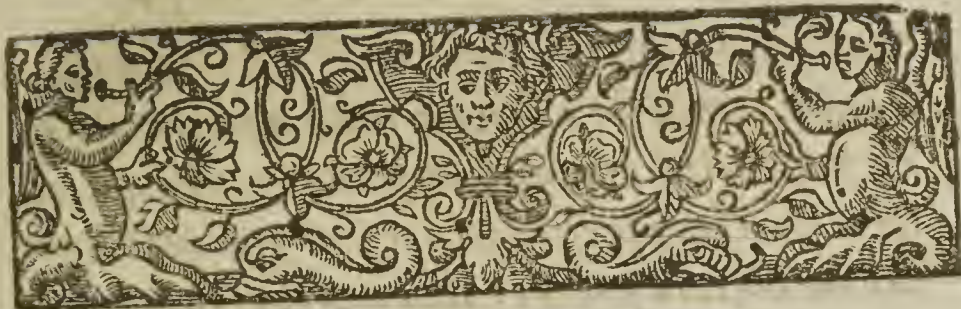
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R. Rayston, at his shop, in Iuie Lane, next the
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ALBANY
CIVIL AND
ECCLESIASTICAL
LAW
AND
EQUITABLE
AND
MORAL
LAW
AS
TAUGHT
IN
THE
UNIVERSITY
OF
ALBANY
BY
JAMES
M. SMITH
M.D.
1857

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JAMES
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OF
ALBANY
1857

ALBANY
JAMES
M. SMITH
M.D.
1857



TO

THE RIGHT HO-
NOVRABLE, WILLIAM
Earle of *Pembroke*, Lo. Chamber-
laine of his Maiesties Household, Lo. Warden
of the Stanneries, Knight of the most Noble Order
of the Garter, one of his Maiesties most Ho-
nourable Priuie Councell; and Chan-
cellor of the famous Vniuersity
of OXFORD,

All Grace and Happinesse.

Right Honourable:



*That many haue no better acquain-
tance with Christ and his Apo-
stles, is because they are such
strangers with Moses and Aa-
ron : Were customes antiqua-
ed thorowly knowne, many difficulties in Scrip-
ture would appeare elegancies, and the places
which*

The Epistle Dedicatory.

which now (through obscurity) dishearten the Reader, would then become sweet inuitements to an vnwearied assiduity in perusing those sacred Oracles. If my present labour shall giue such light to some obscure passages, that thereby Gods people shall be drawne on with the greater delight, to exercise themselues in reading of Holy Writ, it shall not repent me of my tedious trauell in these rites and customes of Generations long since past, which whosoever vndertaketh, shall finde the way long and thorny, the path ouer-growne, and hardly discernable; the Guides few to direct, and those speaking in strange languages, and many apt to discourage him, because themselues are either lazie and will not, or lame and cannot walke the same way. But now (through Gods assistance) being come to the end of my iourney, the discourories made on the way, such as they are (and such some are, as not obserued before) humbly craue your Lordships protection.

From Kensington,
Febr. 21. 1624.

Your Honours in all duty
and seruice deuoted,

THO. GODWYN.



THE ARGUMENT OF EACH BOOKE AND Chapter.

The first Booke. Of Persons.

Chap. 1.



*Reforme of their Common-wealth
till Christ, and when the Scep-
ter departed.*

2. *Publicans, their office, who the
chiefe.*

3. *Profelytes, who, how made.*

4. *Kings, why Pilat clad Christ in purple, Herod in white.*

5. *High-Priest, Præsts, Levites, Nethinims.*

6. *Prophets, who the Wise-man, Scribe and Disputer, men-
tioned, 1 Cor. 1. 20.*

7. *The title Rabbi, when, how, to whom given.*

8. *Nazarites and Rhechabites.*

9. *Assideans, difference berweene the Righteous and Good man,
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10. *Pharises, whence their name, when they began, what their
Dogmata.*

11. *Sadduces, whence their name, when they began, what their
Dogmata.*

12. *Essenes, whence their name, when they began, what their
Dogmata.*

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

The argument of each

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why certaine Psalmes are intituled Gra-
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2. Synagogues, Schooles, Houses of Prayer, why their Schoole
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 4. Groves and high places.
 5. Cities of Refuge.

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 11. Their feast of Purim, and feast of Dedication.

The

Booke and Chapter.

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 3. Baal Peor, Baal Tsephon, Baal-Zebub, Baal-Berith, Bel and the Dragon.
 4. Dagon.
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 6. Astaroth, Ammonia, Inno, the Queene of Heauen, Diana of the Ephesians.
 7. Other Idol-gods mentioned in Scripture.
 8. Sorts of diuine reuelation, Vrim and Thummim.
 9. Teraphim, what they were.
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-

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-

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MOSES and AARON.
THE FIRST BOOKE
treateth of Persons.

CHAP. I.

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



He forme and state of government hath beene subiect to change and variation amongst all Nations, but especially amongst the *Iewes*, where these changes are obseruable.

At first, the *Fathers* of their seuerall Families, and their *First-borne* after them, exercised all kinde of government, both *Ecclesiasticall*, and *Ciuill*, being both *Kings & Priests*, in their owne houses. They had power ouer their owne Families, to blesse, curse, cast out of doores, disinherit, and to punish with death, as is apparent by these examples of *Noah* towards *Cham*; *Gen. 9. 25.* of *Abraham* towards *Hagar* and *Ismael*, *Gen. 21. 10.* of *Iacob* towards *Simeon* and

B

Leui,

LIB. I. *The forme of the Hebrews Common-wealth,*
Leui, Gen. 49. 3. and of Iudah towards Thamar,
Gen. 38. 24.

In *Moses* his dayes then did this prerogative of primogeniture cease; 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 *Moses* was among the righteous as *King*, *Deut. 33. 5.*

After *Iosua* succeeded *Iudges*; their offices were of absolute and independent authoritie, like vnto *Kings*, when once they were elected; but there were long vacancies, and chasmes commonly betweene the cessation 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-past, he retired to a priuate life. After that *Gedeon* had deliuered the people out of the hand of the *Midianites*, he being offered the *Kingdome*, replied, I will not reigne ouer you, neither shall my childe reigne ouer you, *Iudg. 8. 23.* That of *Samuel*, that he iudged *Israel* all the dayes of his life, *1 Sam. 7. 15.* was ^a extraordinary. In this respect their *Iudges* symbolize with the *Romane Dictators*. This state of Regiment continued amongst them by the computation of *S. b* *Augustine*, three hundred twentie nine yeeres. In these vacancies or distances of time, betweene *Iudge* and *Iudge*, the greater & weightier matters were determined by that great Court of the *Seuentie*, called the *Sanedrim*,
in

^a *Zepper. lib. 3. leg. Mos. cap. 6.*

^b *Aug. de Ciu. Dei, lib. 18. cap. 22.*

untill Christ his comming, and when; &c. LIB. I.

in which respect the forme of government may be thought *Aristocraticall*. Kings succeeded the *Judges*, and they continued from *Saul* vnto the captiuitie of *Babylon*, that is, about 520. yeares. ^{c Zepher leg. Mo- saic lib. 3. cap 6.}

From the Captiuitie vnto the comming of *Christ*, (which time is ^d thought to haue beene ^d five hundred thirtie six yeares) the state of the ^d Jewes became verie confused. Sometimes they ^d were ruled by *Deputies* & *Vicegerents*, who had ^d not supreme authoritie in themselves, but as it ^d pleased the *Persian Monarchs* to assigne them, ^d they were termed ראשי גליות, *Rasche galiuth*, ^e *Μακρον* in *1. ad. lib. 21. tract. Sane- drin, cap. 4. S. 13.*

^e *εὐχμεδωπιχου*, *Heads of the Captiuitie*. Of this sort was *Zerobabel* and his Successors, who are rec- ^f koned in the ^f *Hebrew Chronicles* to bee these, ^f *Mesullam*, *Hanania*, *Berechia*, and *Hofadia*. All ^f which are thought to haue reigned vnder the ^f *Persian Monarchie*, and to haue beene of the po- ^f steritie of *David*: as likewise the other succee- ^f ding ten chiefe *Gouernours* after *Alexander the Great*. In the last of these ten, the govern- ^f ment departed from the house of *David*, and was translated to the *Maccabees*, who descended ^f from the Tribe of *Leui*. They were called *Maccabai*, from *Iudas Macchabeus*, ^g and he had this ^g name ^g מַכַּבַּאי *Maccabæus*, from the Capital let- ^g ters of this Motto, written in his Ensigne or ^g Banner, ^g מִי כְמוֹךָ בָּאֱלֹהִים יְהוָה. *Quis sicut tu inter Deos o Domine?* Where the first letters are, *M. C. B. A. I.* Among the *Maccabees* so- ^g ueraigne authoritie continued vntill *Herod the Askalonite* his reigne, at what time our ^g Sauour ^g *Christ*

^e *Μακρον* in *1. ad. lib. 21. tract. Sane- drin, cap. 4. S. 13.*

^f *Seder Olam mi- nus.*

^g *Capitulum Chron. lib. 2. pag. 14.*

Christ was borne, according to *Iacobs* prophetic: The Scepter shall not depart from *Iudah*, nor a *Lawgiuer* from betweene his feet, vntill *Shiloh* (that is, the ^h *Messias*) come, *Genesis*.

^h Targum Vziel. eadem paxne verba habet Targum Jerusolym.

49. 10.

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

ⁱ Origenes hom. 17. in *Genes*. Eptphan. contra Ebioncos, & maxima Hebræorum pars.

^k Cuneus de rep. Hebr. lib. 1. cap. 9. pag. 81.

Some take
Iudah

^l Euseb. demonstr. lib. 8. cap. 1. Mentacut. in *Axaleft*. p. 72. Casaub. contra Baron. p. 16.

1. For the ⁱ Particular Tribe of *Iudah*; but this seemeth flat contrarie to Scripture, for many of the *Iudges* were of other Tribes, and all the *Maccabees* of the Tribe of *Leui*.
2. For the ^k Two Tribes which cleaued to *Rehoboam*; because in that diuision of the people, these two Tribes alone were called *Iewes*, and that from *Iudah*, and that neuer before this diuision.
3. For ^l all the whole bodie of *Israel*, consisting of twelue Tribes; all which (in the iudgement of these men) were afterward by the singular prouidence of God, called *Iewes* from *Iudah*.

Some

Some take
Scepter

- 1. For ^m Regall power, and Soue-^m Patris plerique
raigne authoritie, residing in ^{omnes.}
one man principally.
- 2. For the ⁿ forme of govern-ⁿ Casaubon. advers.
ment, and face of a Common-^{Baron. p. 19. It. p.}
wealth, governed and ruled ^{23. Iustinus Mart.}
by its owne lawes, customes, ^{in dialog. cum Try-}
and rites: signifying as well ^{phone. Cuneus lib.}
the rule and authoritie of in-^{1. de rep. Heb. cap.}
feriour Magistrates, yea of ^{9 p. 52.}
Priests also, as of Kings and
Princes.

From these different acceptions of these two words, flow foure different interpretations of *Iacobs* prophetic.

Some are of ^o opinion, that the *Scepter* taken ^o Cuneus lib. 1. de
in the second acception, began to bee giuen ^{rep. Heb. cap. 11.}
to *Iudah*, that is, to the two Tribes cleaving ^{pag. 96.}
to *Rehoboam*, at the time of that diuision of
the people: and that this *Scepter* was not ta-
ken from them vntill the destruction of *Ie-*
rusalem, because that after *Herods* time vntill
then, their lawes remained in force, their
Priesthood continued, and their Common-
wealth, though it were much defaced, yet
not quite ouerthrowen.

Some are of ^p opinion, that the *Scepter* taken ^p Ioseph. Scalig. ex
in the second acception, began to bee giuen ^{quo Casaub. advers.}
to *Iudah*, that is, to the Twelve Tribes, from ^{Baron. pa. 19. It. p.}
39.

the time of *Moses*; and that this *Scepter* was not taken from them, vntill the destruction of *Ierusalem*: not in *Herod*, because he was a *Jew* (in that hee was a *Profelyte*) for a *Jew* is a name, say they, of *profession*, not of *Countrey*, or *Nation*.

^a *Montanus in A-*
n. l. c. t. pag. 74.

Some are of ^a opinion, that the *Scepter*, taken in the second acception, began to be giuen to *Iudah*, that is, to the *Twelue Tribes*, from the time of *Moses*, and that it was taken from them in *Herods* time: yet so, that in *Herods* time; this was but begun, and inchoate, and at the destruction of *Ierusalem* it was fulfilled and consummate.

^r *Augustinus contra*
Manich. l. b. 12 cap.
47. Euseb demonstr.
lib 8 canon. Chron.
pag. 143.

Some are of ^r opinion, that the *Scepter* taken in the first acception, began to be giuen to *Iudah*, that is, to the *twelue Tribes*, from the time of *Moses*, and that it was taken from them fully in *Herods* time. The former opinions, makes the coming of the *Messias*, to be a fore-runner of the departure of the *Scepter*: this makes the departure of the *Scepter* to be a fore-runner or token of the *Messiah* his coming, which I take to be the principall thing aimed at in the prophecie: This opinion, as it is more generally received than the others, so vpon iustter grounds. Now the *Scepter* was departed, and giuen to a *Profelyte*, neuer so before ^f: yea now also, the *Langiuer* was departed from betweene *Iudahs* feet, and now the *Messiah* borne.

^f *P. Galatin. lib. 4.*
cap 6 pag. 203 ex
Talmud. Ierusal.

CHAP. II.

Of the Publicanes.

WEE hauing seene the most remarkable changes in the Common-wealth of the *Hebrewes*, we will note the chiefe obseruations concerning the persons there inhabiting, and first concerning the *Publicanes*, who were in the latter times, an heterogeneous member of that Common-wealth. After that the *Iewes* became tributarie to Rome (which ^a was effected by *Pompey* threescore yeeres before the birth of our *Saviour*) certaine Officers were appointed by the Senate of *Rome*, vnto whom it belonged, as well among the *Iewes*, as in other Prouinces, to collect, and gather vp such custome-money, or tribute, as was exacted by the Senate: those that gathered vp these *publique* payments, were termed *Publicani*, *Publicanes*; and by reason of their couetous exactions, they commonly were hated by the people of the Prouinces ^b: Euerie Prouince had his seuerall *societie*, or company of *Publicanes*: Euerie *societie*, his distinct *Gouernour*, in which respect it is, that *Zacchens* is called by the *Euangelist*, ἀρχιτελώνης, *Princeps Publicanorum*, the chiefe receiuer of the *Tribute*, or chiefe *Publicane*, Luke 19. 2. And all the prouinciall *Gouernours* in these seuerall *societies*, had one chiefe ^c *Master* residing

^a Ios. pb. Locustus de Pompeio lib. 1. de bello Iud. cap. 5. pag 72c.

^b Harum societatum frequens mentio facta est apud Cicron. in orat. pro Sex. Rosc. Murana, Cn. Plancia.

^c Sigon. de Antiq. iure ciuim Rom. lib. 2 cap 4.

residing at *Rome*, vnto whom the other subordinate *Gouernors* gaue vp their accounts. These *Publicanes* were hated in all *Prouinces*, because of their exactions, but chiefly in the *Commonwealth* of the *Iewes*, because 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* proverb^d, *Take not a wife out of that family wherein there is a Publicane, for such are all Publicanes.* Yea a faichfull *Publicane* was so rare at *Rome* it selfe, that one *Sabinus* for his honest managing of that office, in an honourable remembrance thereof, had certaine images erected with this * superscription. Κἀγὼς τελωνήσαντι, *For the faichfull Publicane.* And therefore no maruell, if in the *Gospell*, *Publicanes* and *sinners* goe hand in hand.

^d Is. Casubon. ex. crou. 13. 37.

* Sueton in Flau. Vespas. c. 1.

^e Tertull. de pudic. cap. 9.

^f Hieronym. epist. ad Damasum.

It is now generally receiued as a truth vndoubted, that not onely *Heathen* people, but sometimes *Iewes* themselues became *Publicanes*. *Tertullian* was of another opinion^e, and thought that all the *Publicanes* were *Heathens*; but hee hath beene in that long since confuted by ^f *Ierome*, and reason it selfe perswadeth the contrarie. First, *Matthem* who was a *Publicane*, was afterward an *Apostle*, and therefore vnlikely to haue beene an *Heathen*. Secondly, *Zaccheus* his name was a pure *Hebrew* name, hauing no affinitie with *Romane* names. Thirdly, the ground or principall argument

ment on which *Tertullian* built, was meereley ⁶ cr-
roneous.

⁸ *Fraudi fuit accu-
tissimo Pæno, He-
braica lingua igno-*

*ratio, nusquam enim occurrit in fonte, Quis ille textus, quo Tertullianus potissimum nititur, Non
erit ut Gal, pendens ex filiis Israel, Deut. 23.*

CHAP. III.

Israelites, Profelytes.

THe whole Common-wealth of *Israel* consi-
sted of two sorts of men, *Hebrewes*, and *Prose-
lytes*; he that was borne an *Hebrew*, either by
Father, or *Mothers* side, was an *Hebrew*; but he that
was borne so of both, was an *Hebrew of the Hebrewes*;
such a one was *Saint Paul*, *Phil. 3.5.* Hee that was
borne a *Profelyte* either by *Father* or *Mothers* side,
was termed *Ben ger*, The sonne of an *he-profelyte*,
or *Ben gera*, The sonne of a *she-profelyte*; But he that
was by *Father* and *Mothers* side a *Profelyte*, was ter-
med ^a *Bagbag*, that is, the son of he and she *Profelytes*.

^a Magni quidam
nominis Rabbi apud
Iudeos fuit, quem
ex Paganismo ad
Iudaismum conuer-
sum אבבב per
figla appellarunt, i.
filius profelyti, fili-
us profelyte. Pirke
Aboth. cap. 5.
^b De Iudeis Gra-
cien sibus vide Scal.
animaduvs. Euseb.
124. 1. & in Car.
Isagog. 278.

The *Hebrewes* were of two sorts, some liued in *Palestina*, and vsed the *Hebrew* text, these were cal-
led *Hebrewes* or *Iewes*; others were dispersed in di-
uers places of *Greece*, they vsed the *Greeke* trans-
lation, and thence were termed *Ελληνισται*, ^b *Græ-
cists*: *Saint Luke* mentioneth both. There arose a
murmuring, ⁸ *Ελληνιστων*, of the *Græcists*, towards the
Hebrewes, *Acts 6.1.* Where note the difference be-
tweene *Ελληνες*, and *Ελληνισται*, the *Græcians*, and the *Græ-
cists*; The *Græcians* are vsed by *Saint Paul*, to signifie
all the *heathen* people, and stand in opposition with
Hebrewes in the generall acception, containing both
the *Græcists*, or dispersed *Hebrewes*, and also those
of *Palestina*: the *Græcists* were both by birth and re-

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

The whole body of *Israel* was diuided into twelue Tribes, and publique records were kept, wherein euery ones genealogie was registred, to manifest vnto what particular Tribe he belonged. These records *Herod* burnt, hoping that in after ages, hee might be thought originally an *Israelite*, if those publike monuments might not be produced against him. ^c Thus much *Eusebius* plainly deliuereth of him. I am of opinion, that another reason might be admitted, namely, That no distinction either of Tribe or Family, might appeare, but all being confounded, and amongst the rest, *Dauids*; (vnto whose Family by a peculiar right this Scepter belonged) *Herod* and his posterity might be the better secured of the Kingdome.

^c Euseb. E. c. 1. lib. 1. cap. 8.

Profelytes were those Heathen people, who disclaiming *Paganisme*, became conuerts, and ioyned themselues vnto the Church of the *Iewes*. They were termed *Profelytes*, ἀπὸ τοῦ προσπαλιουδίναι, from their comming and adioyning vnto the *Iewes*. Concerning these *Profelytes*, we will consider these three things. 1. The severall kindes of *Profelytes*; 2. The manner of making them; 3. In what account or respect they liued among the *Iewes*.

First, the kinds of *Profelytes* were two; גר ברית, *Ger berith*, *Profelytus fœdoris*, A *Profelyte of the covenant*. He submitted himselfe vnto the Circumcision, and to the whole *Mosaicall* *Pædagogic*. ^b The *Rabbies* terme such a one גר צדק *Ger tzedek*, *Profelytum iusticia*, A *Profelyte of righteousness*. Secondly,

^a Rabbi Salsmann. Deut. 23. 4.

W

גר שער Ger Sahagnar, Profelytus portæ, A profelyte, or stranger within thy gates, Deut. 14. 21. Of him also we reade in the fourth Commandement. Hee was suffered to dwell amongst them, whence hee is also called תושב Tosehab, Incola, an inhabitant. He was not circumcised, neither did hee conforme himselfe to Mosaicall rites, and ordinances, onely he was tied to the obedience of those commandements, which among the Hebrew Doctors goe vnder the name of Noahs seuen Commandements: ^c which they reckon thus: 1. Iudgements or punishments for malefactors. 2. Blessing the name of God; vnder this is contained the keeping of the Sabbath. 3. Disclaiming Idolatry. 4. Vncouering ones nakednesse. 5. Shedding of bloud. 6. Robberie. 7. Eating of any member of a beast, taken from it aliue. Of this sort were Naaman the Syrian, the Eunuch Cornelius, and those of whom wee reade, That there were dwelling at Ierusalem Iewes, ^f Men that feared God of euery Nation, vnder heauen Acts 2. 5.

^c Scheingler in per- taglot. p. 1530.

^f ἄνθρωποι φοβούμενοι θεόν.

Secondly, to the making of one to be a Profelyte of the Couenant, according to the difference of sex, and the difference of times, the rites of initiation varied. To the making of ^g a Male Profelyte, at first three things were required. 1. *Circumcision. 2. ^h A kinde of purification by water. 3. The blood of oblation. This oblation was commonly two Turtles or Pigeons. To the making of a woman Profelyte, were required onely, Purification by water, and Oblation. Now because the Iewes haue neither Altar, nor Sacrifice, they say that for the males, Circumcision, and Purification by water sufficeth; and for the females,

^g Moses Kotsenf. fol. 40. Col. 2.

כמוֹלָה
וּבְטִבּוּלָה
וּבְחֵרֶצֶת
דְּמֵי־שֵׁל
קָרְבָן

^h Drusius de tribus sect. 2. p. 102.

¹ *Moses Ægyptius in Affirebiab, Perck. 13 fol 137. vide Serarim triheres. lib. 2. cap. 2.*

onely *Purification by water.* ¹ In *Dauids* time they say, that many thousands of *Profelytes* were ioyned vnto the *Church* without *Circumcision*, onely by this *Purification*.

Hence we may obserue, that a kinde of *initiation by water* was long in vse among the *Iewes*, though it were not *Sacramentall* vntill *Christ* his institution: yea therefore it may seeme to haue bene vsed by them, because they expected it at the comming of the *Messias*, as appeareth by their comming vnto *John*, questioning not so much his *Baptisme*, 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. Exod. 22. 31.*

¹ *Moses Ægypt. lib. 2. tit. Iad iract. Sanhedrim, cap. 2.*

^m *Casaubonus ad. 1497. Baron. p. 27.*

Thirdly, the respect borne by the *Iewes* towards *Profelytes*, was charitable; ^k they vsed no vpbraiding termes towards them, saying, *Remember thy former deeds*. Notwithstanding it was also prouided, ¹ No *Profelyte* should be eligibile into the *Court* of their *Sanhedrim*, yea in their common commerce, they had an vsuall prouerbe which admonished them of warinesse, ^m *Vel ad decimam vsque generationem à Profelytis caue*; Beware of *Profelytes* to the tenth generation.

CHAP. IIII.

Of their Kings.

WE shall reade of three sorts of *Kings* in the *Old Test.* *Melchisedek* was *King* and *Priest*, *Dauid* *King* and *Prophet*, others simply *Kings*. *Melchisedek* was *King* and

and Priest, David King and Prophet. The concurrence of Princely Souerainty, and holy orders, in the same man, intimates that supreme authority should alwayes be accompanied with care of religion: In which respect Iouſb, when he was annointed King, receiued the Testimony or book of the Law, 2 King. 11. 12. neither did these two meet onely in Melchisedek and David, but the same man among the Heathens^a was oftentimes King and Priest. And Trismegistus had his name Termaximus,^b because he was Philosophus maximus, Sacerdos maximus, & Rex maximus. All Kings were not annointed, but only those in whom succession was broken, and there the first of the family was annointed for his successors, except in case of dissention, where there was required a renewed vnction; for the confirmation of his authority. For this reason it was that Salomon was annointed as well as David, because of the strife betweene him and Adoniah.

^a Rex Animus, Rex idem hominum, Phœbique Sacerdos. Virg. Æneid. lib. 3.
^b Alex. Neopolit. lib. 2. cap. 6.

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

As Kings were distinguisht from the people by many ensignes of honour, by their Crowne, their Scepter, their Throne &c. so likewise were they distinguished by their apparell; that was the reason that Ahab entring into battell, changed his apparell, 1 Kings 22. 30. Though purple and white colours were not appropriated vnto Kings,^c yet these colours were in chiefe esteeme, and princi-

^c Valer. Max lib. 1. cap. 6.

L I I. I. *Of their Kings.*

pally vsed by them, ^d yea purple about others was affected by the *Emperours* and Nobility of *Rome*; and *white* by the Nobility of the *Jewes*, whence the *Hebrewes* terme their Noble-men, and such as are of best ranke חררים, *Chorim*, *Albatos*, men clad in *white*; and on the contrary, men of meaner ranke, חשוכים, *Chuschucim*, *Sordidatos*, nien clad with a foule garment. Hence is that of *Saint James*, if there come a man with a gold Ring, and in goodly apparell, ἐν ἑσθῆν λευκῶν, in a *white garment*, and there came also a poore man, ἐν ῥυτῶν ἑσθῆν, in a vile or foule raiment, *Iam. 2. 2.* This maybe the reason, why when the *Jewes* accused *Christ* of treason, *Pilate* his souldiers clad him in purple, *Matth. 27. 28.* and *Herod* the *Tetrarch* of *Galilee* put on him a *white garment*, *Luk. 23. 11.* both therein applying themselves to the customes of their owne Countrey, and in derision, clothing him as a *King*.

CHAP. V.

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

THere were three rankes or degrees of Ministers about the *Temple*, *Priests*, *Levites*, and *Nethinims*; they may bee paralleld with *Ministers*, *Deacons*, and *Subdeacons* in the *Primitue Church*: Ouer all these the *High-Priest* was chiefe.

In *Aaron* and his posterity, was continued the succession of the *Priests*; the *High-Priesthood* was tied

tyed 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.

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 *Levites*.

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

In their *Consecration* they differed. First, The *High-Priest* was *annointed* : the materials of this *chrisme* or ointment are prescribed, *Exod.* 30. 23. It was powred vpon *Aarons* head, *Leuit.* 8. 12. It ranne downe to his beard, and to the border of his garments, *Psal.* 133. 2. The *second Priests* were onely *sprinkled* with this Oyle, mixed with the bloud of the Sacrifice, *Leuit.* 8. 30. In this was typed out the vntion of our *Saviour*, who was *annointed* with the Oyle of gladnesse aboue his fellowes, *Psal.* 45. 8. Hee was *annointed* aboue his fellowes, *Extensiuè*, and *Intensiuè*. *Extensiuè*, for though *Aaron* was *annointed Priest*, *Saul* *annointed King*, *Elisha* *annointed Prophet*, *Melchisedek King* and *Priest*, *Moses Priest* and *Prophet*, *David King* and *Prophet* ; yet none saue onely *Christ*, *King*, *Priest*, and *Prophet*. *Intensiuè*, he was *annointed*, we *sprinkled*. Hee was full of grace and truth, *Ioh.* 1. 14. And from this fulnesse, wee receiue grace for grace, *ver.* 16. And all *Christians*, especially *Ministers*, are vnto God the sweet fauour of *Christ*, 2 *Cor.* 2. 5.

Secondly,

Hinc Sacerdos summus in fonte legitur Sacerdos unctus, Leuit. 4. 5. Ionathan habet, Sacerdos magnus vel summus. Deserte Abben Esra, Sacerdos magnus isse est Sacerdos unctus. Lyranus adhuc clariss, Sacerdos unctus est Sacerdos magnus, quia inferiores Sacerdotes non ungebantur, &c.

Secondly, they differed in their garments, which were a necessary adiunct to their Consecration. 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 scarlet*, wherewith the coat was girded. Fourthly, *A Robe all of blew*, with seuentie two bels of gold, and as many *Pomegranates*, of blew, purple, and scarlet, 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 Israel*. This *Ephod* was put ouer the *Robe*, and girded thereto with a curious girdle made of the same. Sixthly, *A Brestplate wrought of gold, blew, purple, scarlet, and fine linnen*, which being a spanne square, was fastned by golden chaines, and rings vpon the *Ephod*: herein were set *twelue* seuerall stones, on which the names of the *twelue Tribes* were engrauen: Moreover, in this *Brestplate* were the *Vrim* and *Thummim* placed. Seventhly, *A Miter of fine linnen, sixteene cubits long, wrapped about his head*. Eighthly, *A plate of purple gold, or holy Crowne two fingers broad*, whereon was grauen *Holinesse to the Lord*: this was tied with a blew lace vpon the fore-front of the *Miter*.

These eight garments the *High-Priest* vsed in his ordinary ministration, and they are testified by the *Rabbies*, בגדי זהב *Bigde Zahab, Vestimenta aurea,*

The High-Priest, Priests, Levites, and &c. LIB. I.
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. These latter are called *בגדי לבן*
Bigde Laban, Vestimenta alba, white garments, they
 were in number foure, 1. *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
Chrisme or holy oyle could not be found, therefore
 as formely in respect of his *unction*, the High-Priest
 was called by the *Talmudists*, *מתרבה משחה* *Mi-*
thrabe Mischa, Auctus unctione, The annointed: so
 when the oyle was lost, in respect of his garments,
 he was termed, *מתרבה בגדים* *Mishrabe begadim,*
Auctus vestibus, the clothed. Those fore-mentioned
 garments ^b the High-Priest might not weare abroad
 in the City, vnlesse some vrgent occasion compel-
 led him, as *Simeon the iust* did, when he went forth
 to meet *Alexander the Great.*

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

^b *Moses Kelsensis*
praecept. affirm. 173
fol. 212. col. 3.

In his apparell the threefold office of our *Saviour*
Christ was shadowed, the *Crowne* signified his
Kingly office; the *Vrim* and *Thummim*, and likewise
 his *Bells* and *Pomegranats*, his *Propheticall* office:
 by *Vrim* and *Thummim*, hee answered as from an
Oracle; by the *Bells* was typed the sound of his do-
 ctine; by the *Pomegranats* the sweet saour of an
 holy life; the *Names* of the twelue *Tribes* engrauen
 on the *Ephod*, and the *Brest-plate*, signified his *Priest-*
ly office, presenting vnto *God* the whole *Church*, for
 which hee maketh intercession. Hee knoweth his
 owne sheepe by name, *Iohn 10. 3.*

The *inferiour Priests* had onely foure garments, which they vsed in their ministrations. 1. *A linnen breeches.* 2. *A linnen coat.* 3. *A linnengirdle.* 4. *A linnen bonnet,* *Exod. 28.*

Thirdly, they differed in their *marriage*, The *High-Priest* might not marry a *widdow*, nor a *diuorced woman*, nor an *harlot*, but a *Virgin*, *Leuit. 21. 14.* From a *widdow* he could not expect the *first-loue*: from a *diuorced woman* he could not expect the *first or iust loue*: from an *harlot* neither *first, iust,* nor *only loue*: 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 Priests*, agreed in their *Consecration* in these particulars. It was required first, that both should be 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 consecrated by offering vp certaine *Sacrifices*, *Exod. 29.* Fifthly, that both should haue 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 *Consecration* certaine peeces of the sacrifice were put into the *Priests* hand, *Exod. 29. 9.* The ceremony in the *Christian Church*, vsed by the *Bishop* vnto the *Minister* in time of *Ordination*, that the *Bishop* giueth the *Bible* into the hands of the *Minister*, doth much resemble this.

And

And both may signifie, that no man taketh this honour vnto himselfe, but he that is called of God, as was *Aaron*, *Heb. 5.4.* Hence *Consecration* in the *Hebrew* phrase is termed *Filling of the hand*. And contrarie to this did *Ieroboams Priests*, whosoever would, he *Filled his owne hand*, *1 King. 13.33.* that is, *Hethrust himselfe into the Priesthood.*

In the discharge of their offices, the *High-Priest* differed from the other *Priests*: First, because he onely, and that but once a 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 vsed there to expresse mourning are two. First, *uncovering 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 amisse, to note that the *Talmudists* determine the matter thus: saying, ^c That it was lawfull for the *High-Priest* to teare the skirt, ^{or} *neither* part of his garment, but from the bosome downward it was vnlawfull: which if it bec true, then it doth not necessarily follow, that *Caiaphas* did contrary to the Law in renting his clothes, *Matth. 26.65.* *The inferiour Priests* might mourne for these six; *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 sacrifices, *1 Chron. 6.49.* Secondly, they both sounded the *Trumpets*, the vse whereof was two-fold, sometimes to sound an alarum in warre, sometimes

LIB. I. *The High-Priest, Priests, Levites, and &c.*
 to assemble the people and their Rulers, *Numb. 10.*
 Thirdly they both slew the sacrifices, *2 Chron. 29.*
22. Fourthly, they both instructed the people,
Malac. 2. 7. Fifthly, they both iudged of leprosie,
Leuit. 13. 2.

^d *Elias Thubit.*

^e *Casaubon. aduers.*
Baron. p. 242. It.
Ioseph. Scaliger. in
Prolegon ad Euseb.

For the more orderly performance of these offices, the *High-Priest* had his suffragan, ^d called *Sagan*, who in case of the *High-Priests* pollution, performed his office. Of this sort was *Zephaniah*, *Ierem. 52. 24.* And of this sort *Annas* is thought to have beene, when *Caiaphas* was *High-Priest*. ^e In this sense they interpret *Annas* and *Caiaphas* to have beene *High-Priests* the same yeare, *Luk. 3. 2.* The *High-Priest* and his *Sagan*, resembled our *Bishop* and his *Suffragan*: The *Patriarke* of *Constantinople* and his *Primore* termed *Protosyn-cellus*, 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 *Priests* might equally serve in his order, *King David* distributed the whole company of them into twenty foure rankes or courses, called ἐπιμητρίαι, *Turmae*, *vices*. *Nadab* and *Abihu* being dead, there remained on-ly two sonnes to *Aaron*, namely, *Eleazar* and *Ithamar*; now as the succession of *Priests* was preferred in these two Families, so did *David* at this time according to the number of people in each Family, make his diuision. *Eleazars* Family hee divided into sixteene rankes, and *Ithamars* into eight; the diuision was by *Lot*, the first *Lot* fell to *Iehoiarib*, the second to *Iedaiah*, the third to *Hiram*,

Hairim, &c. 1 Chron. 24. Euery ranke or course serued weekly in the Temple by turne, and the ranks receiued their names from those, who at that time were the heads of the seuerall Families, and euer after retained the same names. The chiefe of euery ranke was called, *Summus Sacerdos istius classis*: The chiefe Priest of that ranke. Hence it is that wee reade of many High-Priests assembled together, Marke 14. 1. Furthermore wee are to note, that as the weekly course fell out by lot, so did they by lot determine each particular Priests seruice; namely, who should burne Incense, who slay the beasts, who lay them on the Altar, who dresse 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 Incense, Luke 1. 9.

The office of the *Levites* was to pitch, to take downe, to beare vp and downe the *Tabernacle*, and the vessels thereof. *Leui* had three sonnes, *Gershon*, *Cobath*, and *Merari*: and accordingly the whole company of the *Levites* were distinguisht into three orders, *Gershonites*, *Cobathites*, and *Merarites*. The *Gershonites* charge was to carrie the couerings and hangings of the *Tabernacle*. The chiefe things within the Sanctuary were committed to the *Cobathites*. The wood-worke, and the rest of the instruments were committed to the charge of the *Merarites*, Numb. 3. This was the office of the *Levites*, in *Moses* his time, and whiles they were on their journey in the wilderness; but afterward when they were settled in the promised Land, then *David* changed their office, appointing them, some to haue the charge of the treasures of the Temple,

LIB. I. *The High-Priest, Priests, Levites, and, &c.*
 1 *Chron.* 26. 20. others to be ouer-seers and *Iudges*,
 others to be *Porters*, others *Singers*, 1 *Chron.* 23. 4.
 The *Singers* in time of singing were clad in lin-
 nen Robes, or Surplesses, 2 *Chron.* 5. 12. The
Singers were diuided into twenty foure *orders* or
courses, 1 *Chron.* 25. 8. And the *Porters* into as ma-
 ny, 1 *Chron.* 26. that both might supply their
 turnes weekly by lot, as the *Priests* did. In *Moses*
 time also, their *Consecration* beganne at the *five and*
twentieth yeare of their age : In *Dauids* at the
twentieth, 1 *Chron.* 23. 24. *Ezra* 3. 8. Here wee
 may note the libertie granted vnto the *Church*, in
 changing *Ceremonies* : the office of the *Levites* in
Dauids time, was not the same as in *Moses* ; and
 againe, *Moses* and *David* agreed not in the time of
 their *Consecration*. Againe, in the *Christian Church*
 we shall finde in *Matthias* his election, the vse of
Lots ; not so in *Pauls*, or any other of the *Apostles* :
 In their meetings, vse of an *holy kisse* ; and at the
 Lords Supper, vse of their *Loue-feasts*, both now
 antiquated throwout *Christendome*.

Moreouer there are certaine *degrees* obserue-
 able among the *Levites* : First, their *Initiation*,
 when they were a moneth old, they were *initia-*
red, and presented vnto *God*, *Numb.* 3. 15. Second-
 ly, their *Consecration*, they were *consecrated* by im-
 position of hands, when they were five and twen-
 tie yeares old, *Numb.* 8. 24. From thence for the
 five yeares following, they learned their office.
 Those that imposed hands on them, are said in
 the Text *Numb.* 8. 10. to bee the *sonnes of Israel*.
Chazkuni interpreteth that place, the *First-borne*
 of *Israel*. They were the *Representatiue Church*,
 and

and in allusion to this, the Church of Christ is called the Church of the first-borne, Hebr. 12. 23. At the same time the Levites were waued by the Priests, that is, as the Greeke reades it, ^f Separated, ^f Αφοεῑταῑ. which word is vsed for the Ministers of Christ, ^g Se- ^g Αφοεῑταῑ. parate mee Barnabas and Paul, Acts 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. Lastly, their vocation, or discharge from that laborious seruice of carrying the Tabernacle; notwithstanding euen then they were to serue in their charge, to encampe round about the Tent, to sing, and to beware that no stranger came into the Temple, ^h and likewise to ouersee and instruct younger Levites in manner of Bishops. Vnto these degrees the Apostle seemeth to haue respect: They that haue ministred well get themselues a good degree, ⁱ Tim. 3. 13. The like kinde of ⁱ degrees are obserueable among the Vestall Virgins, they remained 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 Levites, hath flowne the like custome, vsed by the Apostles in conferring Orders, Acts 6. 6.

^h Francisc. Iunius Analet. Expos. Num. 8.

ⁱ Dionys. Halycarnass. lib. 2.

ⁱ Tim. 5. 22.

Obserue the difference of these three phrases, ^{κρηρο̄σεῑα}, The imposition of hands. ^{κρηρο̄σεῑα}, The holding vp of hands, in token of eleuation or ordination, Acts 14. 23. And ^{ἐκτασῑ χεῑρων}, A stretching forth of the hands. Both the first gestures were vsed in Ordination, or conferring Orders. The first of all, namely,

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^k Æschines contra
Ctesiphontem.

^l Herodian. p. 45.

^m Mos. s. Kotsensis,
fol. 211. col. 4.

אש
מעמר

namely, *imposition of hands*, was borrowed from the *Hebrewes*. The second, namely, the *holding up of hands*, was taken from the ^k *Athenians*, who had two sorts of Magistrates, *καίρω*, Magistrates chosen by *Lots*: and *χειροτόμηται*, Magistrates chosen by *holding up of hands*. The third gesture of the hands, called *ἐκτασις χειρῶν*, A *stretching forth of the hands*, ^l sometimes it is termed, *πίε χειρὸς ὑδμα*, the *beckoning with the hand*, a gesture used in *craving silence*; so *Paul* stretched forth the hand and answered for himselfe, *Act. 26. 1.*

There were ^m another sort of holy persons, termed *אשׁי מעמר* *Ansche*, *Magnamad*, *Viri stationarii*, the Law requiring that whosoever offered either gift or sacrifice, he should present it unto the Lord with his owne hands, and *stand by* during the time of his oblation. Now because all *Israel* could not *stand by*, for the narrowness of the place, hence when an offering was made for all the people, certain selected persons chosen for that purpose, supplied the stead of all the people. They were diuided as the *Priests* and *Leuites*, into *twentie foure ranks 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 about the rest, termed ⁿ *Stationum Princeps*, the *Foreman of that station*. The *Nethinims* office was to be *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*, *Iosb. 9. 23.* They were afterward called *Nethinims*,

Nethinims, Ezra 2.43. from *Nathan*, which signifieth to giue, because they were giuen for the seruice of the Temple. Their office was vile and base, as appeareth by that prouerbiall speech; From the hewer of thy wood, vnto the drawer of thy water, Deut. 29.11.

CHAP. VI.

Of the Prophets.

T Here are diuers names giuen vnto the Expositors of the Law, and although the particular yeare or time when each name beganne, be not clearely euenced by monuments of *Antiquity*, yet in generall wee may conceiue three distinct periods of time, in which the names altered. First, from *Adam*, vntill *Moses*. Secondly, from *Moses*, till the peoples returne from *Babylon*. Thirdly, from their returne, vntill the dayes of *Christ*, and after. In the first period as *Adam* was *Prophet* and *Priest* in his family, so afterward euerie first-borne supplied these two offices, together with their *Princely* office in their seuerall families. That they ruled their families as *Kings*, and instructed them as *Prophets*, is cleare to any acquainted with Scripture; the greatest doubt is, what sufficient prooffe there is for their *Priesthood*. *Adams Priesthood* is gathered hence, ^a because that Gen. 4.3, & 4. Abel and *Kain* are said to haue brought their sacrifices: to haue brought them, namely, vnto *Adam*, who offered them vnto God in their

E

name.

^a Bertram Polit.
In d. cap. 2. p. 17.

name. The *Priesthood* of the *First-borne* is gatherable hence, because the *Leuites* were appointed to the seruice of the Altar, in stead of the first-borne, and as their *λυτρον*, or price of *Redemption*, Num. 3.41. In the second 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* ceased, 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 Israel*, Ioh. 3.10. Wee may distinguish them into three severall sorts, 1. *wisemen*, 2. *Scribes*. 3. *Disputers*. The *Apostle* compriseth them all, 1 Cor. 1.20. Where is the *wise*? Where is the *Scribe*? Where is the *Disputer*? Vnto any of these, or whatsoever other *Doctor* 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 diuers acceptions in Scripture. First, it is taken for the *bookes and writings of the Prophets*. They haue *Moses* 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 vnto whom *God* vouchsafeth familiarly to reueale himselfe, they are called *Prophets*. *Abraham* was a *Prophet*, Gen. 20. 7. and *Miriam* a *Prophetesse*, Exod. 15. 20. Fourthly, ordinary interpreters of the word are called *Prophets*. He that recei-
ueth

ueth a *Prophet* in the name of a *Prophet*, *Matth. 10. 41.* Lastly, it is taken for those; who were enabled by diuine reuelation, to lay open hidden secrets, transcending all possibility of humane search. Hence it is, that *Prophets* in old time were called *Seers*, *1 Sam. 9. 9.* And their *Prophecie* was termed a *vision*, *Esay 1. 1.* because *God* extraordinarily inlightned their minds with the knowledge of these secrets.

There are three obserueable names applied to *Prophecie* in *Scripture*. 1. *Verbum Domini.* 2. *Visio.* 3. *Onus.* The word of the Lord. *Vision.* A burden. The first importeth the *Lord speaking*, or reuealing his secrets; the second implyeth the *Prophets attending*, or beholding them; the third being applied onely to *Iudgements*, signifieth the *burdensomnesse* of them, on that people against whom they came forth.

For the propagation of learning, *Colleges* and *Schooles* were in diuers places erected for the *Prophets*, their *Schollers* were termed ^b *Filii Prophetarum*, *Children of the Prophets*, *2 Kings 6. 1.* vnto which phrase there is allusion, *Matth. 11. 19.* *Wisdom is iustified of her children*: by reason of this relation, the *Prophet* sometime is called a *Father*,

Elisha cryed out, my *Father*, my *Father*, *2 King. 2. 12*: ^c *Targum. 2. Reg. 2. 12.*

The ^c *Targum* expoundeth that place, *Rabbi, Rabbi*, as much as to say, my *Master*, my *Master*. And in truth the *Rabbies* grew very ambitious of the name *Father*, which was the reason of our *Sauours* speech, *Mat. 23. 9.* Call no man *Father* vpon earth.

The ^d *Scripture* sometimes ioyneth to the name of the *Prophet*, the name of his *Father*, as

^b Eodem sensu
Græci appellant ar-
tis medicæ candi-
datos ιατρῶν πα-
ιδας, Eras. Epist.
dedicatoria Hilariæ
prefix.

^c Targum. 2. Reg.
2. 12.

^d Kimchi in præ-
fat. ad Hoseam.

Hosea the sonne of Beerie, Hof. i. i. And such 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, such 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 prophesied, and then it followeth, that he was a Prophet of that City. When a Prophet is mentioned without the name of the City, then he is thought to bee a Prophet of Ierusalem.

2. *wisemen*: This title though in it selfe it bee generall and common to all *Doctors*, and Teachers of the Law, yet for many yeares before our *Saviours* Incarnation, ^c it was either arrogated by the *Pharisees*, or else by the ignorant multitude appropriated vnto them, from an opinion of their extraordinary *wisdome*, in teaching of Traditions, which they preferred beyond the Law. Hence the *Pharisees* were called, ^e *Masters of the Traditions*. And hence was that counsell of *R. Eleazar* to his Scholars, ^g That they should forbid their children from the study of the *Bible*, and place them betweene the knees of their *wisemen*. ^h Likewise hence, when any of their *Doctors* did reade Lecture, their saying was, *οἱ σοφοὶ ἡμεῖς διδάσκουσιν*, *Our wisemen doe teach traditions*. The like ambition we shall finde among the *Gracians*, all of them strising to be intituled *σοφοί*, *wisemen*. And hence, whensoever the chiefe of them had pleased the people in the performance of their Orations, or any other publicke businesse, they were honoured with a *Grande* *σοφῶς*, that is, with a loud acclamation of *σοφῶς, σοφῶς, well*.

^c Gorionid. lib. 4. cap. 20.

^d Drusid. lib. 1. c. 86.

^e Buxtorf. Recons. operis Talmud. p. 195.

^h Hieronym. ad Gal. 2. 10.

Well done, or wisely done, vntill Pythagoras in dislike of such swelling titles, stiled himselfe *Philosophus*, a *Louer of wisdom*, which kinde of modesty was afterward practised by the *Hebrew Doctors*, for they in after times, to auoid the suspicion of arrogancie, refused the name of חכמים *Chacaminim*, *Wisemen*,ⁱ and stiled themselves, תלמידי *Elias Thibit*.
 חכמים *Discipuli sapientum*, *Learners of wisdom*.

3. *Scribes*: This name was giuen to two sorts of men, some meere *Laickes*, others *Clergie men*. The body of the *Laicke Scribes*, were those, to whom was committed the instruction of young children in their minority, especially to teach them to write, we may *English* them *scriueners*. This office was appropriated to the Tribe of *Simeon*. In this sense we read not of *Scribes* in the *Scripture*, although the ground of their first institution haue beene taken thence, namely, from those words which *Iacob* vsed vnto *Simeon* and *Leui*; I will diuide them in *Iacob*, and scatter them in *Israel*, *Gen.* 49.7. So that as *Leui* had no portion, but liued dispersed among the other Tribes, by the benefit of the Altar: ^k In like manner *Simeon* had no portion in the iudgement of the *Hebrewes*, but liued scattered among the other Tribes, getting their maintenance by teaching and schooling little children: whether this office of teaching children was appropriated to them, I leaue to the enquiry of others; certaine I am, that the *Simeonites* had their owne inheritance by *Lot*, *Iosh.* 19.1. and the prophetic concerning their being scattered, is thought to haue beene accomplished in this, that the inhe-

^k *Solom. Iarubi*
Gen. 49. vide *Ambros.* tom. 4. cap. 3.
 & *Targum Hierosolymit.*

ritance of the *Simeonites*, was taken out of the portion of the children of *Judah*, *Iosh. 19. 9.* Furthermore it is certaine, that if not all *Scriveners*, yet those publike Notaries who were employed in drawing deeds, and writing contracts (be they of what Tribe they will) they were called by the name of *Scribes*. Vnto this there is allusion, *Psalm. 45. 1.* My tongue is as the penne of a swift *writer*, or *ready Scribe*. Out of the body of these I conceiue certaine choice men to haue beene elected for publike employments, some to attend the *King*, as his *Secretaries*, termed *χαμματῆς βασιλέως*, 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 Consistories: they much resembled our *Clerkes of Assizes*, these were termed *χαμματῆς λαῶ*, the *Scribes of the people*, *Matth. 2. 4. It. 1 Maccab. 5. 42.*

The second sort of *Scribes* belonged to the *Clergie*, they were *Expositors of the Law*, and thence are they called *χαμματῆς τῶ νόμου νομικοί*, & *νομιοδιδάκταλοι*, *Scribes of the Law*, *Esr. 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 *Moses* to the people. The name was a name of *Office*, not of *Sett*. Of this sort was *Esdra*, *Esr. 7. 6.* who though hee were a *Leuite*, yet ¹ others there were of the Tribe of *Judah*; and, as it is thought, they might indifferently bee of any Tribe. The name was of the like esteeme among the *Hebrewes*, as the *Magi* were among the *Chaldeans*; the *Quindecimviri* among the *Romanes*, for expounding *Sybillaes Oracles*: or the *Canonists* in the *Church*

¹ Drusius de tribus
sectis lib. 2. cap. 12.
ex Chald. paraphrasi.

Church of Rome. The word סופרים *Sopherim*, translated *Scribes*, signifieth *Numberers*, or *Computers*, and is applied to the *Masorites*, because they spent their time in reckoning, and numbring, not onely the verses, but the words also, and letters of each booke thorowout the *Bible*; which as it is an argument of their industry, ^m so likewise ⁿ of Gods providence, in the preservation of his truth inuiolable. As the *wisemen* in their preaching preserved traditions: so the *Scribes* claue to the written word, whence they were ⁿ termed *Text-men*, or ⁿ *Masters of the Text*. And to this purpose it is worth our obseruing, that whereas both the *Scribes* and the *Pharises* sought to fasten accusations vpon our *Sauour*, *Matth. 9.* The *Scribes* accused him of blasphemie, *Verf. 3.* The *Pharises* of eating with *Publicanes* and sinners, *Verf. 11.* The *Scribes* accusation was a breach of the Law; the *Pharises* a breach of traditions.

^m Augustin. in
Psalm 40.

ⁿ Drius de trib.
scilicet l. 2. cap. 13.

3. The *Disputer*. • He insisted vpon *allegories*, • *Vide Thisbit in* and searched out mysticall interpretations of the *Text*. Hence himselfe was termed *Darschan*, and his exposition, or homily, *Midrasch*. And their Schoole, *Beth Hammidrasch*. They were counted the profoundest Interpreters, whence that of the *Psalmist*, *Psalme 84. 7.* They goe from strength to strength, ^p is interpreted, *from their Temple to their* ^r *Beth Hammidrasch*, from an inferiour to an higher ^r *Schoole*. Hereby we see the difference betweene those three sorts of predicants mentioned by *Saint Paul*. The *wise men* were teachers of *Traditions*, the *Scribes* teachers of the *Text* according to the literall interpretation, and the *Disputers* teachers of *allegories*,

^r Targum Psalm:
84. 7.

LIB. I. *Of their title Rabbi.*

allegories and mysteries; which fabulous expositions, because they breed questions and disputations, ἐπιμαχίας παρέχουσιν, I Tim. I. 4. Hence is it that such an expositor is termed συζητητής, A Disputer. These three sorts of preachers, which Saint Paul termeth, the wise man, the Scribe, and the Disputer, I Cor. I. 20. are by the Hebrewes named חכם Chacam, סופר Sopher, ררשן Darschan.

CHAP. VII.

Of their title Rabbi.

ABout the time of our *Saujour Christ* his natiuity, titles beganne to bee multiplied, and amongst the rest, these of *Rab*, *Ribbi*, *Rabbi*, and *Rabban*, were in especiall vse: they all are deriued from רבב, *Rabab*, signifying, *Multiplicatus fuit*, and they sound as much as πολυμαθία, that is, a *Master*, or *Doctor*, eminently gifted with variety of knowledge. Concerning these titles, they write thus, that *Rabbi* is a more excellent title than *Rab*; and *Rabban* more excellent than *Rabbi*; and the simple name without any title, as *Haggi*, *Zachari*, *Malachi*, was more excellent than *Rabban*. About this time they vsed a set forme of discipline in their Schooles. The Scholler was termed תלמיד, *Talmid*, a *Disciple* in respect of his learning, קטן *Katan*, a *Junior*, in respect of his minority, בחור *Bachur*, that is, one chosen, or elected, in respect of his election or cooptation; into the number of *Disciples*. After hee had
proued

* Aruch in voce
אביר.

proued a good proficient, and was thought worthy of some degree, then was hee by imposition of hands made a Graduate, חבר Chaber, a companion to a Rabbi. This imposition of hands, they termed סמיכה, vel סמיכות, Semicah, or Semicuth, which ceremony they obserued in imitation of Moses toward Ioshua. The Lord said vnto Moses, Take thou Ioshua the sonne of Nun, in whom is the spirit, and, Put thine hand vpon him, Numb. 27. 18. At which time hee that imposed hands on him, vsed^b this forme of words, I associate thee, and bee thou associated. After this, when hee was worthy to teach others, then was hee called Rabbi; and whereas in his minority, his owne name being suppressed, he was called onely by his Fathers name, the sonne of N. When hee was made Graduate by imposition of hands, then was hee called by his owne name, N. the sonne of N. And afterward 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 רמבם Rambam, which abbreviature, consisting of Capitall letters, signifieth Rabbi Moses ben Maimon, Rabbi Moses the sonne of Maimon. So Rabbi Leui, the sonne of Gersom, in his minority was called the sonne of Gersom, afterward Leui the sonne of Gersom; at last, רלבג, Kalbag, Rabbi Leui the sonne of Gersom. This distinction of Schollers,

אני סומך

אותך תהיה

סומך

Id est, Scaliger in-

terprete: Ego tibi

impono manum, &

manus tibi imposta

est. Tribes. c. 5.

p. 264. vide etiam

Cunaeum de Rep.

Heb. lib. 1. cap. 12.

^c Vide P. Fagium
in Scholiis suis ad
cap. 4. Pirke Aboth.

^d Philo. Iud. Quod
omnis probus,
pag. 679.

^e Scaliger in Tri-
beris cap. 5. ex c. 1.
Beracoib.

^f Pirke Aboth. c. 4.

Companions, and Rabbies, appeareth by that speech of an ancient Rabbi, saying, ^c I learned much of my Rabbies or Masters, more of my Companions, most of all of my Schollers. That every Rabbi had disciples, and that his owne disciples, and other well-wishers stiled him by the name of Rabbi, in the dayes of our Saviour, needeth no prooffe *Iudas* came to *Christ*, and said, *God saue thee Rabbi*, *Matt.* 26. 49. In like manner *Iohns Disciples* came and saluted *Iohn* by the name of *Rabbi*, *Iohn* 3. 26. And *Christ* by the name of *Rabbi*, *Iohn* 1. 38. But whether there was such a formall imposition of hands then in vse, I much doubt. The manner of their meetings, when Disputations were had in their Synagogues, or other Schooles, was ^d thus. The chiefe Rabbies sate in reserued chaires, these are those chiefe seats in the Synagogues, which the Scribes and Pharises so affected, *Matth.* 23. 6. Their Companions sate 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*, *Acts* 22. 3. And *Marie* sate at *Iesus feet*, and heard his word, *Luke* 10. 39. The positure of their body differed according to their degrees. The ^e Rabbi is described to bee יושב, *Iosheb*, one that sitteth: The Companion, מוטת, *Muteth*, the word signifieth a kinde of leaning vpon a bed or bench, ones head lying in the others bosome, in manner of the ancient sitting at table, and it was a deportment of the body, inferiour to that of ^f sitting: The Scholler was termed מתאבק, *Mithabek*, one that doth lie along in the dust, and this was a token of the Schollers humilitie, thus humbling

humbling and subiecting himselfe euen to the feet of his *Master* : & This same custome it is ^g *Ambros. 1 Cor. 14.* thought, Saint *Paul* laboured to bring into the *Christian Church*, *1 Cor. 14.* Their Schollers were not all of equall capacity, whence ^h they said, some ^h *Pirke Aboth. c. 5.* had *conditionem spongiæ*, others *clepsydræ*, others *Jacci facinacei*, and others *Cribri*. Some resembled the *sponge*, and sucks in all that they heard without iudgement; others the *Hour-glasse*, they tooke in at one eare, and let out at the other; others the *winesacke*, thorow which *Wine* is so drained from the dregges, that onely the dregges remaine behinde: lastly, others the *Rying-seiue*, which in winnowing lets out the courser seed, and keepeth in the corne.

CHAP. VIII.

Of their Nazarites and Rechabites.

THere are two sorts of *Votaries* mentioned in the *Old Testament*, *Rechabites*, *Ierem. 35.* and *Nazarites*, *Numbers 6.* I finde scarce any thing warrantable concerning these two, more than what the *Scripture* deliuereth in the forequoted places: therefore concerning the matter of their vowes, I referre the Reader to the fore-said Texts of *Scripture*, here onely we will note the distinction of *Nazarites*. The first are these *Votaries*, termed so from *נָזַר* *Nazar*, to separate, because they separated themselues from three things: *First*, from *Wine*, and all things proceeding from

LIB. I. Of their Nazarites and Rechabites.

^a Sbeindler in Fen-
saglot.

^b Hieronym. Iſaie
8. Idem refert E-
piphanius l. 1. Tom.
2. bar. 29.

the Vine. Secondly, from the razor, because they suffered no razor to come vpon their head, but let their haire grow all the dayes of their separation. Thirdly, from pollution by the dead: this separation againe was twofold, either for a set number of dayes, or for a mans whole life, that they termed *Naziratum dierum*, this, *Naziratum seculi*: of that sort was Saint Paul and those foure with him, *Acts 21.24*. Of this sort was Sampson, *Iudges 13*. and John Baptist. The iust number of dayes, how long the former of these two separated themselves, is not expressed in *Scripture*, but the ^a Hebrew Doctors determine them to be thirty, because it is said, *Numb. 6.5*. *Domino sanctus* נָזִירִית; which word, (say they) containing thirty, expresseth the iust number of dayes to be obserued in this voluntary separation. The second sort of *Nazarites*, were so termed from נָזַר, *Natsar*, from whence cometh *Natsereth*, or *Nazareth*, the name of a certaine Village in *Galile*, where Christ was conceiued and brought vp: Hence our *Sauour* himselfe was called a *Nazarene*, or *Nazarite*, *Matth. 2.23*. and those that embraced his doctrine *Nazarites*, *Acts 24.5*. Afterward certaine *Heretikes* sprung vp, who, as the *Samaritanes* ioyned *Iewish Ceremonies* with *Heathenish rites*: so ^b they ioyned together *Christ* and *Moses*; the *Law* and the *Gospell*; *Baptisme* and *Circumcision*: of the beginning of these wee shall reade, *Acts 15.2*. Then came downe certaine from *Iudaea*, and taught the brethren, saying, *Except yee bee circumcised after the manner of Moses, yee cannot be saved*. These *Heretiques* were called *Nazarites*, either of malice by the *Jewes*,

to bring the greater disgrace vpon *Christian* religion; or else because at first they were true, though weake *Nazarites*, that is, *Christians* misled by *Peters* *Iudaiizing* at *Antioch*, *Gal. 2. 11*. And hence it is ^c thought, that the Church at *Antioch*, in detestation of this new-bred heresie, fastened vpon them by the name of *Nazarites*, forsooke that name, and called themselues *Christians*, *Acts 11. 26*. *Symmachus* that famous interpreter of the Old Testament, was a strong defender of this heresie, and ^d from him in after times they were named *Symmachiani*. The *Jewes* had them in as great hatred, as the *Samaritanes*, whereupon ^e three times euery day, at morning, noone, and euening; they closed their prayers with a solemne execration, *Maledic Domine Nazorais*. Lastly, another sort of *Nazarites* there were, so termed from נָזַר, *Nasar*, signifying to abolish, or cut off; ^f because they did abolish and cut off the five books of *Moses*, reiecting them as not *Canonick*.

