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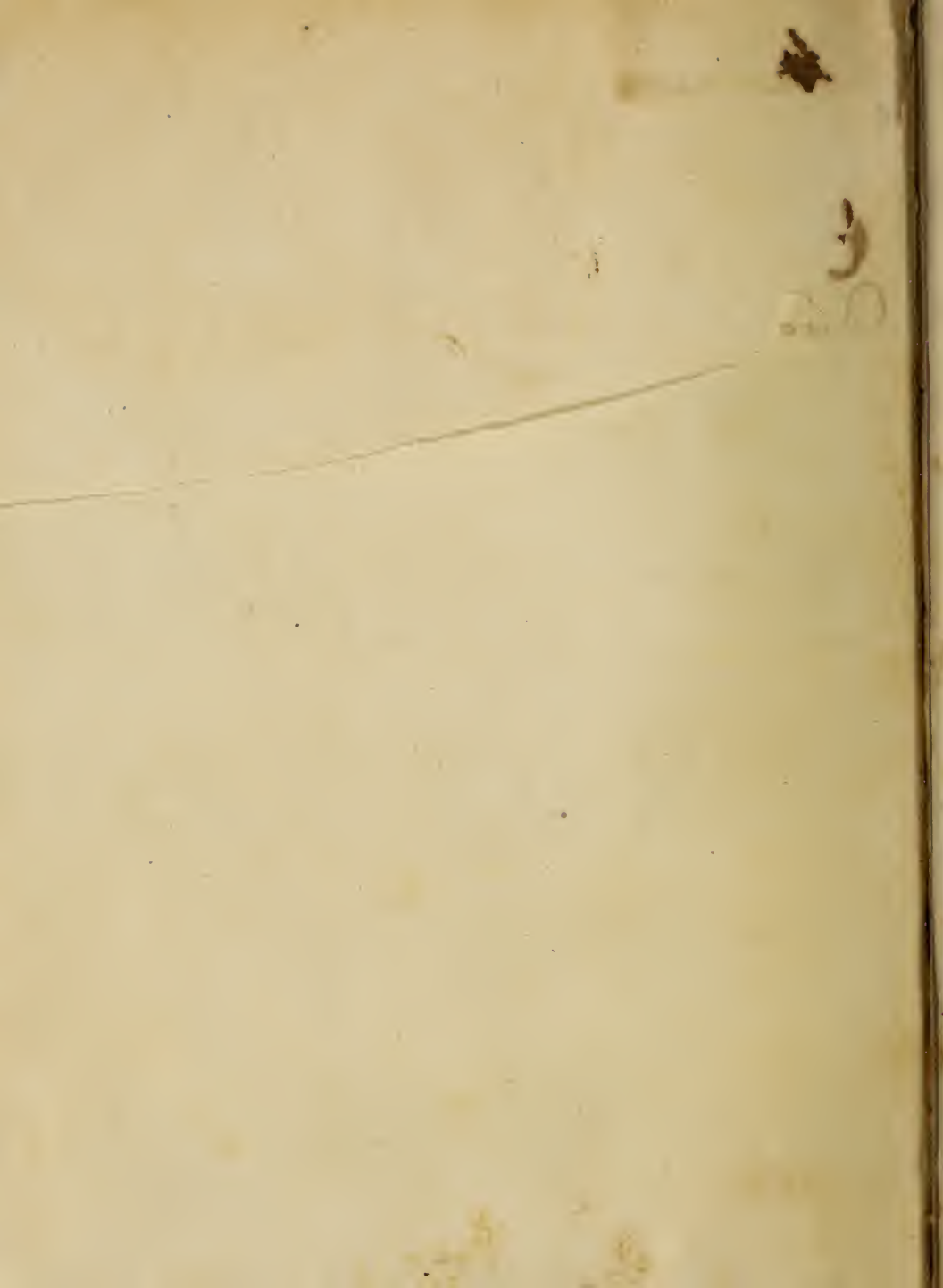
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Presented by the Rev.^d
David K. Rogers,
to the
Theological Seminary.

AN
EXPLICATION
OF THE IVDICIALE
LAWES OF MOSES.

Plainely discovering divers of their ancient
Rites and Customes.

As in their Governours, Government, Synedrion, Punish-
ments, Civill Accompts, Contraſts, Mariages, Warres, and
Burialls.

Alſo their Oeconomicks, (*Vizt.*) their dwellings, Fea-
ſting, Clothing, and Husbandrie.

Together with two Treatiſes, the one ſhewing the diffe-
rent eſtate of the godly and wicked in this life, and in the life to
come.

The other, declaring how the wicked may be inlightned by the prea-
ching of the Goſpel, and yet become worſe after they be illuminated.

All which are cleered out of the Originall Languages, and doe ſerve
as a ſpeciall helpe for the true underſtanding of divers difficult Texts
of Scriptures.

Συγγράμμη δὲ ἀποδοτικὴ.

Veni danda primum in aliquid experienti.

By JOHN WEEEMSE, of *Lathocker* in *Scotland*,
Pracher of Gods Word.

L O N D O N

Printed by *John Dawson* for *John Bellamie*, and are to be sold at his
Shoppe at the ſigne of the three Golden Lyons in *Cornhill*,
neere the *Royall Exchange*. 1622.

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EXPLANATION

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TO
THE RIGHT
HONORABLE
COLENE,

EARLE OF SEAFORT,
Lord Mackenzie and Kintail,
one of his MAJESTIES most
Honorable Privie Councill
in the Kingdome of *Scotland.*

Honorable and my very good Lord,



OD who is the God of
order and not of con-
fusion, from whom all
good things descend,
hath placed here below
sundry sorts of people;
the *Ants* are a people not

Prov. 30. 25. 26. 27. 28

strong, yet they prepare their meat in the Sum-
A 3 mer;

mer; the *Conies* are but a feeble folke, yet make they their houses in the Rocks; the *Locusts* haue no King, yet goe they forth all of them by bands; the *Spider* taketh hold with her hands, and is in Kings palaces; this sort of people differ very much, for some of them are *ἡμεροβίοι*, which provide onely for the present day, but lay up nothing against the morrow; the *Grasshopper* provideth not against the winter as the *Ant* doth; there are others of them who liue by rapine, as the *Caterpillers* who devour all and then flie away; and *Nabum* compareth the Merchants of *Ninive* to these, that carry all the wealth away with them; and there are some of those people which are insatiable, as the *Horsleach*, that hath two daughters who cry continually, *Giue, giue*; This sort of people are governed by instinct onely; the *Locusts* haue no King, yet they goe out in bands; the *Ant* hath no guide, overseer, or ruler, yet *shee* provideth her meat in the Summer, and gathereth her foode in the harvest, although they haue no King or ruler to command them, and oversee them, neither a guide to direct them, yet they are ruled by instinct.

There are a second sort of people that God hath placed here below, and they are men; and there is a greater difference amongst this people,

Nahum 3. 16.

Prov. 30. 15.

Prov. 6. 7.

people, than amongst the former, for looke upon some of them, and yee shall hardly discern whether they be men or not, and as the *Philosophers* say, there are some sorts of creatures that we cannot tell whether they liue the sensitiue or the vegetatiue life onely, there is so little life in them, as in the Shel-fish ; so it is hard to discern whether those liue the reasonable life, or the brutish onely, they haue no lawes, they lodge in the caues of the earth, goe naked, eat raw flesh, and although they haue the shape of men, yet they haue but the heart of beasts in them, as *Nebuchadnezzar* had. There are other men who are ruled by reason, and politicke government, for their God hath taught them, he may be called *their God* in this respect, as the Prophet *Esay* calleth him the *husband-mans God*, because he teacheth him how to manure the ground, and so God commeth neerer to them ; they are a people here, but yet they are not Gods people, and it is better to be a dorekeeper in the house of God, than in highest advancement amongst such.

There is a third sort who liue in his Church, and this is the highest societie in this life, and here we shall see policie, justice, frugalitie, and all vertues, because Gods worship is here, and as the inferior faculties of the soule are

eminenter

Esay 28. 26.

Psal. 84. 10.

eminenter by way of excellencie contained in the superior, so are all those comprehended in Religion, and as the shadow followeth the bodie, so doth policie and order follow Religion; if a man would learne frugalitie, let him looke to *Ioseph*, who taught the Senatours of *Egypt*; if he would learne policie, let him looke to the government of *Salomons* Court and his house; if he would learne to be a good warrior, let him see what order the Lord hath placed in the Campe of the *Iewes*; and if he would learne justice, he shall see it exactly described in the Law of God.

My Honourable Lord, I haue made choise of your LP: to recōmend this Treatise to your Patrocinie, because yee know what it is to be amongst Gods people; many great men if they get their portion in this life amongst the people of ths world, they care not to be Denisons in the societie of Gods people, and they content themselues with tne portion of this world, and say, *Bonum est hic esse*; but this is a freedome which is bought at a higher rate, it cost the chiefe Captaine a great summe of money to be made a freeman in *Rome*; but to be made a freeman in the Church of GOD, it cost the price of Christs bloud. Great men desire to be out of this first societie, they desire

Psal. 104. 22.

2 King. 4.

Numb. 10. 10.

Psal. 17.

Act. 22. 28.

fire not to liue like beasts; but if they come to the second societie, to liue like civill men, that doth content them; they giue-GOD thanks (perhaps) for this, that they are men and not beasts, and that they haue beene bred civilly, but few giue God thanks for this; that they liue under the Gospell, where they may learne Christ, *not many Noble are called.* Sometimes they may tremble and feare, as *Felix* did, and put off their conversion to another time, and some of them are like *Agrippa*, who almost are perswaded to be Christians; but few like *Sergius Paulus*, who was converted at *Pauls* preaching.

My Lord, you haue had still the practise of Religion in your house, and one of the best helpes to further you, your worthy and religious Lady, whose name smelleth now like the wine of *Lebanon*, when shee is gone, and now she enjoyeth the fruit of that, when neither her Nobilitie, birth, or worldly honour profited nothing; and this I write unto your L^p: beseeching you to goe on in that Christian course, that both by your place and example, you may draw others unto the truth. The Lord promised that he would giue the *uttermost parts of the earth for a possession to his Some*; this is the Motto of this Iland, and the farther
) (North,

1 Cor. 2.

Act. 24. 25.

Act 26. 28.

Act. 13. 7.

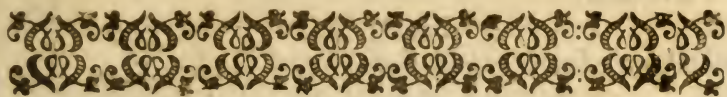
Hosea 14 7.

Psal. 2. 8.

North, it is the nearer to the ends of the earth, studie therefore my good Lord, that Iesus Christ may haue his possession enlarged in the North, and this shall be your crowne in the latter day, when all your possessions shall faile you.

Your Honours in all dutifull submission,

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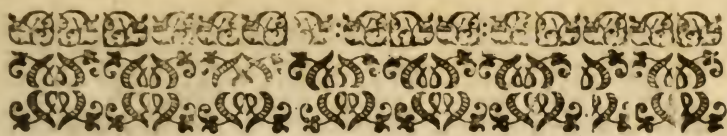
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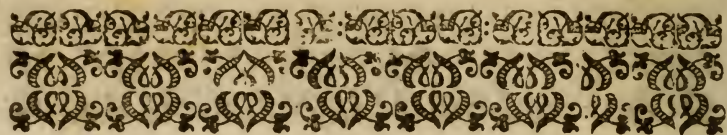
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A N
EXPOSITION

OF THE LAWES OF MOSES.

viz. } Morall.
 } Ceremoniall.
 } Iudiciall.

The second Volume.

Containing an explanation of diverse Questions and Positions for the right understanding thereof.

Wherein also are opened divers ancient Rites & Customes of the *Iewes*, and also of the *Gentiles*, as they haue relation to the *Iewish*.

Together with an explication of sundry difficult Texts of Scripture, which depend upon, or belong unto every one of the Commandements, as also upon the Ceremoniall and Iudiciall Lawes.

Which Texts are set downe in the Tables before each particular Booke.

All which are cleered out of the Originall Languages, the *Hebrev* and *Greeke*, and out of the distinctions of the Schoolemen and Cafes of the *Casuits*.

עשה אלה לך לא ימט לך
Qui ista facit non dimovebitur in aeternum.

By JOHN WEEMSE, of *Lathocker* in *Scotland*,
Preacher of Gods Word.

L O N D O N

Printed by *John Dawson* for *John Bellamie*, and are to be sold at his Shoppe at the signe of the three Golden *Lyons* in *Cornhill*, neere the *Royall Exchange*. 1632.

EXPOSITION

OF THE LAWS OF MASSACHUSETTS

1852

CONTAINING AN EXPLANATION OF THE LAWS

AND THE REASONS FOR THEIR ENACTMENT

AS PASSED BY THE SENATE AND HOUSE OF REPRESENTATIVES

IN THE YEAR 1852

BY THE COMMISSIONERS OF THE GENERAL COURT

AND THE ATTORNEY GENERAL

IN ACCORDANCE WITH AN ACT OF THE SENATE AND HOUSE

PASSED IN 1851

AND BY THE SENATE AND HOUSE OF REPRESENTATIVES

IN THE YEAR 1852

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COMMONWEALTH OF MASSACHUSETTS

IN THE YEAR 1852

BY THE COMMISSIONERS OF THE GENERAL COURT



A N
EXPLICATION
OF THE IVDICIAILL
LAWES OF MOSES;
 As they are annexed to the
 Morall and Ceremo-
 niall Lawes.

Of the Iudiciall Lawes in generall.



A L O M O N the Preacher, *Eccles* 4.12. saith, that a *threefold Cord is not quickly broken*. The L O R D gaue his people three sorts of Lawes, as three Cords to binde them, and to keepe them in obedience. The first was his morall Law, which was properly called *his Law*,

God gaue his Morall, Iudiciall, and Ceremoniall Law to his people as a threefold Cord.

Deut. 6.1. Secondly, he gaue them his Ceremoniall Lawes, which are called *his statutes and Decrees*, *Exod.* 12. 24. And thirdly, *his Indgements*, which were the Iudiciall Lawes, *Mal.* 4.4. *Deut.* 24. 17.

These Iudiciall Lawes were Determinations of the Morall Law.

The Iudiciall Law what.

A Determination is either *Iuris divini* or *Humani*;
 B these

Determinatio } *Iuris diuini.*
 } *Iuris humani.*

these Determinations in *Moses* iudiciall Lawes are *diuini juris*; therefore they had greater force to binde the *Iewes*, than any municipall Law hath to binde the Subjects now, in respect they were given by God himselfe, and these Lawes of men which draw nearest to them in equitie, are most perfect; although particularly they cannot be fitted to every Nation, no more than a shooc of one measure can serue for every foote.

The second sort of Determination is *Iuris humani*, when men determinate, where there is no expresse commandement of God, as concerning circumstances, time, places, persons, and such. God commandeth in his law, that they should pay their first fruits, but he determineth not how much they should pay of their first fruits; then the Priests come in with their humane determination, that the most shall giue no more than one of fiftie, and the least shall giue no lesse than one of sixtie. When the *Israelites* were travelling in the Wilder nesse, they had the Cloud to direct them by day, and the pillar of fire to direct them by night; yet they desired *Jethro* to be eyes to them, *Num. 10. 31*. What neede had they of *Jethro* to be eyes to them, seeing they had the Cloud by day and the pillar of fire by night? *Jethro* was a guide to them, to shew them the particular places and wayes in the Wilder nesse, as the Cloud and the pillar were their guide to direct them to *Canaan*. So humane Determinations and Lawes, are but guides in particular circumstances.

Humane Lawes they command, they forbid, and sometimes they permit, and lastly they punish: so yee shall see all these foure in *Moses* Iudiciall Law. First, his Iudiciall Lawes doe command; but they command the outward man onely, and here *Moses* speaketh to them but as a Iudge, and they differ from that fierie Law, the morall Law, that searcheth and peirceth into the heart, *Dent. 33. 2*.

Se-

Simile.

A comparison betwixt
 Humane Lawes and
Moses Iudiciall Lawes.

אש תורה *Igne lex.*

Secondly, Humane Lawes doe prohibite and forbid ; so doe these Iudiciall Lawes, and there are moe of them which are Negatiues than Affirmatiues, to shew us the perverse nature of man.

Thirdly, Humane Lawes giue way and permit something for the eschewing of greater evill ; so doth *Moses* Iudiciall Law, *Levit. 27. 10.* When a man offered a Beast vnto the Lord which he had vowed, he might not change a good for a bad, or a bad for a good ; this was commanded onely for eschewing of greater evill ; for if it had beene lawfull to change once, a good in place of a bad one, then they would haue come quickly to this, to haue changed a bad for a good : So this Law permitted divorcement for the hardnesse of the peoples hearts, and for the eschewing of greater inconvenience, least hard-hearted men should haue killed their wiues.

Fourthly, the punishments inflicted by humane lawes are alterable : so were the punishments in *Moses* Iudiciall Law ; therefore the *Iewes* say of them, *ascendant & descendant*, which they vnderstand, not of the greatest and highest transgressions, but of the middle sort of transgressions, which *praecepta media*, their middle Precepts did forbid. Example, *Ex. 22.* If a man kept a pushing Oxe, knowing that he were wont to push, if he kill a man, then the Law ordaineth that the man shall die, or else to redeeme himselfe with a summe of money ; here the Law ascended or descended : but if a man had wilfully killed a man, that was *praeceptum grave*, the punishment neither ascended nor descended, but he was to die the death.

The Scripture compareth the morall Law to a prison, *Gal. 3. 22.* the Ceremoniall Law to a second Ward, and these Iudiciall Lawes to a Iailor, to keepe the transgressors in close prison that none of them breake out.

Why *Moses* Iudiciall Lawes permit many things.

The punishments of the Iudiciall Law alterable.

CHAPTER I.

That Kingly Government is the best Government.

IVDG. 17. 6. *In those dayes there was no King in Israel, but every man did that which was good in his owne eyes.*

IN government there are five things to be considered; first, *potestas*; secondly, *ordo*; thirdly, *modus*; fourthly, *titulus*; and fifthly, *usus*.

Five things in Government.

First, there must be a power to exercise government; secondly, order, that some command and some obey, some to be superiors and some to be inferiors; thirdly, the manner, whether the government be Monarchicall by one, or Aristocraticall by moe; fourthly, the title whether it be by Succession, or Election; and last the use, how they exercise this Authoritie.

What things essentiall and what accidentall in Government.

That there should be a power and order in Government, these two are essentiall in all Governments, no Government can stand without these two; but the manner, whether it be by one or by moe; and the title, whether it be by Succession or Election; and the use, whether they governe well or not; these three are but accidentall in Government.

Monarchicall the best Government.

Of these two sorts of Government Monarchicall is the best.

Their reasons who hold Aristocraticall Government to be the best.

Levi ben Gerson vpon the 1 Sam. 8. holdeth that Aristocraticall Government is best, and to be preferred to Kingly Government; learne, saith he, what hath befallen us under the hand of Kings; *David* caused the plague

plague to come upon the people. 2 Sam. 24. 15. *Ahab* restrained the raine for three yeeres. 1 King. 17. and *Zedekiah* caused the Sanctuary to be burnt, 2 Chro. 36. 14. and the *Jewes* apply that saying of *Hosea*, I gaue them a King in mine anger, and tooke him away in my wrath. Hos. 13. 11. That is, I gaue them their first King *Saul* in mine anger, and I tooke away their last King *Zedekiah* in my indignation. But the *Jewes* distinguish not well here betwixt the faults of a Kings person, & the calling it selfe; good Kings did many excellent things amongst them; for *David* a man according to Gods owne heart, fought the battels of the Lord, 1 Sam. 25. 28. appointed the order of the Priests, and Levites, and Singers, 1 Chro. 24. and 25. He made many Psalmes to the prayse of God. And *Salomon* who succeeded him, built the Temple, wrote many excellent Proverbs and Parables, 1 King. 4. 32. And kept peace in *Israel*, that every man might dwell safely under his owne Vine-tree, and under his Figge-tree, 1 King. 4. 25.

Now that Monarchicall Government is the best government, it is proved thus.

Kingly or Monarchicall Government resembleth Gods government most, which is Monarchicall; so it resembleth Christs government most in the Church.

Kingly government is the fittest government to repress sinne; for when there was no King in *Israel*, every man did that which he pleased; *Micah* set up an Idol. *Judg.* 18. and they defiled the Levites Concubine, because there was no King in *Israel*. By King, here is not meant any other sort of government, but Kingly government, as is evident, *Judg.* 18. 17. There was no Magistrate then, but in the originall it is, there was no beire of restraint then to put them to shame, *Ioresb gnetzer*, which may be interpreted either *heres interdicti*, or *possidens regnum*, there was none to possesse the Kingdome, or

Wee must distinguish betwixt the parts of a Kings person, and the faults of the Office.

Kings haue beene the Instruments of much good.

Reasons proving Monarchicall government to be the best;

Reason 1.

Reason 2.

Kingly government fittest to repress sinne.

עֲרֵב יִרְשָׁה *haves interditi*
 עֲרֵב יִרְשָׁה *hereditare, vel possidens regnum,*
 עֲרֵב יִרְשָׁה *possidere regnum.*

there was not an heire of restraint. Here two things are to be observed; first, that that is the best government which restraineth sinne most; secondly, that that government which is by an heire of restraint, is fittest to repress sinne; but the government Monarchicall is such, and not Aristocraticall, for it commeth not *per heredem*, but onely by Election. Obserue what GOD himselfe saith to his people, *Deut. 17. 20.* that he may prolong his dayes in his Kingdome, he and his children in the midst of Israel. Here the Kingdome goeth by succession, and not by election; here was an heire of restraint to repress sinne.

Object.

It is objected, if Government be hereditary, then wicked *Cambyses* will succeed to good *Cyrus*.

Answ.

So in Kingly government, good *Hezekiah* succeeded to Idolatrous *Ahaz*, and if we receiue good at the hands of God, why should we not receiue euill also, *Iob 2. 10?*

Object.

Lib. 4. Antiq. 5.

Thirdly, they alledge *Iosephus* testimony, of the *Iewes* dealing with *Pompey* to change their Government, and that they would be no longer under Kings; and so they bring *Lactantius* citing *Seneca*, speaking of the Common-wealth of *Rome*, *Pueritiam sub ceteris regibus egisse, ait, a quibus auctam & disciplinis plurimis institutisq; formatam; at verò Tarquinio regnante, cum jam quasi adulta esse cepisset, seruitium non tulisse; & superbo iugo dominationis rejecto, maluisse legibus obtemperare quàm regibus.*

Lactantius lib. 17. c. 15.

Answ.

The *Romans* finde fault with the person of their King, and not with his Office.

When the *Iewes* wished that *Pompey* might change the government, they wished onely, that they might be more gently vsed; they blamed the persons, and not the government simply; and so the *Romans* were weary of *Tarquinus* government, but they were not weary of Kingly government, as long as their Kings ruled them well.

Their Deduction then seemeth not to haue a good ground, who simply doe preferre Aristocracie to Monarchie;

narchie; first, they say *Moses* was extraordinarily called, and *Iehua* succeeded him; and after that, the government of the *Synedrion* or *Seventie* was settled amongst them, whose government was Aristocraticall, *Nomb. 11*. The Iudges were set up but for a time over them, and they were rayfed up extraordinarily; and then the government was still the Lords, as wee see in the example of *Gideon*, *Iudg. 8*. and of *Iephte*, *Iudg. 9*. And after, that the Iudges had ruled & governed them, then came *Saul*, whose government arose from the discontentment of the people, but they say it continued in the house of *David* especially, because he was a type of Christ; but simply they say, that God liked Aristocracie best.

But seeing the Lord was minded to giue the people of the *Iewes* a King, and telleth them what King he would choose, *Deut. 17*. How liked he Aristocracie best? and he liketh that government here. *Iudg. 18. 17*. which is by *the heire of restraint* or *the heire of the Kingdome*.

The Conclusion of this is, let us be thankfull to God for our gracious Kings Government, and that there is now an heire of restraint, to put wicked men to shame, and to curbe the sonnes of *Belial*.

God was minded to
giue the *Iewes* a King.

Conclusion.

CHAPTER II.

An Explication of *Iothams* Apologue.

*I V D G. 9. 8. The trees went out on a time to anoint
a King over them, &c.*

THE Holy Ghost teacheth us in the Scriptures by Similitudes, Parables, and Apologues; and as a cunning Painter, the more vive that his Colours are drawn

in

God teaches us by Si-
militudes, P rables,
and Apologues.

Simile,

Two Apologues onely
found in the Scriptures.

All the trees refuse the
Government.

The trees described by
their properties.

החרלתי ex biphil

& bophal compesitum,
sensus est, vestrisne ver-
bis persuasa ita missam
facere pinguedinem me-
am, juxta biphil, & ea
ipsi quoque priores & de-
ficiat juxta bophal, ni-
hilque amplius habet
in me commendabile.

The trees serue for a
naturall, civill, and
religious use.

in the purtraiture to expresse the image, wee commend him the more; but when wee see an Image made by some *Archimedes*, that is ἀποκινῆδον, to moouie it selfe, nod with the head, and roll the eyes, we commend that much more; So all the comparisons and similitudes in the Scripture, are laid out as it were in vive Colours to us. But there are two Apologues brought in in the Scriptures, this of the trees *Judg. 9.* and that *2 King. 14. 9.* how the Thistle of *Lebanon* propounded mariage to the Cedar in *Lebanon*, where the trees are brought in walking and speaking, which affect the mind more than plaine Similitudes; and in these we must not so much looke to the Letter, as to that which they call ἐπιμύθιον, or the thing signified by the Apologue.

Iotham bringeth in here the trees anointing a King, and they make choise of three most excellent trees; the Oliue, the Figge, and the Vine-tree, and they all refused, and then they make choise of the Bramble. The three excellent trees which refuse the government, the Oliue, the Figge, and the Vine-tree, are described by three properties; the Oliue for his fatnesse, the Figge-tree for its sweetnesse, and the Vine-tree because it cheared God and man: The Oliue *Judg. 9. 9.* saith, *should I leave my fatnesse, wherewith by me they honour God & man;* in the Hebrew it is *Hehhadalti*, as if it should say, will yee perswade me with your faire words to leaue my fatnesse, that I should be altogether deprived of it, so that I haue nothing left in me worthy of commendation.

And if we will compare these three trees together, we must consider them first as they serue for naturall uses; secondly, as they serue for civill uses; and thirdly, for religious uses; and then we shall see the excellency of these trees.

First, in their naturall use; consider the wood of the
Oliue

Oliue how farre it excelleth the wood of the Fig-tree, or the Vine-tree; The Cherubims were made of the Oliue tree, *1 King. 6. 23.* which was a wood both of indurance fit to be carved or cut, better than the Algum or Alinug trees which *Hiram* sent to *Salomon*, *1 King. 10. 11.* and it was better than the Cedar of *Lebanon*; the wood of the Fig-tree was but a base sort of wood, but the Vine-tree is the basest of of all, *Ezek. 15. 2. 3.* will a man take a pinne of it to hinge any vessell, it serveth for no vse if it be not fruitfull; it is like the salt, if it loose the savour, it is good for nothing, *Mat. 5. 13.*

Secondly, consider the fruit of these trees; the Vine is *uvifera*, the Oliue is *baccifera*, and the Figge-tree is *pomifera*, and they serue for most excellent uscs in nature; the Wine serveth to cheare the heart of man, *Psal. 104. 15.* and *Pro. 31. 16.* give wine to him that is of a sad heart, so the Oyle maketh the face to shine, *Psal. 104. 15.* and it is good for the anointing of the body. A *Romane* being asked how it came to passe that he lived so long? he said *intus melle, & foris oleo*: it is fit for the anointing of the body: therefore those who wrestled of old were called *Alipte.*

Secondly, they haue good use in curing of wounds, the *Samaritane* powred Wine and Oyle in the mans wounds, *Luk. 10. 34.* and the Figge is good to mature a boyle; the Lord commanded to lay a lump of Figges to *Hezekias* boyle, *Esay. 36.*

For civill uscs, the Oyle excelleth the Wine and the Figge, for by me they honour man, *Iudg. 9. 9.* There is *Vnguentum militare*, wherewith their Kings were anointed to goe out as their Captaines before them to the Battell; so *David* was anointed amongst the midst of his brethren to be their Captaine and King, *1 Sam. 16. 13.* Secondly, there was *Vnguentum convivale*, *Eccles. 9. 8.* Let not Oyle be wanting to thy head, and let thy clothes

The wood of the Oliue tree excelleth the rest,

Their use in naturall things.

ἀλείπειν ἐπι κεφαλῆς,
ἀλειφόμενος ὀμίμη-
εῖνς ἵμι, ἀβ ἀλείφω
ἵμι.

militare.
ἵμι κεφαλῆς ὀμίμη-
εῖνς ἵμι.

be white. And thirdly, was *Vnguentum funebre*, as that box of Oyntment which was powred vpon Christs head, *Math. 26. 12.*

Now let us consider them in their spirituall uses, as they served for the worship of God; vnder the old Testaments the Wine and the Oyle were used in their Sacrifices, the Oyle in their Meat-offering and the Wine in their Drinke-offering; so in anoynting their High Priests; but the Figge had no use in their Ceremoniall worship; but in his worship under the Gospel the Wine goeth before the Figge or the Oliue, for it is the signe of our Lords bloud in the Sacrament.

The Oliue, the Vine, and the Figge tree, fitly represent a good King; the Oliue for his fatnesse to cure and heale their wounds, *Esa. 3. 7. Non ero Hobbes, I will not be a healer.* The *Seventie* translate it, *ialpōs ligator vulnerum*; it is the part of a good Prince to powre Oyle in the wounds of his wounded Subjects. Secondly, the Figge tree for his sweetnesse representeth a good King. *1 King. 12. 7. If thou wilt be a servant unto this people, and serue them this day, then they will serue thee for ever.* So *David* spake mildly and sweetly to the people, *1 Chron. 28. 2. Heare me my brethren and my people.* Thirdly, the Vine tree representeth a good King; the Wine gladdeth the heart, so *the light of the Kings countenance is life, and his fauour is a cloud of the latter raine,* *Prov. 16. 15.*

When these trees which were excellent for their fruit had refused the Government, then they made choise of the Bramble for their King; the Bramble represented a bad King. First, the Bramble bringeth forth no fruit; Secondly, the Bramble hath no shadow to shadow the rest; thirdly, *Rhamnus* the Bramble is full of prickles, whatsoever it toucheth it holdeth fast, and it maketh bloud to follow; it was with this sort of thorne where-with *Christ* was crowned; the *Italians* call it *Spina san-*

Esa.

The spirituall use of these trees.

These trees fitly represent a good King.

חֶבֶשׂ *Ligator vulnerum.*

Three refused the Government, *Deborah, Gideon,* and *Iephtah.*

The many evils which the Bramble brought with it.

Ita: Fourthly, the fire came from the Bramble and did not onely burne the shrubs of the field, but also the Cedars which were tall, which might haue seemed to be exempted from this tyrannie.

The *Persians* said of *Cyrus* their King, that he was their Father, and *Darius* their King was κάπηλος, a Vintner who sold them, but *Cambyses* their King was δεσποτης their Lord who hardly ruled over them.

The conclusion of this is, a good King is much to be honoured for the great good he doth to his Subjects: First, he is the head of the people, and as all the members of the body will hazard themselves for the safetie of the head, so should the subjects for the safety of their Prince. Secondly, he is the Shepheard, and the Subjects are his flocke, but *who feedeth a flocke and eateth not of the milke*, 1 Cor. 9. 7. Thirdly, he is the husband and his Subjects are his wife, and therefore she is called a widow when she wanteth her King, *Lament 1. 1*. What great lamentation doth a widow make when she wants her loving husband *Iosias*, then *she poured her liver out upon the ground, her eyes failed with teares, and her bowels were troubled*, *Lament. 2. 11*. Last, the Prince is the soule and the Subjects are the bodie, and the body should doe all things for the good of the soule; *he is the breath of our nostrils*, *Lament. 4. 12*. We see how many obligations the Subjects owe to their King.

πατήρ.
κάπηλος.
δεσποτης.

Conclusion.

*Relation betwixt
the King & his Subjects*

CHAPTER III.

Why was God angry with them for choosing of a King.

1 S A M. 8. 7. *And the Lord said unto Samuel hearken unto the voice of the people in all that they say unto thee, for they have not reiected thee, but they have reiected me that I should not reigne over them.*

God was not angry simply with the *Jewes* for choosing of a King, but because they prevented the time.

Kingly Government being the best Government, why was the LORD then angry with the *Jewes* for choosing of a King?