^c *Francisc. luv. parall lib. 1. 8.*

^d *Augustin. lb. 19. contra Faustum Manichaeum, c. 4.*
^e *Epiphani. lib. 1. Tom. 2. heres. 29.*

^f *Epiphani. lib. 1. Tom. 1. her. 18.*

CHAP. IX.

Of the *Assideans*.

IT is much controuersed, whether the *Assideans* were *Pharises* or *Essenes*, or what they were? Were I worthy to deliuer my opinion, or, as the *Hebrewes* prouerbe is, to thrust in my head amongst the heads of those wise men: I conceiue of the *Assideans* thus. Before their captiuitie in *Babylon*, wee shall finde the word צַדִּיקִים *Chasidim*.

dim, (translated *Assidai*, *Assideans*,) to signifie the same as צדיקים, *Tsadikim*, *Iust*, or *good men*: both were vsed promiscuously, the one for the other, and both stood in equall opposition to the רשעים, *Reschagnim*, that is, *ungodly*, or *wicked men*. At this time the whole body of the *Iewes* were distinguished into two sorts, *Chasidim*, and *Reschagnim*: *Good* and *Bad*.

^a D. Kimchi's *Esal.*
103.17.

^b *Pirke Aboth*, c. 5.

After their captiuitie, the *Chasidim* beganne to bee distinguished from the *Tsadikim*.^a The *Tsadikim* gaue themselues to the study of the Scripture. The *Chasidim* studied how to adde unto the Scripture.^b Secondly, the *Tsadikim* would conforme to whatsoeuer the Law required: The *Chasidim* would bee *holy aboue the Law*. Thus to the repairing of the Temple, the maintenance of sacrifices, 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 say, *What is mine, is thine, and what is thine, is thine owne*; those *Reschagnim*, which would say, *what is thine is mine*; and *what is mine is mine owne*; and it is probable, that that middle sort mentioned in the same place, who would say, *what is mine is mine, what is thine is thine owne*; were the very *Tsadikim*.

At this time the body of the *Iewes* were distinguished into three sorts, in respect of holinesse. First, *Reschagnim*, *רשעים*, *wicked*, and *ungodly men*. Secondly, *Tsadikim*, *צדיקים*, *Iust*, and *righteous men*. Thirdly, *Chasidim*, who are sometimes translated *חסידים*, *Holy men*, and that for the most part:

part: but sometimes also *אצדאי*, *Good men*: These of all others were best reputed, and beloued of the ple. The Apostle shewing the great loue of *Christ*, dying for vs, amplifieth it by allusion vnto this distinction of the people: *Christ* dyed for the *ungodly*. Scarcely for a *righteous man* will one die, yet peradventure, for a *good man* some would euen dare to die, *Rom. 5. verses 6, 7*. The gradation standeth thus: Some peradventure would die for one of the *Chasidim*, a *good man*: Scarcely any for one of *Tsadikim*, a *iust*, or *righteous man*: For the *Reschagnim*, or *ungodly*, none would die; yet *Christ* died for vs *ungodly*, being sinners, and his enemies:

Now as long as these workes of supererogation remained arbitrary, and indifferent, not required is necessary, though preferred before the simple obedience to the Law: so long the heat of contention was not great enough to breed sects and heresies: But when once the precepts and rules of supererogation were digested into *Canons*, and vrged with an opinion of necessity; Then from the *Chasidim* issued the brood of *Pharises*; ^d and also from them (as it is probably thought) the heresie of the *Essens*, both obtruding vnwritten traditions vpon the people, as simply necessary, and as a more perfect rule of sanctity than the Scripture: At this time the *Tsadikim* in heat of opposition reiected not onely traditions, but all Scripture, except onely the five bookes of *Moses*; for which reason they were called *Karaim*. Some are of opinion they reiected onely traditions, and embraced all the bookes of Scripture: Which opinion.

^c *Afsidai de quibus agit. 1 Macab. 7. 13. vocantur à Iosepho, lib. 12. c. 16. אצדאי יוסף ויטעו ויטעו*

^d *Ioseph. Scaliger. Triheres. cap. 22.*

^e *Ioseph. Scalig. ibid.*

nion soever wee follow, they had their name קראים, *Karaim*, *Textuales*, *Scriptuarii*, (i.) *Textmen*, or *Scripturereaders*, because they adhered to *Scripture* alone, withstanding and ganesaying *traditions*, with all their might. And if we follow the latter, then all this while the *Karaim* were farre from heresie: but in proesse of time, when from *Sadok*, and *Baithus*, these *Karaim* learned to deny all future rewards for good workes, or punishment for euill, or resurrection from the dead; now the *Karaim* became compleat *Sadduces*, and perfect *Heretiques*, taking their denomination from their first author, *Sadok*. The time of each heresies first beginning, shall be more exactly declared in their severall Chapters.

C H A P. X.

Of the Pharises.

* *Quartam etymologiam (enius fundus & auster putatur Hieronymus Præfat. in Amos) refellit Scriptura Hebraica, si enim Phariseus diceretur à verbo פָּרַשׁ Distinguidere, scriberetur Pharisei פְּרוֹשִׁים non פְּרוֹשִׁים*

^b *Gorionides, c. 22.*

T Here are ^a three opinions concerning the *Etyimologie* of the name *Pharise*. The first, are those which deriue it from פָּרַשׁ, *Parash*, *Expandere*, *Explicare*; either from the enlarging and laying open their phylacteries, or from their open performance of good workes in publike view of the people, as being ambitious of mans praise. Secondly, from פָּרַשׁ, *Parasch*, *Exponere*, *Explanare*; because they were of chiefe repute, and counted the profoundest *Doctors* for the exposition of the Law, so that they were termed ^b *Peruschim*, *quia Poreschim*; *Pharises*, because they were *expounders*

pounders of the Law. Thirdly, others deriue the name from the same verbe, but in the coniugation *Piel*, where it signifieth *Diuidere, separare, to separate.* ^c In this acception, by the *Greekes* they ^{c Suidas.} were termed ἀφωρισμένοι, we may *English* them *Separatists.* Their *separation* is considerable, partly in the particulars *unto which*; partly in those *from which* they *Separated.*

First, They *Separated themselves to the studie of the Law*, in which respect they might bee called, ἀφωρισμένοι εἰς τὸν νόμον, *Separated unto the Law.* In allusion vnto this, the *Apostle* is ^d thought to haue ^{d Druſius de trib. sect. lib. 2. c. 2.} stiled himselfe, *Rom. I. II.* ἀφωρισμένον εἰς εὐαγγέλιον, *Separated unto 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 ^c *separation to an extraordinary sanctity* ^{c Suidas.} of life aboue other men. God I thanke thee that I am not as other men are, extortioners, vniust, adulterers, &c. *Luk. I 8. II.*

The particulars *from which they separated themselves*, 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, אֲרָאָה עַם הָאָרֶץ *populum terræ, the people of the earth.* In the *Gospell of Saint Iohn*, 7. 49. they are called ὄχλος: *This people who knoweth not the Law are cursed.*

Secondly, *From the* ^f *apparell and habit of other* ^{f R. David. Sophon. 1. 8.} men: for they vsed peculiar kindes of habits, where-

by they would bee distinguished from the vulgar. Hence proceeded that common speech, *Vestes populi terræ, conculcatio sunt Phariseorum.*

g *Thisbite*

Thirdly, From the ⁸ *customs and manners of the world.*

This heresie of the *Pharises* seemeth to haue had its first beginning in *Antigonus Sochæus*. He being a *Pharise* succeeded *Simon the Iust*, who was coetanean with *Alexander the Great*: hee liued three hundred yeares before the birth of *Christ*.

h *Chrys. Matth. 15.*

The *Pharises* were ^h not tied to any particular Tribe or Family, but indifferently they might bee of any. *Saint Paul* was a *Beniamite*; ⁱ *Hyrceanus* was a *Leuite*.

i *Flavius Ioseph.*
lib 13. cap. 18.

Each sect had his *Dogmata*, his proper *Aphorismes*, *Constitutions*, or *Canons*: so the *Pharises* had theirs. My purpose is, both concerning these and the other sects, to note onely those *Canons*, or *Aphorismes*, wherein chiefly they were hereticall, and one differing from the other.

k *Ioseph. lib. 13. c. 9.*

First, the *Pharises* ^k ascribed *some things* to Fate or *Destinie*, and *some things* to mans *Free-will*.

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

l *Ioseph. de bello*
lib. 2. cap. 12.

Thirdly, Concerning the resurrection of the dead, they acknowledged it, and ^l taught that the soules of euill men deceased, presently departed into euerlasting punishment; but the soules, they say, of good men, passed by a kinde of *Pythagorean* *μετεμψύχων* into other good mens bodies. Hence

m *Serar. Tribares.*
lib. 2. cap. 3 It. *Drus.*
in præter.

it is ^m thought, that the different opinions concerning our *Sauour* did arise; Some saying that hee

hee was *Iohn Baptist*, others *Elias*, others *Ieremias*, *Matth. 16. 14.* As if *Christ* his body had beene animated by the soule either of *Iohn*, *Elias*, or *Ieremias*.

Fourthly, they did stiffely maintaine the traditions of their *Elders*. For the better vnderstanding what their traditions were, wee must know that the *Iewes* say the Law was ^a twofold, one committed to writing, which they called תורה שבכתב ^a *Moses Kosens. in præf. lib. præcept.* *Thorah schebichtah*, *The written Law*; the other deliuered by tradition, termed by them, תורה בעל פה *Thorah begnal pe*. They say both were deliuered by *God* vnto *Moses* vpon *Mount Sinai*, the latter as an exposition of the former, which *Moses* afterward deliuered by mouth to *Ioshua*, *Ioshua* to the *Elders*, the *Elders* to the *Prophets*, the *Prophets* to those of the great *Synagogue*, from whom successiue-ly it descended to after ages. These traditions were one of the chiefe controuersies betweene the *Pharises* and the *Sadduces*. ° The *Pharises* said, *Let us* ° *Gorionides c. 29.* *maintaine the Law which our forefathers haue deliuered into our hands, expounded by the mouth of the wise men, who expounded it by tradition. And loe, the Sadduces said, Let vs not beleue or hearken to any tradition or exposition, but to the Law of Moses alone.* The traditions which they chiefly vrged were these.

1. They would not eat vntill they washed their hands. Why doe thy disciples transgressie the tradition of the *Elders*? for they wash not their hands when they eat bread, *Matth. 15. 2.* This washing is said to haue beene done πνευμα, *Marke 7. 3.* that is, often, as some translate the word, taking πνευμα in

פ בטולאיה
 I. 27 πικρῶς.
 Luk 1.39.
 † Ioseph. Scaliger.
 Triberefc 7.

† Master in
 Dent. 8.

† Theophylast. in
 Marc. 7. 3.
 † Beza in maioribus
 suis annotationibus,
 Marc. 7. 3.

in this place, to signifie the same as πικρῶς in *Homer*,
frequenter. Others translate the word *accuratè, di-*
ligenter, intimating the great care and diligence
 they vsed in washing: with this the † *Syriacke* text
 agreeth. † Others thinke that there is in that
 phrase, allusion vnto that rite or manner of wa-
 shing in vse among the *Iewes*, termed by them
 נטילה ידים *Netilath iadaim*, the *lifting up of their*
hands. The *Greeke* word πικρῶς, is thought to ex-
 presse this rite, because in this kinde of washing,
 They vsed to ioyne the tops of the fingers of each hand
 together with the thumbe, so that each hand did after
 a sort relemble τὸ πικρῶς, i. a *fist*. This ceremony
 was thus performed: First, they washed their
 hands cleane. Secondly, they composed them in-
 to the fore-mentioned forme. Thirdly, they lifted
 them vp, so that the water ranne downe to the ve-
 ry elbowes. Lastly, they let downe their hands
 againe, so that the water ranne from off their hands
 vpon the earth. † And that there might be store 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 washing
 Theophylast seemeth to haue reference, when hee
 saith, that the *Pharises* did † *cubitaliter lauare*,
 wash up to their elbowes. Lastly, others † interpret
 πικρῶς, to be the fist, or hand closed, and the man-
 ner of washing hereby denoted to bee by rubbing
 one hand closed in the palme or hollow of the other.
 All imply a diligent and accurate care in washing:
 the ceremonious washing by lifting vp the hands,
 and hanging them downe, best expresseth the su-
 perstition,

perstition, which onely was aimed at in the re-
 prooffe, though all these sorts of washing, to the
Pharises were superstitious, because they made
 it not a matter of outward *decency* and *ciuitie*,
 but of *religion* to eat with washt or vnwasht hands,
 vrging such a necessity hereof^a, that in case a man
 may come to some water, but not enough both to
 wash and to drinke, he should rather chuse to wash
 than to drinke, though hee die with thirst. And it
 was deemed amongst them, as great a sinne to eat
 with vnwasht hands, as to commit fornication.
 This tradition of washing hands, though it were
 chiefly vrged by the *Pharises*, yet all the *Iewes*
 maintained it, as appeareth by the places quoted.

^a *Drusus praterit.*
Matth. 15. in ad-
dend. & Buxtorf.
synag. Iudaic. ca. 6.
p. 193. ex Talmud.

Wee may obserue three sorts of washing of
 hands in vse among the *Iewes*. 1. *Pharisaicall* and
superstitious, this was reprobued. 2. *Ordinary* for
 outward *decencie*, this was allowed. The third in
 token of *innocencie*, this was commanded the *El-*
ders of the neighbour Cities in case of murder,
Deut. 21. 6. It was practised by *Pilate*, *Mat. 27. 24.*
 and alluded vnto by *Dauid*, I will wash my hands in
innocencie, so will I compassse thine altar, *Psal. 26. 6.*

2. *When they came from the market they wash,*
Marc. 7. 4. The reason thereof was, because they
 there hauing to doe with diuers sorts of people,
 vnawares they might be polluted. The word vsed
 by *Saint Marke* is, βαπτισαντες, they baptised them-
 selues: implieth the washing of their whole bodie.
 And it seemeth that those *Pharises* who were
 more zealous than others, did thus wash them-
 selues alwayes before dinner. The *Pharise* maruel-
 led that *Christ* had not first washed himselfe before
 dinner,

dinner, *Luke 11. 38.* Vnto this kinde of superstition *S. Peter* is thought to haue inclined, when' he said, *Lord not my feet onely, but also the hands and the head, Iohn 13. 9.* Thus finding his modesty disliked, when he refused to haue his feet washt by his *Lord and Master*; now he leapeth into the other extreme, as if he had said, not *my feet onely, but my whole body.* Hence proceeded that sect of the *Hemero-baptista*, i. *Daily baptists*, so called * because they did euery day thus wash themselues.

* *Epiph. lib. 1. Tom. 1. cap. 17.*

3. They washed their cups, and pots, and brasen vessels, and tables, *Mark. 7. 4.*

4. They held it unlawfull to eat with sinners, *Matt. 9. 11.* yea they iudged it a kinde of pollution to be touched by them, *Luk. 7. 39.* If this man were a *Prophet*, he would surely haue knowne who, and what manner of woman this is which toucheth him, for she is a sinner. Of such a people the *Prophet* speaketh: They said, Stand a part, come not neare to me, or (as the words may bee rendred) *Touch me not*, for I am holier than thou, *Esay 65. 5.*

י אל הגשבי
Ne attingas me.
* *Scalig. de emend. temp. lib. 7. Idem refert Epiph. lib. 1. Tom. 1. cap. 13.*

* The like practice was in vse among the *Samaritans*, who if they met any stranger, they cryed out, *ουη αφο λαουον, Ne attingas, Touch not.*

^b *Theophylact. in Luk. 18. 12. It. Epiph. heres. 16.*
^c *Drusus in Luc. 18. 12.*

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

6. They made broad their *Phylacteries*, and enlarged the borders of their garments, *Matth. 23. 5.* Here three things are worthy our consideration. First, What these *Phylacteries* were. Secondly, What was written in them. Thirdly, Whence they

they were so called. ^d Epiphanius interpreteth these ^d Epiph. lib. 1.
Phylacteries to be *πατρία πύματα πορφύρεα*, purple studs or ^{Tom. 1 cap 15.}
flourishes wouen in their garments : as if Epiphanius
had conceived the *Pharises* garment to be like that
which the *Roman Senators* were wont to weare,
termed by reason of those broad studs and workes
wouen in it, *Laticladium* : but seeing that these
Phylacteries were additaments and ornaments,
whereof there were ^e two sorts, the one tied to their
foreheads, the other to their left hands ; hence it ^e Moses Korsensis
followeth, that by these *Phylacteries* could not be ^{prec. affir. 22.}
meant whole garments, or any embossments, or
flourishings wouen in the cloth. Generally they
are thought to be schedules or scrolles of parch-
ment, whereof as I noted there were two sorts, *Phy-*
lacteries for the head, or *frontlets*, reaching from
one eare to the other, and tied behinde with a
thong ; and *Phylacteries for the hand* fastened upon
the left arme about the elbow on the inside, that it
might be neere the heart. Both these sorts were
worne, not by the *Pharises* onely, ^f but by the *Sad-* ^f Maimon. in Te-
duces also, but with this difference ; The *Pharises* ^{phillim 4. 4. S. 3.}
haply for greater ostentation wore their hand *Phy-*
lacteries about their elbowes : the *Sadduces* on the
palmes of their hands. ^g Nay all the *Jews* wore them ; ^g Scaliger. Tribu-
our *Sauour Christ* not excepted. The command ^{resp. 258.}
was generall, *Exod. 13. 9.* It shall be for a signe
vnto thee vpon thine hand, and for a memoriall be-
tweene thine eyes. So that it is not the wearing of
them which our *Sauour* condemned, but the ma-
king of them broad, whereby they would appeare
more holy than others.

In these parchments they wrote ^h onely the *De-* ^h Chrysof. & Hier
calogue ^{in Matth. 23.}

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

1. The first beganne, Sanctifie vnto me all the first-borne, &c. *Exod.* 13. 2. to the end of the tenth verse.
2. The second beganne, And it shall bee when the Lord shall bring thee, &c. *Exod.* 13. 11. to the end of the 16. verse.
3. The third beganne, Heare O Israel, &c. *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.

These 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 distinct peeces of parchment ¹ especially, and if they wrote it in one peece, the length of euery Section ended in one columnne, and they did put them into one skinne, in which there was the proportion of foure houses or receptacles, and not into foure skines: euery receptacle was distinct by it selfe; and those that were for the hand, were written in one peece of parchment principally, the foure sections in foure columnnes, but if they wrote them in foure peeces, it was at length, and they put them in a skinne that had but one receptacle. ^k In time of persecution when they could not openly weare these *Phylacteries*,

ⁱ *Moses Kotsenf.*
fol. 104. col. 3.

^k *Munster. de pra-*
cept. affirm.

latheries, 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 **תפילין** *Totaphoth*, which word hath almost as many *Etymologies*, as interpreters; the most probable in my opinion, is that they should be so called *per antiphrasin*, from **תפיל**, *Incedere*, to goe, or moue, because they were *immoueable*: Hence the *Septuagint* translates them, **ἀπιδετα**, *Immoueable ornaments*. The *Rabbines* call them *Tephillim*, *Prayer-ornaments*: ¹ Others call them *Pittacia*, ^{Hieronym. in Matth. 23.} and *Pittaciola*, from **πίττιον**, which signifieth a peece or parcell of cloth. In the *Gospell* they are called **φυλακτήρια**, *Phylacteries*, from **φυλάττω**, to *conserue* or *keepe*. First, because by the vse of them, the *Law* was *kept* and *preserved* in memorie. Secondly, because the *Pharises* superstitiously conceited, that by them, as by *Amulets*, *Spells*, and *Charmes*, hanged about their necks, themselves might be *preserved from dangers*. The word **φυλακτήριον**, signifieth a *Spell*, and *Hierome* testifieth, that the *Pharises* had such a conceit of these ornaments: In which place he compareth the *Pharises* with certaine superstitious women of his time, who carried vp and downe vpon the like ground, *paruula euangelia*, & *crucis ligna*, Short sentences out of the *Gospell*, and reliques of the *Crosse*. The same superstition hath preuailed with many of latter times, who for the same purpose hang the beginning of ^m *Saint Iohns Gospell* about their neckes, ^{m Scaliger. Triba- rescap. 7.} And in the yeare of our *Lord* 692. certaine *Sorce-ers* were condemned for the like kinde of *Magicke*,

ⁿ Concil. quini
Sexti, Canon. 61.

gicke, by the name of ⁿ φυλακτήριον, that is, Phylacterians.

• Vide D. Kimchi
Radic.

Thus much of their *Phylacteries*; in the same
verse is reproved the *inlarging of their borders*.
• That which we reade borders, in the Gospell, is
called, *Numb. 15. 38.* ציצית *Tsitstith*, *Fringes*: and
גדילים *Gedilim*, *Deut. 22. 12.* which word wee
likewise translate in that place, *Fringes*. They were
in the forequoted places commanded, and our Sa-
viour Christ himselve did weare them, *Luk. 8. 44.*
The latter Hebrew word signifieth a *Large fringe*,
which aggrauateth the superstition of the *Phari-
ses*, 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
to *enlarge*, in ^p Greeke and *Latine*, sometimes, sig-
nifieth to *boast*, *vaunt*, or *bragge of a thing*, and in
this sense it may very well fit a *Pharise*. The reason
of this command was, to put them in minde of the
commandements, *Numb. 15.* And for the furthe-
rance of this dutie, ^q they vsed sharpe thornes in
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-
dements*.

^p Το μεγαλῶσε
apud Euripidem in
Bacchis, valet,
Magnifice inflare,
Efferre. Magnifica-
re apud Varonem
& Plinium eadem
significatione usur-
patur. Theodor. Be-
za in Mat. 23.
^q Hieron. in Mat.
23.

^r Talmud. tract.
Suta cap. 3.

- There were ^r seuen sorts of *Pharises*. 1. *Phari-
seus Sichemita*, He turned *Pharise* for gaine, as the
Sichemites suffered themselves to be circumcised.
2. *Phariseus truncatus*, so called as if he had no
feet, because he would scarce lift them from the
ground when he walked, to cause the greater opini-
on of his meditation.
3. *Phariseus impingens*. He would shut his eyes
when

when he walked abroad, to avoid the sight of women, in so much that he often dashed his head against the walls that the blood gusht out.

4. *Pharisæus quid debeo facere, & faciam illud.* He was wont to say, *what ought I doe? and I will doe it.* Of this sort seemeth the man in the Gospel to have beene, who came vnto Christ, saying, *Good Master what shall I doe? &c.* and at last replied, *All these have I done from my youth upward, Luk. 18.*

5. *Pharisæus mortarius.* So called because he wore a hat in manner of a deepe *Mortar*, such as they vse to bray spice in, in so much that he could not looke vpward, nor of either side; onely downeward on the ground, and forward or forth-right.

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

7. *Pharisæus 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 loue, especially respected the *affirmative*.

CHAP. XI.

Of the Sadduces.

TO omit other *Etymologies* of the name, there are two onely which have shew of probability. Some deriue it from *seduk*, *Iusticia*, as if they had beene *Iusticiaries*, such as would iustifie themselves before Gods tribunall. There are that deriue it and that vpon more war-

Epiphani. lib. 1. cap. 14.

*Ἐπίφωρος ὁ οὐρανοῦ
Σαδουκαῖοι ὁ οὐρανοῦ
ἱεροῦ. Θεολογικῶν.*

rantable grounds, from *Sadoc*, the first Author of the heresie; so that the *Sadduces* were so called from *Sadoc*, as the *Arrians* from *Arrius*, the *Pelagians* from *Pelagius*, the *Donatists* from *Donatus*, &c.

This *Sadoc* lived vnder *Antigonus Sochaus*, who succeeded *Simeon the Iust*. He was *Antigonus* his Scholler, and by him brought vp in the doctrine of the *Pharises*, but afterward fell from him, and broacht the heresie of the *Sadduces*, which heresie because it had much affinity with that which the Heretique *Dositheus* taught, hence are the *Sadduces* said to be a branch or skirt of the *Dositheans*, though in truth *Dositheus* lived not till after *Christ*; and although these two heresies did agree in many things, yet in a maine point they differed. *Dositheus* beleued the resurrection, the *Sadduces* denied it, and by consequence the *Dositheans* beleued all other points necessarily flowing from this.

The occasion of this heresie was this. When *Antigonus* taught that we must not serue God as seruants serue their masters for hope of reward, his schollers *Sadoc* and *Baithus* vnderstood him, as if he had vtterly denied all future rewards or recompence attending a godly life, and thence framed their heresie, denying the resurrection, the world to come, *Angels*, *Spirits*, &c.

Their *Dogmata*, *Canons*, or *Constitutions* were,

1. They reiect^d the *Prophets*, and all other *Scripture*, save onely the five bookes of *Moses*. Therefore our *Sauour* when hee would confute their error, concerning the resurrection of the dead, hee proues it not out of the *Prophets*, but out of *Exod.*

3.6.

^a Epiph. heres. 14.

11. Terullian. de prescript. cap. 45.

^x Origen. contra Celsum, lib. 2.

^y Epiph. heres. 13.

^z Aboth. cap. 1.

^a Ios. ph. Antiq. lib. 13. cap. 18.

3. 6. I am the God of Abraham, the God of Isaack, and the God of Iacob, *Matth. 22. 32.*

2. They reiect^b all traditions. Whence as ^{Elias in שוק} they were called ^{מינין} *Minai*, i. Heretiques, in respect of the generall opposition betweene them and *Pharises*. First, because the *Pharises* were in repute the onely *Catholikes*; Secondly, because in their doctrine, the *Pharises* were much nearer the truth than the *Sadduces*: So in respect of this particular opposition, in the ones reiecting, the others vrging of traditions, the *Sadduces* were ^c termed ^{Druſius de trib. Jeſt. c. 8. l. 3. p. 130.} ^{קראים} *Karaim*, *Biblers*, or *Scripturists*.

3. They said there was no reward for good workes, nor punishment for ill in the world to come. Hence *Saint Paul* perceiuing that in the Councell the one part were *Sadduces*, the other *Pharises*, hee cryed out, *Of the hope, i. of the reward expected, and of the resurrection of the dead, I am called in question, Acts 23. 6.*

4. They denied the resurrection of the bodie, *Acts 23. 8. Matth. 22. 23. Luk. 20. 27.*

5. They said the soules of men are ^d annihilated at ^d *Ioseph. de bello lib. 2. cap. 12.* their death.

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

7. They wholly denyed ^e *Fate* or *Destiny*, and ascri- ^e *Ioseph. l. 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 *Epiphani. Tom. 1. lib. 1. heres. 14.* *tanes* sacrificed at the Temple built vpon Mount *Garizim*; But the *Sadduces* sacrificed at *Ierusalem*. Secondly, The *Samaritanes* allowed no commerce with the *Jewes*, *Iohn 4. 9.* yea the mutuall hatred betweene the *Samaritanes* and the *Jewes* was so*

great, that it was not lawfull for the *Jewes* to eat or drinke with the *Samaritanes*. How is it that thou being a *Jew*, askest 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 *Jewes*, so did the *Jewes* hate the *Samaritanes*, that they would not suffer a *Samaritan* to be a *Profelyte*. This appeareth by that solemne & *Excommunication*, termed *Excommunicatio in secreto nominis tetragrammati*: the forme thereof, as it was applyed (say they) by *Ezra* and *Nchemiah* vnto the *Samaritanes* was thus. They assembled the whole Congregation in: the Temple of the Lord, and they brought 300. Priests, and 300. trumpets, and 300. books of the Law, and as many boyes, and they sounded their trumpets, and the *Leuites* singing cursed the *Samaritanes* by all the sorts of *Excommunication*, in the mysterie of the name *Iehouah*, and in the *Decalogue*, and with the curse of the superiour house of iudgement, and likewise with the curse of the inferiour house of iudgement, that no *Israelite* should eat the bread of a *Samaritan*, (whence they say, hee which eateth of a *Samaritanes* bread, is as he who eateth *Swines flesh*) and let no *Samaritan* be a *Profelyte* in *Israel*, and that they should haue 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 proueth what formerly was said, namely, that betweene the *Jewes* and the *Samaritanes* there was no commerce; but the *Sadduces* familiarly conuersed with the other *Jewes*, even with the *Pharises* themselues, yea both sate together in the same Councell, *Acts* 23.6. Now the

Samaritanes

§ *Draffus* de trib.
sect. lib. 3. cap. 11.
ex *Ilmederiu*.

▲ *Buxtorf*. *Epist.*
Hebr. p. 59.

Samaritanes and Sadduces agree. 1. In the reiection of all traditions, 2. In the reiection of all other Scriptures saue onely the five bookes of Moses. 3. In the deniall of the resurrection and the consequencies, as future punishments, and rewards according to mens workes: but the *Samaritanes* held that there were *Angels*, which the *Sadduces* denied. For the prooffe of these agreements and disagreements betweene them, reade *Epiphanius heres. 9. & 14.*

Touching the *Samaritanes*, there are three degrees or alteration in their religion obserueable. First, the strange Nations transplanted by *Shalmanesar* into *Samaria*, when *Israel* was carried away captiue into *Assyria*, worshipped euery one the God of their owne Countries, 2 *King. 17.* Secondly, when they saw they were deuoured by Lions, because they feared not the Lord, the King of *Assyria* sent one of the *Priests* which was taken captiue, to instruct them in the true worship of God; which manner of worship though they receiued, yet they would not lay aside their former Idolatry, but made a mixture of religions, worshipping the liuing God, and their owne dumbe *Idols.* Thirdly, *Manasses* brother to *Iaddus* the High Priest in *Ierusalem*, being married to *Sanballet* the *Haronites* daughter, by reason of *Nehemiahs* charge of putting away their strange wiues, being driuen to that exigent, that hee must either put away his wife, or forgoe the hope of the *Priest-hood*; by *Sanballets* meanes hee obtained leaue from *Alexander* the Great, to build a Temple ⁱ vpon Mount *Garizim*, ⁱ *Ioseph. b. Antiq. lib. 11 cap. 8.* one of the highest mountaines in *Samaria*, whither many other apostated *Iewes* fled, together with

with *Manasses* being made their High-Priest; and now the Sect of *Samaritanes* (betweene whom and the *Jewes* there was such hatred) beganne, now all those fore-mentioned errours were maintained: And of this Hill it is, that the woman of *Samaria* speaketh, *Iohn* 4. 20. Our fathers worshipped in this *Mountaine*, &c.

By comparing the *Dogmata* of the *Pharises*, with these of the *Sadduces*, we may perceiue a manifest opposition betweene them, yet both these ioyned against *Christ*, *Mark*. 12.

This heresie though it were the grossest amongst the *Jewes*, yet was it embraced and maintained by some of the high *Priests* themselves: ^k *Iohannes Hyrcanus* was a *Sadducee*, so were his sonnes *Aristobulus* and *Alexander*, ^l and likewise *Ananus* the younger, so that *Moses* chaire was not amongst them exempted from errour, no nor heresie.

^k *Gorionides* c. 29.

^l *Euseb. hist. lib. 2. cap. 23. Ex Ioseph. Antiq. lib. 20. ca. 8.*

CHAP. XII.

Of the *Essenes*.

THe *Etymologies* of the names *Essai*, or *Esseni*, i. *Essenes*, are diuers; that which I preferre is from the *Syriak* *ܐܫܝܢܐ*, *Asa*, signify- ing *ܐܫܝܢܐ*, to heale or cure diseases. ^a Hence are the men so often termed, *ܐܫܝܢܐܘܬܐ*, and the women amongst them, *ܐܫܝܢܐܝܬܐ*, that is, *Physicians*. For though they gaue themselves chiefly to the study of the *Bible*, yet withall they studied *Physicke*.

^a *Ioseph. de bello. li. 2. c. 12 p. 786.*

Of these Effenes there were two sorts, some Theorikes, giuing themselves wholly to speculation, other Practicks, laborious and painefull in the daily exercise of those handi-crafts in which they were most skilfull. Of the latter Philo treateth in his booke intituled, *Quod omnis vir probus*: Of the former, in the booke following, intituled, *De vita contemplatiua*.

Their Dogmata, their ordinances, or constitutions, did symbolize in many things with Pythagoras 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 goods: So the Effenes, ^c they had one common purse or stocke, none richer, none poorer than other; out of this common treasury euery one supplied his owne wants without leaue, and administred to the necessities of others: onely they might not receiue any of their kindred without leave from their ouerseers. They did not buy or sell among themselves, but each supplied the others wants, by a kinde of commutatie bartring: yea liberty was granted to take one from another what they wanted, without exchange. They performed offices of seruice mutually one to another, for mastership and seruice cannot stand with communion of goods: and seruants are commonly iniurious to the state of their Masters, according to that saying of R. Gamaliel, ^d He that multiplieth seruants, multiplieth theeues. When they trauelled, besides weapons for defence, they tooke nothing with them; for in whatsoeuer City or Village they came,

^b Aul. Gell. l. 1. c. 10.
^c It. l. acrt. in Pythag.
Κοινὰ τὰ φίλων
^d E. D.
^e Ioseph. l. 18. c. 2.

מורכח
עבדים
מורכחגיל
Marbe gnabadim
Marbe gezel.
Pinke Aboih c. 1.

came, they repaired to the fraternity of the *Effenes*, and were there entertained as members of the same. And if we doe attentively reade *Iosephus*, we may obserue that the *Effenes* of euery City ioyned themselues into one *common Fraternity* or *College*; euery *College* had two sorts of officers: First, *Treasurers*, who looked to the common stocke, provided their diet, appointed each his taske, and other publike necessaries. Secondly, *Others* who entertained their strangers.

^c *Iustin. lib. 20.*
^f *Ioseph. de bello*
lib. 2. c. 17.

2. The *Pythagoreans* shunned pleasures. ^e So did the *Effenes*: to this belongeth their auoiding of oyle, which if any touched vnawares, they wiped it off presently.

^e *Suidas, It. Alian.*
de varia hist. l. 12.
cap. 32.
^h *Ioseph. de bello*
lib. 2. cap. 12.

3. The *Pythagoreans* garments were white: ^h So were the *Effenes* white also, modest not costly: when once they put on a suit, they neuer changed till it was torne or worne out

ⁱ *Laert. in vita*
Pythagore
^k *Philo Iudeus.*

4. The *Pythagoreans* forbade oathes. ^k So did the *Effenes*, they thought him a noted lyar who could not be beleued without an oath.

^l *Suidas, It. Laert.*
lius.
^m *Ioseph. de bello*
lib. 2. cap. 12.

5. The *Pythagoreans* had their ^l *Elders* in singular respect. ^m So had the *Effenes*: the body, or whole company of the *Effenes*, were distinguished, *in uicibus reuagis*, into foure rankes or orders, according to their Seniority, and if haply any of the superiour rankes, had touched any of the inferiour, hee thought himselfe polluted, as if he had touched an *Heathen*.

ⁿ *Suidas.*
^o *Philo de uita con-*
templatiua.
^p *Laertius in uita*
Pythag.

6. The *Pythagoreans* dranke ⁿ water. So did the *Effenes* onely water, wholly abstaining from wine.

^q *Ioseph. Antiq.*
lib. 18. cap. 2.

7. The *Pythagoreans* used ^p *Suidas à l'usage*, *Inanimate sacrifices*: So did the *Effenes*: they sent gifts

to the Temple, and did not sacrifice, but preferred the use of their holy water before sacrifice, for which reason the other Iewes forbade them all access unto the Temple.

8. The Pythagoreans ascribed all things to Fate ^{r Suidas.} or Destinie. So did the Effenes. In this Aphorisme ^{r Ioseph. Antiq. lib. 13. cap. 9.} all three Sects differed each from other. The Pharisees ascribed some things to Fate, other things to mans Free-will. The Effenes ascribed all to Fate, nothing to mans Free-will. The Sadduces wholly denied Fate, and ascribed all things to the Free-will of man.

9. The Pythagoreans the first five yeares were not permitted to speake in the schoole, but were initiated per quinquennale silentium, ^{r Quinquennale hoc silentium a Pythagora auditoribus suis inditum vocabant ἐξουδία, a cibibendo sermone.} and not vntill they suffered to come into the presence of or sight of Pythagoras. To this may be referred the Effenes silence at Table straightly obserued, so that Decem ^{r Laertius in Pythagor.} simul sedentibus, nemo loquitur inuitis nouem. ^{r Drusus de trib. sect. l. 4.} Drusus renders it, that ten of them sitting together, none of them spake without leaue obtained of the aine. When any did speake, it was not their custom 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 signes and gestures, to signifie their doubtings, disliking, or approuing the matter in hand. And to the time of silence amongst the Pythagoreans, that it must bee for five yeares, may be referred the initiation of the Effenes, for amongst them none were presently admitted into their societie with full liberty, but they vnderwent foure yeeres of triall and probation. The first yeare they recei-

^a Ioseph. de bello
lib. 2. cap. 12.

ued *Dolabellam*, & *Perizoma*, & *vestem albam*, a spadle with which they digged a conuenient place to ease nature, a *paire of breeches*, which they vsed in bathing or washing themselues; a *white garment*, which especially that sect affected. At this time they had their commons allowed them, but without, not in the common dining hall. The second yeare they admitted them to the *participation of holy waters*, and instructed them in the vse of them. Two yeares after they admitted them in *full manner*, making them of their *corporation*, after they had receiued an oath truly to obserue all the rules and ordinances of the *Essenes*. If any brake his oath, an hundred of them being assembled together expelled him, vpon which expulsion commonly followed death within a short time, for none, hauing once entred this order, might receiue almes or any meat from other; and themselues would feed such a one onely with distastefull herbs, which wasted his body and brought it very low; sometimes they would re-admit such a one being brought neare vnto death, but commonly they suff. red him to die in that misery.

^a Philo item Ioseph.

10. The Essenes ^a worshipped toward the Sunne rising.

^a Ioseph. de bell. l. 2.
cap. 12.

11. The Essenes bound themselues in their oath, to ^a preserue the names of Angels: the phrase implyeth a kinde of worshipping of them.

^b Ioseph. ibid.

12. They were aboue all others strict in the obseruation of the ^b Sabbath day; on it they would dresse no meat, kinde no fire, remoue no vessels out of their place, no nor ease nature. ^c Yea they obserued *ἡ ἑβδομάδα ἡ ἑβδομάδα*, ieuery seuenth weeke a se-

^c Philo de vita.
contemplat.

lemne

lemne Pentecost, seven Pentecosts every yeare.

13. They abstained from marriage, not that they disliked marriage in it selfe, or intended an end or period to procreation, but partly in warinesse of womens intemperance, partly because they were swaded that no woman would continue faithfull to one man. This auoiding of marriage is not to bee vnderstood generally of all the Essenes, for they disagreed among themselues in this point. Some were of the opinion before noted: others married for propagation. *Nihilominus autem cum tanta ipsi moderatione conueniunt, ut per triennium explorent valitudinem feminarum, & si constanti purgatione aparuerint idoneæ partui, ita eas in matrimonia asciscunt. Nemo tamen cum prægnante concumbit, ut ostendant quòd nuptias non voluptatis, sed liberorum causâ inierint.* Thus the latter sort preserved their sect by the procreation of children: The former sort preserved it by a kinde of adoption of other mens children, counting them as neare kinsmen, and tutoring them in the rules of their owne discipline, as Iosephus witnesseth. ^d Pliny addeth also, that many other of the Iewes, when they beganne to be stricke in yeares, voluntarily ioyned themselues vnto them, being moued thereunto, either because of the variable state and troubles of the world, or vpon consideration of their owne former licentious courses, as if they would by this meanes exercise a kinde of penance vpon themselues.

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

^e Some make them as ancient as the Rechabites, ^e Serarius Tribe. and ^e Es. lib. 3. cap. 9.

^d Plin. hist. lib. 5. cap. 17.

and the *Rechabites* to have differed onely in the addition of some rules and ordinances from the *Kenites*, mentioned *Iudg. 1. 16*. And thus by consequence the *Essenes* were as ancient as the *Israelites* departure out of *Egypt*; for *Iethro*, *Moses* father in law, as appeareth by the text, was a *Kenite*: But neither of these seemeth probable: For the *Kenites* are not mentioned in Scripture as a distinct Order or Sect of people, but as a distinct family, kindred, or nation, *Numb. 24. 21*. Secondly, the *Rechabites*, they neither did build houses, but dwelt in tents, neither did they deale in husbandrie, they sowed no seed, nor planted vineyards, nor had any, *Ierem. 35. 7*. The *Essenes* on the contrary, they dwelt not in tents, but in houses; ^f and they employed themselves especially in husbandrie. One of the ^g *Hebrew Doctors* saith, that the *Essenes* were *Nazarites*; but that cannot bee, because the law inioyned the *Nazarites* when the time of the consecration was out, to present themselves at the doore of the *Tabernacle* or *Temple* *Numb. 6*. Now the *Essenes* had no access 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 *Essene*, was one ^h *Iudas*, who liued in the time of *Aristobulus* the sonne of *Ioannes Hyrcanus*, before our *Sauours* birth about one hundred yeares: Howsoever the Sect was of greater antiquity; ⁱ for all three, *Pharises*, *Sadduces*, and *Essenes*, were in *Ionathans* time, the brother of *Iudas Macchabeus* who was fiftie yeares before *Aristobulus*. Certaine it is that this Sect continued vntill the dayes of our *Sauour*, and

^f *Ioseph. antiq. lib. 18 c. 2.*
^g *Ios Scaliger in Tribert. c. 23.*

^h *Ioseph. lib. 13. cap. 19.*

ⁱ *Ioseph. lib. 13. c. 9.*

and after ; for *Philo* and *Iosephus* speake of them, as liuing in their time. What might be the reason then, that there is no mention of them in the *New Testament* ? I answer : First, the number of them seemeth not to haue beene great, in *Philo* and *Iosephus* his time, * about foure thousand, which being dispersed in many Cities, made the faction weake, and haply in *Ierusalem* when our *Sauour* liued, they were either few or none. Secondly, if wee obserue histories, wee sha'll finde them peaceable and quiet, not opposing any, and therefore not so liable to reproofe as the *Pharises* and *Sadducees* who opposed each other, and both ioyned against *Christ*. Thirdly, why might they not as well bee passed ouer in silence 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 giuen of them by the *Prophet Ieremie*, forbetweene *Iehu* (with whom *Ionadab* was coetanean) and *Zedekiah*, Chronologers obserue the distance of so many yeares. Lastly, though the names of *Essenes* be not found in Scripture, * yet we shall finde in *Saint Pauls* Epistles many things reprobued, which were taught in the schoole of the *Essenes*. Of this nature was that aduice giuen vnto *Timothie*, 1 *Timoth.* 5. 23. *Drinke no longer water, but vse a little wine.* Again, 1 *Timoth.* 4. 3. *Forbidding to marrie, and commanding to abstaine from meats, is a doctrine of Devils :* but especially, *Colos.* 2. in many passages the *Apostle* seemeth directly

* *Philo lib. Quod omnis probus.* pag. 678.

* *Vide Chemic. exem. conc. Trident. part. quart. p. 120.*

to

to point at them. Let no man condemne you in meat and drinke, *vers.* 16. Let no man beare rule ouer you, by humbleness of minde and worshipping of Angels, *vers.* 18. *ἢ ὑποτασσόμεθα;* why are yee subiect to ordinances? *Vers.* 20. The *Apostle* useth the word *ὑποτάσσειν*, which was applyed by the *Essenes* to denote their Ordinances, Aphorismes, or Constitutions. In the verse following hee giues an instance of some particulars. Touch not, taste not, handle not, *vers.* 21. Now the Iunior company of *Essenes* might not touch their Seniors. And in their diet, their taste was limited to bread, salt, water and hyssop. And these ordinances they undertooke, *διὰ πόδον σοφίας*, saith *Philo*, for the loue of wisdom; but the *Apostle* concludeth, *vers.* 23. That these things had onely, *ἀγνοῦν σοφίας*, a shew of wisdom. And whereas *Philo* termeth the religion of the *Essenes*, by the name of *θεοπία*, which word signifieth religious worship, the *Apostle* termeth in this same verse, *ἑθελουθροπείαν*, Voluntary religion, or will-worship: yea, where hee termeth their doctrine, *πάτριον φιλοσοφίαν*, a kinde of Philosophy receiued from their forefathers by tradition, *Saint Paul* biddeth them beware of Philosophy, *vers.* 8.

We formerly obserued two sorts of *Essenes*; *Practicks*, and *Theorickes*, both agreed in their Aphorismes, or Ordinances, but in certaine circumstances they differed.

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

2. The *Practicks* spent the day in manuell crafts keeping of sheepe, looking to Bees, tilling of ground,

ground, &c. they were *παιστῶν*, *Artificers*; The *Theoricks* spent the day in meditation, and prayers, whence they were by a kinde of excellency, by *Philo* termed, *ἱκετῶν*, *Supplicants*.

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

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

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

1. In that whole booke of *Philo*, concerning the *Theoricks*, 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 evidenced by *Philo* his owne words. First, in calling the doctrine of the *Essenes*, *παλαιὴν φιλοσοφίαν*, *A Philosophy deriued vnto them by tradition from their fore-fathers*. Secondly, in saying, *Habent prisecorum commentarios, qui huius sectæ autores, &c.*

3. The inscription of that booke, is not only *ἑβραίων* *ἱεροσολιμῶν*, but also, *ἑβραίων ἱεροσολιμῶν*: Now *Philo* ^{ἑβραίων} *helle-* ^{ἑβραίων} *where calleth the whole Nation of the Iewes,* ^{ἑβραίων} *ἱεροσολιμῶν*, ^{ἑβραίων} *which argueth that those* *Theoricks* ^{ἑβραίων} *were* *Iewes*, not *Christians*.

^b *Philo in prima*
^{lib. de legat.}
^{Cainm.}

CHAP. XIII.

Of the Gaulonitæ, and the Herodians.

Other factions there were among the *Jewes*, which are improperly termed *Sects*. Of these there were principally two. First, *Gaulonitæ*. Secondly, *Herodiani*. The *Gaulonitæ* had their names from one *Iudas*, who^a sometimes was called *Iudas Gaulonites*,^b sometimes *Iudas Galilæus*, of whom *Gamaliel* speaketh, *Acts* 5 37. After this man arose up *Iudas of Galile*, in the dayes of the tribute. The tribute here spoken of, was that, made by *Cyrenius*, sometimes called *Quirinius*, the name in *Greece* is one and the same, but differently read by *Expositors*. This *Cyrenius* was sent from *Rome* by *Augustus*, into *Syria*, and from thence came into *Iudæa*, where *Coponius* was *President*, and there hee raised this tax, which taxation is vnaduisedly by some confounded with that mentioned, *Luke* 2. 1. Both were raised vnder *Augustus*, but they differed. First, this was onely of *Syria* and *Iudæa*; that in *Saint Luke* was vniuersall of the whole world. Secondly, this was when *Archelaus*, *Herods* sonne, was banished into *Vienna*, hauing reigned nine yeares; that under *Herod* the Great: whence there is an obseruable emphasis, in that *Saint Luke* saith, it was the first taxing, hauing referencē vnto this second.^d The occasion of this faction was thus: When

^a Ioseph. antiq. lib. 18. cap. 1.
^b Ioseph. l. 18. c. 2.

^d Ioseph. loco superius citato.

When *Cyrenius* leauied this tax, and seized vpon *Archelaus Herods* sonnes goods, then arose this *Iudas* opposing this tribute, and telling the people, that tribute was a manifest token of seruitude, 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 *Pilat* mixed with their sacrifices, *Luke* 13. 1. For *Pilat* had not authority ouer the Nation of the *Galileans*. The † reason of this mixture is thought to be, because the *Galileans* forbade sacrifices to be offered for the *Roman Empire*, or for the safety of the *Emperour*, whereupon *Pilat* being incensed with anger, slew them whiles they were ‡ sacrific- ing. To this faction belonged those murderers termed *Σιχαῖοι*, mentioned, *Act.* 21. 38.

e *Occumenius*,
Act. 5. 37.
Theophylact. Luc.
13. 1.
† Theophylact. in
Luc. 13.

‡ *Ioseph. lib. 7. de bello cap. 28. pag. 985.*

Concerning the *Herodians*, those that number them among *Heretiques*, make the heresie to consist 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 *Iudah*, which was the promised time of the *Messiah* his coming. Secondly, the honoured him with superstitious solemnities, annually performed vpon his birth day. Of *Herod* his birth-day the *Poet* speaketh

Cum

Herodis venere dies, vnaque fenestra

Dispositæ pinguem nebulam vomuere lucernæ,

Portantes violas, rubrumque amplexa catinum,

K 2

Cauda

Cauda natat thynni, tumet alta fidelia vino.

Perf. Sat. I.

Now whether this latter may bee referred to *Herod* the Great, I much doubt, because I finde not any Author among the Ancients to speake of *Herod* the Great his birth day : It was another *Herod*, *Tetrarch* of *Galile*, otherwise called *Antipas*, whose birth day, wee reade celebrated *Marke* 6. 21. The former point, that the *Herodians* received *Herod* as their *Messiah*, though it hath ^a many grave Authours auouching it, yet ⁱ others iustly question the truth thereof ; for if the *Herodians* were *Jewes*, (as most thinke) how then could they imagine, that *Herod* a stranger could bee the *Messiah*, seeing that it was so commonly preached by the *Prophets*, and knowne vnto the people, that the *Messiah* must bee a *Jew* borne, of the tribe of *Iudah*, and of the house of *Dauid*.

^a Epiph. heres. 20.
ⁱ Theophylact.
Matth. 22. 16. &
 alii plures.
ⁱ Hierom. *Matth.*
 22. 17.

^a Theodor. Beza.
Matth. 22. 16.

Others say, ^k that the *Herodians* were certaine flatterers in *Herod* his Court, varying and changing many points of their religion with *Herod* their King.

Hieronym. *Matth.*
 22. 17.

To omit many other coniectures vtterly improbable, I incline to Saint *Hierome*, whose opinion is, ^l that the *Herodians* were those, who stood stiffely for tribute to bee payed to *Cesar*. It concerned *Herod*, who at first received his Crowne from *Cesar*, to further *Cesars* tribute, not onely in way of thankfulnessse, but also in way of policie, to prevent a possible deposing or discepting, for it was in *Cesars* power to take away the Crowne againe,

again, when pleased him. Now in respect that *Herod* sought to kill *Christ*, and the *Herodians* with the *Pharises* tooke counsell against him, vnto this our *Saviour* might haue reference, saying, *Marke*

8.15. Beware of the leauen of the *Pharises*, and of the leauen of *Herod*, viz. of their contagious doctrine, and foxlike subtilties.

K;

THE

The first part of the book is
 devoted to a description of the
 various species of plants which
 grow in the island of Java.
 The second part contains a
 description of the animals
 which inhabit the same island.
 The third part is a description
 of the minerals which are
 found in Java.

THE

K



THE
SECOND BOOKE
treateth of places.

CHAP. I

Their Temple.

WHEN the *Israelites* came out of *Egypt*, *Moses* was commanded to build a *Tabernacle* for the place of *Gods* publike worship. Afterward when they were settled in the promised Land, then *Salomon* was commanded to build a *Temple*.

These two shadowed the difference betweene the *Jewes Synagogue*, and the *Christian Church*. The *Tabernacle* was moueable, and but for a time; The *Temple* fixed, and permanent: the state of the *Jewes* 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

Prophet David alludeth ; Lord who shall sojourne in thy Tabernacle ? Who shall rest in thine holie mountaine, Psal. 15. 1.

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

* Genebrard. in Chronog. lib. 1. Anno Mundi 3146.

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

b Sans qui illud in apud Apostolorum Heb. 9. 4. referunt ad τὸ ἁγίον, ut dicunt in Tabernaculo secundo, quod appellant Sancta Sanctorum, fuisse urnam mannae, & virgam Aaronis, tabulosque aureos, videl. urnam & virgam ante Arcam. (ita Moses Koisensis 210. 1.) tabulam autem in Arca.

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

In^b the *Arke* there were three things: First, *The pot of Manna*; secondly, *Aarons rod that budded*; thirdly, *The Tables of the Testament*, *Heb. 9. 4.* Thus they were in *Moses* 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 ἱλαστήριον, the *Propitiatory*, or *Mercy seat*, because it covered and hid the *Law*, that it appeared not before God to plead against man. It was a type of *Christ*, who likewise it termed ἱλαστήριον, our *Propitiation*, *Rom. 3. 25.* and ἱλαστήριον, a *Propitiatorie*, *1 Joh. 2. 2.* At each

each end of the *Mercy seat* stood a golden *Cherub*, each *Cherub* stretched 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 said to sit betweene the *Cherubims*, *Psal. 99. 1.* The posture of the *Cherubims* was such that their faces were each towards the other, but both looking downe towards the *Mercy seat*; they fitly shadowed out the people of the *Iewes*, and *Christians*, both looking toward each other, but both expecting saluation in *Christ* onely.

In the *Sanctuarie*, there was the *incense altar* in the middle, and the table, with the twelue loaves of shewbread on it, on the one side, and the candlestick on the other. The incense altar was a type of our prayers, *Psal. 141. 2.* And that this altar must bee once euery yeare sprinkled with the blood of the sacrifice by the high *Priests*, *Exod. 30. 10.* it teacheth that our very prayers, except they bee purified by the blood of *Christ*, they are vnauaileable before *God*. The twelue loaves were a type of the twelue *Tribes*, and the candlestick a type of the word of *God*. In them all we may see the necessity of both ordinances required, *Prayer* and *Preaching*, if wee would bee presented acceptable vnto the *Lord*: The *Candlestick*, was a type of *Preaching*; *Incense*, of *Prayer*.

In *Moses* his *Tabernacle*, there was but one table, and one *Candlestick*: in *Salomons Temple*, there were ten *Tables*, and ten *Candlesticks*; 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

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

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

In the *Priests Court*, were the brazen *Altar* for sacrifices, and the *Lauer* for the washing, both of the *Priests*, and the sacrifices. The *Lauer*, and the *Altar* situated in the same court, signified the same as the *water* and *bloud* issued out of *Christs* side, namely, the necessary concurrence of these two graces in all that shall be saved, *Sanctification*, and *Iustification*: *Sanctification* intimated by the *Lauer* and *water*: *Iustification* by the *Altar* and *bloud*.

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

1oseph. l. 8. cap. 13.

The *Court for the people* was sometimes called the *outward Court*, sometimes the *Temple*, sometimes *Salomons Porch*, because it was built about with porches, into which the people retired in rainy weather, it had *Salomons* name, either to continue his memory, or because the porches had some resemblance, of that porch which *Salomon* built before the *Temple*, *1 King. 6. 3.* *Iesus* walked in the *Temple*, in *Salomons Porch*, *loh. 10. 23.* All the people ran vnto the porch, which was called *Salomons*, *Acts 3. 11.* That is, this *outward Court*.

In the midst of the *peoples Court* *Salomon* made a brazen 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 *Salomon*, yet afterward it was diuided by
allow wall, so that the men stood in the inward part
of it, and the women in the outward. This diuision
is thought to haue been made in *Iehosaphats* time, of
whom we reade, that he stood in the house of the
Lord, before the *new Court*, 2 *Chron.* 20. 5. that is,
before the *womens Court*.

There was an ascent of fiftene steps or staires
betweene the *womens Court* and the *mens*, ^d vpon ¶ R. David Kimche.
Psal. 120. these steps the *Leuites* sung those fiftene *Psalmes*
immediately following the one hundred nine-
teenth, vpon each step one *Psalm*, whence those
Psalmes are entituled *Psalmi graduales*, *Songs of*
degrees.

In the *womens Court* stood their *Treasurie*, or
almes box, as appeareth by the poore widowes ca-
sting in her two mites into it, *Luke* 21. 1. In *Hebrew*
it is termed קרבן *Korban*, the *chest of oblations*,
the word signifieth barely, an *oblation* or *offering*,
and accordingly *Saint Luke* 21. 4. saith, they all
haue their superfluities cast into the *offerings*, that
is, into the *Korban*, or *chest of offerings*. In *Greeke* it is
termed θησαυρακιον, whence commeth the *Latine*
word *Gazophylacium*, *A Treasury*. That set vp by *Ie-*
hoiada, 2 *King.* 12. 9. seemeth to haue beene diffe-
rent from this, and to haue beene extraordinary,
onely for the repairing of the *Temple*, for that stood
beside the *Altar* in the *Priests Court*; and the
Priests, not the parties that brought the gift, put it
it into the *Chest*. Sometimes the whole *Court* was
termed *Gazophylacium*, *a Treasury*, These words
spake *Iesus* in the *Treasury*, *Ioh.* 8. 20. It is worth our
noting that the *Hebrew* word צדקה *Tsedaka*, signi-
fying

signifying *almes*, signifieth properly *Iustice*; and thereby is intimated, that the matter of our almes should be goods iustly gotten; and to this purpose they called their *almes box* קופה של צדקה *Kupha Schel Tzedaka*, the *Chest of Iustice*, and vpon their *almes box* they wrote ^c this abbreviature, מביא *A gift in secret pacifieth anger*, *Prou. 21.14.*

^e Buxtorf. de ab-
bren. in מביא

^f Ioseph. lib. 2. con-
tra Apion. p 1066.

In *Herods Temple* there were ^f foure *Forches*, the meaning is foure *Courts*, one for the *Priests*, another for *men*, another for *women*, and a fourth for such as were *uncleane* by legall pollutions, and *strangers*. This outmost *Court* for the *uncleane* and *strangers*, was separated from the *womans Court*, with a stone wall of three *Cubits* high, which wall was adorned with certaine pillars of equall distance, bearing this inscription: ^g *Let no stranger enter into the Holy place.*

^g Μη δεῖ ἀγέου-
λον εἰσὶν τῆς ἁγίου
παιένας. Inlocum
sanctum transire a-
lienigena non de-
bet. Ioseph. de bel.
lib. 6. cap. 6.

The *Temple at Ierusalem* was thrice built. First, by *Salomon*: Secondly, by *Zerobabel*: Thirdly, by *Herod*. The first was built in seven yeares, *1 Kings 6.37*. The second in forty six yeares: It was begunne in the second yeare of *King Cyrus*, *Ezra 3.8*. It was finished in the ^h ninth yeare of *Darius Hystaspis*. The yeares rise thus,

^h Ioseph. Antiq. lib.
11. cap. 4.

Cyrus reigned	30	} Yeares.
Cambyfes	08	
It was finished in the yeare	} 09	}
of Darius Hystaspis		

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

ⁱ Ioseph. Antiq. lib.
15. cap. 212

Herods Temple was finished in ⁱ eight yeares. It is greatly questioned among *Diuines*, of which *Temple* that speech of the *Ierms* is to be vnderstood,

Iohn

John 2. 20. Forty and six yeares was this Temple a building : Many interpret it of the second Temple, saying, that Herod did onely repaire that, not build a new : but these disagree among themselves in the computation, and the Scripture speaketh peremptorily, that the house was finished in the sixth yeare of the reigne of King Darius, Ezr. 6. 15. and Iosephus speaketh of Herods building a new Temple, plucking downe the old. ^k It seemeth therefore more probable, ^x Vid. Hospinian. de Orig. Templ. c. 3. that the speech is to be understood of Herods Temple, which though it were but eight yeares in building, yet at this time when this speech was used, it had stood precisely forty six yeares, ^l for so many yeares there are precisely betweene the eighteenth yeare of Herods reigne (at which time the Temple began to be built) and the yeare of Christ his Baptisme, when it is thought that this was spoken, all which time the Temple was more and more adorned, beautified, and perfected, in which respect it may be said to be so long building.

The ancient men are said to weepe, when they beheld the second, because the glory thereof was farre short of Salomons, Ezr. 3. 12. It was inferiour to Salomons Temple ; First, in respect of the building, because it was lower and meaner. ^m Secondly, in respect of the vessels, being now of brasse, which before were of pure gold. Thirdly, in respect of five things, lost and wanting in the second Temple, all which were in the first. First, there was wanting the ⁿ Arke of God ; Secondly, *Vrim and Thummim*, God gaue no answer by these two, as in former times ; Thirdly, *Fire*, which in the second Temple neuer descended from heauen to

^l Vide supputati-
onem Funccianam
anno 3947.

^m Hospinian. ex
Talmudistis de O-
rig. Templ. cap. 3.

ⁿ D. Kimchi in
Hagg. 1. 8 Eadem
scribit Rabbi Solo-
mon ibid.

consume their burnt offerings, as it did in the first: Fourthly, the glory of God appearing betweene the Cherubims, this they termed שכינה *Schecina*, the habitation, or dwelling of God, and hereunto the Apostle alludeth, In him dwelleth the fulnesse of the God-head bodily, *Coloss. 2. 9.* Bodily, that is, not in clouds and ceremonies, as betweene the Cherubims, but essentially. Lastly, the Holy Ghost, namely, enabling them for the gift of Prophecie; for betweene Malachy and John the Baptist, there stood vp no Prophet, but onely they were instructed *per filiam vocis*, which they termed באקול *Bath-Kol*, an *Eccho* from heauen, and this was the reason why those Disciples, *Act. 19. 2.* said, Wee haue not so much as heard whether there bee an Holy Ghost.

Here it may bee demanded how that of the Prophet Haggai is true; *The glory of this last house shall bee greater 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, because of Christ his preaching in it.

Herods Temple was afterward so set on fire by Titus his souldiers, ° that it could not be quenched by the industry of man: at the same time the Temple at Delphi, being in chiefe request among the Heathen people, was vtterly ouerthrowne by earthquakes and thunder-bolts from Heauen, and neither of them could euer since bee repaired. The concurrence of which two miracles evidently sheweth, that the time was then come, when God would put an end both to Iewish Ceremonies, and Heathenish

° Genebrard. Cbro.
12. anno Christi 69.
9 Theodoret. l. 3. c. 1.
11. Sozomenus lib.
5. cap. 19, 20, 21.

Their Synagogues, Schooles, LIB. 2. 79
*nish Idolatry, that the Kingdome of his son might
be the better established.*

CHAP. II.

*Their Synagogues, Schooles, and Houses
of Prayer.*

THE word *Synagogue* is from the Greeke
συναγωγη, to gather together, and it is applied to
all things whereot there may be a collection
as *συναγωγη γαλακτος*, *copia lactis*, *συναγωγη πολέμου*, *col-
lectio eorum quæ sunt ad bellum necessaria*. God stand-
eth in *synagoga Deorum*, in the assembly of Iudges; but
Synagogues are commonly taken for houses dedica-
ted to the worship of God, wherein it was lawfull to
pray, preach, and dispute, but not to sacrifice. In He-
brew it was called *בית חנוכה* *Beth Hacneseth*, the
house of Assembly. The Temple at Ierusalem, was as
the Cathedrall Church; The *Synagogues*, as petty Pa-
rish Churches belonging thereunto.

Concerning the time when *Synagogues* began, it
is hard to determine. It is probable that they began
when the Tribes were settled in the promised Land:
The Temples being then too farre distant for those,
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 haue burnt all the *Synagogues* of God in the
Land, *Psal.* 74. 8. And *Moses* of old time had in eue-
ry City, them that preached him, being read in the
Synagogues euey Sabbath day, *Act.* 15. 21.

3. The

^a Sigonius de rep.
Hebr. lib. 2. cap. 8.

In Hierusalem there were ^a foure hundred eighty Synagogues, beside the Temple, partly for Iewes, partly for strangers; one for strangers was called the Synagogue of the Libertines, Acts 6.9. Whence it had that name, whether from the Romane Libertines, such as had serued for their freedome, being opposite to the Ingenui, those that were freeborne, (for many of those Libertines became Profelytes, and had their ^b Synagogues,) or whether it were from ^c Lubar, signifying an high place (for as their Temple, so their Synagogues and Schooles were built on hills and high places) because it is said, *Prou. 1.21.* Wisdom calleth in high places; I leaue to the iudgement of the Reader.

^b Philo in legat. ad
Caium.

^c Vide Tremel.
Act 6.9.

Out of Terusalem, in other Cities and Prouinces were many Synagogues: there were Synagogues in Galile, *Matth. 4.23.* Synagogues in Damascus, *Acts 9.2.* Synagogues at Salamis, *Acts 13.5.* Synagogues at Antiochia, *Acts 13.14.* Yea their tradition is, that ^d wheresoeuer ten men of Israel were, there ought to be built a Synagogue.

^d Maimon. in Te-
philla. c. 11. §. 1.

^e Buxtorf. de abbre-
uiatur. pag. 73.
181. 174.

Their Synagogues had ^e many inscriptions: ouer the gate was written that of the Psalme 118.20. This is the gate of the Lord, the righteous shall enter into it. In the walls these and the like sentences; Remember thy Creator, 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 distinguisht by a wall into two roomes, the one for men, the other for women: so in the Synagogues, the women were separated from the men,
by

by a partition of lattice, or wire-worke.

In the Synagogues the Scribes ordinarily taught, but not onely they, for Christ himselfe taught in them, &c. He that gaue liberty to preach there, was termed ἀρχισυναγωγός, *The Ruler of the Synagogue*. There was also a Minister who gaue the booke vnto the Preacher, and receiued it againe, after the text had bene read. Christ closed the booke, and gaue it againe to the Minister, Luk. 4. 20. This is probably him whom they called שליה צבור *Sheliach Tzibbur*, the Minister, or Clerke of the Synagogue.

ftalmud. in Tract. Suta cap vlt. vide Buxtorf. Synag. 9. pag. 240.

Their Schooles were different from their Synagogues. Paul hauing disputed for the space of three moneths in the Synagogue, because diuers beleueed not, but spake euill of that way, hee departed from them, and separated the disciples, disputing dayly in the Schoole of one Tyrannus, Acts 19. 8, 9, 10.

Their Schoole sometimes is called בית *Beth* an house simply, as appeareth by that saying, *Octode- cim res de quibus contentio fuit inter domum Sammai, & domum Hillel, ne Elias quidem abolere posset.*

Drusius de tribus c. 1. 2. c. 10.

Those eighteene matters controuersed betweene the house of Sammai, and the house of Hillel, Elias himselfe could not decide: that is, betweene their two Schooles. Sometimes it is called בית המדרש *Beth hammidrasch*, an house of subtill and acute exposition. Here points were more exactly and punctually discussed, than in the Synagogue, or Temple; whence they held it a profounder place for exposition, than the Temple: To this purpose tend those sayings, *They might turne a Synagogue into a Schoole, but not a Schoole into a Synagogue, for the sanctitie of a Schoole is beyond the sanctitie of a Synagogue.* And that

Maimon Tephila. la. cap. 11. S. 14.

* Paraphras. Chat
in bunc locum.

growth from vertue, to vertue, Psalm. 84 7. * they interpret, a kinde of promotion or degree, in removing from their Temple to their Schoole. In their Temple, their Sermons were as it were *Ad populum*; in their Schooles, *Ad Clerum*.

As they had Synagogues, so likewise Schooles, in euery City and Prouince, and these were built also vpon hills. There is mention of the hill *Moreh*, Iudges 7. 1. that is, *the Hill of the Teacher*.

The *Misters* when they taught their Schollers, were said to *giue*; *Giue vnto the wise, and he will be wiser*, *Prou. 9. 9.*

The *Schollers* when they learned any thing, were said to *receiue* it: *Heare my sonne, and receiue my words*, *Prou. 4. 10.* Hence is that of the *Apostle*, *This is a true saying, and by all meanes worthy to be receiued*, *1 Timoth. 1. 15.* that is, *learned*: the like phrases of speech are in vse among the *Latines*.

Da si graue non
est. Hor. lib. 2. Sa-
tyr. 8.
Sed tamen iste Deus
qui sit, da Tytere
nobis. Virg. Bucol.
Accipe nunc Dana-
um insulas.--
Virg. Aeneid. 1. 2.
* Epiphan. Tom. 2.
lib 3. cap. 80.

1 Beza Act. 16. 13.
in Phis lud. de vita
Mosis, p. 530.

Whether their *Oratories* or places of prayer called *Proseucha*, were different places from their *Schooles* or *Synagogues*, I haue not yet learned. That some of these were without the *City*, that proueth nothing, for so might *Synagogues*, and *Schooles* too. *Epiphanius* treateth of these *Oratories*, but there hee speaketh not one word to shew the lawfulnessse of ciuill businesse to be done in them: could that be proued, a difference would easily be shewen. Some say they were *Synagogues*, others *Schooles*. Of this *house of Prayer*, mention is made, *Acts 16. 13.* in which *Saint Paul* sate downe and spake vnto the women: which gesture intimateth rather preaching than praying: true, all gesture was in vse for prayer, standing, kneeling, sitting; *Abraham* stood before

before the Lord, Gen. 18.22. that is, he prayed. The Publican stood a farre off and prayed, Luk. 18. 13. whence by way of proverbe they said, *" Sine stationibus non subsisterit mundus,* Were it not for standing the world could not stand. Steven kneeled, Act. 7.60. David sate before the Lord, and said, 2 Sam. 7.18. yet sitting, when the speech is to the people, not to the Lord, implieth preaching, not prayer. It is probable, that as at the gate of the Temple, so at the gate of these Oratories, the poorer sort of people assembled to expect almes, whence some use the word *• Proseucha,* to signifie an Hospitall.

" R. Iuda in lib. Musar. vide Douf. pres. Matth. 6.7.

The *• Talmudists* taxed the peoples negligence in prayer, saying, they used three sorts of Amen, and all faulty. A faint Amen, when they praied without feruency. A hasty Amen, when they said Amen before the prayer was done. A lazy Amen, when they pronounced it at length, as if they were asleep, diuiding the word *A-men.* The first they termed *יתומה Iethoma, pupillum.* The second *חטופה Chetupha, Surreptitium.* The third, *קטונה Ketugna, Sedile, quasi in duas partes sectum per oscitantiam.*

• Quia in quera Proseucha? Iuuen. Sat. 3.

• Caximius de locis N. Testam. c. 5. p. 38.

CHAP. III.

Of the Gates of Ierusalem.

THE Gates of the whole circuit of the wall about Ierusalem were nine : The Sheepe-gate, Nehem. 3.1. This was neere the Temple, and thorow it were led the sheepe which were to be sacrificed, being washed in the poole

• Scheindler pentaglor.

^b *Stukius conuim.*
lib. 2. cap. 11.

Bethesda neare the Gate. The Fish-gate, *Nehem. 3. 3.* before this *Iudas* is thought to haue hanged himselfe. ^b Some thinke that these two Gates, and likewise the Horse gate, *Nehe. 3. 28.* were so called, because they were in manner of three seuerall Market places, and at the one Gate, *sheepe*, at the other, *fish*, and at the third, *horses* were sold. The Old-gate was so called, because it was supposed to haue remained from the time of the *Iebusites*, and not to haue beene destroyed by the *Assyrians*, it was neare *Caluary*, and without this Gate *Christ* was crucified. Concerning the other Gates little is spoken.

^c *R. Iudain l. Mz.*
far. vid. Draffi
præterit. Ican. 9. 22.

Touching the gates of the Temple, there were two of principall note, both built by *Salomon*, the one for those that were new married; the other for mourners and excommunicate persons. The mourners were distinguished from the excommunicate persons, by hauing their lips couered with a skirt of their garment: none entred that gate with their lip vncouered, but such as were excommunicate. Now the *Israelites* which on the *Sabbath* dayes saie betweene those gates, said vnto the new married, *Hee, whose name dwelleth in this house, glad thee with children; vnto the mourner, Hee, which dwelleth in this house, glad and comfort thee; vnto the excommunicate, He, which dwelleth in this house, moue thy heart to hearken to the words of thy fellowes.*

Among the *Iewes*, the gates were places of chiefest strength, so 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 sit, and to decide controuersies: hence proceeded thole phrases: *The gates of hell shall*

Of their Groves, and high Places. LIB. 2. 85
not preuaile against &c. And Thy seed shall possesse the
gates of his enemies.

CHAP. IV.

Of their Groves, and high Places.

THe ancient Heathens did not on'y not build
Temples,^a but they held it utterly unlawfull
so to doe. The reason of this might bee, be-
cause they thought no Temple spacious enough for
the Sunne, which was their chiefe God. Hence came
that saying, ^b *Mundus uniuersus est Templum Solis*; ^b *Alex ab Alex.*
The whole world is a Temple for the Sunne. Moreover, ^{lib. 2. cap. 22.}
they thought it vnfit to straiten, and confine the sup-
posed infinitenesse of their fancied Deities with-
in wals, and therefore when after times had
brought in the vse of Temples, yet their God *Termini-*
us, and diuers others of their Gods were worship-
ped in Temples open-roofed, which were therefore
called *ἄρουρα*; This I take to bee the reason, why
they made choice of hills, and mountaines, as the con-
uenientest places for their Idolatry. These conse-
crated hills, are those high places, which the Scrip-
ture so often forbids. Afterwards, as the number of
their Gods increased; so the number of their con-
secrated hills was multiplyed, from which, their
Gods and Goddessees tooke their names, as *Mercuri-*
us Cyllenius, *Venus Erycina*, *Iupiter Capitolinus*.
At length to beautific these holy hills, the places
of their idolatrous worship, they beset them with
trees, and hence came the consecration of Groves, and
woods,

LIB. 2. Of their Groves, and high Places.

° Populus Alida
 gratissima, vitis L.
 accho.
 Formose myrtus
 Veneri, sua Laurea
 Phæbo.
 Virg. Eclog. 7.
 ° Plin. Nat. Hist.
 lib. 16. cap. 44.
 c Maximus Tyrinus
 Serm. 38. fol. 225.
 edis Steph.

Woods, from which their Idols many times were named. ° At last, some choice and select trees began to bee consecrated. ° Those French Magi, termed *Dryada*, worshipped the Oake, in Greek termed *δρῦς*, and thence had their names. The Etrurians worshipped an *Holme tree*: And ° amongst the *Celts*, a tall Oake was the very Idoll, or image of *Iupiter*. Among the *Israelites*, this Idolatry began vnder the *Iudges*, *Othniel*, and *Ehud*, *Iudg.* 3. 7. and at the last it became so common in *Israel*, that they had peculiar *Priests*, whom they termed *Prophets of the Grove*, *1 King.* 18. 19. and *Idols of the Grove*, that is, peculiar *Idols*, vnto whom their Groves were consecrated, *2 King.* 21. 7. *2 Chro.* 15. 16. As *Christians* in the consecration of their *Churches*, make speciall choice of some particular *Saints*, by whose names they call them, as *Saint Peters Church*, *Saint Pauls*, *Saint Andrewes*, &c. So they consecrated their Groves vnto particular *Idols*; whence in prophane Authors we reade of *Diana Nemorensis*, *Diana Arduenna*, *Albunea Dea*, all receiuing their names from the Groves in which they were worshipped: yea the *Idol* it selfe is sometimes called by the name of a Grove: *Iosiah* brought out the Grove from the house of the Lord, *2 Kin.* 23. 6. It is probable, that in this *Idoll* was pourtraied the forme and similitude of a Grove, and thence was called a Grove, as those silver similitudes of *Dianaes Temple*, made by *Demetrius*, were termed *Temples of Diana*, *Act.* 19. 24.

CHAP. V.

Their Cities of Refuge.

THese places of *Refuge*, appointed by *God*, differed from those of *Hercules*, and *Romulus*, and other *Heathens*; because *God* allowed safety onely to those, who were guiltlesse in respect of their intention: but the others were common Sanctuaries, as well for the guilty as the guiltlesse. If any man did fortuitously, or by chance kill another man, in such a case liberty was granted vnto the offender to flie; at first vnto the *Altar* for refuge, as is implied by that text of Scripture, If any man come presumptuously vnto his neighbour, to slay him with guile, thou shalt take him from mine *Altar*, *Exod.* 21. 14. Yea we 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 *Asyls*, or *Cities of Refuge*, which for the same reason, are thought to haue beene equally distant one from the other in *Canaan*: These Cities were in number six; *Bezer* *Deut.* 19. 3. of the *Reubenites* Country; *Ramoth* in *Gilead* of the *Gadites*; & *Golan* in *Bashan* of the *Manassites*: These three *Moses* separated beyond *Iordan*, *Deut.* 4. 41, 43. The other three appointed by *Ioshua* in the Land of *Canaan*, were *Cadesh* in *Galile* in Mount *Naphtali*;

LIB. 2. *Their Cities of Refuge.*

Naphtali; *Schechem in Ephraim*; and *Kiratharba* (which is *Hebron*) in the mountaine of *Judah*, *Ioshua* 20. 7. Three other Cities of like nature, God promised the *Israelites*, vpon condition of their obedience, after their coasts were enlarged; but it seemeth that disobedience hindered the accomplishment thereof, for Scripture mentioneth not the fulfilling of it.

Concerning these Cities, the *Hebrewes* note from these words, *Thou shalt prepare the way*, *Deut.* 19. 3. That the *Senate*, or *Magistrates in Israel*, were bound to prepare the wayes to the *Cities of Refuge*, and to make them fit, and broad, and to remoue out of them all stumbling blockes and obstacles; and they suffered not any hill or dale to bee in the way, nor water-streames, 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 lesse than two and thirty Cubits, and at the partitions of the wayes, they set vp in writing, *Refuge, Refuge*: that the manslayer might know and turne thitherward. On the fifteenth of the moneth *Adar*, or *February*, euery yeere, the *Magistrates* sent out messengers to prepare the wayes.

Furthermore it was provided, that two or three wise men should be imployed, to perswade the *Auenger of blood*, if haply he did pursue the man-slaier on the way, that hee should offer no violence, vntill the cause were heard and examined. The manner of examination was thus, the Consistory or *Bench of Iustices*, who liued in that quarter, where the murder was committed, placed the party, being brought backe from the *City of Refuge*, in the Court

^b Maimon, in *Rot-
sa* h. cap. 8. § 5.

^c Paul. *Mag. Num.*
35. 6.

Court or iudgement Hall, and diligently enquired and examined the cause, who if he were found guilty of voluntary murder, then was he punished with death, but if otherwise the fact were found casual, then did they safely conduct the party 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 such and such 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, euen vnto the City from whence he fled, *Iosb. 20. 6.*

By this means the offender, though he was not punished with death, yet he liued for the time a kinde of exile for his owne humiliation, and for the abatement of his wrath, who was the *Auenger of blood.* ^{d Masius in Jos. cap. 20.}

^d The *Arcopagite* had a proceeding against casual man-slaughter, not much vnlike, punishing the offender *απεισιτοραφ*, with an yeares banishment: why the time of this exilement was limited to the death of the High *Priest* at that time, is not agreed vpon by Expositors. But it is most probably thought, that the offender was therefore confined within that City as within a prison, during the High *Priests* life, ^{e Masius ibid.}

^e because the offence did most directly strike against him, as being amongst men

ἀρχιερεως, ac princeps sanctitatis,
The chiefe God on earth.

N

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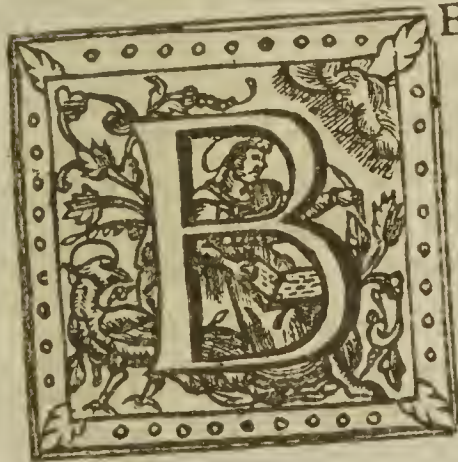
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THE
THIRD BOOKE
TREATETH OF DAYES
and Times.

CHAP. I.

Their Dayes, Houres, weekes, and Yeeres.



Efore wee treat of their Feasts, it will be needfull by way of Preface, to vnderstand somewhat concerning the diuisions of their Daies, Houres, weekes, &c.

Their Day was twofold: *Naturall*, containing day and night, and consisting 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?* Ioh. 11. 9.

The *Naturall* day was againe two-fold. *Ciuill*, a working

LIB. 3. *Their Dayes, Houres, weekes, and yeeres.*
working day, which was destined for ciuill busi-
 nesses and workes: this beganne at *Sunne rising*,
 and held till the next *Sunne rising*, *Matth. 28. 1.* or
Sacred, a Festiuall or Holy-day, destined for holy
 exercises: this beganne at *Sunne set*, and continued
 till the next *Sunne set*.

Their night was diuided into foure *quarters*, or
greater houres, termed foure *watches*, each *watch*
 containing three *lesser houres*. The *first* they called
Caput Vigiliarum, the beginning of the watches,
Lament. 2. 19. The *second*, was the *middle watch*,
Iudg. 7. 19. not so termed, because there were one-
 ly three watches, as ² *Drusus* would perswade, but
 because it dured till *mid-night*. The *third watch* be-
 ganne 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 six in the morning. In the *fourth watch*
 of the night, *Iesus* went out vnto them, *Matth. 14.*
 25. These *watches* also were called by other names,
 according to that part of the night which closed
 each watch. The *first* was termed *εσπερα*, *The Euen*.
 The *second* *μεσσηνιον*, *Midnight*. The *third* *εσλογο-*
φωρια, *Cock-Crowing*. The *forth*, *εσπι*, *The Dawning*.
Yee know not when the Master of the house will come,
at Euen, or at Midnight, or at Cock-crowing, or at the
Dawning, *Mark. 13. 35.*

The day was likewise diuided into foure *quar-*
ters, as appeareth by the Parable of the Labourers
 hired into the Vineyard, *Matth. 20.* The *first quar-*
ter beganne at six of the clocke in the morning,
 and held till nine. The *second quarter* ended at
 twelue

twelue of the clocke. The third quarter at three in the afternoon. The fourth quarter at six of the night. The first quarter was called the third houre, vers. 3. The second quarter the sixth houre, vers. 5. The third quarter the ninth houre, vers. 5. The last quarter the eleuenth houre, vers. 6.

^b Erat autem primus ternarius à prima usque ad tertiam, & dicebatur prima hora, secundus erat à tertia, usque ad sextam, & dicebatur hora tertia, tertius erat à sexta usque ad nonam, & dicebatur sexta; quartus à nona usque ad ultimam quæ erat duodecima, & dicebatur nona. Resellit hanc opinionem Toletus, receptam licet a multis recensionem (ut ipse ait) quoniam de undecima cuius meminit parabola, alium apud hos silentium. Iure vapulant à te Tolete qui excludunt undecimam, constantem taxent afferenda est contra te quadripartita dies diuisio, in hoc potissimum illorum erro. consistit, quod horas primas faciunt, non inueniunt, horas undecimam inueniunt, excludunt tamen, nihil à mente Evangelistarum magis alienum, quàm ut à ~~tertia~~ tertio cretur hora prima diei, quæ in illorum scriptis sonat quartam. Et is vigiliat. Vid. Tolet. in Ioan. cap. 19. Annotat 8.

Where note, that the three first quarters, had their names from that houre of the day, which closed the quarter (for they began the count of their lesser houres, from six a clocke in the morning, and our 6, 7, 8, 9, 10, 11, 12. 1, 2, 3, 4, 5, 6. was their 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12.) onely the last was called the eleuenth houre by our Saviour Christ; whereas among the common people, it either was called, or should haue beene called by proportion with the rest, the twelfth houre; to intimate vnto vs, that though God in his mercy accept labourers into his vineyard eleuen houres of the day, yet hee seldome calleth any at the twelfth, for that is rather an houre to discharge seruants, than to admit new.

Some Expositors finding mention of the dawning of the day in this Parable, vers. 1. They reckon the 4. quarters of the day after this manner. Hora prima, Hora tertia, Hora sexta, Hora nona. Where first they erre, in taking the Dawning of the day for the first houre of the day; for ~~in~~ the Dawning, signifieth the last quarter of the night, called the Morning watch. Secondly, they erre, in making the last quarter of the day to bee the ninth houre, for what then shall become of the eleuenth houre, mentioned in the same Parable.

By this diuision of the day into these foure quarters, or greater houres, the Euang. lists are reconciled touching

LIB. 3. *Their Dayes, Houres, weekes, and yeares,*
 touching our *Sauours* Passion. Hee was crucified at
 the third houre, *Mark. 15. 25.* *Saint Iohn* intimateth
 his examination before *Pilat*, to haue beene *Hora*
quasi sexta: About six a clocke, Ioh. 19. 14. In the first
 place, vnderstand by his crucifying, not his hang-
 ing on the crosse, which was not till the sixth houre,
Luke 23. 44. nor his expiration, which was not till
 the ninth houre, *Marke 15. 34.* but his examination
 vnder *Pilat*, at which time the people cryed out,
Crucifie him, Crucifie him; and then the third and
 sixth houre will easily be reconciled, for these two
 houres immediately following one another, what
 was done on the third houre, might truly bee said
 to be done about the sixth.

Lastly, this sheweth that the houres among the
Iemes were of two sorts: some lesser, of which the
 day contained twelue: others greater, of which the
 day contained foure, as hath beene aboue shewen:
 the lesser are termed *houres of the day*, are there not
 twelue houres in the day? *Iohn 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, *Act. 3. 1.* But in truth there are
 but three houres of prayer, *the third, the sixth, and the*
ninth. The third instituted by *Abraham*, the sixth by
Isaac, and the ninth by *Iacob*. The third houre the holy
 Ghost descended vpon the *Apostles*, *Act. 2. 15.* A-
 bout the sixth, *Peter* went vp to the house top to
 pray, *Act. 10. 9.* At the ninth *Peter and Iohn* went
 into the *Temple*, *Act. 3. 1.*

From these greater houres of the day and night,
 the *Canonicall houres* in vse in the *Romane Church*,
 had their beginning; each *Canonicall houre* containeth

^c *Drusus in pra-*
terit. Act. 3. 1. Non
fuisse ultra tres ho-
ras orationis in
die apud Iudeos,
clare testatur Da-
uid Kimchi.

^d *Id. Bellarm de*
bonis oper. in partic.
lib. 1 cap. 10.

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

neth three lesser houres, so that in the whole night and day, there are eight *Canonicaū houres*. At six of the clocke in the euening began the first, and that is termed *Hora vespertina*, or *vesperinum* simply (*officium* being vnderstood) their *Vespertine*. At nine of the clock at night began the second, and that is termed *Completorium*, their *Completory*. At mid-night began the third, *Nocturnum*, their *Nocturn*. At three of the clock in the morning, being their *Matutinum*, their *Matines*. The *Canonicaū houres* for their day-seruice were named, *Hora prima, tertia, sexta, nona*. Their first houre began from six of the clock in the morning, and held till nine; the third from nine till twelue, the sixth from twelue til three; the ninth from three till six at night.

The Diall in vse among the ancient *Iewes*, differed from that in vse among vs: theirs was a kinde of staires, the time of the day was distinguished not by lines, but by steps, or degrees, the shade of the Sunne euery halfe houre moued forward to a new degree. In the Diall of *Ahaꝝ*, the Sunne went backe *מלכות Magnoloth*, degrees, or steps, not lines; *I. sai. 38.8.*

Their weekes were two-fold: the one was ordinary, consisting of seven dayes: the other extraordinary and *Propheticall*, consisting of seven yeeres, *Dan. 9.24.* The first is termed *Hebdomas diaria*, a weeke of dayes: the second, *Hebdomas annalis*, a weeke of yeeres.

The *Hebrews* at first, measured their moneths according to the course of the Sunne, whence they are called *Menses Solares*: and then euery moneth consisted of thirty dayes. The waters preuailed from
the

LIB. 3. Their Dayes, Houres, weekes, and Yeares.

the seventeenth day of the second moneth, Gen. 7. 11. vnto the 17. day of the seventh moneth, Gen. 8. 4. that is, full five moneths. If wee will number the dayes, they were an hundred and fifty, Gen. 7. 24. Whereby it appeareth, that euery moneth contained full thirty dayes. After the *Israelites* departure out of *Egypt*, then they measured their moneths by the courle of the Moone; they are termed *Menses 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 Hebraicum Munsteri. pag. 62.

The *Sunne* exceedeth the *Moone*, in her course eleuen dayes, hence euery third or second yeare, one moneth was inserted. Now because the twelfth moneth in the *Hebrew kalendar* was called *Adar*, hence when a moneth was inserted, the last was called *Veadar*, the second *Adar*.

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

1. *Nisan*, it was also called אביב, *Abib*, which signifieth an eare of corne, in this moneth Barly began to be eared.

2. *Iar*, it was also called ירי, which signifieth beauty, then the trees began to be beautified with buds and blossomes.

They answered to part of

1 } March.
 } Aprill.

2 } Aprill.
 } May.

3. *Sinan*

3. Siuan.	They answered to part of	3	{ May.
			{ June.
4. Thamuz.		4	{ June.
			{ July.
5. Ab.		5	{ July.
			{ August.
6. Elul.		6	{ August.
			{ September.
7. Tisri, otherwise called Ethanim.		7	{ September.
			{ October.
8. Marche suan, it was al- so called Bul.		8	{ October.
			{ Nouember.
9. Cisleu.	9	{ Nouember.	
		{ December.	
10. Tebeth.	10	{ December.	
		{ January.	
11. Schebeth.	11	{ January.	
		{ February.	
12. Adar. Veadar.	12	{ February.	
		{ March.	

Ἔ ἐν μὲν τῷ Ἰου-
λίῳ διὰ τὴν ἑορτὴν
μακεδόνων λεγο-
μένην μαρσωνίδος
ἑορτῆς ἡβραίων ἔτι
ἰσχυροῦσι τὸν ἐ-
πίσημον ἵσαν δια-
τεταχέναι. Μακ-
κῆν τὴν ἡσάδ, ὅς
ἐστι ἑβραϊκῶς.
μὲν ἀπὸ τῶν ἡμε-
ρῶν ἐστὶν τῆς δε-
σπ. Ιωσήφ. Antiq.
l. i. c. 4. ἀπὸ τῶν πο-
ντικῶν μαρσωνίδος
quintensis erat olim
secundum apud He-
braeos, sicut & Di-
um apud Macedones.

Before their comming out of *Egypt*, they beganne their yeare in the moneth of *Tisri*, and thus they continued it alwayes after for ciuill affaires, for their date of buying, selling, their *Sabbaticall* yeares, yeares of *Iubile*, &c. After their comming out of *Egypt*, they beganne their yeare in the moneth *Nisan*, and so continued it for the computati- on of their greater feasts.

CHAP. II.

Of their Feasts.

BEfore we descend to their particular Feasts, first we will see the manner of feasting in generall. Their ordinary meales as they were not many in a day, so neither were they costly. They were called ^a *Arucoth*, which word signifieth properly, such fare as trauellers and wayfaring men vse on their iourneys. The word is vsed, *Ierem. 40. 5. So the chiefe steward gaue him vittales, and a reward, and let him goe: likewise, Prou. 15. 17. Better is a dinner of greene herbes where loue is.* The extraordinary and more liberall kinde of entertainment by way of feasting, was commonly called ^b *Mischte*, from their liberall drinking at such meetings. There was also another kinde of feasting, wherein they made merry together, eating the remainders of their sacrifices; this they termed ^c *Chag*. From this custome of hauing a feast at the end of their sacrifices, the *Christians* of the *Primitive Church* instituted their *loue feasts* to ^d succeed the *Lords Supper*: In both these greater and more solemne feasts, there were some Ceremonies vsed by them as preparatorie to the Feast; others in their giuing thanks; others in their gesture at Table.

^a ab ארוח ארוחות *Iter facere, significat viaticum.*

^b משחה *Con- xiiiium, Compotatio. Dicitur à potando, siue bibendo ut. Græcè συμπίνον, ab altera eius parte.*
^c חג, *Festum, celebris solennitas, à radice. חג, Festum celebravit.*
^d *Chrysost. 1 cor. 11. Hoc autem præcipio.*

The ceremonies preparatory were principally these three. 1. *Salutation.* 2. *Washing the feet of the guests.* 3. *Pouring oyle on them.*

Their *Salutations* were testified either by words,

or

or some humble gesture of the body. By words, and then these were the vsuall formes, *The Lord be with you*, or *The Lord blesse you*; *Ruth 2.4.* From the last of these, *blesing* is often taken in Scripture for saluting. If thou meet any, * *blesse him not*, or if any *blesse thee*, answer him not againe, saith *Elisha* to *Gehazi*, *2 King. 4. 29.* The sense is as our *English* renders it, *Salute him not.* Sometimes they said, *Peace be vnto thee*, *Peace be vpon thee*, *Goe in peace*, and such like: *when ye come into an house*, salute the same; and if the house be worthy, let your peace come vpon it, but if it be not worthy, let your peace returne to you, *Matth. 10. 12, 13.* By gesture; their salutations were signified sometimes by prostrating the whole body; sometimes by kissing the feet, *Luke 7.*

e Tertul. lib. 4. aduers. Marcion.

38. commonly by an *ordinary kisse.* *Moses* went out to meet his father in law, & did obeysance and kissed him, *Exod. 18. 7.* Moreouer *Ioseph* kissed all his brethren, and wept vpon them, *Gen. 45. 15.* This *Saint Paul* calleth an *holy kisse*, *1 Cor. 16. 20.* *Saint Peter*, A *kisse of charity*, *1 Pet. 5. 14.* *Tertullian* calleth it, *Osculum pacis*, A *kisse of Peace.* These were *kisses* which a *Cato* might giue, and a *Vestall* receiue: Of this sort the *Iewes* had *three* kindes.

f Xenophon. de institut. Cyr. lib. 1. pag. 17. lib. 5. p. 113.

1. A *kisse of salutation*, which hath beene specified by some of those former instances. 2. A *kisse of valediction*; Wherefore hast thou not suffered mee to kisse my sonnes and my daughters, *Gen. 31. 28.*

g Tertull. de orat. cap. 14.

3. A *kisse of homage*; the word signifieth a *kisse of state or dignity*, but it was to testifie their homage and acknowledgement of their *Kings* soueraignty.

h Vid. Drusum ad difficiliora loca, Exod. cap. 12.

Then *Samuel* rooke a viall of *Oyle*, and powred it vpon *Sauls* head, and kissed him, *1 Sam. 10. 1.* And

1 נשיקות נשיקות pharukim, Oscula propinquitum.

2 נשיקות נשיקות נשיקות pharukim, Oscula separationis.

3 נשיקות נשיקות גדולה נשיקות גדולה, Oscula magnitudinis.

vnto this they referte that in the second Psalme, *Kisse the Sonne lest he be angrie*. These salutations, howsoeuer they were such as were vsed mutually, sometimes in their meetings abroad vpon the way, yet were they such, as were vsed also in their entertainment, as clearly appeareth by many of those fore-quoted examples.

i Lot: in pedum ante
discipulum, non so-
lum Indæis, sed et
gentibus ipsis erat
vstitata: locus hic
ritus est, hic occum-
be, ferte aquam pe-
dibus. Plautus
Pers.

The second Ceremony preparatory was *washing their feet*. And the man brought the men vnto *Iosephs* house, and gaue them water, and they did *wash their feet*, *Gen. 43. 24*. This office was commonly performed by seruants, and the meanest of the family, as appeareth by our *Sauour Christ*, who to leaue an example of humility behinde him, *washed his disciples feet*, *Iohn 13. 5*. And *Abigail*, when *Dauid* tooke her to wife, said, Behold let thine handmaid be a seruant, to *wash the feet* of the seruants of my Lord, *1 Sam. 25. 41*. For this purpose had they certaine vessels in readinesse, for such imployments: that which our *Sauour* vsed, we translate a *Bason*, *Ioh. 13. 5*. He powred out water into a *Bason*. The word *uasis* there vsed, signifieth in generall a *washpot*, and is there vsed for that which in strict propriety of speech, the *Grecians* termed *πυλινθος*, (i.) A *washpot for our feet*: Some may here make the question, whence this water was powred? I see no inconuenience, if wee say, that there were vsually in their dining roomes greater vessels, from which they powred out into lesser, according as they needed, of which sort it is not improbably ^k thought, that those water-pots were mentioned, *Iohn 2. 6*. There were set there *six water-pots* of stone, after the manner of the purifying of

le Scapulus lib. con-
218.

of the Iewes. By purifying there, vnderstand this complementall washing of which wee treat: Now if we consider the washing of their hands, vsuall and commendable in it selfe, though superstitiously abused by *Scribes* and *Pharises*; and the washing of their feet before, and after meale, (for our *Sauour* washed his *Disciples* feet after supper) which second washing, the *Hebreues* say it was in vse onely at the *Passouer*, there must needs be vse of great store of water in their greater Feasts, and therefore no maruell, if many and capacious vessels stood in readinesse. Farther, we are to note, that as the office was seruile and base, so the vessell: which obseruation giueth light to that, *Psal. 60. 8. Moab is my wash-pot*; that is, the *Moabites* shall be basely subiect vnto me, as the pot in which I wash my feet.

James
Atkinson

jam

jam

The third Ceremony preparatory, was powring out of oyle. A woman in the City brought an Alabastrer box of ointment, and stood at his feet behinde him weeping, and beganne to wash his feet with teares, and did wipe them with the haire of her head, and kissed his feet, and anointed them with the ointment, *Luke 7. 37, 38.* It was also powred vpon the head, whence in the same place, *Christ* challengeth the *Pharisee* which entertained him, *Mine head with oyle thou diddest not annoint, vers. 46. Psal. 23. 5. Thou annointest mine head with oyle.*

After these ceremonies of preparation had beene performed, then they proceeded to giuing thanks. The *Master of the house* sitting downe together with his guests, tooke a cup full of wine in his right hand, and therewith beganne his consecration, after this manner. ¹ Blessed be thou O Lord our God,

ברוך אתה יי אלהינו מלך העולם בורא פרי הגפן

Benedictus sis tu Domine Deus rex mundi, qui creas fructu vini.

the King of the world, which createst the fruit of the wine. Having said thus, hee first lightly tasted of the wine, and from him it past round the table. This **ברכת היין** grace or thanksgiuing, they call ^m *Bircath haiajn*, the blessing of the cup. With this Christ himselfe becometh to haue begun his supper; He tooke the cup, and gaue thanks and said, *Take this and divide it among your selues, for I say vnto you, I will not drinke of the fruit of the vine, untill the Kingdome of God shall come,* Luk. 22. 17, 18. After the blessing of the cup, the master of the house tooke the bread, which they did *Scindere*, but not *Abscindere*, lightly cut for the easier breaking thereof, but not cut in sunder; and holding this in both his hands, hee consecrated it with these words, *Blessed bee thou, O Lord our God, the King of the world, which bringest forth bread out of the earth.* This consecration of bread, they termed, ^m *Bircath halechem*. After the consecration, he brake the bread, (whence the master of the house, or he who performed these blessings in his stead, was termed ^{*} *Habotseang* (i.) *the breaker*;) the bread being broken, he distributed to euery one that sate at the table a morsel, which being done, then they began to feed vpon the other dishes that were prouided. This rite of blessing both the cup and the bread, they obserued onely in their solemne festiuals, otherwise they consecrated the bread alone, and not the cup. In their feast time, they seasoned their meat with good conference, such as might either yeeld matter of instruction, or exercise their wits; which practice was also obserued in their *Christian loue^o feasts*. Of the first sort, was that parable proposed by our blessed *Sauour* at a feast, *Luke 14. 7.* Of the second,

was

ברכת
הלחם Bene-
dictionem panis.
Drusius in N.T.
part. altera, p. 78.
הכרזע

o Non tamen cenam
cenam quam disci-
plinam. Tertull. A.
peleg. c. 39.

was *Sampsons* riddle, which hee proposed vnto his companions, *Iudg.* 14. 12. At the end of the feast, they againe gaue thanks, which was performed in this manner, either by the *master of the house* himselfe, or by some guest, if there were any of better note at the table: hee taking a cup of wine in both his hands, began thus, *Let us blesse him who hath fed us with his owne, and of whose goodnesse we liue*: then all the guests answered, *Blessed bee hee of whose meat we haue eaten, and of whose goodnesse wee live*. This grace they called *Bircath Hamazon*. ⁹ And this is thought to bee the cup wherewith *Christ* after Supper commended the mystery of his bloud to his Disciples: after this, he which began the thanksgiving proceedeth, *Blessed bee hee, and blessed bee his name*, &c. annexing a longer prayer, in which hee gaue thanks; First, for their present food. 2. For their deliuerance from the *Egyptian* seruitude. 3. For the couenant of circumcision. 4. For the Law giuen by the ministry of *Moses*. Then he prayed that *God* would haue mercy, 1. On his people *Israel*, 2. On his owne City *Ierusalem*, 3. On *Sion* the tabernacle of his glory, 4. On the Kingdome of the house of *Dauid* his annointed, 5. That he would send *Elias* the Prophet; Lastly, that he would make them worthy of the dayes of the *Messiah*, and of the life of the world to come.

This prayer being ended, then all the guests which sate at the table, with a soft and low voice, said vnto themselues in this manner; *Feare the Lord all yee his holy ones, because there is no penury to those that feare him; the young Lions doe want and suffer hunger, but those that seek the Lord want no good thing.*

Afterward

ברכה
המזון
Vid. P. Fog. in
prec. Hebr.

Afterward he which began the thanksgiving, *bles-
sed the cup* in the same forme of words, as hee vsed at
the first sitting downe; saying, *Blessed bee thou O
Lord God, the King of the world, which createst the
fruit of the Vine:* And therewith he dranke a little of
the wine, and so the cup passed round the table.
Thus they began and ended their feasts, with the
 blessing of a cup: this cup they termed, *כוס הלל*
Coshillel, Poculum iuramentis, A cup of thanksgiving:
and both these cups are mentioned by Saint Luke,
and which is worth our obseruation, the words of
Consecration, whereby it was instituted, as part of
the blessed Sacrament in the *New Testament*,
were added onely to the last cup. *This cup is the
New Testament in my bloud, which is shed for you.*

^c Scalig. de en. end.
Ten. p. 36 p. 273.

^r Moses Kotsensis
fol. 118. col. 1.
^u Sebastian. Mun-
ster. Mat. 26.

^{*} It. prec. Hebr. per
Fagium editas.

After all this, they sung ^c Hymnes and Psalmes,
which also was practised by our blessed *saviour*,
Marke 14. 26. So that howsoeuer hee vsed not any
superstitions, either then practised, or since added
by after *Iewes*, (as the drinking of ^e foure cups of
wine, ^e or the breaking of the bread with all ten fin-
gers, in allusion to the ten Commandements, &c.)
yet in the beginning, and ending, wee see his pra-
ctise suitable with theirs. If any desire a larger di-
scourse of these blessings, noted out of the *Rabbines*,
let him reade ^{*} *P. Fagius* his Comment on *Deut. 8.*
10. from whom I haue borrowed a great part of
what herein I haue deliuered. If any shall here ob-
iect, that I seeme to make the *blessed Sacrament*
of our Lords body and blood, a *Iewish ceremony*, I
answer no; For as a kinde of initiatory purification
by water, was vsed before by the *Iewes* of old, and
no *Proselyte* was admitted into the Church of the

Jewes, without this purification: yet it was no more a *Sacrament* to them, than *Circumcision* was to *Turkes* and *Saracens*. Thus neither was breaking the bread *sacramentall* to the *Jew*, but then it became a *Sacrament*, when *Christ* said of it, This is my body. This cup is the *New Testament* in my blood, &c. *Luk. 22. 19*. The *Jewes* could not say, The cup of blessing which wee blesse, is it not the *Communion* of the blood of *Christ*? *1 Cor. 10. 16*.

The last thing considerable in their *Feasts*, is their *gesture*. In the dayes of our *Saviour*, it is v apparent that the *gesture* of the *Jewes* was such as the *Romanes* vsed. The table being placed in the midst, round about the table were certaine beds, sometimes two, sometimes three, sometimes more, according to the number of the guests; vpon these they laid downe in manner as followeth. Each bed contained three persons, sometimes foure, seldome 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 vppermost did lie at the beds head, laying his feet behinde the seconds backe: in like manner the third or fourth did lie, each resting his head in the others bosome. Thus *Iohn* leaned on *Iesus* bosome, *Iohn 13. 23*. This, first, is an argument of *Speciall loue* towards him, whom the *Master of the house* shall take into his owne bosome, *Iohn* he was the beloued *Disciple*. Secondly, an argument of *parity* amongst others, resting in one anothers bosome. *Many shall*

*Voces quibus v-
si sunt Evangelistæ
sonant acubitus
non sessicnem, ἀνα-
πίπτειν, Luc. 22.
ἀνακειδαι, Matt.
26. Κατακειδαι,
Luc 14. ἀνακλιθῆ-
ναι, Matt. 14.*

come from the East and west, and shall sit downe
with Abraham, and Isaac, and Jacob, *Mat. 8. 11.* And
where shall they sit? In *Abrahams bosome*, *Luk. 16.*
22. th it is, they shall all sit at the same table, be par-
takers of the same glory. Thus *Christ*, hee was in
the bosome of his Father, *Iohn 1. 18.* that is, in the
Apostles phrase, *He thought it no robbery to be equall*
with his Father. Their tables were perfectly circu-
lar or round, whence their manner of sitting was
termed ² *Mesibah*, a sitting round; and their phrase
of inuiting their guests to sit downe, was, *sit round:*
We will not sit round vntill he come hither, *1 Sam.*
16. 11. Againe, Thy children shall be like *Oliue*
plants round about thy table, *Psalms. 128. 3.* This
custome of lying along vpon a bed, when they tooke
their meat, was also in vse in *Ezekiels* time; Thou
satest vpon a stately Bed, and a table prepared be-
fore it, *Ezek. 23. 41.* ² And whether this were the
custome of the ancient *Hebrewes*, I leaue to bee
discussed by others. But vnto this also doth *Amos*
allude; They lay themselues downe vpon clothes
laid to pledge by euery Altar, *Amos 2. 8.* That
is, the garments taken to pledge they vse in stead
of Beds, when at their Altars they eat things sacri-
ficed to Idols: Yea, the plucking off their shooes
when they went to table, implyeth this custome
of lying at the table, to haue beene very ancient.
The plucking off their shooes seemeth to haue
been generally receiued, when they were in *Egypt*,
for this cause is it, that they had a stri& charge in ea-
ting the *Passenger*, to haue their shooes on their feet
for greater expedition. The reason why they vsu-
ally pluckt them off, was, for the cleane keeping of
their

² רבבא Dis-
cubitus, cuius ra-
dius est רבב, cir-
cumuit, Ambiuir.

² *Pbilo Iud. f. 388.*

² *Uetustissimus mos*
erat super lanatis
pellibus discumbere.
Qui poterat pelles
addere, diues erat.
Ouid.

their Beds, on which they lay. Here seeing the rule of observing the *Passeouer* requireth that it should be eaten with their shooes on their feet, which argueth rather *standing* than *lying upon a bed*: it may be demanded whether *Christ* transgressed not against the first institution thereof, in the manner of his sitting at the table? *Tremelius* answereth thus, and in my minde fully: *¶* We must know, saith he, ^{*¶ Tremel. in Mat. 26.20.*} that *Exod. 12.* it was commanded after what manner, they ready to depart out of *Egypt*, should eat the *Passeouer* at that time, for the necessity of that time so required, namely, an hasty eating thereof: But afterward in the Law, where it is commanded that this ceremony of the *Paschall* should be renewed every yeare, those words are not added. Wherefore all the *Hebrew Doctors*, both ancient and moderne, doe teach with one ioynt consent, that the commandement of *sprinkling the doore posts with bloud*, of *having on their shooes*, of *girding their loynes*, of *taking staves in their hands*, and *eating the Lambe in haste*; did not extend it selfe to the generations following, but onely to haue concerned that very night, wherein they departed out of *Egypt*:
^{*¶ Talrand. tract. de Paschate. vid. Tremel. loco superius citato.*}
 ¶ Yea, it was an ancient tradition amongst them, that when they did in after times eat the *Passeouer*, they would sit downe, or leane vpon a Bed, as our *Sauour* and his *Disciples* did, in token of their deliuerance obtained.

The parties that gaue entertainment at their Feasts, were two: 1. *¶* The *Master of the house*, 2. The *Master of the Feast*; They differed thus, the *Master of the house* was termed *בעל הבית* *Baal haberh*, ^{*¶ Vid. Casaubon. exercit. p. 278.*} *βασιλευς* *Pater familias*. The *Master of the feast* was

termed בעל משחה Baal mischte, ἀρχιμαγειρος; Triclinii Praefectus; The Master of the Feast was the chiefe servant attending the Master of the house in time of the feast. Others adde a third sort whom they would haue to be Praefecti morum; in Greeke they were termed ἐπιτροπῆ. Their office was thought to haue beene the inspection of the guests, that none should disorder themselves by drinking too much, whence they were called ὀφθαλμοί, the eyes of the feast. Such kinde of officers were in vse in Ahasuerus his court, Ester 1. 8. and likewise among the Athenians, but whether any such belonged vnto the Iewes is iustly doubted.

⁊ Gaudentius Brixianus, vid. Casaubon ibid.

⁆ Athenaeus l. 10.

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 vse among them, as appeareth by that prouerbiall speech concerning the entertainment of a friend:

אורח Hospes
טורח Onus
ברח Profugus
B. xlvij. ymag. cap 32. p. 493.

That the first day he is Oreach, a guest: the second Torach, a burden: the third Barach, a runagate.

Their liberality appeared by remembering the poore at their feasts, by sending them portions. Send portions vnto them for whom nothing is prepared, Nehem. 8. 10. This was afterwarld practised by Heathens, who in their solemne feasts did not onely entertaine their guests for the present, but did also allow them certaine iunkets to carry away with them. These they termed ἀποφύητα: and likewise vnto their friends who were absent, they sent portions, which they termed μερίδας. This obseruation giueth light to that Canon in the Laodicean Councell, which forbiddeth Christians in their

⁆ Moris erat veteribus in conuiuijs uelidas mittere a sentibus amicis. Theophrastus cap. xvi. μερίδας. Idem testatur Plut. in Agesilao. μερίδας τῶν φίλων ἐστὶν ἄν

loue

love feasts, *μὲν ἀρεῖν*, to send portions, the reason of which prohibition, I conceive to be three-fold: First, That Christians might not symbolize with *Heathen* people. Secondly, That none presuming that their portions should be sent them, might absent themselves. Thirdly, That those present (especially the poorer sort as it often falleth out) might not be iniured, by having the best of their provision sent away in such portions.

τιδομένων. Eundem morem Iudeis in usu fuisse testantur sacra litera, Nehem. 8. 10. Ἐπορεύσατε με εἰδώς.

Here wee may note for conclusion, that as the time of their supper was toward the evening, and then they gaue greatest entertainment; So the time of their dinner was about the sixth hour 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 sixth hour, then waxed hee an hungred, and would haue eaten, but whiles they made something ready, hee fell into a trance, *Acts 10. 9, 10.*

Moreouer wee may here note the difference betweene those three cups mentioned in Scripture, *ποτήριον τῆς εὐλογίας*, *1 Corinth. 10. 19.* The cup of blessing, and this is applied to those severall cups vsed in their solemne feasts, because of those blessings or thanksgiuings annexed. Secondly, *ποτήριον εἰς παράκλησιν*, *Ier. 16. 7.* The cup of consolation, this was so called because it was sent by speciall friends in time of mourning, as intending by this drinking to put away sorrow and griefe from the mourner. Thirdly, *ποτήριον σωτηρίας*, *Psal. 116. 13.* The cup of saluation, this was vsed commonly after their peace offerings, which were vowed in way of thankfulnesse for benefits ob-

tained. Whence the *Seventy Elders* commonly translate a peace-offering *עֹלָתֵינוּ*, a sacrifice of salvation, or salvation it selfe.

 CHAP. III.

Of their Sabbath.

THe word שַׁבָּת, *Schabbath*, from whence our English word *Sabbath* is derived, signifieth rest, and is applyed to all *solemne festivals*. They polluted my *Sabbaths*, *Ezek. 20. 21.* that is, my *Feasts*. Sometimes it is applyed to the whole weeke. *Ieiuno bis in Sabbato, I fast twice in the weeke.* Sometimes, and that most frequently, it is vsed for that seventh day which *God* had set apart for his owne seruice. This last was holy, either by a simple holinesse which belonged vnto it, as was the seventh day; or else by a double holinesse occasioned by some solemne Feast vpon the same day, and then it was called, *Sabbatum magnum, A great Sabbath*, *John 19. 36.* For on that *Sabbath* day of which *Saint Iohn* speaketh, the *Feast of the Pasche* happened that yeere.

The weeke dayes are termed by the *Hebrewes* *יוֹמֵי עֲמָלָה*, *Cholim*, *prophane dayes*, by the *Greeks* *ἑργασίαι*, *Working dayes*: but when they speake of them altogether, *ἡμετέραν ὀλιγονία*, the space of time betweene the two *Sabbaths*. * This was the time vpon which the *Gentiles* desired to heare *Paul*, *Act. 13. 42.* In respect of the different degrees of holinesse on dayes, the *Sabbath* day is not vnfitly compared to a *Queene*,

* Scalig de emend.
Temp lib. 6. p. 251.
Item Beza in hunc
locum.

or rather to those whom they termed *Primary wines*; other *Fest-daves* to *Concubines*, or *half-wines*, *working daves* to *handmaids*.

The Sabbath began at ^b six a clocke the night before, this the *Grecians* called *παρασκευη σαββατων*, the *Hebrewes* * *Biath haschabbath*, the entrance of the Sabbath.

^b Scalig. de cæna. Templ. 6. p. 269.

* באת השבת

The preparation to the Sabbath began at ^c three of the clocke in the alter noone, the *Hebrewes* called this *ערב השבת*, *Gnereb haschabbath*, the Sabbath eve. By the ancient *Fathers* it was called ^d *cæna pura*, the phrase is borrowed from *Pagans*, whose Religion taught them in their sacrifices to certaine of their *Gods* and *Goddesse*s, to prepare themselves by a strict kinde of holinesse, at which time of their preparation they did partake of a certaine supper, which as it consisted of choice meats, such as those *Heathens* deemed more holy than others: so it was eaten with the observation of holy rites and ceremonies; hence they themselves were said at this time of their preparation, to be *In casto*, and their preparatory Supper, termed, *Cœna pura*. Thus wee see the reason why the *Fathers* called the Sabbath-eve, *Cœna puram*. By the *Euangelists* it was called *ἡ παρασκευη*, *A preparation*, *Mark. 15. 42*. For distinction sake, we may call that foretime of the day *ἡ παρασκευη*, *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 *Parsath*; now a *Parsa* contained so much ground as an ordinary man might goe ten of them in a day. Secondly, Iudges might not then sit in iudgement vpon life and death, as is shewen

^c Ios ph. Antiq. 16. c. 10.

^d In ritibus Paganorum cœna pura appellabatur cœna illis apponi solita, qui in casto erant quod Græci dicunt ἀγνός τεύχος, vel ἀγνός τεύχος. Isaac Casaubon. Exerc. it. 16. p. 662.

^e Casabon. Exerc.
cit. 16 p. 477. ex
Michlol. Kimchi.

in the Chapter of Translation of Feasts. ^e Thirdly, all sorts of Artificers were forbidden to worke, onely three excepted, *Shoomakers, Taylors, and Scribes*, the two former for repairing of apparell, the other for fitting themselves by study to expound the Law the next day, and these were permitted but halfe the preparation time to worke.

^e Buxtorf. Syna-
gog. Iud. cap. 10.
ex Talmua.

The best and wealthiest of them ^s, euen those that had many seruants, did with their owne hands further the *Preparation*; so that sometimes the Masters themselves would chop herbs, sweep the house, cleane wood, kindle the fire, and such like.

^h Buxtorf. Syna-
gog. Iudae. ibid.

In old ^h time they proclaimed the *Preparation* with noise of Trumpets, or hornes; but now the moderne *Iewes* proclaime it by the Sexton, or some vnder Officer of the Church, whom they call *שליח צבור*, *Scheliacht sibbur*, The Messenger of the Congregation.

Concerning the sanctification of the *Sabbath* day it selfe, in corrupter times some things the *Iewes* added ouer and aboue that which God commanded. In other things they tooke liberty where God granted none. In the first, they were *superstitious*; in the second, *sacrilegiou*.

They tooke liberty. There were two thousand cubits betweene the *Arke* and the *campe*, when they marched, *Iosb. 3. 4.* and in probability, the same proportion was obserued when they rested: this distance of ground some interpret to be one mile, some two: some measuring it according to a lesser, others according to a longer cubit, which they terme a *Geometricall cubit*: but all agree in this, that these two thousand cubits were a *Sabbath* dayes iour-

journey, though none, as I know, haue obserued 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 worship, 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 dayes 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 ioine with the congregation in the place of Gods publike worship, 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 to be but a *Sabbath dayes iourney*.

They added vnto that which God commanded.
 1. God said, Remember to keepe holy a seuenth day: In which words God sanctified one day to be *Sabbathum*,¹ they added *Sabbatum*, so they termed that additament of time which they annexed to the *Sabbath*. This addition of time was *twofold*: some beganne the *Sabbath* sooner than others; this was done by the *Iewes* dwelling at *Tyberias*, because they dwelling in a valley, the Sunne appeared not to them so soone 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, so that the Sunne shined longer to them, than it did to others; thus both of these did *Addere de profano ad sacrum*;
 Adde

¹ Hospinian. de O-
rig. fest. cap. 3.

U. 4. 64

* Buxtorf Com-
ment. Masoret. c. 4.
ex Musar.

¶ Lun. & Tremel.
in Exod. 16.

¶ Sueton. Augusti.
c. 76. de ieiun. sab-
bat. Vid. Martial.
l. 4. Epig. 4.

* Vatablus in hunc
locum Item Tremel.
& Linius.

• Hospinian. de
rig. fest. c. de Sab-
bato.

Adde somewhat of the working-day, immediately going before, or immediately following after: none diminished of the Sabbath. * Hence R. Ioseph wished that his portion might be with those that began the Sabbath with those of Tyberias, and it ended with those of Tsepphore.

2. God said, Tomorrow is the rest of the holy Sabbath unto the Lord, bake that ye will bake, and see the that yee will see the, *Exod. 16. 23.* This command was proper to the time of *Manna*, the reason is there alleaged, why they should 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 dressed no meat this day; this haply was the reason, that the *Heathen* people thought they fasted on the Sabbath; though I deny not but this error might be occasioned in part from that phrase, *Ieiuno bis in Sabbato.*

3. God said, Ye shall kindle no fire thorowout your habitations on the Sabbath day, *Exod. 35. 3.* This commandement was onely concerning fire for the furtherance of the worke of the Tabernacle, for therefore is the Sabbath mentioned in that Chapter, to shew that the worke of the Tabernacle ought to giue place to the Sabbath. The *Iewes* hence gather that it is vnlawfull to kindle any fire at all on this day.

4. God said, In it thou shalt doe no manner of worke. This the *Iewes* vnderstood without any manner of exception. • Hence they held it vnlawfull, to rost an apple, to tucke an herb, to climbe a tree, to kill or catch a flea. Hence they thought it vnlawfull,

to defend themselves being assaulted by their enemies on the *Sabbath* day, by this meanes twice they became a prey vnto the enemy. First, vnto *Antiochus*, whereupon *Mattathias* made a decree, that it should be lawfull vpon the *Sabbath* to resist their enemies, which decree againe they vnderstanding strictly, as if it did onely giue leaue to resist, when they were actually assaulted, and not by any labour that day to prevent the enemies raising of Rams, setting of engines, vnderminings, &c. they became a prey the second time to *Pompey*. For the right vnderstanding therefore of this command, we are to know that three sorts of seruile workes were allowed.

Joseph lib. 12. c. 8.

Joseph. l. 14. c. 8.

1. *workes of charity*: God, that allowed them to lead their Oxe and Ass to water on the *Sabbath*, *Luke* 13. 15. to make their liues more comfortable, much more allowed man liberty to dresse conuenient food for himselfe and his family, that they might the more comfortably performe holy duties. *Christ* healed on the *Sabbath*; therefore visiting the sicke, and the vse of the *Physitian*, was both then and now lawfull.

2. *workes directly tending to Gods worship*, not onely killing of sacrifices, and circumcising of children on that day was allowed, but the *Priests* might lawfully blow their trumpets and hornes on the *Sabbath* day, for the assembling 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 bells to assemble the people together on the Lords day, and to take iourneys

to ioine with the publike congregation, or to preach the Word. Of these we may say, though they are in their owne natures bodily labours, yet the Temple which was sanctified did change the nature of them, and make them holy, *Matthew 23. 17.* Or as the *Iewes* say concerning the ouerthrow of *Ierico*, which according to their writings fell on the Sabbath day: * *Hee which commanded the Sabbath to be sanctified, commanded it also to bee prophaned.*

3. *workes of absolute necessity*, as the defending ones selfe against his enemy, and others of like nature: concerning which the *Iewes* haue a saying, *Perill of life drines away the Sabbath.* And the *Christians* with a little change of a more common prouerbe say, *Necessitas non habet ferias*; *Necessity hath no holidays.*

מי שצוה
על השבת
צוה לחלל
שבת.
R.D. Kimbi in
Iosh. 6.
מסכנות
נפש רוחה
שבת.