He was not angry with them simply for desiring and choosing a King, but for the manner of their choice; for God was minded to haue given them a King, but they would not stay the Lords leasure, but anticipated the time; therefore the *Jewes* say of them, *comederunt immaturam uvam*, the grape was not ripe enough as yet; wee may see that God was minded to haue given them a King, *Deut. 17.* because he telleth them what sort of King they should choose, and what he should doe; and they say, that he gaue them three things in commandement when they entered into *Canaan*; first, to choose a King; secondly, to roote out the *Canaanites*; and thirdly, to build a Temple for his worship: God was angry with them that they sought a King so long as good *Samuel* ruled over them; he was angry with them because they would haue a King to reigne over them after the manner of the Nations, *Deut. 17. 14.* *I will set a King over me like all the Nations round about me, but thou shalt set them over thee whom the Lord thy God will choose:* If they had said to *Samuel*, giue one to reigne o-

Three things given in commandement to the *Jewes* when they entered into *Canaan*.

ver us after thy death, because thy children are corrupt, 1 Sam. 8. 3. or giue us one who may governe us in equitie ; this had beene no offence to God : but simply to desire a King like the Kings of the Nations, this was their sinne, and herein they rejected not *Samuel*, but God himselſe, 1 Sam. 8. 7.

How was God rejected when they chose a King, seeing Kings reigne by him, *Prov.* 8. and the Kings throne is Gods throne, 1 *Chro.* 29. 23. & 1 *King.* 2. 15.

The Lord did reigne over them in both these sorts of Government, but when the Iudges commanded and ruled them, they had not such an absolute Government as when the Kings reigned over them; the Iudges might make no Lawes, nor take tribute of the people as the Kings might doe; therefore the Lords immediate Government did more appeare when the Iudges ruled them, *Iudg.* 8. 23. *I will not rule over you, neither shall my sonne rule over you, the Lord shall rule over you.* And when they rejected *Samuel* here they said in effect, as the *Iewes* said when they disclaimed *Christ*, *We will haue no King to reigne over us but Cæsar.* *Ioh.* 19. 15. When the Iudges ruled over them then Gods power did more appeare helping them by weake meanes; but when the Kings reigned over them, then Gods wisdome and his goodnesse did more appeare in settling a government amongst them, and making their Kings types of *Christ*. And as in Gods miracles his power did more appeare, but in his ordinary course working by nature his wisdome and goodnesse appeared more; so in these two formes of Government, his power did appeare more when the Iudges ruled over them; but in settling the Kingly government amongst them, his goodnesse and his wisdome did more appeare.

The conclusion of this is, happie is that Kingdome when the King reigneth *a me, per me, & propter me* : a me

Quest.

Ans.

The Iudges had not such absolute government over the people as the Kings had.

Gods power did more appeare when the Iudges ruled, but his goodnesse and mercie appeared more when the Kings ruled.

Conclusion.

when he is sent by the Lord, *per me*, when he is sustained and upholden by the Lord; and *propter me*, when he serues to glorifie God in his Kingdome.

CHAPTER IIII.

What *Samuel* meaneth by *Mishpat Hammelech*.

1 SAM. 8. 11. *And he said this will be the manner of the King that shall raigne over you, &c.*

KIMCHI saith whatsoever is set downe in this Text, it is lawfull for the King to doe it, and therefore he interpreteth *Mishpat Melech* 1 Sam. 8. 8. *This shall be the Law of the King, or this is the thing which the King may doe by the Law*; the Chaldie Paraphrast paraphraseth it *Nimusa*, a Law.

Maymone expoundeth the words in this wise, he shall take your Beasts at the Kings price, and your Oliues and your Vines for to maintaine his servants in the Warres; and he saith *in necessitate omnia pertinent ad ius regis, sed extra necessitatem non pertinent*: But this is not the meaning of the place.

The Lord is describing here to them, that King which he is to giue to them in his wrath, and not what a lawfull King may doe; and *Mishpat* here signifieth not a Law, but the manner and custome of him who should doe such things, as 1 Sam. 2. 13. *And the Priests [Mishpat] custome was with the people to take the flesh of the sacrifice that did not belong to him.* Here it cannot be translated, it was the Priests Law, for it had bene sacrilegious theft in the Priest to haue taken any part of the sacrifice, but that which was due to him. So this should be the

[*Mishpat*]

משפט המלך

משפט מלך
Lex Regis.

נימוס Lex, chaldaica.

Ramban filius Maymone.

Samuel describeth a tyrant, and not what a King may lawfully doe.

[*Mishpat*] or custome of this King whom God sent in his wrath, that he should take any thing which he pleased from them, although it had not beene for necessary uses; but 1 Sam. 10. 25. the word *Mishpat* is taken in another sense, then Samuel told the people [*Mishpat Hammelecha*] the law of the Kingdome, and laid it up before the Arke. Here *Mishpat* is taken in another sense, how the King should rule the Countrey, and this Booke Samuel laid up before the Arke; but this *Mishpat* was not laid up before the Arke, but was set downe as a punishment for that people.

Now that this King which Samuel describeth unto them (whom God sent in his wrath) might not doe these things to his Subjects by lawfull authoritie, the reasons are these.

First, God gaue them this King in his anger, and tooke him away in his wrath, Hos. 13. 11. Which cannot be said of any King in whom there is but the least sparkle of goodnesse.

Secondly, He will take your [*Cerem*] not onely your Vines, but also your Vineyards, as Ahab tooke Naboths Vineyard; whereas David bought from Achis the Jebusite the ground to build the Temple on.

Thirdly, He will take their tithes; either he will take these tithes from the Priests, and that had beene sacrifice; or else he will tithe the people over againe, and that had beene too hard a burden for them.

Fourthly, He will make your young men slaues, and your young women drudges; but the good Kings of Israel never did so, they set not the Israelites to any servile worke, 2 Chron. 2. 17. And Salomon set the Israelites to be overseers over the worke of the Temple, but he set Strangers to doe the servile workes.

When the Holy Ghost describeth a good King, he calleth him *Nadibh*: and ἐὐεργής in the New Testament, Bountifull Lord, Luk. 22. In

משפט המלך

Lex Regni.

Reasons proving that he was not a lawfull King, who is described here.

Reason 1.

Reason 2.

כרם

Reason 3.

Reason 4.

The Kings of Israel made no free men slaues.

ἐὐεργής.

Quest.

Answ.

In what Kings were these punishments accomplished?
The *Iewes* hold that they were not all accomplished in one King, some of them were accomplished in *Rehoboam*, 1 King. 12. 16. some of them in *Abab*, 1 King 21. and some in *Omri*, Micah 6. 16.

Conclusion.

The Conclusion of this is, a good King seeketh not theirs but them, therefore good subjects should answer as an Echo, *We and ours are thine*; and the good King or *Nadibb* will answer, *I and mine shall be ever for you my people*. When the Master sendeth his servant away with his reward, and the servant doth his dutie faithfully, then it is called *συμποσια*, Mat. 20. 2.

נריב Princeps, à munificencia et liberalitate sic dicitur.

CHAPTER V.

A Difference betwixt the Election of *Saul*,
and the Election of *David*.

1 SAM. 13. 14. *The Lord hath sought him a man after his owne heart.*

First *Saul* was chosen but out of the tribe of *Benjamin*, but *David* out of the tribe of *Juda*; and the Kingdome was intailed to him and his posteritie, but not to the posteritie of *Saul*. In Christs genealogie none is called a King but *David* onely.

Saul was chosen by lot,
David immediately.

Secondly, *Saul* was chosen by lot, but *David* more immediately by God; and even as *Matthias* when he was chosen by lot, his calling was not so solemne as *Pauls* was: so neither was the calling of *Saul* so solemne as was the calling of *David*, *Non tam misit Deus Saulum quàm permisit populo.*

Thirdly, when he speaketh of *David*, he saith 1 Sam.

13. 14. *Quæsvi, Bikkesh est diligenter inquirere, Cant. 3. Exod. 4. 19. 2 Sam. 22. 33.* And he was as glad in finding of him, as the Widow was when shee found her groat, who called in her neighbours to rejoyce with her when she had found it, *Luk. 16. 9.*

Fourthly, *Quæsvi mihi, est datus Commodi, Zach. 9. 9.* Behold thy King commeth unto thee; that is, for thy profit and benefit. So *David* was the King that would serue for the Lords glory.

Fiftly, he chose *David* according to his owne heart, this was *verbum amoris*; and there was great similitude betwixt *Dauids* heart, and Gods owne heart. The *Iewes* obserue concerning *David*, that when he had sinned in numbring of the people, God said to the Prophet, *Goe tell David, 2 Sam. 24. 12. 1 Chron. 21. 10.* Giving him no other title but *David*; as *Kimchi* marketh upon that place; but when he had a purpose to build a house for the Lord, then he said *Goe tell my servant David, 2 Sam. 7. 5. 1 Chron. 17. 4.* Shewing what account he maketh of such, and how acceptable men are to him, when they seeke his glory, and the good of his Church. So when the people had committed Idolatry, the Lord calleth them *Moses* people, *Goe get thee downe, for thy people which thou broughtst out of Ægypt, haue corrupted themselves, Exod. 32. 7.* He calleth them not my people, because they were blotted with such a blot as was not to be found in his children, *Deut. 32. 5.* Now because *David* was a King fit for Gods worship, see how friendly he speakes of him, *I haue sought to me a man*; that is, an excellent man.

Sixtly, *according to my heart*; I made not choise of him for his comely stature, as the people made choise of *Saul*, but I chose him because he was a man according to mine owne heart.

The Conclusion of this is, *1 Sam. 16. 7. a man judgeth according*

שׂוֹרֵר *diligenter inquirere.*

Mibi est datus commodi, id est, in commodum meum.

How the Lord calleth *David* his servant.

Why God called the *Israelites Moses* people.

God chose not *David* for his stature.

Conclusion.

*Carnes habere oculos
quid.*

according to his eyes, but the Lord looketh to the heart; the Lord hath not eyes of flesh, *Iob* 10. 4. That is, he looketh not to outward qualities as men doe; but his eyes peirce into the heart; and he made choise of *David*, because he saw his heart was upright. The heart of the Prince is the object of the eye of God.

CHAPTER VI.

Of the anoynting of their Kings, and whether the Kings and Priests were anoynted with the same Oyle or not.

*PSAL. 89. 27. I haue found David my servant,
with my holy Oyle haue I anointed him.*

How the anoynting of
the Kings and Priests
pertaineth to the Iudi-
ciall Law.

ALthough the anoynting of the Kings and Priests was a thing ceremoniall under the Law, yet thus farre it falleth under the Iudiciall Law: first, what Kings and their sonnes succeeding them were anoynted; secondly, whether the Priests and the Kings were anoynted with the same Oyle or not.

There were three sorts of persons anoynted under the Law, Kings, Priests, and Prophets.

All the Priests at the
first were anoynted.

All the Priests were anoynted at the first, both the high Priests and the inferior Priests, *Levit. 8.* but afterwards onely the high Priest was anoynted and his sonnes after him, *Levit. 6. 21. & 21. 10. & 16. 32.* therefore he was called the anoynted of the Lord.

How the Priest was
anoynted.

The Priest when he was anoynted, first, he was anoynted with Oyle, secondly, sprinkled with bloud, and thirdly, with bloud and oyle, *Levit. 8.* The first was upon his head, the second upon his flesh, and the third upon his garments.

So the King was anointed, but the Kings sonne was not anointed, if his father was anointed before him; one anointing served for both, because the Kingdome is the Kings inheritance for ever, *Deut. 17. 20.* But if there had beene a sedition, they did anoint him, to pacifie the people, and settle the sedition, and to make knowne who was the right King; as *Salomon* was anointed, because of the sedition of *Adonijah*, *1 King. 1.* and *Ioash* because of *Athalia*, *2 King. 11.* and *Ioahaz* because of his brother *Iehojakim*, *2 King. 23. 30.*

Whether were the Kings and Priests anointed with the same Oyle or not?

There were foure Kings anointed at the first with common Oyle, called the Oyle of *Balsom*, but not with holy Oyle. First, *Saul* was anointed with this common Oyle when *Samuel* first anointed him, this was done in *Rama*, where neither the Sanctuary nor holy Oyle were; secondly, he who was anointed with this common oyle was *David* by *Samuel* at *Bethlehem*; thirdly, *Hasael* and *Iehu* by one of the children of the Prophets, *2 King. 9. 1.* And the *Iewes* say, that those who were anointed by the Prophets, were anointed with common Oyle; but those who were anointed by the high Priest were anointed with holy Oyle.

But *Saul* when he was made King over *Israel* at *Mizpeh*, was anointed with the holy oyle by the high Priest, and *David* was anointed with the holy Oyle at *Hebron* and at *Ierusalem*; when they were anointed before by the Prophets, it was but a preparation to this holy Oyle.

The Church of *Rome* holdeth that the King and the Priest were not anointed with the same Oyle, that they may advance the Pope aboue Princes: their reason is this;

None that had the holy Oyle upon his head might

What Kings were anointed.

Maynone in his Treatise of the Implements of the Sanctuary, cap. 1. sect. 4.

Quest.

Ansiv.

Foure Kings anointed both with comon oyle, and with the holy oyle.

Beccanum de iure regio.

Object.

lament for the dead. *Levit. 21. 10.* But the King might lament for the dead; therefore he was not anointed with the same Oyle wherewith the high Priest was anointed: they proue that the King might lament for the dead, as *David* did for *Absolom*, *2 Sam. 18. 33.* so for *Abner*, *2 Sam. 3. 21.*

Ans.

Why the high Priest might not mourne for the dead,

Why *David* mourned for *Absolom* and *Abner*.

Although the King and the Priest were both anointed with the same oyle, yet the Priest is forbidden especially to lament for the dead, because he was a more vive type of Christ than the King was; and concerning *David's* mourning after the Beere; *R. Iudab* answereth, that *David* did this to purge himselfe, that he was not guiltie of the bloud of *Abner*: and the Text saith, that the people and all Israel understood that day, that it was not of the King to slay *Abner* the sonne of *Ner*, *2 Sam. 3. 27.* The ceremony gaue place here to the necessitie, he mourned that he might take the suspicion out of the hearts of the people: and for his mourning for *Absolom*, his passion miscarried him.

Now the reasons proving that they were both anointed with the same sort of Oyle are these.

Reason 1.

First, the Oyle wherewith the Kings were anointed, is called the holy Oyle: *with mine holy Oyle haue I anointed him*, *Psal. 89. 27.*

Reason 2.

Secondly, these are the two *Oline branches* that stood before the Lord, *Zach. 4. 11.* The Chaldie Paraphrast paraphraseth it thus; those are *Zerubbabel* and *Ioshua*, the Prince of the people; and the high Priest; because they were both anointed with the same sort of Oyle.

Object.

But there was none of this sort of Oyle in the second Temple, therefore the high Priest in the second Temple was not called *Vnctus Iehoua*, but *vir multarum vestium*; he was distinguished then from the rest of the Priests by the severall Ornaments which he wore, but not by his anointing.

Although

Although there was no materiall oyle in the second Temple, wherewith they anointed the King and Priest, yet the spirituall anointing was figured here, by the comparison taken from the anointing in the Temple. So *Nehem. 7. 65.* there was neither *Vrim* nor *Thummim* in the second Temple, yet by the forme in the first Temple he expresth what Priests shall be in the second Temple.

Thirdly, the King was in dignitie aboute the high Priest, but onely when the Priest asked counsell at the Lord for him, the high Priest stood when the King sate in the house of the Lord, *2 Sam. 7. 18.* Is it probable then that he was anointed with an inferiour sort of oyle to that wherewith the Priest was anointed?

A comparison betwixt *David's* anointing and Christ, *David* was thrice anointed; first, in *Bethlehem* secretly by *Sanniel*; secondly, at *Hebron*; and thirdly, at *Ierusalem*: so *Iesus Christ* was anointed in the wombe of the Virgin; secondly, this anointing manifested it selfe more when he taught at *Nazaret*, *Luk. 4. 13. 14.* see *Act. 7. 37. 38.* And this anointing was fully manifested in his resurrection, *Psal. 45.*

David was anointed a King, but he was not an anointed Prophet to attend upon that calling onely, as *Esay* and *Ieremiah*; but Christ was anointed both King and Prophet: *Melchizedeck* was a King and a Priest, but he was not a King, Priest, and Propher, as Christ was. *Sanniel* was a Priest and a Propher; but he was not a King, Priest, and Propher, as Christ was. There was never any anointed King, Priest, & Propher, but Christ onely, and we are made in him *regale sacerdotium*, *1 Pet. 1. 9.* a royall Priesthood.

It may be asked seeing all the children of God are called *Messchim*, or Christs, whether is this Christs proper name, or is it an appellatiue name?

Answer,

Christ is called King

Reason 3.

David thrice anointed,
so was Christ.Christ is called King
Priest, and Propher,
but Iesus Christ.None anointed King,
Priest, and Propher,
but Iesus Christ.

Quest.

Ans. w.

Christ called the oyle.

Conclusion.

It is but his appellatiue name, and Iesus is his proper name, but yet by way of excellencie, it is appropriate to Christ; all Christians are *Mefichim*, but Christ is *Hame-shiah*, that anointed of the Lord, *Luk. 2. 26.* He is not so much called the anointed *in concreto*, as the oyle *in abstracto*, *Esay 10. I will take away the yoke for the Oyles sake*, that is, for the anointed's sake Iesus Christ.

The Pope claimeth to be aboue Kings in his anointing, in state, and worldly dignitie; therefore this sheweth him to be that man of sinne, who *exalteth himselfe aboue all that are called gods*, *2Thess. 2. 4.* that is, aboue all Princes and Kings.

CHAPTER VII.

How the Kings of *Judah* and *Israel*, brake this Commandement in multiplying riches.

DEVT. 17. 17. Neither shall be greatly multiply to himselfe silver and gold, &c.

How the Kings of *Ju-
da* and *Israel* might
multiply riches.

IT is lawfull for Kings, to multiplie riches by lawfull meanes; first, of their owne proper inheritance, *1 Chron. 29. 3.* this the Hebrewes call *Segulla*, *I have of my owne proper good.* Secondly, the King may multiply his riches by husbandry, as *Vzzia* did, *2 Chron. 26. 12.* So by tributes and gifts given unto him by other Nations, *2 Chron. 17. 5.* in token of their homage and subjection. So with things purchased by lawfull warre from captiues, *2 Sam. 8. 10.* and *1 Chro. 18. 22. 2 Chro. 15. 7.* So for the safetie of his Country, and for the good of his Subjects, he may require tributes and taxations from the people, and more than ordinary Subsidies, which

which all turnes to their good : for as the vapours which are drawne up to the Clouds, are not reserved there, but are sent downe to the earth againe to water it, and to make it fruitfull ; so the Subsidies which the King exacteth from the people this wayes, come backe againe to their use, to keepe and to defend them.

David had great riches, and he got his riches three wayes : first by his tributes ; secondly, by the spoyle of his enemies ; for he fought twentie battels, and got all the spoyle from the enemies ; and thirdly, he had *argentum capitacionis*, the pole-money of all the people ; and all this he laid up for the building of the Temple of the Lord ; therefore he saith 1 *Chro.* 22. 14. *Now behold [Egnaney] in my povertie or affliction, I have prepared for the house of the Lord an hundredth thousand talents of gold, &c.* Why calleth he it, his povertie ? because he had nothing but that which he had from the Lord, 1 *Chron.* 29. 16. And therefore he would returne it backe againe for the building of a house to him : here David multiplied silver, but not contrary to the law. So Salomon exceeded all the Princes of the earth in riches, his Dominion was from the river of *Egypt* to *Euphrates* ; and from *Libanus* Northward, to the *Mediterran Sea*, all those were tributaries to him ; the *Queene of Sheba* brought out of *Arabia Felix* much spices to him, 1 *King.* 10. And he had three Navies that came home every third yeere with gold and pretious stones ; and the whole twelue tribes payd tribute to him : he did not here contrary to the law, that the King should not multiplie riches, but that blessing was then fulfilled in him which was made to *Abraham*, that his seede should possesse, from the river of *Egypt* to *Euphrates*.

The Law saith, *Dent.* 17. 17. *Non multiplicabit sibi valde [lo jarbe lo meod,]* in 2 *Chron.* 32. 27. it is said of *Hezekias* that he had exceeding much riches : [*Harbe meod.*] the

How David came by his riches.

כֶּעָנִי in afflictione mea.

Salomon how he came by his riches.

לֹא יִרְבֶּה לוֹ מְאֹד

the very same words which are in the interdiction, did *Hezekias* gather his riches contrary to the law here? Not; the meaning of the law then is this, that a King should not multiplie gold and silver, to put his confidence in them, or for unnecessary uses; and it seemeth that *Salomon* brake not this law untill the Temple was built, the Citie enlarged, and the warres ended; then for him in his old age to lay such heavie tributes and taxations upon the people, was to multiplie riches unto a wrong end: when *Salomon* gaue gold and silver at *Ierusalem* as plenteous as stones, *2 Chro. 1. 15.* This was lawfull to giue to his Subjects, but *Eccles. 2. 8.* he sayes, *I gathered me also silver and gold,* when he gathered it onely to satisfie his coverous desire, and not for necessary uses, that was the transgression of the Law.

The next part of the interdiction was this, that he should not multiplie horses to himselfe.

The end of this interdiction was first, to take away all commerce and dealing with the *Egyptians*; for having commerce with the *Egyptians*, & bringing horses from thence, they were in danger to be infected with Idolatry. Secondly, he forbad them to multiply horses, least they should trust in them, *Psal. 20. 7.* *Some trust in Chariots, and some in Horses, but we will remember the name of the Lord our God.* He forbad to multiply horses to trust in them, therefore the Lord commandeth *Ioshua 11. 6.* *Thou shalt hough their horses,* [*Tegnacker Susehen*] *subnervabis equos,* thou shalt not kill them, but cut the maister-sinew, and make them unfit for any service and warre hereafter, that they might doe no service against the people of God afterwards: they might take Camels and Asses in the Battell, *Numb. 31. 11.* and such beasts as were not fit for the warres, and if at any time they reserved any of the Horses, it was but a small number: so we see *2 Sam. 8. 4.* that *David* of a thousand Chari-

Ots

Why God forbad them
to multiply.

תַּעֲקֹר סִיָּהָ
Subnervabis equos.

Ioshua why commanded to hough the horses.

ots and seaven hundreth horsemen which he tooke in the warres, reserved onely horses for an hundreth Chariots; but he houghed all the rest of the Chariot horses, he left them so, that they might serue for other uses, but not for the warres, and he reserved here but the tenth part of them; *Salomon* at the first was commended for the multitude of his horses, because he kept them for the defence of the Countrey; but the Law forbiddeth to keepe them for unnecessary uses, for ostentation, or for trusting in them, and so *salomon* fell afterwards to multiplie horses and gold exceedingly, but not for necessary uses; and see how *Esay* is a Commentary to this law, *cap. 2. 7. 8.* and sheweth us the end of this interdiction, when he saith, *the land is full of silver and gold, neither is there any end of their treasures; their land is also full of their horses, neither is there any end of their Chariots; their land is also full of Idols.* Here we see why the Lord forbiddeth them to multiplie horses, because these drew them to make a league with Idolaters, and made them worship Idols.

Thirdly, the King is forbidden to multiplie Wiues, *Pro. 31. 3.* Give not thy strength to women, nor thy wayes to that which destroyeth Kings; the Heathen Kings gaue themselves much to haue many wiues: *Ashuerus* commanded, that through all his Provinces which were an hundreth twentie and seaven, that the most beautifull Virgins should be brought to him, *Esth. 2. 3.* And *Darius* had as many wiues as there are dayes in the yeere; but *Salomon* exceeded them all in the number of his wiues.

The number of *Salomons* Wiues and Concubines are reckoned diversly, *1 King. 11. 3.* it is said that he had seve hundred wiues Princesses, and three hundred Concubines: but *Cant. 6. 8.* there are sixtie Queenes and eightie Concubines, and Virgines without number: where he alludeth

When horses and silver may be multiplied.

Multiplying of horses and gold, draw them to Idolatric.

The heathens multiply Wiues.

In fine. lib. 12.

The reconciliation of these two places *King 11. 3.* and *Cant. 6. 8.* concerning *Salomons* Wiues.

Sixtie Queenes which
were in favour with
him,

The Jewes restraint of
multiplying wiues.

כְּהֵנָּה וְכַהֲנָה
T T T T T T

to the number of *Salomons* wiues: *Genebrard* goeth about to reconcile the places this wayes, that *Salomon* at the first had but sixtie Queenes, and eightie Concubines; but afterward their number came to seven hundredth wiues, and three hundredth Concubines; but this reconciliation cannot stand; for then it should follow that *Salomon* wrote the *Canticles* before he repented; but the true reconciliation is this, although he had seven hundredth Queenes, yet he had sixtie of them who were most in favour with him, and honoured by the people, and these are set downe, *Cant.* 6. 8. and they were brought forth that day that *Salomon* married *Pharaohs* daughter, and when they saw her, they praised her beautie and dignitie, and they said, who is shee that looketh out at the windows as the morning; the whole number of his Wiues and Concubines seemeth to haue beene a thousand, *Eccles.* 2. 28. *Of men I haue found one of a thousand; but I haue not found a woman amongst these thousands.*

This Law that the King should not multiplie wiues, the Jewes restrained it to eightene wiues; they say that *David* the King had sixteene wiues, 2 *Sam.* 15. 16. the King left ten women which were Concubines to keepe the house; these Concubines were his wiues, and besides it is said, 1 *Chro.* 3. 6. that he had six wiues moe, in all he had sixteene. So *Rehoboam* had eightene wiues, 2 *Chro.* 11. 21. And they adde farther, that *David* had six wiues before *Nathan* came to him, 2 *Sam.* 3. 13. then the Lord said unto him, 2 *Sam.* 12. 8. *if that had beene too little for thee, I would haue overmore given thee such & such things;* the word is twice repeated here [*Cabenna ve cabenna*] quot ille quot illa, twelue moe make in all these eightene wiues which *David* might haue had; and the *Targum* paraphraseth that place, *Deut.* 17. 17. *Ne multiplicet uxores ultra octodecem, ne depravent cor ejus;* and *Salomon Iarchi* upon *Deut.* 17. he shall not multiplie wiues
about

about eightene, because we finde that *David* the King had but eightene wiues. Yee see upon what a sandie ground they build this: they say that *David* and *Rehoboam* brake not this commandement, because they contained themselues within the number of eightene; but *Salomon* who exceeded the number, he brake the commandement.

To multiplie wiues was altogether against the law; for *they two shall be one flesh*, bindeth him as well that sitteth upon the throne, as him that draweth the water and heweth the wood: but this to multiply horses and gold, is but *secundum quid* against the Law; that is, it is not simply forbidden, but onely for unnecessary uses, and to put their trust in them; but to enable them for the defence of their Countrey, and benefit of the Estate; that is not forbidden.

Multiplying of wiues was against the Law.

Multiplying of horses not altogether against the Law.

CHAPTER VIII.

A comparison betwixt *Salomons* Kingdome and Christs.

PSAL. 89. 2. *His throne shall be established as the Moone, and shall endure as the Sunne before me.*

DAVID prayed for his sonne *Salomon*, that the Lord would giue his *Indgements* to the King, and he compareth his Kingdome to the Moone; for as the Moone borroweth her light from the Sunne, so he beggeth of the Lord, that he would giue light to his sonne *Salomon* to direct him: and as Astrologians obserue, that when the Moone is joynd with a bad Planet,

Salomon's Kingdome compared to the Moone.

Simile.

*Plinius de Gemmis.
Simsile.*

Salomons kingdome like
the Moone in waxing
and waning.

The difference betwixt
Salomons throne of Ivo-
rie and the brazen scaf-
fold.

713 *Suggestum.*

Planet, then her influence is bad ; but when she is joy-
ned with a good Planet, then her influence is good ;
so *Salomon* in his Government when he was joynd to
Idolatry, and strange women, then there was a bad in-
fluence upon his Government ; but when he tooke the
direction from the Lord, then his Kingdome flourished.
There is a stone in *Arabia* called *Selenites*, which grow-
eth with the Moone, and decreaseth with it ; when the
Moone is in the wane, yee cannot see the stone in the
perfect colour ; but when the Moone is at the full, then
the stone groweth againe to the full : so *Salomons* King-
dome, as long as he got light from the Lord it waxed ;
but when he turned once from the Lord, it decayed
daily. Last, it was like the Moone, the Moone in twen-
tie eight dayes finisheth her course, fourteene dayes to
the full, and fourteene to the wane ; so from *Abraham*
to *Salomon* fourteene generations, then the Moone was
at the full ; then from the end of *Salomons* dayes untill
Zedekiah were fourteene generations ; and then his King-
dome decayed and waned.

Salomon the King when he judged *Israel* he sat in a
throne, 1 *King*. 10. 18. and the King made a great throne
of *Ivorie*, and overlaid it with the best gold ; the throne
had six steps, and the top of the throne was round be-
hinde, and it stood in the porch of Iudgement where he
judged the people, 1 *King*. 7. 7. and there were staves in
each side in the place of the seat, and two Lyons stood
behinde the staves, and twelue Lyons stood there, sixe
on the one side and sixe upon the other upon the sixe
steppes, and there was not the like made in any Kingdome,
2 *Chron*. 9. 17. This throne of *Salomon* was called *Soli-
um Domini*, because he judged the Lords judgement
there ; and it differed from that pillar which stood in the
Temple, for that was a pulpit in which they read the
Law, 2 *Chro*. 6. 13. and it was called [*Cijor*] but this
throne

throne was called *Cisse*, and it stood in *Domo Libani*, next adjacent to the *Queenes Palace*; it was made of *Ivory*, which was in great request amongst the *Jewes*; and *Salomon* alludeth to it, *Cant. 4. 6. thy necke is like a Tower of Ivoire.*

There were sixe *Lyons* upon the one side as he went up to his throne, and sixe upon the other, a *Lyon* at every steppe; these *Lyons* on every side signified that all the twelue tribes were subject to *Salomon*, and acknowledged him as their King; and the two *Lyons* which stood before the staves signified, that the two tribes *Inda* and *Benjamin* should not depart from *Salomon*, but continue with him, and his posteritie, to be staves to uphold his Kingdome; which was signified by the garment of *Abija* the *Shilonite*, rent in twelue peices, ten were given to *Ieroboam*, and two onely left to *Rehoboam* *Salomons* sonne, *1 King. 11.*

And the *Jewes* write, that as he ascended upon every steppe or degree to his throne, a cryer cryed to him thus; upon the first steppe he cryed, [*lo titch Mishpat*] *judicium ne inclinato*, wrest not judgement; secondly, when he ascended upon the second steppe he cryed unto him, [*lo tikir panim*] *personam ne respicit*, accept no persons in judgement; when he ascended upon the third steppe, he cryed unto him, [*lo tikabh shobher*] *manus ne recipito*, take no bribes; when he ascended upon the fourth steppe, he cryed [*lo tittang lech asherah*] *non plantabis lucum*, thou shalt not plant a grove; when he ascended upon the fift steppe he cryed unto him [*lo takim lech matzebah*] *noli erigere statuum*, set not up a pillar; when he ascended upon the sixt steppe, he cryed unto him [*lo tizbahh shor*] *ne mactato bovem*, kill not an Oxe, that is, sacrifice not to Idols: as he ascended by degrees, so the admonitions did grow by degrees, from justice to have a care of religion; and as the *Jewes* had *Psalms*

לִיבָנִים *shronus.*

Allusion.

What the *Lions* signified on every side of the *Throne.*

The admonitiōs which they gaue the King when he ascended to his *Throne.*

In Zenorena P. Sshophar.

לִי טַתְרָה מִשְׁפֵּט¹

לִי הַכִּיר פְּנִים²

לִי הַקָּה שׁוֹחַר³

לֹא טַתְעֵ לָךְ אֲשֶׁרָה⁴

לִי תִקְסֵ לָךְ מַצֵּבָה⁵

לִי תִזְבַּח שׁוֹר⁶

graduum, Psalmes of degrees which they sang when they ascended to the Temple; so these were *admonitiones graduum*, that he should not pervert justice, that he should abstaine from Idolatrie, that he should not plant a groue, nor erect a pillar for Idolatrous worship, and that he should not sacrifice to Idols. The twelue Princes of *Israel* sat round about this throne; and Christ alludeth to this forme, *ye shall sit upon twelue thrones, judging the twelue tribes*, Luk. 22. 30.

Allusion.

A comparison betwixt
Salomon and Christ.

1

Now let us compare *Salomon* with Christ;
First, in their name, *Salomon* was *jejidia*, beloved of God, but Christ was the onely beloved sonne of his Father.

2

Secondly, in his anointing, *Salomon* was onely anointed, and all the rest of his brethren secluded from the Kingdome; but we are anointed by Christ, and receiue grace for grace from him, *Ioh. 1. 16.* and are made *coheires with him*, Rom. 8. 17. in his Kingdome; here is a greater than *Salomon*.

3

Thirdly, *Salomon* was crowned his Father being aliue, here was *Leo & catulus Leonis*, the Lyon and the Lyons whelp; so Christ thought it not robbery to be equall with the Father, and to reigne with him, *Phil. 2. 6.* here is a greater than *Salomon*.

4

Fourthly, *Salomon* was obedient to his Parents, so Christ, *Ioh. 8. 49.* *I honour my Father*, that is, my heavenly Father, and he went home and was obedient to his Parents, Luk. 2. 51. Here is a greater than *Salomon*.