CHAP. IV.

Of their Pässeouer, and their Feast of unleaueued bread.

Some of the *Fathers* haue deriued the word *Pascha*, from a *Greeke* verbe signifying to suffer, because the sufferings and *Passion* of our *Sauour* are celebrated about that time. ^b This opinion *Augustine* iustly confuteth, for the word is originally an *Hebrew* word signifying to passe by, to leape, or passe ouer. The *Etymology* is *Gods owne*. It is the sacrifice of the *Lords Pässeouer*, which passed ouer, &c. *Exod. 12. 27.*

The word *Pässeouer* in *Scripture* hath three acceptions.

* *Textullian. adu. Iudaic. cap. 10. 11.*
Ambros. l. b. de Myser. Pasch. cap. 1.
^b *August. in titul. Psal. 68.*

ceptions. First, it is taken for that yearely solemnity, which was celebrated vpon the ^c fourteenth day of *Nisan*, otherwise called *Abib*; you may call it the *Pässeouer of the Lambe*, because on that day toward the evening, the *Israelites* were commanded according to their families to roste a *Lambe*, and eat it in their priuate houses. Secondly, it signifieth that yearly Festiuity which was celebrated on the fifteenth of *Nisan*, it may be called the *Pässeouer of sheepe and Bullockes*, *Deut. 16. 2.* Otherwise we may call it the *Feast of the Pässeouer*; as the fourteenth of *Nisan*, was called simply the *Pässeouer*. In the fourteenth day of the first moneth, is the *Pässeouer 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 *Iosiah* gaue vnto the people such a multitude of sheepe, Lambes, Kids, and Bullockes. Thirdly, it is taken for the whole solemnity, beginning the fourteenth of *Nisan*, and ending the one and twentieth of the same moneth. Now the *Feast of vnleauened bread drew nigh*, which is called the *pässeouer*, *Luke 22. 1.* So that in this acception it contained the *Feast of vnleauened bread* also, notwithstanding, in proper speaking, the *Feast of vnleauened bread*, was a distinct *Feast* from the *Pässeouer*.

First, the *Pässeouer* was to be kept 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

E. Theologi non pauc, somnia que ad 14^{am} noctem pertinent 13^a attribunt; quem errorem hauserunt ex turbidis Rabbiorum libris, qui hodie eandem errorem errant, teste Scaliger. de emend. Templ. 6. p. 270.

LIB. 3. *Of their Paffeouer.*

onely the first and last were holy conuocations, wherein they might do no seruite worke, *Leuit. 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, saue only where the *Lord* did chuse to place his name, which afterward was at *Ierusalem*: but the feast of *vnleauened bread*, the *Hebrewes* thought themselues bound to keepe in euery place wheresoeuer they dwelt, if they could not bee at *Ierusalem*: and ^d eating of it, they say, depended not upon the eating of the *Paffeouer*, but it was a commandment by it selfe.

לא תלה
אכילה זו
בקרנ
הפסח אלא
זו מצוה
עצמה
Maimon. de ser-
uento & Azymo.
cap. 6. §. 1.

The *Rites* and *Ceremonies* obserued by the *Iewes* in the eating of this Sacrament their *Paschal Lamb*, agreed with those general ceremonies vsed in their solemne Feasts. They blessed the cup, and blessed the bread, and diuided amongst the guests, and washed the feet 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 deliuered in those interrogatories, or questions proposed in way of *Catechisme*, by some child at the time of eating their *Paffeouer*, or rather in the answer made vnto the child by him that blessed the table. The question was thus, What meaneth this seruice? The forme of the answer was, * How different is this night from all other nights? for all other nights wee wash but once, in this twice; (thus *Christ* when Supper was ended, washed his *Discip'es* feet) in all other nights wee eat either leauened or vnleauened bread, in this onely vnleauened; in other nights, we eat any sort of herbs, in this night bitter herbs: in all

e Scalig. de emerd.
Temp. l. 5. p. 270.

all other nights we eat and drinke either sitting or lying, but in this we lye along. Then he proceedeth to declare, that the *Passeouer* was in respect that the Lord passed ouer the houses of their fathers in *Egypt*. Secondly, he held vp the bitter herbs in his hand and said, These bitter herbs which we eat, are in respect that the *Egyptians* made the liues of our Fathers bitter in *Egypt*. Thirdly, he held vp the unleauened bread in his hand, and said, This unleauened bread which we eat, is in respect that the dough of our Fathers had not time to be leauened, when the Lord appeared vnto them, and redeemed them out of the hand of the enemy. This kinde of *Catechising* they say is commanded, *Exod. 12. 26.* They called it הגדה *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, yce shall declare, or shew forth, the Lords death, *I Corinth. 11. 26.*

Concerning this Lambe they are charged thus, Vpon the tenth of *Abib* euery one shall take a Lambe for an house, a male of the first yeare, without blemish, and this he kept vntill the fourteenth day of the same moneth, *Exod. 12. 3. &c.* The *Lamb*: it was either of sheep, or goats. For an house: the whole body of the *Israelites* was diuided into twelue tribes, the tribes into families, the families into houses; if the house were too few for the eating of the *Lamb*, then the next neighbour ioyned with them in the eating thereof. The whole company was termed *σπασία*, in the same sense *Saint Marke* vseth *συντόια*, and *μεσση*, *Marke* the sixth. All these words signifie a society,

Joseph. de bello
Iud. lib. 7. c. 17.
& Hebraicè בן
שנת Filium an-
ni. Sunt qui di-
stinguunt inter Fi-
lium anni & Filium
anni sui, Filium
anni interpretan-
tur, qui annum
vnum agit, nec mi-
nor, nec maior. Fi-
lium vero anni sui,
qui est in anno pri-
mo, licet eum non-
dum absoluerit. Sed
Aben Ezra negat
absque Cabala posse
sciri quis sit filius
anni sui, nam sciri
potest, inquit, ut sit
Vau addititium
sive paragiticum,
quale in ויתר
& similibus.
h Vid. Mumber. ad
Leuit. 22.

¹ Hospinian. de O-
rig. sect. cap. 5.

ciety, or comp^yny of guests, so many as can sit at the
same table: the latter word properly signifieth, a
bed in a garden, and thus in the Gospell, the whole
multitude sitting on the grasse, seeme to be compa-
red vnto a Garden, and their severall societies or com-
panies, vnto so many beds in the garden. The num-
ber of communicants in this Paschall society^r was
never lesse than ten, nor more than twenty. It fol-
loweth in the text, *A male*, to note the masculine
and peirlesse vertue of our *Saujour*, whom it did ty-
pically shadow forth. & *Of the first yeare*; which
phrase they interpret thus, That the Lambe, after
it was eight dayes old and forward, was allowable
to be offered for the *Pascheouer*, but not before; be-
cause it is said, *When a Bullocke, or a Sheepe, or a Goat*
is brought forth, then it shall bee seuen dayes under the
damme, and from the eighth day and thenceforth, it
shall bee accepted for an offering made by fire vnto the
Lord, Leuit. 22. 27. And the reason of this Law,
some of the *Hebrewes* haue thought to be, ^h because
in their opinion nothing in the world was absolute-
ly perfect, vntill a *Sabbath* had past ouer it: Moreo-
uer, if it were an houre elder than a yeere, it was vn-
lawfull, because it is said, *A male of the first yeare*.
Without blemish; as well to admonish the *Israelites*,
of their owne personall integrity, as to signifie the
absolute perfection of him who was in truth the
Lambe of God. And this he kept till the *fourteenth*
day of the same moneth. The *Rabbines*¹ affirme foure
causes of this: *First*, because 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 haue the
more

more certaine knowledge of the Lambs perfection. *Thirdly*, that by beholding the Lamb ſo long before their eyes, they might haue the better occaſion in that ſpace, both to recount with themſelues Gods mercy in their deliuerance from *Egypt*, and alſo to inſtruct and *Catechiſe* their children in that point: for which reſpect, it was a receiued tradition amongſt the Jews, 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 addreſſe themſelues for the oblation.

The time when the *Paschall Lambe* was to be ſlaine, was at the *Euening*, *Exod. 12. 6.* or as the originall reads, *betweene the two euenings*. Here *Diuines* moue the queſtion, what part of the day ſhould be vnderſtood by this phraſe. Some diſtinguiſh the two *Euenings* thus; That there was ^k *Vespera Solis*, ^k *Ahen Ezra* the *Euening of the Sunne*, namely, when the body of the Sun ſetteth, And *Vespera luminis*, the *Euening 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 hour, and the third part of an hour; in which ſpace of time, they ſay, the *Paschall Lamb* was ſlain.

^l Others admit a greater latitude, and diſtinguiſh thus; There is, ſay they, *Vespera declinationis*, the *Euening of the Sunne declining*; and *Vespera occaſus*, the *Euening of the Sunne ſetting*; and their meaning is, that the *Pasſeouer* was offered in this inter-mediare time, betweene noone and night. This latte. answer ſeemeth moſt agreeable to the truth. *Fiſt*, becauſe by this ſpeech we muſt vnderſtand a latitude of time, wherein might be offered not only the *Pasſeouer*,

R

but

l R. David in vadic. Ho: etiam colligi poteſt ex Pirke Aboib. cap. 54.

^m Talmud. tract. de
paschate cap. 5. m.
vitis.

but the daily Evening sacrifice also, for euen that like-
wise was commanded, *Inter duas Vesperas, Betweene*
the two Euenings, Numb. 28. 4. Now this might be
offered in the former part of the afternoone. ^m The
manner of their sacrificing in regard of this time we
finde thus registred; if we count the houres accord-
ing to our vsuall computation; the daily sacrifice of
the Evening Lambe, was vsuallly *slaine* betweene two
and three, it was offered betweene three and foure:
vpon the *Passouer-eue* it was slaine betweene one
and two, it was offered about halfe an houre before
three: But if their *Passouer-eue* hapned to be the
same with their *Sabbath-eue*, then the daily Evening
sacrifice was *slaine* betweene twelue and one, it was
offered halfe an houre before two, and afterward the
Passouer. Secondly, this agreeth with the oblation
of the true *Paschall Lamb*, for as the time of his cru-
cifying began in the third houre of the day, with the
daily morning sacrifice, *Mark. 15. 25.* So it ended at
the ninth houre, *Mark. 15. 34.* which was the time of
their ordinary euening sacrifice; but vpon their
Passouer-eue it was the time when their *Paschall*
Lambe was *slaine*.

Furthermore, the *Lambe* was to be eaten with bitter
herbs: the reason of this command, is, that thereby
they might be moued to thankfulnessse towards
God; for their deliuerance from the *Egyptian bon-*
dage, in which their lines were made bitter vnto
them, *Exod. 1. 14.*

חֲרֹסֶת
in Jos. Auisensis
fol. 118.
Scaliger. de exend.
temp. lib. 6. p. 272.

These bitter herbs they did dip in a certaine sauce
thicke like mustard, called **Charoseth*, which
thicke sauce (say they) was a memorall of the clay,
wherein they wrought in *Egypt*. This is thought
of

of some to be that, wherein Christ dipped the sop, which he gaue to *Iudas*. Of this sauce the *Hebræes* write thus; ^P They vsed to dip the vnleauened bread in that sauce *Charoseth*, and to eat, then they dipped the bitter herbs in the *Charoseth*, and did eat them. ¹ It was made of the palme tree branches, or of dry figs, or of raysens, which they stamped and put vineger thereto, and seasoned it, and made it like clay, and brought it vnto the table in the night of the Paffeouer.

Maimon. de fermento. c. 8. §. 7.

² *Maimon. in חמץ וצמר*
c. 7. §. 11.

The other seuen dayes following the fourteenth of *Nisan*, were in strictnesse of speech, a distinct Feast, as is aboue shewed, namely, the Feast of vnleauened bread, because in that space of time, ^r no leauened bread ought to be found in their houses.

^r *Huius moris verigia quedam sunt reperta in Roman. Flamine Diali.*

⁶ Their degrees of preparation to this feast are foure. *I. Expurgatio fermenti*, the cleansing of all their household stuffe and vessels vnto which leauen might haply cleaue; and this was done two or three dayes

A. Gell. noct. Aetic. lib. 10. cap. 15.
Buxtorf. Synagog. Judaic. cap. 12. pag. 317.

before the Paffeouer. *2. Inquisitio fermenti*, the searching after leauen thorowout all the roomes of their houses euen to the mouse-holes: this they did with a waxen candle, and as *Buxtorfius* noteth, vpon the night before the Paffeouer; and ^{*} *Scaliger* deliuereth it in other words to the same purpose, namely, that this search was made, *Ineunte quartadecima vsque ad quartam horam post ortum Solis*, (i.) At the beginning of the fourteenth day untill the fourth houre after the rising of the Sunne. Now the beginning of the fourteenth day was the night going before, for the *Iewes* in the computation of their Holy-dayes, counted their day from euen to euen. *3.* There was *Exterminatio*, or *Conflagratio fermenti*, A burning of the lea-

^{*} *Scalig. de emend. temp. in prolegom.*

^bBuxtorf. Synagog.
cap. 12. pag. 325.

uen, and this was done from the fourth of the sixth
houre, about dinner-time; at which time followed
the last degree, which Scaliger hath omitted, name-
ly, *Execratio fermenti*, the cursing of the leauen, in this
forme: ^c Let all that leauen, or whatsoener leauened
thing is in my power, whether it were seene of me, or not
seene, whether cleansed by me, or not cleansed, let all that
be scattered, destroyed, and accounted as the dust of the
earth.

^aVid P. Fagin
Exod. 12.

In case any did eat vnleauened bread those seuen
dayes, the penalty was, that such a soule should be
cut off from Israel, Exodus 12. 15. Which penalty
hath amongst Expositors a ^a threefold interpre-
tation. Some vnderstand thereby such a man to
be cut off from his heauenly inheritance: others, that
God would cut off such from the liuing by an un-
timely death: Others, that he should dye without
children, leauing no posterity behinde him: to this
purpose their prouerbe is, ^x A man childlesse is
lifelesse.

^aVid P. Fagin
ibid.

Of these three the first is most probable in this
place, though the same Text may admit the second
interpretation in other places of Scripture, as is de-
clared in the Chapter of Circumcision. Notwith-
standing here let the iudicious Reader determine,
whether these words doe not imply besides the se-
cret actions of God touching the soule of such a delin-
quent, a direction vnto the Church, how to deale
with parties thus offending, by censuring them
with Excommunication, which kinde of censure
else where the Scripture calleth *A casting out of the
Synagogue*, Iohn 16. 2. A speech much like this, *A
cutting off from Israel.*

Three things may be here demanded. First, who killed the *Paschall Lambe*? Secondly, where it was killed? Thirdly, where it was eaten? First, it was killed by the *Priests*, 2 *Chro.* 35.6. Secondly, it was killed after the first time in the *Court of the Temple*, the place which *God* had chosen, *Deuteron.* 16. 6. 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 *Paffeouer* in an upper chamber at *Ierusalem*.

¶ *Maimon. in Korban Pesach. c. 1. §. 6.*

It may further be demanded, whether the *Paffeouer* consisted of two suppers, one immediately succeeding the other? Some affirm it, and their reasons are these: First, say they, the *Paffeouer* was eaten standing, but *Christ* vsed another gesture. This argument of all other is the weakest, for *Christ* vsed the gesture of lying on his body, as well in the eating of the *Paffeouer*, as at the consecration of the *Sacrament*, and the *Iewes* generally after the first institution in all their *Paffeouers*, vsed rather this posture of their body, than the other of standing, in token of rest and security, as appeareth in the *Chapter of Feasts*. Secondly, they say, the *Paschall Lambe*, was wont to be roasted, but in the last *Paffeouer*, which our *Sauour* celebrated, there was *Ius cui intingebatur panis*, Broth into which hee dipped the bread. This reason is as weak as the former, because though there was a command to eat the *Paschall Lambe* roasted, yet there was no prohibition to ioine their ordinary supper with the eating thereof, and that might admit broth: but as it is shewen aboue, the matter into which the sop was dipped, was thought to bee the sauce *Charoseth*. Thirdly, they vsige,

John 13. 2. That the first Supper was done, when Christ arose and washed his Disciples feer, and after that he gaue *Iudas* the Sop, which must argue a second sitting downe. This foretelling his *Disciples*, that one of them should betray him, is likewise by *Saint Luke* recited after the consecration of the Sacrament. This is the strongest argument, and yet not of sufficient validity, because by a kinde of *Prolepsis* or anticipation of time, it is not vnusuall in the Scripture to relate that first, which according to the truth of the History, should be last. Thus *John 11.* mention is made of *Mary* which annointed the Lord, yet her annointing of him followeth in the next Chapter. And this same History of betraying Christ, *Saint Matthem*, and *Saint Marke* recited before the consecration of the Sacrament. Whence the *Iewes* haue a prouerbe, *Non esse prius aut posterius in Scriptura*; That first and last, must not be strictly vrged in Scripture. Together with these answers, consider how improbable it is, that ten persons (for sometimes they were so few) should eat a second Supper; after they had eaten *A Lambe of the first yeere*, which might be an yeare old. It is euident also, by that of *Barabas*, that it was a receiued custome on the *Paffeouer* to let loose and inlarge one prisoner or other. Concerning the reason hereof, the coniecture is threefold. Some thinke this custome to haue beene vsed in memory of *Jonathan* the son of *Saul*, when the people rescued him from the hands of his Father; Others say that the reason hereof was, that the feast might be celebrated with the greater ioy and gladnesse: Others more probably thinke, it was done in remembrance of their deliuerance

אין מוקדם
 ופואחר
 בתורה
 Salom. Iaribi in
 Gen. 6. 3.

liuerance from the *Egyptian bondage*.

Againe, here is to be obserued, that the *Ierues* speaking of their *Pässeouer*, did sometimes speake according to their *ciuill computation*, wherein they measured their dayes from *Sun-rising*, to *Sun-rising*; sometimes according to their *sacred computation*, which was from *Sun-set* to *Sun-set*. This serueth for the reconciliation of that, *Numb. 12. 18.* which seemeth to make the fourteenth day of the first moneth, the first day of vnleauened bread. And *Ioseph*. ^{1. Ioseph. Antiq. lib. 2. cap. 5. pag. 67.} telleth vs that they numbred *eight dayes* for that feast. In like manner the *Disciples* are said to come vnto *Christ* the first day of vnleauened bread, saying vnto him, Where wilt thou that we prepeue for thee to eat the *Pässeouer*, *Mat. 26. 17.* as if the first day of vnleauened bread, were before the *Pässeouer*. All these are true according to the computation of their *ciuill dayes*, though according to the computation of their *Holy-dayes*, the *Feast of vnleauened bread* began the fifteenth day, and continued seuen dayes only, and the *Pässeouer* was before the *Feast of vnleauened bread*.

In the last place we must know, that there was permitted a *second Pässeouer* to those who could not be partakers of the first, by reason either of their vncleanness by a dead body, or of their farre distance from the place where it was to be offered. This was to be obserued in the second moneth, the fourteenth day thereof, according to all the ordinances of the first *Pässeouer*, *Numb. 9.* Touching that permission of a *second Pässeouer*, to those that were in a iourney farre off: The *Hebrew* of this word *farre off*, hath extraordinary prickes ouer it, for speciall consideration.

Hereby

Hereby the Lord might intimate that we Gentiles which were vncleane, even dead in trespasses and finnes, and farre off, *Ephes. 2. 13.* should be made nigh by the bloud of *Christ*, and so partakers of him the second Passeeouer. Of this legall ordinance the *Hebrewes* say; ^b What is this iourney farre off? fifteene miles without the walls of *Ierusalem*, who so is distant from *Ierusalem*, on the fourteenth day of the first moneth, fifteene miles or more, when the Sunne riseth: loe, this is a iourney farre off; if lesse than this, it is not a iourney farre off, for hee may come to *Ierusalem* by after midday, though he go on foot, easily. The agreement betweene the Paschall Lambe & *Christ* standeth thus

Christ is our Passeeouer, 1 Cor. 5.

- | | |
|--|--|
| The Paschall Lamb was, | <i>Christ</i> was, |
| 1 One of the flocke. | 1 Perfect man, <i>Ioh. 1.</i> |
| 2 Without blemish. | 2 Without sinne. |
| 3 To bee sacrificed and roasted. | 3 Suffered and died. |
| 4 His bones being not broken. | 4 They brake not his legs
legs, <i>Ioh. 19. 33.</i> |
| 5 About the euening. | 5 In the end of the world,
<i>Heb. 9. 26.</i> |
| 6 Their doore posts were to be sprinkled with the bloud. | 6 The bloud of <i>Christ</i> purgeth our consciences. |
| 7 That the punishing Angell might passe o-uer them. | 7 That sinne and death might not preuaile against vs. |
| 8 It was eaten in their se-uerall families. | 8 Hee is applied by faith. |
| 9 The whole Lambe. | 9 According to all the Articles of the Creed. |
| | 10 Without |

^b *Maimon. in Korban Pasach. cap. 5. §. 8, 9.*

- | | |
|--|--|
| 10 Without leauen. | 10 Without hypocrisie,
1 Cor. 5. |
| 11 With bitter herbs. | 11 With patience vnder
the Crosse. |
| 12 In haste, and in the
manner of Trauellers. | 12 With an earnest and
longing expectation of
life eternall. |
| 13 Only by the Circum-
cised. | 13 Only by the faithfull,
1 Cor. 11. |

CHAP. V.

Of their Pentecost.

THis Feast was called *מילקוני*, the *Pentecost*; which word signifieth the *fiftieth day*; because it was obserued vpon the *fiftieth day* after the second of the *Passouer*, which was the 16. of *Nisan*. Here in the first place we must note, that the fourteenth of *Nisan* was *טו ניסן*, the *Passouer*, the fiftenth *יערמ טו ניסן*, the *Feast of the Passouer*, or *שבת טו ניסן*, the *first of the Passouer*: the sixteenth was *טז ניסן*, the *second of the Passouer*, or the *morrow after the Passouer*, *Leuit. 23. 11.* Which is all one, as if it had beene said, the *morrow after the Feast of the Passouer*; for in those feasts which consisted 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 *טו ניסן*, the *se-*
S
cond

*Seniores appella-
bant hunc diem,
שבת טו ניסן
שבת טו ניסן, Leuit. 23. 11.*

^b Scalig. de emend.
temp. lib. 6.

^c ἡ τότε λοιπὸν
δημοσία ἔξει πᾶ-
σι ἡ ἰδία δεξι-
ζεν, Joseph. Antiq.
lib. 3. cap. 10.

^d Scalig. lib. 6 de
emend. temp. pag.
260.

^e Plin l. b. 18. cap.
18. illud ipsud con-
firmat Leo Afer te-
stis οὐτὸν ἴης, De-
script. Afr. c. lib. 8.
cap 4.

cond of the Passouer; the end was πεντηκοστή, the fiftieth day after, called the Pentecost. Vpon the ἑβδόμενα, then they offered a ^b sheafe of the first fruits of their harvest, Leuit. 23. 10. Vpon the Pentecost, then they offered two waue-loaves, Leuit. 23. 17. the sheafe being an oblation offered in the name of the whole Congregation, whereby all the after-fruits thorowout the Land were sanctified, ^c it being from thence afterward law full, and not before, to reape the corne, the two loaves being not only an Eucharisticall oblation, but also a token of the harvest finished and ended. In the second place we are to know, that they did count these fifty dayes, by numbring the weekes from the ἑβδόμενα, whence it was called a Feast of weeks. The manner how they counted the weekes, was according to the number of the Sabbaths following the ἑβδόμενα. Thus the first Sabbath following, they called ἑβδόμενον καὶ πρῶτον, the second, δευτέρου ἑβδόμενον, the third, τρίτου ἑβδόμενον, &c. So that ^d all the weekes and Sabbaths, during the time of the Pentecost, as the first, second, third, and fourth, &c. tooke their denomination from the ἑβδόμενα: which obseruation giueth light to that of Saint Luke 16. 1. where there is mention of a Sabbath termed δευτέρου ἑβδόμενον, that is, the second first Sabbath; and by it is meant the Sabbath next after the sixteenth of Nisan, which was the ἑβδόμενα. Seeing that these fifty dayes did measure out the time of their harvest, it will not be amisse to obserue the difference betwixt their harvest and ours, which chiefly consisted in their anticipation of time; for both the Canaanites and the Egyptians began their harvest about the ^e first of Aprill, and it was quite finished in May.

CHAP. VI.

The Feast of Tabernacles.

THe ^aGreeke word vsed to expresse this festi-
 uity, properly signifieth the *making of Ta-
 bernacles*. The ^bHebrew word a *Feast of
 Tabernacles*. The reason of both is, because all the
 time of this *Feast*, which was full seuen dayes (from
 the fifteenth of *Tisri*, vntill the one & twentieth ther-
 of) the people remained in *Tabernacles* and *boothes*
 made of boughes, in manner of *Arbours* or *Bowres*,
 yet so, that that the first day of those seuen, and the
 last, were after a more speciall manner to be obser-
 ued as *holy conuocations*.

Concerning these *boothes*, the *Jewes* write thus:
^dThey ought to be made in the open aire, not with-
 in doores, or vnder the shelter 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
 such holes that the Sunne and the starres might bee
 seene thorow them, and the raine likewise descen-
 ded thorow them. In these they ought to dwell
 those seuen dayes, as in their houses; they ought
 to furnish them with household stufte, to lay vn-
 der them, and sleepe vnder them, onely in rai-
 ny weather then they had liberty to eat and sleepe
 in their houses, vntill the raine was over-past.
 Feeble persons also, which could not endure the
 smel of the earth, were permitted to stay at home. In
Nehemiahs time they made their *boothes*, some vp-
 on the roose of their houses (for their houses were

^a Iansen. Concord.
 cap. 73. Item Tolle.
 in lea. 7.
 Σκηνωμενια, νση
 σκλωφαγια.
^b חג הסוכות
 Chag hasuccoth.

^d Munster. Leuit.
 23.

made flat about,) *Deut.* 22.8. Some in their courts, some in their streets, *Nehem.* 8.15.

^c *Plutarch. Sym.*
lib. 4. problem. 5.

^f *P. Fag. Leuit. 23.*

^s *Elias Thisbit.*

Plutarch making mention of this festiuity, saith, that ^e these *booths* were made principally of iuy boughs, but the Scripture reckoneth vp *four distinct kinds*, *Leu.* 23.40. which are thought to be, 1. *The Citrine tree.* 2. *The Palme tree.* 3. *The Myrtle tree.* 4. *The Willow of the brooke.* ^f The *Rabbines* teach, that euery man brought euery morning his burden of the boughs of these *four trees*, otherwise he fasted that day. And this burden they termed ^g *Hosanna*: in allusion vnto this the people cutting downe branches from the trees, and strewing them in the way when our *Sauour* did ride into *Ierusalem*, cried, saying, *Hosanna* to the *Son of David*, *Matth.* 21.9. *Plutarch* scoffing the *Jews*, compares this feast with that drunken festiual in the honour of *Bacchus*, in which the *Bacchides* ran vp and down with certain iauelings in their hands, wrapped about with iuy, called *Suppoi*, & in this respect he termeth this feast of the *Jews* *Suppoecia*, *A bearing about of these Thyrsi*. That feast which the *Athenians* terme *Eipeσσivn*, was not much vnlike.

^h *Hospinian. de orig.*
fest. cap. 7. It. Munst.
in calender. p. 150.

Moreouer, on the next day after this feast, they compassed the altar ^h *seuen times* with *Palme boughs* in their hands, in the remembrance of the ouerthrow of *Iericho*: for which reason, or else because that *Palme branches* were the chiefe in the bundle, it was called *Dies Palmarum*, *Palme Feast*.

Concerning the reason of this feast: Some are of opinion, that it was instituted in memory of that protection which the *Lord* vouchsafed the *Israelites* by the cloud, when they travelled thorow the wildernesse, vnder the shadow of which they travelled

travelled, as vnder a safe booth or tent. Onkelos in his Chaldee Paraphrase, seemeth to incline to this opinion. Where the Hebrew readeth; *That your posterity may know, that I haue made the children of Israel to dwell in bootes*, *Leuit. 23. 43.* The Chaldee rendreth it, *That your posterity may know, that I haue made the children of Israel to dwellⁱ in the shadow of clouds.*

^k Others think it was instituted as a solenne thanksgiving vnto God for their vintage, which was gathered in at that time of the yeare, thence is it that they conceiue those Psalmes of *Dauid*, which are intituled *על רותיה* *pro torcularibus*, to haue beene composed for this Feast. Others speake more probably, who assigne the cause to be in memory of their forefathers dwelling in tents and tabernacles; the text is cleare, *Leuit. 23. 43.*

The sacrifices which were offered these seuen dayes, are prescribed, *Numb. 29.* from the thirteenth verse to the thirty fourth, where we shall read euery day the like sacrifice, but onely with this difference, that vpon the first day they offered *thirteene* young bullockes, vpon the second *twelue*, vpon the third *eleuen*, and so forward, euer diminishing the number by one. ^l The reason of which diminution, the *Iewes* deliuer to be thus: the whole number of bullockes to be offered at this solemnity was *seuentie*, according to the languages of the *seuentie Nations*, (for whom, as they teach, these sacrifices were performed) signifying 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 *Tisri*, was

במטל
ענני
^k Theophylact. lo-
b27.n.

^l Hospinian. de o-
rig. b. i. u. s. e. f. e.

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*, but the ^m *dayes* of this whole feast of *Tabernacles* were termed *Hosannoth*, from the vsuall acclamations of the people, whiles they carried the *boughs* vp and downe. And this eighth day was called *Hosanna Rabba*, the great *Hosanna*, or the great day of the feast, *Iohn 7. 37.* ⁿ Vpon this day they did reade the last Section of the Law, and likewise began the first, lest they might otherwise seeme more ioyfull in ending their sections, than willing to begin them. ^o Vpon this day also, by the institution of the Prophet *Haggaeus*, and *Zacharie*, and such like *Propheticall* men, they did with great solemnity and ioy, bring great store of water from the riuer *Shiloah* to the *Temple*, where it being deliuered vnto the *Priests*, it was powred vpon the *Altar* together with wine, and all the people sung that of the Prophet, *Es. 12. 3. with ioy shall yee draw water out of the wels of saluation.* Our *Sauour* is thought to haue alluded vnto this, in that speech which he vsed on this very day, *Ioh. 7. 38. He that beleueth in me, out of his belly shall flow riuers of waters of life.*

It is worth our noting also, that wheras God commañded the obseruation of this feast on the fifteenth of the seuenth month *Tisri: Ieroboam*, that he might worke in the people a forgetfulnesse of the true worship of *God*, appointeth the celebration of a feast in the eighth moneth on the fifteenth day thereof, ^p which is thought to be this very feast of *Tabernacles*,

^m Talmud. tractat. de festo Tabernaculorum, cap. חלה. Vid. Tremel. Ioh. 7. 37.

ⁿ Buxtorf. in abbreviatur. p. 253.

^o Tremel. Ioh. 7. 37. ex Talmud.

^p Hospinian. de Orig. huius festi. p. 24.

CHAP. VII.

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

FOR the vnderstanding of the time when this Feast was to be observed, wee must note the moneth *Tisri* was the *seuenth moneth*, according to their *sacred Computation*, and therefore it is commanded to be celebrated the first day of the *seuenth moneth*, *Leuit. 23. 24.* But according to their *ciuill Computation* it was their *first moneth*, so that this feast may be termed their *New-yeeres day*.

The first day of every moneth had its solemnities. *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 sell: When will the *new Moone* be gone that we may sell corne? *Amos 8. 4.* *Thirdly*, they had then special sacrifices ouer and aboue their daily sacrifices.

Notwithstanding, this feast of *Trumpets* differed from other *New Moones*. First in respect of their sacrifices; in their *ordinary New Moones*, they offered (besides the daily sacrifice) *two bullockes, one ram, seuen Lambs for burnt offerings*; with their meat and drinke offerings, and a *goat for a sinne offering*, *Num. 28. 11. 15.* But at this *New Moone* which was the beginning of their yeare, they offered all the fore-said sacrifices, and ouer and besides them, *one bullocke,*

LIB. 3. Of the feast of Trumpets, &c.

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: In this they blowed^a from the Sunne-rising till night: Whence we learne what new Moone it is that Dauid speaketh of, Psalm. 81. 3. Blow the Trumpet in the new Moone, in the time appointed at our feast day.

^a Scheindler in voce
רשע

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

^b P. Fag. Louis. 23. First, the ^b Hebrewes thinke it was done in memory of Isaak his deliuerance, and that they did therefore sound rams hornes, because a ram was sacrificed in stead of him. Secondly, ^c Basil is of opinion that the people were hereby put in minde of that day, wherein they receiued the Law in Mount Sinai with blowing of Trumpets. Thirdly, others think it was to put them in remembrance of the resurrection, which shall be with the sound of Trumpets, He shall send his Angels with a great sound of a Trumpet, Mat. 24. 31.

^d Scalig. de emend.
temp. pag. 26. 16.
pag. 105.

There are ^d three things considerable in New Moones. First, \odot , the coniunction of the Moone with the Sunne. Secondly, \nearrow , the waxing of the Moone. Thirdly, \nearrow , 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 did appeare, corniculata, horned.

Because

Because in all these three degrees of the change there was a kinde of mutuall participation both of the *old* and *new Moone*; Hence the *Jewes* obserue two dayes, namely, the *last of euery Moneth*, and the *first day of the next following*. Now because the *thirtieth* was the *last* in their longest moneths; Hence *Horace* calleth these *last dayes*, *Tricesima Sabbata*: The *first daies* they termed *Neomenias*, *new Moones*.

e Hospin. de Orig.
fest. c. 4. p. 15.
Eadem ratio tenet
etiam in illis menses
sibus qui constant
29 diebus.

For certaine reasons the *Jewes* vsed a kinde of change or *translation* of daies, which *translation*, though it were of use in other moneths also, yet the greatest care was had in translating the beginning of their yeere, or their first day in their moneth *Tisri*, 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, *Lunary*: Secondly, *Politicke*: Thirdly, *Mixt*.

f Scalig. de emend.
temp. l. 2. p. 85.

The reason of *Lunary translation*, was, that they might not obserue 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 six of the clocke; so that from six of the clocke the first night, till the next noone, were iust eightene houres.

Secondly, alwayes before the *new Moone*, there is a *coniunction* betweene the *Sunne* and the *Moone*, during this *coniunction* she is called *Luna silens*, 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,

³ Munster. Calend.
Heb. p. 46.

houres, then the *new Moone* was celebrated the same day. ³ But if it continued but one minute after twelue of the clocke at noone, then the feast was *translated* to the day following, because otherwise they should begin their holiday in time of the old Moone. And this translation they noted with this abbreviatiō חי, that is, 18. because of those 18. houres which occasioned it.

² Munster. Calend.
p. 139.

The reason of *Politicke translation*, was, that two *Sabbaths* or feast dayes might not immediatly follow each other, ² because, say they, it was vnlawfull those two daies, to dresse meat, or bury the dead, and it was likewise inconuenient to keep meat dressed, 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 *Passeouer*, or the fifteenth day of *Nisan* fell on *Saturday*, for then the *Pentecost* must needs fall on *Sunday*.

Secondly, when the *Passeouer* fell on *Sunday*, for then their *Passeouer* immediatly followed their *weekely Sabbath*.

¹ Hespinian. de O.
vig. feb. p. 6.

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

The severall species or kinds of *Politike translation* were five. The first, אָדוּ *Adu*. The second, בָּדוּ *Badu*. The third, גָּבַז *Gabaz*. The fourth, זָבַד *Zabad*. The fifth, אָגוּ *Agu*. For the vnderstanding of these abbreviatures, we must know that in these made words the letters only stand for numbers, and are applied to the seven dayes of the weeke thus; א

1. *Sunday*.

1. Sunday. 2. Munday. 3. Tuesday. 4. Wednesday. 5. Thursday. 6. Friday. 7. Saturday: which was the Jewes Sabbath.

Their rules touching *Politike translation* stood thus. ^a First, that neither their *New yeeres day*, ^a *Adu*, which was the first of the moneth *Tisri*; neither their *Feast of Tabernacles*, which was the fifteenth day of the same moneth, should be celebrated on *Adu*, that is, on *Sunday*, or *Wednesday*, or *Friday*. Not on *Sunday*, or *Friday*, because then the *weekly Sabbath* must needs concur with it, either going 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 *weekly Sabbath*. This instance is only concerning the first of *Tisri*, which is called the *Feast of Trumpets*: but it holdeth also by way of consequence in the *fifteenth day*, which is the *Feast of Tabernacles*, because the *fifteenth* must alwayes necessarily be the same day of the weeke that the first is. Therefore if the first be not *Adu*, the *fifteenth* cannot be *Adu*.

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

The ^c third rule is, that *Pentecost* was not observed on *Gahaz*; that is, on *Tuesday*, *Thursday*, or *Saturday*.

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

The ^e fifth rule, is, that the *Feast of Expiation* ^e *Agu*.

was not obserued 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 sake; If the *Moone* changed after noone-tide on *Sunday*, here the *Feast* must be translated for two reasons: the first is *Lunary*, because the point of the change was after *eighteen houres*; the second, *Politicke*, because the rule *Adu* forbids *Sunday* to be kept; notwithstanding in as much as the very next day; namely *Munday*, was obserued; I terme this translation *Simple*. Of this sort was that translation which they called *Batu takphat*.

‡ *Batu takphat*.

בטו תקפט † *Batu takphat*, is a word inuented for helpe of memory, each letter is a numerall, and may be thus resolued, בטו 15. תקפט 589. The meaning is, that in the yeare following *Annum Embolymæum* (wherein one whole moneth was engrafed) if the point of the change hapned vpon the second day of the weeke, that is, *Munday*, not before the fifteenth houre and the 589. moment, the *Feast* of the *New Moone* was translated vnto *Tuesday*. 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 *Tisri* should happen vpon *Saturday*,

curday, here if the Moone hath not ouer-past her coniunction before the after-noon, *Lunary translation* remoueth this *Feast* till *Sunday*, because of \aleph that is, the *eighteene houres*: *Politicke translation* remoueth it till *Munday*, as appeareth by the rule *Adu*, forbidding *Sunday*. Of this sort is *Gatrad*.

$\aleph\aleph$ *Gatrad*, is a made word, each letter is a numerall, and it may be thus resolued, $\aleph 3 \cdot \aleph \aleph 204$. The meaning thereof is thus: In their common yeare (when an whole moneth is not inserted) if the point of the change happen vpon the *third day* of the wecke, that is, *Tuesday*, not before the ninth houre, and the 204 . moment of an houre, then the *New Moone* shall be translated to *Thursday*.

Note in the last place, ^k that 1080 . moments make ^k *Munster. Calend.*
an houre. *pag. 45.*

The *Feast of Tabernacles* was obserued in the moneth *Tisri*, and therefore that could not be obserued the morrow after the *Sabbath*, as appeareth by the rule *Adu*. The *Passeouer* was obserued in the moneth *Nisan*, and therefore that might be obserued the morrow after the *Sabbath*, as appeareth by the rule *Badu*. If any aske the reason why the *Passeouer* might bee obserued the next day after the *Sabbath*, seeing the *Feast of Tabernacles* might not? I take it to be thus; All the *after translations* depended vpon the *first translation* of the *first new Moone in Tisri*, but that could not be so changed as to preuent all concurrence of two *Feasts*, and thus to haue their *Passeouer* sometimes to follow their *Sabbath*, they thought the most conuenientest ordering:

dering of the yeere, because though not all mee-
tings of two *Sabbaths*, yet most were hereby pre-
vented.

This tract of translation of *Feasts*, it serveth part-
ly to open the customes of the *Jewes*: partly to give
light for the vnderstanding of that great dispute a-
mong *Divines*, whether our *Saviour* did anticipate
the *Passover*. The *Greek Church* holds, that he kept
a *Passover* by himselfe with his *Disciples*, on the
thirteenth day of the moneth, when *unleavened bread*
was not yet to be vsed; and thence they do both vse
and vrge a necessity^m of *leavened bread* in the *Lords*
Supper: But this opinion we reiect, First, because it
accordeth not with the truth of *Evangelical Historie*.
Secondly, because it plainly maketh *Christ* to bee a
transgressor, not a fulfiller of the Law. Others say,
that because that yeare their *Passover* fell on *Fri-*
day; hence the *Feast* was translated vnto *Saturday*
by the rule *Badu*. Their inference is, that *Christ* kept
the *fourteenth* day of the moneth, which was *Fri-*
day, and the *Jewes* kept *Saturday*. He kept Gods
command, they the *tradition of their Elders*. Last-
ly, others more probably hold, that both *Christ* &
the *Jewes* did eat the *Passover* the same day and
houre, namely on *Friday*, or the *fourteenth* day of
the moneth, if we count the beginning of *Friday* ac-
cording to the manner of the *Jewes*, from six a clock
at night on *Thursday*. *Friday* morning he was iudged,
and crucified; and in the after-noon, about three of
the clock, when the *preparation of the Sabbath* began,
he was buried. There layed they *Iesus*, because of the
Jewes preparation, *Ioh. 19. 24.*

I Epiph. l. 2. Tom. 1.
cap 51 pag. 147.

V sum fermenta-
ti panis in cena
Dominica Ecclesia
Romana olim non
damnauit. Casaubon.
exercit. 16. p. 465.
Munster. in
Matth. cap. 26.

Ioseph. Scalig. de
emend. temp. lib. 6.
pag. 266.

For reconciling the *Euangelists* in this point we
must

must note these particulars, which are more at large proved in the *Chapter of the Passeover*. 1. The *fourteenth* day of the month, on which the *Paschal Lamb* was eaten, was called the *first day of unleavened bread*, the *Feast of unleavened bread*, drew neere, which is called the *Passeover*, *Luke 22. 1.*

The *fourteenth* day was not holy, but the *fifteenth* was. In the *fourteenth* day of the first moneth is the *Passeover* 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 *Iesus* had said vnto him, Buy those things that we haue need of against the *Feast*, *Iohn 13. 29.*

The *sheepe and Bullocks* offered vpon this day, are called the *Passeouer*, *Deut. 16. 2.* And of this we are to vnderstand *Saint Iohn 18. 28.* They themselves went not into the common hall, lest they should be defiled, but that they might eat the *Passeouer*. So that this eating of the *Passeouer* is not vnderstood of the *Paschall Lambe*. But some may question how they should haue beene defiled by entring into the common hall? The answer is, that vpon *P Holy day eues*, which they terme *dayes of preparation*, they held it vnlawfull for their *Iudges* to sit on life and death. Hence it is, that they brought *Iesus* to *Pilat* the *Roman Deputy*. Secondly, they with-drew themselves out of the common hall. Thirdly, for this reason they said, *It is not lawfull for vs to put any man to death*, *Ioh. 18. 31.* ⁹ that is, vpon this, or such like day; for though their high Court of *Sanedrim* were put downe at this time, yet all power in cases of life and death was not taken from them, as is implied in the words following. It was that

אין רבין
דיני נפשות
לא ערב
שבת ול
ערב
יום
טוב.

Moses ben Mai-
mon. lib. ult. Iad. c.
Sanedrin. §. 11.

9 August. tract.

114. In Ioann. Ita
hunc locum expo-
nunt etiam Cyrill.

lib. 12. in Ioan. cap.

6. Chrysostom. hom.

12. in Ioan. Beda in
cap. 18. Ioan.

the

the word of *Iesus* might be fulfilled, which he spake, signifying what death he should die, *vers. 32.* Which text intimateth, that that vnlawfulnesse was vrged by the speciall providence of *God*, that he might be crucified, being iudged by *Pilat*: for if the *Jewes* had iudged, they vsed no such kinde of death towards malefactors. Againe, *Steuens* was condemned by them to be stoned, *Acts 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, *Acts 24.* Which argueth, that all power in causes capitall was not taken from them: But of this see the *Chapter of their capitall punishments.*

 CHAP. VIII.

The Feast of Expiation.

VPon the tenth day of the moneth *Tisri*, answering 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 thea 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 Priest*, or the *Priest alone*. These which concerned the *people and the Priest*,

Priest, consisted in the afflicting of their soules by fasting. Whence this feast was also called ^a Dies ieiunij; the fasting day, *Jer.* 36.6. Which serueth for the vnderstanding of that, *Acts* 27.9. Sailing was now dangerous because the Feast was already past; that is, the Feast of Expiation was now past, and winter was at hand.

Those Ceremonies which concerned the Priest alone, were two; First, then the High Priest entred into the Holiest of Holies, which was peculiar vnto this day. Secondly, he being about to sacrifice for himselfe and his house, he tooke vnto him a young Bullocke for a sinne offering, and a Ram for a burnt offering, putting on his Priestly robes: after he had washed himselfe in water, he took of the Congregation two he-goats for a sin-offering, and a Ram for a burnt-offering. The two he-goats he presented before the Lord at the doore of the Tabernacle, casting lots which of them should be sacrificed, which let scape alive. This last was termed the scape-goat, because the other being slaine, this was sent alive into the wildernesse. The Greeke Interpreters call this Goat *ἀποποιήσιον*, *Malorum depulsorem*, A defender from euils; which name the Heathens applied to their Tutelar Gods. They intimated, that when this Scape-goat carried away the sinnes of the people into the Wildernesse, he likewise carried away all those euills, which belonged vnto those sinnes. And for the securing the people in this point, the Lord commanded the High Priest to confesse in the name of all the people, and to disburden the sinnes of the whole Congregation vpon the head of the Scape-goat. The forme of Confession,

V

accor-

בִּזְמַן
Gnazazal, ex
Gnez, capra, &
אָזַל Azal,
abijt. R. D. Kim-
chi, in radic.

according to the relation of the *Hebrew Doctors*,
P. Fag. Leuit. 16. was this: ° O Lord, thy people, the house of Israel, they
 haue sinned, they haue done wickedly, they haue trans-
 gressed before thee, I beseech thee now, O Lord, pardon
 the sinnes, iniquities, and transgressions, with which
 the people, the house of Israel haue sinned, done wicked-
 ly, and transgressed before thee, as it is written in the
 Law of thy seruant Moses: That in that day hee shall
 make attonement for you, that hee might cleanse you,
 and that you might bee cleane from all your iniquities
 before the Lord.

a Baxtorf, Synagog.
cap. 20.

The moderne Iewes now (because there can be no
 proper sacrifice, the Temple of *Ierusalem* being de-
 stroyed) the men they take a white cocke on this day,
 the women an hen. ^a This cocke they swing three
 times about the Priests head, saying; *Gallus Gallina-*
ceus hic commutatio erit pro me; That is, *This cocke*
shall be a propitiation for me. After that they kill the
 cocke, acknowledging themselues worthy of death;
 and then they cast the intrals vpon the top of the
 house, that some Rauen or Crow might carry both
 them, and together with them, their sinnes into
 the wildernesse. And lest they might seeme to bee
 mad without reason, they assigne the cause why
 they make choice of a cocke, at this time, to be this.
 This word * *Gebher* in the holy language signifieth
 a man, in their *Talmud* it signifieth a cocke. Now,
 say they, the iustice of God requires, that as *Gebher*
 sinned, so *Gebher* should make satisfaction. From
 this feast of Expiation it is probable, that the *Greci-*
ans vsed an yearely Expiation of their Cities, which
 was performed on this manner: Certaine con-
 demned persons were brought forth with garlands
 vpon

upon their heads, in manner of sacrifices, these they would tumble from some steepe place into the sea, offering them vp to Neptune, * vsing this forme of words, *ωε' ἄμα ἐμῶν ἁποδ, Sis pro nobis peripsema*: As if he had said, *Be thou a reconciliation or propitiation for us*. The like kinde of expiation was vsed among them in time of any pestilence, or contagious infection; for the remouall of such diseases, they then sacrificed certaine men vnto their Gods, * such men they termed *καθάρατοι*. These two words are vsed by the Apostle, 1 Cor. 4. 13. and they are translated *filth and off-scouring*: we are made as the *filth of the world, and as the off-scouring of all things*. The words signifie properly the *filth or dirt scraped off mens shooes*, or from the *pauement of the ground*: But in *Budaus* his opinion, the Apostle had allusion vnto those kindes of expiations in vse among the *Heathens*. As if hee had said: Wee are as despicable and as odious in the sight of the people, as much loaded with the reuilings and cursings of the multitude, as those condemned persons, who were offered vp by way of publique expiation.

*e Suidas in voce
ωε' ἄμα.*

* *καθάρατοι* ἐ-
λέγοντο οἱ ἐπὶ κα-
θάρασι λιμὲ πνός,
ἢ πνός ἐπέρας νό-
σου δουρόμενον τοῖς
θεοῖς, *Vetus Scho-*
liast. in Aristophan.
Plut. pag. 48.

Budaus annot.
reliq. in Pandect.
De panis, p. 334.

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

Aaron.

Christ.

- | | |
|---|--|
| 1. The High Priest went into the Holiest of all, <i>Leuit. 16. 3.</i> | 1. Christ our High Priest went into the Holy place, namely, the heavens, <i>Hebr. 9. 12.</i> |
| 2. He went once a yeare, <i>Exod. 30. 10.</i> | 2. He entred once, <i>Hebr. 9. 12.</i> |
| 3. He with the bloud of goats and calves, <i>Heb. 9. 12.</i> | 3. He by his owne bloud, <i>Hebr. 9. 12.</i> |
| 4. He alone, <i>Hebr. 9.</i> | 4. He alone hath trodden the wine-presse, <i>Isay 63. 3.</i> |
| 5. He cloathed with his Priestly robes, <i>Leuit. 16. 4.</i> | 5. He ordained and sealed to this office, by his Father from all eternity. |
| 6. He tooke two goats, <i>Leuit. 16.</i> | 6. He tooke two natures: the impassibility of his God-head was shadowed by the Scape-goat: his sufferings in his Man-hood, by the goat that was sacrificed, <i>Theodorets Quest. 12. in Leuit.</i> |
| 7. The goat did beare the peoples iniquities. | 7. Christ was made sinne for vs, <i>2 Cor. 5. 22.</i> |

CHAP. IX.

The Sabbaticall yeare, or Seuenth
yeares rest.

A Seuerie seuenth day was a Sabbath day, so
euery seuenth yeare was a Sabbaticall yeare,
Leuit. 25. And as the Sabbath day signified
that they themselues were the Lords, and therefore
they abstained from their owne worke to doe the
Lords: So the Sabbaticall yeare was to signifie, that
both they and their land was the Lords.

The obseruation of this feast consisted chiefly in
two things. First, in the not tilling or manuring of
their ground, whence it was called^a Schabath Haa- שבת
rets, the Sabbath of the Land, *Leu. 25. 6.* Secondly, in חרצ
the Creditors discharging their debtors, and relea-
sing their debts, and thence it was called^b Schemita שמיטה
laihoua, The Lords release, *Deut. 15. 2.* ליהוה.

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

Ans^w. I will command my blessing vpon you in the
sixth yeare, and it shall bring forth fruit for three yeares,
Leuit. 25. 20, 21. saith the Lord.

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

Ans^w. It could not endamage their estates, for
it

it is a most infallible *Maxime*: *No man is a loser by serving God.* Whence the *Hebrewes* themselves interpret this to be rather *Mandatum probationis*, *A command of triall*, such as *Abrahams* offering vp of *Isuak* was, which *God* commanded, not intending that he should be sacrificed, but that *Abrahams* loue might be tried; rather than *Mandatum obedientie*, *A command of obedience.* To this purpose speaketh *Aben Esra*, interpreting these words; *Sauē when there shall bee no poore among you, Deut. 15. 4.* That is, saith he, as if the *Lord* had said, *Know that that which I haue commanded thee, that thou shouldst not exact of thy brother, will be needlesse. If all Israel, or the greater part obey the voice of God, then there shall be no poore amongst you, to whom it shall be needfull for thee to lend: yea all of you shall be able to lend to many nations.*

The reasons why this Feast was instituted, 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 euen on that yeare for the maintenance of himselfe and his family, *Leuit. 25. 6.* yet he was neither to sow 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 euery mans hand equall in euery place. *Secondly*, they were hereby put in minde of that happy estate, which *Adam* enioyed in his innocency, when the earth brought forth her increase without manuring. *Lastly*, it shadowed forth that *euerlasting Sabbath* which we expect in the heavens. ^d And some coniecture this to be the ground of *Rabbi Elias* his opinion, ^e that the

world

^b *Aben Esra*, *Deut.*
15. 4.

^d *Mid. Hass'rian.*
de ang. h'us f. 13.
^e *Talmud in S. 110.*
drin c. H. ec.

world should continue for six thousand yeares; but the seventh thousand should be the great Sabbaticall yeare. The six thousand yeares answered the six working-dayes of the weeke, the seventh 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: ^f Two thousand shall bee void, two thousand under the Law, and two thousand under the Messias. The substance of this prophecy howsoever we reiect as too curious, yet seeing that a Jew spake it, it may serue to proue against them; First, That the Messias is already come: Secondly, That Moses his Law ceased at his comming.

ב אלפי ב
תורה ב
אלפי תורה
ב אלפי
ימיה
המשית

Duo millia man-
tate, duo millia di-
erum Messie. Tal-
mud in Sanhedrin.
c. Helec.

CHAP. X.

Of their Iubile.

THis is the last festiuall which God commanded the Iewes; it was celebrated euery fiftieth yeare. It is commanded, *Leuit. 25. 8.* Thou shalt number seuen *Sabbaths* of yeares vnto thee, &c. The English word *Jubile* is deriued from the Hebrew *יובל* *Iobel*, signifying a *ram*; it signifieth also a *rams horne*. Seuen *Priests* shall beare before the *Arke* seuen *Trumpets* of *rams hornes*, *Iosh. 6. 4.* where the word *Iobelim* is vsed, and is expounded by the *Chaldee Paraphrast*, *rams hornes*. *Marbachi* is of opinion, that this yeare was called their *Iubile*, ^e from *Iubal*, the first inuenter of muscicall instruments, of whom we reade, *Gen. 4. 21.* *Iubal* was the ^e *father*

^e Marbach in Le-
uit. 25.

father of all such as handle the Harp and Organ: Other Authors deliuer other reasons of the name; but it is most probable that this yeare was termed the yeare of *Iubile*, from *Iobelim*, the rams horns then sounded. There were five maine vses of this Feast.

First, for the generall release of seruants. *Secondly*, for the restoring of lands and tenements vnto their first owners, who formerly sold them. *Thirdly*, hereby a true distinction of their Tribes was preserued, because lands returned vnto their owners in their proper Tribe, and seruants 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 *Indictions*: So the *Iewes* by their *Iubile*. Lastly, it did mystically shadow forth that spiritual *Iubile*, which *Christians* enioy vnder *Christ*, by whose bloud we haue not onely a re-entry into the *Kingdome of heauen*, which we had formerly forfeited by our sinnes (and this was haply signified by the *Israelites*' re-entry vpon their lands formerly sold) but also the *sound of the Gospell* 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 seruants, nor restoring of lands, was^e vntill the tenth day of the first moneth *Tisri*, at which time it was proclaimed by the sound of Trumpets, or rams hornes; the nine first dayes of this moneth the seruants feasted and made merry, and wore garlands in token of their liberty approaching.

^d *Hospius de Orig. lib. c. 9.*

^e *Moses Aegyptius in Halasha Schevita Veibek. c. 10.*

CHAP. XI.

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

Pur is a Persian word, and signifieth a lot, whence this Feast of lots is called Purim, (i.) *καληρωπεία*, A lottery: it began on the fourteenth of Adar, and continued till the end of the fifteenth, Ester 9. 21. It was instituted by Mordecai, in remembrance of the Jewes deliery 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 History of Esther in their Synagogues, and as often as they heare mention of Haman, they doe with their fists and hammers beat vpon the benches and boords, as if they did knocke vpon Hamans head.

The Feast of Dedication, is termed in the New Testament, *Ευχαριστία*, ^b a Feast wherein something is renewed; because those things only are reputed consecrated, which are separated from their common vse, and dedicated to some new and holy vse. We shall reade of many things consecrated in the old Testament, The Tabernacle, the Temple, Priests, Altars, Vessels, and Garments: but there was no anniuersary or yearely solemnity appointed, to be obserued in remembrance of their Consecration. The Consecration therefore which we now speak of, being an yearely festiuall, was the consecration of the Altar appointed by Iudas Maccabeus to be obserued from yeare

^a Hospinian. de fest. fol. 33. ex Antonio Margarita in lib. de ceremonijs Iudaorum.

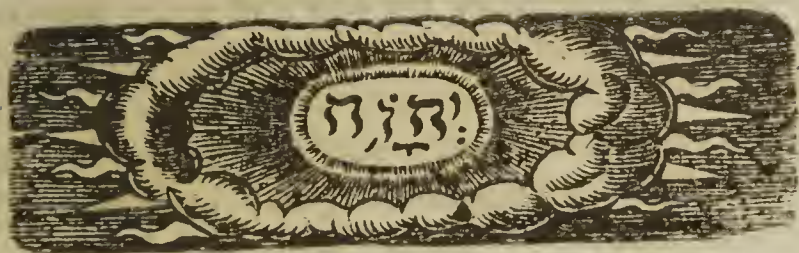
^b *Ευχαριστία* ἵερὸν ἔργον ἢ ἐκτελέσειν ἐν τῷ. Suidas.

to yeare, for the space of eight dayes, from the five and twentieth of the moneth *Caslem*, which answereth in part to our *December*, 1 *Macab.* 4.59. Of this *Saint Iohn* speaketh, and as he mentioneth our *Saviours* presence there, so he intimateth the time to be about *December*. It was at *Ierusalem*, the Feast of the Dedication, and it was winter, *Iohn* 10.22, &c.

The reason of this Feast, was in remembrance of that great mercy which God shewed vnto his people, in deliuering them from the tyranny of *Antiochus*, and the *Idolatry* which he had forced vpon them, setting vp the *Idoll of Iupiter* in the *Temple of God*, and abolishing the true worship 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 mentioned.

THE



THE
FOURTH BOOKE.
Of their Idolatry.

CHAP. I.

The beginnings of Idolatry.

He infinitenesse of Gods Maiefty farre transcendeth the capacity of created natures, and if we consult not with Gods owne Oracles, though the sense of a Deity may be imprinted euen 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 heauen, and creeping things on earth, yet still his heart will be doubtfull, whether he hath worshipped the true God, nay whether the true God be not ytterly vnknowne. For this reason the mariners in *Jonahs* ship cried euery man vnto his god, *Jonah* 1. 5. Euery man to his owne god, and lest they might all mistake the

true God, they awaken *Jonah* to call vpon his God.
 This ^a vncertainty attending *Idolatry*, caused the
Heathens to close their petitions with that generall,
Dij deæque omnes. ^b The *Arabians* perceiuing the
 vnsufficiency of their *knowne gods*, dedicated their
 Altars, *Ignoto Deo, To the vnknowne God.* At *Athens*,
 Saint *Paul* found an Altar with the same inscripti-
 on, *Act.* 17.23. Hence other neighbour countreyes
 were wont to sweare ^c by him that was vnknowne at
Athens. From this doubt and distrust among the
Athenians, what God was ? and who hee was ?
 sprang another vncertainty amongst them, as dan-
 gerous as the other, diuiding and sharing that
 vndiuidable vnyty of the *God-head*, betweene I
 know not what compiers and equals, so that they
 had other Altars mentioning a plurality of gods :
^d the inscription being *θεῶν ἀγνώστων*, *The Altar of the*
unknowne Gods; yea the compleat and intire inscrip-
 tion of that Altar which Saint *Paul* saw, is thought
 to haue beene thus, ^e *To the Gods of Asia, Europe,*
and Africa, to the vnknowne and strange God. Which
 obseruation implieth their practice to haue symbo-
 lized with other *Heathens* in that forementioned
 closure ; *Dij Deæque omnes ; O all ye Gods and God-*
dessees helpe. This distrust I thinke to be the chiefe
 reason why they worshipped the *unknowne God* ;
 though I deny not but the Altars might beare this
 title, to conceale the name of their *Tutelar God*,
 vnto whose protection they had committed them-
 selues, ^f because the *Heathen* people generally
 conceited, that if the *gods* name, to whom they
 dedicated a *City*, were knowne, then the e-
 nemies might by some magicall incantation or
 charme,

^a *Seru. in Georgic. lib. 1.*

^b *Gyrald. Syntagm. 17.*

^c *Νὴ τὸν ἐν Ἀθῆναις ἀγνώστου. Lucian. in Philoparide.*

^d *Pausanias in Atticis.*

^e *Θεοῖς Ἀσίας, καὶ Ἑυρώπης, καὶ Ἀφρικῆς, Θεῶ ἀγνώστων καὶ ἕτερον. Theophyl. in Act. Apost. 17.23 It Hieron. Tit. 1. 12.*

^f *Alex. ab Alex. lib. 6. cap. 4. Tyrannus in illum loquitur.*

charme, call him forth, and cause him to forsake the City: For the better preventing of which manner of evocations, the *Tyrians*, the *Lacedemonians*, and other Nations fettered and chained their gods, that they might not depart. Again, it might be done in imitation of the *Iewes*, who about the time of our *Saviour* his incarnation, held it unlawful to pronounce that essential name of God, *Iehouah*, and in stead thereof would read *Adonai*. The occasion of this concealment of the name *Iehouah*, I take to have been originally, to prevent the blaspheming of that holy name among the *Heathens*, who had learned from that name to denominate their *Idols*, ^h *Ioue*, *Iaoua*, *Iaouah*, &c. Hence afterward the forbearing the name became superstitious, and so far prevailed, that they corrupted the text for the defence thereof, *Exod. 3. 15*. This is my name **יהוה** *legnolam*, for ever: ⁱ they read **יהוה**, *legnalam*, to be concealed. Though I deny not but that name was alwayes in some sense ineffable: namely, as ^k *Pliny* saith, the names of the *African* people and Townes were ineffable, that is, such as other languages could not expresse without circumlocutions.

^g *Macrob. Saturn. lib. 3. cap. 9.*

^h *Vid. Macrob. Saturn. lib. 1. cap. 18. 11. Irenaeum, lib. 2. cap. vlt. Item Orig. contra Cels. 1. 6. fol. 76. col. 3.*

ⁱ *Vid. P. Galatin. lib. 2. cap. 10.*

^k *Plin. in Procem. lib. 5. Hist. Natur.*

As those forementioned *Idolatrous* names, were nothing else but so many depravations of the name *Iehoua*: 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 over day and night, times and seasons: Hence the superstitious ignorance of those people deified those lights

of Heauen, and worshipt them as gods. Afterward corruption preuailing, their *Apotheosis*, or *god-making Ceremonies*, were extended to sublunary creatures, partly as *Symbola*, or representatiue signes of those greater and more glorious lights; for this reason the *Chaldeans* worshipt *Fire*: 𐤒𐤍, and *Vr* of the *Chaldeans*, mentioned *Gen. 11.* which signifieth *fire* or *light*, is thought to be the very god of the *Chaldeans*, though in that place the name *Vr*, be applied to some chiefe City, from the name of the *Idoll*. Yea, the god of *Nabor*, *Gen. 31. 53.* is thought to be no other; partly also the inferiour creatures were canonized for gods, in way of thankfulness for the benefits receiued from them, for which reason the *sea*, 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 *Moloch*, *Chiun*, *Remphan*,
Horses consecrated to the *Sunne*,
Thamuz.

OF the *Idoll Moloch* wee read in diuers places of Scripture, *1 King. 11.* *2 King. 23. 10.* *Leuit. 18. 21.* He is sometimes called *Moloch*, sometimes *Molech*, sometimes *Milcom*. He was the reputed god, not only of the *Ammonites*, but of the *Moabites* also. He had his name from מלך *Malac*,

^a *Lorinus in Act. 7.*
ex Oecumenio.

Malac, signifying to rule or reigne. The seventy *Elders* translate him, ἀρχων, βασιλευς, a *Prince*, or *King*. Such *King-Idols* were *Adram-Melech*, and *Anam-Melech*, the gods of *Shepheraim*, vnto whom that people burnt their children in fire.

I take *Moloch* and *Baal* to be one and the same *Idoll*, they were both names of supremacy and rule; בעל *Baal* signifieth a *Lord* or *Master*. And מלך *Moloch*, a *King* or *Prince*. They had both the same manner of sacrifice, they burnt their sonnes for burnt offerings vnto *Baal* likewise, *Ierem.* 19. 5. yea they built the high places of *Baal*, which are in the valley of *Benhinnom*, to cause their sonnes and their daughters to passe thorow the fire vnto *Molech*, *Ierem.* 32. 35. In which text the place of sacrifice is noted to be one and the same, common to both *Idols*, and *Molech* put in the end of the verse, to expaine *Baal*, in the beginning thereof.

Some thinke them to be different, because the ^b *Planet Iupiter* was worshipped vnder the name of *Baal*; but the *Planet Saturne* is probably thought to haue beene worshipped vnder the name of *Moloch*. If we diligently obserue histories, we shall finde such a *confusion of the Planets*, that the *Sunne*, as it was sometimes called *Baal*, sometimes *Moloch*: so it was sometimes called ^c *Iupiter*, sometimes ^d *Saturne*; and concerning *Baal*, this is euident: hence *Iupiter* was called by the *Phenicians*, *Baal-samen*, which name is deriued from the *Hebrew*, and soundeth as much as *Iupiter Olympicus*, the *Lord of heauen*: For *Baal* signifieth *Lord*, and *Shamaim*, *Heauen*. And what is this *Lord of Heauen* in the *theology of the Heathens*, other than the *Sunne*? who may

^b *August.* super *Iudic.* qu. 16. *Vide* *his* *Ensebius* de *praepar.* lib. 1. cap. 7.

^c *Plato* apud *Macrobius* *Satur.* lib. 1. cap. 23. ubi *memoratur* *de* *Timaeo* *Platonis*, quod *est* *in* *Phaedro*.

^d *Assyrios* *Saturnum* (quem *et* *Solem* *dicunt*) *Iunonem* *que* *coluisse* *constat*. *Seruius* *in* *Ætid.* 1.

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

Concerning *Saturne*, it is apparant that the *Sun* was worshipped vnder his name ; But I finde some Expositors to interpret *Moloch* to be ^e *Mercury*, others ^f *Mars* : these are but few, and the grounds weake. It is therefore more generally and more probably thought, that he was *Saturne*, because as to *Moloch*, so to *Saturne*, the *Heathen* people did sacrifice their ^g *Sons* and *Daughters*. Secondly, *Saturnes* Image differed not much from *Molochs*. Of *Saturnes* thus we reade ; ^h *It was made of brasse, wonderfull for its greatnesse, whose hands reaching towards the earth, were so hollow (ready to claspe) that the youths which were compelled to come vnto him, did fall as it were into a mighty ditch full of fire.* You shall reade in a manner the same description of *Moloch*. *Talkut* commenting on *Ieremy*, writeth thus ; ⁱ *Though all other houses of Idolatry were in Ierusalem, yet Moloch was without Ierusalem, in a place apart. How was he made ? He was an image of brasse ; He had seuen chappels, and hee was placed before them, hauing the face of a bullocke, and hands spread abroad, like a man that openeth his hands to receiue somewhat from some other: and they set it on fire within, for it was hollow ; and euery man severally entred, according to his offering. After what manner ? whosoever 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 ; a bullock, into the fifth ; an ox, into the sixth ; and whosoever offered his sonne, into the seuenth. Thus Moloch and*

Saturne

^e מלך, *Moloch*
dici volunt quasi
מלאך *Malach*,
(i.) *Angelus, Nunci-
us*. Proinde inter-
pretantur *Moloch*
*Mercurium Deo-
rum nuncium.*
^f R. *Leui. Leuit.*
18.21.

^g *Macrob. Saturn.*
lib. 1. cap. 7.
^h *Euseb. de pre-
par. lib. 4. cap. 7.*

ⁱ *Talkut Ierem. 7.*
fol. 97. column. 1.

Saturne agree: *First*, in their sacrifice: *Secondly*, in the forme of their Images. Now these *seven chappels* built for *Moloch*, may well resemble those ^k *seven* k Orig. contra Celsum, lib. 6. fol. 74. col. 4. It. Gyrald. in Deorum Syntagma. 7. pag. 223. *gates* with which the *Persians* honoured the *Sunne*; and as the *seven gates* did, so might the *seven chappels*, mystically expresse the *seven Planets*, whereof the *Sunne* was *Molech*, (i.) *the King and Prince*. When they sacrificed their sonnes vnto this *Idoll*, they did beat vpon *tabrets* and *drums*, that the cry of the childe might not be heard by the father. Thereupon was the place called *תופת* *Tophet*, from *תף* *Toph*, signifying a *drumme*, as likewise from the cry of the children it was called *Gehenna*, *גיהנא* signifying a valley, and *גה* 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 cries and eiulations of poore infants, the restlesse torments to hell might be shadowed, yet the perpetuity and euerlastingnesse of hellish paines, I take to be signified herein, by allusion vnto that ¹ other fire kept continually burning for the consuming of dead carcasses, and the filth brought out of *Ierusalem*. For *Gehenna* was reputed a contemptible place without the City, in the which they burnt, by meanes of a fire continually preserued there, the carkasses, filth, and garbidge of the City. The ^m *Kabbalists* treating of *Gehenna* in this metaphoricall sense, as it is applyed to the paines of hell, doe distinguish of it, saying; That there is *Gehenna superior*, and *inferior*: ¹ D. Kimchi, Psal. 27. 13. ^m Caprio de Kabbala, p. 644.

By the first they vnderstand *bodily torments inflicted upon the bodies of sinners in this world*: By the second they vnderstand the *paines of the soule in the world to come.*" They say likewise, that there are *Septem Gehennæ mansiones, Seuen degrees or mansion places in Gehenna.* 1. *Infernus.* 2. *Perditio.* 3. *Profundum.* 4. *Taciturnitas.* 5. *Vmbra mortis.* 6. *Terra inferior.* 7. *Terra sitiens.* Of these *seuen receptacles*, he that will mis-spēd his time may read according to the quotation.

² P. Galatinus lib.
12. cap. 6.

It is much controuersed among Expositors, whether the children in this sacrifice were *burnt in the fire*, or only *initiated and consecrated to Moloch, passing in the midst of two fires in signe of their consecration*? It is probable, that both were in vse. First, the Scripture speaketh of both. Secondly, the *Hebrew Doctors* shew the manner of both. That they were *Burnt*, Ialkut expressly teacheth, and with him ° others accord, saying, *That Molech is the name of an image, and the wise men of blessed memory interpret Molech to bee an vniuersall name, denoting any whom they haue made to rule ouer them; and it is agreed vpon, that this is the abomination of the sons of Ammon, and this phrase to cause to passe thorow, is as much as to burne.* Others say, *This Idols name was Molech, and this was his worship: That he, (namely the father) deliuered his sonne vnto the Priests, and they made two great fires, and they made his sonne passe on his feet betweene both these fires.*

° Aben Ezra. Lev.
28. 28.

† Rabbi Solomon
Leuit. 18. 21.

Notwithstanding, we must not thinke that there were no other oblations vnto *Molech* besides sacrificing of children: For what vse then serued those other six Chappels? No, I take this oblation of children,

dren, not to have been forced on them by any superstitious law, or tradition, binding them thereunto; but to have been reputed a work more meritorious, because it was meerly voluntary. This Inote, because otherwise there were an apparent difference betweene *Baal* and *Molech*. For the *Baalites* offered vnto their fancied Deity a bullocke in that contention betweene them and *Eliab*, 1 King, 18. Bullocks, and Calues, and Lambs, were their ordinary sacrifices, the sacrificing of their children, extraordinary. Yet their ordinary sacrifices, were not alwayes altogether void of mans blood, but sometimes the *Priests* would lance and cut their owne flesh: which custome, whence it had its originall, I finde not: only we finde the like to have beene practised by the *Heathenish Priests* in their sacrifices to *Bellona*: ^a *Tertullian* toucheth it; but ^r *Lactantius* treating of *Bellona* and her *Priests*, speaketh more clearly, saying, They sacrificed not with any other mans blood, but with their owne, their shoulders being lanced, and with both hands brandishing naked swords, they ran and leaped vp and downe like mad men. Who would not take these *Bellonites* to be the very *Baalites* spoken of, 1 King, 18. They leapt vpon the Altar which was made — and cut themselues as their manner was with knives and lancers, till the blood gushed out vpon them.

That the opinion of pleasing God by sacrificing 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 neuer commanded that they should offer vpon their sonnes for an oblation, and I

neuer spake it vnto any of my Prophets, ^s and when I ^s *Solomon* *Inter.*
1er. 7. 31.

^a *Tertul. Apolog.*
cap. 9.

^r *Lactantius* p. 40.

† Euseb. prepar. Euang. l. 1. c. 7. p. 12.

spake to Abraham to sacrifice his sonne, it entred not into my heart that hee should sacrifice him, but to make knowne his righteousnesse. Yea, † Porphyry treating of Saturne, (who seemeth to haue bene this very Moloch) saith that the Phœnicians called him Israel, and that he had by Anobreth one onely son called Ieud in the Phœnician language (no doubt from the Hebrew Iechid, signifying 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 Israel and Anobreth? and the immolation of Isaak, vnder the name of Ieud? and the originall of this Sonne-sacrificing diuinity, to haue bene the vnwarrantable imitation of Abraham?

But what! was the Sun worshipped Idolatrously, no otherwise? Yes, except I am deceiued, we finde another manner of worship described by Amos, chap. 5. 26. But yee haue borne the Tabernacle of your Moloch, and Chiun your images the starre of your God which ye made to your selues. This translation I preferre before others. First, because the Hebrew word signifieth a Tabernacle. Secondly, it is rendred the tabernacle of Moloch, not Siccuth your King, " by the seuenthy. Thirdly, it is so repeated by Saint Steuen, Act. 7.43. Yee tooke vp the Tabernacle of Moloch, and the starre of your God Remphan, figures which ye made to worship them.

† וּשְׂמֵתָם מִלְּבָבָם
אֶת סִבּוֹת
רֵשָׁתָם
" Καὶ ἀπέλαβεν
αὐτὸν οὐρανὸν τῆς
Μολοχ, καὶ τὸ ἄ-
στρον τοῦ Θεοῦ ὃ
μνησθῆναι, τοῦ
πλάστου ὡς ἐποίη-
σαν ἐαυτοῖς.

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

phan. Thirdly, what is meant by the *star of this God*.
 The taking up of this *Tabernacle* denoteth their worship which they exhibited vnto their *Idoll*, by carrying him vp and downe in *Tabernacles* and *Pageants*, after a solemne manner of procession; by the *Romans*, this solemnity was termed *Pompa*; and the tent or *pageant* in which the *Idol* was caried, *Thensa*, according to that, *Thensa deorum vehiculum*. This kind of *Idolatriy* may seeme to haue had its originall among the *Heathens* from an vnwarrantable imitation of *Moses his Tabernacle*, which was nothing else but a ^u *Portable Temple*, to be carried from place to place as need required. For it cannot be denied, but that many superstitions were deriued vnto the *Heathens* from the true worship of *God*, which he himself had prescribed vnto his people. Thus as *God* had his *Tabernacle*, *Priests*, *Altars*, and *Sacrifices*, so the *deuil* had his *Tabernacles*, *Priests*, *Altars*, and *Sacrifices*. As *God* had his fire euer burning vpon the *Altar*, *Leu. 6. 3.* So had the *deuill* his fire preserued burning by those *Vestall Virgines*. As *God* had his propitiatory or *Mercy seat*: So had the *deuill* his *Sacros tripodis*, his *Oracles* from which he would speake vnto them that serued him. This solemne procession was performed by the *Romans*, in the honour of the *Sun*: It was performed by the *Israelites* in honour of their *Moloch* who formerly was interpreted the *Sunne*. To adde vnto the pomp and state of this solemnity both the *Romans*, and the *Israelites* caused great *horses* and *chariots* to be lead vp and downe. ^x *Horses* were consecrated to the *Sunne* by the *Romans*, and their *Cirque-place* was sometimes called τὸ ἵππιον, and ἵππιόδρομον, An *Horse-race*. And that *chariots* were

^u ἐστὶν γὰρ μετα-
 φερόμενός τις δῆψ-
 περ. Ioseph. Antiq-
 lib. 3. cap. 59

^{*} Solis honore nomi
 grati spectacula Cir-
 ci. Antiqui dixerunt
 patres. Corrip. A-
 fric. lib. 1. num. 17.
 vid. Dempster.

^x Alex. ab Alex.
 lib. 3. cap. 12.

¹—Hic illius ar-
ma, Hic curru^s fuit.
Virgil. *Aeneid.* 1.

² Cael. Rhodigin.
antiqu. 1. 8. c. 2.

commonly vsed in those pompous shewes is¹ euident. Concerning the people of *Judah*, doth not the like practice plainly appeare? *2 King. 23.* *Iosiah* did put downe the *Horses* giuen to the *Sunne*, and the *chariots of the Sunne*. This kinde of idolatrous worshipping the *Sunne* seemeth to haue had its beginning from the *Persians*; who also accounted *horses* holy to the *Sunne*,² and the *Persian King* when he would shew himselfe in great state, caused an exceeding great *horse* to be led vp and downe, the which was called *Equus solis*.

The second inquiry is, what *Idoll* was meant by *Chiun*, and *Remphan*, otherwise in ancient copies called *Repham*. Not to trouble the Reader with the various interpretations of Expositors, much lesse with the bold aduentures of others in correcting the text: By *Chiun* we are to vnderstand *Hercules*, who in the *Aegyptian* language was called *Chon*: by *Repham* we are to vnderstand the same *Hercules*; for *רפאים* *Rephaim*, in the holy tongue signifieth *Giants*. By *Hercules* we may vnderstand the Planet of the *Sunne*: there are *Etymologists* which deriue *Hercules* his name from the *Hebrew* *האיר כל* *Heircol*, *Illuminavit omnia*: the *Greeke*^a *Etymology*, holds correspondency with the *Hebrew*, and both signifie that vniuersall light which floweth from the *Sunne*, as water from a fountaine. Adde hereunto, that^b *Porphiry* interpreteth *Hercules* his *twelue labours*, so often mentioned by the *Poets*, to be nothing else but the *twelue signes of the Zodiak*, thorow which the *Sunne* passeth yearely. But some may question whether the name of *Hercules* was euer knowne to the *Iewes*? It is probable the name was, for *Hercules* was

^a *Heracles quid aliud est quam ἦρας καὶ (i.) aeris gloria: que porro alia est aeris nisi solis illuminationis? Macrob. Satur. lib. 1. c. 20.*
^b *Euseb. de prep. 1. 3. cap. 4. pag. 71.*

was the god of the Tyrians, from whom the Iewes 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 *Iason* the High Priest sent three hundred drachmes of siluer to the sacrifice of *Hercules*, 2 *Macchab.* 4. 19.

Thirdly, it followeth that we should enquire what this starre of *Remphan* was; It is probably^c thought that it was a certaine starre painted in the fore-head of *Molech*: Neither was it vnusuall for the Heathen people to paint their Idols with such *Symbolica additamenta*.^d *Iulius Caesar* his Image had a Starre depicted on the crowne of his head.

^c *Oecumenius, A. 7.*
7. 43.

^d *Sueton. in Iul. c.*
88. *Plin. hist. l. 2.*
cap. 25. Horat. lib. 1.
Od. 1 2.

The Sunne was also worshipped by the house of *Iuda*, vnder the name *Tamuz*; for^e *Tamuz*, saith *Hierome*, was *Adonis*, and^f *Adonis* is generally interpreted the Sunne, from the Hebrew *Adon*, signifying *Dominus*, the same as *Baal*, or *Moloch* formerly did, namely, the Lord or Prince of the Planets. The month which we call *Iune*, was by the Hebrewes called *Tamuz*, and the entrance of the Sun into the signe *Cancer*, was, in the Iewes Astronomy, termed *Tekupha Tamuz*, the reuolution of *Tamuz*. Concerning *Adonis*, whom sometimes ancient Authors call *Osiris*, there are two things remarkable, *ἀποικνύς*, the death or losse of *Adonis*: and *εὐρησις*, the finding of him againe. As there was great^{*} lamentation at his losse, especially amongst the^{cc} women: so was there great ioy at his finding. By the death or losse of *Adonis*, we are to vnderstand the departure of the Sun; by his finding againe, we are to vnderstand his returne. Now he seemeth to depart twice in the yeare:

^e *Hieronym. comment. 3. in Ezek.*
^f *Pier. Hierogl. l. 9.*
pag. 68.

^{*} — *Nunquam-
que satis questus
Osiris.*

Semper enim perdunt, semper & inueniunt. Lucan.

^{cc} *Plutarch. in Al-*
cibi. de.

First,

First, when he is in the *Tropicke of Cancer*, in the farthest degree north-ward. Secondly, when he is in the *Tropicke of Capricorne*, in the farthest degree south-ward: answerable vnto these two departures which may be termed ἀφανισμοί, *disparitions*, or *losses of the Sunne*, there are two returnes immediatly succeeding, which may be termed likewise ἐφανερωσις, *the findings* or new appearings of the *Sunne*. Hence we may note, that though the *Egyptians* celebrated their *Adonia* in the moneth of *November*, when the *Sunne* began to be farthest *Southward*; and the house of *Juda* theirs, in the moneth of *Iune*, when the *Sunne* was farthest *Northward*; yet both were for the same reasons, and in substance they agreed. And of this the *Prophet Ezekiel* is thought to haue spoken, *Ezek.* 8.14. *There sate women weeping for Tamuz.*

ε Precopius in *Isai-*
am ad c. 18. It. *Cy-*
rillus l. 2. *Tom.* 2. in
Isaiam.

κ Julius Maternus
Firmiticus. l. de erro-
re profan. religion.

These solemnities were chiefly obserued, betweene the *Byblienses* and the *Alexandrini*, & the manner was thus: When the *Byblienses* solemnized the death or losse of *Adonis*, at that time the *Alexandrini* wrote a letter, this Letter was inclosed in an *Arke of bul-rushes*, therein they signified 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 carried by the streame to *Byblus*, vpon the receipt whereof, the lamentation of the women was turned into ioy. ^h Others say that this lamentation was performed ouer an *Image* in the night season, and when they had sufficiently lamented, a candle was brought into the roome (which ceremony might mystically signifie the returne of the *Sunne*) then the *Priest* with a soft voyce muttered this forme of words:

ⁱ *Trust*

Trust ye in God, for out of paines saluation is come vnto vs.^k There are likewise of the Iewes, that say their Tamuz was an Image whose eyes they filled with Lead, which Lead being molted by the meanes of fire vnder it, the Image it selfe seemed to weepe.

There^l are that thinke the Prophet alludeth vnto those letters inclosed in those fore-mentioned bul-rush Arkes, Isai. 18. 2. when he speaketh of Embassadors sent by the Sea euen in vessels of reeds vpon the waters. But I rather approue the literall sense, for by reason of the shelves and dangerous rocks in the Riuer Nilus, it was not vnusuall for men to faile in hulkes and vessels made of a kinde of great bul-rush, which by the Egyptians was termed Papyrus, and these kinde of ships^m Papyracea naues.

וַיִּפְּסֵי טַמֻּזַּי
וַיִּמְלֵאוּ עֵינָיו
עֹרֹת זָרָא

Firmicus ibid.

חַי עֲרֻשִׁים

צֶלֶם רֹמִי

בְּלֵאִים

עֵינָיו

עֹפְרָח

וְחַי

עֲרֻשִׁים

אֵשׁ מִתַּחְתָּיו

R. Dau. Kimchi in
radic.

1 Precop. in Isai. 18.

m Plin. Hist. lib. 6.
cap. 22.

CHAP. III.

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

WHOM 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 same Idoll Iupiter had different names, and different Rites of worship, occasioned sometimes from the different places, as Iupiter Olympius, from the hill Olympus, Iupiter Capitolinus, from the Capitoll hill; Iupiter Latialis, from that part of Italy which is called Latium. Some-
times

Z

times from the different benefits which he was supposed to bestow on men, as *Iupiter Pluvius*, because he gave raine; *Iupiter Lucetius*, because he gave Light; *Iupiter Altitonans*, from *thundring*: So *Baal* had his distinctiue titles, and different rites of worship, sometimes occasioned by the place, as *Baal-Peor*, *Numb.* 25. 3. sometimes from the benefit obtained, as *Baal Tsephon*, *Exod.* 14. 1. and *Baal-Zebub*, *2 King.* 1. 2. sometimes for some other reason, as *Baal-Berith*, *Judg.* 8. 33.

^a Hieronym. ad.
Hos. c. 9. Idem pro-
didit Isidor. Orig.
lib. 8.

Baal-Peor is thought to be that ^a *Priapus*, 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 worshipped, standing vpon the same hill, was called *Beth-Peor*, *Deut.* 3. 29. He was worshipped by the *Moabites*, and *Midianites*: the *Idoll Chemosh*, *Ier.* 48. 7. is thought to be the ^b same, and I take it to be applyed to *Baal-Peor*, by way of contempt, as if one should say, their *blinde god*, according to that in the *Psalme*, *They haue eyes, and see not*. For the first letter ^c *Caph*, signifieth *quasi*; and *מִשְׁכֵּם* *Musch*, *palpare*, to *groape* or *feele* about in manner of *blinde men*.

^b Hieronym. in
Isai. 45. c. 15.

^c Philo Iud. lib. 2.
Allegoriar. p. 79.

^d P. Fag. Exod.
14. 1.

^e Rosin. lib. 2. antiq.
Rom. cap. 5.

Baal-Tsephon is thought by the ^d *Hebrewes*, to haue beene an *Idoll* made by the *Egyptian Magicians*, and placed in the *wildernesse*, to obserue and stop the *Israelites* in their departure from *Egypt*, whence it was termed *צִפְוֹן* *Tsephon*, from *צִפּוּף* *Tsapha*, signifying to *watch*, and obserue in manner of a *watchman*: we may call him *Baal speculator*, as among the *Romans*, because *Iupiter* staid the *Romans* when they were flying, he was called ^e *Iupiter stator*.

Baal-

Baal-zebul, soundeth as much as the Lord of the flies, or a Master flie, which hath power and authority over the rest, in which respect the Prince of the Devils in the Gospell is termed Beel-zebul, זבוב Ze-bub signifieth a flie. This Idoll was worshipped by the Cyrenians, but principally by the Ekronites, because whensoever they sacrificed vnto him, the swarmes of flies, which at that time molested the countrey, died. But it is certaine, that this was not the alone reason, for they were wont to reparaire to him, as to an Oracle, 2 King. 1. 2. we may call him Iupiter muscarius, or Hercules muscarius, for the inhabitants of the Citty Elis, sacrificed to Iupiter vnder the name of ἀμφύθ, (i.) A driuer away of flies; and the Romans to Hercules, vnder the same name. Some Creeke copies in the Gospell reade Βεελζεβυλ, Beelzebul, which change is interpreted to be, for to shew the greater contempt of the Idoll, as if they should say, Iupiter stercoreus, זבל Zebel signifieth stercus, and Beel or Bial signifieth Dominus.

† Ζητιστος μυσιας
 Θεου Αγγελου.
 Gregor. Nazianz.
 orat. 2. contr. Iulian
 p. 102.
 & Plin. l. 10. c. 28.

‡ Clemens Alex
 andr. in protreptic.

Baal-Berith was the Idoll of the Shechemites, of his Temple we reade, Iudg. 9. 4. בריתה Berith signifieth a couenant, so that Baal-Berith may be translated Iupiter fœderatus, (i.) The God vnto whom they bound themselves by couenant. Concerning Bel and the Dragon, little is spoken, besides what we reade in that of the Apocrypha, where the history is described,

† Εθνη γαρ εαυτοις
 το βαθυδιατι-
 χλω, ως εστι αυτοις
 αυτου εις διου.
 Septuaginta in-
 scrpt. Iud. 8. 33.

CHAP. IV.

Of Dagon.

^a R. Dan. 1 Sam. 5.

THe ^a Hebrew Doctors say, that this Idoll Dagon was made from the nauill downeward in forme of a fish, but from the nauill upward in forme of a man. This they collect from the 1 Sam. 5. 4. The two palmes of his hands were cut off upon the threshold. And furthermore they say, the Idol Dagon had his name from the Hebrew דג Dag, signifying in the holy language, a Fish, according to which description we may English him the Philistims Neptune or ^{*} Triton. Others deriue the name from דגן Dagan, signifying corne, and they ^b say, that he first inuented the vse of the Plough, and corne, whence they translate him Iupiter aratrius. In this respect we may call him the Philistims Saturne, because antiquity makes ^c Saturne the first inuenter of Husbandry, and therefore paints him with an hooke or sith in his hand, as being the fittest Hieroglyphicke for Husbandry. Both opinions haue their Authors; and no sufficient prooffe hath beene produced to ouerthrow either. ^d Yea there are not wanting among the Iewes themselues, that say this Image of Dagon was made in the forme of a man. Notwithstanding Scaliger his coniecture is not improbable, that those who interpret Dagon, Iupiter aratrius, or ^a Αγοτις, might mistake and reade ^{שדד} Shadai signifying Ager, A field, for ^{שדד} Schaddai being the very name of God, signifying Omnipotens, Almighty.

^a Triton non abf-
mitem habuisse fi-
guram fingitur.

Frons hominē pra-
fert, in pristim defi-
nit alius. Pier.

Hierogl. lib. 31. pag.
218.

^b Philo Byblius a-
pud Euseb. de pra-
par. lib. 1. cap. 7.

^c Pier. Hieroglyph.
lib. 32. p. 228. Idem
ib. 56.

^d R. Levi. 1 Sam. 5.

CHAP. V.

Of the molten Calfe.

THE History of the *molten Calfe* is at large set downe, *Exodus 32.* where we reade, that by reason of *Moses* his long absence, the people desired of *Aaron*, Gods to be made, whereupon *Aaron* made for them the *molten Calfe*. The reason why they worshipped God rather in the similitude of a *Calfe*, than of any other creature, is generally by Expositors conceiued to be, from the corruptions learned among the *Egyptians*, who worshipped their Idoll ^a *Apis*; otherwise called ^b *Serapis*, in a living *Oxe*; and likewise in an Image made in the forme and similitude of an *Oxe*, with a bushell on his head. This *Oxe* was remarkable 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 haue made vse of his ^c *graving toole*. ^d The *Egyptians* repaired vnto this *Oxe* for the resolution of matters doubtfull, as to an *Oracle*, and the manner of consulting with him was thus. The party that repaired vnto him tendered a bottle of hay or grasse, which if he received, then it betokened a good and happy euent; if otherwise he refused it, then it did portend some euill to come. Thus they turned their glory into an *Oxe*

^a Plin. nat. hist. l. 83.

c. 46. Herodus l. 2.

Solin. c. 35 aut aliq.

ru distinct. ore 49.

^b Alex. Genial. diers.

lib. 6. cap. 2.

^c כהרס

stylo sculptorio.

^d Plin. Hist. lib. 9.

c. 46. It. Alex. Gen.

nal. diers. l. 6. c. 2.

c 77W

Vultus, Facies

98

§ Cyprian. de bono
patient. p. 318. vid.
etiam August. p. 73
It Tertullian. adu.
Iud. cap. 1.

h Suidas in Zapa.
ms.
Ruffinus l. b. 2. hist.
Eccl. scap. 23. Pier.
Hierogl. lib. 3. p. 25.

that eateth grasse, Psal. 106. 20. The Hebrew word in the Psalme, translated an Oxe, is, *shor*, 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 *Ap*, signifying a face: sometimes *Scrapis*, quasi *Shor-apis*, which is nothing else but *Bouis caput*, an Oxe head, the very name vsed by the *Fathers*, to expresse this *Idolatry*. It is commonly knowne, that this *Idolatry* was deriued to *Israel* from the *Egyptians*, but whence the *Egyptians* first learned it, few haue taught: They doe not coniecture amisse, who interpret the first institution hereof to haue beene in the memory of *Ioseph*, who by his prouidence releued both *Egypt*, and other neighbour countreyes in the seuen yeares of famine. Beside the testimony of no slight *Authors*, there are strong inducements to perswade it. *First*, both the yeares of plenty and famine were foresignified by the apparition of *Oxen*: *Secondly*, what fitter embleme, (if it had not afterward proued an *Idoll*) to continue the remembrance of a *Ioseph*, (by whose alone care and industry, corne 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 *Oxe* was pourtrayed with a bushell on his head, though others doe more clearly expresse the reason of this portraiture, namely, because of the great quantity of corne measured out by *Ioseph* in that extreme dearth. Concerning the sinne of the *Israelites* in making this *Calfe* or *Oxe*, the moderne *Jewes* doe transferte the fault vpon certaine

certaine profelyte Egyptians who came forth with them; and they say, that when Aaron cast their iewels into the fire, these 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 cast 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 instrument writes downe Aarons finne: so the confession of other more ingenuous Iewes, proclaimes the Israelites, saying that ⁱno 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: and this consisted in three things. First, as there were some speciall markes in the Egyptian Ox: so is it probable that Aaron, with his ingrauing toole, made the like. Secondly, as the Egyptians in honour of their Ox^k celebrated a solemne feast, with much singing and mirth: so the Israelites proclaimed a feast in honour of their calfe: The people sat downe to eat, and drinke; and rose vp to play. Thirdly, as the Egyptians Ox was at last drowned in the riuer: so Moses burnt the molten calfe, and beat it to powder, and cast it vpon the face of the water, *Exod. 32. 20. Deut. 9. 21.* Ieroboam afterward, though vpon other inducements, committed the same sin; hee thought in his heart, that if the people did goe vp to Ierusalem, and doe sacrifice in the house of the Lord, they would reuolt from him, and returne to the King of Iudah: whereupon he set vp two calves

אין לך
 וישתחוו
 פרוצנות
 שאין בה
 חסד ויראה
 חסד

Moses Gerund. vid.
 Münster. Exod 32.

^k Suidas in voce
 אפס

of

of gold, the one in Bethel, the other in Dan; saying vnto the people, It is too much for you to goe vp to Ierusalem, 1 King. 12. 28.

CHAP. VI.

Of Astaroth, Ammonia, Iuno, the Queene of Heauen, Diana of the Ephesians.

AS the Sunne was worshipped vnder many names: So likewise the Moone. Astaroth was the Idol chiefly of the Zidonians, 1 Kin. 11. 5. 2 King. 23. 13. Shee had her Temple called the house of Astaroth, in which the Philistims hanged vp Sauls^a armour after his death, 1 Sam. 31. 10. That the Moone was worshipped vnder this name needs not^b prooffe: onely^c some say that Astarte was Iuno: and why may we not say that Iuno is often vsed to expresse the Moone? ^d Both the Moone and Iuno are often called by the name of Vrania. And as the Moone in respect of her light is called Vrania: so in regard of the lesler lights in the heauen, she is called Astroarche, that is, the^e Queene of the Planets; or as Horace speaketh of the Moone; Siderum regina, The Queene of the starres; or lastly, as Virgil speaketh of Iuno; Diuum incedo regina, The Queene of the gods. It seemeth verie probable, that this is that Queene of Heauen, of which the Prophet speaketh, Ier. 7. 18. Ier. 44. 17. Againe, vnto

^a Προνικη Anathematium oblationem primo didicimus ab Israelitis. Num. 7. 1 Sam. 21.
^b Ασπίδων δ' ἔγωγε στήθεσσι σελεύωμαι ἔμπεδον. Astartem luxam esse opinor. Lucian. de Dea Syria.
^c August. super Iudic. quest. 16.
^d Astarte Vrania idem omnino valet apud Phœnicias, † quod Iuno Lucina apud Latinos. Deducitur Vrania ab Hebræo ארר Nun in fine adiecto aut per se solum, aut cum Iod, quod passim fit à Syris, quasi אררן vel אררני in semi-mo vero אררניא (i.) Lucidus & Lucida, aut Lucinus & Lucina. Et hinc Græci saum ἔγαδον mutuati sunt. e Ασπαστρα dicitur, ἡ δὲ τὸ ἄστρον ἀστρά, ab imperio quod in astra exercet. vid. Herodian. lib. 5.

whom

whom may we imagine those ancient Heathens to haue performed that solemne worship, which they did on the *Calends*, or first day of euerie moneth? was it not to the *Moone*? And yet notwithstanding it is ascribed to *Iuno*, ^f whence shee is called *Iuno Calendaris*. Lastly, as *Iupiter* & *Ammon* was no other than the *Sun*, and worshipped in forme of a *Ramme*: so for ought I see, the *Moone* might bee called *Iuno* ^h *Ammonia* and worshipped in the forme of a *sheepe*. Sure I am, that the *Hebrew Doctors* describe the images of ⁱ *Astaroth*, to haue been made in the forme of *sheepe*, and the word *Astaroth* in the originall signifieth a *flocke of sheepe*, and the *Moone* might as well be called *Ammonia*, as the *Sun*. *Ammon*, both being so called from their *heat*, which in the holy tongue is called ^k *Hammah*, and from thence likewise those images (of which wee read *Leuit. 26. 30. Isay 17. 8. Isay 27. 9.*) are called ^l *Hammanim*, because they were certaine *Idols* placed vpon the house top, and so alwayes exposed to the *Sunne*. Furthermore, as *Iupiter* ^m *Ammon* was painted with *hornes*, so likewise was the ⁿ *Moone*: why they should bee thus painted, many reasons might be produced, but chiefly three; the first peculiar to the *Sun*, the other common both to *Sun* and *Moone*. First, the *Sun* was painted with *Rams hornes*, because with the *Astronomers* the signe *Aries* in the *Zodiak* is the ^o beginning of the yeare. Secondly, because as the strength of *horned beasts* consist in their *hornes*: so the vertue and influence of the *Sun* and *Moone*, is deriued into sublunarie creatures by their *beames*. Thirdly, because the light of the *Sun* and *Moone*, makes the reflexion

^f Macrobi. Sat. lib. 1. c. 15.

^g Macrobi. Sat. lib. 1. c. 21.

^h Cael. Rhodigin. l. 18. c. 38.

ⁱ D. Kimchi, 1 Sam. 31. 10. It. Iud. 2. 13.

^k חמה Calor, Sol.

^l R. Solomon in Leuit. 26. 30.

^m --- stat corniger illic. Iupiter. Lucan. l. 9. vers. 514.

ⁿ Syderum regis bicornis audi.

Luna puellas. Horat. car. secular.

^o Pier. hieroglyph. l. 10.

cornute or horne-like. When *Moses* came downe from *God*, *Aaron* and the people saw that his face shined, *Exod.* 34. the *Latine* reads it, *Facies eius erat cornuta*: and hence it is that *Moses* is painted with hornes, which some of the *Rabbines* haue interpreted ^P *hornes of magnificence*: The error grew from the doubtfull signification of the *Hebrew* word signifying *splendor* or *brightnesse*, and also *hornes*.

קַרְנֵי הַהֹרֶן
cornua magnificencie. R. Solom. porro Hebraicum קַרְנֵי (unde Képas & cornu cxiarunt) significat in morem cornuum splendorem radiisq; emittere.

¶ *Macrob. Saturnal. lib. 1. c. 15.*

¶ *Plin. lib. 36. 14.*

¶ *Plin. lib. 16. 40.*

¶ The *Moone* was also worshipped vnder the name of *Diana*, who although she were worshipped thorowout all *Asia*, yet shee was had in principall esteeme among the *Ephesians*, whence arose that cry, *Great is Diana of the Ephesians*, *Acts* 19. 28. Her greatnesse among the *Ephesians* appeareth partly by her *Temple*, which in ^r one place *Plinie* saith was two hundred and twentie yeares building, but ^r elsewhere hee saith foure hundred yeares: partly from the great gain procured vnto the siluer Smiths in making and selling *siluer Temples of Diana*, *Act.* 19. 24. It is much disputed what those *siluer Temples* were; some thinke them to be *little houses*, or *shrines* (such as were for their smalnesse portable) in forme representing the *Temple of Diana*, and within hauing the image of *Diana* inclosed, and in this sense *vaisha* 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 similitude of *Dianaes Temple*, engrauen or stamped vpon those coines: as in *England* wee call some peeces of gold the *George*, others the *Angell*, others the *Thistle*, from the impression which they beare. The like custome of naming coines from their *Sculpture* or impression

impression was not vnusual among the 'ancients, neither were such coynes vnusuall on which the *Temple of Diana* was engrauen, and these capitall letters added, *DIANEPHE*. *Theodorus Beza*, in his maior annotations vpon the *Acts*, reporteth that he hath seene two of these himselfe.

We reade of another kinde of idolatrous worship towards the *Moone*, to haue beene ^a that men sacrificed to her in womens apparell, and women in mens apparell, because 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 *Philocorus* affirms to be the *Moone*, is termed *Deus Venus*, aswel as *Dea Venus*.^b Some haue thought that God had respect vnto this kind of *Idolatry*, *Deut.* 22.5. where men are forbidden to weare womens apparel, & *è contrà*; but it is more generally and vpon better grounds thought that the promiscuous vse of apparell (whereby the distinction of sex is taken away) is there forbidden.

Simili prorsus ratione Atheniensium nummos quosdam boues eorumdem Atheniensium alios quosdam Κόρας, (i. puellas: alios Corinthiorum πάλλας, pullos: alios Πελοποννησιον, χελώνας, testudines: alios Romanorum nauer vocabant.
^a *Macrob. Saturnal. lib. 3. cap. 8.*
Non absinthem idolatriam in cultu Veneris protulit Iulius Firmicus de errore profan. religion. cap. 4.
^x *Maimonid. in more Nebuchim part. 3. cap. 38.*

CHAP. VII.

Of other Gods mentioned in Scripture.

THE *Sunne* and *Moone*, which are the greater lights in the Heauen, I take to haue bene the chiefest Idols worshipped by the *Heathen* people. Notwithstanding, their blinde deuotion deified also the other *Planets*, and that numberlesse number of *lesser lights*, called in Scripture *Militia cœli*, *The host of heauen*, whose se-

uerall natures, properties and influences, are not distinctly knowne. In like manner there is an *host of Idols* mentioned in holy writ, of whom little or nothing is spoken to the purpose by Authors, more than their very names. Of this nature are those *chambers of imagery*, wherein all formes of creeping things were pourtrayed on the wals, *Ezek. 8.* It may be termed their *Pantheon*.

In those colonies which the King of *Ashur* transplanted into *Samaria*, euery one worshipped the god of his owne nation. The men of *Babel* made *Succoth Benoth*, the men of *Cuth* made *Nergal*, the men of *Hamath* made *Asbima*, the *Auims* made *Nibhaz* and *Tartak*; the *Shepharuims* burnt their children in the fire to *Adram-melech* and *Anam-melech* the gods of *Shepharuaim*, 2 *King. 17. 30, 31.* The *Hebrew Doctors* say that *Succoth Benoth* was the picture of an hen with her chicken: *Nergal* they interpret *Gallum syluestrem*; *Asbima* a Goat; *Nibhaz* a dog; *Tartak* an asse; *Adrammelech* a mule; *Anammelech* an horse: that such brut beasts should be worshipped as gods may seeme ridiculous; but the like to haue beene practised among the *Heathens*, profane Authors abundantly testifie. The cocke was worshipped as a God among the *Syrians*; a Goat by the *Mendesij*; a Dog by others: yea they haue adopted into the number of their gods, Oxen, Lions, Eagles, Wolves, Crocodiles, Cats, Rats, &c. Nay they haue digged their gods out of their gardens, *Garlick*, *Leekes*, *Onions*, &c. To these may be added *Nisroch* which was the god of the *Assyrians*, and as it seemeth had his Temple at *Niniue*, 2 *King. 19. vlt.* and *Esay 37. vlt.* Secondly, *רמון* *Rimmon*, the word signi-

^a R. Iarchi. 2 King. 17.
R. David non dissentit.

^b Lucian. lib. 16. de Syr. Dea.
^c Herodotus in Euterp.
^d Cic. de legib. lib. 1. vid. Tiraquel. in Alex. ab Alex. lib. 6 It. Diador. Sicul. lib. 1. 18.

^e Alex. Neopolit. lib. 6 cap. 26.
^f *Perrum* & *ape*, nefas violare & frangere morsu. *O sanctas gentes quibus hec nascuntur in hortis Numinis. Inuenal. satyr. 15.*

signifieth a *Pomegranate*. Concerning this Idoll it is much controuersed, whether *Naaman* sinned not in saying, *The Lord bee mercifull vnto thy seruant, that when my Master goeth into the house of Rimmon, &c.* 2 King. 5. 18. Reade the words in the *Præter tense*: When my *Master* went into the house of *Rimmon*, the sense appeares to be a pardon craued for sinnes past, not afterward to be committed. The same word *בבוא* *Bebho*, in going, is put to expresse the time past, in the titles of the *Psalmes* 52. and *Psalme* 54. Thirdly, *Nebo*, otherwise called *Nabo*, an Idoll of the *Assyrians*, *Ierem.* 48. 1. He had his name from prophecy, *נביא* *Nabhi* signifying a *Prophet*, he seemeth not much to differ from *Zds* *βελω* *Q*, or *Zds* *μυσίεμς*, so often mentioncd in *Homer*. *Diodorus Siculus* maketh them both one, and we may render *Nebo*, the *Assyrians* *Ammon*, or *Iupiter Vaticinus*, the god of their *Oracles*.

Diodorus Siculus lib. 5. 72.

CHAP. VIII.

The severall manners of diuine Reuelation.

AS *Idolatry* originally sprang from mistaking of *Scripture*: so *Witch-craft* and *Sorcery*, (which holdeth neere affinity with *Idolatry*) seemeth to haue had its first beginning from an imitation of *Gods Oracles*. *God spake in diuers manners*, *Hebr.* 1. 1. *By Dreames*, *by Vrim*, *by Prophets*, *1 Sam.* 28. 6, 7. when the *Lord* would by none of these answer *King Saul*, then he sought to a *Witch*. To these might be added *Gods speaking* from between the *Cherubims*, his answering by *Visions*, *An-*

^aP. Fagius in
Exod. 28.

gels and voices: but the chiefe manners of revealing himselfe, obserued by the Hebrew Writers, are foure, which they terme ^a *foure degrees of prophecie*, or *diuine reuelation*: somewhat therefore being spoken of these, I purpose to explaine the severall sorts of vnlawfull diuinations mentioned in Scripture.

The first degree was *נְבוּאָה* *Nebuah*, *Prophecie*. This was, when God did by certaine *visions and apparitions reueale his will*.

^bD Kimchi pre-
fat in Psal.

^cTalmud in San-
hedrim. cap. 1.

The second, was *רוּחַ הַקֹּדֶשׁ* *Ruach Hacodesch*, *The inspiration of the Holy Ghost*, whereby the party was enabled, *without visions or apparitions*, to prophecie: some shewing the difference betweene these two, ^b adde that the *gift of prophecie* did cast a man into a trance or extasie, all his senses being taken from him: but the *inspiration of the Holy Ghost* was without any such extasie, or abolition of the senses, as appeareth in *Iob, David, Daniel*. Both these degrees, as likewise *Vrim* and *Thummim*, ceased in the *second Temple*, whence their ancient *Doctōrs* say, ^c that after the *latter Prophets Haggai, Zachary, and Malachy* were dead, the *Holy Ghost went up, or departed from Israel*. Howbeit they had the use of a *voice or Eccho from Heauen*. In which speech we are not to vnderstand that the *Holy Ghost* wrought not at all vpon the creatures, or that it wrought not then in the sanctification of men as in former times, but that this extraordinary enabling men to prophecy by the *inspiration of the Holy Ghost* then ceased; and in this sense, the *Holy Ghost* was said to haue departed from *Israel*. Vnto this common received opinion, that passage might haue reference, *Acts 19. we haue not so much as heard whether there hath beene an Holy Ghost or no*. That they

they did not doubt the distinction of persons, appeareth cleare, if that be true which ^d some haue noted, that the ancient *Iewes* before *Christ* were so catechised in that point, that they obserued the *mystery of the Trinity* in the name יהוה *Iehouah*, for though the name consisted of *four* letters in number, whence it was called τετραγεννητος *Quadriliterum*, yet there were but *three* sorts of letters in the name: *Yod* signified the *Father*, who was the beginning of all things: *Vau*, is a coniuention copulatiue, and denoted the *third person in Trinity*, which proceedeth from the *Father* and the *Sonne*. *He* signified the *Sonne of God*. The *Rabbines* haue a saying, that *God* made all things, *In litera He*. They may allude to this, that he made all things by his word: hee said, Let there bee thus, and thus, and it was so: but they may also allude to the *second person in Trinity*. And furthermore they note that *He*, is doubled in this name, to demonstrate both *Natures* of our blessed *Sauour*.

The *third degree*, was *Vrim* and *Thummim*. *Vrim* signifieth light, and *Thummim* perfection. That they were two ornaments in the *High Priests brest-plate*, is generally agreed vpon: but what maner of ornaments, or how they gaue answer, is hard to resolve. ^e Some thinke them to be the *four* rowes of stones in the *brest-plate*, the *splendor and brightnesse* of which fore shewed victory, and by the rule of contraries, we may gather, that the *darknesse* of the stones not shining presaged euill. ^f Others say it was the name *Iehouah*, put in the doubling of the *brest-plate*, for that was double, *Exod. 28. 16.* ^g Others declare the maner of consulting with *Vrim* and *Thummim* thus. *First*, they say that only the *King*, or else the

^d P. Fagius in
Exod. 28.

^e Ioseph. Antiq. lib.
3. cap. 9.

^f R. Solomon quem-
admodum refert D.
Kimchi in radic.

^g Talmud in Ierab
cap 6. vid. P. Fa-
gium in Exod 28.

Father

LIB. 4. Of *Vrim* and *Thummim*.

* *Father of the Consistory* had power to consult, or to propose the matter vnto the *Priest*, and the *Priest* only had power to resolue. Secondly, that the matter proposed must not be triuial, but of moment and great difficulty. *Thirdly*, that this holy writing, termed *Vrim* and *Thummim*, consisted of all the *Tribes names*, and likewise of the *Patriarkes*, *Abraham*, *Isaac*, and *Iacob*; so that no letter of the *Alphabet* was wanting. The question being proposed; Some say that the letters which gaue the answer were כולטות (i.) they did arise and eminently appeare aboue the others. An example they take from the 2 *Sam.* 2. 1. When *Dauid* asked the *Lord*, Shall I goe vp into any of the *Cities of Iudah*? The *Lord* answered, עלה Gnaleh, Goe vp. Here, say they, ע appeared out of the name of שמעון Schimeon, ש out of the name of לוי Leui, ה out of the name of יהודה Iehudah. Others say, that the letters which represented the *Oracle* were מצטרפות (i.) that they did after a strange manner ioyne themselves into perfect syllables and intire words, and made the answer compleat. Many other opinions might be reckoned vp, but * he spoke best, who ingenuously confessed that he knew not what *Vrim* and *Thummim* was.

* R. *Dauid* in
radic.

The fourth degree was בת קול Bath Kol, *Filia vocis*, the daughter of a voice, or an *Eccho*; by it, is meant a voice from heauen, declaring the will of God; it tooke place in the second *Temple*, when the three former degrees of prophetic cease d: it gaue testimony of our *Sauour*; Loe a voice from heauen, saying, 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

that true voice of the Father, that eternall word which revealed his Fathers will vnto mankinde.

These were the extraordinary meanes by which God revealed himselfe to his people of old: ordinarily, he revealed himselfe by his written word. Notwithstanding the *Hebrewes* say, that the Law, euen from the first time of its deliuey vnto *Moses*, was twofold: the one committed to writing, which they call *תורה שבכתב* *Thora Schebiētab*, the written Law: the other deliuered by tradition, *תורה בעל פה* *Thora begnal pe*, it was also termed their *Kabbala*, from *קבל* *Kibbel*, signifying *Accipere*, To receiue or learne. They say both were deliuered by God vnto *Moses* in mount *Sinai*; but this latter was deliuered from *Moses* to *Ioshua*, from *Ioshua* to the *Elders*, from the *Elders* to the *Prophets*, from the *Prophets* to those of the great *Synagogue*, and so successiuey 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 Ierosolymitanum*. It was composed in the yeare of our Lord 230. This because it containeth but a few constitutions, is but of little vse. About 500. yeares after *Christ*, 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 vse among *Authors*, it containeth the body of their *Ciuill* and *Canon Law*. This traditionall Law, they hold to be as authentique, as their written word, and that *Moses* receiued it from God, when he receiued the Law, for, say they, were it not for this exposition, the *Decalogue* it selfe might

כשעה
 חלב Mosés Ko:
 sens in presat.

“ Ead Thum.

haue beene deliuered * *In hora veloci, In lesse than an*
houre.

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 signifieth these *subtilties*, or *mysteries*, which are obserued from the different writing of some letters in the Scripture, from the *transposing* of them, from a *mysticall kinde of Arithmetique*, &c. This was neuer wholly committed to writing. Some instances we haue, *Gen. 23. 2. Abraham came* לבנתה *to weepe for Sara.* Here “ because the letter *Caph* is lesse than the rest, they note that *Abraham wept but a little for Sara*, because she was old. Againe the letter *Aleph* is found six times in the first verse of *Genesis*; hence *R. Elias* collected, that the world should endure but *six thousand yeares*; because *Aleph* in the *Hebrewes computation* standeth for a thousand. From the *transposition of letters* they conclude after this manner; *חרם* *Cherem* signifieth an *Anathema* or *Excommunication*; by a *Metathesis* or *transposition of the letters*, it is made *רחם* *Rachem* signifying *mercy*; by another *transposition* it is made *רמח* *Ramach*, which letters in the *Iewes computation* make 248. which in their *Anatomy*, they finde to be the iust number of members in a mans body. Their conclusion hence is; that if an *excommunicated person* doe truly repent, then his *Cherem* is turned into *Rachem*, his curse turned into a blessing: if he doe not repent, then his *Cherem* entreth into *Ramach*, the curse entreth into all his members, to the vtter destroying of the whole man. Againe, *איש* *Isch*, signifieth a man, *אשה* *Escha*, a woman. Hence they note, that in the

the name of the man there is י Iod, which is not in the name of the woman; in the name of the woman there is ה He, which is not in the name of the man: both these make יה Iah, one of the names of God: these being taken away, in both names there remaineth אש Esch, signifying Fire, to shew, that as long as man and wife agree, God is with them, but when they disagree, fire is betweene them. Thus we see what vaine mysteries their Kabbalists obserue.

CHAP. IX.

Their Teraphim.

Concerning the Teraphim, two things are especially to be enquired. First, what they were? Secondly, for what use? The word תרין Taraph signifieth in generall the compleat Image of a man. Michal tooke an Image, (a Teraphim) and laid it in the bed, 1 Sam. 19. 13. More particularly, it signifieth an Idoll or Image made for mens priuate use in their owne houses, so that these Images seeme to haue beene their Penates or Lares, their household Gods; wherfore hast thou stollen my Gods? my Teraphim? Gen. 31. 30. And this man Micah had an house of Gods, and made an Ephod and Teraphim, Iud. 17. 5. Because of the worship exhibited to these Idols, hence from the Hebrew Taraph, or as some reade it, Tharaph, commeth the Greeke ^αθεωραειν, To worship. The manner how these Images were made, is fondly conceited thus among the Rabbies; They ^b killed a man that was a first-borne sonne, and wrung off his head, and seasoned it with salt and spices, and wrote up-

^a — ες αδα-
 ρος θεωραειν η-
 θελον. Hesiod.
 Εργ. χ' ημω.
^b R. Eliezer. vid.
 Eliam Thubie.

LIB. 4. *Seuerall sorts of Diuination forbidden.*
 on a plate of gold, the name of an vncleane spirit, and
 put it vnder the head vpon a wall; and lighted candles
 before it, and worshipped it. With such Laban spake;
 say they. But without controuersie, the *Teraphim*
 which *Michal* put in the bed, was a compleat statue
 or Image of a man. The vse of these Images, was to
 consult with them as with Oracles, concerning
 things for the present vnknowne, or future to come.
 To this purpose they were made by *Astrologers*
 vnder certaine constellations, capable of heauenly
 influences, whereby they were enabled to speake.
 The *Teraphims* haue spoken vanity, *Zach. 10. 2.* And
 among other reasons, why *Rahel* stole away her Fa-
 thers Images, this is thought to be one, That *Laban*
 might not by consulting with these Images disco-
 uer what way *Iacob* tooke in his flight.

e *Aben Esra. Gen.*
31.

CHAP. X.

*The seuerall sorts of Diuination
 forbidden.*

WE shall find, *Deut. 18. 10, 11.* those
Diuiners, which are by the Law for-
 bidden, distinguished into seven
 kinds, not because there were no other, but they
 were the most vsuall. 1. An obseruer of times. 2. An
Inchanter. 3. A witch. 4. A Charmer. 5. A consulter
 with familiar spirits. 6. A wizard. 7. A Necroman-
 cer. 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 consulter with intrats. 1. The first is *יִיְוֹב.*

An

An obseruer of times,^a one that distinguisheth times and seasons, saying, such a day is good, or such a day is naught, such an houre, such a weeke, such a moneth is lucky, and such and such unlucky, for such and such businesses: ^b whence those that deriue the word from עין Gnayn, signifying an eye. (as if hereby were meant a Iugler, or Impostor who deceiued the eyes of his spectators by casting a mist before them) vtterly mistake: more pertinently they speake, who deriue it from עונה Gnona, signifying Time. But of all I approve those who deriue it ^c from ענן Gnanan, ^a cloud, as if the originall signified properly a Planetary, or Starre-gazer. Hereby he is distinguished from the second sort of vnlawfull Diuiners, for he also was an obseruer of times; the first drawing his conclusions from the colour or motion of the clouds: the second, from his owne superstitious obseruation of good and euill euent, happening upon such and such dayes, such and such times: the first seemeth to haue drawne his conclusions à priori, from the clouds or Planets, causing good and bad euent: the second à posteriori, from the euent themselves, happening upon such and such times. This Planetary, when he obserued the clouds, seemeth to haue stood with his face Eastward, his backe westward, 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 obseruing, I finde no reason why the Hebrewes should terme the Easterne part of the world קדים Kadim (i.) the former part of the world: the westerne part אחר (i.) The backe part; the South part ימין Iamin (i.) The right hand; The North part שמאל Shemol,

^a Tarchi Leuit. 19. 26.

^b D Kirsch in rad.

^c Aben Esra Leuit. 19. 26.

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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 proue.

2. The second is *וְחִיָּמָן* *Menachesch*, rendred an *Inchanter* ; it importeth rather an *Augur*, or *Soothsayer*. The originall signifieth such a one who out of his owne experience draweth obseruations, to fore-tell good or euill to come, as *Soothsayers* doe by obseruing such and such euent, by such and such flyings of Birds, screechings, or kawings. The *Rabbines* speake in this wise : ^d He is *Menachesch* a *Soothsayer*, who will say, because a morsell of Bread is fallen out of his mouth, or his staffe out of his hand, or his sonne called him backe, or a Crow kawed vnto him, or a Goat passed 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 vsed, *Genes.* 30. 27. I haue learned by experience, saith *Laban*, that the Lord hath blessed me for thy sake. *Againe, Gen.* 44. 5. Is not this the Cup in which my Lord drinketh ? and whereby indeed he diuineth ? That is, proueth or maketh triall or experience what manner of men yee are : the *Heathen* people were very superstitious in these obseruations : Some dayes were *Atri*, others *Albi*, some *vn lucky*, others *lucky*; on some dayes they counted it vnfortunate to begin battaile, on some moneths vnfortunate to marry.

Mense malum Maio nubere vulgus ait.

Ouid. Fast.

And as they were superstitious in obseruing vn-
lucky

^d *D. Kimchi in radi-*
dic.

lucky signes, so likewise in the meanes vsed to auert the euill portended : the meanes were either words or deeds. • Deeds ; thus if an vn lucky bird, or such like came in their way, they would sling stones at it : and of this sort is the scratching of a suspected witch, which amongst the simplier sort of people is thought to be a meanes to cure witchcraft. By words, they thought to elude the euill, signified by such signes, when they say, *Eis καραλω σοι*, *In caput tuum recidat hoc omen* ; This euill light on thine owne head.

*e Plura istiusmodi
ἔνοδια συμβολα
uid. apud Theo-
phrastū charactera
ἠελίου καὶ ἀστέρων.*

The third is *מכשפה* *Mecasccheph*, A witch, properly a *Iugler*. The originall signifieth such 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 same word is applied to the Sorcerers in Egypt, who resisted Moses, *Exod. 7. 11.* Then Pharaoh also called *Mecascchephim*, the Sorcerers. Now the Magicians in Egypt, they also did in like manner with their *Inchantments*. This latter part of the text explaineth what those Sorcerers were. In that they are called *Magicians*, it implyeth their learning, that they were wise men, and great Philosophers : the word *inchantments* declareth the manner of the delusion, and it hath the signification of such a slight, whereby the eyes are deluded, for *לַחַטִּימַי* *Lahatim*, there translated *inchantments*, importeth the glistening flame of a fire, or sword, wherewith the eyes of men are dazzled. The Greeke version doth not vnfitly terme them *φαρμακῆς*, *Vnguentarios*, *seplasiarios*, compounders of Medicines, or if you please, *complexion-makers*, *μυσαφῶν*. *Suidas.*

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makers, such artificers who maske men and womens faces with paintings and false complexions. Hence it is that the Apostle compareth such false teachers, who vnder a forme and shew of godlinesse, leade captiue silly women, to the Egyptian Sorcerers, Iannes and Iambres, who resisted Moses, 2 Tim. 3. 8. These two were of chiefe note. In the Talmud they are called Iohanne and Mamre; by Numenius, a Pythagorean, Iannes and Mambres; by Pliny, Iannes and Iotape.

z Talmud. tract. Menachoth. cap. 9.
h Origen contra Celsum. lib. 4.
i Plin. nat. hist. lib. 30. cap. 1.