5

Fiftly, by *Salomons* mariage, friendship was made up betwixt *Egypt* and *Israel*; but Christ marrying his Church, friendship is made up betwixt God and man; here is a greater than *Salomon*.

6

Sixtly, in the extent of his Kingdome, *Salomons* Kingdome reached but from the Mediterranean Sea to *Euphrates*; but Christs Kingdome reacheth to the ends of the earth,

earth, *Psal. 2. 8. I will give thee the ends of the earth for a possession*; here is a greater than *Salomon*.

Salomon exceeded all the Princes of the world in riches; but in *Christ* are hid all the treasures of wisdom and knowledge, *Col. 2. 3.* here is a greater than *Salomon*.

Let us compare *Salomons* pietie and Christs, *Salomon* built the Temple; but *Christ* was both the Temple, Priest, Sacrifice, and Altar; *Salomon* offered an hundred thousand Bullockes; but *Christ* offered a greater Sacrifice, even himselfe upon the Crosse; here is a greater than *Salomon*.

The Kings of the earth were subject unto him, but *Christ Revel. 17. 14.* had written upon the hemme of his garment, *Rex regum, & Dominus dominantium*, the lowest thing which is in *Christ*, is about all the Princes of the earth; here is a greater than *Salomon*.

When *Salomon* went to the Temple, he had foure and twentie thousand to guard him with their Targets out of *Libanus*, *1 Chro. 27. 1.* and *2 Chro. 11. 12.* and when he went to bed, he had threescore valiant men about him of the valiant of *Israel*, *Cant. 3. 7.* But *Christ* hath ten thousand times ten thousand, and thousands of thousands of Angels attending him, *Revel. 5. 11.* here is a greater than *Salomon*.

Let us compare them in their wisdom, *Salomon* for his wisdom had a large heart, like the sand of the sea, *1 King. 4. 29.* Obserue his wisdom in deciding the matter betwixt the two women, *1 King. 3.* the thing was done in the night, there were no witnesses, no probable conjectures favouring the one more than the other, the allegations of the Mothers both alike, no difference betwene the childrens age; *Salomon* gathered that shee was the mother who had the bowels of compassion towards the infant; *Consell in the heart of man is like deepe waters, but a man of understanding will draw it out. Pro. 20.*

7

8

Christ and Salomon compared in pietie.

9

10

11

Christ and Salomon compared in wisdom.

5. *Salomon* by his understanding drew out here who was the mother of the living childe, but he must haue some meanes whereby to know this; but *Christ* to whom darkeness is as light, he seeth the secrets of the heart, and *all things are naked before him*, *Heb. 4. 13.* here is a greater than *Salomon*.

His Iustice in punishing *Ioab* and putting *Abiathar* from the Priesthood; but *Christ* shall put downe all his enemies, and purge his Church of hirelings, *Mat. 21. 12.* here is a greater than *Salomon*.

Lastly, all the earth shall be blessed in *Salomon*. When the *Iewes* blesse any man, they pray for him after this manner, *Beneficus sit tibi Deus ac liberalis, ut prestitit se erga seruum suum Salomonem*, this was but fulfilled in type in *Salomon*; but the truth was fulfilled in *Christ*, *Esa. 65. 16.* *He who blesseth himselfe on the earth, shall blesse himselfe in the God of truth:* & he concludeth this *Psalme* for *Salomon*, *Amen, Amen, Psal. 72. 19.* *Salomon* was not he that could effectuate the prayers of the Church; but *Christ* is that true and faithfull witnessse, who is *yea and Amen*, *Revel. 3. 14.*

Salomon being such a vive type of *Christ*, whether might he haue beene thought to haue beene a reprobate or not?

He cannot be thought to be a reprobate; for first, He was the Penman of the Holy Ghost, & they were holy men, *Luk. 1. 70.* *As he spake by his holy Prophets.*

The Lord heard *Salomons* prayer, and accepted of his sacrifices, *1 King. 3. 6.* which he never did in any oblation of the wicked, *Esay 1. 11. 12. 13.* so *Iob. 9. 31.* *We know that God heareth not sinners*, that is, *Impenitent sinners.*

Thirdly, He is set downe as an example of Imitation, *2 Chro. 11. 17.* *Rehoboam in the first three yeares of his Raigne followed the footsteps of David and Salomon;* hence

it

10

Quest.
Arguments proving
Salomons repentance.

Ans^r.

Reason 1.

Reason 2.

See *Pro. 15. 8.*

Reason 3.

it followeth, that *Salomon* being set downe as an example of Imitation for good, that he died a penitent and reconciled to God; and as the evill beginnings of *Manasseh*, discommended the evill end of *Ammon*; so the good beginnings of *Rehoboam*, commended the good end of *Salomon*.

When the Kings of *Juda* and *Israel* are set downe for examples, these Rules are to be observed.

First, when the wicked father liueth in his sinnes, and dieth in his sinnes, and his sonne is said to walke in his wayes, and follow his example, then the bad sonne died miserably as his father died. *2 King. 15. 9. Zachariah* is said to have done that which was evill in the sight of the Lord, as his fathers had done; he departed not from the sinnes of *Ieroboam*, the sonne of *Nebat*, who made *Israel* to sinne.

Secondly, when the wicked King repenteth him of his sinnes, and his bad sonne is said to follow his example, then it is to be understood, that he followed his example in his first yeares, and sinfull dayes. Example. *2 King. 21. 20.* it is said of *Ammon*, that he walked in all the wayes that his father *Manasseh* walked in, and served Idols which his father *Manasseh* served; This is to be understood onely of *Manassehs* first dayes, and not of his last dayes, when he repented him of his wickednesse.

Thirdly, when a bad King repented him of his wickednesse, and his sonne is commended for following of his wayes; then it is to be understood, that he followed him in the end of his life, and not in the beginning; as *2 Chron. 11. 17. Rehoboam* in the first three yeares of his Reigne followed the footsteps of *David* and *Salomon*.

Fourthly, If the beginning of a King be good, and his end bad, then his sonne is never said to walke in his wayes, although he be a good man. Example, *Asa* be-

Salomon set downe as an example of good.

Rules to be observed concerning examples.

Regula 1.

Regula 2.

Regula 3.

Regula 4.

gan well, yet because he fell away, 2 *Chron.* 10. 10. therefore good *Iehosaphat* is never said to walke in his wayes. And the Lord giueth the reason of this, *Ezek.* 16. 24. *When a righteous man turneth away from his righteousness, and committeth iniquitie, his former righteousness shall be no more remembred.* And againe, *when the wicked turneth away from his wickednesse, and doth that which is lawfull and right, he shall liue.*

Salomon is censured by the Holy Ghost, not that he had utterly forsaken God, but that he went not fully after the Lord; or that his heart was not perfect as was the heart of *David* his father.

Conclusion.

The Conclusion of this is; *Salomons* Kingdome flourished so long as he followed the Lord; therefore Religion is a strong pillar like *Iakin* or *Bognaz* to uphold a Kingdome; otherwise it will stand but upon brickle feete of yron and clay, as *Nebuchadnezzars* Image did, *Dan.* 2. 33.

CHAPTER IX.

Whether *Rahab* was a betrayer of the Citie of *Iericho* or not?

IOSEPH 2. 1. *And the Spyes came into an Harlots house, named Rahab, and lodged there, &c.*

Things objected against *Rahab* for receiving the Spyes.

IT may be said against *Rahab*, first that shee was an Harlot, and therefore no marvell that she was so ready to betray the Citie in which she was borne, receiving the Spyes into her house.

Secondly, when the King sent unto her, she answered him not as a dutifull Subject ought to haue done, but hid

hid the Spyes in her house, and let them downe by a Cord through the window, and taught them how to escape, and when the Searchers came to seeke them, she said, *she knew not what men they were, or whither they were gone*; whereas in the meane time, she had brought them up to the rooffe of the house, and hid them with the stalkes of Flaxe, which she had laid upon the rooffe in order, *Iosh. 2. 6.*

But it may be said in defence of *Rahab*, that the knowledge which she had from the Lord exempted her from treason, as not being bound any more by the common Law, she becoming now a member of the Church, and so had no more to doe with that Societie wherein she lived before.

Grace taketh not away the bonds of nature, neither doth the Law of God take away the Law of nature, but rather establisheth it, *1 Pet. 2. 5. Feare God and obey the King*: a King and his Subjects are Infidels, some of his Subjects are converted to the faith, as it fell out in the Apostles dayes, that the Emperors remaining Infidels, yet sundry of their Subjects were converted to the Christian faith. Did their Christianitie loose the bond of obedience which they ought to their Emperour? God forbid; but confirmed it rather, therefore the Apostle willeth *to make all sort of supplication for them*, *1 Tim. 2. 1.*

But *Rahab* was free from the crime of treason, for first God revealed unto her, that the *Israelites* were to take this Citie, and destroy it. Secondly, she knew that whether she had discovered the Spyes, or hid them, yet the Citie should be destroyed: wherefore it was best for her in the destruction of the Kingdome which she could not saue, to saue her selfe, and her own household; and here she conformed her will to the will of **G O D**; and as he is no traytor, who yeeldeth an Hold to the

Object.

Answer.

Grace takes not away the bonds of nature.

Rahab was free of treason.

Heber made a covenant with the *Canaanites* and with the *Israelites*.

Iael had a civill league with the *Canaanites*, but a civill and spirituall league with the *Israelites*.

Three sorts of strangers with whom the *Israelites* had to doe.

How the law of the destroying of the seven Nations is to be understood.

Prince of the Land, although it be contrary to the will of him, who hath commandement over the Hold: so when *Rahab* yeelded the Citie to the Lord, contrary to the will of the Inhabitants of *Iericho*, she is not to be reputed a betrayer of the Citie for that. *Heber* the *Kenite* and his wife made a covenant with the *Canaanites*, and a covenant with the *Israelites* the people of God; now there was warres betwixt the *Israelites* and the *Canaanites*; *Sifera* the *Canaanite* flieth into the tent of *Iael* the wife of *Heber* the *Kenite*; What shall she doe in such a case? If she kill *Sifera*, then she breaketh her covenant with the *Canaanites*; and if she let *Sifera* goe free, then she will fight against the people of God, and destroy them; here her wisdome teacheth her what to doe, to kill the *Canaanite* with whom she had onely a civill league, and to saue the *Israelites*, with whom she had both a spirituall and a civill league.

There were three sorts of the Nations, with some they might haue *fœdera commerciorum*, as *David* and *Salomon* made with the King of *Tyrus*, *2 Sam. 5. 11. 1 King. 5. 12.* of whom it is said, he made this covenant with them, according to the wisdome which God had given him. So *Christ* sought water of the woman of *Samaria*, and *David* fled to the King of *Gath* for a refuge. Secondly, there were the *Ammonites* and the *Moabites*, *Dent. 23. 6. Ye shall not seeke their prosperitie all your dayes*; that is, ye shall not enter into covenant of friendship with them, but yet *Dent. 2. 19.* they are forbidden to make warre against them. And so the seven Nations they were not to seeke their good, but yet upon submission they were to accept of them. Thirdly, there were the *Amalekites*, and these they were utterly to destroy.

Rahab was saued, although she was a *Canaanitish* and one of the seven Nations who were to be destroyed; for that law, that the seven Nations should be destroyed,

ed,

ed, should be interpreted by another law, to wit, they were to be destroyed, unless they had submitted themselves, and became tributaries unto the people of God, *Deut. 20. 10. When thou comest nigh a Citie to fight against it, then proclaim peace unto it; and it shall be, if it make the answer of peace, and open unto thee, then it shall be that all the people that are found therein, shall be tributaries unto thee, and they shall serue thee. So 1 King. 9. 26. And all the people that were left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, which were not of the children of Israel, their children which were left after them in the land, whom the children of Israel also were not able utterly to destroy, upon those did Salomon lewie a tribute of bond service unto this day. And it was the people of the seven Nations, who hardned their hearts, with whom Ioshua tooke not peace, Iosb. 11. 19. 20.*

When the Gibeonites came to Ioshua, if they had told him the truth, that they were a people that dwelt amongst them, and that they came not from a farre Countrey, but were *Canaanites* indeede, and came to seeke their peace, (which they did not for feare) then Ioshua was bound to haue spared their liues upon their submission: and whereas the men of *Israel* said then, *Peradventure yee dwell among us, and how shall wee make a league with you? Iosb. 9. 7.* The meaning is, we cannot make *socialē fedus vobiscum*, but onely *deditionis*, that is, we cannot make a covenant or league of mutual friendship with you, but wee may take you as seruants and slaues, if ye submit your selues; and if it had bene simply unlawfull to haue made any sort of league with the *Canaanites*, then the posteritie of *Saul* would not haue bene punished for the breach of this oath. *Ambrose* saith well, *Pacem quam dederant non censuerant revocandam, quia firmata erat sacramenti religione, nedum alieni perfidiam arguant, suam fidem soleret*; that is, they held

The *Canaanites* were bond-slaues to *Solomon*.

Fedus } *Socialē.*
 } *Deditionis.*

Ioshua might make a league of peace with the *Canaanites*, but not of mutuall friendship.

Ioshua a type of Christ.

Rahab a type of the Church.

that it was not lawfull to break the oath that was made, least finding fault with other mens falshood, he should become perjured himselfe.

Ioshua was a type of Christ; as *Ioshua* sent messengers to the *Canaanites* to receiue either peace or warre: so the Lord hath sent his *Faciates* into the world, to bid them either receiue peace or warre; and as *Rahab* held out a red threed to be a signe that whosoever remained in her house, should be saued; and they who went out of it, should be killed: so there is no salvation to those who are without the Church, which is marked with the blood of Christ, *Act. 2. 47.* *Rahab* being the first fruits of the Gentiles, implied that the Gentiles should be received into the Church, and be saved.

CHAPTER X.

Whether the Kingdome of *Iudab* or *Israel* were the best Government?

The Kings of *Israel* proceeded by way of Iustice tormally.

IT may seeme at the first, that the Kings of *Israel* did more formally proceed by way of Iustice, than the Kings of *Iudab* did; the Kings of *Israel* did not proceed by way of arbitrary Iustice, neither was there any peremptory execution upon the will of the King. When *Naboth* was to be stoned to death, the matter was handled after a iudiciall forme, which might haue given satisfaction to the ignorant people, who knew not the device and secrecy of the matter.

But

But the Kings of *Iudah* proceeded by their absolute authoritie, as may appeare in some of them, who tooke away their Subjects lives by their absolute authoritie, without any order of law, or processe in Iudgement. *David* killed the *Amalekite*; and againe, he seemeth to haue broken his oath, swearing that nothing should befall *Shimei*, and yet he biddeth his sonne *Salomon* put him to death; *thou art a wise man, and knowest what thou hast to doe*, 1 *King*. 2. and so caused to kill *Ioab* who was *Dauids* neere kinsman, and who had undergone many dangers for the glory of God and the good of the Church, 2 *Sam*. 10. And he dedicated many of the spoyles which he had taken in the warres to the house of the Lord, 1 *Cbro*. 26. 8. he fought for his Countrey all *Dauids* time; he was faithfull to the King, he stood for *David* against *Saul*, he followed him still, although he was banished, and at that time when he was made Captaine, 2 *Sam*. 18. he did repress the sedition of *Sheba*, even when *David* would haue put him from his place, and put *Amasa* in his stead, 2 *Sam*. 20. 4. It was he that forbad the King to number the people, 2 *Sam*. 24. It was he who first invaded *Sion*, 1 *Chron*. 11. It was he who by his wisdom taught the woman of *Tekoa* to obtaine pardon for *Absalom*; It was he that was most skilfull in the warres; It was he that fought against the *Syrians*, and the *Amorites*, and all the enemies of the Church; and it was he who in modestie when he had gotten the victory, refused to take the praise to himselfe, but sent for the King that he might get the praise of the victorie, 2 *Sam*. 13. 28. He was not *accordes* or implacable; when *Abner* sought peace at him, he willingly granted it, so did he to the people of *Abel*, 2 *Sam*. 20. He had good successe in the warres, he was a terror to all his enemies, 2 *Sam*. 10. as to *Hadarezer*, the *Edomites*, &c. therefore it may seeme that *David* by his absolute authoritie,

The Kings of *Iudah* proceeded by absolute authoritie.

What things objected to *David*.

Ioabs worthy deeds reckoned up. *Ioab* was *Dauids* kinsman.

He gaue many things to the house of the Lord.

Repressed the sedition of *Sheba*.

Disswaded *David* to number the people.

Reconciled *Absalom* to his father.

Subdued many wicked Nations.

He had good successe in his warres.

What things objected
to *Salomon*.

Suetonius lib. 9.

Heathen Kings louing
to their brethren,

David and *Salomon*
Prophets.

David in killing the *A-*
malekite sinned not.

When one may be con-
demned upon his owne
confession.

David brake not his
oath in causing *Shi-*
mei to be killed.

authoritie, caused him to be put to death unworthily. And as for *Salomon*, he seemeth most unjustly to haue killed his brother *Adonijah*; for first, he was *Dauids* eldest sonne now aliue; secondly, his father loved him most dearly; thirdly, he never did finde fault with him for seeking the Kingdome, and *Salomon* might seeme here to be too rigorous; for *Titus* a Heathen Prince was more mercifull to his brother, for when his brother did affect the Kingdome, yet notwithstanding he lovingly embraced him, and dissuaded him from that course; and *Seneca* writeth of the like in his first booke of *Clemencie*, cap. 9. how *Augustus* spared *Cinna*, and made him of a foe a friend.

But if we shall consider that the Kings of *Iudah*, especially *David* and *Salomon* being directed by the spirit of God immediately, had a better warrant to proceede by their sole authoritie, than the Kings of *Israel* had, we shall be of another minde: and where it is objected, that *David* killed the *Amalekite* onely upon his owne confession; the confession out of ones owne mouth, if it be the confession of one that is well at himselfe, and is not wearie of his life, and if he stand constantly at it, then the confession out of his owne mouth is sufficient, *Luk. 19. 22. Wicked servant, out of thine owne mouth will I judge thee.* Secondly, this *Amalekite* gloried that he had killed *Saul*, and so flattered *David*: and lastly, he was an *Amalekite*, against whom the Lord had given out sentence long before, that they should all be killed with the sword, and the Lord was wroth with *Saul* for sparing the *Amalekites*.

The second thing objected to *David*, is the breaking of his oath in causing *Shimei* to be killed, when he had sworne that nothing should befall him; but it was not for his former railing that he was put to death, but for his new transgression; *David* saith to his sonne *Salomon*,

Habes

Habes apud te, 2 Sam. 28. that is, confine him, and suffer him not to goe abroad ; for he is a mightie man, and is able to gather together a thousand of Benjamin, 2 Sam. 19. 17. therefore Salomon makes him to sweare that he should never goe beyond the brooke Kedron under the paine of death, and he most willingly assented unto it, yet he brake his oath and went to seeke his fugitiue servant, and for the breach of this oath, David commandeth to put him to death, and Salomon caused to execute him, and after his first transgression, he is kept in ward here, and he is like a fish taken upon the hooke, but yet not pulled out of the water to be dressed by the Cookes.

But Salomon layeth to his charge that sin which was forgiven him, 1 King. 2. 42. thou knowest what thou didst to my Father David.

Both David and Salomon pardoned this sinne but conditionally, that he should not fall into a new sinne; and even as an old Cicatrix being healed, if it get a new blow, is more dangerous than any other wound ; so a fault pardoned, if the man fall into sinne againe aggravateth the sinne more ; he was pardoned conditionally onely, that he should not transgresse againe.

But it may seeme too great a punishment for so small a fault, going but out to seeke his fugitiue servant.

He was guiltie of treason, in setting light by the Kings commandement, and he bound himselfe by an oath, if he did transgresse.

As for the killing of Iob, all the commendations set downe for his prayse are nothing, if yee will compare them with his foule offences; that which he did for his Countrey maketh him not a good man ; his skill in militarie discipline, maketh him not a good man, but a good Warriour ; and justly he deserved death, for he would haue had the Kingdome from Salomon to Ado-

Simile.

Object.

Answe.

Shimei had his former fault pardoned conditionally.

Object.

Answe.

Shimeishow guiltie of treason.

David sinned not in causing Salomon to kill Iob.

Iob's vice.

He would haue *Adonijah* to be King.

He delighted to see men kill others.

He killed *Abner* and *Amasa*.

He killed *Abfalom*.

Why *Salomon* killed *Adonijah*, *Toab*, and *Shimei*.

Salomon spared not in killing *Adonijah*.

Four chief vertues found in *Salomon*.

Salomons meeknesse in sparing *Adonijah*.

nijah, hoping thereby to haue gotten preferment under him; as *Abner* would haue had the Kingdome from *David* to *Ishboseth*, and from *Ishboseth* to *David* againe, onely for his owne advancement: so would *Toab* haue *Adonijah* to haue the Kingdome, hoping thereby to get preferment to himselfe; therefore he was not to be reckoned amongst the loyall and faithfull Subjects of the King.

And whereas the vertues are reckoned up, wee shall finde more vices than vertues in him; first we shall see him delight to see one kill another, which he thought to haue beene but a sport, 2 *Sam.* 2. 14. And looke to his cruell murdering of *Abner* and *Amasa*, he shed the bloud of peace as it had beene in warre: and when *Abner* looked for no such thing, he traiterously killed him, neither was he a white moved when he was defiled with their bloud, when he saw the bloud both upon his girdle, and his shooes, he gloried in it; and he was readie to kill *Vrijah* at the commandement of the King; So he killed *Abfalom* the Kings sonne, contrary to the Kings commandement. Wherefore *Salomon* being a Prince of peace, would not haue his servants turbulent like *Toab*; but would haue them, as Christ would haue his Disciples, not to seeke fire from heaven to be revenged upon the *Samaritans*, for then they knew not of what spirit they were, *Luk.* 9. 55.

Now for *Salomons* killing of *Adonijah*, we must not judge rashly of *Salomon*, who had many excellent vertues in him; the great vertues which were in him, meeknesse, veritie, fortitude, and justice, were the foure Horses, as it were, which drew his Chariot, *Psal.* 45. First, his meeknesse, he was the Prince of peace, and therefore he pardoned *Adonijah*, *regnum auspicandum a clementia*, for this procureth the favour of his subjects; so *David* would not kill *Shimei* in the beginning of his reigne;

reigne; but *Rehoboam* that would not gratifie the people in the beginning of his reigne, his Kingdome prospered not. Secondly, his veritie; if thou be a good man, a haire of thy head shall not fall to the ground. Thirdly, his justice when he failed againe, justly he caused to put him to death. Fourthly, his fortitude; although *Adonijah* had a great faction which were against *Salomon*, yet he durst be bold to cause to apprehend him: so *Salomon* for *Adonijahs* second transgression justly caused to execute him, and we are not to measure his heavenly wisdom by the morall vertues which are found in *Titus* and *Augustus*; *Adonijah* was guiltie of treason, for he sought *Abisbaig* onely for that end, that he might get the Kingdome. Secondly, he saith, that the Kingdome belongerh still to him; he was not like good *Jonathan*, who willingly gaue way to Gods ordinance, he knew well that the Lord had appointed the Kingdome for *Salomon*, 2 *Sam.* 7. The sonne which shall come out of thy loynes, shall build thy house, and succede in the Kingdome: this was spoken after all his other sonnes were borne, & this aggravated all the rest of his sinnes, that he affected the Kingdome, his father being yet aliue, and although his father was decrepit, yet he ruled by his Counsellours, and he was not weake in minde now although in bodie.

Wherefore wee may conclude, the Kingdome of *Iudah* to be the best government, and still to be preferred before the Kingdome of *Israell*.

*Salomon*s veritie in keeping his promise to *Adonijah*.

*Salomon*s fortitude and justice.

How *Adonijah* was guiltie of treason.

Conclusion.

CHAPTER XI.

Whether the *Iewes* might chuse *Herod* for their King or not?

DEUT. 17. 15. *Thou mayst not set a stranger over thee, which is not thy brother.*

THe *Iewes* distinguish those who were Gentiles both by father and mother, from those who were borne *Iewes*. Those who were strangers both by father and mother, they called them *Bagbag*, by a contraction, for *Ben ger*, and *Bengerah*, that is, *filius profelyti & profelytæ*, and they were called ἀλλοφύλλοι; but those who were *Iewes* both by father and mother, were called *Hebrai ex Hebreas*, *Phil. 3. 5. an Hebrew of an Hebrew*, that is, both by father and mother they were *Hebrewes*, and they were called ὁμοφύλλοι, and γνήσιοι.

The *Profelytes* that were converted from *Gentilisme* to *Judaisme*, were of two sorts; if they were newly converted, they were called *Gerim*, which the *Seventie* translate προσοπισαί; if they had dwelt long amongst them, then they were called *Toshibbim*, *inquilini*, and the *Seventie* translate them παροικοι, as yee would say, *Parishioners*; such a stranger was *Achir*, *Indith* 14. who believed in God and was circumcised.

Those *Profelytes* who were converted to the faith, and continued in the faith of their Parents, they were called [*Goi gnikkere*] *Gentiles fundamentales*, that is, *Gentiles* who embraced the grounds of Religion, and these became [*Ezrahhim*] *Indigene*.

These *Profelytes* although they were converted, yet they might not enter into the *Congregation* untill the
third

בְּנֵי בָּגָב

בְּנֵי גֵר אוֹ בְּנֵי גֵרָה

Filius Profelyti et Profelytæ.

Two sorts of Profelytes.

גֵר *Extranew*

תושב *Inhabitans.*

אזרח *Indiginus.*

גֵרֵי עֲקָרָי *Gentilis fundamentalis.*

אזרחי *Indigena.*

When the Profelytes might enter into the *Congregation*.

third generation, that is, they might beare no publicke charge untill that time.

God himselfe distinguished the *Edomite* and the *Egyptian* from other strangers, *Deut.* 23. 7. He will not haue his people to account them as other strangers, *Thou shalt not abhorre an Edomite, because he is thy brother;* and hence we may see, why the *Jewes* might choose *Herod* for their King: First, because he was an *Idumean* their brother; secondly, because he was the sonne of Parents who were Profelytes, *Antipar* & *Antipas* both Profelytes: Thirdly, he himselfe was a *Jew* by profession, and standing in the third generation, therefore he might enter into the Congregation, and they might choose him for their King. *Herodiani* certaine wicked *Jewes* tooke *Herod* for their Messias, now if *Herod* had not bene accounted a *Jew*, they would never haue acknowledged him for their Messias.

The name of a *Jew* is taken sometimes largely, and sometimes strictly; when it is taken largely, it comprehendeth all which were *Jewes* by profession, *Esth.* 8. 17. *many became Jewes.*

Sometimes againe it is taken more strictly for those *Jewes* who dwelt on the west side of *Iordan*, and they were called *Iudæi Hierosolymitani*, the *Jewes* that dwelt about *Ierusalem*, *Luk.* 3. 1. *Pilate* was governour of *Inda*, and *Herod* of *Galilie*; *Inda* here is strictly taken; but sometimes *Herod* is called King of the *Jewes*, here it is largely taken, *Mat.* 2. 1.

So the name [*Gentile*] is taken sometime strictly, as *Paul* applieth it to the converted *Gentiles*, *Galat.* 2. 12. but when *Christ* said, *Goe not into the way of the Gentiles*, *Mat.* 10. 5. Here it is taken largely, for all the *Gentiles*.

But *Iosephus* calleth *Herod* but a private man, therefore it may seeme that the *Jewes* never acknowledged *Herod* for their King, and the *Jewes* said of *Herod*, *Quod non est rex, neq; filius regis.*

Edomites and *Egyptians* distinguished from other strangers.

The reasons why *Herod* might be King.

The name [*Jew*] taken strictly or largely.

The name (*Gentile*) taken strictly or largely.

Object.
Lib. 14 cap. 11. & c. 17.

Answ.
Why Herod was called
a private man.

עם הארץ
Populus terra.

מלכות הגרים

Conclusion.

The reason why he was called a private man was this, because he was not descended of the Priests; for at that time the posteritie of *David* carried no sway amongst the people, but onely the posteritie of the Priests, and whosoever were not Priests, were called [*Gnim haaretz*] *populus terra*, see *Iosephus lib. 14. cap. 12.*

If yee will respect *Herods* first descent, then he may be called *Alienigena*, and not *Indeus*; in his first descent he is *αλλοφύλλος*, and *transcriptus*, and his Kingdome may be called *Malcoth Hagerim*, the reigne of a stranger, but because *Herods* father, and grandfather were not altogether strangers from the people of God (for they were *Edomites* and *Profelytes*) therefore he was not reckoned as a stranger: but it fell out amongst the *Iewes*, as it did amongst the *Romanes* and *Athenians*, that those who were *αγραπτοι*, and *adscriptitij*, were alwayes hated of those who were naturall and inbred Citizens: So the *Iewes* hated those who were *Profelytes*, because of the old hatred that was betwixt the *Iewes* and the *Gentiles*; and they made a Canon amongst them, *Vt caverent sibi in decimam generationem a Profelytis.*

We may conclude this point then, that the *Iewes* might safely choose *Herod* for their King now, being a *Jew* by profession, and descended of Parents who were *Iewes* by profession: and the latter *Iewes* distinguished not well betwixt *Ger* and *Goi*, who reckoned *Herod* ever to be a stranger.

CHAP.

CHAPTER XII.

Whether *Ishbosheth* was a *Rebell* in affecting the Kingdome or not?

2 Sam. 2. 8. *But Abner the sonne of Ner, Captaine of Sauls Host, tooke Ishbosheth the sonne of Saul, and brought him over to Mahanaim, and he made him King over Gilcad, &c.*

IT may be said of *Ishbosheth*, that he was no *Rebell* in accepting of the Kingdome after his father *Saul* was dead; for first, he was his fathers eldest sonne now liuing; and by the law of Nations, the first borne, or he that was in place of the first borne, did succede, *Exod. 11. 5.* and *1 King. 2. 15.* And so amongst the *Edomites*, the first borne succeeded in the Kingdome, *2 King. 3. 27.* he tooke his eldest sonne who should haue reigned in his stead, and offered him for a burnt offering upon the wall.

Secondly, *Ishbosheth* had the consent almost of all the people, for eleven tribes acknowledged him for their King.

Thirdly, he had good successe amongst his Subjects; first, in *Mahanaim*; then amongst the *Giliadites*; thirdly, amongst the *Ashurites*; fourthly, in *Izreel*; fifthly, in *Iuda* and *Benjamin*; and lastly, over all *Israel*, *2 Sam. 2. 9.*

Fourthly, he reigned seven yeares amongst them, and by that it may seeme, that it was a settled Kingdome.

The thing that may be alledged against him is this, that *Mephibosheth* was the sonne of the eldest brother, and therefore by right should haue succeeded before him. But *Mephibosheth* was a lame man, and an impo-

tent

Their reasons who hold that *Ishbosheth* sinned not in taking the Kingdome.

The first borne by the law of Nations succeeded in the Kingdome.

The successe that *Ishbosheth* had.

Object.

Answer.

Inst.

Ans.

Ishboſeth compared
with *Ieroboam* in affecting
the Kingdome.

tent creature, and was not fit for Government, and therefore by right the Kingdome ſucceeded to *Ishboſeth*. And if it be ſaid, that *David* was appointed King by the Lord, we may ſay, that *Ishboſeth* knew nothing of this, and he was *in bona fide*: and moreover, *David* calleth him a righteous perſon, 2 Sam. 4. 9. therefore it may ſeeme that he did not uſurpe or affect the Kingdome wrongfully.

Now let us compare *Ishboſeths* affecting of the Kingdome, and *Ieroboams* affecting of the Kingdome; *Ieroboam* had the word of the Lord by *Ahija* the Prophet that he ſhould be King, and he confirmed it unto him by a ſigne, in renting of the Cloke in twelue peices, thus much he had from the Lord; but he was a wicked and prophane man, and got the hearts of the people rather by diſcontentment and mutinie than by heartie good will, and herein *Ishboſeth* farre exceeded him.

Againe, *Ieroboams* affecting of the Kingdome might ſeeme to be a revenge; for he fled away to *Egypt* from *Salomon* as a traytor, and now to be revenged upon his ſonne, he draweth away the ten Tribes from him, and ſo *Ishboſeths* entering to the Kingdome ſeemeth to be better than his.

Reply.

Ishboſeth cannot be excuſed
for affecting the
Kingdome.

Ishboſeth notwithstanding of all that is ſaid for him cannot be excuſed; he was his fathers eldeſt ſonne, but the Kingdome goeth not alwayes by ſucceſſion, it pleaſeth God to change this forme ſometimes, as *David* was choſen King and not his eldeſt brother, and ſo was *Salomon* choſen and not *Adonijah*. And if it had come by ſucceſſion, then *Mephiboſeth* ſhould haue ſucceeded and bene preferred before him, for although he was lame in his ſeete, yet he was not lame in his mind. And where it is ſaid, that he had the conſent of all the people, their conſent is nothing without the conſent of the ſuperiour God himſelfe, by me Kings reigne, Pro. 8. 9.