The fourth is חובר Chober, a Charmer. The Hebrew word signifieth conioyning or consociating; either from the league and fellowship which such persons haue with the Deuill, or as Bodine thinketh, because such kinde of witches haue frequent meetings, in which they dance and make merry together. Onkelas translateth such a charmer רטין Raten, A mutterer, intimating the manner of these Witcheries, to be by the muttering, or soft speaking of some spell or charme. The description of a charmer is thus deliuered: ¹ Hee is a charmer who speaketh words of a strange language, and without sense, and hee in his foolishnesse thinketh that these words are profitable: that if one say so, or so, vnto a Serpent or Scorpion, it cannot hurt a man, and he that saith so or so vnto a man hee cannot bee hurt, &c. 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 Philacteries 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

k Bodin. Mag. de mor. lib. 1. cap. 6.

l Maimon. tract. Idolol. cap. 11. §. 10. 12.

of the Scripture medicine for the body, whereas they are not, but medicine for the soule. As it is written, Prou. 3.22. They shall be life vnto thy soule. Of this sort was that, whereof Bodinus speaketh, That a childe by saying a certaine verse out of the Psalmes, hindred a woman that she could not make her butter; by reciting the same verse backward, hee made her butter come presently.

^m Bodin. Mag. demon. lib. 2. cap. 1.

The fifth, שואל אבן Schoel Ob, a consulter with Ob, or with familiar spirits. Ob signifieth properly a Bottle, and is applied in diuers places of Scripture to Magicians, because they being possessed with an euill spirit, speake with a soft and hollow voice, as out of a Bottle. The Greeke calleth them Εγγαστριδους, n Ventriloquos, such whose voice seemeth to proceed out of their belly. Such a Diuiner was the Damofell, Act. 16. 16. in Saint Augustines iudgement, and is probably thought so by most Expositors, who are of opinion, that the spirit of Python, with which this Damofell was possessed, is the same which the spirit of Ob was amongst the Hebrewes. Hence the witch of Endor, whom Saul requested to raise vp Samuel, is said in Hebrew to haue consulted with Ob; but among the Latine Expositors, she is commonly translated Pythonissa, one possessed with the spirit of Python.

^m Chrysostom. 1 Cor. 12. Tertullian. adu. Marcion. lib. 4. cap. 25.
^o August. 2. de doctr. Christ. ca. 23.

The sixth is ידעני Iiddegnoni, A Wizard; in the Greeke, hee is translated sometimes Γυδης, a cunning man. In both languages hee had his name from knowledge, which either the wizard professed himselfe to haue, or the common people thought him to haue. The Rabbies say, hee was called in

P. P. Fag. Leuit. 19. Verum Athenæus bestiam hanc vocat γάρταλαίδη. vid. Bodin. Mag. demon. lib. 1. cap. 6. pag. 89. Hebrew from a certaine beast named by them *Iadua*, in shape resembling a man, because these wizards when they did utter their propheties, held a bone of this beast betweene their teeth. This haply might be some diabolicall Sacrament or ceremony, vsed for the confirmation of the league betweene Satan and the wizard. *¶* Prophane history mentioneth diuinations of the like kinde, as that *Magicians* were wont to eat the principall parts and members of such beasts, which they deemed propheticall, thinking thereby, that by a kinde of *μετεμύχσις*, the soule of such beasts would bee conueyed into their bodies, whereby they might be enabled for prophecie.

¶ Perer. de Mag. pag. 57.

The seuenth is *דורש אל המתים* *Doresch el hammethim*, the Greeke answereth word for word, *Ἐρωτῶν τῶν νεκρῶν*, *An inquirer of the dead*, a *Necromancer*. Such diuiners consulted with Satan in the shape of a dead man. A memorable example wee finde recorded, *1 Sam. 29*. There King Saul about to warre with the *Philistims*, (God denying to answer him 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 be raised up from the dead, to tell him the issue of the warre. Now that this was not in truth, *Samuel*, is easily 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 disturb the bodies or soules of such as die in the Lord, because they

they rest from their labours, *Reu. 14. 14.* Thirdly, if it had beene *Samuel*, he would doubtlesse haue reproued *Saul* for consulting with witches.

The eighth is, *שאל מקלו* *Scoel maklo*, A consulter with his staffe, *Hos. 4. 12.* *Ierome* saith the manner of this diuination was thus: That if the doubt were betweene two or three cities, which first should be assaulted; to determine this, they wrote the names of the cities vpon certaine staves, or arrowes, which being shaken in a quiver together, the first that was pulled out determined the citie. ^{Vid. Dius. in} Others deliuer ^{Deut. pag. 592.} the manner of this consultation to haue beene thus: The consulter 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 span fell out, so he determined: This was termed by the Heathens* *ῥαβδομαντεία*, Or *βελομαντεία*, *Diuination by rods, or arrowes.*

The ninth was *ראה בכבד* *Roe baccabed*, a diuiner by intralls, *Ezek. 21. 21.* *Nebuchadnezar* being to make warre both with the *Iewes* and the *Ammonites*, and doubting in the way against whether of these he should make his first onset; First, he consulted with his arrowes and staves, of which hath beene spoken immediately before; Secondly, he consulted with the intralls of beasts. This practice was generally receiued among the *Heathens*, and because the liuer was the principall member obserued, it was called *ἰεροσκοπία*, *Consultation with the liuer.* Three things were obserued in this kind of diuination. First the colour of the intralls, whether they were all well coloured. Secondly, their place, whether none were displaced.

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displaced. Thirdly, the number, whether none were
wanting; among those that were wanting, the want
of the liuer or the heart chiefly presaged ill. That
day when Iulius Caesar was slaine, it is storied,
that in two fat Oxen then sacrificed,
the heart was wanting
in them both.

THE



THE
FIFTH BOOK E.
Of their Consistories.

CHAP. I.

Their Courts of Iudgement, especially their Ecclesiasticall Consistory.



Here were in *Israel* distinct Courts, consisting of distinct persons, the one principally for Church businesses, the other for affaires in the common wealth, the one an ^a Ecclesiasticall Consistory, the other a Civil ^a iudicatory: of these, and their severall censures, and punishments, it remaineth now to be spoken.

^a Iunius Anagl.
Expof. Deut. 17.

These different consistories or Courts of iustice, we finde first distinguisht, *Deut. 17. 12.* He which will not hearken vnto the Priest or vnto the Iudge. Where the people of *Israel* are directed, in what cases, and to what persons they should make their appeales from inferiour courts; Namely, to the

LIB. 5. *Their Courts of Iudgement, &c.*
Priest in matters spirituall, or ceremoniall; and to the Iudge in matters ciuill or criminall. These two Courts are more plainly distinguished, 2 Chron. 19. where *Iehosaphat* reforming many abuses in Church and Common-wealth, first appointed thorowout all the fenced cities of *Iudah*, *secular Iudges* to determine criminall causes, *vers. 5.* And at *Ierusalem* he appointed a *spirituall Court* consisting 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, *vers. 11.* likewise the Prophet *Jeremiah* is condemned to die, by the consistory of Priests, *Ier. 26. 8.* But by the consistory of Princes, or *secular Iudges, sitting in the gate,* he was absolved and discharged, *vers. 16.* yea, although the tyranny of *Antiochus*, and the troublesome times ensuing had bred such a confusion in matters of government among the *Iewes*, that an euident distinction can hardly be found in the *New Testament*: yet some footsteps and imperfect tokens of both Courts are there obseruable, principally, *Matth. 21. 23. 12. Matth. 26. 3.* The chiefe Priests, and the Elders of the people, are named as two distinct Consistories: and each Consistorie seemeth to be differenced by its proper name; the *secular Consistorie* termed *σωβη-δριον, A Councell*: the *spirituall* termed *συναγωγη, A Synagogue.* They will deliuer you up to the Councells, and they will scourge you in their Synagogues, *Matth. 10. 17.* Hence that great assembly of Prophets and holy men, called together by *Esra*, for the reformation of the Church, after their returne from *Babylon,*

is called *Synagoga magna*, *Their great Synagogue.*

The office of the *Ecclesiasticall Court*, was to put a difference betweene things *holy and unholy*, and betweene *cleane and uncleane*, *Leuit. 10. 10.* and to determine *appeales in controuersies of difficultie.* It was a *representatiue Church.* Hence is that, *Dic Ecclesia*, *Matth. 18. 16.* *Tell the Church*, because vnto them belonged the *power of Excommunication*; the severall sorts of which censure follow in the next Chapter.

Onely here take notice, that as in the *Ciwill Consistories*, consisting of *seventy Iudges*, which was the *supreme Court*, there were two sate as chiefe, namely one whom they termed *Nasi*, the *Lord chiefe Iustice*; and the other, whom they termed *Ab beth din*, the *Father of the Senate*: so in the *Ecclesiasticall Consistory*, the *high Priest* and his *Sagan*, or *second high Priest*, sate chiefe there, *2 King. 23. 4.*

^b That the *high Priest* sate in the *Sanhedrim* necessarily is an error, for hee was not elected into that company, except he were a man of extraordinary wisdom. Againe, note that sometimes both *Consistories* assembled together, as often as the matters to be determined, were partly *Ceremoniall*, partly *Ciwill*, partly belonging to the *Church*, partly to the *Common-wealth*: which being not noted, causeth the *Courts* not to be distinguished by many *Expositors.* This meeting and joyning of both *Consistories* often appeareth in the *Gospell.* The *chiefe Priests* and the *Elders* meet together.

^b *Moses Katsers.*
in *Sanhedrim.*

C H A P. II.

Of their Excommunication.

• נדדו Significat
 hac vox Separatio-
 nem, Elongatio-
 nem, deducitur à
 verbo נדה
 Separavit. Hinc
 etiam proscriptus,
 profligatus, aut se-
 paratus quispiam
 dicitur מנודה
^b Buxtorf. ex Rab-
 binis Epistol. Hebr.
 pag. 55.

They had three degrees of Excommunication. The first was called in the N.T. a casting out of the Synagogue, Ioh. 9. 22. by the Iewes ^a Niddui (i.) a separation, or putting away. ^b It signified a separation from all commerce or society with any man or woman for the distance of foure cubits; also from eating or drinking with any; from the use of the marriage bed; from shauing, washing, or the like, according to the pleasure of the Iudge, and the quality of the offence: It was of force thirtie dayes, yet so that they might be shortned vpon repentance. He that was thus excommunicated had power to bee present at Diuine service, to teach others, and learne of others; he hired seruants, and was hired himselfe; but alwayes on condition of the foresaid separation. If he remained impenitent, according to the pleasure of the Iudge, 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 circumcised; if he died without repentance, then by the sentence of the Iudge, a stone was cast vpon his coffin, or beire, to shew that he was worthy to be stoned. They mourned not for such a one with solemne lamentation, they followed him not vnto the graue, nor buried him with common buriall.

The

The second was called in the *N.T.* a giuing one ouer to Satan, 1 Cor. 5. 5. By the Iewes כֶּרֶם cherem. For the better vnderstanding of this word, wee must know, that it is not vsed in this sense in the *Old Test.* There we shall finde it applyed to persons, or to things; if to persons, then it signifieth a deuoting of them to God by their death, *Leuit.* 27. 29. If to things, then it signifieth a deuoting of them vnto God, by separating them from ordinary vse: hence it is that *Achan* is punisht for stealing the devoted thing, *Iosh.* 7. Persons thus deuoted were termed by the Greekes *ἀειδίματα*, and deuoted things, *ἀειδίματα*. Notwithstanding, in the *Apostles* time, both *Cherem*, and *ἀειδέα*, signified a second degree of Excommunication, differing from the former; First, because it was not done in a private court, but published in the audience of the whole Church. Secondly, maledictions, and curses were added out of the law of *Moses*. At the publishing hereof candles were tinned, and when the curses were ended, they put out the candles, in token that the excommunicate person was deprived the light of heauen. This kinde of excommunication was exercised against the incestuous person, 1 Cor. 5. 5. And against *Hymeneus*, and *Alexander*, 1 Tim. 20. 25.

Budeus ἀειδέματα dici tradit, homines sacros, (i.) quorum capita inferis dicata sunt & deuota: ἀειδέματα vero donaria Diis consecrata.

The third was called in the *New Test.* by the *Syriake* name *Maranatha*, 1 Cor. 16. that is, the Lord commeth. *Maran* signifieth the Lord, and *Atha*, commeth, and this they say was instituted by *Enoch*, *Iud.* 14. The Iewes called it *Schammatha*, the Etymologie of which word I finde to bee twofold. Some say it foundeth as much as *Maran-atha*,

^a **דָּוָם** Dominus, **וָנָא** venit.

^c Elias Thibitice in radice.

שְׁמֵתָא

^f Bertram de Politia Judaic. cap. 2. pag. 21.

^g Buxtorf. Epist. Hebr. p. 59. in dorso

Epistolæ subit. i. solebat h. c. c. abbrevia

tura **אָסוּרָא**

בְּהַרְגָּמָה

^{i.} prohibitum est per anathema R. Ger- som luminis capti- uitatis (scil. resignare has literas.)

^h Vid. Iustelli no- tas in codice ca- nonum Eccles. uni- uers. ad canon. 25.

Bellar. de pœnit. lib. 1. c. 22. & Casaub.

Exercit. pag. 552. obseruant quintum

gradum, quem ille **μῆσοοῖν**, alter **μῆ- δεῖν** appellat.

ⁱ Vid. Iust. l. loco. citato.

^k Hoffin. de Tem- plis, pag. 88.

the Lord commeth, ^a Schem signifying the Eord, and Atha commeth : ^c others say it foundeth, There is death, Scham signifying there ; and Mitha, death. Hence wee may render it an excommunication to death. ^f And this is thought to be the reason of that phrase, 1 Ioh. 5. 16. There is a sinne vnto death, (i.) which deserueth excommunication to death. ^g R. Ger- som forbade the breaking open of letters, vnder the penalty of all three sorts of excommunication. And this was termed Excommunicatio in secreto nominis tetragrammati : see the forme hereof in the Chapter of the Sadduces.

In the Greeke Church there were ^h foure degrees of this censure. 1. **Σύστασις**. Those were censured 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 equall liberty with other Christians, they might standby and behold others receiue the Sacrament, but themselues did not partake thereof, whence they were called *Stantes*. 2. **ἑσθλοῖσις**, concerning this censure, all that I reade of it is thus ; That hee that is thus censured, hath admittance into the Church, ⁱ but his place must be behinde the pulpit, and he must depart with the *Catechumeni*, that is, such *Pagans* who were gained to the Christian faith, but not fully admitted into the Church, because they wanted Baptisme, and therefore that they might not pray promiscuously with other *Christi- ans*, there was a place behinde the *Quire of the Church*, in manner of cloysters, allotted to them, and was from them called ^k *Catechumenium* : This

I take to be the place for this *second degree of Excommunication*, so that the force of this censure I thinke to consist in these three things. First they were *barred the Lords Table*. Secondly, they might not stand by at the administration of the Lords Supper, (which was allowed in the first degree) and this appeareth clearly, because the *Catechumeni* departed alwayes at the celebration of the Communion; for to them principally it was said, *Ite missa est*. Thirdly, though they might *κατακλιθῆναι*, 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 also this *second degree* differeth from the *first*. The third sort of censure was *ἀνεξαρτος*, the party thus censured 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 such were termed *Audientes*. The fourth and last sort was *ἀνεκκλητος*; persons vnder this censure, stood quite without the *Church*, requesting 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 censured 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*

*1 De quibus P. Fa-
gins in Num. 5. 2.*

sorts of uncleanesse, which excluded people out of the three ¹ camps, though there was an obseruable 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 issue. *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 Consistories, what persons were necessarily present in them.

IN many things, men might bee sinfull in respect of Gods Law, though not liable to punishment, in respect of mans; *thou shalt 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 so much for him; but at the doing thereof, to vpbraid the other of his vnkindnesse. They illustrate it thus: when *Ruben* saith to *Simeon*, Lend me thy hatchet; hee answereth,

answereth, I will not lend him: Afterward *Simeon* hath need to borrow an hatchet of *Ruben*, and saith vnto him, Lend me thy hatchet; *Simeon* saith vnto him, I will not lend him, thou wouldst not lend me thine: this is נְקִימָה *Nekima*, *Auengement*. Now when *Ruben* saith to *Simeon*, Lend mee thy hatchet; he answereth, I will not lend him; afterward *Simeon* borroweth an hatchet of *Ruben*, *Ruben* saith, Loe I will lend it thee, I will not deale with thee; as thou dealtest with me, this is נְטִירָה *Netira*, *Mindfulnessse*: both these were sinfull, but not liable to mans iudgement.

In all *ciuill Courts*, five sorts of persons were alwayes present. 1. *Iudges*. 2. *Officers*. 3. *Pleaders*. 4. *Notaries*. 5. *Witnesses*. In the *supreme Court* there was one that was chiefe ouer all the other *Iudges*, they called him in *Hebrew* *Nasi*; in *Greeke*, ἀρχισυνάγωγος, *The Prince*. His leaue was craued for the triall of actions: The *witnesses* were at least two, *Deut.* 19. 15. If they were false, they punisht them with a *Talio*, the same punishment which he intended against his brother, *Deut.* 19. 19. The *Notaries* were two, * one stood on the right hand to write the sentence of *absolution*, and what was spoken in defence of the partie; the other stood on the left hand, to write the sentence of *condemnation*, and the objections against the party. ^b *Drusius* thinks that *Christ* speaking of the last iudgement, had reference 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 present to execute what the *Iudges* determined, whence they

^a *Moses* Koif. ms. in *Sanbedrim*.

^b *Drus.* *praeterit.* *Matth.* 25.

* Moses Katsens.
in Sanhedrim.

they carried vp and downe their * *staves* and *whips*, as the *Consuls* at *Rome* had *rods* and *axes* carried before them, for the readier execution of iustice. In *Hebrew* they are called שׁוֹטֵרִים *Schoterim*, by the *septuagint* sometimes *καυματοῖς*; in our *English* translation commonly *Officers*, and by *Saint Luke* *δικαστες*, for doubtlesse there is allusion vnto them, *Luk. 12. 58*. When thou goest with thine aduersarie (*ἀγχιον*) to the *Magistrate* as thou art in the way, giue diligence that thou mayest be deliuered from him, lest he hale thee to the *Iudge*, and the *Iudge* deliuer thee to the *Officer*, &c. The *Pleader* was called בַּעַל רֵיב *Baal rib*, he stood on the *right hand* of the party cited into the *Court*, whether he pleaded for, or against him. The *Lord* shall stand on the *right hand* of the poore, to saue him from those that iudge his soule, *Psalm. 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 Iohn* speaketh, *If any man sinne, wee haue an aduocate*, *2 Ioh. 2. 1*. he alludeth vnto this *Baal rib*, or *Pleader*, The *Judges*, they examined and determined matters, and after examination, sentence was pronounced by the *Iudge* in this manner; *Tu N. iustus, Tu N. reus. Thou Simeon art iust, Thou Ruben art guilty*: at the pronounciation of which, the guilty person was dragged to the place of execution: *when hee shall be iudged, let him be condemned*, *Psalm. 109. 7*. the *Hebrew* is, *Let him goe out wicked*.

The manner of sentencing persons, varied in most countries. The *Iewes* by a simple pronounciation

tion

tion of sentence, both absolued men, and condemned them. The ^c Romans gaue sentence by casting in tables, into a certaine box or vrne prepared for the purpose: if they absolued any, they wrote the letter *A*, in the table, it being the first letter of *Absoluo*: 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.* signifying *Non liquet*. The ^d Grecians in like manner vsed three letters, \ominus was a token of condemnation, which occasioned that of *Persius*,

Et potis es nigrum, vitio præfigere theta.

T was a token of *Absolution*; Λ of *ampliation*. Others signified *condemnation*, by giuing a *blacke stone*; and *absolution*, by giuing a *white stone*.

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

Ouid. Metamor. 15.

To this there seemeth to be allusion, *Reu. 2. 17.* To him who *ouercommeth*, I will giue a *white stone*, that is, I will *absolue* and *acquit* him in the day of iudgement.

Note these three phrases, $\alpha\nu\alpha\sigma\tau\eta\nu\alpha\iota\ \epsilon\iota\varsigma\ \kappa\epsilon\iota\sigma\tau\eta\nu$, To rise up to iudgement; $\alpha\nu\alpha\sigma\tau\eta\nu\alpha\iota\ \epsilon\nu\ \kappa\epsilon\iota\sigma\tau\eta\varsigma$, To rise up in iudgement; $\nu\epsilon\kappa\epsilon\delta\epsilon\iota\nu\ \nu\epsilon\kappa\alpha\delta\epsilon\ \delta\iota\kappa\alpha\sigma\tau\eta\nu\ \Theta$, To depart guilty. The first, is applied to the *Iudge* in the execution of iustice. when God rose up to iudge, *Psalme. 76. 10.* That is, to execute iudgement. The second, is applied to the party preuailing in iudgement. The men of *Ninie* shall rise up in iudgement with this generation, *Matth. 12. 41.* That is, shall be iustified before this generation.

The

The last, is applied to the partie condemned, Psalm. 109.7. *Let him depart guilty or wicked. The vngodly shall not stand in iudgement,* Psalm. 1. The like phrases were in vse among the Romans, *Stare in Senatu,* To preuaile in the Senate. *Causâ cadere,* To bee cast in ones suit. But these phrases among the Romans, I thinke to haue beene taken out of their Fence-schools, where the set positure of the body, by which a man prepareth himselfe to fight, and grapple with his enemie, is termed *Status,* or *Gradus,* as *Cedere de statu,* To giue backe, *Gradum,* vel *statum seruare,* To keepe ones standing: and from thence haue those elegancies beene translated into places of iudgement.

CHAP. IV.

The number of their ciuill Courts.

THeir ciuill Courts were two, סנהדרים סנהדרים גדולה *Sanhedrim gedola,* the great Consistory, or supreme Senate, סנהדרים קטנה *Sanhedrim Ketanna,* the lesser and inferiour Court. Thus I finde them diuided generally by the *Rabbines,* and although the latter was subdivided as will after appeare; yet in old time, there were onely two first branches, which diuision our *Sauour Christ* seemeth to haue followed, calling the lesser court *κρίσις,* by the name of *Iudgement*: the greater *συνάκρσις,* by the name of a *Councell*. Whosoeter is angry with his brother vnaduisedly, shall bee culpable

pable of *Iudgement*. Whosoever saith vnto his brother *Raca*, shall be worthy to be punished by the *Councell*: whosoever shall say *foole*, shall be worthy to be punished with the *fire of Gehenna*, *Matth.*

5. In which words, as there is a *gradation of sinne*,

1. *Anger*, a passion of the minde. 2. *Raca*,^e scornefull or slighting speech, as *Tut, Tush, &c.* 3. *Foole*, reproachfull and approbrious names: So likewise there is a *gradation of punishment*. 1. *Iudgement*, a lesser court. 2. *Councell*, the greater court. 3. The *fire of Gehenna*: Now *Gehenna* was a valley, terrible for two sorts of fires in it; *First*, for that wherein men burnt their children vnto *Moloch*.

^f *Secondly*, for another fire there continually burning, to consume the dead carcasses, and filth of *Jerusalem*; partly for the terriblenesse of the first, and partly for the contemptiblenesse of the place by reason of the second fire, it was a *type of hell fire it selfe*. We may resolve that text thus, *Anger* deserued the punishments of the *lesser court*. *Raca*, the punishment of the *greater*: And *Foole*, deserued punishments beyoud all courts, euen the *fire of Gehenna*.

The *greater court* by way of excellency, was called the *Sanhedrim*, which word came from the *Greeke* *συνέδριον*, a place of *iudgement*: It was also called *בית דין* *Beth din*, the house of *iudgement*. It was distinguished from the other *Courts*, *first*, in respect of the *number* of the *Iudges*, which were ⁸ *seuentie one*; according to the command of *God* to ^e *Moses* at their first institution, *Numbers* 11. 16.

Gather vnto mee *seuentie* men of the *Elders* of *Israel*, whom thou knowest that they are the

^e *Raca non grandis alicuius est sermo conuicti, sed magis e contemptu natum est, & neglectu dicentis. Chrysost. homil. 16. in Mat.*

^f *David. Kimchi Psal. 27. 13.*

^e *Moses Kotsens. fol. 186. col. 2.*

LIB. 5. *Their ciuill Consistories.*

Elders of the people, and gouernours ouer them, and bring them vnto the tabernacle of the congregation, and let them stand there *with thee*. From the latter words of this Text, it is obserued that there were *seventy* besides *Moses*, and therefore after his decease, they alwayes chose one *chiefe Iudge* in his roome, not reckoning him among the *seventy*, they called him *Nasi*, the *Prince* or *chiefe* *ouer the seventy*. These *seventy* are ^b thought to be chosen *six* out of *euery Tribe*, saue the *Tribe of Leui*, out of which onely *four* were chosen. * Others thinke the manner of their choise was thus; Six of euery tribe had their names written in little scrolles of paper, in *seventy* of these scrolles was written זקן *Zaken*, *Senex*, an *Elder*; in the two other פלג עהלק *Ehelek*, *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 *Iudges*: those that pluckt out the other scrolles, in which a *Part* was written, they were reiected, *Numb.* 11. 26. The senior of these *seventy* was called אב בית דין *Ab beth din*, the *Father of the Iudgement Hall*. The ¹ whole seat or bench of *Iudges*, sate in manner of an halfe circle, the *Nasi* sitting in the middest aboue the rest, the others sitting round about beneath, in such manner that the *Father of the iudgement Hall* sate next to the *Nasi* on the right hand. The *besser consistory* was subdivided into two sorts, one consisted of *twenty three Aldermen*, and two such *Consistories* there were in *Ierusalem*, the one at the *doore of the Courte before the Temple*, the other at the *doore of the mountain*

^b Franc. Iusius
Analytic. expof.
Num. 11.
* Solom. Iarchi.

Num. 11. 26.
¹ Moses Koisens.
fol. 186. col. 2.

taine of the Temple: yea, in euery City thorowout Israel, where there were sixscore householders, such a Consistory was erected: the other sort of lesser Courts consisted onely of a *Triumvirat*, three Aldermen: and this was erected in the lesser Cities, which had not the number of sixscore householders.

The ^{*} second difference betweene the greater ^{* Moses Kōstēns.} Consistorie and the lesser, was in respect of the place. ^{ibid.}

The seuenthy sate onely at Ierusalem within the Court of the Temple, in a certaine house called **לשבת הגזית** *Lischath bagazith*, The paved chamber, because of the curious cut stones wherewith it was paved: by the Greekes it was called *αδίσπασον*, the pavement. Pilate sate downe in the iudgement seat, in a place called the *Pauement*, Ioh. 19. 13. The other Consistories sate all in the gates of the Cities. Now because the gates of the Citie are the strength thereof, and in their gates their Iudges sate; hence is that, *Mat. 16. 18.* The gates of hell shall not ouercome it, that is, neither the strength, nor policie of Satan.

Lastly, they differed in respect of their power and authority: the Consistorie of seuenthy receiued ¹ appeales from the other inferiour Courts, from ^{1 Deut. 17. 8.} that there was no appeale: againe, the Consistorie of three sate not on life and death, but onely on petty matters, as whipping, pecuniary controuersies, and such like; the other of twenty three sate on life and death, but with a restrained power, they had not authority to iudge an whole tribe, the high Priest, false Prophets, and other such weighty matters:

m Cunnous de rep.
Hebr. pag. 109.

this belonged onely to the *seventy in Ierusalem* :
m Hence is that, *O Ierusalem, Ierusalem, which kil-*
lest the Prophets, Luk. 13. 34. The meanes how they
 tryed a *false Prophet* was thus, they obserued the
iudgements which he threatned, and the *good* which
 he prophesied to a place, if the *iudgements* tooke
 not effect, this did not argue him a *false Prophet*,
 because *God* was mercifull, as in the case of *Ezeki-*
ah, and the people might repent, as the *Niniuites*
 did: but if he prophesied *good*, and that came not
 to passe, they iudged him a *false Prophet*. The ground
 of this triall they make the words of *Jeremiah*, *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 sent him, Ier. 28. 9.

n P. Galatin. lib. 4.
cap. 5.

o Ioseph. Antiq.
lib. 14. cap. 17.

The *College* or company of these *seventy*, exer-
 cised iudgement, not onely vnder the *Kings* and
Iudges, *n* but their authority continued in times of
 vacancies, when there was neither *Iudge* nor *King*
 to rule *Israel*, and it continued vntill *o* *Herod* put
 them downe, and destroyed them, to secure him-
 selfe of the *Kingdome*.

Here some may obiect, that there were no such
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 iudged *Israel* in
 all those places, *1 Sam. 7. 16.* To which I take it, wee
 may say, that as the *Emperours* of *Rome* had power
 to ride *Circuits*, and keepe *Affises*, which was
 done without any infringement of the liberties of
 their *Senate*: So the *Kings* and *Iudges* in *Israel* had
 the like power, and yet the authority of their
 Courts

Courts stood firme. This kinde of iudging by keeping of Assises, the Romans termed *βελω̄ ωελω̄*, the other *βελω̄ σὺγκλιση̄ν*.

CHAP. V.

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

THE Law of God required these properties in Iudges; 1. *wisdome.* 2. *Vnderstanding.* 3. *Integrity.* 4. *Courage,* Deut. 1. 13. Others are reckoned, Exod. 18. 21. namely, 5. *The feare of God.* 6. *Loue of truth.* 7. *Hating of couetousnesse:* to these may be added the eighth, namely, *having no respect of persons,* Deut. 1. 17. These two last especially, the Heathens required in their Iudges: whence the^a Thebans painted *Iustice without hands,* ^a *Plutarch. de I side.* and *without eyes,* to intimate that Iudges should receive no gifts, nor be swayed with sight of persons.

The^b Iewes added many more. 1. *That they* ^b *Moses Kotsenf. in Sanhedrin.* *should be free from all blemish of body.* 2. *That they should be skilled in the seventy languages,* to the intent that they might not need an interpreter in the hearing of Causes. 3. *That they should not be farre strooken in yeares;* which likewise was required by the Romans in their Iudges, 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 motiue to mercy. 6. *That they should be skilful in*

Ee 3

Magicke,

LIB. 5. The manner of electing Iudges.

Magicke, without the knowledge of which, they were not able to iudge of Magicians.

That there might be a sufficient supply of able men to succeed in the room of the Iudges dying, there sate ^c three benches of others beneath, whom they called ^d *Talmidi Chacamim*, Schollers of the wise men : out of these they made their election, and two of these alwayes accompanied the condemned person 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 five or three Iudges at the least. Afterwards it was by saying a certaine verse. ^f *Loe thou art associated, and power is giuen thee to iudge of penalties.* Hence is that saying of Galatinus out of the Talmud, *Institutio Iudicum, aut manu fiebat, aut nomine tantum.*

Obserue here, that *Samuc*, which I render associated, doth not alwayes signifie a man licensed to the discharge of some publique office by the imposition of hands; for here it is applied 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 solemne kinde of licensing termed *Semica* or *Semicuth*, was in old time vsed onely towards two sorts of men in their admission, towards *Rabbies* and towards *Iudges*; which kinde of permission, because it was not performed towards either of them with-

^a *Moses Kolsenf. ibid.*

^d תלמידי חכמים
Dist. 1. u. sapientium.

^e *Petr. Galatin. lib 4. cap. 5.*

^f הרי את סמוך ויש לך רשות לדון אפילו ריני

קנסות
Maimon. in San. bedrin. cap. 4.

without this ceremonie of *imposing hands*; hence these two words haue beene translated the *imposition of hands*, whereas properly they signifie nothing else, but an *association*, an *approximation*, or *conioyning of one into the same corporation or company*, of which he that doth associate and giue admission, is a member.

CHAP. VI.

Ceremonies common in all capitall iudgements.

IN their greater punishments which depriv-
ued of life, some ceremonies were common to
them all.

First, the Iudges were to use deliberation in all
causes, but especially in matters capitall. There
were foure causes, saith ^a *Jonathan* in his *Targum*,
that came before *Moses* (he nameth none in parti-
cular, but what they were, wee shall presently
learne out of other records) two of these were not
weighty: in these he hastened; two more materiall,
concerning life and death; in these hee delayed.

^aTargum Ionath.
Num.9.8.

^b *Ceterum tam de his, quam de illis dicebat, Non
audiui.* Of both the lighter, and weightier causes,
Moses said, *I haue not heard*, to wit, from the Lord:
to shew that a deliberation and consultation as it
were with God, ought to be in all iudgements, be-
fore sentence be pronounced, these foure causes
are named in ^c other Records. The two lightest are,

ובאליו
ובאליו
אמר
משה
לא
שמעית

Ionath.
^cTargum Hiero-
fol. N 1 m.9.8.

1. The

1. The matter of uncleannesse, debarring the people from the Pässeouer, Num. 9. 9. Secondly, the case of Zelophehads daughters, Num. 26. 10. The two weightier are, 1. The cause of the blasphemers, Leuit. 24. 13. Secondly, the case of him that gathered sticke on the Sabbath, Num. 15. 35. In all these iudgements there is, The Lord spake vnto Moses. And in the first, which was counted among the lighter causes (because it was not on life and death) euen there doth Moses in a solemne manner bespeake the people to stand still, *Et ego audiam, And I will heare what the Lord will command.* Notwithstanding wilfull delays in iustice maketh the Iudge vnrightheous. In that vnrightheous Iudge, from whom the Widow wrested sentence by importunity, we reade not of any other fault in him, but delay, Luk. 18. 6.

Secondly, the party accused was placed on some high place, from whence hee might bee seene and heard of all the people: *Set Naboth, In capite populi, on high among the people, 1 King. 21. 9.*

Thirdly, the Iudges and the witnesses did (when sentence was pronounced) put their hands vpon the condemned persons head, and said, *Sanguis tuus super caput tuum, Thy bloud be vpon thine owne head: vnto this the people had reference, saying; His bloud be on vs 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 Rabbines, חבוסת חזאני חצענעסעט, *Spektators of the congregation, which is a periphrafsis of those, whom Saint Marke calleth ἀκουατορες, Mark. 6. 27. which word, though*

¶ *Drus praterit.*
Mat. 27.

¶ *Moses Kotsenf.*
in Sanhedrin.
Jt. Tabnud. lib.
Maccoth, cap. 3. in
Mischna.

though it be vsed by the Greekes and Chaldee Paraphrasts, yet it is a meere Latine, deriued à speculando; because in the Court the Executioners were only spectators, to behold and attend what the Judges would command them.

ספסו
אין
Vzielid. & Targum Hierosolym.
Gen. 37. 36.

Fifthly, when the malefactor was led to execution, a publique cryer went before, saying, such a one is going to be punished with such a death, because he hath committed such, or such an offence, at such a time, in such a place, and these N. N. are witnesses thereof: If any therefore knoweth any thing which may doe him good, let him come and make it knowne. For this purpose one was appointed to stand at the doore of the Consistorie, with an handkerchiefe or linnen cloth in his hand, that if any person should come for his defence, he at the doore swung about his handkerchiefe, vpon the sight wherof, another standing in readinesse a pretty distance off with an horse, hastened and called backe the condemned person: yea, if the malefactor had any further plea for his owne purgation, he might come back foure or fve times, except he spake vainly, for the discerning whereof, two of those, whom they termed Schollers of the wise men, were sent with him to obserue his speech on the way.

Mezes Kotsenf. in loco superius citato.

Sixthly, he was exhorted to confesse, that he might haue his portion in the world to come: Thus Ioshua exhorted Achan, Iosh. 7. 19. My son giue, I pray thee, glory vnto the Lord God of Israel, and make confession vnto him: vnto whom Achan answered, vers. 20. Indeed I haue sinned against

קורט
לבונה
בכוס של
יין
Corat lebona be os
sbel iaijn. Mai-
mon. in Sanbedrim.
c. 11. Moses Kot-
seuf. in Sanbedrim.

the Lord God of Israel, and thus haue I done.
Seuenthly, in the time of execution, they
gaue the malefactor, ^b *Granum thuris in calice
vini.* A graine of frankincense in a cup of wine:
this they did give to cause a giddnesse in the
condemned persons head, that thereby hee
might bee lesse sensible of the paine. Saint
Marke calleth this cup *ἐπιουρητικόν οἶνον*, wine
mingled with myrrhe, *Marke 15.23.* This was
done after the manner of the Iewes, but the soul-
diers in mockerie mingled Vineger and Gall,
with it, *Matth. 27.34.* As likewise they gaue
him a second cup in dirision, 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 Iewes,
which in it selfe had some shew of compassion;
for the ground of this custome was taken from
that, *Prou. 31.6.* Give strong drinke unto him that
is ready to periss. Saint Matthew mentioneth
only their wicked mixture, contrary to the re-
ceiued custome, so that one Euangelist must ex-
pound the other. This first cup was so vsually
giuen before execution, that the word *Calix* a
Cup; is sometimes in Scripture put for death it
selfe. *Father, if it may bee, let this Cup passe
from me.*

i Casaubon. exer-
citi. pag. 654. ex
Maimonid.

Lastly, the tree whereon a man was hanged,
and the stone wherewith he was stoned, and the
sword wherewith he was beheaded, and the
napkin wherewith he was strangled, they were
all buried, that there might be no euill memo-
riall.

riall of such a one, to say: This is the tree, this is the sword, this the stone, this the napkin, whereon, or wherewith such a one was executed.

CHAP. VII.

Their capitall Punishments.

The Iewes of old had onely ^a foure sorts of death in vse among them. 1. ^b Lapidatio, stoning. 2. ^c Combustio, burning. 3. Decollatio, beheading. 4. ^d Suffocatio, strangling. Of these, stoning was counted the most grievous, burning worse than beheading, beheading worse than strangling, and strangling was the easiest of all.

^a Paraphrast. Chald. Ruth. 1. 17. Mikko'si. fol. 188. col. 3.
^b סקילה
Sekila, Lapidatio.
^c שריפה
Shiripba, combustio.
^d הרג
Hereg. Decollatio.
^e חנק
Chenak, Suffocatio.
^f כל מיתה האמורה בתורה סתם חנק הרוא
Omnis Mors que absolute in lege usurpatur, strangulatio est. R. Solom, Exod. 21. 16.

They haue a ^f rule, that wheresoeuer the Scripture saith of an offender, *Morte plectetur*, He shall be punished with death, not expressing the kinde of death, there it ought to be interpreted of strangling. For example, the Law saith of the Adulterer, *Leu. 20. 10. Morte plectetur*, Let him be punished with death: because the kinde of death is not here mentioned, they interpret it strangling. The reason of this rule is, because strangling was the easiest death of the foure, and where the Law determineth not the punishment, there they say, *Ampliandi fauores*, The fauourablest exposition is to be given.

The rule is not generally true, for in former times Adultery was punished with stoning, I will iudge thee after the manner of them that are

harlots, saith the Lord, Ezek. 16. 38. And in the fortieth verse the iudgement is named; They shall stone thee with stones: likewise the Scribes and Pharises said vnto Christ, Moses in the Law commanded vs, that such should be stoned, Ioh. 8. 5.

3 Moses Koisens. in Sanhedrim.

Before we treat in particular of these foure punishments, it may be questioned, whether the Iewes had any power to iudge of life and death, at that time when they crucified our blessed Saviour? The Iewes said to Pilat, It is not lawfull for vs to put any man to death, Iohn. 18. 31. Latter Iewes say, 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 Iewes speech vnto Pilat, that it was not lawfull for them to put any man to death, cannot bee vnderstood, as if they should haue said, we haue no power to put any man to death; for admit, that power in criminals were, 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, Ioh. 18. 31. Neither can it be said, that their Law could not condemne him, if he had beene a transgressour thereof; or that they had not out of their Law to obiekt against him: for they say, They had a Law, and by their Law he ought to die, Ioh. 19. 7. It was not then want of power, but the holinesse of that time, made them say, it was vnlawfull.

For

For they held it *vnlawfull* vpon their *dayes of preparation* to sit on life and death, as hath been shewne in the *Chapter of translating feasts*. And *Friday* on which our *Sauour* 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 distinguish betweene *crimes*. Some crimes were *transgressions of the Roman Law*, as theft, murder, robberies, &c. power of iudging in these was taken from them: other crimes were *transgressions onely against the Law of Moses*, as blasphemie, and the like; in these, power of iudging seemeth to haue remained with them. When *Paul* was brought by the *Iewes* before *Gallio*, *Gallio* said vnto them, If it were a matter of *wrong or wicked lewdnesse*, O yee *Iewes*, reason would, that I should beare with you: but if it be a *question of words, and names of your Law*, looke ye to it, *Acts 18. 14.*

In handling these foure punishments; first obserue the *offenders*, whom the *Iewes* make liable to each punishment; and then the *manner of the punishment*.

The persons to be stoned were ^h *eighteene*. ^h *Moses Kolsensis fol. 188. col 4.*

1. He that lieth with his owne mother.
2. Or with his fathers wife.
3. Or with his daughter in law.
4. Or with a betrothed maid.
5. Or with the male.
6. Or with the beast.
7. The woman that lieth down to a beast.
8. The blasphemmer.
9. He that worshippeth an Idoll.
10. He that offereth of his seed to

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Maloeh. 11. He that hath a familiar spirit. 12. The wisard. 13. The priuate intiser to Idolatry. 14. The publique withdrawer to idolatry. 15. The witch. 16. The prophaner of the Sabbath. 17. He that curseth his father or his mother. 18. The rebellious sonne. The manner of stoning was thus, The offender was led to a place without the gates, two cubits high, his hands being bound; from hence, one of the witnesses tumbled him by a stroke vpon the loynes; if that killed him not, the witnesses listid vp a stone, being the weight of two men, which chiefly the other witness cast vpon him; if that killed him not, all Israel threw stones vpon him. The hands of the witnesses shall be first vpon him to put him to death, and afterwards the hands of vll the people, Deut. 17. 7.

*i. Paul Fagius
Deut. 17. 7.*

Hence the opinion of ^r R. Akiba is commonly receiued, that such an Idolater (it holdeth in all others condemned to this death) was reserued vntill one of the common feasts, at which all the multitude of Israel came to Ierusalem. The partie thus executed being quite dead, was afterward for greater ignominie, lianged on a tree, till towards the Sunne set, at which time he and tree were both buried.

*l. Moses Katsens:
loco superius citato.*

Malefactors adiudged to burning were ^k ten,
1. The Priests daughter which committed whoredome. 2. He which liech with his owne daughter. 3. Or with his daughters daughter. 4. Or with his sonnes daughter. 5. Or with his wiuens daughter. 6. Or with her sonnes daughter. 7. Or with her daughters daughter. 8. Or with his mother in law.
9. Or

9. Or with the mother of his mother in law. 10. Or with the mother of his father in law.

The manner of burning was twofold. Some they burnt with wood and faggots; this was termed ¹ by them *Combustio corporis*, The burning 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 animæ*, The burning of their soule. This last was most in vse, and alone described by most of their Writers.

Malefactors condemned to beheading, were ^m two sorts. 1. The murderer. 2. Those of any Citie, who were drawne to Idolatry. The manner thereof is at this day in vse. ^m *Moses Kotsens. in Sanbedr.*

Malefactors strangled were ⁿ six. 1. He that smiteth his father or his mother. 2. He that stealeth a soule of Israel. 3. An Elder which contradicteth 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. ⁿ *Moses Kotsens. ibid.*

The manner of strangling was thus. The malefactor was put in dung vp to the loines, a towel being cast about his necke, which two executioners, one on each side, plucked to and fro vitill he was dead.

CHAP. VIII.

Punishments not capitall.

THe lesser punishments, not capitall, in vse among the *Hebrewes*, are chiefly foure.

1. Imprisonment.
2. Restitution.
3. Talio.
4. Scourging.

Imprisonment. Vnder this are comprehended the prison, stocks, pillory, chaines, fetters, and the like: all which sorts of punishment, seeing they differ very little or nothing at all, from those which are now in common vse with vs, they need no explication.

The *Keepers of the prison*, if they let any committed vnto them escape, were liable to the same punishment, which should haue beene inflicted on the party escaped. This is gatherable from that, *1 King. 20. 39. Keepe this man; if by any meanes hee be missing, then shall thy life be for his life.*

Concerning that *Libera Custodia*, which ² *Drusius* proueth to haue beene in vse among the *Romans*, I much doubt whether any such custome were in vse among the *Hebrewes*. That some kinde of prisoners at *Rome* did goe abroad with a lesser kinde of fetters in the day time to their worke, and so returne at night to their prison, hath elsewhere beene obserued by

² *Drus. praeser.*

² *Tim. 1. 18.*

by mee. And ^b *eadem catena & custodiam & militem copulabat*: The same chaine tyed both the prisoner and the keeper. Obserue the vnusuall significations of these two words; *Custodia*, a prisoner, and *Miles*, a keeper. So that *Drusius* deliuered *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 stronger, and therefore iustly remaineth free rather to the keeper, than to the prisoner. Hence is that, ^c *Tu forte leuiorem in sinistra patas catenam*; Because the keeper tyed himselfe vnto the same chaine, not in way of punishment, but voluntarily for the saftier keeping of the prisoner.

Restitution. This was commanded when goods were vniustly gotten, or wrongfully detained, *Exod. 22*. It was ^d threefold:

Restitution is threefold;

- Secundum idem, in identitie*, when the verie same thing is restored which is wrongfully gotten.
- Secundum aequale*, when there is so much for so much in quantitie restored, the goods vniustly gotten being sold, or lost.
- Secundum possibile*, when restitution is made according to that which a man hath, not being able to satisfie the whole.

^b *Senec. epist. 5. Non in lib. de tranquill. cap. 10. quemadmodum citatur à Drusio.*

^c *Senec. de tranquill. cap. 10.*

^d *Thom. Aquin. secunda secunde. q. 62.*

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Restitution in identitie, was and is principally required. Whence it is, that if the theft, whether Oxe or sheepe, were found alive vpon a man, he restored but *double*, *Exod. 22. 4.* but if they were killed or sold, then *five Oxen* were restored for an Oxe, and *four sheepe* for a sheepe, *Exod. 22. 5.* The *Iewes* were so precise in this kinde, that if they had built an house with a beame or peece of timber vniustly gotten, they would pull downe the house, and restore the *same beame or peece to the owner.* From this the Prophet *Habbakuk* doth not much dissent: *The stone shall cry out of the wall, and the beame out of the timber shall answer it* *Habbak. 2. 1 E.*

° *David Kimchi.*

§ *Augustin. Epist.*
54.

Among the *Iewes* hee ought to bee sold that was not of sufficient worth to make restitution, *Exod. 22. 3.* § And *Augustine* saith of *Christians*, that he which doth not make restitution according to his abilitie, neuer repented. And, *Non remittetur peccatum, nisi restituatur ablatum.*

Talio. This was a punishment in the same kinde, an eye for an eye, and a tooth for a tooth, hand for hand, and foot for foot, *Deut. 19. 21.*

§ *Talio identitatis*, or *Pythagorica*, which was according to the letter of the Law, when the offender was punished with the losse of an eye for putting out anothers eye, &c.

§ *Talio similitudinis*, or *analogica*, which was when the price of an eye; or some proportionable mulct is payed for an eye, put out, or any other member spoiled.

Talio is twofold,

The

The ^g Hebrewes Vnderstand *Talio similitudinis*, that the price of a maim should be payed: not *Talio identitatis*, not that the offender should be punisht with the like maim. Because to punish like for like *in identitie*, is in some cases impossible, as if a blinde man put out anothers eye, or one toothlesse strike out anothers tooth.

^g Oculum pro oculo, id est, pretium oculi. Targum Ionath. Deu. 19. 21. 11. R. Solomon ibid.

In case of bodily maimes therefore, the ^h Hebrew Doctors say that the party offending was bound to a *fiuefold satisfaction*, first, for the hurt in the losse of the member. *Secondly*, for the *dammage* in losse of his labour. *Thirdly*, for his paine or grieffe arising from the wound. *Fourthly*, for the *charge* in curing it. *Fifthly*, for the *blemish* or deformity thereby occasioned. *Munster* rendreth those fiue thus; *Damnum. lesio, dolor, medicina, confusio*. The ⁱ Romans likewise had a *Talio* in their law, but they also 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 maim in his body.

^h Vid. Munster. Exod. 21.

ⁱ A. Gellius lib. 11. cap. 1.

Scourging. This was *twofold*; either *Virgis*, with rods, or *flagellis*, with scourges. This latter was more grieuous than the former, as appeareth by that *Ironicall speech* ^k *porcia lex* *Virgas ab omnium cinium corpore amouit, hic misericors flagella retulit*. Both were in vse among the *Romans*, but onely the latter among the *Hebrewes*. This beating or *scourging* was commanded, *Deut. 25. 2, 3.* where the number of

^k Cic. pro Rabirio.

stripes was limited, which the *Judge* might not exceed. *Fortie stripes* shall he cause him to have, and *not past*. The *Iewes* in many things laboured to seeme *holy above the law*. For example, where the Lord commanded a *Sabbath* to be sanctified, they added their *Sabbatum*, that is, they began their *Sabbath* about an hour sooner, and ended about an hour later than the law required: where the Lord forbade them to *eat or drinke things sacrificed 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 *passouer* to put away leaven out of their houses, they would not take the ^m name ^{נכר} into their mouthes all the time of that feast. The Lord commanded them to abstaine from *eating Swines flesh*, they would not so much as *name it*, but in their common talke ^a would call a *Sow*, דבר אחר *Dabar acher*; *Another thing*. In like manner, the Lord commanded chiefe malefactors which deserued beating, to bee punished with *fortie stripes*; they in their greatest corrections, would giue but *thirtie nine*. Of the *Iewes* *five times* receiued *1 fortie stripes saue one*, 2 Cor. II. 24. For this purpose the *scourge* consisted of *three thongs*, so that at each blow hee receiued *three stripes*, and in their greatest correction were giuen *thirteene blowes*, that is, *fortie stripes saue one*. Whether ^o these thongs were made the one of a buls hide, the other two of an asse hide,

¹ *Tshibites in*

נכר

^m *Tshibit. in*

דבר

^a *Elias Tshibit. ibid.*

^o *Talmud. lib. mascoth, cap. 3. in Misibna.*

hide, or ^P all three of a calves hide, the matter is not materiall, both opinions haue their Authors. ^P Bialturim. vid. Drk. f. 2 Cer. 10. 24.

The manner of correcting such was thus. The malefactor had both his hands tyed vnto a post, one cubit and halfe high, so that his body bowed vpon it. The Iudge shall cause him to bow downe, Deut. 25. 2. This post or stake on which the malefactor leaned in time of whipping, was termed *גומא* *Gammud*, *Columna*, *apillar*. His cloathes were plucked off from him downward vnto the thighes, and ^r this was done either by *renting*, or *tearing* of them. The *Gouernours rent Paul and Silas their cloathes, and commanded them to bee beaten with rods, Acts 16. 22.* ^r Talmud ibid.

That the *Beadle* should inflict a number of stripes proportionable vnto the transgression, this correction was performed in the sight of the Iudge. The Iudge shall cause him to bee beaten before his face, Deut. 25. 2. The chiefe 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, &c. Then the Lord will make thy plagues wonderfull, &c.* The second Iudge hee numbred the stripes; and the third he bade the *Beadle smite*. The chiefe Iudge concluded all, saying, *Yet hee being mercifull, forgave their iniquity; &c. Psal. 78. 38.* ^r Talmud ibid.

Sometimes in notorious offences to augment the paines, they tyed certaine huckle-

bones or plummets of Lead, or sharpe thornes
to the end of the thongs, and such scourges
the ^c Greekes termed *ἀσπαλαωτὰς μείστους*, *Flagra*
taxillata. ^u In the Scripture thy are termed
^e *Scorpions*; My Father hath chastized you with
^u *rods*, but I will correct you with *Scorpions*,
ⁱ *King. 12. 12.*

^c Eusebius. Item
Athenæus lib. 4.

^u Thebesan. synt.

ⁱ *iw. 28 uers. lib. 31.*

CHAP. IX.

Punishments borrowed from other Nations.

THE punishments borrowed from
other Nations are principally six: 1.
Crux, the death on the Crosse. 2. *Serrâ*
dissectio, The cutting one asunder with a saw. 3.
Damnatio ad bestias, The committing one to fight
for his life with wilde beasts. 4. *πέδης*, the wheele.
5. *καταπονησις*, drowning one in the sea. 6. *τυμπανησις*,
beating one to death with cudgels. The first
and the third, were meerly Roman punishments;
the second was likewise vsed by the Romans, but
whether originally taken from them is doubt-
full; the fourth and the last were meerly Greeke
punishments; the fifth was for the substance in
use among Hebrewes, Greeks, and Romans, but in
the manner of drowning them, they differed.
It will bee needfull to speake somewhat of all
these.

1. *Cruce*. This word is sometimes applied to any tree or stake on which a man is tortured to death, but most properly it is applied to a frame of wood consisting of two peeces of timber compacted crosse-wise. The first is termed *Cruce simplex*, the last, *Cruce compacta*. This latter is threefold. 1. *Decussata*. 2. *Commisssa*. 3. *Immissa*.

Cruce decussata. This was made of two equall peeces of timber obliquely crossing one the other in the middle, after the manner of a Roman X. and thence it is called *decussata*. ^a *De-* ^a Hieron in Jerem. *cussare est per medium secare, Veluti si duæ regule cap. 31.* *concurrant ad speciem literæ X. quæ figura est crucis*. This kinde of crosse is by the common people termed *Cruce Andreeana*, Saint Andrews crosse, because on such a one hee is reported to have beene crucified.

Cruce commisssa. 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 Roman T. This is called *Cruce Antoniana*, Saint Anthony his Crosse, because he is often painted with such a Crosse.

Cruce immissa. This was when a short trauerse somewhat obliquely crossed the stake erect, not quite in the middle, as *Cruce decussata*; nor quite on the top, as *Cruce commisssa*, but neere the top in this manner †. ^b This is ^b Lipsius de cruce. *thought to have beene Cruce Christi, the Crosse lib. 1. cap. 10.* *on which our Saviour Christ suffered.*

The ceremonies vsed by the Romans towards those

^c Ioseph. excid.
lib 5. cap. 32.
Philo contra Flac-
cum It. Liu. lib. 1.

^d Plaut. Bacch.

those whom they crucified were these: First, they ^c scourged them, and sometimes tied them to a pillar in time of scourging. Artemidorus is cleere in this, *μεσοδεθεις κίονι, πολλὰς ἔλαβε πηχάς.* That is, being tyed to the pillar hee received many stripes. ^d Plautus is thought to haue alluded to the same:

Abducite hunc

Intrò, atque adstringite ad columnam fortiter.

^e Prudentius:
Hieronym. Beda.
vid. Lps. de cruce,
lib. 2. cap. 4.

The ancient Fathers ^e report that our Saviour was whipt thus *ad columnam*, but the Scripture is silent, both touching the place and manner of his whipping, onely that he was whipt is testified. He scourged Iesus, and deliuered him to be crucified, *Mat. 27. 26.*

^f Plutarch. de sera
num. vindict.

Secondly, they caused them to beare their owne Crosse. ^f *Malefici cum ad supplicium educuntur, quisque suam effert crucem.* Thus Christ bore his owne Crosse, *Ioh. 19. 17.* To this there is allusion, *Hee that taketh not his Crosse, and followeth after me, is not worthy of me, Mat. 10. 38.*

^g Euseb. Eccles.
hist. lib. 5. cap. 1.
It. Sueton. Domit.
cap. 10.

Thirdly, that the equitie of the proceeding might clearely appeare, the ^g cause of the punishment was written in a Table, and so carried before the condemned person, or else it was proclaimed by a publique Cryer. This cause was termed by the Romans commonly *Titulus*, by ^h some it is called *Elogium*. Thus Pilat wrote in Hebrew, Greeke, and Latine, *Iesus of Nazareth the King of the Iewes.*

^h Tertullian Apo-
log. cap. 2. Sueton. in
Colig.

ⁱ Artemidor. lib 2.
58.

Fourthly, they ⁱ pluckt off their cloathes from such as were to be crucified. Thus Christ suffered naked.

Serrâ

Serrâ dissectio, A sawing one in sunder; They sawed them from the head downward. The ^k Romans they vled this kinde of punishment, so likewise did ^k *Sueton in Calig. cap. 27.* the Hebrewes. Thus *Manasses* is thought to haue punished the Prophet *Isaiab*, and the *Apostle* to haue alluded vnto it. *They were sawne asunder, Heb. 11. 37.*

Damnatio ad bestias. Those who were condemned to wilde beasts, are properly termed *Bestiarii*. Whether Saint *Paul* did according to the letter, fight with beasts at *Ephesus*, *1 Cor. 15. 32.* is much controuersed. ^l Some vnderstand by beasts, *Demetrius*, and others that opposed him at *Ephesus*, ^m others more probably vnderstand the words *literally*; ^m *Chrysostome. Ambrose alii.* and this kinde of punishment was commonly exercised against *Christians* in the *Primitiue Church*, in so much, that *Heathens* imputing the cause of all publike calamities vnto the *Christians*, would call out; ⁿ *Christianos ad Leones, Let the Christians be* ⁿ *Tertullian Apolog. cap. 40.* *haled to Lions*: Yea the literall interpretation of the words, is a stronger argument that Saint *Paul* beleued the Resurrection (which is the scope of the text) than to vnderstand the words of a metaphorical fight, against the enemies of his doctrine.

Ἐροξός, *The wheele*: A wise 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, so by the wisdome of a King the mischief intended by wicked men, is brought vpon their owne head. That hereby should be understood, the grinding of wicked men vnder a cart-wheele, as the husbandman brake some sort of graine vnder a wheele, is the meere conceit of Expositors on this place, for no Records make mention of any such

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punishment in use among the *Jewes*. Among the *Greekes* there was a punishment went vnder this name: It was called *ἔξω*, *A wheele*, not because a wheele was brought over the wicked, but because they bound fast the offender to the *spokes of a wheele*, and there scourged him to inforce a confession.

Ἐν τῷ ἔξω γ' ἄλλο μαστύριον. Aristoph. in Iren. De eadem p. na loquuntur Demosth. in Aphob. & Suidas.

Scene. lib. 5. con- 104. Lucnal. Sa- 177. 8. Modestus Di- 88. 1. 48. ad legem Pomp. de parric. vid Cal. Rhod. l. 11. cap. 21. 1 Athenaus lib. 14.

Hier. 42al. 18. 6.

Magius in lit. de equuleo, vid. Druf. praeerit. lib. 8.

S. b. l. ash. s. 4. i. s. Sophanus τὸ μακρὰν scribit esse ἔξω οἷς τὸ πλοῦτα ἐν τοῖς διαστικτοῖς οἰκιστοῖς. In Plut. pag. 50.

Kαταπηνοῦς, *Drowning one in the sea*. This was in use among many nations, but the manner differed. The *Romans* they sowed vp a paricide into a leather budger, sowing vp together with him into the same budger, *A Serpent, a Cocke, and an Ape*, and so cast them all into the sea. The *Grecians* when they iudged any to this kinde of punishment, they wrapt him vp in *Lead*. The *Hebrewes* tied a millstone about his necke. Thus in respect of the manner, those are to be vnderstood, who say this kinde of punishment was peculiar to the *Jewes*.