God

God had declared long before, that *Saul* should not reigne, but that *David* should reigne, and *Ionathan* gaue way to it, therefore he could not be ignorant of this, but being blinded by presumption, and misled by craftie *Abner* (who thought in effect to be King himselfe) he affected the Kingdome. And whereas *David* calleth him a righteous person; we must distinguish *inter justitiam causæ, & justitiam personæ*, betwixt the righteousness of his cause, & the righteousness of his person, altho ugh he was otherwise a good man, yet he had not a good cause in hand; and if we shall joyne his cause and his death together, we may thinke that it was a just punishment of his Rebellion; for he was murdered by *Baanah* and *Rechab* upon his bed in his bed-chamber, 2 *Sam.* 4.

Saul could not be ignorant that *David* should be King.

Iustitia } *causæ.*
 } *personæ.*

7.

The conclusion of this is ; He that affecteth Gods Kingdome in the heaven, & he who affecteth his Kings throne upon the earth, shall both miserablie perish; and as God vindicateth his owne honour when any man claimeth it; so he vindicateth the honour of the King, if any man affect it. *Feare God, honour the King.* 1 *Pet.* 2.

Conclusion.

17.

CHAPTER XIII.

Whether it was lawfull for the Jewes to pay tribute to Cæsar or not?

MAT. 22. 17. Tell us therefore, what thinkest thou? Is it lawfull to pay tribute to Cæsar?

THe Jewes who were a people alwayes subject to rebellion and mutinie, propounded this question to Christ, *Is it lawfull for us to pay tribute to Cæsar*

The Jewes a people prone to rebellion.

The speech of the *Jewes* in defence of their libertie.

or not? As if they should say, we haue alwayes beene a free people, to whom many Nations haue payd tribute; we are a people who are commanded to pay our tithes and first fruits onely to the Lord. The Lord commanded us to choose a King of our selues and not a stranger, *Deut. 17.* How shall we then pay to *Cesar* who is but a stranger? *Cesar* hath taken us violently, and made us captiues, & daily his Publicans most unjustly oppresse us; how then shall we pay tribute to him? and shall we giue him this penny which hath an Image upon it, contrary to the law of God which forbiddeth Images? And when we pay this wayes head by head this pennie to him, it maketh the *Romanes* insult over us, as if we were negligent of the worship of our God, & worshippers of a false God. Who can abide to see how these *Romanes* haue abused, and doe still abuse the Temple of God? And how *Pompey* and *Crassus* haue robbed the Temple? And how they exact of us that penny that should be payd onely to the Lord? And if any Nation in the world haue a priuiledge to free themselves from the slavery and bondage of strangers, most of all haue we *Jewes*, who are Gods peculiar people; and we would gladly know, Master, what is thy judgement in this case, and we will stand to thy determination; if thou bid us giue it, we will giue it; but if thou forbid us, we will stand to our libertie, and vindicate our selues, as the *Macchabees* our Predecessors haue done. The *Herodians* came here with the *Pharises* to Christ, waiting what word might fall from him; if Christ should haue answered any thing contrarie to the *Romane* power, then the *Herodians* would haue fallen upon him; or if he had said at the first, giue this tribute to *Cesar*, then the *Jewes* would haue fallen upon him, as an enemy to their libertie. So they thinke to ensnare him what way soever he answered. But the Lord who catcheth the craftie in their

The *Pharises* with the *Herodians* sought to in-trap Christ.

their owne craft, doth neither answer affirmatiuely nor negatiuely, but ſaith, *Why tempt yee me? ſhew me a penny*, and he asked them, *whoſe Image and ſuperſcription is upon the penny?* they ſay *Cæſars*; then our Lord inferreth, that they were bound to pay it unto *Cæſar*. And Chriſt reaſoned thus; Thoſe which are *Cæſars*, and belong not unto God, ſhould be given to *Cæſar*; but this penny is ſuch; therefore it ſhould be given to *Cæſar*. The Aſſumption is proved, becauſe tribute belongeth to the Conquerour, and he coyneth the money, & putteth his Image upon it, in token of his Dominion over the Subjects, and they ſhould pay it unto him as a token of their ſubjection.

Shew me a penny. This was not the penny which was commanded to be payed to the Lord yearely.

The *Iewes* payed a threefold halfe ſhekel to the Lord. The firſt was called *Argentum animarum*, *Exod.* 30. 2. which every one payed for the redemption of his life. The ſecond was *Argentum tranſeuntis*, that is, the halfe ſhekel which they payed to the Lord, when they were numbered head by head, *2 King.* 12. 5. The third was that halfe ſhekel which they offered freely unto the Lord. This halfe ſhekel had *Aarons* rod upon the one ſide, and the pot with *Manna* upon the other; and when they were under the *Romans*, or captiues under any other forraine Princes, the Mailters of their Synagogues uſed to gather this halfe ſhekel of them yearely, and ſend it to *Ieruſalem* to the high Prieſt. This was not the penny which *Cæſar* craved of them, for it had *Cæſars* Image and ſuperſcription upon it. Neither would the Lord haue bidden them giue that to *Cæſar*, which was due to God.

This *Didrachma* which they payed to *Cæſar* was as much in value, as the halfe ſhekel; and Chriſt himſelfe although he was free and the Kings ſonne, yet he payed

The *Iewes* under the Law payed threefold halfe ſhekel.

This tribute which *Cæſar* exacted, was not the halfe ſhekel which was due to the Lord.

Chriſt payd this tribute.

it for himselfe and for *Peter*, *Mat.* 17. 27. And so *Mary* when *Christ* was in her wombe went to *Betlehem* to pay this tribute to *Cesar*. *Luk.* 2. 5.

This Image set upon *Cesars* money was not contrary to that, *thou shalt not make to thy selfe any graven Image*; for it was not made for a religious use, but for a civill use.

Denarius what.

This penny which *Cesar* exacted of the *Iewes* was but *Denarius*, (*Denarius*, *Didrachma*, and *Numisma*, were all one) this *Denarius* was the ordinarie hire of a workman for a day, *Mat.* 20. 2. and the daily wages of a Souldier, as *Tacitus* saith. What if the *Romane* Emperour had exacted as much of them as *Pharaoh* did of their Predecessors? What if he had done to them as *Salomon* did to their Predecessors in his old age? or as *Rehoboam* did to them, whose little finger was heavier than his fathers loynes? What ingratitude was this for them to grudge for paying so little a tribute to the Emperour who kept them in peace, who kept Legions, and Garrisons of Souldiers, to defend them from the *Arabians* and *Parthians*? he did not make them to worke in bricke and clay, as the *Egyptians* did their predecessors, neither tooke he their liberties from them; he permitted them to keepe their Sabbath, Circumcision, and their *Synedria*, their Synagogues, and *προσευχάς*; and *Dion* testifieth of *Augustus*, that when he gaue commandement to take tribute of the *Iewes*, that it should not be taken from them upō their Sabbath, but they should delay it till the next day. Now for all these benefits had they not reason to pay this tribute to *Cesar*?

Cesar was more milde to the *Iewes* than *Pharaoh* or *Rehoboam*.

He permitted them to use their liberties.

Men should not repine after they are become subject.

Men may defend themselves and stand for their libertie, but when they are once conquered, no place to repine. *Agrippa* (as *Iosephus* testifieth) in his speech to the *Iewes*, who were called *Zelote* for their preposterous desire that they had to free themselves from subjection

to the *Romans*, said unto them after this manner, *Intemp-
pestivum est nunc libertatem concupiscere, olim ne ea amitte-
retur, certatim oportuit; nam servitutis periculum facere, du-
rum est; & ne id subeatur, honesta certatio est, at qui semel
subactus, despicit; non libertatis amans ducendus est, sed
servus contumax*; that is, it is out of time now to de-
sire your liberty, yee should have rather long since stri-
ven not to have lost it; for it is a hard thing to under-
goe servitude, and it is a lawfull strife to withstand it;
but when a man is once overcome & yeelded himselfe,
& then rebelleth, he is not said to be a lover of his liber-
ty, but to be a rebellious subject. And *Iosephus* saith, *Qui
victi sunt & longo tempore paruerunt, si jugum rejecerint,
faciunt quod desperatorum hominum est, & non quod liber-
tatis amantium est*, those who are once overcome and
have served a long time, if they shake off the yoke, they
play the part of desperate men, and not of those who
love their libertie.

Now let us conclude this; giue unto God that which
is Gods, and to *Cæsar* that which is *Cæsars*, *Math. 22.
Homo est nummus Dei*, because he carrieth Gods Image,
giue to him that penny which was lost, *Luk. 16.* Light
the Candle, sweepe the house, finde it out, and giue to
him: and giue unto *Cæsar* that which is *Cæsars*. *Pro. 24. 21.
Feare God and honour the King.* Giue not divine honour
to the King, as the *Herodians* did, who cryed *the voyce
of God and not of man*. Say not, *Divisum Imperium cum
Iove Cæsar habet*, neither under pretext of Religion,
withdraw that from the King which is due unto him,
as the *Esseni* did, and the *Pharises* would have done,
but keepe an equall midst betwixt them both, and re-
moue not the ancient markes, *Prov. 23. 10.*

Conclusion.

Man is Gods penny
stamped with his I-
mage.

CHAPTER XIII.

Whether *Naboth* might haue justly denyed to sell his Vineyard to *Ahab*, or not ?

1 King 21. 3. *And Naboth said to Ahab, the Lord forbid it me, that I should giue the inheritance of my fathers unto thee.*

NABOTH justly refused to sell his Vineyard to *Ahab*, it being his fathers inheritance; no man in *Israel* might sell his inheritance, because the *Israelites* were but the Lords *μφοδωλαγ*, or Farmers, the inheritance was the Lords, *Levit. 25. 23. the Land shall not be sold for ever, for the Land is mine, for yee are strangers and sojourners with me*; therefore it was called *Emmannuels Land*, *Esay 8. 8.* All that the *Israelites* might doe was this, they might morgage their land, but simplie they might not sell it, because the Inheritance was the Lords.

But it may be said *Iere. 32. 9. I bought the field of Hanameel my Vncles sonne that was in Anathoth, and I weighed him the money for it, even seventeene shekels of silver.*

By the little price which *Jeremiah* gaue for this field in *Anathoth* (being but seventeene shekels) it may be gathered that this was not a simple alienatiō of the ground, but onely a morgaging of it; wherefore his vncle or his vncles children might haue redcemed this land from *Jeremiah*, and *Jeremiah* was bound to haue restored this Land to them againe: neither doth the publicke writing of this Instrument proue the selling of the Land simply, and the full dominion of it, but *utile dominium* for the
time,

The *Israelites* might not sell their land simplie.

Object.

Ans.

Hanameel did not sell his land, but morgaged it to *Jeremiah*.

time, as he who hath a peice of Land in morgage, may morgage it againe to another, but not simplic sell it.

But it may be said, that *David* bought the inheritance of mount *Moriah* from *Arauna* the *Iebusite*, therefore the simple right of the ground might be sold.

It was permitted to the *Jewes* to sell a house within a walled Citie, and the Gardens or Orchards belonging unto it; but they might not sell their grounds and Vineyards, neither the houses nor the villages which haue no wals round about them, for they were reckoned as the fields in the Countrey. Secondly, this Hill *Moria* which was sold, was sold by a *Iebusite*, and not by an *Israelite*; and the ceremoniall Lawes of the *Jewes* obliged not the *Iebusites*. Thirdly, this was an extraordinary case, this ground was sold for the building of the Temple, and *David* would not haue it without a price.

It may be said, that the chiefe Priests tooke the thirtie pieces of silver and bought a Potters field with it to bury strangers in, *Mat. 27. 7.* therefore they might sell a field, for they bought this field to bury strangers in it.

First, this field was not a fruitfull field, but a place where the Potters made pors; and it seemeth that this field was adjacent to some poore house; So *Ioseph* of *Arimathea* being of another tribe than those of *Ierusalem* (for *Arimathea*, or *Rama* was in the tribe of *Ephraim*; but a great part of *Ierusalem*, with Mount *Caluarie* and *Iosephs* Garden, wherein he had his Tombe, was in the tribe of *Benjamin*) yet he bought a Garden being neere *Ierusalem*, and the Hill *Caluarie*, because it was a thing which belonged to the house within the walled Citie.

If a man might not sell his inheritance in *Israel*, how could the Kings themselues enlarge their possessions, or haue places of pleasure proper for themselues? but we reade that the Kings of *Iuda* & *Israel* had Orchards and Gardens, and places of buriall proper to themselues, which

Answe,

• Object.

What houses or land the *Jewes* might sell.

Object.

Answe,

Object.

Anſw.

which was a part of their *peculium*, or proper right.

The Kings might haue Orchards and Gardens proper to themſelues, & places of pleaſure, but they might not buy the propertie of any mans Land or Vineyard; Wherefore *Naboth* ſaid well, God forbid it me that I ſhould ſell my fathers inheritance: they were but *usufructuarij*, but the Lord was *Dominus fundi*, and he that hath no right to himſelfe, cannot make a right to another.

Why might they ſell their houſes within a walled Citie, and not their fields and grounds in the Country? *Levit. 25. 13.*

The reaſon why they might ſell their houſes within the walled Citie:

The reaſon was this, they might not ſell their grounds, that their poſſeſſions might be kept ſtill diſtinct; but becauſe many came to dwell in the walled Citie, and the houſes were not ſo diſtinguiſhed as the grounds and Vineyards, therefore they might ſell them: this was alſo done in favour of the Proſelytes, that they might haue a dwelling amongſt the people of God.

Concluſion.

The concluſion of this is; as the *Iſraelites* when they morgaged their Land, they had not power ſimplie to ſell it, becauſe the propertie was the Lords; therefore it was to returne unto him in the yeare of the Iubile: So, although the children of God morgage their part of the heavenly *Canaan*, yet becauſe the right is the Lords, it ſhall returne to them in the yeare of that great Iubile.

CHAP.

CHAPTER XV.

Whether the *Iewes* should be tolerated in a Christian Common-wealth or not?

ROM. 11. 23. *And they also, if they abide not still in unbeliefe, shall be graffed in: for God is able to graffe them in againe.*

THere may be many reasons alledged, why this sort of people should not be tolerated amongst Christians.

First, if yee respect their profession and Religion, they are to be secluded from us Christians; and secondly, in respect of their dealing with us in their civill contracts and bargaining.

As for their Religion. First, they detest us Christians who professe Christ, for Christs cause. Secondly, they hold many damnable and blasphemous opinions concerning Christ; first, for his forerunner *Iohn* the Baptist; secondly, they hate *Marie* the Mother of our Lord Iesus Christ; thirdly, they oppose themselues against Christs natures; fourthly, against his Offices, King, Priest, and Prophet; fifthly, against his death upon the crosse; sixthly, against his resurrection; seventhly, they oppose themselues to his imputed righteousnesse; and lastly, to his Gospell, and they expect a glorious Messias to come.

First, in derestation of Christ, they detest us Christians, they call us [*Goyim*] *Gentes* and *Edomites*, and when they would welcome a Christian, they say welcome *shed*, that is, Devill, hinking that the common people understand not the word; and they curse us Christians

טו א דדו נאסריו.

The *Iewes* detest Christians.

daily, *anathema sit externis in serpente*, that is, they wish that we who are without their societie, may be execrable as the Serpent.

But they detest those most of all who are converted from Iudaisme to Christianitie, and they pray three times in the day against them, morning, midday, and evening, and thus they pray, *Ne sit quies Apostatis, neq; spes.*

Secondly, they expect *Elias Tishbites* to be the forerunner of their Messias; and when they cannot resolve their hard questions to their Schollers, they say, *Tishbi solvet nodos*, that is, when *Elias Tishbites* shall come, he will resolve all doubts, but *Elias is come already, and they have done to him whatsoever they listed*, Math. 17. 12.

They hate *Marie* the Mother of Christ, and they call her [*Mara*] bitternesse, and the herbe called *Herba Mariae*, by them is called *Herba suspensi*, because *Marie* bare Christ, who was crucified upon the Crosse: so a peice of money called *grossa Mariae*, they called it in despite, *grossa suspensi*.

Then they deny the two natures of Christ, for they deny his God-head, *inceptum est nomen Iehova profanari. Targum Hierosolymitanum* paraphraseth it: thus, *illi ceperunt idola colere, & fecerunt sibi Deos erroneos, quod cognominabant de sermone domini*, he understandeth here blasphemously Christ, calling him *Deum erroneum*, whom the Scripture call *Abys*. Of old they said *Deus sanctus & domus Iudicij eius fecerunt hominem*, by the house of Iudgement they meant the trinitie of persons, for all the inferior house of Iudgment consisted of three, and they said *Duorum non est iudicium*, so the Chaldie paraphrast paraphraseth the trinitie of persons by this paraphrase; but now, the *Iewes* doe set themselves against this, and they deny it flatly.

They

The *Iewes* expect *Elias* to come.

פ'ט

The *Iewes* deny the two natures of Christ.

The Iewes set themselves against the offices of Christ.

They set themselves against his offices; he was anointed King, Priest, and Prophet [*Hameſiah*] that excellent Prophet, but in detestation of Christ, they will not call their *Tardigradum*, or slow-comming Christ *Mefiah*, but *ἀλιμνον delibatum*, they hate so the name of Christ.

They mocke the Kingly office of Christ, *Mat. 27. 19.* they put a crown of thornes upō his head for a crowne; and they put a reed in his hand for a Scepter : So they mocke his Priestly office, he saved others, let him save himselfe, *Vers. 40.* and his Propheticall office, *Propheſie ibon O Christ, who is he that smiteth thee. Mat. 26. 68.*

So they mocke his death, and his crucifying upon the Crosse, they call Christs crosse the Woofe and the Warpe, and so mystically when they speake one to another amongst Christians, they call Christ the Woofe and the Warpe.

They deny the resurrection of Christ, *Mat. 28. 15.* and it is noysed abroad amongst them unto this day, that Iesus Christ was stolen away by his Disciples, and that he did not rise againe.

So they oppose his imputed righteouſneſſe, and they say, that every fox must pay his owne skin to the slayer, and they say, *ſit mors mea expiatio cunctarum transgreſſionum mearum.*

And lastly they oppose themselves against his Gospel, they call *εὐαγγέλιον* [*Aven gilajon*] *nuntium vanum.*

Secondly, if ye will respect their dealing with us in civill matters: they are worthy to be secluded from the societie of Christians.

They care not to forswear themselves to us Christians, they are most mercilesse usurers in exacting from the Christians, and they who professe Physicke amongst them, care not to poyson Christians, whom they call [*Γοῖμοι*,] *Gentiles.*

And if we shall adde further, that no false Religion should

What Jewes may be suffered in a Common-wealth, and who not.

The reasons that should moue us to pitie the Jewes.

should be tolerated, and the Lord commanded hereticks to be put to death, how then should they be suffered in a Christian Common-wealth?

But we must put a difference betwixt these miscreants who raile against the Lord Iesus Christ, and blaspheme his name; and those poore wretches who liue in blindness yet, but do not raile blasphemously against Christ; those we should pitie: First, we should pitie them for their fathers cause the Patriarchs. Secondly, we should pitie them, because Christ is come of them who is blessed for ever; thirdly, the Oracles of God were committed to them, *Rom. 3. 2.* and the *law was the inheritance of Iacob, Deut. 33. 4.* they were faithfull keepers of the same to others, and they were like a lanterne who held out the light to others, although they saw not with it themselves. Fourthly, when we Gentiles were out of the Covenant they prayed for us, *Cant. 8. 8. we haue a little sister, what shall we doe for her?* So when they are out of the Covenant; We haue an Elder brother, *Luk. 16.* what shall we doe for him? And lastly, because of the hope of their conversion, that *they shall be grafted in againe, Rom. 11.*

Some Christian Common-wealths admit them, but with these Caveats.

Caveat 1.

First, that they submit themselves to the positive Lawes of the Countrie wherein they liue.

Caveat 2.

Secondly, that they raile not against Christ, and be not offensive to the Christians.

Caveat 3.

Thirdly, that they be not suffered to marrie with the Christians to seduce them.

Caveat 4.

Fourthly, that they be not permitted to exhaust Christians with their usurie.

Caveat 5.

Fifthly, that they be not admitted to any publicke charge, and that they be distinguished from the rest of the people by some badge or by their apparell: with these

these Caveats, sundry Common-wealths haue admitted them.

CHAPTER XVI.

Of the Synedrion of the Iewes.

MAT. 5. 22. *But I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the Iudgement, and whosoever shall say to his brother Raca, shall be in danger of the Councell.*

THis word, *Synedrion*, is a greeke word, but changed and made a Syriack word, *סִבְדָּוִי*, are sitters in Iudgement, and *Sanhedrin*, are the Iudges who sat in the Councell, and the place it selfe was called *Synedrion*.

In the Syriack, *Domus iudiciorum*, and *Domus Iudicium differunt* : *Domus iudiciorum* is the house where the Counsellors met, and *Domus Iudicium* according to the Syriack and Chaldy phrase, signifieth the Iudges themselves. So the Chaldees when they expresse the Trinitie, they call it *Domus Iudicij*, because there were three that sat in their lesser Iudicatorie ; and when *Beth dina* signifieth the Iudges themselves, it hath the point aboue *judb*, but when it signifieth the place of Iudgement, it hath the point under *judb*.

There were two sorts of these *Synedria* amongst the Iewes, the great Councell and the lesser, the great Councell was called *Sanhedrin Gedolah*, and the lesser was called *Sanhedrin Ketannah*.

The great *Synedrion* sate at *Jerusalem* onely, the lesser

The difference betwixt
Domus iudiciorum and
Domus Iudicium;

ܕܘܡܘܫ ܕܝܘܕܝܥܘܪܝܡ

Domus Iudicium.

ܕܘܡܘܫ ܕܝܘܕܝܥܝܗ

Domus iudicij.

ܟܬܢܗܢܐ ܕܝܘܕܝܥܝܗ

ܟܬܢܗܢܐ ܕܝܘܕܝܥܘܪܝܡ

Synedria sat in other places also, and they were called *xpius, iudicia*.

The great *Synedriion* sat in *Ierusalem* onely, and Christ alludeth to this, *Mat. 23. 37. A Prophet might not die out of Ierusalem. So, O Ierusalem, Ierusalem, which killest the Prophets, Mat. 23. 37.* The great *Synedriion* judged onely of a Prophet.

But *Gabinus* the *Proconsul* of *Syria*, divided this great *Synedriion* which sat onely at *Ierusalem* into five parts, whereof he placed one at *Ierusalem*, another in *Gadara*, the third in *Amathus* towards the red Sea, the fourth in *Iericho*, and the fift he placed in *Sephra* in *Galilie*. And Christ meant of these Councils when he sayes, *they will deliver you up to the Councils, Mat. 10. 17.* At this time the great *Synedriion* was divided into five parts.

They shall deliver you up to the Councils, and they will scourge you in their Synagogues; by their *Synagogues* he meant their Ecclesiasticall Iudicatories, & by the *Councils* their civill.

The number that sat in this great Iudicatorie were seventie and two, six chosen out of every tribe; but for making the number round, they are called *Seventie*: the Scripture useth sometimes when the number is not full, to expresse the full number, as *Iudg. 11. 5. Abimelech killed his brethren which were threescore and ten persons, there were but threescore and nine of them, for Iotham fled. So Gen. 42. 13. Thy servants are twelue brethren, the sonnes of one man*; although *Ioseph* was thought to be dead, yet, to make up the number, because he had once twelue sonnes, they are called the twelue sonnes of *Iacob*. So *Num. 14. 33. And your children shall wander in the Wildernesse fortie yeares, according to the number of the dayes that the Spyes searched the Land*; this was spoken to them two yeares after they came out of *Egypt*; yet the number is made up here, and it is called *fortie yeares*.

So

Allusion.

Vide *Guileli Schickardum de iure regio,* & *Ludovic: de Dicn.*

The great *Synedriion* divided into five parts.

What meant by *Synagogues* and *Councils*.

Rotundatio numeri quid?

So 1 Cor. 15. 5. He was seene of the twelue; there were but eleven of them at this time, for *Judas* was dead, and *Matthias* was not chosen as yet; yet he calleth them twelue, because they were once twelue, to make up the number. Sometimes againe although there be moe for making round the number, they take away some, as *Luke 10. 1.* the Syriack hath it, the *seventie two Disciples*, yet it is translated the *seventie Disciples*. So the *Seventie two* who translated the Bible, are called the *Seventie*.

The Lord charged *Moses* to gather *Seventie* of the Elders of *Israel*, *Moses* said, how shall I doe this? If I shall choose sixe out of every Tribe, then there shall be sixty and two; and if I shall choose but five out of every Tribe, then there will be ten wanting; and if I shall choose sixe out of one Tribe, and but five out of another Tribe, that will breed but strife amongst them. What doth he then? He made choise of sixe out of every Tribe, and he brought forth *seventie two* blanke papers; upon *seventie* of the papers, he wrote [*Zaken*] *senex*; and upon the two that remained, hee wrote [*Hhelek*] *pars*. Now when the Tribes drew their Lots out of the Boxe, he who drew [*Zaken*] *senex*, *Moses* said unto him, *Antea sanctificavit te deus benedictus*; but he who drew [*Hhelek*] *pars*, he said unto him, *Non cupit te deus*. The Hebrewes say, that *Eldad* and *Medad*, *Num. 11. 26.* were of those who were written, but they went not out into the Tabernacle, because they drew [*Hhelek*] *pars*; but not [*Zaken*] *senex*, they were *inter conscriptos* (say they) but not *inter electos*; and so the number *seventie* is made up without them.

There were two Presidents in this Councill, the first chosen in respect of his power, dignitie, and wisdom, and he was called [*Nashi*] *princeps*, and [*Rosh hajeshibhab*] *Pater confessus*, and he it was (as the Iewes say) that succeeded

The uncertaine conjecture of *Sol: Iurebi* concerning their Election of the *Seventie*.

זקן *Senex*.

חלק *Pars*.

Two Presidents in the Councill

נשיא *Princeps*.

ראש הישיבה

Pater Confessus.

The order how they
sat in Iudgement.

אֲבֵת דִּין
Pater Consistorij.

The time when they sat
in these Iudicatories.

What matters were jud-
ged in the great *Syne-
drión*.

Object.

Bellarmines argument to
proue the Pope to be
aboue secular Iudges.

ceeded *Moses*, who was the principall and the chiefe in the Councell; and upon his right hand sat he who was greatest amongst the seuentie, and he was called [*Abb beth din*] *pater consistorij*; the rest sat according to their dignitie and age next to the Prince; and they sat in a circuit or a halfe Moone, that both the Presidents might haue them in their sight.

The time when they sat; the great Iudicatorie sat e-very day except on the Sabbath, and festivall dayes; and when they sat, the little *Synedrion* sat but from the morning Sacrifice untill the sixe houre, that is, untill our twelue; but the great *Synedrion* sat from the morning Sacrifice untill the evening Sacrifice, that is, untill our three of the clocke in the afternoone.

The matters which they judged in this Iudicatorie, were matters of greatest weight; as to judge of a false Prophet, when to make warres, appointing Magistrates for inferior Cities; so for cutting off of a Tribe, and punishing the high Priest, and whether an Apostate Citie should be raised and cast downe or not; and they say, that none might giue the bitter waters to the woman suspected of Adulterie but this Iudicatorie, *Num. 5. 29*. So they say, when a man was killed, and the killer not knowne, none might measure from the place where the man was killed to the next Citie, *Deut. 21. 7*. but the Elders of the great *Synedrion*, this case was onely tryed by them; So the raising up seed to his brother, and pulling off his shoe, if he refused, these were tryed by the great *Synedrion*.

Bellarmino the Iesuite to proue the Pope to be aboue secular Iudges, aliedgeth *Deut. 17. 12*. *The man that doth presumptuously, and will not hearken unto the Priest, and to the Iudge, even that man shall die*. Here he saith, the Magistrate doth onely execute the sentence of the Priest.

But

But first, *ex decreto iudicis*, is not in the original, but according to the sentence of the Law, *Deut. 17. 11.* and the word should be read *disjunctivè*, *He that hearkeneth not unto the Priest or unto the Iudge, &c.* And by the Priest here is understood, not onely the high Priest, but other Priests, *Verf. 9.* When the high Priest and the Iudges sat together, then he that hearkened not to the sentence given by the Iudge, and interpreted by the Priest, was to die; so he who hearkened not unto the Iudge, although the Priest was not there, was to die; for these Iudicatories which are conjoynd, are sometimes distinguished. *Deut. 17. 12. 2 Chro. 19. 8.* and they must be interpreted respectively, as the Lawyers speake.

In the lesser Iudicatorie, they might not judge of a capitall crime, unlesse they were twentie three a full number, so they judged of a beast that had killed a man or lien with a woman, to be put to death, *Levit. 20. 16.*

The *seventie* whom *Moses* chose now at the commandement of the Lord, *Num. 11. 25.* differed from the *seventie* whom he chose at the commandement of *Iethro*, *Exod. 18.* they excelled the former *seventie* far in gifts, for they had the spirit of *Moses* upon them, and as the Mantle of *Elijah* when it was put about *Elisha*, then the spirit came upon him; so came the spirit of *Moses* upon the *seventie*; and the spirit of *Moses* was not diminished when it came upon the *seventie*, but the spirit of *Moses* in that houre was like the middle lamp of the Candlestick, from the middle Lamp the rest were lighted, but the light of this Lamp was not diminished: so the spirit of *Moses* was not diminished when it came upon the *seventie*. *Moses* spirit of judgement was upon them all, but not his other gifts: as *Moses* was mightie in words and deed, but not they. *Moses* was the meekest man in the world, but not they. One *Moses* ruling in a Councill will make it famous, but to have *seventie* like *Moses* sit-

Answ.

d

When they might judge of capitall crimes in the lesser Iudicatorie.

The difference betwixt the *seventie* which *Moses* chose, and the *seventie* which were chosen at the direction of *Iethro*.

The spirit of *Moses* was not diminished when it was put upon the *seventie*.

ting in a Councell, (for they had the same spirit of ruling which *Moses* had) that made it to excell all the Councils in the world, even *Arcopagus* in *Athens*, and the Senate in *Rome*, and if we shall marke the unitie that was in this Councell, then we shall more admire it.

Object.

Whether had the *Seventie* this gift of Prophecie continually or not?

Answer.

The seventy which *Moses* chose had not this gift of Prophecie continually.

They prophesied for a day, but no more; therefore the Text said, *Prophetarunt & non addiderunt*, i.e. *prophettare*; and so the phrase is used by the Hebrewes, *Gen. 8. 12. Non addidit redire*, She returned not againe; so *1 Sam. 15. Non addidit Samuel redire ad Saulem*, that is, he saw him no more; so *Prophetarunt et non addiderunt*, that is, they prophesied that day and no more.

Conclusion.

The conclusion of this is, the Lord did sit here in the midst of this great judicatorie, and he was their *αρχοδρος* and *επιαρχοδρος*, he was the President of their Councell, and therefore they that hearkened not to this Councell were worthy to die.

CHAPTER XVII.

Whether a Iudge is bound to giue sentence according to things prooved and alledged, or according to his owne private knowledge?

EXOD. 23. 1. *Thou shalt not receiue a report; put not thine hand with the wicked to be an unrighteous witnesse.*

The opinion of some concerning the proceeding of a Iudge *secundis allegata & probata.*

SVndry doe hold; that a Iudge must not judge contrary to that which he knoweth, whatsoever is alledged or proved to the contrary; for *whatsoever*

is not of faith is sinne, Rom. 14. 23. that is, if a man doe a thing against his conscience, it is sinne; Wherefore, if a Iudge know a man to be innocent, and yet evidences be brought in against him that he is guiltie; then they hold that the Iudge should use all meanes to free the innocent man; as first, he should deale with the accuser not to proceed in his accusation, and should signifie unto him, that he knoweth well the innocency of the partie. Secondly, if this cannot helpe, then he is bound publickly to testifie upon the Bench, the innocency of the partie, and he may deferre the giving out of sentence, unlesse he be charged by a superiour; but if the matter haue no successe that way, then he may remit him to a superiour Iudge, or will the partie accused to appeale to a superiour Iudge; but if he cannot prevaile any of these wayes, some doe will him rather to quite his place, than to giue out such a sentence against the innocent.

Although the light of nature it selfe, and the word of God both teach us, that the life of the innocent is to be maintained; yet when another law of greater force commeth in, then this must giue place; for reason it selfe teacheth us, that a Iudge is to proceed according to things proved, otherwise justice could not be preserved, and the good of the whole, is to be preferred before the good of a private man.

But it may be said, this is both against the law of nature, and against the law written, to kill an innocent man.

To kill an innocent man accidentally, and besides his intention, when he is exercised in his lawfull calling, this is not a sinne to him; but if he should of purpose kill an innocent man, that indeed were a sinne contrary to the law; and even as in just warre, when the victory cannot be had otherwise unlesse there be innocent men

Why a Iudge must proceed according to things proved.

Object.

Answer.

How a Iudge sinneth in giving out sentence against an innocent person.

killed, as well as the guiltie, yet they may be safely killed, because the warre is just warre, and secondly, because it is not their intention directly to kill the innocent, but because otherwise the victory could not be obtained: So a Iudge is bound to proceed according to that which is proved, and if he kill the innocent man, it is beside his intention; for his intention is here to doe justice, and not to kill the innocent, and he is bound to preferre the universall good, before the particular.

Object.

But if he doe so, shall he not be guiltie, as *Pilate* was in condemning *Christ*?

Ansiv.

Pilate was an unjust Iudge, because he pronounced false sentence against *Christ* who was innocent, and this might haue beene knowne *Iuridicè*, because they were not *ισαρι μαρτυρια*, their testimonies agreed not, as the Evangelist *Marke* saith, *Chap. 14. 59.*

How *Pilate* sinned in giving sentence against *Christ*.

Object.

If a woman were proved to be the wife of *Titius*, whom *Titius* in his conscience knoweth not to be his wife; although the Iudge should command *Titius* to doe the dutie of an husband to her, yet *Titius* should rather suffer any punishment, than to performe that dutie to her, because he knoweth her not to be his wife. So &c.

Ansiv.

Here we must distinguish betwixt that which is *intrinsecè malum*, evill in the owne nature of it, and that which is but accidentally evill; to commit whoredome is simply evill, but when the Iudge condemneth the innocent man whom he knoweth to be innocent, he doth not giue out sentence against the man, because he is innocent, (for that were simply sinne) but because he is bound to execute judgement; and here the Iudge proceedeth as a publick person; but *Titius* is a private person onely, and therefore he is bound to doe according to his knowledge.

Malum { *intrinsecè.*
 { *per accidens.*

Object.

If a Iudge should heare two men disputing, and one of them should hold a tenent which were hereticall,
and

and he should conclude for him that is hereticall, yet I am not bound to follow his sentence.

A Iudge when he condemneth a man according to the law, he maketh not a lie, as when he saith, such a proposition is true, when it is false; and in matters diuine, he is not a Iudge as he is in the civill Court.

But if a Iudge should be urged in his conscience, and posed, is this an innocent man or not? if he should answer and say, he is not, then he should answer contrary to his knowledge.

As a Iudge, he must answer that he is not innocent; here he must judge according to things proved, and the sentence of a Iudge is the sentence of publick authoritie, and when he judgeth so, he doth not against his conscience; and here we must distinguish betwixt his speculative and practick knowledge; although he be innocent according to private and speculative knowledge, yet he is guiltie according to the course of the Law and publick authoritie.

He that is innocent should not be condemned; this man is innocent; therefore he should not be condemned.

This man is innocent *in iudicio speculativo*, but not *in iudicio practico*; but turne it this way, he that is guiltie *in iudicio practico* should die, but this man is guiltie *in iudicio practico*; therefore he should die.

If a man should produce an Instrument privately to a Iudge, a Iudge could not proceed upon this, because he saw such a thing, if it were not publickly produced in Iudgement; this knowledge which he hath by the sight of this Instrument privately, he had it not as a Iudge, but as a private man. So &c.

Whether is the Executioner bound to execute the man, whom he knoweth to be unjustly condemned?

He is not the Interpreter of the Law; for that is the

Ans.

A Iudge when he giueth out sentence upon an innocent person, he maketh not a lie.

Object.

Ans.

The sentence of the Iudge is the sentence of publick authoritie.

Scientia $\left\{ \begin{array}{l} \text{speculativa.} \\ \text{practica.} \end{array} \right.$

Object.

Ans.

A man innocent in speculative iudgement, and yet guiltie in practick iudgement.

Quest.

Ans.

Whether the Executioner be bound to execute one that is condemned being innocent.

Quest.

Ans.

Conclusion.

part of the Iudge, but he is onely to execute the sentence pronounced by the Iudge: but if he should know the sentence to be false which is given out upon the innocent man, then he should absolutely refuse and say, *It is better to obey God than man, Act. 4. 19.* He is bound to obey his superiour in a good cause, and in a doubtfull cause; but not in that which he knoweth altogether to be false.

But what if a Iudge doubt in his conscience, in such a case what is he to doe?

Here he is not to giue out sentence, for that *which is not of faith is sinne, Rom. 14. 23.* That is, whatsoever he doth against his conscience.

The conclusion of this is, seeing the sentence of judgement dependeth upon the witnesses, there is great fidelitie required in them, that the Iudge may proceed orderly in judgement, and that he make not a false sentence proceed as it were out of the mouth of God.

CHAPTER XVIII.

An partus sequitur ventrem?

GEN. 21. 10. *Cast out the handmaid and her sonne: for the sonne of the bond-woman shall not be heire with my sonne Isaac.*

GOD who is the God of order, and not of confusion, hath debarred the children from sundry priviledges for their fathers sinnes.

First, if both the Parents were Heathen, the Lord seclued the children from the Covenant, and they were not circumcised, untill they became Profelytes, & they were not circumcised *nomine Parentum*, in the name of their

The children of Heathen Parents were not admitted to the Covenant, untill they became Profelytes.

their fathers, but when they imbraced the faith & were converted.

Secondly, If both the Parents were *Iewes*, and did not beget their children in wedlocke, then the children were secluded from the inheritance, *Judg. 11. 2. Thou shalt not inherite with us, because thou art the sonne of a strange woman.*

Thirdly, If an *Israelite* had married a bond-woman, then the children were secluded from the inheritance, although their fathers were free; those who were borne of Handmaids were alwayes reputed servants; and God applyed this to Christ himselfe as he was man, *Efsay 49. 5. I haue called my servant from the wombe; so Efsay 42. 1. Behold my servant whom I nphold, my Elect in whom my soule is well pleased. Marie* called her selfe the *Lords handmaide. Luk. 1. 28,* therefore Christ as man borne of *Marie* the hand-maide, was a servant.

But yee will say, that things take their denomination from the best part; as Water and Wine mixed together, is called Wine; so Chaffe & Wheat mingled together, yet it is called Wheat; Why then should not the childe be reckoned to be free, after his father, and not reckoned bond, after his mother, who is a bond-woman?

In Physicall mixtures it is so, but it is not so in marriage; this is rather like that which is spoken in the Schooles, *Conclusio sequitur deteriorem partem*, if any of the premisses be particular, so is the conclusion.

The Doctors of the *Iewes* propound this case, if a Heathenish captiue woman were taken in the Warres, she is converted and becommeth a Profelyte; whether should her childe be judged to be a free man or not in *Israel*? And they answered, that this childe borne of this stranger, is not to be counted a free man, *Verum Senatus suo decreto Lustrari eum tantum curat*, they cause onely to wash him, but they will not circumcise him, untill he
be

Christ as man was
a servant.

Object.

Ansiv.

In Physicall mixtures,
things take their denomi-
nation from the bet-
ter part.

H. Melabb. 8. 9.

be able to make confession of his faith, and become a Profelyte; and here they say, *Partus sequitur ventrem*, if the mother had beene a free woman, either before, or after the birth amongst the *Romans*, the childe was reputed to be free; but not so amongst the people of the *Iewes*. Wherefore the Iudges in *Israell* willed all true *Israelites*, not to match themselues unequally in degrees, for the disgrace which it brought upon their children, making them uncapable of freedome, and unfit to be heires.

The conclusion of this is: Here we may see the excellency of the Covenant of grace aboue the Iudiciall Law; for if any of the Parents be faithfull, then the childe is holy, *1 Cor. 7. 14.* that is, he may be admitted to the Covenant.

Conclusion.

Difference betwixt the Iudiciall Law and the Covenant of grace.

CHAPTER XIX.

An error personæ irritat contractum?

IOSH. 8. 18. *And the children of Israel smote them not, because the Princes of the Congregation had sworne unto them by the Lord God of Israel.*

IT may seeme that *Error personæ irritat contractum*, as if a man married one woman in stead of another, the marriage is nullified.

Object.

If the error of the person make the contract null, what shall we thinke of *Isaacs* blessing, who blessed *Iacob* in stead of *Esau*? and yet the blessing was effectuell; and what shall we thinke of *Ioshua's* Covenant made with the *Gibeonites*, whom he tooke to be strangers? and

and yet the Covenant stood firme and sure; and what shall we say of *Jacobs* marriage with *Leah* in stead of *Rachel*? Here the marriage was not irritat and made voyde, although there was an error in the person.

First, for *Jacobs* marriage with *Leah* in stead of *Rachel*, if *Jacob* had not afterwards approved this marriage, and gone in unto her, and begotten children upon her, the marriage had beene voyde; but because he went in unto her, and begot children upon her, this error was taken away.

Secondly, it may be answered for *Isaacs* blessing, in blessing *Jacob* in stead of *Esau*, & *Ioshua's* Covenant made with the *Gibeonites*. There were three who concurred here. First God; secondly, the persons who craftily concurred here to deceiue; and thirdly, the persons who were deceived. In *Isaacs* blessing we haue to consider; first God, who cannot deceiue, nor be deceived; then *Rebecca* and *Jacob*, who craftily deceived; and thirdly, *Isaac*, who was deceived. Now because it was Gods intention to giue the blessing to *Jacob*, therefore neither *Jacobs* craft, nor *Isaacs* error, could hinder the blessing; *Isaac* giveth the blessing ignorantly, but because it was according to Gods intention and revealed will, who was the principall giver of the blessing, therefore the blessing was effectuell. So in the Covenant with the *Gibeonites*, the Lord commanded to offer peace to the seven Nations if they would seek it, now in cometh the deceit of the *Gibeonites*, and error of *Ioshua* who is deceived, yet because it was Gods chiefe intention, that those of the seven Nations who sought peace should be saved; therefore the oath stood firme, and the error in the person did not make it voyde; and the matter may be cleared thus: the Lord forbiddeth a brother to eate with a railer, a drunkard, or an extortioner.

1 Cor. 5. 11. but if a drunkard, or a railer, or an extortioner

Answer.

Of *Jacobs* marriage with *Leah*.

Of *Isaacs* blessing *Jacob* in stead of *Esau*.

In blessing of *Jacob* three persons concurred.

Ioshua's Covenant with the *Gibeonites*.

Simile.

When the error of the person maketh the contract of no effect.

Object.

Answer.

God had revealed his will in the blessing of *Iacob*, and the sparing of the *Gibconites*.

tioner should come to the Table of the Lord, I am not to refuse to eate at that Table, although the drunkard be there. The reason is, because this is not my private Table, but the Lords banquet, and I expect the blessing onely from him in it, and the finnes of the drunkard cannot hinder me; but if I should bid such a one to my house to eate with me, then I should be guiltie of their sinne. So the Covenant here is the Lords Covenant, and the deceiver is not able to make it of no effect. But where the principall intention of the contracter is deceit, and the person with whom the contract is made is deceived, then the contract is nullified; as if a man should ignorantly buy a free man for a slave, here the free man should be released, & *error persone irritat contractum*.

But yee will say, in all contracts God hath an hand, and he is never deceived, therefore no such contract should be dissolved, where there is *error persone*.

In the blessing betwixt *Isaac* and *Iacob*; and the contract betwixt *Ioshua* and the *Gibconites*, God had set downe his revealed will, what he was minded to doe in both of these; and therefore neither the error of *Isaac*, nor the deceit of *Rebecca* and *Iacob* made the blessing of no effect, so neither in the contract betwixt *Ioshua* and the *Gibconites*. But the Lord forbiddeth fraudulent contracts in his Word, neither is it his intention that such contracts should be made, therefore they are of no effect.

CHAPTER XX.

That a Iudge may giue out sentence by the information of the false witnesses, and yet be free.

2 S A M. 1. 16. *And David said unto him, thy bloud be upon thy head; for thy mouth hath testified against thee.*

IN Iudgement the principall part dependeth upon the witnesses, and if they testifie an untruth, they make a wrong sentence to proceed out of the mouth of a just Iudge: *David* here giueth out sentence against the *Amalekite*, it was a just sentence in respect of the Iudge, because he condemned him out of his owne mouth, but a wrong sentence in respect of the *Amalekite*, because he did not kill *Saul* but bragged onely that he had killed him, for the Text saith, that *Saul* killed himselfe, 1 *Sam.* 31. 5.

When the *Grecians* besieged *Troy*, *Palamedes* was killed there amongst the rest; and when the *Greekes* had raised their siege from *Troy*, and taken Ship to returne to *Greece*; *Nauplius* the father of *Palamedes* (to be revenged upon the *Greekes*) tooke a Boate in a darke night, and went into the Sea, and set up a Beaken upon a rock, which when the *Greekes* did see, they tooke it to be the Harbour, and directed their Course towards it, and so they runne the most of their Shippes upon the rockes, and were cast away. We cannot say here, that the fault was in the Pilots, because the Shippes were cast away; but the fault was in false *Nauplius*, who held up a wrong light unto them. So when a good Iudge giveth out a

The chiefe part in judgement dependeth upon the witnesses.

Simile.

wrong sentence, the fault is not in the Iudge, but in the false witnesses, who hold up a false light unto him, and therefore the Iudge should labour to punish these false witnesses, and to restore the partie who is wronged to his right; and as *Telephus* was healed by the speare that hurt him, so should they studie to cure the person whom they haue wounded by their sentence.

A Iudge must not proceed without witnessse.

If a Iudge call two or three witnesses, that is the first thing required of him in tryall of the truth, *nam testimonio unius non proceditur*, and one witness doth not proue. There are three witnesses in heaven to certifie us of the truth, *the Father, the word, and the holy Ghost*. And there are three that beare witnessse to us in the earth of the remission of sinnes, *the Spirit, the water, and bloud*, *1 Iob. 5. 7. 8.* So in Iudicatories of the Church three witnesses are required, *2 Cor. 13. 1. This is the third time that I am comming to you, in the mouth of two or three witnesses shall every word be established.* So in the tryall of civill causes, every thing was established by the mouth of two or three witnesses. *Deut. 21. 15.*

A Iudge is to make choise of faithfull witnesses.

Secondly, The Iudge must call faithfull witnesses; they are called faithfull witnesses when they are reputed so in the common estimation of men; *Esay 8. 2. And I tooke unto me faithfull witnesses, Uriah the Priest and Zechariah the sonne of Ierebechiah, Uriah was not a faithfull man, yet because he was so reputed amongst the people; therefore he is called a faithfull witnessse.*

They must be eye-witnesses.

Thirdly, Hee must call witnesses who haue both heard and seene, *1 Iob. 1. 1. That which we haue heard, that which we haue seene with our eyes, which we haue looked upon &c.*

Fourthly, They must be *contestes*, and their testimonies must be *ἰσῆμαρτυροῦνται*, agreeing in one, *Mark. 14. 56.* Now if the Iudge proceed this way, and the sentence be false, it is not his fault, for by the mouth of two or three

three witnesses every word shall be established, that is shall be holden for truth.

When a Iudge demaundeth of the witnesses, hee asketh them not *τὸ τί ἐστὶ*, what murder is. Secondly, he asketh not of them, *τὸ διὰ*, the effects and consequents of murder which follow it, as the guilt and punishment. Thirdly, *τὸ δι' οὐδὲν*, he asketh them whether it were casually or maliciously done. And fourthly, *περὶ τοῦ τί ἐστὶ*, if they saw him kill such a man; this is the speciall thing that they require, and if the Iudge giue out sentence this wayes according to things proved, then the blame lieth not upon him if there bee a wrong sentence pronounced.

It may be said, when a man taketh a thing to bee a truth, although it be an untruth, he speaketh an untruth: why doth not a Iudge then pronounce a sentence which is not true, although he take it to be a truth?

There is a greater vniformitie required betwixt the mind and the tongue, then betwixt the sentence of the Iudge, and the testimonie of the witnesses; for there is nothing required in the Iudge, but that he proceed *secundum allegata et probata*, according to things alledged and proved.

Object.

Answer.

CHAPTER XXI.

Of one who killed in suddaine passion.

2 S A M. 14. *And thy hand maid had two sonnes, and they two strove together in the field, and there was none to part them, but the one smote the other and slew him.*

THere is a difference betwixt those things which wee doe in suddaine passion, and those things which are done deliberately: those things which

Difference betwixt things done in passion, and deliberately.

children, mad men, and beasts doe, they are not said to be done deliberately, they come not from the will, which is *principium agendi*; *possunt ledere, sed non injuriâ afficere.*

Violentum.
Coactum.
Non spontaneum.
Voluntarium.

Againe, there is a difference betwixt *violentum*, *coactum*, *non spontaneum*, & *voluntarium*. *Violentum* is that, which by outward force a man is constrained to doe, and here the will giveth no consent at all: as when they drew the Martyrs before their Idols, and put incense in their hands. *Coactum* is that, when there is some externall violence used to enforce and compell a man to doe such a thing, against which he standeth out and resisteth for a time, but yet in the end he yeeldeth for feare: as *Origen* did to Idolatrie. But *non spontaneum* is this, when it is partly with the will, and partly against the will; *Christ* sayd unto *Peter*, *Ioh. 21. 18. they shall carry thee whither thou wouldest not*, meaning what death he should dye; It was partly with *Peters* will, and partly against his will, that he went to martyrdom. *Voluntarium*, is that when the will giveth full consent to doe a thing.

When a man killeth his neighbour in suddaine passion he is not violently drawne to this sinne; neither is he compelled to this sinne; *prima principia concupiscibile et irascibile, sunt interna homini*, and cannot be compelled: and in this sense he who killeth in suddaine passion, is sayd to doe it willingly; but if we will respect the will as it is obnubilated with the perturbation of anger for the time, he did it not willingly, but *non spontè*, which is a midst betwixt *spontè* and *inuitè*. *Peter* sayd to *Christ*, *Lord I will lay downe my life for thy sake, Iohn 13. 3.* no doubt hee had an intention to dye with him when he spake these words; but *they shall carrie thee whither thou wouldest not*, here he was not willing to dye; so that he was partly willing, and partly not willing, hee was not altogether willing, nor it was not altogether

ther against his will, but it was partly with his will, and partly against his will.

We doe a thing *Spontè*, we doe a thing *invitè*, and we doe a thing *non invitè*. We doe a thing *Spontè*, when we are altogether willing to it; we doe a thing *invitè*, when it is partly with our will, and partly against our will; we doe a thing *non invitè*, *quando procedit ex ignorantia comitante*; as when *Mutius Scævola* killed another in stead of *Porcenna*, and when it was told him that he had missed the King, and killed another, he was sory that he had not killed the King; this action was neither done *Spontè*, nor *invitè*, but *non invitè*; but when a man killeth in suddaine passion, and after that his passions and perturbations are settled, he is sory that he hath done such a thing, and is grieved that *primus impetus non est in sua potestate*, then he doth it *invitè*.

There is a twofold concupiscence, an antecedent concupiscence, and a consequent concupiscence; the antecedent concupiscence is that, when the passion preventeth the will, and moveth it; but the consequent concupiscence is that, when the will willingly worketh, and stirreth up the passion, that it may execute the sinne more readily; when passion preventeth the will, then it extenuateth the sinne, but when the will stirreth up the passion, then it augmenteth the sinne.

Againe, we must make a difference betwixt these two, to doe a thing *ex ira*, and to doe a thing *iratus*; when a man doth a thing *ex ira*, anger is onely the cause of it, and it repenteth him of it afterward that he hath done it; but when he doth a thing *iratus*, it doth not proceed principally from his anger, but from some other bad disposition, and hardly such a man repenteth him of his fact.

Lastly, there is a difference betwixt *eligere* and *præeligere*; *eligere* is to follow sense and appetite, but *præeligere*

Spontè.
Invitè.
Non invitè.

Simile.

Concupiscentia { Antecedens.
 } Consequens.

Agere { Ex ira.
 } Iratus.

Eligere.
Præeligere.

Anger followeth the
complexion of the
bodie.

eligere is to follow reason: When a man killeth in suddaine passion, it is *electio non preelectio*: This sinne of anger commeth commonly of the complexion of the body, *nam ex iracundis nascuntur irati*; the Philosopher saith, a certaine man being challenged for beating of his father, gaue this answere; My father beat his father, and pointing to his sonne with his finger, he said, this my sonne will beat me also; these hereditary evils are hardly cured.

The woman of *Tekoab* when one of her sonnes killed the other, she begged of the King to remember the law of the Lord, that her other sonne might be saved in the Citie of Refuge, which the King granted unto her willingly, *2 Sam. 14.* because he killed him in suddaine passion.

CHAPTER XXII.

Whether they might take the sonnes of the Prophets widow for debt or not?

2 KING. 4. Now cryed a certaine woman of the wiues of the sonnes of the Prophets unto *Elisha* saying, the Creditour is come to take unto him my two sonnes to be bondmen.

IT is a pitifull thing to adde griefe to those who are in griefe already; this widow shee was in griefe already, and those who would take her sonnes from her, adde new griefe unto her. The Lord saith, *Make not sad the heart of the widow. Iere. 22. 3.* *Elias* *1 King. 17. 20.* said unto the Lord, *O Lord my God, thou hast brought euill upon this widow with whom I sojourne, by slaying her sonne:*

sonne: As if he should say, is it not enough O Lord, that thou hast taken away her husband, but thou wilt take away her sonne also? The Lord could not doe wrong to this widow by taking away both her sonne and her husband; but they who came to take this poore widowes children, did great wrong to her, in adding new griefe to her.

The widow in the Hebrew is called [*Almonah*] *mut. ab* [*Alam*] *silere*, because she hath no body to speake for her; and she is called [*Rikam*] *emptie*. Ruth 1. 21. because she wanteth a husband to defend her; a widow who liveth in pleasure, shee is dead while shee is living, 1 Tim. 5. 6. but a widow that is a widow indeed and desolate, trusteth in God, and she is civilly dead when shee wanteth the meanes to helpe her.

The Lord forbiddeth in his Law to take to pledge the upper or the nether Millstone, which are the meanes to maintaine the mans life, Dent. 24. 6. The widowes two sonnes were (as it were) the nether and the upper Millstone to gaine her living. Secondly, the Lord forbiddeth to take to pledge the cloths in which the poore man lieth in the night, for he saith, when he cryeth unto me I will heare, for I am gracious, Exod. 22. 27. And when those two sonnes of the widow were taken from her, did not the Lord heare her, a poore woman, a poore widow, the widow of one that feared the Lord, the widow of a Prophet? Yes verily, he heard her and that quickly; And, he that saith, Touch not mine anointed, and doe my Prophets no harme, Psal. 105. 15. so he saith, touch not the Prophets widow, nor her sonnes, and doe them no harme. Thirdly, the Lord commanded them when they went to seek the pledge, that they should not goe in into the house to fetch it, but they should stand abroad, and the man should bring it out himselfe, Dent. 24. 10. But they who violently tooke

M

away

אלמנה *Vidua ab*
 סילם *Silere.*
 ריקם *Vacuus.*

away the womans sonnes observed not this, but did as the wicked servant in the Gospell, who tooke his fellow-servant by the throat, saying, *Pay me that thou owest*, Mat. 22. 28.

Object.

Yee will say, this was a just debt, and therefore ought to be payd.

Answer.

See what *Esay* answereth, *Chap. 58. 6. Is not this the Fast that I required, to undoe the heavie burden, and to let the oppressed goe free?* This debt was a heavie burden vpon the poore womans shoulders, and therefore they ought to haue remitted it. *Iob. 22. 6. Thou hast taken a pledge from thy brother: Hhobhel*, signifieth both *pignus* and *funis* a pledge, and a cord, because it bindeth as strongly as cords doe; and the *Greekes* call it *ὑποθήκη*, *Quasi obligatio, suppositum, & obnoxios sibi subijcere*, with this cord they would haue bound the poore widow.

חֹבֶל } *Pignus.*
" } *Funis.*

Iob when he describeth the oppressor, *Chap. 24. 3.* he saith, *he taketh away the widowes Oxe for a pledge*; he taketh the Oxe, the beast that is so needfull for her, therefore he that tooke an Oxe was bound to restore five Oxen for him, *Exod. 22. 1.* Againe, to take the widowes onely Oxe, we see how *Nathan* exaggerateth the rich mans fault, for taking the poore mans only sheepe, *2 Sam. 12.* And if it be oppression, and a crying sinne to take the poore widowes Oxe, what a sinne was it to take her sonnes, who should haue relieved her in her necessitie? *Ezek. 18. 16.* it is a note of the childe of God, that he withheld not the pledge from the poore. In the Originall it is [*Hhabhol lo hhabhal*] *Pignorando non pignoravit*, the repetition of the same word signifieth to take away the pledge, and to keepe it.

חֹבֶל לֹא חֹבֶל
*Pignorando non Pignora-
vit.*

The widow of *Tekoah*, when one of her sonnes had killed the other, and the revenger of the bloud came to kill, she desired that her other sonne which was aliue, might be saved, because he was her *unica pruna*, her onely

onely sparkle that was left aliue, 2 *Sams.* 14. Wherefore to take this widowes two sonnes from her, was to put out her light.

The conclusion of this is. Of all sorts of oppression this is one of the greatest, to doe wrong to the fatherlesse, and the widow; for the Lord is a *father to the fatherles,* and a *Iudge of the widowes,* *Psal.* 68. 6. therefore men should beware to wrong or harme them: God will defend their cause, he *relieveth the fatherlesse and the widow,* *Psal.* 146. 9. And he that is their Redeemer is strong.

Conclusion.

CHAPTER XXIII.

Whether a man may sell his sonne for debt, or not ?

MAT. 20. 25. But for as much as he had not to pay, his Lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made.

THere are three sorts of commanding in the family; the first is *Herilis potestas*; the second is *Maritalis potestas*; and the third is *Patria potestas*; these three sorts of power differ.

Herilis potestas, is like the government Monarchicall, which hath more absolute commandement to dispose of things, so had the Master, *Mat.* 20. 25. over his servants, when he commanded the man, his wife and children to be sold.

The second sort of commanding in the family, is the

authoritie which the man hath over his wife, and this is like the Aristocraticall power, for the man in his necessitie, may not sell his wife to set himselfe at libertie, *Et uxor non est in bonis*, she is not a part of his goods.

The third sort of commanding in the house, is *Patria potestas*; and here the father hath a greater authoritie over the children, for they are a speciall part of their fathers possession, *Dent. 32. 6. Ipse est pater tuus qui possedit te? Is not he thy father that hath bought thee?* The Lord permitted a man to sell his children under the Law, *Exod. 21. 7. If a man sell his daughter to be a hand-maide.* So *Ezra 2. 5.* the Iewes being in debt sold their children.

Jacob when he made his latter will, *Gen. 42. 22.* he saith, *I gave to thee one part above thy brethren, which I conquered with my bow and with my sword.* *Jacob* himselfe never purchased *Sichem*, but his sonnes purchased it when they killed the *Sichemites*. Why doth he say then, *which I haue purchased with my Bow?* The reason of this was, because *Jacob* was Lord over his children, and over all that they conquered.

A father hath such authoritie over his sonne, that he might sell him untill he was *sui juris*, that is, untill he was one and twentie yeares old. First, he might sell him before he was seven yeare old; then he might haue sold him the second time, untill he was fourteene yeare old, if his debt had not beene payed: and thirdly, he might haue sold him untill he was twentie one. So he might sell his daughter. *Exod. 21. 7.* It is not understood here, that he might sell his daughter when she was readie to be married, but simply, he might sell her at any time. And the Lord alludeth to this forme, *Esay 50. 1. Which of my Creditours is it, to whom I haue sold you?* The father might sell himselfe, therefore he might

Allusion.

might sell his sonne, because his sonne is but a part of himselfe.

But there are sundry things which cannot be sold *Quia nullam admittunt estimationem*, as bloud, chastitie, libertie, and such like.

This was not properly a sale, but only an enterchange of his libertie for his fathers redemption. *Non est conditio absoluta, sed quasi sub pacto, tenetur enim emptor filium restituere, si justum pretium offeratur illi*; That is, this condition in selling of his sonne was not absolute, but the contract was so made, that the buyer was bound to restore his sonne backe againe to him, if he had offered him a sufficient price.

In the naturall body, the hand or any other member will cast up it selfe to saue a stroke from the head; so should the naturall sonne doe to relieue his father. *Ruben* offered himselfe in stead of *Benjamin*, to be a bond-servant, *Gen. 44. 33*. Now if *Ruben* offered this for his youngest brother, much more should the sonne offer to become a bond-servant for his old father.

The conclusion of this is, the children ought not to lay up for the Parents, but the Parents for the children, *2 Cor. 12. 17*. yet to supply their fathers necessitie, they should be content to quite their libertie, and all that they haue for their fathers libertie.

Object.

Ans^w.

D. ll. 2. Cap. de Pau-
tribus qui filios distrahe-
runt.

CHAPTER XXIII.

Of their diverse sorts of Rulers and
Commaunders.

EXOD. 18. 25. *And Moses choose able men out of all Israel, and made them heads over the people, Rulers over thousands, &c.*

שֵׁבֶט *virga.*
שֵׁבֶטִי *Tribus.*

THe people of the *Jewes* were divided into twelve Tribes, those Tribes were called *Shibhte*, because they had a rod carried before them.

Before the renting of the ten Tribes from *Juda* they were called *Israelites*; but after the rent of the tenne Tribes, the two Tribes and the halfe were called *Juda*, and the tenne Tribes were usually called *Israel*; and sometimes *Ioseph*, and *Izreel*, and sometimes *Jacob*. And in the Captivitie they are called *Jewes*, as *Ester* 2. 5. *Mordecai* of *Benjamin* is called a *Jew*, so *Ester* 3. *Haman* sought to destroy all the *Jewes*: and they are all called *Israel* in the Captivitie, and thou shalt beare the iniquitie of *Israel* and *Juda*, *Ezek.* 4. And once *halevi*, *Mal.* 2. 8. *cum* [*he*] *demonstrativo*, to signifie that *levi* is not put here for a proper name.

Those who ruled the twelve Tribes were divers, *Ioshua* 23. 2. *Ioshua* called for all *Israel*, for their *Elders*, for their *heads*, for their *Iudges* and for their *officers*.

For the *Elders*, these are called *Zekenim*, and the *Seventie* translate them *μεγιστοι*, *id est*, *maiores*; *Zekenim* is sometimes taken for the great *Synedrion*, and sometimes for the *Kings Councell*, *2 King.* 1. 10. And *Iehu* sent unto *Samarita* the *Rulers* of *Izreel*, here the word *Elders* is taken for the *Kings Councell*, and not for the *Synedrion*

הַלֵּוִי *cum* הַ *demon.*
frativo.

זְקֵנִים *Seniores.*

nedrion, for it sate in *Ierusalem*: and sometimes in the lesser Cities *Zeckenim* are called *Senatores*.

Secondly; He called for [*roschim*] *their heads*, which the *Seventie* translate ἀρχοντες, *Principes*; This word [*rosb*] is taken sometimes for the Captaines of the Armies, 1 *Sam.* II. II. *And Saul divided his Armie into three heads*, that is three Companies. *Iudg.* I. 7. *eris nobis* [*lerosh*] *in caput*, the *Seventie* translate it εἰς ἀρχοντα. So [*rosb*] is taken for the heads of the families, and they are called [*roshe aboth*] here; *Ioshua* sent for the Captaines of the Armie.

Thirdly; He sent for [*shophetim*] the Iudges, that is the Rulers of the Cities, and these also were called [*Omanim*] 2 *King.* IO. I.

These who ruled the people, were either the heads of the Tribes, and they were called *share hashebhatim*, or φῶλαρχοι: these conveined the Tribes, and were Captaines in their warres, for the Tribes had their owne proper warres, sometimes one against another; so the *Danites* made warre against them of *Lachis*, and they of *Ephraim* against *Iepthe*, *Iudg.* 12.

Or else they were Commanders in some part of the Tribe, for the Tribes were divided into families, and these who were cheife in the familie were called [*Share mishpabhim*] or *Patriarche*, *capita familiarum*, the Patriarchs or heads of the families.

These families againe were divided into thousands; Example. In *Iuda* there were five great families, or [*alphe*] thousands, and they had five Commanders who were called χιλιαρχοι, *Numb.* I. 16. these were the heads of thousands in *Israel*. And *Micha* alludeth to this chap. 5. 2. *Bethleem Ephrata although thou be little amongst the thousands of Iuda*. Secondly, some were Commanders over hundreds, and they were called ἐκατόνταρχοι. Thirdly, they were Commanders over fifties,

□ ראשי Capita, Principes.

□ שופטים vel אַמְנִים Indices.

□ שרי השבטים
φῶλαρχοι.

□ שרי משפחות
Capita Familiarum.

בְּעֵלֵי רִבּוֹת

שׁוֹפְטִים

שׁוֹטְרִים

ties, *Esay* 3. 3. And lastly, Rulers over ten. This division was instituted by *Moses* by the Councill of *Iethro*, and approved by *Iehosaphat*, *2 Chron.* 19. These Commanders over thousands, hundreds, and fifties were [*bagnale ribhoth*] Lords to take away strife from the people, like our Iustices of peace; and they differed from the ordinary Iudges called *Shophetim*.