Τυμπατισμὸς. It is rendred by the generall name of *torturing*, *Heb. 11. 35. 2 Mac. 6. 19*. But the word signifieth a speciall kinde of torturing, by beating one with cudgels vnto death. It hath its denomination from *τύμπαρον*, which signifieth a *drumme* visually, and hence some haue paralleld this torture with that among the *Romans* termed *Equuleus*, as if the person thus tortured, were rackt and stretched out in manner of a *drumme head*: but it signifieth also a *drum-sticke*, and thence commeth the punishment to be termed *Tympanismus*, that is, *atubring or beating one to death with cudgels*, as if it were with *drum-stickes*. This is euident by *Eleazar*; He came willingly ἐπὶ τὸ τυμπαρον, to this kinde of torment, *2 Macab. 6. 19*. and in the thirtieth verse, where hee gaue vp the ghost, there is mention

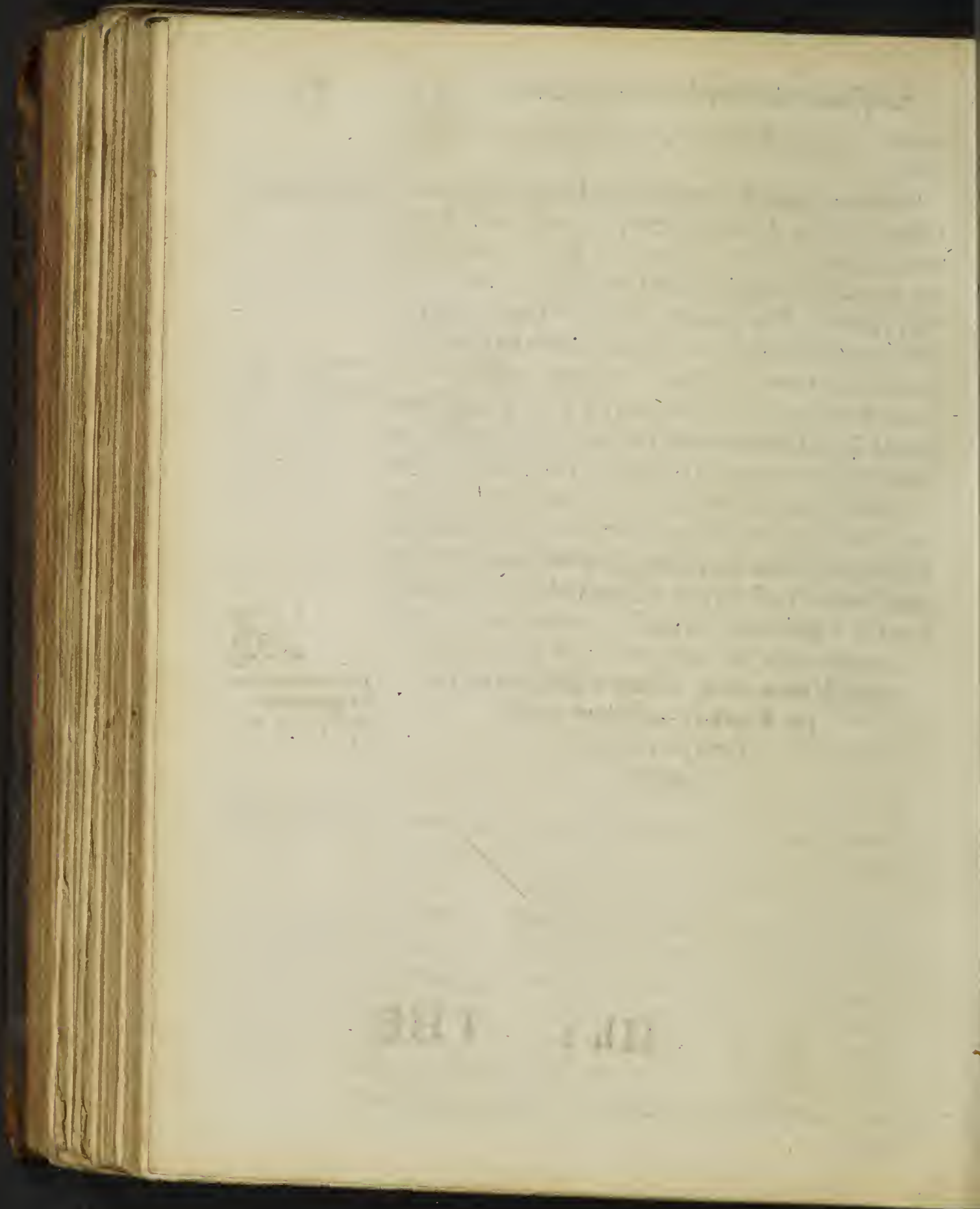
mention of his strokes, not of his racking or stretching.

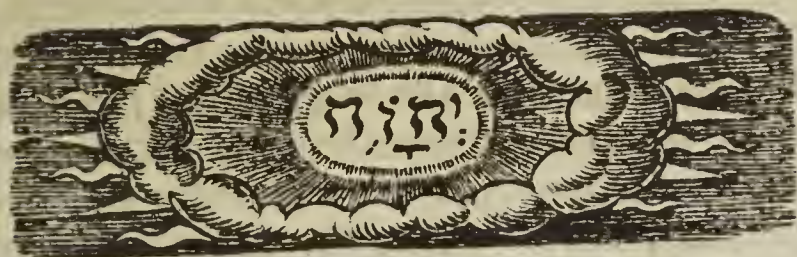
Junius reckoneth ^u another kinde of punishment, ^u Junius Jer. 29. 26. termed by the Hebrewes **טִּינֹק**, *Tsinok*, which hee would haue to be a compound word: doubtlesse his meaning is that it should be compounded of **יָם** *Tsi*, *Nauis*, a ship or boat; and **יָנָק** *Ianak*, *Sugere*, *To sucke*, for he saith that thereby is meant a certaine punishment termed *Nauicula sugentis*, which ^x *Plutarch* describeth in this manner; *That the offender should be enclosed betweene two boats as in a prison, or as his phrase is (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 no.* And hence, from this sucking in of milk and hony, this punishment hath beene termed *Nauicula sugentis*. But the ^v *Hebrewes* say that *Tsinok* was nothing else but *manacles*, or *cords*, wherewith prisoners hands were tied. I leaue it indifferent to the Reader, to follow which interpretation he please.

^x *Plutarch. in Aristoxero.*

בלי י
מסג
לירים

Instrumentum con-
stringens manus.
D. Kimch. Jer. 29.
26.





THE
SIXTH BOOKE.

OF
Miscellaneous Rites.

CHAP. I.

Of Circumcision.



Heir *Sacraments* were two. 1. The *Passouer*, of which there hath beene a set chapter. Secondly, *Circumcision*, of which now.

Circumcision, was a cutting off of the foreskinne, as a signe and seale of Gods Couenant, made with the people of the *Iewes*. It is called a *signe* by God in its first institution, *Genes. 17.* and a *seale* by the *Apostles*, *Rom. 4. 11.* Yea, it is called a *signe* and a *seale*, by a *Doctor* of the *Iewes*, more ancient than their *Talmud*. 2 Zobar. Gen. 17.

It was vsed (though not as a *Sasrament*) by many

*Alex. ab Alex.
lib. 2. cap. 25. He-
rodot. lib. 2. Diodor.
Sicul. lib. 1. cap. 11.
lib. 4. cap. 3.*

other nations: ^b by the inhabitants of Colchis, the Ethiopians, the Troglodite, and the Egyptians.

In a figurative sense alluding vnto this sacramental rite, we reade of three other sorts of Circumcision in the Scripture, so that in all there are foure mentioned, 1. *This of the flesh.* 2. *Another of the heart.* 3. *A third of the lips.* 4. *And a fourth of the eares.* We are to consider it in its proper acception, and here to obserue; First, the *time when it was administered.* Secondly, the *manner how.* Thirdly, the *penalty in case it was omitted.*

The *time* was the *eighth day*, yea the *eighth day* was so precisely obserued, that if it fell on the *Sabbath*, yet they *circumcised* the childe; whence arose that saying among them, *Circumcisio pellit Sabbatum, Circumcision driueth away the Sabbath;* or, the *Sabbath* giueth place to *Circumcision.* And with this accordeth that of our *Saviour*, *Yee on the Sabbath day circumcise a man, Ioh. 7. 22.* The *Iewes* superstitiously conceiting that each creatures perfection depended vpon the sanctification of one *Sabbath day* at least, say 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 say, that the reasons why *God* would not suffer them to anticipate the *eighth day*, were, first to shew, that *God* in the matter of saluation, neither was, nor is simply tied to *Sacraments*, for then there had beene no lesse cruelty in forbidding *Circumcision* vntill the *eighth day*, than there was loue in permitting it vpon the *eighth*. Secondly, because in this time of the *Mosaiscall* *pedagogie*, there was a kinde of *legall uncleannesse,*

cleannesse, in which the creatures were thought to be, as remaining in their blood, for the first seven dayes after their birth, *Leuit. 22. 27. It. 12. 2, 3.* Notwithstanding God thought it not conuenient to deferre it longer than eight dayes, for the comfort of the parents, which they receiued by a mature and reasonable initiation of their children.

The manner how circumcision was admittred, I finde thus recorded; Some of those that were present ^e held a vessell full of dust, into which they did cast the foreskinne being cut off. *Againe,* they prepared in the roome, a certaine ^d void chaire for *Elias*; which was done, partly in honour of him, for which respect also, as often as they fell on any difficult place in Scripture, they would say, ^e *Ve-* *niet Elias, & omnia enodabit; Wee know that Elias will come, and he will tell us all things:* but chiefly it was done because they thought *Elias* to be present there in spirit, whose bodily comming they did, and doe dayly expect. These ceremonies are incere-ly *Ierish*, practised by the latter *Iewes*, but vtterly vnknowne in our *Sauour Christ* his time, and as it appeareth by the *Samaritane* woman her speech, ^f that proverbiall saying applied now vnto *Elias*, was of old applied to *Christ*, *Ioh. 4. 25.* *Thirdly,* hee which supplid the place of the *witnesse*, or as wee phrase it, of the *Godfather*, ^g held the childe in his armes whiles it was *circumcised*: this *Godfather* they called *Baal Be'ith*, and *Sandak*, that is, the *Master of the Couenant*. *Vriah* the *Priest*, and *Zachariah* the sonne of *Ieberechiah*, are ^h thought to haue beene *Godfathers* at the circumcision of *Ma-* *ber-shalal-hish-baz*, *Ef. 8. 2.* and from them the cu-

^e Paul. *Fag. Deut.* 10.

^d *Christo; h* *Cast.* in *Malic. 3.*

^e *Mercerus in ab-* *brauiaturis,*

היקר

צוהגין
לסדא
למי
שמוהגין
בן חברו
למולו
סנדק
ההגועים
קודון לו
בעל
כויר

Elias Th. ub. in

^g *Jun. & Tr. mel.* *Ef. 8. 2.*

stome.

some of having Godfathers in Baptisme, 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 respect to some name of his ancestors. They said unto her, there is none of thy kindred that is named with this name, Luke 1.61. Other nations, had their set dayes also after the birth, for the naming of their children. The Romans gaue names to their male children on the ninth day, to the female on the eighth. The Athenians gaue names on the tenth. Others on the seventh. These dayes Tertullian calleth *Nominalia*. The Grecians besides the tenth day on which they named the childe, they obserued 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 themselves and the childe; on this day the neighbours also sent in gifts, or small tokens, *Munera Natalitia*; from which custome, that among Christians of the Godfathers sending gifts to the baptised Infant, is thought to haue flowne. But to returne againe to the rites of the Iewes. After the childe had bene circumcised, the father said; Blessed be our Lord God, who hath sanctified vs with 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, so make him also to enter into the Law, into Matrimonie, and into good workes.

h Plutarcb. prob.
 102. Macrob. Sat.
 lib. 1. cap. 16.
 i Cal. Rhodig. lib.
 22 cap. 12.
 k Arist. hist. anim.
 lib. 7. cap. 12.
 l Tertul. de idol.
 cap. 16.
 m Scholiast. Ari-
 stophri. Lusistrat. p.
 886. 11. Suidas in
 ἀμυτοδρῆμα.
 n Suidas de con-
 niu lib. 1. cap. 16.
 כָּרוּךְ אַתָּה
 יְהוָה
 אֱלֹהֵינוּ מֶלֶךְ
 הָעוֹלָם אֲשֶׁר
 קָדְשָׁנוּ
 בְּפִצְרוֹתָיִךְ
 וּצְרוֹנוֹ
 לְהַבְּרִיתוֹ
 בְּכַוְוִיתָו
 שֶׁל אַבְרָהָם
 מֶסֶס
 אֲבִינוּ
 Kuisens in tractat.
 Circumcis. fol. 115.
 בְּשֵׁם
 שֶׁהַכְּנֻסָתוֹ
 לְבְרִית בֵּן
 הַכְּנֻסָנוּ
 כְּתוּרָה
 וְלְחֻפָּה
 וְלְמַעֲשִׂים
 טוֹבוֹת
 Moses Kots. ibid.

The Penalty for the omission of Circumcision runneth

runneth in this forme; *That soule shall be cut off from his people, Gen. 17. 14.* I vnderstand the penalty to be pronounced against such an omission, which proceeded either from *contempt*, or *wilfull neglect*. In this case, the question is, what is meant by this phrase? *His soule shall be cut off from the people*: secondly, *who ought this to be punisht*? Whether the *childe*, or the *parents*, and such who *supply the place of parents*? For the first, besides Gods secret action in punishing such 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 sentence of *Excommunication*, or *casting him out of the Synagogue*, I shall not oppose it; though I rather incline to those, who vnderstand hereby a *bodily death* inflicted vpon such an offender; in which sense the phrase is taken, *Exod. 31. 14. whofoeuer doth any worke in the Sabbath, that soule shall be cut off from among his people.* And it is very remarkable, that when *Moses* his childe was *uncircumcised*, the *Lord sought to kill Moses*: which, as it intimateth the punishment for this fault to be a *bodily death*: so it cleerely euinceth, that not the *childe* till hee commeth to yeares of discretion, but the *parents* were liable to the punishment. The opinion of the *Rabbines* concerning this latter point, is thus deliuered: *If the Father circumcise him not, then the Iudges are commanded to circumcise him, and if it be vnknowne to the Iudges, and they circumcise him not, when he is waxen great, he is bound to circumcise himselfe, and euery day that passeth ouer him, after he is waxen great, and hee circumciseth not him-*

¶ *Moses Kot. tra-
Stat. circumcis. fol.
114. col. 4.*

LIB. 6. Their first fruits, and firstlings, &c.
seife, 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 signe of Circumcision, to blot out that character, and become *uncircumcised*? for thus some *Iewes* for feare of *Antiochus*, made themselves *uncircumcised*, 1 *Mac.* 1. 26. Others for shame, after they were gained to the knowledge of *Christ*, and to the entertainment of the *Christian faith*, *uncircumcised themselves*, 1 *Cor.* 7. 18. The answer is, that this was done by drawing up the foreskinne with a Chirurgion his instrument; and vnto this, the *Apostle* in the forequoted place alludeth, *ut ematidat, Ne attrahat praputium*. This wicked inuention is ascribed vnto *Esau*, as the first author, and practiser thereof.

r Epiphm. lib. de
 mens. & pond. pag.
 415. li. Celsus l. 7.
 cap. 25.

CHAP. II.

Of their first fruits, and their firstlings,
 or first-borne.

THe use and end of their first fruits, was that the after fruits might be consecrated in them. To this purpose they were inioyned to offer the first fruits of their trees, which serued for food, *Leuit.* 19. 23, 24. In which this order was obserued; the three first yeares after the tree had beene planted, the fruits were counted *uncircumcised*, and *uncleane*: it was vnlawfull to eat them, sell them, or make any benefit of them: on the fourth yeare, they were accounted *holy*, that is, either they were

הקדש
 יאכלנו
 Sacerdos ea come-
 debat. Aben. Esra
 in hunc locum.

were given to the Priests, Num. 18. 12, 13. or the owners did eat them before the Lord at Jerusalem, as they did their second tithe : and this ^b latter is the common opinion of the Hebrewes. After the fourth yeare, they returned to the use of the owner : wee may call these *επισημια*, simply the first fruits.

^b Talmud. Bab. in Magnasfer Sbeai. cap. 1.

Secondly, they were enjoyned to pay yearly the first fruits of every yeares increase, and these wee may call *ἀπαρχαι*, and of them there were many sorts. First, first fruits in the sheafe, Leuit. 23. 10. Secondly, first fruits in two waue loaves, Leuit. 23. 17. These two bounded their harvest, that in the sheafe was offered in the beginning of harvest, vpon the fifteenth of Nisan, the other of the loaves at the end, vpon their Pentecost : and Leuit. 23. they are both called תְּנוּפֹת *Thenuphoth*, that is, shake offerings. Thirdly, there was a first of the dough, Num. 15. 20. namely, a ^c foure and twentieth part thereof, given vnto the Priests : which kinde of offering was obserued, euen when they were returned out of Babylon, Nehem. 10. 37. vnto this Saint Paul hath reference, Rom. 11. 16. If the first fruit be holy, the lump is also holy. Fourthly, they were to pay vnto the Priests, the first fruits of the threshing-floore, Numb. 15. 20. These two last are called תְּרוּמוֹת *Therumoth*, that is, heaue-offerings ; this the heaue-offering of the threshing-floore ; the other, the heaue-offering of the dough, Num. 15. 20. Vnder the name of first fruits, commonly Authors treat of no other, but this last, and wholly omit all the former sorts : before wee proceed to the explaining of the last, note with me the difference of these two words, *Thenuphoth*, and *Therumoth* ; both signifie shake-

חֵטְא
עֲשׂוּת
וְאֵרְבֵּעָה
Vzziel. Numb. 15.
20.

d P. Fag. in pentat. offerings, heave-offerings, or waue-offerings, but with this difference; ^a The *Therumoth*, was by a wauiing of elevation, lifting the oblation vppward and downward, to signifie that God was Lord both of heauen and earth. The *Thenupboth*, was by a wauiing of agitation, wauiing 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, distinguish them into two sorts: the first of these, was first fruits of seuen things onely, 1. wheat. 2. Barley. 3. Grapes. 4. Figges. 5. Pomegranates. 6. Oliues. 7. Dates. For all which, the Promised Land is commended, *Deut. 8. 8.* ^c These the *Talmudists* terme *בכורים* *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 say, are the first fruits, which the people are so often in the Law commanded to bring vp vnto the Sanctuary, at the feast of Pentecost, which was the end, and closure of their haruest, as was signified both by this oblation, and likewise by that of the two waue loaves, *Levit. 23. 17.*

^c R. Solom. *Deut.*
26. 2. 16. *Mos. Kot-*
ser. fol. 201. col. 4.

The second, was paid of Corne, wine, Oyle, and the Fleece, *Deut. 18. 4.* *Nam. 18. 12.* yea of all things else that the earth brought forth for mans food. Thus their *Doctors* are to be vnderstood, where they

say, ^f *Quicquid eduliorum ex terra incrementum capit, obnoxium est primitiis, Therume, & decimis*. This they call, *תרומה* *Theruma*, an heave-offering,

^f *Moses Egypt. in*
Iad. part. 3 tract. de
Therumoth. cap. 2.

ring, the Greeke renders it, ἀφορισμός, A separation, because this was a consecration, or setting apart of the Lords portion. In allusion vnto this, I take Saint Paul to haue termed himselfe ἀφορισμένον εἰς εὐαγγέλιον, separated vnto the Gospell, Rom. 1. 1. ἀφορισάσθαι Ααρὼν, Aaron shall separate the Leuites, so the Greeke renders it, but the Originall is, Aaron shall waue the Leuites, Numb. 8. 11. Againe, ἀφορίσατε, Separate me Barnabas and Saul, Acts 13. 2. Drusius deliuereth another reason, as hath beene said in the Chapter of the Pharises. But to proceed: the Hebrewes called this second payment, not only *Theruma* simply, but sometimes *Theruma gedola*, the great beaue-offering, in comparison of that *Tithe* which the *Leuites* payed vnto the *Priests*: for that was termed *Theruma magnasher*, the beaue-offering of the *Tithe*, Num. 18. 26. which, though it were one of ten, in respect of that portion which the *Leuites* receiued; yet it was but one of an hundred, in respect of the Husbandmans stocke, who payed the *Leuites*: and thus was it a great deale lesse, than the great beaue-offering, as will presently appeare. This (the Hebrewes say) the owners were not bound to bring vp to *Ierusalem*.

תרומה גדולה

The *Law* prescribed no set quantity to bee paid, either in the *Biccurim*, or in the *Theruma*; but by tradition, they were taught to pay at least the sixtieth part in both, euen in those seven 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 *Talmudists* doe distinguish the *Biccurim*, from the *Theruma gedola*, but in my opinion, the

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the *Biccurim* may be contained vnder *Theruma gedola*, and in truth, both of them are nothing else but the *heave-offering of the floore*, formerly mentioned out of *Num. 15. 20.* My reasons are these;

1. *Scripture* giueth no such leaue to keepe any part of their *first fruits* at home; if that could be proued, the distinction were warrantable.
2. *Scripture* doth not limit *first fruits* vnto those *seuen kinds*, which alone goe vnder the name of *Biccurim*.
3. Themselues confound both members; for in their *Biccurim*, they say, they paid, 1. *wheat*. 2. *Barley*. In their *Theruma*, they say, they paid *corne*; as if vnder *corne*, *wheat* and *barley* were not contained. Some may say they paid their *Biccurim* *in the eare*, whiles the harvest was yet standing: and their *Theruma* *in wheat and barley ready threshed and winnowed*. My reasons why it cannot be so are these.

1. Because then they should pay *twice a sixtieth part* in their *corne*.
2. Because the *corne* offered in the sheafe was but a little quantity, and it was offered, not at their *Pentecost* when their harvest ended, but at their *Passouer* when their harvest began, *Leuit. 23. 10.* Whereas their *Biccurim* or *first fruits* were alwayes offered at their *Pentecost*.

But omitting further proofes, I proceed to shew the ground, why in this *heave-offering of the floore*, at least a *sixtieth part* was prescribed: it is grounded vpon that of the *Prophet Ezekiel*, This is the oblation that ye shall offer, the *sixth part of an Ephah out of an Homer*, *Ezek. 45. 13.* that is, the *sixtieth part of the whole*, because an *Homer* containeth ten *Ephahs*. Hence they tooke that distinction of these offerings. * Some, say they, gaue the *fortieth part*
of

* *Solom. Ierobi.*
Deut. 18. 4. Item
Hieronym. in Ezek.
45. fol. 260.

of their increase: this, because it was the greatest quantity giuen in this kinde of oblations, they termed, ^h *Theruma oculi boni*, The oblation of a faire eye: others (though they were not so liberall as the former, yet that they might not be reputed niggardly) gaue a fiftieth part, and this they termed, ⁱ *Theruma mediana*, the oblation of a middle eye: others, whom they reputed sordid, gaue iust a sixtieth part, lesse than which they could not giue, this they termed, ^k *Theruma oculi mali*, the oblation of an euill eye; so that the payment of these was bounded by the tradition of the Elders, betweene the sixtieth and the fortieth part: but the ^l *Pharises* that they might be holy above others, made their bounds the fiftieth and the thirtieth part; so that he was reputed sordid with them, that paid the fiftieth part; and none liberall, except he paid the thirtieth. The manner how these first fruits termed *Biccurim* were paid, is at large set downe *Deut. 26*. But in time of the Prophets, other Ceremonies sceme to haue beene receiued, of which the Hebrew Doctors say thus: ^m when they carried up their first fruits, all the Cities that were in a County, gathered together to the chiefe Citie of the County, to the end that they might not goe vp alone; for it is said, *In the multitude of people is the Kings honour, Prou. 14. 28*. And they came and lodged all night in the streets of the City, and went not into houses for feare of pollution: and in the morning the Gouvernour said, *Arise, and let vs goe vp to Sion, the City of the Lord our God. And before them went a Bull; which had his hornes couered with Gold, and an oliue Garland on his head, to signifie the first fruits of the seuen kinds of fruits. There was likewise a pipe strooke vp before.*

התרומה
עין יפה
Theruma gaijn
iopha.

התרומה
בינוניה
Therum a
benonith.

התרומה
עין רעה
Theruma gaijn
ragna.

^l *Epiphanius*.
Pharis pag 11.

^m *Maimonid. in*
Biccurim. cap. 4.
§. 16.

L I B. 6. *Their first fruits, and firstlings, &c.*

before them, untill they came neere to Ierusalem, and all the way as they went, they sang, *I reioyced in them that said vnto me, we will goe into the house of the Lord, &c.* Psalm. 122. Vnto this, and other like manner of solemne assemblies, the Prophet hath reference, saying, *See shall haue a song, as in a night when an holy solemnity is kept, and gladnesse of heart, as when one goeth with a pipe to come vnto the mountaine of the Lord, Esa. 30. 29.*

The firstlings, 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 first-borne in *Egypt* from man to beast, but spared the *Israelites*; for a perpetuall memory of which benefit, he commanded them to sanctifie all their first-borne males vnto him. Now the first-borne of men, and vncleane beasts, were redeemed for five siluer shekels of the *Sanctuary*, paid vnto the *Priests* for each of them, *Numb. 18. 15, 16.* Vnto this Saint *Peter* alludeth, saying, *Wee are not redeemed with corruptible things, as siluer and gold, 1 Pet. 1. 18.* The first-lings of cleane beasts ought to be sacrificed, their bloud to be sprinkled on the *Altar*, their fat to be burnt for a burnt offering, and their flesh to returne to the *Priests*.

Obserue 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 consecrate the first and prime of our yeares vnto the Lord.

CHAP. III.

Of Tithes.

WE are here to enquire; *First*, what things in generall were titheable? *Secondly*, how many kindes of tithes there were? *Thirdly*, the time when each sort of Tithe beganne to be titheable.

First, their yearely encrease, was either cattell, fruits of the trees, or fruits of the land, of ^a all these they payed Tithes, euen to mint, anise, and cummine. These things they ought not to leaue vndone, *Matth.* 23. 23.

^aVid. Sixtin. A. mam. a de decimis.

Secondly, the sorts of Tithes, payed out of the fruits, both of the trees, and the land, by the husbandman, were *two*, payed in this manner: When the Haruest had beene ended, and all gathered, then the Husbandman laid aside his great *Theruma*, otherwise called the *first fruits of his threshing-floore*, 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 **Magnascher rischon*, the *first Tithe*, *Tob.* 1. 7. this was alwayes payed in kinde, and as it seemeth to me, it was not brought vp to *Ierusalem* by the Husbandman, ^b (others thinke otherwise) but payed vnto the *Leuites* in the seuerall Cit ies of tillage, *Nehem.* 10. 37. out of this *first Tithe*, the *Leuites* paid a *tenth portion* vnto the *Priests*; this they termed **Magnascher min ham-magnascher*, the

* מעשר ראשון

^b Decima prima necessariò aut à colono ipso aut eius vicario Hierosolymas deportande erant. Sixtin. amama de decimis.

* מעשר מן המעשר

tithe of the Tithes, Neh. 10. 38. and *Decima sanctitatum*, the tithe of holy things, 2 Chron. 31. 6. this the Levites brought vp to the house of God, Nehem. 10. 38. When the Levites had paid this tenth portion vnto the Priests, then the Levites and their families might eat the remainder of the first tithe, in any place, euen out of *Ierusalem*, Nu. 18. 31.

This first Tithe being payed, the Husbandman payed out of that which remained a second Tithe; this the Husbandman might pay in kinde if hee pleased, or if he would, he might by way of commutation pay the worth thereof in money; but when he payed in money, he added a fifth part, so that what in kinde was *ten in the hundred*, that changed into money, was *twelue in the hundred*. This the Husbandman brought vp vnto *Ierusalem*, and made a kinde of *Loue-feast* therewith, vnto which he inuited the Priests and Levites, onely euery third yeare he carried it not to *Ierusalem*, but spent it at home within his owne gates, vpon the Levites, the fatherlesse, the widowes, and the poore, Deut. 14. 18.

^c Moses Kotsenf.
tract. de decima se-
cunda, fol. 199.

* מעשר
שני

“ מעשר עני
† מעשר
שלישי

^c They reckoned their third yeare from the Sabbaticall yeare, on which the Land rested; so that the first and second Tithe was payed by the Husbandman, the first, second, fourth, and fifth yeares after the Sabbaticall yeare; but vpon the third and sixth yeares, onely the first Tithe was payed to the Levites, and the second was spent at home. Hence in respect of the kindes, this is called * *Magnasber scheni*, the second Tithe, Tob. 1. 7. in respect it was payed to the poore euery third yeare, it is called “ *Magnasber gnani*, *μαγασβεργνάνου*, the poore mans Tithe, and † *Magnasber schelisch*, the third Tithe, Tob. 1. 1. On those yeares

yeares on which it was carried vp to *Ierusalem*, it ought of necessity 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 vnder the *rod*, the *tenth was holy to the Lord*, *Leuit. 27.32.*

Some Expositors vnderstand by this phrase of *passing vnder the rod*, that all cattell are *titheable* which liue vnder the *custody of a keeper*, as if there were allusion to the *shepherds staffe*, or *keepers rod* which they vse in keeping their cattel. The *Hebrewes* more probably vnderstand hereby, the *manner of their decimation* or *tithing* their cattell, which was as followeth. ^a *He that hath lambes (or bullockes) thus se-*

parateth his tenth, hee gathereth all his lambes, and all his bullockes into a fold, to which he maketh a little 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, he marketh it with a red marke, saying, This is for tithe. At this day the *Iewes* though they are not in their owne Countrey, neither haue any *Leuiticall 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 perswaded, that *God* doth blesse their estates the more: for their vsuall proverbe is, ^e *Thegnasber;* *bischbilsche thegnasber;* that is, *Pay Tithes that thou mayest berick.*

^a *Solomon Iarchi,*
Leuit. 27.32. &
Maimonid. de pri-
mogenit. c.7. §.1.5.

תעשר
בשביע
שתעשר

f Talmud. traß. de
novo anno ad initi-
um Buxtorf. Synag.
Jud. cap. 12.
g Moses Kotsenf.
in precept. affirm.
156.

The time of the yeare from which they reckoned Tithes, was different. For ^f beasts they counted the yeare from *Elul* to *Elul*, that is, from *August* to *August*, & 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 *January* to *January*.

In this *Synopsis* following (which *Sixtinus Amama* hath taken out of *Scaliger*) the manner of *Israels* tithing is set downe.

	6000.	{ Bushels in one yeare.
	100.	{ Bushels was the least that could be paid by the Husbandman to the <i>Priests</i> , for the first fruits of the threshing floore.
	5900	{ Bushels remained to the husbandman, out of which he payed two Tithes.
The Husbandman had growing	590	{ Bushels were the first tithe to the <i>Leuites</i> .
	59	{ Bushels the <i>Leuites</i> payed the <i>Priests</i> , which was called the tithe of the Tithes.
	5810	{ Bushels remained to the Husbandman, out of which he payed his second Tithe.
	531	{ Bushels were the second Tithe.
	4779	{ Bushels remained to the husbandman as his owne, all being payed.

Bushels

1121 { Bushels are the summe of
 both Tithes ioyned to-
 gether, which is aboue
 a sixth 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 so much that then *Ouerseers* were appointed to looke to the true paiement thereof, *2 Chron. 31. 13.* Notwithstanding, partly through the *negligence* of the *Ouerseers*, partly through the *couetousnesse* of the people, about one hundred thirty yeares before our *Saviours Incarnation*, corruption so preuailed, that the people in a manner *neglected all tithes*, yea none or very few payed, either their *first*, *second*, or *poore mans tithes*, only they paid the *great beaue-offering* iustly. For this reason (saith ^b *Moses Kotsensis*) in the *dayes of Iohn 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 questionable, whether they were tithable or no? whence the high Court of their *Sanhedrim* decreed, that in the things *doubtfull* (which they termed דמאי *De-mai*) ⁱ though they paid neither *first*, nor *poore mans tithes*, yet they paid a *second tithes*, and a *small beaue-offering*; namely, אהר מומאה *One part of an hundred: Mint, Anise and Gummine*, seemeth to haue beene of these *doubtfull things*, in which, though

^b *Moses Kotsens.*
 Fol. 199. Col. 3.

ⁱ *Moses Kotsens.*
 ibid.

the decree of their *Sanhedrim* required but *one in the hundred*, yet the *Pharises* would pay a iust tenth, *Matth. 23.23.* and hence it is, that they boasted, *They gaue tithes of all that they possessed, Luke. 18.12.* In which they outstripped the other *Iewes*, who in these paiments, tooke the liberty granted them by the *Sanhedrim*.

 CHAP. IV.

Of their Mariages.

IN this Chapter of their *Mariages*, we are to consider; *First*, the distinction of their *wiues*. *Secondly*, the manner of their *betrothings*. *Thirdly*, the rites and ceremonies of their *mariage*. *Lastly*, the forme of their *diuorce*. The *Patriarks* in the old *Testament*, had many of them *two sorts of wiues*; both of them were reputed *lawfull*, and *true wiues*, and therefore the children of both were accounted *legitimate*. The *Hebrew* commonly call the one נשי נאשׁי *Naschim*, *Primary wiues*, married with nuptiall ceremonies and rites requisite. Some derive the word from נשׁא *Nascha*, *Oblitus fuit, quasi obliuiose dicta*, because for the most part, *womens memory is not so strong as Mens*: but they thinke not amisse, who say, that *women* are so called from *obliuion*, or *forgetfulnessse*, because the fathers family is forgotten, and in a manner extinct in their daughters, when they are married. Hence proceeds that common saying of the *Hebrewes*, ^a *Familia matris, non vocatur familia*: and for the contrary reason, a *male child* is called

^a משפחה
אם אינה
קרובה
משפחה
Aber Esia Num.
1.2.

led זכור *Zacar*, from his *memory*, because the *memory* of the father is preserved in the ^b sonne, according to that speech of *Absalom*; *I have no sonne to keepe my name in remembrance*, 2 Sam. 18. 18.

The other sort of wiues, they call ^c *Pillag schim*, *Secondary wiues*, or *halfe-wiues*; the *Englisk* translates them *Concubines*, and that not unfitly, for sometimes the *Hebrew* word it selfe denoteth an *Infamous strumpet*, or *common harlot*.

The differences betweene these *Concubines*, and the *chiefe* or *primary wiues*, are many. 1. A *disparity* in their authority, or household government: the *wife* was as *mistresse*, the *Concubine* as an *handmaid*, or *servant*. She had only *Iustori*, a true and lawfull right unto the *marriage bed*, as the *chiefe wife* had; otherwise she was in all respects inferiour. And this appeareth in the history of *Sarah*, and *Hagar*. Secondly, the *betrothing* was different: the *chiefe wife*, at her espousals, received from her husband certaine *gifts and tokens*, as pledges and ceremonies of the contract. Thus *Abrahams* steward (who is probably thought to be *Eliezer*, of whom we read, *Gen.* 15. 2.) gave in *Isaaks* name unto *Rebecca*, *jewels of silver*, and *jewels of gold*, and *rayment*, *Gen.* 24. 53. This custome was in vse also among the *Grecians*, who called these gifts ^d *Εδνα*, ^e Moreover, the *chiefe wife* likewise received from her husband, a *bill of writing*, or *matrimoniall letters*; whereas the *Concubine* received neither such gifts, nor such letters. Thirdly, only the *children of the chiefe wife* succeeded the father in his inheritance; the *children of the Concubine* received gifts or legacies: *Abraham* gave all his goods to *Isaak*: but unto the *sonnes of the Concubines* which

b Eandem prolis mascula rationem habitans apud Grecos testatur Euripides. Σπύλοι γὰρ οὐκὼν πῦδες ἀστρες.

c פילגשם Vxor secundaria, vocem compositam esse aiunt ex פלג Diuidere, & שם Vxor, quasi vxor diuisa & dimidia.

d Ταύτων ἦν κ' ἐδάστη φίλω εὐνέδνον ἀγέδω. Homer. Iliad. 9. vid. etiam Suid. in Ἐδνα. e D. Kimchi, 2 Sam. 5. 13.

Abra-

Abraham had, Abraham gaue gifts, Genes. 25. 5, 6. And here, by the way, we may take notice, that the first borne, by right of primogeniture, receiued a double portion of his fathers goods: The father shall giue him a double portion of all that he hath, for he is the first of his strength, Deut. 21. 17. Vnto this custome the Prophet Elishaes speech alludeth, when he prayeth Elijah, that his spirit might bee double upon him, 2 King. 1. 9. that is, that he might haue a double portion of the spirit, in comparison of the other Prophets, or rather the sons of the Prophets, amongst whom he obtained the place of an elder brother, and therefore prayeth for the right of primogeniture: so that we are not to understand him, as if he did ambitiously desire a greater measure of the spirit, than rested upon his Master, but that he desired to excell the other remaining Prophets, vnto whom afterward he became a Father. The ^f Hebrew phrase is in both places the same.

פִּי שְׁנַיִם
partem duorum.

Secondly, in their betrothing we are to consider, 1. The distance of time betweene the espousals, and the confirmation of their marriage, which some haue conceited to haue been a full yeare, at least ten moneths, and this they obserue from Rebecca, her brother and mothers answer vnto Abrahams seruant, desiring that the maid might not depart presently, but remaine after the espousals at least ten dayes, Gen. 24. 55. Which text they interpret, 5 ten moneths, vnderstanding thereby, that which elsewhere is phrased ^b an yeare of dayes, Gen. 41. 1. But if we should 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

g Onkelos, & R.
Solomon.

הַשְּׁנַיִם
יָמִים
Duorum annorum
dictum.

was

was craued for the fulfilling of any prescribed distance betweene the espousals and the mariage, but rather, it implieth the tender affection of the mother towards her daughter, as being loth so suddenly 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 set number of dayes, weekes, or moneths. The second thing considerable in their betrothing, is to enquire the *manner of their contracting*, which might be done in *Israel*, three wayes : First, ⁱ By a peece of money. Secondly, *By writing*. Thirdly, *By copulation*, and all these in the presence of witnesses : By a peece of money, though it were but a farthing, or the worth thereof, at which time, the man vsed this, or the like forme of words ; ^k *Loe thou art betrothed unto mee* : And he gaue her the money before witnesses. *By bill*, and then he wrote the like forme of words ; *Be thou betrothed unto me* : which he gaue her before witnesses; and it was written with her name in it, else it was no betrothing. *By copulation*, and then he said likewise, *Loe thou shalt be betrothed unto mee by copulation*, and so he was vnited vnto her before two witnesses, after which copulation, she was his betrothed wife. If he lay with her by way of fornication, and not by the name of betrothing ; or if it were by themselves, without the fore-acquainting of witnesses, it was no betrothing; however he might not lye with her the second time, before the mariage was accomplished. And though the *betrothing* might be any of these three wayes, yet vsually it was by a peece of money ; and if they would, they might doe it by

L 1

writing :

בכסף ארז
בשטר אר
בניאה
ובולן
בערים
Moses Kotsens fol.
124.

הרי את
מקורשתלי
Maimonid. in Is-
choth. c. 3. §. 1.

writing: but betrothing by copulation was forbidden by the wise men of Israel, and who so did it, was chastised with rods; howbeit the betrothing stood in force. These solemnities in betrothing, were performed by the man and woman, vnder a tent or canopy made for the purpose, called in their language ¹ Chuppa, A Tabernacle, or Tent: to this the Psalmist alludeth, Psal. 19. 4, 5. In them hath he set a Tabernacle for the Sunne, which as a Bridegroom, coming out of his chamber, rejoyceth as a strong man to run a race.

Thirdly, the rites and ceremonies of their marriage were performed in the assembly of ten men at least, with blessings and thanksgivings vnto God, whence the house it selfe was called ^m Beth hillula; the house of praise: and their marriage song, ⁿ Hillulim; praises. The bridegroomes intimate friends which accompanied him, and sung this Epithalamium or marriage song, were termed $\eta\omicron\iota\ \tau\acute{\alpha}\ \nu\upsilon\mu\phi\acute{\alpha}\nu\theta\epsilon\varsigma$, Children of the bride-chamber, Mat. 9. 15. Such I conceive those thirty companions to haue beene, which Sampson associated to himselfe, Iudg. 14. 11. The forme of this praise, or blessing, is at large described by Genebrard, and the summe thereof is this: The chiefe of these companions taketh a cup, and blesteth it, saying, Blessed art thou, O Lord our God, the King of the world; which createst the fruit of the vine: Afterward then he saith; Blessed be the Lord our God, the King of the world, who hath created man after his owne image, according to the image of his owne likenesse, and hath thereby prepared vnto himselfe an euerlasting building, blessed be thou O Lord, who hast created him. Then followeth againe; Blessed art thou, O Lord our God, who

חופה¹ Elias
Thubit.

בית^m חלולא
חלוליםⁿ

who hast created joy and gladnesse, the bridegroome and the bride, charity and brotherly loue, rejoycing and pleasure, peace and society: I beseech 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 voice 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 married couple.

This custome of praising God at such times was not needlesse, or superfluous, for the fruit of the wombe was expected as a speciall blessing from God, and so acknowledged by them in that saying: That foure keys were in the hand of him, who was the Lord of the whole world, which were committed neither to Angell, nor Seraphim; Namely, ° *Clavis*

pluuia, *clavis cibationis*, *clavis sepulchrorum*, & *clavis sterilitatis*. Concerning the key of raine, thus speaketh the Scripture; The Lord will open to thee his good treasure, Deut. 28. Concerning the key of food; Thou openest thy hands, Psalm. 145. Concerning the key of the graue; when I shall open your sepulchers, Ezek. 37.

Concerning the key of barrennesse; God remembered Rachel, and opened her wombe, Gen. 30. Whereby is intimated, that these foure things, God hath reserved in his owne hand and custody; Namely, Raine, Food, the Raising of our bodies, and the Procreation of children.

The time of the mariage feast appeareth clearly to haue beene, vsually ¶ seuen dayes. Sampson continued his feast seuen dayes, Iud. 14. 10, 11. And of this seuen dayes feast, ¶ Diuines doe vnderstand that speech of Labans vnto Iacob, concerning Leah: Fulfill her weeke, and we will also giue thee this, Genes.

מפתח

מטרא

מפתח

פרוסה

מפתח

קכריא

מפתח

עקרתא

Targum Hierosol.

Gen. 30. 21.

¶ Vid. T. b. b. i. x.

תה

¶ Augustin. quest.

super Genes. 28.

בעל
 מ'שתה
 I ApXTEKAMΘ.

מזל טוב
 Stukins de coniu.
 l. 2. c. 3.

• Munster. Gen. 30

• Non est tibi ulla
 herba inferius cui
 non sit Mazal in
 firmamento, & se-
 rit ipsam to Ma-
 zal, & di. it ei,
 Cresce.

29.27. In which speech, it is thought that *Laban* did desire *Iacob*, not to reiect and turne away *Leah*, but to confirme the present mariage, by fulfilling the usuall dayes of her mariage feast. From this custome, together with the practice of *Ioseph*, mourning seuen dayes for his father, *Gen. 50. 10.* arose that usuall prouerbe among the *Iewes*; *Septem ad conuiuium, Septem ad luctum.* The chiefe gouernour of the feast was called *Baal mischte*; which name is fitly expressed by being called the *Ruler of the feast*, *Ioh. 2. 9.* The moderne *Iewes in Italy*, when they inuite any to a mariage feast, vse this forme of words; *Such a one, or such a one intreateth you to credit his daughters mariage, with your presence at the feast, &c.* Then he which is inuited replieth, *Mazal tob*; which some interpret to be the wishing of good lucke in generall; but I rather thinke, that hereby was wished to the married parties, a speciall blessing in the procreation of children: whence the wedding ring, giuen vnto the Bridewife, had *this inscription or posie, Mazal tob*; and the *Hebremes* call the Planet *Iupiter, Mazal*, whose influence, they thought to be of great efficacy and force for generation: but in truth, *Mazal* signifieth any other Planet or Starre in the heauen, according to that *Hebrew* prouerbe; *There is no herbe in the earth, which hath not a Mazal, or Starre, in the firmament answering it, and striking it, saying, Grow.* Now *tob* signifieth good, so that the phrase soundeth as much as, *Be it done in a good houre, or vnder a good Planet.*

At the time of the marriage also, the man gaue his wife a dowry bill, which the *Scriuener* wrote, and the bridegroom paid for, whereby he endowed his spouse,

spouse, if she were a *virgin*, with two hundred deneyrs (that is, fifty shekels) and if she had beene married before, with an hundred deniers (that is, twenty five shekels) and this was called the *root* or *principall* of the dowry: the dowry might not be lesse, but more, so 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 obserue, that before the writing of this bill, there was a *giuing* of the woman vnto her husband. The forme of words there vsed 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; *¶ Upon the sixth day of the weeke, the fourth of the moneth Siuan, in the yeare five thousand two hundred fifty foure of the creation of the world, according to the computation which we vse here at Massilia, a City which is situate neare the Sea shoare, the bridegroome Rabbi Moses, the sonne of Rabbi Iehuda, said vnto the bridewife Clarona, the daughter of Rabbi David, the sonne of Rabbi Moses, a Citizen of Lisbon; Be vnto me a wife according to the law of Moses and Israel; and I according to the word of God, will worship, honour, maintaine, and gouerne thee, according to the manner of the husbands among the Iewes, which doe worship, honour, maintaine, and gouerne their wiues faithfully. I also doe bestow vpon thee, the dowry of thy virginity, two hundred deniers in siluer, which belong vnto thee by the law; and moreouer, thy food, thy apparell, and sufficient necessaries, as likewise the knowledge of thee, according to the custome of all the earth. Thus Clarona the Virgin rested, and*

¶ Talmud Bab. vid. Buxtorf. Grammatic. Chald. p. 389.

became a wife to Rabbi Moses, the sonne of Iehuda the Bridegroom.

After the mariage was finished, then the wife might challenge from her husband three things as debt. 1. Food. 2. Apparell. 3. Cohabitation, or the right of the bed; which they note from *Exod. 21. 10.* where it is said, if he take him another wife, her food, her raiment, and her duty of marriage shall be not diminish. And vnto this the *Apostle* alludeth, calling it, *Due beneuolence*, *1 Cor. 7. 3.*

The wife, when she was first presented vnto her husband, couered her head with a *veile*, in token of subiection. *Rebecca* tooke a *veile*, and couered her selfe, *Gen. 24. 65.* and for this cause (namely in signe of subiection) ought the woman to haue power on her head, *1 Corinth. 11. 10.* whereby *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 subiection?

זרררר *Velamen*
mulieris, à verbo
ררר *Subiecit.*

^a Εξουια.

בלא רררר
Sine Radid. arid
Ἐξουια. Sic ego
interpretor verba
Mamon. in Soia.
cap. 3. 5. 5.

The *Apostle* being an *Hebrew* of the *Hebrewes*, might haue respect vnto the *Hebrew* word ^z *Radid*, signifying a *veile*, which commeth from the root *Radad*, to beare rule and authority, and so might vse the *Greeke* word, signifying ^u *power*, in the same sense as the *Hebrewes* did. And in truth, what was this subiection to the husband, but a kinde of *power* and protection deriued vnto the wife, in comparison of her former state, being a *Virgin*? and therefore in case her husband was iealous of her, amongst other tokens of sorrow, she was commanded to stand at her triall with her ^b *head vncouered*, *Numb. 5. 18.* intimating thereby, that if she could not then cleare her selfe, she was from thence forward, deprived of all *power*, which

which heretofore she enjoyed by the meanes of her husband.

After the mariage was finished, sometimes there was permitted a *Bill of diuorce*; this, the *Hebrees* called *° Sepher Kerithuth*, A bill of cutting off, because the woman is by this meanes cut off from her husbands family. ^d Ten things were thought requisite as the root and foundation of a diuorce. 1. That a man put her not away, but of his own will. 2. That he put her away by writing, not by any other thing. 3. That the matter of the writing be to diuorce her, and put her away out of her possession. 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 action wanting, after the writing thereof, saue the deliuey of it vnto her, 7. That he giue it vnto her. 8. That he giue it her before witnesses. 9. That he giue it her by the law of diuorces. 10. That it be the husband or his deputy, that deliuereth it vnto her. The forme or copy of this *Bill of diuorcement* was, as it followeth; ^e Vpon such a day of the weeke, such and such of the moneth N. such or such an. yeare of the creation of the world, according to the computation which we use here in this City N. situate neere the riuer N. that I of the Countrey N. the sonne of Rabbi N. of the Countrey N. But now I dwelling in such or such a place, neere such, or such a riuer, haue desired of mine owne free will, without any coaction, and haue diuorced, dismissed, and cast out thee, thee I say, thee my wife N. of the Countrey N. the daughter of Rabbi N. dwelling in such or such a Countrey, and dwelling now in such or such a place, situate neere such or such a riuer, which hast beene my wife heretofore; but now I doe diuorce thee, dismisse thee, and cast thee out, that thou

ספר
כריית
Grace βιβλίον
ἀποστάσις.
^d Maimon. de di-
uort. cap. 1. §. 1.

^e Hec forma repe-
ritur apud Mosem
Kaisensem fol. 133.
Aliud exemplaribi-
dem habetur. It. in
Mase Egyptio part.
2 fol. 59 vnde: de-
sumpta est hac te-
stium subscriptio
quam apposuimus.

thou maiest be free, and haue 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 euer. 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 Moses

and Israel.

N. the sonne of N. witnesse.

N. the sonne of N. witnesse.

f Solomon Iarchi.
Hof. cap. 1. 10.
g Maimon. de di-
uort. cap. 11. §. 18.

This bill was written by a ^f Scriuener, or publike Notary. And ^g furthermore, a woman being diuorced, or otherwise a widow, it was not lawfull for her to marry againe, till she had taried ninety dayes, besides the day of her diuorce, or of her husbands death, and her last espousals: to the end that it might bee knowne whether shee were with childe or no, and that there might be prooffe, whether it were the seed of her first husband or of her second.

It was a common custome among the Romans, about the time of our Saviours birth, euen for the women to diuorce their husbands, and to marry againe at their pleasure. Of this, Heathen Authors speake:

— Sic fiunt octo mariti.

Quinque per autumnos.

Iuuenal. Satyr. 6. vers. 230.

Et nubet decimo iam Thelesina viro.

Martial. lib. 8.

h Senec. 3. de Be-
nes. 16.
i Plutarch. in Al-
cibiads.

h Non consulum sed maritorum numero annos suos computant, &c. The bill tendered by the woman, was termed ⁱ ἑτάμματα ἀπολείψεως, Letters of forsaking,
not

not letters of cutting off, or putting away. This same practice was in vſe alſo among the *Hebremes*. Hence is that ſaying of our *Saviour* : *If a woman ſhall put away her husband, and be married to another, &c.* *Mark.* 10. 12. Now although, at that time humane lawes forbade not *mariages renewed with others* upon ſuch *diuorces*, yet *Gods* law condemned both ſuch *diuorces*, and ſuch *mariages*, and before *God*, perſons marrying after ſuch *diuorcements*, were reputed *digamites*, that is, to haue *two husbands, or two wiues*. For this reaſon, a *Minifter* aboue others is commanded to be *μῦς γυναικὸς ἀνὴρ*, *The husband of one wife*, *1 Tim.* 3. 2. And the *woman*, ſhe is commanded to be *ἑνὸς ἀνδρὸς γυνή*, *The wife of one husband*, *1 Tim.* 5. 9. In which texts *ſecond mariages* (in caſe of the husbands or wiues death) are no more forbidden, than the *Poet* forbade them in the like Phraſe :

Vnico gaudens mulier marito.

Horat. carmin. 3. 14.

Note in the laſt place, that among the *Jewes* the *Bride woman* alſo brought a *dowry* to her husband; it was ſometimes *more*, ſometimes *leſſe*; it was called by the *Rabbines* נְדוּמִיָּה *Nedumia*. *Raguel* gaue with his daughter *Sarra*, halfe his goods, ſeruant, and cattell, and money, *Tob.* 10. 10.

ᵏ Elias Thiſbit. 11. Solom. Iarchi. Gen. 31. 15.

CHAP. V.

Of their Burials.

AT the time of a mans death, before his *buriall*, many ceremonies were obserued. *First*, the next of the kinne closed the eyes of the deceased body. *Ioseph shall put his hands vpon thy eyes*, Gen. 46. 4 This was likewise practised both by the Romans, and the Grecians.

Ille meos oculos comprimat, ille tuos. Ouid.

ὄψε καὶ δαυπέσουσι δαυόντι πῖρ. Homer. Iliad. II.

Secondly, they washed the body being dead. *Tabitha died, and when they had washed her, they laid her vp in an vpper chamber, Act. 9. 37.* The *Baptization*, or washing at such a time, was threefold. The first was βαπτισμὸς ἐπὶ νεκρῶν, *Eccles. 34. 26.* A washing from the pollution contracted by the touch of a dead carcasse; so that if haply any ignorantly and vnawares became thus vncleane, then was he by a kinde of washing to be made cleane againe. The second was βαπτισμὸς ἐπὶ νεκρῶν; A *Baptization*, or washing of the dead corps it selfe; thus *Tabitha* was washed: neither is the word βαπτισμὸς vnusually applyed to common washings, as *Mark. 7. 4.* we reade of the washing of cups, pots, vessels, tables; the Greeke is βαπτισμὸς. The first of these washings was proper to the *Iewes*; this second, in vse with *Iewes*, ^a *Christians*, and ^b *Heathens*: the third (which was βαπτισμὸς ἐπὶ ἐπὶ νεκρῶν, A *baptization* for the dead, *1 Cor. 15. 9.*) proper to some amisse led *Christians*. It may be demanded, what manner of *Baptisme*

^a *Tertullian. Apolog. cap. 47. It. Euseb. hist. lib. 7. c. 17.*
^b *Corpusque lauant frigenis & vngunt. Virg. lib. 6. Aeneid.*

tisme this was? With submission of my judgement, I vnderstand this place with ^c Saint *Ambrose*, of a *Sacramentall washing*, applied vnto some liuing man in the name and behalfe of his friend, dying without *Baptisme*, out of a superstitious conceit, that the *Sacrament* thus conferred to one alive, in the name of the deceased, might be auailable for the other dying *vn*baptised. As if the *Apostle* did wound those superstitious *Corinthians* with their own quils, and proue the resurrection of the dead from their owne erroneous practise, telling them in effect, That their superstitious custome of *baptising* the liuing for the dead, were vaine and bootlesse, if there were no resurrection. And therefore the *Apostle* vseth an emphaticall *distinction of the persons*, in the next immediate verse, saying; Why are we also in ieopardy eue^ry houre? He inferreth the resurrection by force of a *double* argument; the *first*, drawne from *their* superstitious *baptization* for the dead: the *second*, from the houely ieopardy and perill wherein we, that is, himse^lfe and other *Christians* are. So that, as that *Father* noteth, the *Apostle* doth not hereby *ap*proue their doing, but *euinceth* their hope of the resurrection from their owne practise, though erroneous. That there was ^d *Vicarium tale baptisma* (as *Tertullian* calleth it) in vse among the *Marcionites*, is euident, yea and amongst the ^e *Cerinthians* also: the manner thereof is thus described; ^f *When any Catechumenist died, some liuing person placed vnder the bed of the deceased, they came vnto the deceased party, and asked him, whether he would be baptised? then hee replying nothing, the party vnder the bed answered for him, saying, that hee would be baptised: and thus they*

^c *Ambros. 1 Cor. 16. 29.*

^d *Tertullian. lib. de resurrect. carnis.*

^e *Epip^l an. de Cerinthianis he: es. 28*
^f *Chrysost. 1 Cor. 15.*

baptised him for the dead, as if they acted a play upon the stage.

z Herodot. Euterp.

The third ceremony used by the *Jewes* towards the dead party, was the *enbalming* of the corps, which for the maine thereof, it is probable they learned from the *Egyptians*, for we finde *Ioseph* to be the first that practised it, *Gen. 50.2.* The *Egyptian* manner of *enbalming* was thus: They tooke out the bowels of the dead, they cleansed them and washed them with the wine of Dates, & after that againe with Odors: then filled they the bowels with pure *Mirrhe* beaten, and *Cassia*, and other Odors (except *Frankincense*) & sewed them up. After this, they seasoned the corps hidden in nitre, seuenty dayes, not longer: after seuenty dayes they washed the corps, & wrapped it in fine linnen cloth gummed, which gumme the *Egyptians* often used in stead of *Glem*. The *Greeks* termed this *περὶ ξένειν*. And the use thereof was for the preservation of the body, that it might not putrifie, and therefore when the funerall obsequies were not long delayed, they used another kind of *enbalming*, namely an externall and outward application of Spices and Odours, without the unbowelling of the corps. This the *Greekes* termed

h *ὑψοπιαν* tamen
το *εὐταπιδειν* in
scripturis, lata sig-
nificatione, ad de-
notandam utram-
que conditura.
Imo *ἔδα* san occur-
rit, *Gen. 50.26.* pro
eo, quod in *Hebræo*
רִיחַן. Et a-
romatibus condine-
runt.

h ὑψοπιαν. This was used toward our *Saviour* *Christ*, *John 19.40.*

Sometimes they did use to *Burne* the corps, preserving onely the bones in some urne or picher, *Amos 6. 10.* But commonly they interred the whole body, and buried it in the earth. The ancient *Jewes* if they received not from their Ancestours, then 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,

rocke, ^l six cubits long, and foure broad, in which eight other cels or lesser holes (or as some say thirteene) were made, as so many distinct receptacles, or *tombs* for the dead bodies to be laid in: As often as they buried any, they were wont to *role* a great stone to the mouth of the *caue*. The *caue* or *vault* it selfe they termed from the act of *buriall*, ^k *Keber*, which signifieth a place of *buriall*; or from its forme, ^l *Magnara*, a *denne*, or *caue*. The *several cells* or receptacles in which the body was laid, they called ^m *cu-cim*, *graves*, *toombes*; and the stone they named ⁿ *Golel*, A *rolling stone*. This giueth great light to that in the *Gospell*, *Ioseph* tooke the body of *Christ*, and wrapped it in a cleane linnen cloth, and put it in his new *toombe*, 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 sort would *paint*, *garnish*, and *beautifie* at the mouth or entrance of them: hence commeth that phrase, *Sepulchra dealbata*, *Painted toombes*. As often as they had occasion to mention or speake of any friend deceased, they vsed that in the *Proverbs*, *The memory of the iust is blessed*, *Prou. 10. 7.* Hence the *Rabbies*, in their quotations of any worthy Author deceased, vsually subioyne this honourable commemoration, *Benedictæ memoriæ N. Such*, or *such a one of blessed memory*.

קבר אברהם
על שש
Tolma Seder Ne-
zik n. Bana Bal b
1a. cap. 6.

קבר
מערה

בונים
גלל

זכרון
לכרנה
Memo-
ria eius sit in bene-
dictione.

גשמתה
תהא צרירה
בגן עדן
אמא סלה
Scheidler in גדר

But their vsuall epitaph or inscription vpon their sepulchers, was, ^p *Let his soule bee bound vp in the Garden of Eden, Or in the bundle of the liuing, Amen, Amen, Amen, Selati.*

The latter *Iewes*, haue beene strangely conceited concerning the place of burials, and are perswaded, that if an *Israelite* be buried in any strange Country

out of the promised land, he shall not be partaker so much as of resurrection, except the *Lord* vouchsafe to make him *hollow passages* 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 *Jacob* vnto his sonne *Ioseph*, that he should not bury him in the land of *Egypt*, but in *Canaan*.⁹ For which charge they assigne three reasons. *First*, because he foresaw by the spirit of Prophecy, that the dust of that land should afterward be turned into lice. *Secondly*, because those who died out of the holy land, should not rise againe without a painfull rolling and tumbling of their bodies, thorow those hollow passages. *Thirdly*, that the *Egyptians* might not idolatrously worship him.

⁹ *Solom. Iarchi,*
Gen. 47. 29.

They made a feast at their burials, which is stiled *The bread of men*, *Ezek. 24. 17.* And a *cup of consolation*, *Ier. 16. 7.* because it was administred to comfort those that were sad of heart. It much resembled the *Roman Silicernium*.

¶ *Gentes quasdam*
corpore partes
acu vulcerabant,
vel alias incid-
bant, atramentum-
que super ponebant,
quod in cultum de-
monum suorum fie-
bat, precipitur ergo
ne illo pacto sicut
gentes ferrent car-
nes suas: quemad-
modum sacerdotes
Cybele & deæ Sy-
riorum, ut refert
Lucianus. P. Fag.
Deut. 14. 1. Vngui-
bus ora seror sedans
& pectora pugnis.
Virg. lib. 4. Æneid.

From those two places last quoted, we may obserue that at the buriall of their friends, they vsed these ceremonies which follow, some to *testifie*, some to *augment* their griefe. 1. *Cutting themselues*, that is, wounding or cutting any part of their body, with any kinde of instrument. This practice was learned from the *Heathens*, who were wont not only to scratch their face, but to punch and pricke certaine parts of their body with a needle, and then cover it ouer with inke, which they vsed as a speciall ceremony in their superstitious worship, and therefore it is forbid, *Deut. 14. 1.* *Secondly*, *making them-*
selues

selues bald, which was done diuers manner of wayes; either by *shauing their haire*, or *plucking it off* with their hands, or by *empoisoned plaisters to make it fall off*. Other nations were wont to *shaue off the haire* of their head, and to offer it in the behalfe of the dead: they did sometimes *shaue their cheeks*, sometimes their *eye-lids*: and this also being an *Heathenish* custome, was likewise forbidden in *israel*, *Deut.*

14.1. Thirdly, going bare headed that they might cast dust or ashes vpon their heads, signifying 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 signe of sorrow, and shame. *The Seers shall bee ashamed, &c.* they shall all *couer their lips*, for they haue no answer of God, *Mich. 3.7.* If it be demanded, how they couered their lips? It is thought they did it *by casting the skirt of their cloke, or garment ouer them*. *Sixthly, renting their clothes*.