Lastly, They had their [*shoterim*] which word is diversly translated by the *Seventie*: first they translate it *ἐχθιάς*, because by force they compelled men to obedience, *loro et baculo cozebant*: and sometimes they translate them *ῥαβδῆχες*, because they carried a rod: and sometimes *ἐγγυδιόχτες*, *Pro. 6 6. Goe to the Pismire, who hath not [Shoter] over seer or ruler.* So *Exod. 5. 15.* they translate *Shoterim* *γραμμαλοισαγωγῆς*, as yee would say, *institutores vel doctores*, because they taught the people obedience to the Magistrates: and *Act. 13. 35.* *γραμματέυς*; *Syrus* *habet, caput urbis.* *Innius* translates it *moderatores*, & *Aquila* translates it *ἐκδικητάς*, *facinorum Vindices*. Lastly, they translate *shoterim*, *ὑπαρχῆας*, under-rowers; for as in a Gallie there are commanders, rowers, and under-rowers; so in this well constituted Common-wealth of the *Iewes*, there were supream Commanders, Commanders in the middle degree, and Commanders in the inferiour degree.

CHAPTER XXV.

Of their civill counting of their times,
and first of their Hour.

Of their times.

THE *Greekes* deriue the houre from *ἐπιτεταί*, *terminare*, because it measured the times of the yeare; or from *ἐπεθεῖν* *custodire*, because they fained

ned that the houres kept *Apolloes* gates; but it seemeth rather to bee derived from the *Hebrew* word [Or] *lux*, and hence the *Egyptians* call the Sunne *δῆος Apollo*.

The *Greekes* at the first had no other division of the yeare but into foure seasons, which they called *quatuor hore anni*: and the *Latines* called them *quatuor tempestates anni*. The like division they made of the day, and they said, *solis occasus suprema tempestas esto*.

Afterward they divided these *tempestates* into so many houres in the day, those houres were either called *hore minores*, and they were measured by the *Zodiack*, and planetarie or unequal houres, because of the obliquitie of the *Zodiacke*; or else they were called *hore equinoctiales* equal houres, because of the streightnesse of the *Equinoctiall*.

The *Jewes* at first learned the division of the day into whole houres from the *Romanes*, for before this the houres were either halfe-houres, or *καίρικαι* occasionall houres, as to dine and to suppe; So the houres of dinner and supper were described of old by drawing of water, as *Rebecca came out to draw water*, *Gen. 24. 11*. This was the evening time when women came out to draw water. So they noted the dinner time by drawing of water, *Ioh. 5. 31*. when the woman of *Samarita* came out to draw water, then the *Disciples* brought meat to *Christ* and desired him to eate; This was dinner time.

Septuaginta dixerunt
τὸ πρὸς ὄψε ἡνίκα
ἐκπορεύονται αἱ ὕδρο-
μέραι.

Dinner and Supper
described by drawing
of water.

Of the houres upon *Ahaz* Diall.

THe houres set upon *Ahaz* Diall were unequal, or planetarie houres, because this diall was made upon a polar ground.

N

There

Five sorts of Dials.

There are five grounds upon which a diall must be made; First upon the elevation of the Equinoctiall, whose houres are alwayes equall. Secondly verticall, and it sheweth onely from fixe to fixe equinoctially. Thirdly meridionall, which sheweth the houres from the rising of the Sunne unto the mid-day, upon the East side, and from the mid-day till the Sunne set upon the West side. Fourthly horizontall, which hath no shadow under the Equinoctiall, or neere the Equinoctiall. And the last is the polar diall, which followeth the Zodiacke, and the houres are contracted upon the South side of the Equinoctiall in the Winter, and enlarged upon the North side in the Summer.

Vpon what ground Abaz
Diall was made.

This Diall of *Abaz* could not be made upon an equinoctial ground, because the houres of the Equinoctial diall are equal. Secondly, it could not be made verticall, because the verticall sheweth onely from fixe to fixe, and not the rising and setting of the Sunne. Thirdly, it could not be made meridionall, because the East side & the West side are divided by the meridionall, and it wanteth the twelfth houre. Fourthly, it could not be made horizontall, because they lay so neere the Equinoctiall that the style could cast no shadow. Therefore it behoved to be polar, and the houres behoved to be unequally divided for Summer and Winter, or else they behoved to haue two Dials, one for Summer, and another for Winter.

The forme of this Diall was Hemispheriall, or an halfe Circle.

What things are to be
considered in this diall.

In this Diall we haue to consider these points; First, that the lines were but halfe houres upon the diall, and not full houres. Secondly, that this miracle hath been wrought when the Sunne was in the height, for if it had beene in the declination, or in the after-noone, then it could not haue gone forward ten degrees; or if
it

it had beene soone in the morning, it could not haue gone backe ten degrees. Thirdly, this miracle was wrought in the Summer time, the day being at the longest; it could not be brought backe ten degrees in the winter day, for when the day is shortest, the Sunne ariseth to them at seven of the clocke: neither could this miracle be wrought at the Equinoctiall, for then they could not haue discerned the Sunne to cast a shadow upon the diall, because then the shadow is so long; but the Text saith, that the Sunne went backe so many degrees upon *Ahaz* diall, *2 King. 20.* Therefore it seemes to haue beene wrought in the Summer time, at the longest day, when it was drawne backe from the eleventh houre to the sixt, which is one houre after the Sunne rising; for in the longest day it ariseth to them at five of the clocke in the morning.

Whether went the Sunne backe ten degrees, or did the Sunne stand still, and the shadow goe backe upon the lines, [as *Abulensis* upon *2 King. 20.* holdeth, *the shadow went backe ten degrees;*] or did the Sunne go back and the shadow also?

If the shadow had gone backe, and not the Sunne, the miracle had not beene so great, for when the Sunne goes forward naturally, the shadow goeth backward, now if the shadow had gone backe in an instant, and the Sunne stood still, it had beene a miracle *quoad modum*, *sed non quoad substantiam*, and it had beene but a miracle in the third degree; A miracle in the highest degree is, when nature had never a hand in a thing, as to make the Sunne goe backe so many degrees, or to stand still. A miracle in the second degree is this, when nature had once a hand in producing of a thing, but when nature fayleth once, it cannot restore it to the former case againe. Example. Nature bringeth forth a man seeing, now when he becommeth blind, nature cannot restore

Quest.

Ans.

Three sorts of miracles.

him to his sight, and when he is restored to his sight againe, it is a miracle in the second degree. A miracle in the third degree is this, when nature in time could doe such a thing, but cannot doe it upon a suddaine. Example. *Peters* Mother in law was sicke of a Fever; Nature in time could cure one of a Fever, but *Christ* curing her upon a suddaine, this is a miracle in the third degree. Example 2. When a lumpe of figges was layd to *Hezekias* boyle, the figges in time would haue matured this boyle, and broken it, but when the Lord doth it upon a suddaine, this is a miracle in the third degree. So for the shadow to goe backe when the Sunne goeth forward, this is naturall to it, but for the shadow to goe backe upon a suddaine, this was a miracle in the third degree, but when the Sunne and the shadow both went backe, this was a miracle in the first degree, & *quoad modum & quoad substantiam*.

Quest.

What confirmation of his faith had this beene, if the Sunne had gone forward ten degrees, that had beene but the ordinary course of it?

Answe.

If it had gone forward ten degrees in an instant, that had beene a miracle; but when it went backe ten degrees peice by peice, this was a greater miracle; therefore he chose rather that it should goe backe ten degrees.

Object.

If the Sunne went backe onely, and not the shadow, then it should haue beene knowne through the whole world, and some of the Heathen would haue made mention of it in their writings; as *Dionysius Areopagita* maketh mention of the Eclipse of the Sunne in *Christis* Passion.

Answe.

The heathen in their writings might haue made mention of it which are not now extant: In the Booke of *Iason* there is mentiō made of the standing of the Sunne and Moone in *Ioshua's* dayes, and that Booke is perished

shed now ; shall we say then, that nothing is written in this Booke, because this Booke is not extant ?

Whether was this a greater miracle when the Sunne went backe in *Hezekias* dayes, or when the Sunne stood still in *Ioshua's* dayes ?

If ye will respect them to whom this miracle was wrought in *Ioshua's* dayes, it was a greater miracle ; it was wrought for the confirmation of all *Israel*, and this was wrought but for the confirmation of *Hezekias* ; Secondly, *Ioshua's* day was longer than *Hezekias* day ; *Hezekias* day was but twentie two houres, and *Ioshua's* day was twentie and foure : *Ecclus* 46. 4. *Stetit Sol & una dies facta est in duas*, Did not the Sunne goe backe by his meanes ? And was not one day as long as two.

This miracle was wrought at three of the clocke in the afternoone, for the Moone was a quadrant of the Heaven distant from the Sunne, and quarter Moone ; for *Gibeon* was Southwest from *Megiddo* where they did fight, and there the Sunne stood, and *Ajalon* where the Moone stood was Southeast.

How stood the Sunne here at three afternoone Southwest from the Moone, seeing it is said to stand in the midst of Heaven.

There is a twofold midst, the first *medium equidistantie*, and the second is *interpositionis* ; the Sunne is in *medio equidistantie*, when it is in the middle point, betwixt the Sunne-rising and the Sunne-setting, this is in the midst of the day ; but it is in *medio interpositionis*, when it is in any part of the Heaven betwixt the two extreames, it was now but in *medio interpositionis*.

Againe, this miracle was wrought twentie dayes after the Equinoxe ; for *Ioshua* instituted the Pascheover *Cap. 5.* the fourteenth day of *Nisan*, which was at the Equinoxe, and that Moone had but fourteene dayes to runne to the change, and now the Moone was before

Quest.

Answ.

Whether this miracle or that in *Ioshua's* dayes was greatest ?

Quest.

Answ.

Medium { *equidistantie.*
interpositionis.

This miracle was wrought twentie dayes after the Equinoxe.

the Sunne; but when the miracle fell out, the Moone was behinde the Sunne, and it was quarter-Moone; so that the fourteene dayes of the old Moone, and the eight dayes of the other Moone, made up twenty dayes after the Equinoxe.

Ioshua's day was 24. hours.

Thirdly, *Ioshua's* day was twenty-foure houres, nine houres alreadie past, and three houres to the Sunne-setting; then the Sunne stood a whole Equinoctiall day, which all being joyned together, maketh twenty-foure houres, then it is said *Iosh. 10. 14. That there was no day like to it before or after*, which must be understood, that there was no day before or after like unto it for length.

Hezekias day was 22. hours.

Hezekias day was but twenty-two houres in length, which is proved thus; the Sunne had runne twelue degrees already forward upon *Ahaz* Diall, which maketh fixe planetary houres; then it goeth backe againe tenne degrees, which maketh fve planetary houres, and this made eleven houres.

Quest.

Might not the Sunne haue gone backe to the Sunne-rising, and so haue made fixe planetary houres?

Ans^w.

Not; because the Sunne casteth no shadow upon the Diall of *Ahaz* an houre after it riseth, and an houre before it set; neither upon any other Diall, for then the shadowes are so long, that they shew not the houre, it went backe then but to the houre after that it arose, which was the second planetary houre, then it had fve planetary houres to the midst of the day, which made up sixteene houres; and six houres to the Sunne-setting, which maketh in all twenty-two houres.

Now to make some application and spirituall use of these Dials.

The spirituall use of these Dials.

Christ before his Incarnation was like to the Sunne shining upon the Equinoctiall Diall, where the shadow is very low; secondly, before Christ came in the flesh, there were many Ceremonies, and a long shadow, but
since

since Christ came in the flesh, this is like the Sunne shining upon the Polar Diall, the shadow is short and the Sunne is neerer.

Thirdly, our estate in this life compared with the life to come, is like to the meridionall Diall; for the meridionall Diall sheweth not the twelfth houre; so in this life, we see not the sonne of righteousnesse in his brightnesse.

Fourthly, our estate in this life, is like the verticall Diall, which sheweth neither the rising nor setting of the Sunne; so in this life we know neither our coming into the world, nor the time when we are to goe out of it.

Fiftly, our estate in the life to come is like the Horizontall Diall, for as the Sunne shineth alwaies upon the Horizontall Diall; so shall the Sunne of righteousnesse shine alwayes upon us in the life to come.

CHAPTER XXVI.

Of their Day.

GEN. 1. 3. *And the Evening and the Morning were the first day.*

A Day in the Scripture, is either a naturall, artificiall, or a propheticall day.

The naturall day consisteth of foure and twentie houres, comprehending day and night, *Nam. 8. 17.* *In that day that I smote every first borne in the land of Egypt.* But *Exod. 12. 29.* it is said, *that at midnight the Lord smote the first borne of Egypt;* so that by day here is meant the whole twentie foure houres.

Dies { *Naturalis.*
Artificialis.
Propheticae.

A day put for 24. houres.

The

מֵרִיִּם Merides.
.....

The artificiall day began at the Sunne-rising, and ended at the Sunne-setting, *Exod. 16. 14. Why sit yee all the day from morning till night?* And it had three Periods in it, morning, mid-day, and evening; and the mid-day is called *Zeharajm*, and it is put in the duall number, because it containeth a part of the forenoone, and a part of the afternoone.

Psal. 65. 8. Thou makest the outgoings of the morning, and the evening to rejoyce; the outgoings of the morne, is the rising of the starres before the Sunne rise, as *φωσφορος*, and the outgoings of the evening, that is, when the Moone riseth, and the starres with her, as *Hesperus*; the Sunne is said to go out as it were out of his chamber, when he ariseth out of the Sea, or the earth, *Psal. 19.* And he is said to goe in and to dip in the Sea, *Mark. 4.* when he setteth.

Ortus { *Heliacus.*
Chronicus.
Cosmicus.

Ortus Heliacus, is when the starres arise with the Sunne; *Ortus Chronicus*, is the rising of the starres with the Moone; *Ortus Cosmicus*, is when the starres rise at certaine seasons in the yeare, as *Orion, Plejades, &c.*

A Propheticall day is taken for a yeare in the Scriptures; as they had a propheticall day, so they had propheticall weekes, propheticall moneths, and propheticall yeares.

Propheticall dayes,
weekes, and yeares.

A weeke signifieth a weeke of yeares, as *Daniels seventie weekes, Dan. 9. 25.* So the moneth signifieth a moneth of yeares, according to the Greeke computation, counting thirtie dayes to a moneth; so the yeare signifieth a yeare of yeares, *Iere. 28. 3. Adhuc duo anni annorum;* So these places in the *Revelation, Forty two moneths an hundredth and sixtie dayes three yeares and an halfe, so time, times, and halfe a time,* are prophetically to be understood; A propheticall day, is a yeare; the weeke seven yeares, the moneth thirtie yeares, and the propheticall yeare three hundredth and sixtie yeares, and this

way

way they counted, to signifie the shortnesse of the time.

A day is applyed in the Scripture first to our estate in grace, *Heb. 4. To day if ye will heare his voyce, harden not your hearts*; and all the Comparisons in the Scriptures are taken from the forenoone, to shew the growth of grace; First, *φωσφαις*, or the morning Starre, and the dawning of the day, and the day-starre arise in your hearts, *2 Pet. 1. 19.* Secondly, to the Sunne-rising, *Esay 8. 20. It is because there is no morning in them*; and thirdly, to the Sunne in the strength of the day, *Judg. 5. 3.*

Then the declination of grace is compared to the Sunne in the afternoone, *Iere. 6. 4. Arise, let us goe up at noone; woe unto us for the day goeth away, for the shadowes of the evening are stretched out*, *Micah 3.* And the Sunne set upon the Prophets.

The forenoone is compared to the time of grace before it come to the declining, therefore let us make great reckoning of this time to redeeme it, *Psal. 108. 2. I my selfe will awake early*: but in the Originall it is more emphaticall, [*Hagnira shahber*] *Expergesfaciam auroram.* As if *David* should say, the morning never tooke me napping, but I wakened it still.

Secondly, the day representeth the shortnesse of our life to us, and it is compared to an artificiall day, *Psal. 90. 5. In the morning it flourisheth, and groweth up, but in the evening it is cut downe and withereth*: it is like *Ionas* Gourd, which groweth up in one artificiall day, and decayeth againe; and the houres of the day whereunto our life is compared, are like planetary houres, long in the Summer, and short in the Winter: Compare our dayes with the dayes of our fathers, they are but few and evill, in respect of their dayes, therefore our dayes are called *dies palmares.*

The Lord made the day for man to travaile, and the
 O night

A day applied to the estate of grace.

Declination of grace compared to the declining of the Sunne.

הַעֲרִיבָה שֶׁחַר
 Expergesfaciam Auroram.

The day representeth the shortnesse of our life.

The day was made for man to travaile in it.

night for him to rest in, therefore they are monsters in nature, that invert this order, who sleepe in the day and wake in the night, *Psal. 104. 23. Man goeth forth unto his worke, and to his labour, untill the evening. And Vers. 20. Thou makest darknesse, and it is night, wherein all the beasts of the Forrest doe creepe forth*: Those who turne day into night, follow the beasts, and not man; such a monster was *Heliogabalus*, who would rise at night, and then cause morning salutations to be given unto him: the History saith, that the world seemed to goe backward in this monsters dayes: this sort of people *Seneca* calleth them our *Antipodes*, for when we rise they goe to bed & *contra*.

How they reckoned the dayes of the weeke.

THe Iewes reckoned their dayes thus; *Prima Sabbath, secunda sabbath*, the first day of the weeke, the second day of the weeke, &c. Secondly, the Latine Church reckoned from the Passeover, *Prima feria, secunda feria, &c.* Thirdly, they borrowed afterward another sort of reckoning from the Heathen, who reckoned their dayes by the Planets, the *Sunne*, the *Moone*, *Mercurie*, *Mars*, &c.

Quest.

What is the reason that they reckoned not the dayes of the weeke according to the order of the Planets, for the Planets stand after this order, *Saturne* stands in the highest place, then *Iupiter*, next *Mars*, and so in order *Sol*, *Mercurie*, *Venus*, and then *Luna*. *Iupiter* followeth not *Saturne* in the dayes of the weeke, but *Sol*; so *Mercurie* followeth not *Sol* but *Luna*.

Answ.

The order of the dayes of the weeke is Mathematicall; for the seven Planets being set downe in a circle according to their owne naturall order, by an equall distance, they make seven triangles, reaching from their
bases

bases to the Hemisphere, whose bases arise from the severall corners drawne in the circle, in whose circumference, the seven Planets are set downe according to their owne order, making up one equall triangle in every one of their two sides, as, ☉ *Sol*, ☾ *Luna*, ♂ *Mars*; ☉ *Sol* is in the right side of the triangle, ☾ *Luna* in the top, and ♂ *Mars* in the left side of the triangle; and so from ♂ *Mars* to ♃ *Iupiter* by ♄ *Mercurie*; and from ♃ *Iupiter* to ♄ *Saturne* by ♀ *Venus*; and from ♄ *Saturne* to ☾ *Luna* by ☉ *Sol*, and from the ☾ *Moone* to ♄ *Mercurie* by ♂ *Mars*; and from ♄ *Mercurie* to ♀ *Venus* by ♃ *Iupiter*, as yec may see in the figure following.

A Demonstration to shew how the dayes are reckoned according to the seven Planets.



Quest.

Whether may these names of the weeke dayes which are imposed by the Heathen, be used in the Christian Church or not?

Ans.

The Apostles themselues used such names for distinction, as *Areopagus*, *Mars streete*, *Act. 17.* So, *we sailed in a Shippe whose Badge was Castor and Pollux. Act. 28.* and such like.

CHAPTER XXVII.

Of their moneth.

E X O D. 12. 2. *This shall be the beginning of moneths to you.*

Reasons proving how many dayes every moneth had.

BEfore the people of God came out of *Egypt*, the moneths were reckoned according to the course of the Sunne, following the custome of the *Egyptians* and *Chaldeans*, and their moneths were full thirtie dayes, as may be gathered out of the eight of *Genesis*, the flood began to waxe the seventh day of the second moneth *Iair*, answering to our *May*; and it began to decrease in the seventh day of the seventh moneth *Tishri*: from the seventh day of the second moneth, to the seventh day of the seventh, are one hundred and fiftie dayes, which being divided by thirtie, giveth to every moneth thirtie dayes. After they came out of *Egypt* their moneths were full thirtie dayes, *Numb. 11. 19.* *Ye shall not eat one day, neither five dayes, neither tenne dayes but even a whole moneth.* Hence we may gather that their moneth was full thirtie dayes; because they reckoned by five, ten, twentie, thirtie. So there were twelue moneths in the yeare, every moneth consisting

Reasons proving how many moneths are in the yeare.

of

of thirtie dayes: **1 King.** 4. 7. *And Salomon had twelue Officers over all Israel, which provided victuals for the King and his household.* Each man in his moneth through the yeare made provision: now if there had beene more then twelue moneths in the yeare, (as afterward the *Iewes* made their intercalar yeare *Veadar*) then one should haue had two moneths. So **1 Chron.** 27. 1. and 12. 15. *The chiefe Officers served the King by courses, which came in and out moneth by moneth throughout all the moneths in the yeare:* here we may see that there were twelue moneths in the yeare, & every moneth had thirtie dayes, which made up in the yere three hundred and sixtie dayes.

But because there were five full dayes lacking in the moneths to fill up the course of the Sunne, which is three hundred sixtie and five dayes, the *Egyptians* put to the five dayes called *επαιθήμεροι* to the last moneth *Tishri*: and they illustrate the matter by this apologue, they say, that *Mercurie* and the *Moone* at a time did play at the dice for the five odde dayes, and that *Mercurie* did winne them from the *Moone*, and *Mercurie* followed the course of the Sunne. And in respect the Sunne every yeare runneth three hundred sixtie five dayes and fixe odde houres, which fixe odde houres every fourth yeare maketh a day, they added this day to the fourth yeare, which yeare by the *Egyptians* was called *κυκλὸς ἐνιαυτὸς*, as ye would say the dog turning about to himselfe, as when he biteth his owne taile: and the *Latines* called it *annus* from *annulus*, because it turned about to the same point againe. So **Iob.** 18. 13. *ἐνιαυτὸς* is a yeare, so **Luk.** 3. 2. This odde day which was added every fourth yeare was called *dies desultorius*, because it wandered to and fro through the whole yeare, for the space of one hundred and twentie yeares. This is called *seculum*, **Gen.** 26. and therefore they inter-lac-

The twelue moneths come short of the course of the Sunne five dayes.

The five odde dayes illustrated by an apologue of *Mercurie* and the *Moone*.

How the leape yeare or bissextile is made up.

This desultorie or bissextile day at the first did run shorow the twelve Moneths.

What makes an embolimic year.

The Sunnes course commeth alwayes backe in the moneths.

The Sunne followeth the first mover.

נפטֿר אֶפְטֿר Pnris-
care.

These five intercalar dayes had divers names among the Egyptians.

A threefold computation of the moneths of the Moone.

ced a whole moneth for this *desultorius dies*, which in the space of one hundred and twentie years maketh up a moneth of thirty dayes: and because that day which afterward was inter-called in the fourth year lacked some scruples of a whole day, therefore in the space of one hundred thirty and sixe yeares the Sunne turned backe a day in every moneth, when it commeth to the *Equinoxe* or *Solstice*. The Sunne was in the *Equinoxe* at Christs death, in the twentie fifth of *March*, now it is come to the tenth of *March*, and if the world should continue long, it should come to the tenth of *January* and so backward. This sheweth that the Sunne keepeth the revolution of the first mover, who comes alwayes neerer to the North Pole, as the *Astronomers* haue observed.

These five *ἑπαγόμειοι dies*, the last of them *Nehemias* calleth *Nephtar*, from the word *patar*, *purificare*, for writing to the *Iewes* which were in *Egypt*, *2 Macc. 1. 36.* he sayes, *that the Temple was purified upon the last of these ἑπαγόμειοι dies*, called *naphthar*: for the *Egyptian* moneths had alwayes thirtie dayes, which make up in the yeare three hundred and sixtie dayes, and five odde dayes which added to the end of the yeare were called *ἑπαγόμειοι*, and by *Egyptians* and *Arabians*, *Nasi*, the first of them was called *Osis*, and the fifth *naphthar*.

The moneth of the Moone hath twenty nine dayes and twelue houres, therefore amongst the *Iewes* the moneths were either twenty nine, or full thirty.

The moneths of the Moone are considered three manner of wayes. First, as the Moone goeth from one point of the Zodiacke and returneth backe to the same againe: and this is called *periodus*, *vel cursus lunaris*, which space of time is more then twenty seven dayes, and lesse then twenty eight. The second is the returning of the Moone to the same place where she went

backe

backe last from the Sunne, and this is called *συνόδος σεληνης*: this consisteth of twenty nine dayes and twelue whole houres. The third is the second day from the conjunction, and it is called *φαγγάριον* or *ἀποκρύσις σεληνης*, the apparition of the new Moone; this is in the second day after the conjunction.

All the time before the captivitie the moneths had no proper names, *Ezek. 1. 1. Now it came to passe in the thirtieth yeare, in the fourth*, that is, in the fourth moneth. So the *Romanes* gaue the names to the moneths from their number, as *September, October, &c.* Therefore these three names spoken of, *1 King. 6. 37. 38. Ziph* for the second moneth, and *Bul* for the eight, and so *ethanim*; These first names *Ziph* and *Bul*, *Scaliger* holdeth them to be *Sydonian* names, or *Tyrian*: but we may say rather that they were appellatiue names all this time; *Ziph, significat amantitatem, Dan. 2. 31.* so the moneth *ethanim, mensis antiquorum*, a *Chaldie* word, because they reckoned the creation of the world from that moneth.

Alexander the great changed these *Chaldie* names which they had learned in the Captivitie, into *Macedonian* names, as *Adar* he called it *Xanthius*, and *tisbri* he called it *διοσκοπος*, as yee would say *Iupiters boy*, *1 Macch. 9. 50.*

It was after the captivitie before they learned to inter-call their moneth, and then they began to inter-call them, that they might make both the Sunne and the Moone come both to one period every second or third yeare. And that they might know the time of the change of the Moone, for the keeping of their feasts the better: and for every second or third yeare they doubled the moneth *adar*, and called it *veadar*, and this yeare was called the *embolimie* yeare. And because the Sunne and the Moone met not in one period the second

or

No proper names of the moneths before the Captivitie.

The names of the moneths before the captivitie were appellatiue.

The reason of the moneths intercalation after the captivitie.

The course of the Sun and Moone agree after nineteene yeares are compleat, and called the golden number.

or third yeare, therefore they made up the golden number consisting of nineteene yeares, wherein the Sunne and the Moone met both in one period together. The rule for this *embolimie* amongst the *Hebrewes* was this; *ter ter bis bis ter ter ter, idest, mensis intercalandus est, anno tertio, sexto, octavo, undecimo, decimo quarto, decimo septimo, decimo nono, et annus decimus nonus erat intercalandus*, consisting of seven moneths.

Before the captivitie they had no other inter-calling or reducing the Moone to the Sunne, but onely *dies ἐπαγόμειοι Egyptianorum*: and the *Turkes* at this day observing onely the lunarie yeare, and never reducing the Moone to the Sunne, therefore the moneth *Rammadon* falleth sometimes in Summer, and sometimes in winter.

When they inter-called their moneths, they called the moneth which they inter-called, *Veadar*; and this *Veader* was their twelfth moneth, and *Adar* was their thirteenth moneth; this *Veadar* was but esteemed as *momentum temporis* among the *Iewes*, and in their civill computations it had no use, neither judged they any cause in this moneth, and the *Iewes* set downe this case.

Ruben and *Simeon* were two twins; *Ruben* the eldest was borne in the last day of the intercalar moneth *Veadar*, and *Simeon* his brother was borne in the first day of the ordinary moneth *adar*, so that *Simeon* was but a day younger then *Ruben*. And the case was handled amongst the Iudges which of them should enter into the inheritance first, and they ordained that *Simeon* should enter a moneth before his brother *Ruben*, because *Ruben* was borne in that moneth which was not reckoned amongst the moneths, and therefore they counted him a moneth younger then his brother *Simeon*.

This reckoning they kept, that they might reduce the course of the Moone to the Sunne, for the Sunne exceedeth

The Sunne exceedeth the Moones course el ven days.

ceedeth

ceedeth the Moone eleven dayes; and also the moneth exceedeth the Moone in the whole yeare fixe dayes, (when the moneths are full thirtie dayes.) And thirdly the Sunne exceedeth the twelue moneths, fixe dayes and fixe houres, which fixe houres every fourth yeare maketh up a day, and this yeare we call leape yeare: these eleven odde dayes are not cast away, they are *infinitij dies*, or ingrafted daies, as a graft is grafted in a tree, and they are called the Epact, because they are cast to, to the end of the yeare, for to reduce the Moones course to the course of the Sunne; neither are they left as *dies defultorij*, to runne at randome through all the moneths of the yeare.

This time of the Epact with them is counted as no time, and they illustrate the matter thus. A man had thirty sonnes and thirty daughters, and three which were neither his sonnes nor his daughters, but abortives, borne out of time; these thirty sonnes and thirty daughters were the dayes & the nights of the moneths, and the three odde dayes after the third *embolimie* were reserved as *infinitij dies*, untill the next *embolimie*, and were no part of the moneths of the yeare, untill the seventh *embolimie*.

The spirituall use which the Scripture maketh of the Moone is, first to shew us the instabilitie of the world, therefore *Revel. 12. 1.* the Church is the *woman cloathed with the Sunne, having the moone under her feet*: to signifie that the Church shall tread under foote the changeable world.

Secondly, as the Moone changeth, so doth the life of man, *Iob 14 while my change come*: so *Prov. 31. 8. aperi ostuum in causa filierum mutationis*, that is, for him that is going to be put to death; and as we pray when the Moone changeth, Lord send us a good change, so should we pray especially when we are ready to

P

die,

The Sunne exceedeth the Moones course eleven dayes.

The moneth exceedeth the Moones course fixe dayes.

The Sunne exceedeth the twelue moneths fixe dayes and fixe houres.

What maketh up the leape yeare.

The embolimie epact counted as no time.

בני חיליה
Bili m. m. s.
tionis.

die, that the Lord would giue us a happie change.

CHAPTER XXVIII.

Of their Yeare.

2 CHRO. 24. 23. *And it came to passe at the end of the yeare, (or in the revolution of the yeare) that the Host of Assyria came up.*

THe *Jewes* had a twofold beginning of the reckoning of their yeare ; the first was from *Tisbri*, the second was from *Nisan*.

They began their first reckoning from *Tisbri*, in the moneth *Elul* their yeare ended, and in this moneth their new yeare began ; this was called [*Tekuphab*] *revolutio anni*. 1 *King*. 20. 26. it was in this moneth that the *Kings* went forth to battaile, 2 *Sam*. 11. 1. *And it came to passe when the yeare was expired at the time when Kings went out to battaile*. They went out to battaile at this time of the yeare, because then the heat of the yeare was declining ; and the *Chaldees* called this moneth, *Mensis Ethanim, id est, veterum*, 1 *King*. 8. 2. In this moneth they began to reckon before they came out of *Egypt*, because the *Jewes* held that the world was created in this moneth ; this moneth is called [*Horeph*] *pueritia*, for as *Tisbri* is the beginning of the yeare, *Gen*. 8. 22. so the beginning of our age is our childhood, *Iob* 29. 4.

Their Ecclesiasticall reckoning began in *Nisan*, *Exod*. 12. 1 *Chron*. 12. 15. *These are they who went over Jordan in the first moneth, when Jordan had overflowed all the bankes* : this was in the moneth *Nisan*, for then the snow melteth upon the mountaines of *Libanus*, and the wa-

ters

תקופה *Revolutio.*

אֶתְנַי *Mensis Anti-*
quorum.

חֹרֵף *Chaldaicè Pueritia*
et Hyems.

Their Ecclesiasticall
reckoning began in
Nisan.

ters overflow the banks of *Jordan*. *Iob*. 4. 35. Say ye not there are yet foure moneths and then commeth the harvest; that is, the *Pascha* and the *Pentecost*; the first was the beginning of the harvest, and the last was the end of the harvest; the beginning of the harvest fell in the first moneth of the yeare in *Nisan*; for on the fourteenth day was the *Pascha*, & on the fifteenth day they brought in handfuls of new Corne; and *Zach*. 7. 1. The word of the Lord came unto *Zachariah* in the fourth day of the ninth moneth, even in *Chisleu*, that is, in the ninth from *Nisan*. So the feast of the *Tabernacles* was kept in the seventh moneth *Tishri*, which is the seventh from *Nisan*.

From *Nisan* they reckoned their feasts, the reign of their Kings, their contracts, bonds, and Obligations.

From *Elul* answering to our *August*; they reckoned the age of their young beasts which they were to offer to the Lord, none of their beasts were offered before *Elul*.

Thirdly, from *Tishri* answering to our *September*, they reckoned the seventh yeare of the resting of their land, and their jubilees; and from this time they reckoned how long their trees were circumcised or uncircumcised.

Fourthly, from *Shebat* answering to our *January*, they reckoned all their trees which payed fruit, they payed tithes onely of these trees which began to flourish at that time.

The conclusion of this is; As the Lord changed the reckoning of the *Jewes* from *Tishri* to *Nisan*, because the *Jewes* then were delivered out of *Egypt*; so the Lord hath changed our reckoning now from the old Sabbath of the *Jewes*, to the new reckoning of our Sabbath, because this day our delivery and redemption was finished; *2 Cor*. 5. 17. *Old things are passed away, behold all things are become new.*

What they reckoned from every moneth.

Vide *Buxtor. Syag.*

Conclusion.

CHAPTER XXIX.

Of their numbring, and manner of counting.

PRO. 3. 6. *Wisedometh commeth with length of dayes in her right hand.*

They numbered of old three manner of wayes; first, by their fingers; secondly, by letters; and thirdly, by Ciphers.

First, by their fingers, for as their first measure was their hand. *Esay 40. 12. Who hath measured the waters with the hollow of his hand, and met out the heavens with his span?* So their first numbering was by their fingers; and *Salomon* alludeth to this forme, *Pro. 3. 6. wisedometh cometh with length of dayes in her right hand.* The *Greeks* called this ἀπομετρούμεν, because they numbered upon their five fingers; so *Ovidius*,

Lib. 2. Fast.

Sen quia tot digitis per quos numerare Solemus.

So *Iuvenal* writing of *Nestor*;

— *Sua dextra computat annos.*

They numbered upon their ten fingers, because no simple number can go beyond nine, and the tenth number is the complement of all simple numbers.

They numbered, first with their right hand upon the left, because the right was the most fit hand for action, for the spirits lie in the right side of the heart, and so make the right hand more fit to doe any thing; and the blood lieth more to the left side, and therefore the left hand is not so fit for action. *Salomon* saith, *that the wise mans heart is at his right hand, Eccles. 10. 2. the spi-*
rits

rits enableth his hand more to doe; and the fooles is at his left hand, because there are not so many spirits in the left side of the heart to quicken the hand; but when the spirits encline equally to both the sides, then he is [*Itter jad*] *ambidexter*, that could use the left hand as well as the right; such were the men of *Benjamin* and *Ehud*; it should not be translated *left handed*, *Judg.* 3. 15. but he who used both the hands.

They numbered upon the left hand from one to nine-tie nine, and at an hundreth they began to turne to the right hand; therefore *Ianus* was set up at *Rome*, with the number of the dayes in the yeare upon his hands, having the great number upon his right hand, and the small number upon his left.

The way how they numbered upon the left hand was this; when they counted one, they laid the point of their little finger in the midst of their palme; when they counted 2, they laid the ring finger upon the palme of their hand, when they counted 3, they laid their middle finger upon the palme of their hand; when they counted 4, they lifted up their little finger from the palme of their hand, and they left other two fingers lie still upon the palme of their hand; when they counted 5, they lifted up the ring-finger from the palme of their hand; and when 6, they lifted up the middle finger; when 7, they laid the point of their little finger about the middle of their hand; and when 8, the ring-finger about the middle of their hand; when 9, the middle finger about the middle of their hand; when 10, they laid the naile of their forefinger at the middle of the thumbe; when 20, they laid the naile of the forefinger betwixt the joynts of the thumbe; when 30. they laid the naile of the forefinger and the naile of the thumbe together; when 40, they laid the thumbe upon the forefinger crosse-ways; when 50, they inclined the

אֵטֶר יָדַי
Ambidexter.

Plinius. Lib. 44.

Beda de ratione temporum.

The manner of their counting from 10. to 100.

All numbers under an hundred were counted upon the left hand.

thumbe to the palme of the hand; when 60, they laid the top of the forefinger to the thumbe; when 70. they laid the naile of the thumbe to the top of the forefinger; when 80, they laid the naile of the thumbe betwixt the forefinger and middle finger; when 90. they laid the naile of the forefinger at the roote of the thumbe. *Luk. 15. 4.* The Parable seemeth to allude to this forme of counting, *he left ninetic and nine and sought that one which was lost.*

All numbers from an hundred to a thousand upon the right hand.

Then they transferred the numbers from their left hand to the right hand, and they numbered hundreths upon the right hand, as they number simple numbers upon the left hand.

All numbers from 1000 to 100000, they numbered with their left hand.

When they came to reckon 1000, they laid the palme of their left hand upon their breast, with their fingers spread; when 2000, they laid the backe of their left hand upon their breast with their fingers spread; when they numbered 30000, they laid the palme of their left hand upon their breast with their fingers upward; when they numbered 40000, they laid the backe of their left hand upon their breast, and their fingers downward; when 50000, they laid the palme of their left hand upon their navell, with their fingers upward; when 60000, they laid the backe of their hand upon their navell, with their fingers downward; when 70000, they laid the palme of their left hand upon their left thigh, with their fingers crosswayes; when 80000, they laid the backe of their left hand upon their left thigh, with their fingers upward; when 90000, they laid the palme of their left hand upon their left thigh, with their fingers downward; so that the hand was laid twice up and twice downe, backward and forward upon their breast, navell, and thigh, therefore *Plantus* saith, *Ecce autem avertit nixus lava, in femore habet manum, dextra digitis rationem computat feriens femur,* that is,

is, he turneth his left hand from his left thigh, & is come with his right to smite upon his right thigh, to signifie an exceeding great number.

When they came to 100000, they counted with their right hand upon their belly, navell, and thigh, as they did before untill they came to 10000000.

The Hebrewes, Greekes, and Latines, counted likewise by the letters of their Alphabet; the Hebrewes and Greekes numbered by all the letters of the Alphabet; but the Latines had onely fixe by which they counted, *M. D. C. X. V. I.* *M.* for 1000. *D.* for 500. *C.* for 100. *X.* for 10. and *I.* for 1.

Afterwards they numbered by Ciphers, which were but lately found out: The *Turkes* learned it from the *Arabians*; we from the *Turkes*; and it commeth from the Hebrew word [*Saphar*] *numerare*; in the *Arabicke*, *Siphra est privatio*, that is, a figure in the number which signifieth nothing by it selfe.

The Ancients did not onely number with their fingers, but also speake with them; unto which *Salomon* alludeth, *Pro. 6. 13.* *The wicked man he speaketh with his fingers*; therefore *Nevius* saith, *Alij dat annulum, alium invocat, cumq; alio cantat, alijs deniq; dat digito literas*; *He giues a ring to one, he calls upon another, he sings with another, and to others he giues letters by his fingers*, that is, he mixeth his speeches with others by poynting out Letters with his fingers. *Beda* in his Booke *de indigitatione*, sets downe the manner how they spake with their fingers, after he hath set downe the manner how they counted with them, for he saith, *De ipso computo quedam manualis loquela figurari potest, qua literis quis sigillatim expressis, verba que eisdem literis contineantur. alteri qui hanc quoq; noverit industriam tamen si longè posito legenda & intelligenda contradat*: that is, out of the same numbering there may be drawne out a certaine speaking by the hands, which

After 200000. they counted the same way with their right hand.

M. Mille.

D. Dimidium mille.
X Because it consisteth of two *VV.*
V. Because it standeth in the fift place amongst the Vowels.

ספירה

ספירה Numerare.

Allusion.

In tarenilla.

Loqui digitis quid.

Beda libello de indigitatione.

which a man may deliver to another who stands a farre off, who hath the same skill both to read and understand, and this is by Letters expressed severally, and the whole words are contained in these Letters. So that the same way a man counts with his fingers, that same way doth he speake with his fingers, for the first number upon the hand, poynteth out the first Letter, the second number the second Letter, and so to the end of the Alphabet, and the man that had the best dexteritie did joyne the Letters together, and made up a word or phrase, which onely he and the speaker understood.

Conclusion.

They reckoned their numbers upon their fingers: when we looke upon our fingers, we should learne to number our dayes; *Wisedome* biddeth us binde her precepts to our fingers, *Prov. 7. 3.* Alluding to their Phylacteries which they had upon their Armes; so should we put those numbers upon our hands, and continually make use of them for the shortnesse of our life.

CHAPTER XXX.

Of their civill Contracts, and manner of writing them.

I E R E. 32. 7. *Buy thee my field that is in Anathoth, for the right of redemption is thine to buy it, &c.*

I N this contract and bargaine betweene *Ieremie* and his Vncles sonne *Hanameel*, consider first the manner how the contract was written; and secondly, how this testimony is cited by *Matthew, Cap. 27. 7.*

Sealiger in Elencho.

First, for the manner of writing the contract, he who was to buy the ground wrote two Instruments, the one
he

he sealed with his owne Signer, the other he shewed uncloused to the witnesses, that they might subscribe and beare witnesse of that which was written: this the witnesses did subscribe upon the backe of the inclosed instrument, and these two Instruments were almost alike in all things, saue onely that in the sealed Instrument something was concealed from the witnesses, the things concealed were these, the price of the Land, and the time of the redemption, these they concealed, (for none knew these but the buyer and the seller) in case that the *Goel* or the next of the kindred knowing the time of the redemption, and the price, and the Morgager not being able to redeeme it at the day, it was lawfull for the next of the kindred to haue redeemed it; these two being concealed, there was place still for the poore man to redeeme his Land after the day, therefore they set downe in the inclosed Instrument, onely the bare disposition without the price or time of redemption. So amongst the *Romanes*, when they sealed their latter will, they concealed the name of the heire, lest any wrong should be done unto him.

It may be asked how these words are cited by *Mathew*, chap. 27. 9. *Then was fulfilled that which was spoken by Ieremie the Prophet saying, and they tooke the thirtie peices of silver the price of him that was valued, which they of the children of Israel did value, and gaue them for a potters field, as the Lord appointed me; he alledgeth Ieremie, but the words are spoken by Zecharie, chap. 11.*

This testimonie in *Mathew* is made up of the saying of *Ieremie* and *Zecharie*, and yet *Ieremie* is onely cited by *Mathew*: for it is the manner of the new Testament to make up one testimonie of two cited out of the old Testament, although written in divers places in the old Testament. Example. *Peter Acts* 1. 20. maketh up but one testimonie of divers places collected out of the

Q

Psalme

Two Instruments written at the buying of Land, one closed and another not closed.

What things were concealed from the witnesses in the closed Instrument.

Caſus Rodriguezus.

Quæſt.

Anſw.

The New Testament citeth two places out of the old to make up one testimonie.

The New Testament
in citing of two Pro-
phets, expresse him who
hath the chiefe part of
the testimonie.

Psalme 69. 17. and 109. 8. so 1 Pet. 2. 7. this testimo-
ny is made up of diverse testimonies out of the Psalme
118. 22. and *Esay* 8. 14. So Christ, *Math.* 21. 5. maketh
up one testimony out of *Esay* 62. 11. and *Zach.* 11. 11.
So *Mat.* 21. 14. made up of *Esay* 56. 7. and *Iere.* 7. 11.

Secondly, this is the manner of the New Testament,
when testimonies are cited out of two, they leaue out
the one and expresse onely the other, and they cite the
whole testimony as written by one: example, *Mat.* 21. 5.
there is a testimony cited out of two Prophets, yet they
are cited but as one testimony, it is cited out of two
Prophets, *Esay* 62. 11. and *Zach.* 9. 9. Yet the Evange-
list saith, *that it might be fulfilled which was spoken by the
Prophet*; the first words are *Esayes*, the latter are *Zacha-
ries*, and yet they are cited as if they were the words of
Zachary. So *Mark.* 1. 2. *As it is written in the Prophets*;
this testimony is written both in *Esay* and *Malachy*, *Be-
hold I send my Messenger before thy face, &c.* yet *Mat.* 3. 3.
Esay is onely cited and not *Malachy*.

Why *Matthew* rather
cites *Ieremie* than *Za-
charie*.

Now let us consider here why the Evangelist citeth
here *Ieremie* rather than *Zacharie*, the Evangelist would
giue a reasõ here, not so much why Christ was bought
by the Scribes and Pharisees, as of the feild which was
bought for such a price; *Zachary* speaketh nothing of
the field that was bought, wherefore it had not beene
pertinent for the Evangelist to haue brought in the te-
stimony of *Zachary* here. *Ieremie* in his thirtieth second
Chapter telleth when the Captiuitie was now approa-
ching, he is commanded to buy such a field, and in buy-
ing such a field there was some secret mystery; second-
ly, there was some analogie, for this feild bought by *Ie-
remy* was a type of the Potters field, whereof *Matthew*
speaketh, and the analogie consisted especially in this,
the field which *Matthew* maketh mentiõ of, was bought
to be a buriall for strangers, and this was typed in the
field

field which was bought by *Jeremy*, for *Jeremy* was commanded to buy this field at that time when he was taken prisoner, and when there was little or no hope for him to come out of prison, and when the City was besieged by the *Chaldeans*; the buyer might thinke now that he had but small reason to buy that land, which was presently to be taken by the *Chaldeans*; *Jeremy* might haue said unto the Lord, the Citie is to be delivered into the hands of the *Chaldeans*, and thou bidst me buy the field for so much money, & the Lord saith, I will deliver this Citie into the hand of the *Chaldeans*; hence it may seeme that this field was bought rather for strangers than for the buyer himselfe, or any that belonged unto him; therefore *Lament. 5. 2. Jeremy* saith, *our inheritance is turned to strangers, our houses to Aliants.*

But how could *Anathoth* be turned into a buriall place?

It is answered, the feild which was in *Anathoth* was assigned to the Levites, *Iosh. 21. 18.* These Citie which were assigned unto the Levites, they had no feilds which were arable about them, to beare Corne, but some ground for the feeding of their Cattle; and it is most probable that they had some Gardens wherein they buried their dead; as we reade of *Ioseph of Arimathea*, who had a Garden neare the Citie in which Christ was buried: Secondly, this feild by *Matthew* is called the Potters feild, & here we may see some resemblance betwixt this feild and the feild spoken of by *Jeremy*; for after the writs were perfected, *Jeremy* said to his Scribe *Barnab*, take these writs and put them in an earthen pot, that they may continue there for many dayes, *vers. 14.* There must be something typed by this, that he biddeth take these writs and put them in an earthen pot, for men use to put their writs in Chests and boxes

What time *Jeremy* bought this field.

Quest.

Answ.

and safest places; and as this buying of the field was set downe as an argument to strengthen the *Israelites*, that they should returne out of the Captivitie, and possesse their own lands; so it was a type of that which *Matthew* speaketh; & as this feild which *Jeremie* bought was turned into the use of strangers, so was the field which *Matthew* speaketh of made a buriall for strangers; and as the writs were hid in the earthen pot in *Jeremies* time, so was this feild which *Matthew* speaketh of, a Potters feild. In *Zachary* there is no mention made of the buying of the feild with the thirtie peices of silver, but *Matthew* speaketh of buying of the feild, and so doth *Jeremie*, therefore the Evangelist pertinently citeth *Jeremie* and not *Zacharie*.

Conclusion.

From the citing of this testimony we may draw this Conclusion, there are many things written in the old Testament, which at the first sight might seeme to look no wayes to the new; but if we looke neerer and neerer unto them, we shall see how they agree together, therefore we should search the Scriptures, which beare testimony to Christ, *Ioh. 5. 39.*

CHAPTER XXXI.

What things the *Goel* was bound to doe to his kinsman, and what things were done to him by his brethren.

PROV. 23 10. *Remoue not the old land-marke, and enter not within the feild of the fatherlesse, for their Redeemer (or Goel) is mightie, and he will plead their cause.*

The priviledges of the neereſt kinsman.

HE that was the *Goel* in *Israel*, was bound to doe three things for his brethren; first, he was *vindex sanguinis*,

sanguinis, the revenger of the blood; secondly, he redeemed the morgaged lands of his kinsman: thirdly, he delivered him out of prison. These three things he was bound to doe *jure propinquitatis*, because he was his neereft kinsman.

Now let us apply these to Christ our *Goel*, first our *Goel*, or *vindex sanguinis*, the revenger of our blood, revengeth all our wrongs. *When the heart of the revenger of the blood was hot within him*, Deut. 19. 6. it was a terrible thing for the manslayer to meeete him, he pursued eagerly after him. So Iesus Christ pursueth after his enemies, who shed the blood of his Church.

Secondly, the *Goel* redeemed the morgaged Land, *Ruth* 4. 4. and *Iere.* 32. 7. *Jeremie* cousin to *Hanameel* redeemed his morgaged Land; we haue morgaged our inheritance in heaven, but our *Goel* Iesus Christ, who is flesh of our flesh and bone of our bone, will redeeme it to us againe.

The the third thing which the *Goel* did to his kinsman, was to relieue him out of prison. So we being condemned to that everlasting prison, Christ hath bailed us.

Now the priviledges which the first-borne who was the *Goel* had done to him were two; First he had the double portion of his Fathers goods; And secondly, his second brother was bound to raise up seed to him.

Iesus Christ our eldest brother, *he is annointed with gifts above his fellowes*, *Psal.* 45. and *from him we receive grace for grace*, *Ioh.* 1.

The second thing which was due to the *Goel* was this, if he died without children then his second brother was bound to raise up seed to him: and if he refused to doe it, they pulled off his shoe and spit in his face. The application of this is; Christ our Eldest brother shall never want a seed in his Church to the worlds end.

Q 3

Christ our neereft kinsman hath taken all their priviledges upon him for us.

The priviledges of the neereft kinsman as he was first borne.

What the second brother was bound to doe for the eldest.

Ministers are Christs second brethren.

end. When *Onan* refused to raise up seed to his brother, then *Selah* was bound to doe it, *Gen.* 38. So there shall be still some who shall performe this dutie to our Eldest brother.

Againe the children were not called their children, but the eldest brothers children. The application is, the Preachers are Christs younger brethren, therefore they should beget children to Christ, and not seeke their owne honour.

If they refused to raise up seed to their brother, then their shoe was pulled off, and they did spit in their face. Great shall be the shame of these who refuse to doe this dutie to their elder brother Christ: their shoe shall be pulled off, and they shall loose their part of that heavenly inheritance.

The Church having such a *Goel*, men should be loth to meddle with her. *Prov.* 23. 10. *Remove not the old markes, and enter not within the field of the fatherlesse, for their Goel, or redeemer, is mightie, and hee will plead their cause:* here he alludeth to that place, *Deut.* 25. 8. The Lord is a *Goel* to all his poore and distressed members: he was *Iosephs Goel* when he was in prison: *The armes of his hands were made strong by the hands of the mighty God of Iacob.* *Gen.* 49. 24.

The portion of a slothfull Minister.

Conclusion.

CHAP-

CHAPTER XXXII.

The difference betwixt the brother naturall, and the kinsman in raising up seed to the eldest brother, and what was done to them if they refused.

LEVIT. 25. 9. *Then shall his brothers wife come unto him, &c.*

There was a twofold pulling off of the shoe in *Israel*, the first was for a religious use, the second for a civill use. First the religious use we see in *Exod* 3. 5. and in *Iosh*. 5. 13. The second use was a politicke use, and this politicke or civill use was two fold; the first served for the solemnity of their contracts, & it was called *firmatoria discalceatio*; the second was for a punishment and disgrace *Dent*. 25. 9. And it differed from that which was used in confirmation in sundry points.

First, when their shoe was taken off for a punishment or disgrace, the woman herselfe pulled off the shoe of him who refused to raise seed to his brother; but in the contract of confirmation the man himselfe loosed his owne shoe and pulled it off.

Secondly, that pulling off the shoe was for the disgrace of the man; but this which was used in contracts was to secure the man in his right: it tended to no disgrace to him; or if he sold the land, it was onely a signe that he was willing to quit his right; and if he bought the land it was a signe to him of his possession.

Thirdly, that pulling off of the shoe was by command

A two-fold use of the pulling off the shoe.

Discalceatio } *firmatoria*
 } *Dedagora.*

Differ. I.

2

3

maund, but this pulling off the shoe was by custome.
Ruth 4. 7. This was the manner in former times in Israel.

4

Fourthly, this shoe was pulled off from the naturall brother, if he refused to raise up seed; but that shoe for confirmation was pulled off by any who made a contract, in token of possession: And the Lord alludeth to this forme *Psal. 60. 8. Over Edom I will cast my shoe,* that is, I will take possession of it: this was called [*Hhalizab*] *detractio*.

דִּחְיָה דִּחְיָה *Detractio.*

5

Fifthly, when the shoe was pulled off for disgrace, it was given to no bodie, but the shoe which was pulled off in bargaining was given to him who bought the land.

6

Sixtly, In the former pulling off of the shoe, there was no request made that the shoe should be pulled off, but it was pulled off against his will; but in the latter, they desired him to pull off his shoe, and he did it willingly.

7

Seventhly, In the former the shoe was pulled off against his will in the presence of the Iudges; but in this bargain the shoe might be pulled off before any sufficient witness.

8

Eightly, The former was onely pulled off when the brother refused to raise up seed to his brother; but in the latter the shoe was pulled off in any contract of alienation.

9

Ninthly, When they pulled off the shoe in disgrace, they spit in his face, which the *Septuagint* translate *ἔβριον*, and *Iosephus* *ῥόπλον* to smite him in the face: but in this latter there was no such disgrace offered to the man.

10

Tenthly, In the former when the shoe was pulled off, the woman said, *so shall it be done to the man who refuseth to build his brothers house, Deut. 25. 9.* but in the latter there were no such words spoken.

11

Lastly, he that refuseth to raise up seed to his brother his

his

his house was called *domus discalceati* in *Israel*; but there followed no such disgrace to the man who pulled off his shoe in the contract.

They make another difference to be this, that he who was the naturall brother, when he raised up seed to his brother, the children were not called his children, but his brothers children, and the shoe was pulled off his foot, because he refused to doe that honour to his brother; but when a cousin-german raised up seed to his kinsman, the children were not called after his kinsman that was dead, but as the father pleased to call them. *Boaz* called not his sonne *Machlon*, after the first husband of *Ruth*, but *Obed*.

But the question is, whether they were bound to giue them the same names or not? For *Deut. 25. 6.* the words in the originall are these; *Primogenitus quem pepererit stabit super nomen fratris sui, shall succeed in the name of his brother*: therefore it may seeme they were called after the elder brother's name.

To succeed in the name is to succeed in the place, and not to be called after his name: and *Jonathan* paraphraseth it, *exurget in hereditate nomine fratris*, to continue his name, but not to be called after his name.

There were two sorts of brothers amongst the *Jewes*, naturall brethren and legall brethren; the naturall brother was bound to raise up seede to his eldest brother; the elder first, and if he died, then the second, and then the third, &c. *Mat. 22.* And if they did not, then they were punished and disgraced; but those who were legall brethren, or cousin-germanes, as *N.* was to *Machlon*, they were not compelled to marry them, but if they did not, there was some disgrace put upon them, but not that great disgrace which was put upon the naturall brother. If a cousin-germane, or a legall brother had married his cousines wife, the children which he

The difference betwixt the naturall brother and the kinsman.

Quest.

Ans.

begot upon her, were not called his children, but his cousines children; even as the children which the naturall brother begat, were not his children but his elder brothers, and therefore *N.* saith, *Ruth* 4. 6. *I cannot redeeme it, lest I marre my owne inheritance*; that is, these children begotten upon *Ruth* should not be called my children, but my kinsmans, and so all that I inherite should goe to them.

Conclusion.

The conclusion of this is; the Holy Ghost here marketh the cousin-germane with a note, not naming him by his name, but passing him by; but they who were naturall brethen, if they refused, they were noted with a greater marke of infamie: so the moe obligations that Pastors haue, if they refuse to doe their dutie to Iesus Christ, the greater shall be their shame.

CHAPTER XXXIII.

Of their Marriages.

I V D G. 14. 7. And he went downe and talked with the woman, and she pleased Sampson well, and after a time he returned to take her.

They had their *Sponsalia de futuro, & de presenti; de futuro*, as *Lots* sonnes in law were but affianced to his daughters, they were not as yet married, [*Lokheh benathau*] *accipientes uxores*, should be interpreted, *Brevi post accepturi*, for they knew not as yet a man, *Vers. 8.* So *Dent. 20. 7.* *What is there that hath betrothed a wife, and hath not taken her.* So *Ioseph* and *Marie* were affianced, see *Dent. 22. 24.*

Betwixt their affiance and their marriage there intervened

לקחי בנותיה
accepturi filias eius.

vened

vened a time. *Judg. 14. 7.* And he went downe and talked with the woman. This was for the affiancing; and *Vers. 8.* After a time he returned againe to take her; that is, to marry her: the first time that he went downe he killed the Lyon; and the second time when he went downe to the marriage, he found honey in the Lyons belly. *After some dayes*, cannot be understood of a yeare, that a whole yeare intervned betwixt their affiancing and their marriage; when the word *Dies*, is put in the plurall number, and some lesse number following it, then it signifieth a yeare, and the lesse number signifieth moneths; as *Gen. 24. 55.* Let her abide with us dayes or ten; that is, a yeare of dayes, or at the least ten moneths. So *1 Sam. 27. 7.* David abode with the Philistims dayes and foure moneths; that is, a yeare of dayes and foure moneths; so *Ezek. 1. 1.* in the thirtieth yeare, in the fourth, in the fift of the moneth; that is, in the fourth moneth, in the fift day of the moneth; but when *dayes* are put alone, they signifie an indefinite time, and not an yeare; so *Gen. 40. 4.* Fuerunt dies in custodia, that is, a certaine time; so *Lev. 28. 29.* He shall redeeme it within dayes, that is, within the time that he and the man to whom he had morgaged the house agreed upon. So *Judg. 14. 8.* After dayes he returned to take her, that is, after a few dayes, and not after a whole yeare; the preparation of a whole yeare, was enough for a Kings marriage.

Sponsalia de presenti, were, when he said I take thee to my wife in the present.

The time of their marriages was in the night, *Mat. 25. 6* At midnight the Virgines came to wait for the bridegroomes returning with their Lamps in their hands; so *Luk. 12. 36.*

Marriages of old were made three manner of wayes, the first was called *usucapio*, the second, *confarreatio*, and the third was called *coemptio*.

Per usum, vel usucapio, when a man married a maide

When the word [*Day*] signifieth a yeare, and when a moneth.

Dayes absolutely see downe in the Scripture signifie an infinite time.

Per usum, vel usucapio.

Per confarreatiorem.

Briffonius de ritu nuptiarum.

Allusion.

Per coemptionem.

The man gaue the dowrie and not the woman.

Pharaoh giving Gezar to Salomon, it was a present and not a dowrie.

Marriages dissolved after the same manner they were made.

which had stayed almost a yeare with him; the example which most resembleth this in the Scripture, was that of *David*, when he was old he tooke *Abisbaig* to him, *1 King. 1. 2.*

Per confarreationem, when the bridegroom married the bride, the bridegroom tooke a Cake of bread, and brake it betwixt him and the bride, or some Corne, and put betwixt their hands; to signifie that they were to breake bread, and to liue together in mutuall societie; *Hosea* alludeth to this forme, *Cap. 2. 3. I bought her for an Homer of Barley.* So *Iesus Christ* the husband of his Church, married her *per confarreationem*, putting the bread in her hand, and marrying her to himselfe in the Sacrament, to signifie that he would dwell with her for ever.

The third sort was *per coemptionem*, for it was the manner of old, that the bridegroom bought the bride for so much, and the bride gaue little or no dowrie to the bridegroom; so the sonnes of *Sichem* bought *Dina*, *Gen. 34. 12. Aske me never so much dowrie and I will giue it*: so *David* bought *Michol*, *Sauls* daughter for so many foreskins of the *Philistims*, *1 Sam. 18. 25.* And *Iacob* served seven yeares for *Rachel*. The bride brought onely *Donationes, vel paraphernalia*, as chaines, bracelets, *Gen. 24.* but the dowrie which they gaue was but a small thing. *1 King. 9. 16.* it is said that *Pharaoh* tooke *Gezar* from the *Philistims*, and gaue it to *Salomon* for a present, it should not be translated for a dowrie. *Exod. 22. 17. He shall pay money according to the dowrie of Virgins*; which is but a little summe, fiftie shekels, *Dent. 22. 29.* Thus *Christ* bought his spouse with his blood, *Act. 20. 29.* she was a poore Damsell, and had nothing to giue.

As their marriages were made by one of these three Ceremonies, *per usum, confarreationem, & coemptionem*;

So

So amongst the *Romanes*, the marriage was dissolved after the same manner. The first was dissolved *usurpatione*, if the woman whom he had married (being his maide before) had staid but three nights from her husband, then by the *Romane* law he might put her away; the second was dissolved *diffarreatione*, they brake bread and so departed; the third was dissolved *renunciacione*, they tooke their hands asunder and so departed; this the *Greekes* called διαζευξις, and the *Latines*, *Divortium*.

The Ceremonies which they used in their Marriages were these; first, he put a Ring upon her finger, the *Hebrewes* called this [*Tebhignoth Kedushim*] and he said, be thou my wife according to the law of *Moses* and of *Israel*, and this he did before witnesses; this was called *Subarrhatio*, this Ring was put upon the fourth finger of the left hand, because a veine commeth from the heart to that finger, as the *Physicians* say.

The day when the bride was married, shee tooke the vaile off her face, this was called ἀνακάλυψον, and the gifts which were given that day, were called ἀνακαλυψίρια; before she was married, she put a vaile upon her face, and this was called ἐγκάλυψον, and the gifts which were given to her before the marriage were called ἐγκάλυψίρια.

The solemnities in the marriages were these; first, they put a crowne upon the head of the bridegroom, and then upon the bride, and the crowne was made of *Roses*, *Mirtle*, and *Ivie*, and the mother of the bridegroom put this crowne upon his head. *Cant. 3. 11.* *Goe forth, O yee daughters of Sion, and behold King Salomon with the crowne wherewith his mother crowned him in the day of his esponsals, and in the day of the gladnesse of his heart.*

This crowne wherewith the bride and the bride-

Usurpatione.
Diffarreatio.
Renunciatio.

תביעה קדושה
Posulationes Sponsalia.
nam, Sponsalia sacra ob
matrimonium.

Divers solemnities used
at the marriage.

ἀμύαντος non pollutus,
est & nomen gemma sic
dicitur quod in ignem con-
jecte non consumatur.

ἀμάρωντος immarces-
cibilis, nunquam marces-
cens, flos quidem sic dicitur
quod non marcescat.

Who was the bride-
groomes friend.

שׁוֹשֵׁבֵינָה

Pronubus, Auspex.

What was the chiefe
office of the bride-
groomes friend.

groomé were crowned, was but a corruptible crowne ; but *that crowne*, which we shall get in the life to come, *fadeth not, nor fallett not away*, 1 Per. 1. 4. ἀμύαντος is a precious stone, which if yee cast it in the fire it never consumeth ; so ἀμάρωντος flos amoris, a flower that never fadeth.

In their marriages they had those who accompanied the bridegroomé, and they were called *Socij sponsi*, the children of the wedding ; and the *Greekes* σύμπλογοι or συμπλάτορες a συμπλόνειν, *circuire*. All the time of the wedding they might doe nothing but attend the bridegroomé, they might not fast in the time of the marriage nor mourne, *Mat. 9. 15. Can the children of the wedding mourne so long as the bridegroomé is with them ?*

He who chiefly attended the bridegroomé was called *παράνυμφος*, such a one was he to whom *Sampsons* wife was given, who was called his companion, the *Chaldie* called him [*Shushbebinah*] *Pronubus* or *auspex* ; this was not a friendly part in *Sampsons* companion to take the bride from him, *for he that hath the bride is the bridegroomé, but the friend of the bridegroomé which standeth and beareth him, rejoyceth greatly, because of the voice of the bridegroomé, Ioh. 3. 29.* So in the spirituall marriage the *Preachers* who are *Auspices* or *Pronubi*, should not seeke the bride to themselues, seeking themselues and their owné prayse, but let the bridegroomé haue the bride.

They who were *νυμφόγεγοι*, brought the bride into the tent of the bridegroomes mother, to signifie now that she should be in that same place that his mother was in, *Gen. 24. 67. They brought her into the tent of Sara,* and so the bride brought the bridegroomé into her mothers chamber, *Can. 3. 4. I held him and would not let him goe, untill I had brought him to my fathers house, and to the chambers of her that conceived me, she brought*
him

him into her mothers tent, to signifie that she should leaue father and mother and cleaue unto her husband.

They did two things after the marriage, first they blessed them, and then they sang *Exibitacion*, a marriage song, rejoycing for their marriage.

First, they blessed them, *Ruth* 4. 11. *All the people that were in the gates, and the Elders said, we are all witnesses; and the blessing was this, the Lord make the woman that is come into thine house, like Rachel and like Leah, which two did build the house of Israel, and doe thou worthily in Ephrata, and be thou famous in Bethlehem: This was the blessing given to the bride. And againe, Vers. 12. Let thy house be like the house of Pharez (whom Tamar bare unto Iuda) of the seede which the Lord shall giue thee of this young woman: This was the blessing which they gaue to the bridegroome.*

They prayed, *the Lord make thee like Rachel*; it was their manner in their blessings to alledge the examples of those who had beene happie and prosperous, and so when they cursed any body, they brought forth the example of the most wretched and miserable creatures, *Jerem. 30. 21. The Lord make thee like Zedekiah and like Ahab, whom the King of Babylon rosted in the fire; such was the curse pronounced against the adulterous woman, Num. 5. 2. The Lord make thee an oath and a curse among thy people.*

The Lord make thee like Rachel and Leah: Why like *Rachel* and *Leah*? Because these two came out of their Countrey with their husbands, and left their Parents, so did *Ruth* with *Naomi* to get a husband; secondly, like *Rachel* and *Leah*, because these two sought children of their husbands modestly, *Gen. 30. 1. and vers. 16.* So did *Ruth* of *Boaz*. Thirdly, why like *Rachel* and *Leah*, and not like *Bilhah* and *Zilpah*? Because these two were but handmaids, and they were not the mothers of ma-
ny

The manner of blessing the bridegroome.