Seuenthly, putting sackcloth about their loynes, *Genes. 37.34.* These were generall tokens of griefe; vsed vpon all extraordinary occasions of sorrow. Two other there were, more proper to burials, to augment their griefe. *First, minstrels*, who with their sad tunes inclined the affection of the people to mourning.

Of these there were two sorts: Some playing on *pipes*, others sounding *trumpets*. At the funerall of *Noblemen, or old men*, they vsed a *trumpet*: at the funerall of the common people, or children, they vsed a *pipe*. In this respect it is said; *That Iesus when hee raised Iairus his daughter, cast out the minstrels*, *Mat. 9. 23.* *Secondly, women hired to sing at burials* for the same purpose, and likewise by outward signi-

† *Seētis fari
imposuere capillos.
Ouid. met. 3.*

† *D Kirubi. &
Aben Esra. P. Fag.
Leuit. 4 45.
u Scissā pē Polyxe-
na pallā Lunenal.
Satyr. 10.*

x *Maioris etatis
funera ad tubam
preferre solebant:
minoris verd etatis
ad tibias. Seruius
Æncid lib. 5.
y Tibia cū teneros
suetum d ducere
manes. Lege Phrygū
mesta. Statius,
Theb. lib 6. vers.*

121.

fications

fications of sorrow, to moue the company, and more strongly to affect them, call for the mourning women, &c. and send for skilfull women, *Ierem. 9. 17.* These the Romans called, *Presicas, quasi in hoc ipsum presetas*, Chiefe or skilfull mouerners.

CHAP. II.

Of their Oathes.

THe manner of swearing, was sometimes by lifting up their hands towards heauen; *Abraham* said to the *King of Sodome*; *I haue lifted up my hand vnto the Lord*; that is, I haue sworne, that I will not take from a threed euen to a shoelatchet, *Gen. 14. 22.* Vnto which custome the *Psalmist* seemeth to allude, *Ps. 106. 26. He lifted up his hand*; that is, he swore. Sometimes he that took the oath, did put his hand vnder the others thigh, which aduised the oath. We read this manner of administration, to haue beene vsed by *Abraham*, *Gen. 24. 2.* and *Iacob*, *Gen. 47. 29.* Which ceremony, ^a some interpret to be, as a token of subiection: ^b others as a mystery of circumcision, the signe whereof they bore about that place of their body: others more probably thinke it to bee a mysterious signification of *Christ the promised seed*, who was to come out of *Abrahams loynes*, or thigh, as the like phrase is vsed, *Gen. 46. 26.* the soules that came out of *Iacobs thigh*. Sometimes also, the manner of deposing, was to stand before the *Altar*, *1 King. 8. 31.* Which was also the custome of the ^d *Athenians*, the ^e *Carthaginians*, and the ^f *Romans*. The obiekt of a lawfull oath, was, and is, onely the Lord:

^a *Aben Esra Gen.*

24. 2.

^b *Solomon Iarchi*
ibid.

^c *Augustin quest.*
super Gen. 62.

^d *Alex. ab Alex.*

lib. 5. c. 10.

^e *Linus dec. 3. lib.*

1. 11. Valer. Max.

lib. 9. c. 1. 3.

^f *Iuresc. et & Sa-*

mothracum & no-

strorum oras. Luc.

Mal. Satyr. 3.

Lord: whence he that tooke the oath, was said to confesse vnto God. Compare *Esay* 45. 23. with *Rom.* 14. 11. And the ancient forme of imposing an oath was this, *Giue glory to God, Ios.* 7. 19. *Iohn* 9. 24. Now God was glorified by an oath, because thereby there was a solemne confession and acknowledgement of Gods omnipresence, that he is present in euery place; of his omniscience, that hee knoweth all secrets; of his truth, that he is a maintainer of truth, and an auenger of falshood: of his iustice, that hee is willing, and his omnipotency, that hee is able to punish those, that by swearing shall dishonour him. And as the object of a lawfull oath was onely God, So it is implied that it was not rashly or vnaduisedly to be vnderaken, but by a kinde of necessity imposed, for the Hebrew word **שבע** is a passiue, and signifieth to be sworne, rather than to sweare.

In corrupter times they were wont to sweare by the creatures, but the Iewes chiefly by Hierusalem, by the Temple, by the gold of the Temple, by the Altar, and the gift on the Altar. This gift in Hebrew was termed *Corban*, and it was one of those oathes, which in our Sauiour Christs time the Scribes and Pharises accounted principally obligatory. If any swore by the Altar, it was nothing: but if any swore by the oblation of the Altar, hee was bound to performe it, *Matt.* 23. 18. yea although Gods law inioyned honour, and releefe towards parents, yet if they had bound themselves by this oath *Corban*, that they would not help or releue their parents, they taught they were discharged. Whence saith their *Talmud*, *Eucry one ought to honour his Father and Mother except he hath vowed the contrary.* And it is euident,

N n

that

et Aliam, porrum
 & cepas inter deas
 iure iurando habue-
 runt Aegyptij. *Plin.*
lib. 19. c. 6. Item
Inuenalis. Sat. 15.
 ἡ Ἐνοῖς μὲ πτωγ,
 ἀλλων κὶ τὸν κα-
 λῆσθον δεχορ κορ-
 βαν καὶ αἰδμετ.
 Inter que sacra-
 menta cum quibus-
 dam aliis, etiam
 ius iurandum quod
 Corban appellatur,
 enumeras *Ioseph.*
 contra *Apion.* lib. 3.
 p. 147.
 ἰ Talmud Hieroso-
 lymis. tract. de otis
 cap. 10.

Ἐὰν ὁρκωθῆσθε, καὶ οὐκ ἐπιτελέσητε, ὁρκωθῆσθε, καὶ οὐκ ἐπιτελέσητε, ὁρκωθῆσθε, καὶ οὐκ ἐπιτελέσητε.
 Per
 se obstringunt, hinc
 vel illi homini nihil
 se commodi praesti-
 turo. Philo Iud. de
 specialibus legib. p.
 195.

Ἄρα, ὁ ἐὰν ἐξ
 ἑμῆ ὀρκωθῆσθε. Per
 corban, si quic-
 quam tibi prodero:
 Interpretor ὁ ἐὰν
 Si quicquā: quem-
 admodum ὅς ἐστι
 Si quisquam, Mat.
 10. 14. & Matt.
 23. 18. Et execra-
 tione subaudna-
 sensus emergat. Per
 Corban nihil tibi
 prodero. Caterum,
 si quis urgeat, quod
 in fonte sit xopcau,
 non per Corban, ve-
 ἔν xopcau; scien-
 dum, quod similis
 ellipsis in inveniendi.
 formulis non est
 iniusta, hinc
 הַמַּעוֹן הַזֶּה
 valet הַזֶּה
 במעון per do-
 micilium hoc. Vid.
 Drusium de tribus
 foliis 2. cap. 17.

that the Jewes did often, by solemn voves and
 oathes binde themselves, that they would never doe
 good to such, or such a man. We must furthermore
 know, that vsually to their oathes there was an exe-
 cration, or conditionall curse annexed, which some-
 times was expressed, as, *If I doe not doe thus, and thus,*
then the Lord doe so to me, and more also, 1 Sam. 14. 44.
 Also 1 King. 20. 10. Sometimes it is understood, as, *I*
haue sworne, if I take from a threed to a shoole latcher,
Gen. 14. 22. then let the Lord do so to me, and more also;
 this, or the like is understood, and maketh the former
 part of the oath, to sound negatiuely; as if *Abraham*
 had said, *I haue sworne, I will not take from a threed to*
a shoole latcher. In like manner, *Psal. 95. I haue sworne*
if they shall enter into my rest: that is, They shall not en-
ter into my rest, Heb. 3. 18. This helpeth the expositi-
 on of that difficult place, *Mat. 15. 5.* which we reade,
By the gift that is offered by me thou maist haue pro-
fit: but if we conceiue it thus, according to the forme
of the oath Corban; By Corban if thou receiue any pro-
fit by mee: and vnderstand the execration implied,
Then let God doe thus and much more to me, the sense
 will be thus; *By Corban thou shalt receiue no profit by*
me. This exposition is as agreeable to the scope of
 the place, as it is to their forme of swearing; and
 plainly sheweth how the Pharises, by their traditi-
 ons, transgressed the commandement of God. For
 God commanded, saying: *Honour thy father and thy*
mother. But the *Scribes and Pharises* said: *Whosoeuer*
should say to father or mother, seeking releefe, By
Corban thou shalt receiue no profit from me, he was
 discharged.

CHAP. VII.

Of their writing, their Masorites, and
their worke.

WRiting, in no nation came to its perfe-
ction on a sudden, but by degrees:
The opinions of the ancient, concer-
ning the authors and inuentors of letters, are diffe-
rent. Some say ^a *Cadmus* brought the vse of letters
into *Greece*; others say, ^b *Palamedes*: ^c some say,
Rhadamanthus brought them into *Assyria*: *Memnon*
into *Egypt*: *Hercules* into *Phrygia*: and *Carmenta*
into *Latium*. Likewise some say the *Phenicians* had
first the knowledge and vse of letters.

^a *Plin. lib. 7. cap. 56.*
Diodor. Sicul. lib. 6.
cap. 15.
^b *Seruius lib. 2.*
Æncid.
^c *Alex. Genial. l. 2.*
cap. 30.

*Phænices primi (fama si credimus) ausi,
Manfuram rudibus vocem signare figuris;*
Lucan.

Others say the ^d *Ethiopians*: ^e others the *Assyri-
ans*. But vpon better grounds it is thought, that ^f *Mo-
ses* first taught the vse of letters to the *Iewes*, and that
the *Phenicians* learned them from the *Iewes*, and the
Grecians from the *Phenicians*.

^d *Diodor Sicul. l. 4.*
^e *Plin. l. 7. c. 56.*
^f *Euseb. prepar.*
Euang. l. 18.

In like manner, the matter vpon which men wrote,
in ruder times was different. Some wrote on *rindes*
of trees, whence *Liber*, signifying originally a *rinde*
of a tree, is now vsed for a *booke*: ^g some wrote on
tile-stones with a *bone* in stead of a *pen*: some on *Ta-
bles*; this last was chiefly in vse among the *Iewes*,
the *Decalogue* was written in two *tables of stone*. A-
gaine, write these things vpon a *table*, *Es. 50. 8.*

^g *Diogen. l. 1. c. 1.*
in vitac. gentibus.

ἐν πινελῆ, saith the Septuagint, as if the writing tables at that time were made of box tree. They vsed not then pens or quills, but a certaine instrument or punch, made of iron or steele, called *stylus*, it was sharpe at one end, for the more conuenient indenting or carving of the characters; and broad at the other, for the scraping or blotting out what had been written;

^h Erasm. in Adag.

whence sprang that prouerbiall speech: ^h *Inaertere stilum, To vsay what he hath said, or to blot out what he hath written: Scribe stylo hominis: write with the pen of man, Es. 8.1.* Afterward before they came to binde vp bookes in manner as now we haue them, they wrote in a roll of paper or parchment, which sometimes was ten cubits broad, and twenty long, Zach. 5.2. This they called מגילא *Megilla* in Hebreu, from Galal, to role; *Volumen* in Latine; in English a volume, from voluo, to role. In the volume of the Booke it is written, Psal. 40.7. And Christ closing the Booke, gaue it to the Minister, Luk. 4.20. the word is πλόξας, *complicans*, folding, or rolling it vp. And vers. 17. ἀπλοξας, *Explicans*, unfolding, or opening it.

ⁱ Baxterf. institut. epist. p. 4.

ⁱ These volumes were written not with one entire continued writing, but the writing was distinguished into many spaces, columnes, or platformes, like vnto so many *Aræ*: these platformes, filled with writing, were instead of so many pages in a booke: and thus wee are to vnderstand that, Jerem. 36. 23. When *Iehudi* had read three or foure leaues, hee cut it with the pen knife, &c. These leaues, were nothing else but such spaces and platformes in the roll. After this manner the *Iewes* reserue the law written in such rolls and with such spaces in their *Synagogues* at this day.

It is much controuersed, whether the *Iewes* did from the beginning write with *vowels* and *accents*, or whether they were added by the *Masorites*; for the vnderstanding of which, it will be needful, *First*, to enquire who the *Masorites* were; *Secondly*, what their worke was; and then to deliuer in a proposition what may be probably thought in this point.

First, concerning the *Masorites*, wee are to know that *מסר* *Masar* signifieth *tradere*, to deliuer: and *Masora* a tradition, deliuered from hand to hand, to posterity without writing, as the *Pythagoreans* and *Druides* were wont to doe; but by the figure *Synecdoche*, it signifieth those *criticall notes* or *Scholion*, written in the margine of the Bible, and those that were the authors of those *criticall obseruations* were termed *Masorita*, *Masorites*. Concerning these authors who they were, there are two opinions. Some

thinke that they were certaine learned *Iewes* li-
 uing in the city *Tiberias*, they termed them *Sapientee Tiberiadis*, *The wise men of Tiberias*. These *wise men* are thought to haue added these *marginall notes* vnto the *Hebrew Bibles*, ¹ sometime after the finishing of the *Babylon Talmud*, which was about the yeare of our *Lord*, 506. This opinion is vnlikely for these two reasons. 1. ^m Because wee cannot finde in histories, the continuance of any College or schoole in *Tiberias* so long, but rather that *degrees in learning* ceased there, within foure hundred yeares after our *Sauour his birth*. 2. ⁿ In both *Talmuds* mention is made of the *Masora*, and the things contained therein. Others therefore more probably say, ^o that the *Masorites* were that *Ecclesiasticall Senate* or *Councell*, held by *Efra*, *Haggi*, *Zachary*, *Malachi*, and diuers

^k *Aben Esra. vid. Buxtorf. commente Masor. c. 3.*

^l *Elias Leuita in prefat. tertia. l. Masoreth. hammaforeth.*

^m *Buxtorf. in comment. Masor. c. 7.*

ⁿ *Buxtorf. in comment. Masor. c. 8.*

^o *R. Asarias. R. Gedalia. Buxtorf. in comment. Masor. c. 11.*

others assembled for the reformation of the Church, after their returne from *Babylon*; they are called *Viri Synagoge magna*. This *Councell* continued at least forty yeares; for *Simeon the iust*, who went out in his *Priestly robes*, to meet and pacifie *Alexander the Great*, comming in hostile manner against *Ierusalem*,^p was the last of that *Councell*, and that was aboue three hundred yeares before the birth of our *Sauour*, *Esra* was the *President* or chiefe of this *Councell*, he was of such repute among the *Iewes*, that they paralleld him with *Moses*, saying,^q *Dignus erat Esra, quod data fuisset lex per manus eius Israeli, si non precessisset eum Moses.*

^p Pirke Aboth. c. 1.

^q Talmud. Sanhedrim. c. 2 f. 21.

^r Buxtorf. in comment. Masor. c. 11.
^s Tertullian. l. de habit. muliebr.
 Chrysostom hom. 8. ad Hebræos. Irenæus aduers. hæres. lib. 3. c. 25. Augustin. de mirab. sacre script. l. 2. circa finem.

^t Genebrard. l. 2. Chronolog.

In the second place, we are to consider the *werke*; what the men of this great *Synagogue*, being the true *Masorites* did; their *werke* may be reduced to these particulars. 1. When this great *Councell* was assembled, they, among whom *Esra* was chiefe (who was assisted with the inspiration of *Gods Spirit*)^r determined what *bookes* were *Canonicall*, what *spurious* and *Apocryphall*. Secondly, ^s the *authentique* and *Canonicall bookes* were purged by them, of all errors crept into the *Text* in time of their captivity. Thirdly, they^t digested the *old Testament* into twenty two *bookes*, according to the number of the *Hebrew letters*. Fourthly, they distinguisht it into great *sections* and *verses*: for though the law was not so confusedly written, without any space or note of distinction betweene word and word, that it seemed all one *continued verse*, or as the *Kabbalists* speake, *אין הבד* *Theba achath*, one word, vntill the time of the *Masorites*; yet it was not so distinguisht into *Sections*, and *verses*, as now we haue it. Fifthly, They added

added their censures and criticall obseruations, concerning the irregularity of many words, in respect of the vowels and accents. Sixthly, they numbred the verses, words, and letters of euery booke, to prevent all possibility of corrupting the Text in future times, for now they say the gift of prophecy should cease. Lastly, they noted the different writing, and different reading: for the vnderstanding of which wee must know, that in the Hebrew text, many words are written with more, many with fewer letters, than they are pronounced; * many words written in the text, which are not pronounced, &c. In the margine the difference is expressed, whence the difference in the text they terme ביהב *Cethib*, *Scriptionem*; the writing; the difference in the margine they terme קרי *Keri*, *Lectioem*, the reading: because they doe read according to that in the margine. * This difference is thought by some to bee a correction of the Bible, according to seuerall copies after their returne from *Babylon*, but that it is of diuine authority, containing many mysteries knowne to *Moses*, and the *Prophets* successiuelly (though many of them vnknowne to our age) and that it was not any correction, but the difference it selfe primarily and purposely was intended by the *Prophets*, and holy pen-men of the Scripture, euidently appeareth by the diuersity of readings in those books, which were written by *Haggi*, *Zachary*, *Malachy*, *Daniel*, and *Esra*, they being the *Authors* of their owne bookes, needed no correction at that time themselves being present, yet in them this different reading is vsed.

In the third place, the proposition followeth, namely, Seeing that the Masorites passed their censure

u Sunt octo voces, quae scriptae sunt in textu, sed non leguntur, quas adducit Masora Ruth. 3. 12.

* Contra hos disputat Elias Levita in praefat. 3. l. Masoreth. han. masoreth.

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 carcasse without a soule.

 CHAP. VIII.

Israels pitching of their tents, or of their camps.

WHiles the Israelites wandred thorow the Wildernesse, their Church was a Tabernacle, and their habitations Tents, so that their whole Campe might be termed a moueable City. It was diuided 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 Maiessty. 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 conuenientest for them) this was called the Campe of Leui. In the vtter parts round about Leui, the twelve Tribes pitcht their tents, this they termed the Campe of Israel. The first Campe resembled a great Cathedrall Church with its Church-yard. The second, a priuileged place about the Church, as it were for Colleges for the habitation of the Clergy. The third, the body of a City, wherein the townesmen or laity dwelt. The forme of the whole, is probably thought to bee fowresquare, * some say twelue miles long, and twelue miles broad.

* Vziellid. Num. 2.3.

In the Easterne part pitched these three tribes, *Judah, Issachar, and Zabulon*. On the Southside, *Ruben, Simeon, and Gad*. On the West, *Ephraim, Manasses, and Benjamin*. On the North, *Dan, Asher, and Naphtali*: and these made vp the *outward Campe*, termed the *Campe of Israel*. Betweene each tribe, in euery one of those foure quarters, there were distant spaces like streets, where there was buying and selling as in a market, and tradesmen in their shops, in ^b manner of a city leading to and fro. This Campe is ^c thought to be round a *mile distant* from the *tabernacle*, that is, a *Sabbath dayes iourney*, & this is gathered from *Iosh. 3.4.* where the distance between the people & the *Arke*, is commanded to be *two thousand cubits*.

^b Οὐδὲν δὲ ἀλλοῦ, ἢ πόλει μεταρριτωμένης καὶ διασπυμένης ἐστικε. *Ioseph. l. 3. Antiq. c. 11. p. 97.*

^c Tradunt Hebraei, filios Israelita castrametatos fuisse in circuitu tabernaculi, ut unum milliare interfuerit (i.) spaciū mille passuum, & hoc erat iter Sabbati. *P. Fac. N. 11. 2. 3.*

After this, pitched the *Campe of Levi*: In the Easterne part *Moses, Aaron, and the Priests*: In the South, the *Cohathites*: in the West, the *Gershonites*: in the North, the *Merarites*.

In the *middle* was the *Campe of the Diuine Maiesty*. Vnto this *Dauid* alludeth; *God is in the middest of her, she shall not be moued, Psal. 46. 5.*

After the same manner, the parts of the *City Ierusalem* were distinguished, when the common wealth was settled. ^d From the *gate of Ierusalem*, to the *mountain of the Temple*, was the *campe of Israel*: from the *gate of the mountaine of the Temple*, to the *gate of the Court* (which was otherwise called *Nicanors gate*) was the *Campe of Levi*: from the *gate of the Court*, & forward, was the *camp of the Diuine Maiesty*.

^d Maimon. in Belbabchirab cap. 7. §. 11.

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 said to bee terrible as an army

Αὐθροῦτος ἐξο.
ἰδὲ ὁ κτλ τῶ γ.
ἢ αὐτῆ.

גבר על
קטן

quisque iuxta ordi-
natam suam aciem
s. Ionaſhan Vzel.
Numb. 2 3.

h Dicunt in vexillo
Ruben fuiſſe ima-
ginem hominis : in
vexillo Iehudah,
imaginem leonis : in
vexillo Ephraim,
imaginem bouis : in
vexillo Dan, imagi-
nem aquile P. Fag.
Num. 2. Aben Eſra
ibid.

i Angeli ex hoc
verſu deſignari poſ-
ſunt Sunt enim
ſpiritus intelligen-
tes ut homo, poten-
tes ut Leo, miniſtra-
torij ut Bos, & ce-
leres ut Aquila.

Tremel, in Ezek. 1.
k Hieronym. ad in-
itium ſui commenta-
rij in Mat. 11. Gre-
gorius homil. 4. in
Ezek. Ab Hierony-
mo diſſentit D. Au-
guſtinus in Mat-
theo, & Marco,
nam in leone Mat-
theum, Marcum in
bemine putat ad-
umbratum. Augu-
ſtin. de conſenſu E-
uangelij. lib. 1. c. 6.

with banners, Canticl. 6.4. The Hebrew word Banner,
Num. 2. 2. the Greeke tranſlateth ^e Order ; and ſo the
Chaldee calleth it ^f Tekes (a word borrowed of the
Greeke τῶξις) order : Whence the Apoſtle taketh
his phraſe, Every man in his owne order, 1 Co-
rinth. 15. 23.

Every banner was thought to bee of three colours,
& according to the coulours of the precious ſtones in
the brest-plate, bearing the names of their Patri-
archs. But this proportion will not hold in all, ſeeing
Leui (who is not here among the other Tribes) was
in the brest-plate one of the twelve ; and Ioseph there
graued on the Berith, hath here two tribes, Ephraim,
and Manaffes, vnto whom two colours cannot bee
allowed from the brest-plate.

Each banner had his ſeueral motto, or inſcription.
In the firſt ſtandard was written, from Num. 10. 25. Rise
up Lord, and let thine enemies be ſcattered, and let them
that hate thee, flee before thee. ^h It is moreouer taught
by the Hebrewes that each ſtandard had a diſtinct
ſigne engrauen in it. Rubens ſtandard had the image of
a man : Iudahs the image of a Lion : Ephraims the
image of an Oxe : and Dans the image of an Eagle.

Theſe ſame foure creatures are vſed by Ezekiel 1
10. to deſcribe the ⁱ nature of Angels. Every Cheru-
bim is ſaid to haue foure faces ; the face of a man, to
ſhew his vnderſtanding ; of a Lion, to ſhew his power,
of an Oxe, to ſhew his miniſtratory office ; of an Eagle,
to ſhew his ſwiftheſſe in the execution of Gods will.
The ſame deſcription of Angels you may finde, Re-
uel. 4. 6.

By the ſame foure, in the opinion of many of the
^k Fathers are ſhadowed forth the foure Euangelijſts.

The

The man shadowed *S. Matthew*, because hee beginneth his *Gospell* with the generation of *Christ*, according to his humanity : The *Lion Saint Marke*, because hee beginneth his *Gospell*, from that voice of the *Lion* roaring in the wildernesse, *Vox clamantis in deserto* : The *Oxe Saint Luke*, because hee beginneth with *Zacharias the Priest* : And the *Eagle Saint Iohn*, who soaring aloft, beginneth with the *Diuinity of Christ*.

Thus haue we seene how they pitch their *Camps*; their *marching* followeth: and here wee are to consider : *First*, their *marching in their iourneys* thorow the wildernesse. *Secondly*, their *marching in their battels*.

Concerning their *marching in their iourneys*, they either *moued forward*, or *abode still*, according to the mouing or standing of the cloud, which conducted them : The manner thereof is described, *Numb. 10.* and summarily we may view it thus: when *God* took vp the cloud, *Moses* prayed, and the *Priests* with trumpets blew an alarme, then *Judah* the first standard rose vp, with *Issachar* and *Zabulon*, and they *marched foremost*; then followed the *Gershonites* and *Merarites*, bearing the boords and coverings of the *Tabernacle* in wagons. The trumpets founded the second alarme. then *Ruben*, *Simcon* and *Gad* rose vp and followed the *Tabernacle*; and after 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, rose vp the *standard of Ephraim*, *Manasses*, and *Beniamin*, and these followed the *Sanctuary*; vnto this *Dauid* hath reference, when he prayeth, *Psal. 80. 2. Before*

fore Ephraim, Benjamin, and Manasses, stirre vp thy strength, and come and saue vs. At the fourth alarme, arose the *standard of Dan, Asber, and Naphtali*; and to these was committed the care of gathering together the lame, feeble, and sicke, and to look that nothing was left behinde: whence they were called the *gathering host*, *Iosh. 6. 9.* vnto this, *Dauid* alludeth; When my Father and my Mother forsake me, the Lord will gather me, *Psal. 27. 10.*

Concerning their *marching in warre*. First, the *Priests* sounded the alarme with trumpets, *Numb. 10. 9.* this they termed ¹ *Terugnah*. Secondly, one *Priest* was selected out of the rest, to stirre vp the hearts of the people, and by a kinde of hortatory Oration, to encourage them to the warre, *Deut. 20. 2.* him they called *Vnetum belli*, The *anointed of the battell*. Thirdly, they marched on by five and five in battell aray, *Exod. 13. 18.* so the ^m originall signifieth in that place.

In the last place, we are to consider how they were to deale in besieging a Towne, for the conceining whereof, note these two propositions.

1. They were to offer peace vnto all forreiners, and *Canaanites*, *Deut. 20. 10.* And this is cleerely signified, *Iosh. 11. 19.* There was not a City that made peace with the children of *Israel*, saue the *Hivites*, 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, *Israel* must not seeke their peace, *Deut. 23. 6.*

2. They were to make couenant with none of the *seuen Nations*, *Deut. 7. 2. Exod. 23. 32. & 34. 14.* With forreiners they might, *Iosh. 9. 7.* peradventure you dwell

הרועה
Clangor, Vociferatio. Hebraei duplicem clangorem esse statuunt alterumque vocari.

הקועה
alterum

הרועה
quotum ille equalis est vox, hic citus con:isusque fragor: ille ad conuocandos cætus, hic ad accendendos militum animos facit.

המושים

dwell among vs, and how shall wee make a covenant with you? Not, how shall we make peace with you.

Some may question, what the difference was between *making peace*, and *making a covenant*? I answer, *twofold*. 1. The *making of peace* was a naked stipulation, or promise mutually made, for the laying aside of all hostile affections towards each other, whereby life on both sides might bee secured: *Making a covenant*, was a solemn binding of each other to performance of this mutuall promise, by outward ceremonies of ⁿ cutting a beast in twaine, and passing between the parts thereof, *Jer. 34. 18.* as if they would say; *Thus let it be done to him, and thus let his body be cut in two, who shall breake this covenant.* Secondly, *peace* was not concluded by the *Israelites*, but onely vpon these termes, *that the people should become tributary vnto them, Deut. 20. 11.* The *making of a covenant* was vpon equall termes, without any condition either of tribute or seruice, as is gatherable from the *covenant* made by *Ioshua* with the *Gibeonites*, where there is no mention of any condition at all, *Iosh. 9.*

This difference seemeth to me warrantable, and serueth to reconcile many places of Scripture, as where *God* saith; *offer peace to all: and make a covenant with none.* Secondly, it sheweth the fraud of the *Gibeonites* to bee greater than is commonly conceiued, for they fought not *peace simply*, but *a covenant.* *Make a league with us, Iosh. 9. 6.* Thirdly, it salueth that common obiection, made in defence of *vnaduised oathes*, to proue them *obligatory*, though *vnlawfull.* The argument is framed thus: *The covenant which Ioshua made with the Gibeonites vnaduisedly*

n Hæc est causa cur
Hebræi Fædus facere, dicant.

כרתהכרתה
(i.) Dividere, aut

dissecare fædus:

quemadmodum apud

Latinos, dicitur

Percutit fædus, que locutio

fluxit ab antiquo

federis faciendimode.

Sacerdos enim

feriebat porcum silice,

dicens, Sic à Ioue

feriatur is, qui

sanctum hoc fregit

fædus, ut ego

hunc porcum ferio.

Linus Decad. 1. lib.

1. pag. 17.

was unlawfull: but that was obserued by him, and the breach thereof, when Saul slew the Gibeonites, punished by God, 2 Sam. 21. 1. Therefore, &c. I say it salueth that obiection, because if we diligently obserue Ioshuahs practice, we shall finde vnadvised oathes to be so farre, and only so farre binding, as they agree with Gods word. Gods Word required the Gibeonites should haue their liues secured, because they accepted peace; thus farre therefore the covenant was still of force: Gods word required, that the Canaanites after the acceptation of peace should become tributary; here the covenant was not of force, and therefore Ioshuah made them hewers of wood, and drawers of water, w^{ch} is a kind of tribute in the language of the Scripture, a tribute of the body, though not of the purse, in which sense the Egyptian task-masters, are in the originall called tribute masters, Exod. 1. 11.

C H A P. I X.

Their Measures.

M *Measures* in vse among the Hebrewes, and so among all other Nations, they are of two sorts: some *Mensura applicationis*, measures of application, as a span, a cubit, a yard, and the like. Secondly, *Mensura 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 barley cornes middle sized laid by one another. עֲצָבָא *Etsbang*, *Digitus*, A finger, an inch.
one

* It containeth the breadth of six barley cornes ioyned together where they are thickest: though in round reckoning, it goeth for an inch, yet in accurat speaking * *four fingers make three inches*. Of this there is mention, *Jerem. 52.21.*

^a *Arias Montan. Tbulal Cain.*

* *Quatuor digiti constituunt tres pollices. Franc. Iunius in Ezek 40.5.*

Palmus, this was two-fold; *Palmus minor*, and *Palmus maior*. The lesser containeth the breadth of *four fingers*, (i.) *three inches*: the Hebrews terme it, *תפוח Tophach*, the Greeks *πυλυσίδα*: the greater is termed *זרעית Zereth*, by the Greeks *σπιδαιον*; in Latine, *Spithama*, & *Dodrans*. It containeth the measure that is betweene the thumbe and the little finger stretcht out, *A Spanne*.

פגם Pagnam, Pes, *A foot*. It containeth ^b *twelve inches*.

^b *Quatuor palmos scil. minores. Pet. Martyr. 1. Reg. c. 6.*

אמה Amma, Cubitus, A cubit. We shall finde in Authors mention of *four kinds of cubits*. 1. *Cubitus communis*, this was the measure from the elbow to the fingers end; it contained a foot and halfe. or halfe a yard, it is called the *common cubit*. 2. *Cubitus sacer, An holy cubit*, this was a full yard, containing *two of the common cubits*, as appeareth by comparing *1 King. 7.15.* with *2 Chro. 3.15.* In the first place the pillars are reckoned each of the *eighteen cubits* high: in the second place, they are reckoned *five and thirty cubits* high; which together with the basis, being one ordinary *cubit* high, *doubleth the number*; so that the first text, is to be vnderstood of *holy cubits*: the second, of *common cubits*. 3. *Cubitus regis*, the *Kings cubit*; this was ^c *three fingers longer than the common cubit*: Whereas the common cubit is termed *cubitus viri*, the *cubit of a man*, *Deut. 3.11.* Onkelos doth improperly terme it *cubitus regis*, the *Kings cubit*. Lastly, the

^c *Herodot. lib. 2. in descript. Babyl.*

^d Orig. hom. 2. in
Genes. 16. August.
de Ciuitat. Dei. lib.
15. cap. 27.

^e Quinos palmos.
^f Sex palmos.

^{*} Tremelius in
h. nc locum.

^z 1 f' or.

there was *cubitus geometricus*, A geometrical cubit, it contained six common cubits, ^d and according to these 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 say contained ^e fiftene inches; the holy cubit ^f eightene inches. But that the holy cubit contained two common cubits hath beene evidently proued, and it is probable, that those who make the difference to be only three inches, haue mistaken the Kings cubit for the holy cubit.

כֶּבֶל Chebel, Funiculus, A line or rope. The iust 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, Psal. 16. 6. That is, mine inheritance.

קָנֶה Kaneh, Arundo, the Reede. The vse of this, was to measure buildings; the length thereof was six cubits and an hand-breadth, Ezek. 40. 5. The cubits in this place, are ^{*} interpreted Kings cubits: it was lesse 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 Reuel. 21. 15.

To these may bee added other measures, where-with they measured their wayes, and walkes. The least of these was **פָּסָג** Tsagad, Passus, A pace.

זֵרֶדֶדֹר, Stadium, A furlong. It is often mentioned in the New Testament, not at all in the Old. ^z It contained one hundred twenty five paces, which is the eighth part of our mile. Some thinke ir to be called so *ἐπὶ τῆς στάδιος*, from standing, because Hercules ran so
much

much ground, before he stood still.

Milliarium, A mile: it containeth with vs a thousand paces, but much more among the *Hebrewes*. Their word בָּרָה *Barah*, translated often *Milliarium*, properly signifieth *A dinner or meale*; and being applyed vnto *iourneyes, walkes, or wayes*, it signified so much ground as vsually is gone, or conueniently 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 (בְּבֵרַת הָאָרֶץ *Cibrath haarets*) about halfe a dayes iourney of ground. The Greeke in that place hath an vncomth word $\alpha\lambda\epsilon\gamma\delta\alpha$. doubtlesse it was made from the *Hebrew Cibrath*, and signifieth *halfe a dayes iourney*.

Their *measures of capacity*, termed *Mensura capacitatis*, were of two sorts. Some for *dry things*, as corne, seed, &c. Some for *liquid things*, as Wine, Oyle, &c. In both that there might bee a iust proportion obserued, 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 *Bushels, Halfe-Bushels, Peckes, &c.* I am to bee vnderstood according to *winchester measure*, as we phrase it, such a bushell containeth eight gallons. Where I speake of *Gallons, Pottles, Quarts, &c.* I am to be vnderstood according to our *Ale-measure*, thereby I auoid fractions of number.

כָּב *Kab, Kabus, A Kab.* This contained twenty Arias Mensura. Tubal. Cam. foure egges, it held proportion with our *Quart*. The least measure mentioned in Scripture, is the *Fourth part of a Kab*, *2 King. 6. 25*. The famine in *Samaria* was so great, that a *fourth part of a Kab of doves dung* was sold for five pieces of siluer. The *Rabbines* haue

עֵינֵיהֶם קִבְּוּ
 שִׁיחָהּ יָרְדוּ
 לְעוֹלָם
 הַשְּׁעֵהוֹנְטֵלָהּ
 וְשִׁוִּי

Vid. Buxtorf. lexic.

in הרה

* Alsted. praecog.

iboul. lib. 2. p. 588.

^c Vid. Buxtorf.

Lexic. in קבב

ex opere R. Alphes.

tractat. de pasch.

cap. 5. fol. 176.

^d Arias Montan.

Zubal. Cain.

^e Epiphani. de men-

sur. et Ponderib.

a Prouerbe, That ^b ten Kabs of speech descended into the world, and the women tooke away nine of them.

^c עמר Omer. It contained * one Kab and an halfe, and a fifth part of a Kab, that is, Three pints and an halfe pint, and a fifth part of an halfe pint. It was the tenth part of an Ephah, Exod. 16. 36.

^d סאה Saha, *σατα*, *Satum*, the Latine Interpreters commonly render it by *Modius*. It contained ^e six Kabs, that is, A gallon and halfe. We translate the word in generall *A measure*: To morrow this time a measure (that is, a *Satum*) of fine flower shall be sold for a Shekel, 2 King. 7. 1.

^d אפה Ephah. It contained ^d three Sata, that is, halfe a bushell and a pottle.

^e להך Lethet. It contained ^e fiftene *Modios* (i.) *Sata*; that is, two bushels, six gallons and a pottle. Mention of this is made, *Hos.* 3. 2. It is there rendred in English, halfe an *Homer*.

^f הומר Homer. It is so called from *חומר* *Chamor*, *Asinus*, an *Asse*; because this measure contained so much graine or corne, as an *Asse* could well beare. It contained ten *Ephahs*, *Ezek.* 45. 11. that is, Forty five gallons, or five bushels and five gallons.

^g כור Cor, *Corus*. The *Cor* and the *Homer* were of the same quantity, *Ezek.* 45. 14. It was not onely of liquid things, *Luk.* 16. 7.

These measures of which we haue spoken hitherto the *Hebrewes* vsed in measuring of *dry things*: Three other measures there were, which they vsed for liquid or moist things.

^h לוג Log. It contained ^h six egge-shels. It was of the same quantity as the fourth part of a Kab, Halfe a pint.

^f Buxtorf. in loco
 superius citato.

יין *Hin*. It contained the quantity of ^g *seventy* ^g *Buxton's libid.* *two egge-shells*, so that it was of our measure *three quarts*.

בַּתּוּבַת *Bath, Bat, Bathus, the Bath*. It was of the same capacity with the *Ephah*, the tenth part of an *Homer*, *Ezek. 45. 14*. The *Latine* interpreters commonly render it *Cadus*. ^h *Hierome* writing vpon *Ezekiel*, renders it *Vadus*. *Decima pars Cori, inquit, in speciebus liquidis vocatur bathus, siue vadus.* ^h *Hieron. Ezek. 45.* I sometimes thought there had beene some error in the print, namely *Vadus* put for *Cadus*: But now I finde the *Greekes* to vse both *βάρ*, and *βιδ*, for this measure, and from the last of these *Greeke* words, that ancient *Father* reads it *Vadus*. Sometimes our *English* renders it in generall *A measure*, *Luke 16. 6*. It contained *four* 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.

Σίστις, *Sextarius*. We *English* it in generall, *A pot*, *Marke. 7. 4.* ⁱ it was of the same quantity with the *Log*, if we vnderstand it of the *Romane Sextarius*. It ⁱ *Alsted. præcog. Theol. p 561.* was somewhat more, if wee vnderstand it of the *Attick Sextarius*, *undecim Attici sextarij æquabant Romanos duodecim*. In probability we are to vnderstand the *Romane* measure, so that it contained *six* egges, that is, *halfe a pint*.

χενίξ, *Chenix*. A measure, *Reuel. 6. 6*. It signifieth properly that measure of corne, which was allowed seruants for their maintenance euery day. Whence was occasioned that speech of *Pythagoras*; *Super Chanice non sedendum*; that is, *wee must not rest vpon the prouision which sufficeth for a day, but we must take*

* Budaus de affe.
lib. 5.

care for the morrow. It contained^k foure Sextarij, that is, A quart.

† Budaus de affe.
lib. 5.

Megals, Metrets, Ioh. 2. 6. It is translated A Firkin. It was a measure in vse among the Athenians. ¹ It was of the same quantity with Cadus, and Cadus (as before was noted) was equall to the Hebrew Bath, so that it contained foure gallons and an halfe.

CHAP. X.

Their Coynes, first of brassen Coines.

THat they might haue iust Coines and weights, they weighed both them and their weights by barley cornes.

פרוטת
משקל חצי
שעורה
Mof. 3 Koisenf. fol.
324. Col. 4.

λεπτόν, Minutum, A mite, Luke 21. 20. Mark. 12. 42. The latter Hebrewes call it פרוטה the Syriake שמונה (i. Oδυνα, the eighth part of Assarium.)^m It weighed halfe a barley corne. It valued of our monecy, three parts of one c.

Kosparius, Quadrans, A farthing. 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. 1/2.

* Drusius in praef.
bet. Lnc. 12. 39.

Ἀσάριον, Assarius, vel Assarium. It was a Roman coine weighing foure graines. The Rabbines call it איסור Isor, and say that it containeth * eight mites. Of this wee reade, Matth. 10. 29. Are not two sparrows sold for (an Assarium) our English readeth it for a farthing. ? It valueth of ours in precise speaking, q¹ = q.

Their

Their siluer Coines.

גרה Gerah. It was the twentieth part of the Shekel of the Sanctuary; *A Shekel is twenty Gerahs*, *Exod. 30. 13.* It was the least siluer coine among the *Hebrewes*; It valued of ours 1 Œ .ob.

אגורה Agorath. Wee English it in generall, a *peece of siluer*, *1 Sam. 2. 36.* But it appeareth by the *Chaldee Paraphrase*, that it is of the same value with *Gerah*, that *Paraphrase* renders both **מענה Megna**, by the *Greeke* they are both rendered ὄβολος , the value thereof therefore is 1 Œ .ob.

קשיטה Keshita. The word signifieth a *lambe*, and is vsed for a certaine *coine* among the *Hebrewes*, on the one side whereof the image of a *lambe* was stamped, our *English* reades it in generall a *peece of money*. *Jacob* bought a parcell of a field for an hundred *peeses of money*, *Gen. 33. 19.* In the originall it is for an hundred *lambs*. But it is apparent, that *Jacob* paid *money*; for *S. Steuen* saith, he bought it for *money*, *Act. 7. 16.* In the iudgement of the *Rabbins*, it was the same that ⁿ *Obolus*, ^o *twenty of them went to a Shekel*; So that the value thereof was 1 Œ .ob.

סֶסֶף Ceph, ἀργύριον , *Argentus*, a *peece of siluer*; as the *Romans* numbered their summes by *Sesterces*, in so much that *Nummus* is often-times put absolutely, to signifie the same as *Sestertius*; so the *Hebrewes* counted their sums by *Shekels*, and the *Grecians* by *Drachmæ*, hence *Argentus*, *A peece of siluer*, being put absolutely in the *Bible*, if mention in that place be of the *Hebrew coines*, it standeth for a *Shekel*, and valueth 2 Œ . 6 Œ . if it stand for the *Shekel of the Sanctuary*: if it stand for a *common Shekel*, then it valu-

n R. Solom. Gen. 33
19. 11. R. David. in
lib. rad. 11 Leui
ben Gers. Gen. 33.
19.
o Drus. ad diffic.
loc a Gen. p. 119.

eth 1 S. 3 D. But if mention bee of the *Grecke coines*, as *Act. 19. 19.* then it signifieth the *Attick Drachma*, which valueth of our money 1 D. ob.

P Brecrewood; de
num.

$\Delta\epsilon\gamma\chi\alpha\iota\tau\eta$, *Luke 15. 8.* P It was a quarter of a *Shekel*; and thus by consequence it valued of ours 7 D. ob.

$\Delta\iota\delta\upsilon\alpha\chi\mu\omicron\nu$, *Didrachmum*, *Matth. 17. 24.* Wee English it *Tribute money*: The *Syriak* readeth Duo Zuzim , now that coine which was termed *Zuz* by the *Hebrewes*, was answerable to the *Romane denair*, whence it appeareth that it valued of ours 1 S. 3 D.

$\Sigma\tau\alpha\iota\eta\rho$, *Stater*. Wee English it a peece of money at large, but it contained precisely two *Didrachma*. For the *Tribute money* to bee paid for each person, was *Didrachmum*, as is eident; *Matth. 17. 24.* and this *Stater* was paid for two, namely for *Christ* and *Peter*; the value of it therefore was 2 S. 6 D.

r Tremel *Matth.*
22. 19.

$\Delta\upsilon\delta\epsilon\iota\omicron\nu$, *Denarius*, *A penny*. This was their *Tribute money*, *Matth. 22. 19.* There were two sorts of pence in vse among them; the *common penny*, which valued of ours 7 D. ob. And the *penny of the Sanctuary*, which valued 1 S. 3 D. For it was answerable to their *Didrachmum*, and of this last 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*, e every yeare after they were twenty yeares old, towards their *Temple*, *Exod. 30. 13.* *Cesar* by taking 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 question proposed vnto *Christ*, *Is it lawfull to giue tribute vnto Caesar or not?*

r *Aben Ezra* *Nehem.*
10. 32.

not?

The Kings Shekel in David and Salomons time, had stampt on the one side, a kinde of tower standing betweene יר and מלם and vnderneath was עיר הקרש. The whole inscription was, *Ierusalem vrbis sanctitatis*: On the reuerse side, the rundle was filled with this Hebrew רבנו שלמה המלך ודוד המלך. *David rex, & filius eius Solomon rex.*

The Shekel againe was diuided into lesser 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.

זאב Zabab. The English reades it, *A peece of gold,* 2 King. 5. 5. By it is meant, that which elsewhere is called *Siclus auri,* *A Shekel of gold,* 1 Chron. 21. 25. Hence the one thousand seuen hundred peeces of gold mentioned, *Iudg. 8. 26.* The Greeke renders 1700. * *Shekels of gold.* * The weight of this Coine was two Atticke drams, the value 15 s.

υ Σίκλοι χρυσοί,
 &c.
 * Breerewood de
 numm. ii.

אדרכון Adarcon, of this we weade, *Esr. 8. 27.* It was also called דרקמון Drakmon, of which we read, *Esr. 2. 69.* Both these names seeme to denote the same coine, if not, yet both were of the same weight. The Greeke interprets them both by δραχμή, and our English accordingly renders both *A Dramme*: which must bee vnderstood of the *Drams* in vse among the *Hebrewes*, weighing two Attick drams. From the Greeke δραχμή, Drakmon seemeth to haue had its name. y Hee coniectureth not amisse, who thinketh that Adarcon was so called, *quasi Daricon,* which

y Breerewood de
 numm. ii.

which was a certaine coine of gold in vse among the *Persians*, and from *King Darius* (whose image one side thereof bore) was named *Daricon*, and ק amongst the *Chaldeans* is often prefixed before a word, as ק is amongst the *Hebrewes*. The value of this coine was of ours 15. s.

Their Summes.

Their *Summes* were two מנה *Maneh*, $\mu\alpha\tilde{\nu}$, *Mina*, a *Pound*. In gold it weighed one hundred *Shekels*. This appeareth by comparing these texts, 1 *King*. 10. 17. Tres מניִם *Manim*, Three pound of gold went to one shield. Now we read, 2 *Chron*. 9. 16. Three hundred *Shekels* of gold went to one shield. The name *Shekels*, is not expressed in the original, but necessarily vnderstood, as appeareth in that which was spoken of *Zahab*. For it is a received rule, that in Scripture, *Aurum* being put with a numeral, signifieth so many *Shekels* of gold: and so *Argentum* in like manner. The weight therof then being one hundred *Shekels*, it followeth that the value was 75. li. In siluer their *Maneh* weighed sixty *Shekels*, *Ezek*. 45. 12. so that it valued 7. li. 10. s. Note, that ² *Sheindler* was deceiued, in saying that the price or value of the *Maneh*, was changed in *Ezekiels* time, because it then valued 60. *Shekels*, for the difference is not betweene the sacred and prophane *Maneh*, as *Sheindler* conceiueth it; but betweene the *Maneh* of gold, which was valued at an hundred *Shekels* alwayes, and the *Maneh* of siluer, which weighed 60. *Shekels*, according to the forequoted place in *Ezekiel*.

The second summe was ככר *Cicar, Talentum, A Talent*. This if it were of *siluer*, it cōtained in weight *three thousand Shekels*. For those two verses being compared together, *Exod. 38. 25, 26.* sheweth that *six hundred thousand men*, paying euery man *halfe a Shekel*, the whole summe amounteth to an *hundred talents*; whence it followeth, that *A Talent of siluer* amongst the *Hebrewes*, was *375. l.* But a *Talent of gold* (the proportion of gold to siluer being obserued) was *twelue times* as much, so that it valued of ours, *4500. l.*

In this tract of their coines we are to know *three things*. First, that as the *Romans* in the former ages, vsed, *Æs graue, Bullion mony*, vnstampd, which in the *Masse* or *Billot* they weighed out in their paiments; and afterward, *Æs signatum, coined metals*: So the *Hebrewes*, though at last they vsed *coined money*, yet at first they weighed their money, *uncoined*; *Abraham* weighed to *Ephron* the *siluer*, *Genes. 23. 16.* Hence the *Shekel* had its name from שֶׁקֶל *Shakal, Ponderare, librare, To weigh, or put in the ballance.* Secondly, as the *coined Shekel* was *two-fold*; one for the vse of the *sanctuary*; the other for the vse of the *Common-wealth*, & that of the *Sanctuary*, was double the price of the other: So the weight of the *Shekel* is to be distinguisht after the same manner; the *Shekel of the Sanctuary* weighed *halfe an ounce Troy weight*; the *cōmon Shekel* weighed *a quarter of an ounce*. For example, *Goliabs speares head* weighed *six hundred shekels of the Sanctuary*, *1 Sam. 17. 7.* that is, *twenty five pound weight*: *Ab-soloms haire* weighed *two hundred Shekels* after the *Kings weight*, *2 Sam. 14. 26.* that is, *foure pound weight*

weight and two ounces. Yea the summes, which I haue reckoned only according to the Sanctuary, in common vs^e according to the Kings weight, they abate halfe their value.

Thirdly, the lesser coynes were in generall termed κέρματα, or in the singular number κέρμα, Iohn 2. 15. The word signifieth properly a small quantity, or little peece of metall, such as may bee clipt off from coynes. ^a Vpon the first of the moneth Adar Proclamation was made thorowout Israel, that the people should provide their halfe shekels, which were yearly payed toward the seruice of the Temple, according to the commandement of God, Exod. 30. 13. ^b On the twenty fifth of Adar, then they brought tables into the Temple (that is, into the outward court where the people stood) on these tables lay these κέρματα, or lesser coines, to furnish those who wanted halfe shekels for their offerings, or that wanted lesser peeces of money, in their payment for oxen, sheepe, or doues, which likewise stood there in a readinesse in the same court to bee sold for sacrifices: but this supply of lesser coines, was not without an exchange for other money, or other things in lieu of money, and that vpon aduantage. Hence those that sate at these tables, as chiefe bankers or Masters of the exchange, they were termed κερματισται, in respect of the lesser coines which they exchanged; in respect of the exchange it selfe, they were termed κολλυβισται; for ^c κόλυβος signifieth the same in Greeke, as Cambium in Latine, whence those letters of Exchange, which the Latines call *Lit^{er}as cambij*, the Greekes call σύμβολα κολλυβιστικῶν, Tic-

^a Moses Kolsens. de Siclis fol. 122. col. 2.

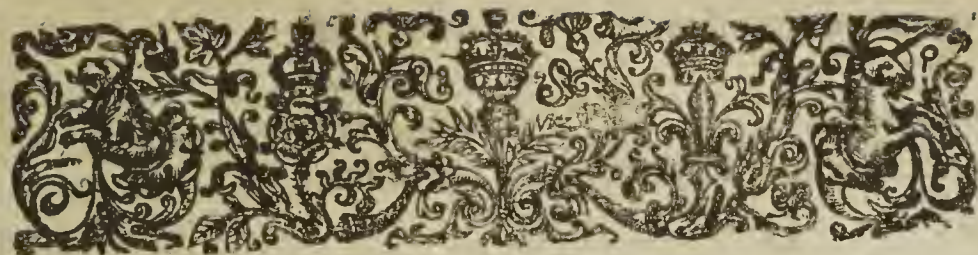
^b Moses Kolsens. ibid.

^c Κόλυβος, inquit Pollux, est ἀργυεῖν ἀλλαγῆν. vid. Dins. Annot. in H. T. pars. aliter.

kets of exchange ; in respect of the *tables* at which they *sate* , they are termed by the *Talmudists* שולחנים *Schulchanim*, from שולחן *Schulchan*, *Mensa* ; for the same reason they are sometimes termed by the *Greekes* $\pi\alpha\rho\lambda\eta\tau\alpha\iota$, and by the *Latines* *Mensarij*. These are those *changers of money*, which our *Saviour* drove out of the *Temple*.

FINIS.

החלה לארץ



THE
 NAMES OF AVTHORS
 cited in this Booke.

A

A Ben Esra.
 Aboth. vid. Pirke aboth.
 Æschines.
 Alexander Neopol.
 Alstedius.
 Ambrosius.
 Aquinas.
 Aristoteles.
 Arias Montanus.
 Aristophanes. Aurelia Allobro-
 gum. 1607
 Artemidorus.
 Athenæus.
 Augustinus. Colonia Agrippina.
 1616

B

B Aal turim.
 Beda.

Bellarminus.
 Bertramus.
 Beza.
 Bodinus.
 Breewood.
 Buxtorfius.
 Budæus.

C

C Aninius.
 Capnio. vid. Reuchlin.
 Carion.
 Casaubonus.
 Cælius Rhodiginus.
 Chazkuni.
 Chemnitius.
 Chimchi, alias R. David Kimchi.
 Chrysostomus.
 Clemens Alexandrinus.
 Cicero.
 Q 9 3 Concilium

Concilium quinum sextum.

Cyrillus.

Cyprianus.

Cuneus. Lugduni Batavorum.

D

1617

DEmosthenes.

Venerijs.

1554

Diodorus Siculus.

Dionysius Halicarnass.

Drusus de tribus sectis. Fran-
kera. 1619.

E

ELias Thisbites.

Epiphanius.

Erasmus.

Euripides.

Eustathius.

Eusebius.

F

FVnccius.

Fagius.

Firmicus.

G

GAlatinus.

Francofurti

1612

Gellius.

Genebrardus.

Gorionides.

Gregorius Nazianzen.

Gyraldus.

H

HErodianus.

Herodocus.

Hesiodus.

Hieronymus. Basilea

1516

Homerus.

Horatius.

Hospinianus. Tiguri

1611

I

IAlcus. Cracovia

1595

Iansenius.

Iosephus. Aurelia Allobrog.

1611

Ionathan.

Iunius.

Iustin. Martyr.

Iustin. histor.

Iuuenalis.

Ilmedenu.

K

KImchi. vid. Chimchi.

Lactantius.

L

Lactantius.
 Laertius.
 Leui ben Gersom.
 Lipsius.
 Linius.
 Lucanus.
 Lucianus.
 Lyranus.

M

MAcrobius.
 Magius.
 Maimonides lib. Iad. Venetijs.
 1574.
 Masius.
 Maximus Tyrius.
 Montacutius.
 Moses Kotsensis. Venetijs.
 1557.
 Munsterus.
 Musar.
 Modestus.

O

Oecumenius.
 Onkelos.
 Origines.
 Ouidius.

P

PHilo Iudæus. Colonia Al-
 lobrog. 1613.
 Pirke Aboth.
 Plautus.
 Plinius.
 Pierius. Basilea. 1575
 Plutarchus.
 Procopius.
 Prudentius.

R

REuchlinus (pro quo citatur
 Capnio perperam) Franco-
 furti. 1612
 Rosinus.
 Ruffinus.

S

Sederolam minus.
 Septuaginta interpretes.
 Serarius.
 Scaliger } De emend. temp. Lu-
 tetia. 1583
 Tribares. Franckera
 1619
 Sheindler.
 Sigonius.
 Scholiastes Aristophanis.
 Solomon Iarchi.
 Solinus.

Sozomenus.

Sozomenus.
Stadius.
Stukius.
Suetonius.
Suidas.
Syrus interpres.

T

T Almud Babylonicum.
T Talmud Hierosolymitanum
Targum Vzielidis, siue Iona-
thanis.
Targum Onkelos.
Targum Hierosolymitanum.
Tertullianus. 1609
Theophylactus.
Theodoretus.
Theophrastus.
Tholosanus.

Thisbites.
Tiraquellus.
Toletus.
Tremelius.

V

V Atablas.
Valerius Max.
Varro.
Virgilius.

X

X Enophon. Basilea 1569

Z

Z Epperus.
Zohar.



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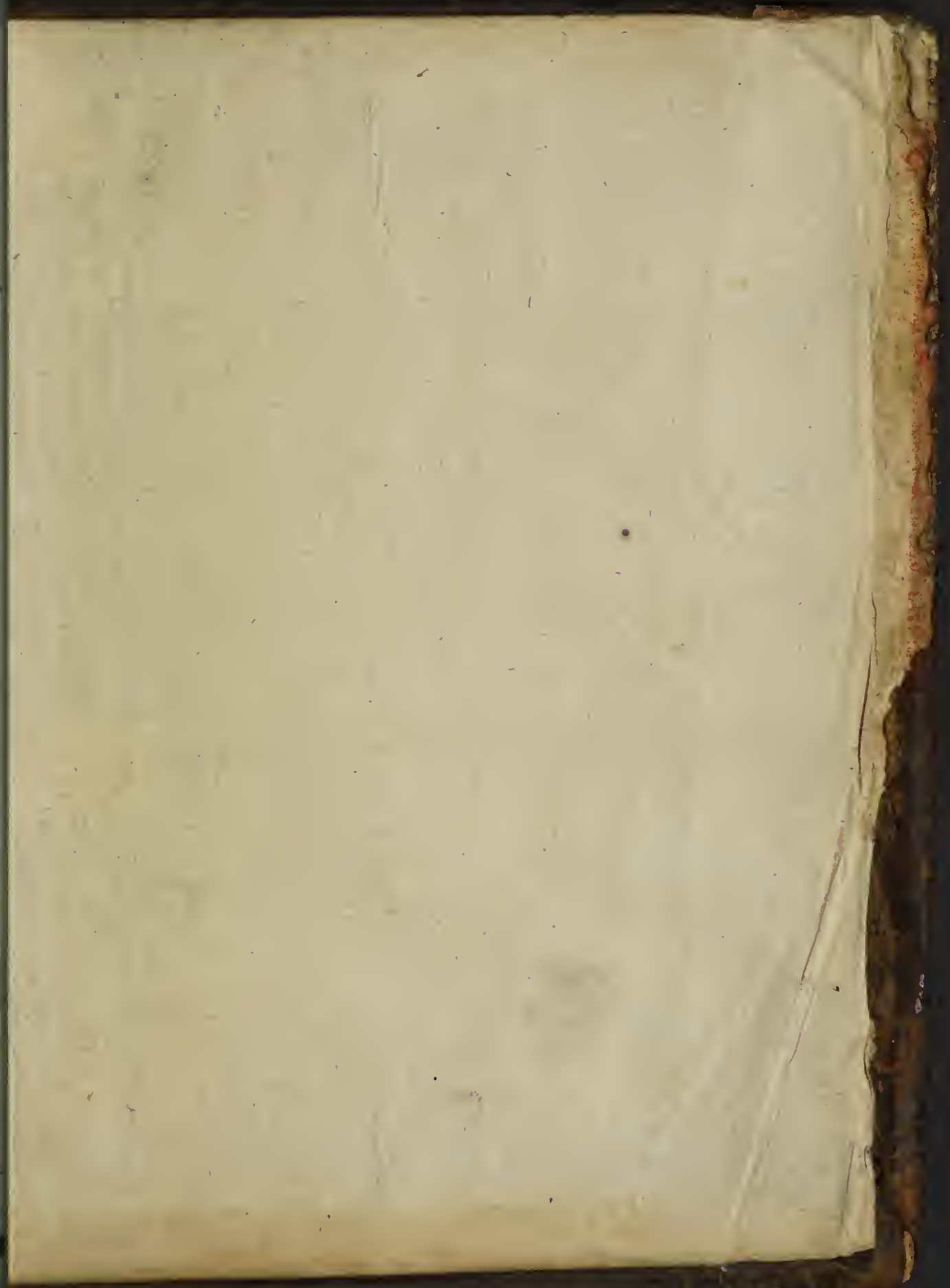
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cepte ad unū finē faciūt p̄sumptionē cum agit ad
aliū finē. Tertio p̄t dici fm eū q̄ falsus dicebat
archidiaconus qz nūqz de illis aliquid allegauit
rat archidiacon' in hoc iudicio. Et ex p̄dictis p̄t
rat archidiacon' p̄t de decr. p̄sentata. i.

Com
Com
Com
Atkippo

fuerunt in summa.
Rūdet q̄ nō valebit iudicium qd̄ est valde nou.
plene in. c. p̄ tuas. de p̄ba. Et
et superius dictis habes q̄ ante
faciunt fides quo au