The explanation of the blessing.

Why *Rachel* and *Leah* are taken for examples in the blessing.

ny children, as *Rachel* and *Leah*. Fourthly, why first like *Rachel* and then like *Leah*? Because *Rachel* was more beloved than *Leah*. Fifthly, why like *Rachel* and *Leah*, and not like *Sara* and *Rebecca*? Because there came of them the *Ismaelites*, who were not of the Church, as well as the *Israelites*.

To doe worthily is to doe vertuously.

Doethou worthily in Ephrata: in the Hebrew it is *fac virtutem*; the Hebrewes put vertue for the substance gotten by vertuous doing, *Psal. 49. He shall leaue his substance behinde him*; in the originall it is, *he shall leaue his vertue behinde*; and *Prov. 31. Fecerunt potentiam, id est, compararunt opes.*

Let thy house be like the house of Pharez; because there were five families in the Tribe of *Iuda*, and *Pharez* was the chiefe of them, *Num. 26. 20.* They pray then first that they may haue children; secondly, that they may haue meanes to maintaine and bring up their children; and thirdly, that they may liue in credit among their people.

What song they sung after the marriage.

After the marriage they did sing *epithalamium*, a song of prayse in commendation of the Bride-groome and Brid, *Psal. 45.* so *Psal. 77. your virgins were not praised*, that is, they were not married: and the house of marriage the *Iewes* called it [*beth hillel,*] *domus laudis.*

The morrow after the marriage the Bridegroome came forth out of his bride-châber in great pomp with his Bride, out under the vaile; and these who heard his voice rejoyced because then the marriage was consummated: and *David* alludeth to this, *Psal. 19.* for as the Bridegroome made glad the hearts of his friends when he came out of his Tent or covering; so the Sunne when he commeth out of his chamber gladdeth the earth: his going out is from the end of the heaven, and his circuit to the end of it. *Luk. 1.* Christ is called *ανατολη*, the Sunne rising from the East, that Sunne of righteouf-
nesse

An analogie betwixt the Sunne rising and the Bridegroomes coming out of his chamber the morrow after his marriage.

ness comming out of the bosome of his Father, and out of his bed-chamber rising in the East, did shine upon the *Iewes* in the South, and next upon us *Gentiles* in the North, *Cant.* 7. 9.

The conclusion of this is. We are married to Iesus Christ *per confarreationem*, when he giues us the blessed Sacrament, therefore let us come worthily to it, that we take it not as *Iudas* did the soppe, *Ioh.* 13. for that will make *diffarreationem*, or διαζύγιον, a divorce from him for ever.

Secondly, we are married to him *per coemptionem*, what was the Church when he married her? She was blacke like the Tents of *Kedar*: *Miriam* and *Aaron* grudged against *Moses* because of the *Ethiopian woman* whom he had married *Numb.* 12. 1. so was his Church *Cant.* 1. 5. *I am blacke*, but yet if shee had beene rich, which is a second beautie, it had beene something; but being both blacke and poore, there was a hard matter for the Lord to marrie her. A certaine woman being asked what dowrie she gaue to her husband, she answered that she should keepe her selfe chaste unto him onely, as a chaste spouse. So we having nothing to bestow upon him, but he having pittie upon us when we were naked and uncomely, let us studie to meete him with heartie affection againe, and not to fall a whoring after other gods, which if we doe he will make us comely as the curtaines of *Salomon*.

Thirdly, they sung praises and rejoyced at the marriage of the Bridegroome and the Bride. So let us bee glad and rejoyce, and giue honour unto him, for the marriage of the Lambe is come, and his wife hath made her selfe readie, *Revel.* 19. 7.

Conclusion. 1.

Conclusion. 2.

Conclusion. 3.

CHAPTER XXXIIII.

Whether a brother naturall (to keepe the Tribes distinguished) might marrie his brothers wife or not in *Israel*, or is it meant onely of the next kinsman ?

DEVT. 25. 5. *If brethren dwell together, and one of them haue no seed, &c.*

THe Law is given first to naturall brethren, and not to kinsmen onely : for the Text saith, *if brethren dwell together, and one of them die and haue no child*, now what brethren dwelt together : are they not naturall brethren : and one of them haue no seed, that is, if the eldest of them haue no seed, *unus pro primo*.

And that it is meant of naturall brethren, see it by the practise of the people of God, for when *Er* died *Onan* was bound to raise up seed to him, *Gen. 38. 9*. So *Ruth* 1. when *Machlon* the elder brother died without children, then the inheritance came to *Chilion*. And when *Chilion* died without children, then his Vncle his nearest kinsman was to succeed ; and last the brothers children or cousin-germans, and he who was to succeed in the inheritance, it was he who was bound to marrie his brothers wife : wherefore the Law meanceth first of the naturall brother, and if there were no naturall brethren, then the cousins or next kinsmen were to doe this dutie.

When the *Sadduces* propounded the question to Christ, that *seven brethren married one wife* ; it is meant

of

Numerus cardinalis pro ordinali, unus pro primo: as the evening and the morning was one day, that is, the first day. Gen. 1.

The second brother was to marrie his eldest brothers wife.

of seven naturall brethren, see *Tobit* 3. 8. And where it is said *Dent. 25. 5. the wife of the dead shall not marrie with a stranger*, what is that, *with a stranger*? That is with one who is not of the familie of him who is dead. And first she was bound to marrie with the naturall brother, who was not a stranger, and if there had not beene a naturall brother, then with the next of the kinsmen, who was not a stranger. Wherefore *ybbam* and *yaubebeu* are understood first of the naturall brother, and then of the next kinsman.

But it is promised under the Law as a great blessing, that he should leaue a posteritie behind him, and that his name should not be blotted out in *Israel*. But if the brother married his brothers wife, then his children were not called his children, but his eldest brothers children, and so his name was blotted out in *Israel*: and so he might haue set up a pillar as *Abfalom* did for continuance of his name, because he had no children of his owne.

But to haue the name of Iesus Christ continued is a greater blessing, *Psal. 72. 19. coram sole filiabitur nomen eius per successionem filiorum*, we see what befell *Ozan* because he refused to doe this dutie, hee said the seede should not be his, therefore the Lord slew him, *Gen. 38. 9. 10.*

But *God* expressly forbad in his Law, that a man should lie with his wives sister, and by the same Law it is forbidden that a man should lie with his brothers wife, this might seeme to bee incest and confusion.

God indeed forbad in his law that a man should lie with his brothers wife, but *God* who gaue that law, hath given this law also. And as the *Iewes* say, *qui obseruare iussit Sabbatum, is etiam iussit profanare Sabbatum*. So the Lord who forbad a man to lie with his brothers wife, hath reserved this priuiledge to himselfe to make

Object.

Ans.

To be the father of Iesus Christ according to the flesh, a greater blessing to the second brother, then to haue children of his owne.

Object.

Ans.

God hath many exceptions from his owne Law.

an exceptiō from the law. The Lord commanded in his Law *Deut.* 24. 4. *If a man put away his wife and shee goe from him, and become another mans wife, he may not take her againe to wife,* yet the Lord tooke his Church againe *Ier.* 3. 1. he hath reserved sundry priviledges to himselfe and exceptions from the Law.

Secondly, we must distinguish here betwixt these lawes which are *morall positive* lawes, and these which are *divine positive* lawes. *Morall positive* lawes are such, which the very light of nature commaundeth. *Divine positive* lawes are these, which are accessory commaundements added to the first. Example. This is a *morall positive* law, that a man should not lie with his mother, nor with his mother in-law; for this is a *fornication that is not named amongst the Gentils*, *1 Cor.* 5. 1. And it was for this sort of incest that the *Cananites* were cast out of *Canaan*. So this is *primarium jus naturæ*, or *morale positivum*, that a man should not lie with his daughter, nor his daughters daughter, *descendendo* descending downward. But this againe is *divinum positivum*, or *secundarium jus naturæ*, in the collaterall line that a man should not lie with his sister or his brothers wife, no marriage in the collaterall line was forbidden at the first by the law of nature, or *morall positive* law, but it was forbidden afterwards by the *divine positive* law, *Levit.* 18. 16. When *Juda* lay with his daughter in-law, this was incest in the highest degree, because it was contrary to *jus naturale*, or *morale positivum*. So when the *Corinthian* lay with his mother in-law, it was against *morale positivum*, or *jus naturale*. But when *Amram* married *Jochabed* his fathers sister, *Exod.* 6. 20. this was not against the *morall, positive*, or *naturall* part of the Law, because it was not in the right line; but in the collaterall, although in the neereff degree, it was against the *divine positive* law.

Morale positivum.
Divinum positivum.

We must distinguish betwixt the *morall positive* part of the Law, and the *divine positive* part.

What is *primarium*, and what is *secundarium jus naturæ*.

אמיתא *Amita*, it should not be translated *Patris* his cousin german but, his fathers sister. See *Num.* 26. 59.

And

And for to replenish his Church with people, God overfaw this sort of marriage at the first. But God doth more here, he commandeth the brother to raise up seed to his brother. First this is not *contra primarium jus nature*, because it was not in the right line. Secondly it is an exception from *secundarium jus nature*: for when God willed them to doe this, he willed them not to doe this to satisfie lust, for that was contrary to *primarium jus nature*, but onely that the elder brother might bee a type of Iesus Christ, who should neuer want a seed in his Church. If a woman were barren, the Lord could not command another man to goe in unto her and beget children upon her, for that were *contra primarium jus nature*; the Lord will not suffer now that a brother should marrie a sister, as he did in the beginning of the world, neither if a brother now should marrie his eldest brothers wife were it lawfull, for now the eldest brother is not a type of Christ, and it should not bee an exception from the Law, but *contra secundarium jus nature*.

The conclusion of this is, God who giveth the Law maketh not a Law to himselfe, but he hath reserved to himselfe exception from the Law, when and where it pleaseth him.

Conclusion.

CHAPTER XXXV.

Of their prisons and places of punishment.

GEN. 39. 20. *And Iosephs Master tooke him, and put him into the prison: a place where the Kings prisoners were bound.*

They had sundry sorts of Prisons; first, they had Warding, as *Shimei* was confined not to come over the brooke *Kedron*; and, *Abiather* in *Anathoth*,

Of their place of punishment.

Three sorts of Prisons
among the Iewes.

thorb, and he who killed casually was confined in the Citie of Refuge; this was a free sort of Prison, at the first *Carcer non erat pars pene*, the Prison was not a part of the punishment.

Secondly, they had another sort of Prison, in which they were more restrained than in the Ward, they were kept in Prison, but others had access to them, as when *John* was in Prison, his Disciples had access to him; so *Paul* was in bonds, but yet he begot *Onesimus* in his bonds, *Phil. 1.*

Thirdly, they had a more strait Prison called *φυλακή*, *Castodia*, a close Prison.

And fourthly, they had a deepe or a low pit; the Greekes called it *Barathrum* in *Athens*, and at *Rome* it was called *Tullianum*; such was that Prison in which *Jeremie* was let downe with cords in a *Dungeon*, where was no water but myre, *Iere. 38. 6.* And *Zacharie* alludeth to this, *Zach. 9. 11.* As for thee also by the bloud of thy Covenant, I haue sent forth thy Prisoners out of the Pit whercin is no water.

Allusion.

See *Nehem. 3. 25.*

Some Prisons within,
and some without the
walles of *Ierusalem.*

There were some Prisons within the Citie of *Ierusalem*, and some without the Citie; within the Citie, as the house of *Ionathan*, which was neere the Kings Palace, *Iere. 37. 15.* So the *Dungeon* of *Malchior*, the son of *Hammelech*, *Iere. 38. 6.* So they had Prisons without the gate, as that Prison wherein *Peter* was put, *Act. 12. 10.* And when they had passed the first and the second Ward, (that is, the quaternions of Souldiers that kept him) they came unto the yron gate that leadeth unto the Citie: this Prison was without the gate neare Mount *Caluarie*, and it was the loathsomest and vilest Prison of all, for in it the thecues who were carried to *Caluarie* to be executed were kept. And *Christ* alludeth to this Prison, *Mat. 25. 30.* Cast him into utter darkenesse, where there shall be weeping and wailing, and gnashing of teeth: which

Allusion.

Allusion

Allusion could not be understood, unless there had beene a darke Prison without the Citie, where was utter darkenesse.

Now let us compare *Ezechiels* Ward, *Cap. 4.* *Ieremies* Prisons, *Iere. 37.* and *38.* and *Peters* Prison, *Act. 12.*

Ezechiel when he was warded in his owne house by the Lord, *Cap. 3. 24.* First, he was commanded to stay in his owne house; secondly, he was commanded to lie three hundredth and ninetic dayes upon his left side, *Cap. 4. 4.* and fortie dayes upon his right side, *Vers. 6.* Then for his dyet, he is commanded to take wheat, barley, and beanes, and lentils, and millet, and fetches, and to put them all in one vessell, & to make bread of them, *Vers. 9.* there was no choise of bread here, and then to cover and bake it with mans dung, *Vers. 12.* or at the least with cowes dung, *Vers. 15.* And for the quantitie, he should eate it by measure, twentie shekels weight every day, *Vers. 10.* which was ten ounces; and his drinke was by measure the *sixt part of an Hin of water*, *Vers. 11.* which was as much as twelue egges would hold.

Now let us see how *Ieremie* was handled in his Prison, *Schemajah* gaue commandement by a Letter to put him in the stockes, *Iere. 29. 26.* In the Hebrew it is [*El-hazinok*] *navis* (*ugentis*, as yee would say, the ship of the sucker, they closed the Prisoner betweene two boards, and they gaue him some liquor in the meane time to preserue his life. So *Iere. 11. 19.* *Mittamus lignum in panem eius*; *Chaldeus*, *projiciamus lignum*, that is, if he will, let him eate the stockes, he shall haue no other bread, or, *corrumpamus panem eius*, the english translation hath it, *let us destroy the stalks with his bread*; and *Ieremie* was in a deepe Dungeon where he stood in myre and clay, *Iere. 38. 6.* So they used to put them in the stockes; they were at the first called *Nervi*, because they were

A difference betwixt three sorts of Prisons.

These things were not done in vision but really, for when he saith a thing was done in vision, he saith, in *similitudine* onely.

אל-הצינן

were made of the sinewes of beasts, and afterwards they were made of yron, *Psal. 105. 18. whose feete they hurt with fetters, he was laid in yron.*

Peters Prison a loathsome Prison.

Then for *Peters Prison*, it was utter darkenesse, without the Citie, that the stench and filthinesse of these prisoners might not be offensue to the Citizens, the most loathsome Prison of all, and the darkest Prison, and therefore a great wonder when the light shined in it, *Act. 12. 7.*

Three sorts of Prisons.

There are three Prisons; first, our mothers belly, in which we are first Prisoners; and secondly, the graue; and thirdly, the Prison of the wicked in hell.

This first prison it is a strait prison; it was a great preservation when *Jonas* was preserved three dayes in the Whales bellie, the weeds being wrapped about his head, and the earth with her barres closed him round about, *Jonah 2. 5. Yet his life was brought up from corruption*; it is as wonderfull a preservation in our mothers belly how we should liue, being so wrapped there and preserved from corruption; he was but kept there three dayes, but man is kept nine moneths.

The graue a strong Prison.

Our second Prison is the graue, *Jonas* was kept in the Whales belly with jawes and teeth; *Peter* was kept in the Prison with foure quaternions of Souldiers; but man is kept within this Prison with a more terrible guard, when the body is sowne in corruption, in dishonour, and in weakenesse, *1 Cor. 15. 43.* And oftentimes with sinne the greatest enemy of all, *Iob 10. 11.* their finnes lie downe in the dust with them, that is, in the graue, this Prison keepeth a man sure.

Hell a terrible and fearefull Prison,

The last Prison is that of the wicked in hell; man when he dyeth is said to *returne to his owne earth. Ps. 146. 4.* That is, he hath right to the earth, because he was made of the earth, and he must returne to it againe; So the wicked haue right to hell, it is their proper inheritance, *Judas went to his owne place, Act. 1. 25.* A

A childe when he is in his mothers belly, his first prison, although he be wrapped up there, and closely kept, yet he hath a kinde and louing keeper, his mother; but the graue is a terrible keeper and an enemy, 1 Cor. 15. 26. Yet this enemy must render up her dead againe; & even as the Whale spued out *Ionas*, because he could not concoct him; so shall the graue cast up her dead againe, not being able to concoct them; but there is no redemption out of hell the last prison: In other Prisons, men haue found some mitigation and fauour, but never any in this prison. *Ioseph was put in fetters, the yron entered into his soule*, Psal. 105. 18. That is, the yron cut his flesh, and came as it were to the soule; but the Lord was with him, and extended kindnesse unto him, and gaue him fauour in the sight of the Keeper of the Prison, Gen. 39. 21. But in this prison the Lord is not with them, neither finde they any fauour in the eyes of their Keeper; but as the Task-maisters doubled the Task upon the poore *Israelites in Egypt*, and were heauie exactors over them, and said daily to them, Get you to your burthens; so these fiends of hell are rigorous exactors over the wicked: *Ieremie* when he was in a deepe Prison, yet he had *Ebedmelech* to intercede for him, Iere. 38. 7. but none doe intercede for the wicked. *Peter* was in a darke Prison, yet the light did shine about him, his fetters fell off from him, & the Angell led him forth, and set him free; But in hell, there is no light nor no redemption out of it.

The conclusion of this is; as *Ieremie* prayed unto the King *Zedechias*, that he would not cause him to returne to the house of *Jonathan the Scribe* (which was the prison) lest he died there, Iere. 27. 20. So let us put up our supplications to the Lord, that he would not send us into that eternall Prison to die for ever.

Conclusion.

CHAPTER XXXVI.

Of their Whipping.

DEUT. 25. 3. *Fortie stripes may be given him, and not exceede.*

Divers sorts of punishments.

There were sundry sorts of punishments amongst the *Iewes*; first, *damnnum*, secondly, *vincula*, thirdly, *verbera*, fourthly, *talio*, fifthly, *ignominia*, sixthly, *servitus*, seventhly, *mors*. But they never used to banish any, because they would not put them where there was a strange Religion professed.

When they whipt their malefactors; first they had a respect to the offence committed; and secondly, to the person who was to be whipt; and thirdly, to the whip.

They had a respect both to the person and to the offence in whipping.

First, they had a respect to the offence, *in simplici delicto*, they might not exceede fortie stripes, but they might diminish the number of the stripes, if the person offending had beene of a weake body; Secondly, for a double offence they might not exceed fortie, but they were to giue him the full fortie all at once; if a man had committed theft, and with all had added perjurie, this was a double offence, and for this he got the rigour, full fortie.

If he had a strong body, and committed a double offence, then he got the full fortie all at one time; secondly, if he had a strong body and committed a simple offence, then he got not the full number; thirdly, if he had had a weake body & committed a double offence, then he got the full number, but at two severall times; but if he had beene of a weake body, and committed a simple offence, then the number of the stripes was much diminished.

Againe,

Againe, they considered how many stripes the offender might beare, and the number of the stripes which the whip gaue: Example, the offender is able to beare twentic stripes, and they adjudge him to haue twentic stripes; now they giue him but sixe blowes, for if they had given him seven blowes, they should haue exceeded the number prescribed, for the whip wherewith they whipped them had three thongs, and if they perceived that he grew faint and weake, when they were beating him, they diminished some of the number; if they ordained that he should haue twelue stripes, and observed in the meane time that he fainted not, yet they exceeded not that number twelue, which they had ordained to giue him at the first.

When they whipped *Paul*, *2 Cor. 11. 24.* and gaue him thirtie-nine stripes at three severall times; first, it seemes that he hath beene of a strong body; secondly, it was for three severall offences (as they thought) that they beat him; for if the offender had thrice committed the selfe same fault, then he was no more beaten, but he was shut up within a narrow wall, wherein he might neither sit nor stand, and there he was fed *Pane afflictionis & aqua pressurae*; example, if he had eaten the fat twice, *Levit. 3. 17.* he was but beaten twice; but if he had eaten the third time of it, then he was shut up in a close prison, or such a prison in which *Ahab* commanded *Micheas* to be put, *1 King. 22. 27.*

The offender was bowed downe when he was beaten, *Dent. 25. 2.* he neither sat nor stood, and he who whipt him, stood upon a stone, and he let out or in the whip, by drawing up or downe the knot upon it; for when the knot was drawne up, then the thongs spread farther and gaue a shrewder blow; and when the knot was drawne downe, then the thongs were contracted, and they gaue the lesser blow; when he stood behinde

The offender was not whipt thrice for one fault.

him, then he whipt him upon the breast and belly, and he gaue him three blowes at a time; and when he stood before him, he lashed him upon the shoulders, and gaue him sixe blowes, three upon every shoulder.

There stood three Iudges by when he was whipt, the first repeated these words of the Law to him, *Deut.* 28. 58. *If thou obey not all these things, then the Lord shall multiply thy plagues: the second Iudge numbered the stripes; and the third Iudge said to the whipper, Lay on, shelishi omer lachozen hacce, Dicit ei qui portat flagellum, percutere.*

He who was beaten, was not disgraced by this beating, for whipping amongst them was but as a civill mulct, or fyne, not a disgrace as it is amongst us, and therefore the Lord said, *Deut.* 25. 3. *That thy brother should not seeme vile in thine eyes.* When they whipt any of their brethren, they did it not in scorne or derision, but in compassion, they looked upon him, and received him after the punishment, as their brother againe: and as he who looked upon *Cato Uticensis* seeing him drunke, turned away his eyes and seemed to take no notice of it, being ashamed that such a graue man should be so overtaken; so did they behold their brethren with pitie, and were readie to cover their offence, and would not upbraid them afterwards for it.

The spirituall uses which wee are to make of these whippings, are first, as they fitted the whip to the person, if he were weaker or stronger, so the Lord layeth no more upon us than we are able to beare.

Secondly, as the Iudge stood by and numbered the stripes, so the Lord our God numbereth all the afflictions which befalleth his children.

Thirdly, although they were beaten, yet they were not vile in the eyes of the Iudges, so when the Lord correcteth us, he counteth not basely of us, but esteemes us as his children.

Fourthly,

Three Iudges stood by when they were whipt.

שלישי
אומר לחון הכהן
Maynone Hal: Sanbr:
cap. 16.

Whipping was not a disgrace amongst the Iewes.

Conclusion. 1.

Conclusion. 2.

Conclusion. 3.

Fourthly, as they were reckoned still brethren when they were whipped; so should we account these who are afflicted, and the Lords hand upon them, to be still our brethren.

Conclusion 4.

CHAPTER XXXVII.

Whether an *Israelite* that had lien with a bond-maide, that was betrothed, was whipped or not?

LEVI. 19. 20. *And whosoever lyeth carnally with a woman that is a bond-maide, betrothed to a husband, and not at all redeemed nor freedome given her, shee shall be scourged.*

THe *Jewes* did hold, if an *Israelite* had lien with a bond-woman betrothed, and not redeemed, she was to be beaten, and he was to offer a sacrifice for his offence; shee was to be beaten, because shee was not a free-woman, and shee had nothing to offer, and although she had, yet she could not offer it, because she was a stranger and not converted.

The *Seventie* translate it *ἐπιδοκῶν* *Isai*, from [*Bakar*] *Inquirere*; but it commeth from [*Bakar*] *Bos*, because they were whipt with a thong of ox-leather, and some translate it *Nervo bovino*.

The reason why the *Jewes* held that the woman should onely be beaten is this, because the word [*Tibich*] is in the feminine gender, and they reade it, *she shall be beaten* and not the man; he committed not adultery, he polluted not another mans wife, nor a free-woman, but a

בְּקָרָהּ תִּהְיֶה
 וּפֻלְסִיּוֹ עֵרִיסָהּ
 בְּקָרָהּ בֹּס

תִּהְיֶה

The *Jewes* held that the woman was beaten and not the man.

stranger, and a slave, therefore he was not to be beaten, but to offer a sacrifice; but this word [*Tibieh*] may agree as well with [*Bikkoreth*] which is in the feminine gender, and not to read it *ipsa erit vapulatio*, she shall be beaten, but *there shall be a beating*, that is, they shall be both beaten, and the man so much the rather, because he lay with her who was betrothed to another; and the words following seeme to imply so much, *they shall not be put to death*; this whipping shall be a sufficient punishment for them: the *Seventie* translate it *επιδοξοντες αδοις*, but *Jonathan* in his Paraphrase following the rest of the Hebrewes, paraphraseth it thus, *Scrutatio erit in iudicio eius, ut vapulet ipsa rea, & non ipse.*

Object.

But the man is bound to bring a Ram for his trespass offering; if he had beene whipt, why is he commanded to bring an offering?

Answer.

The punishment of the man & the woman was alike for every uncleanness.

Because his sinne was greater than the womans, therefore he was both whipt and brought his offering, *in cunctis nuditatibus pares sunt vir & femina*; if a free man had lien with a free-woman in *Israel*, then he was bound to marry her, or else to pay her dowrie; secondly, if a free man lay with a bond-maide that was betrothed and not redeemed, then they were both whipt; but neither of them put to death; he died not although the woman was betrothed, because she was not a free-woman; thirdly, if a free man had lien with a free woman betrothed, then they were both to die; fourthly, if a free man had lien with a married woman, then they were both to die, *Deut. 25*. Fifthly, if a married man had lien with an unmarried woman, they were both to die: lastly, if both the persons had beene married, they were both to die; here *in cunctis nuditatibus sunt pares, vir & femina.*

Conclusion 1.

Those who are equall in sinne, shall be equall in punishment.

The

The punishment did not expiate the sinne, but the sacrifice.

The whore and the harlot are one flesh, therefore but one sacrifice for both.

Conclusion 2.

Conclusion 3.

CHAPTER XXXVII.

De Lege Talionis, Of the Law of Retaliation.

EXOD. 21. 24. Eye for eye, tooth for tooth, hand for hand, foote for foote.

THE Lawyers when they interpret this Law, they say, that there is *talio analogica* & *talio identitatis*; and they say, that *talio identitatis* should be observed, if the cause be alike, and the persons, and the manner of doing. Example; a private man beateth out his neighbours eye in spite and malice, therefore his eye should be pulled out againe; but *talio similitudinis* is then to be observed: when the fact varieth in many circumstances, as who did it, to whom he did it, &c. then *talio analogica* should be observed, but not *identitatis*: example; if a sonne should beat his father, he should not be beaten againe, but he should die the death, here they obserue not *medium rei*, but *medium persone*. Example the second, in that Parable of *Nathan* to *David*, when the rich man came and tooke the poore mans sheepe, 1 Sam. 12. 3. Here *medium rei* was not to be observed, but *medium persone*, because he was a rich man. So in commutative Iustice we obserue *medium rei*, but in distributive Iustice we obserue *medium persone*.

Againe, they distinguish betwixt *Radamansheum jus*, the strict sense of the Law, and *ἀντιπικροτος* or *ἀντιπάλαιον*

Talio { Analogica.
 { Identitatis.

Medium { Rei.
 { Persona.

The strict sense of the Law of Retaliation.

The milder sense of the
Law of Retaliation.

ois, or *reciproca pena*. The strict sense of the Law is, when literally they will haue eye for eye, and tooth for tooth; the milder sense of the Law, is, when they will haue some other satisfaction for the wrong done: the *Iewes* generally follow this sense of the Law, if a man did beat out his neighbours eye, or his tooth; they followed not this *Rhadamantheum ius*, or the strict sense of the Law, that he should pay one of his owne eyes, or one of his owne teeth for it; but that he should satisfie the man whom he had wronged, by paying so much money to him; for in these cases that were not deadly, they held that they might make recompence and satisfaction by money: and they giue this instance out of the Law; if an Oxe were wont to push with his horne, and it hath bene testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman, then the Oxe shall be stoned to death, and his owner shall be put to death, or if there be a summe of money laid upon him, then he shall giue for the ransome of his life whatsoever is laid upon him, *Exod. 21. 30. 31.* Here he might redeeme his life with a ransome, because he was not the direct killer, if he satisfied the parties by giving a sum of money. So they held that they might satisfie for such transgressions which were not capitall, by paying of money. And the law of the twelue Tables amongst the *Romans* saith, *Si unum perfoderit inius iactura multari, si utrumq; unius tantum ut sceleris sui notam gestare possit; & quoniam funesta & impia manus amputari ei debet, pro manu ablata, beſſis patrimonij sui irrogatur, idq; in solatium uitae ejus cui oculi sunt effoſſi, auferto.* If he had put out both the mans eyes, they would take but one of his eyes, and cut the hand from him for the other eye, and then they mitigated that part of the punishment, and they made him pay the fourth part of his substance to relieue the man whose eyes he had put out.

The Roman Law of
Retaliation.

The

The Heathen say, that *Ceres* the goddesse of Corne, cut off the shoulder of *Pelops*, *Ceres* could not set in a shoulder of flesh and bone againe, therefore the gods tooke the next best course, and they ordained her to put in a shoulder of Ivorie to *Pelops*: so he that had beaten out an eye or a tooth of a man, he could not put it in againe; therefore they thought it good that he should put in a shoulder of Ivorie, that is, with his goods to maintaine him whom he had hurt.

CHAPTER XXXVIII.

That theft amongst the Iewes, was not capitall.

EXOD 22.1. *If a man shall steale an Oxe or a Sheepe and kill it or sell it, he shall restore five Oxen for an Oxe, and foure Sheepe for a Sheepe.*

Theft by the Law of *Moses* was punished by restitution, paying sometimes two for one, or foure for one, or at the most five for one, & not aboue.

The Hebrewes had three sorts of Commandements, first, they had [*Mitzboth Hhamuroth*] *Præcepta gravia*, and [*Mitzboth Kalloth*] *Præcepta levia*: those which they call, *Præcepta gravia*, here they say the punishment is alwayes indispenfable, as the murtherer is alwayes to die the death. Secondly, they had *Præcepta levia*, as not to kill the dam sitting upon the egges; this was one of the judicall Lawes of the lightest sort, for there was no punishment in *Israel* for transgression of this Law; so if an Oxe had killed a man, his flesh was not to be eaten, this was one of their judicall Lawes; but if a man had eaten the flesh of such an Oxe, he was not to die for it.

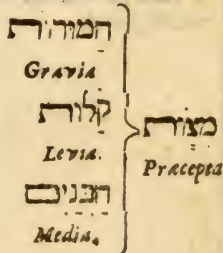
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Thirdly,

Simile.

7

Three sorts of Precepts amongst the Hebrewes.



How affirmative and negative Precepts bind.

ישלם שבעתים

VVhat the doubling of the duall nuber among the Hebrewes signifieth.

VVhat the number seven signifieth.

Thirdly, they say, they had *Præcepta media*, where the punishment might be enlarged or diminished, but not unto death, as in theft.

Affirmative commandements binde not so strictly as *Negative* doe, this is a *Negative*, yee shall not suffer a Witch to liue, but this is an *Affirmative*, that the theefe shall pay fourefold or fivie; this Law had sundry exceptions and mitigations, it might be extended or mitigated, he was bound to pay fourefold, but yet the Magistrate might haue mitigated this, and taken but twofold from him; and they might haue extended it further, as *Salomon* extendeth it to sevenfold, *Proverb. 6. 31.* [*Ieshallems Shibhgnathajm*] he shall pay sevenfold: the Hebrewes double the duall number, ten in the duall number, is twentic; three is thirtie; and foure is fortie; but when they come to seaven, here they double not. *The light of the Moone shall be as the light of the Sunne, and the light of the Sunne shall be sevenfold*; then he addeth for explanation, as the light of seven dayes, *Esa. 30. 26.* Here *Shibhgnathajm* doubleth not in the duall number, as in the former numbers, but onely standeth for seven, he shall pay *Shibhgnathajm*, that is, seven for one; some interpret it a definite number for an indefinite, or he shall pay sevenfold, that is, as much as two for foure; but it is not the manner of the Scriptures to take the number under seven, for seven; or he shall pay sevenfold, that is, much more then he tooke; and the words following seeme to approue this interpretation, *he shall pay all the substance of his house*. And sometimes this punishment was extended to death, as *Dauids* sentence was, that he should die the death, because he tooke the poore mans onely sheepe. Some answer that it was not for his theft that *David* gaue out sentence of death upon him, but for his oppression and violent theft, as if a man had come by night, and had broken into a mans house,

house, and had stollen any thing, then he might haue safely killed him by the Law, and he was not to die for it; but if he had come after the Sunne rose, and had stollen any thing, and the owner of the goods had killed him, then he was to die for it.

But out of *Dauids* answer we may obserue this, that the person against whom the sinne is committed, aggravateth the sinne, as for a rich man to steale a poore mans sheepe; so the time aggravateth the sinne, if the theefe came in the night to steale, then the owner of the goods might safely kill him, because of his violent theft. But it may be asked, what is violent theft? If a man steale to satisfie his hunger, that is not violent theft, but if a man steale who may get his living other wayes, and liue upon the sweat of other mens browes, or if he steale from one that hath small means to liue on, or if he haue meanes to liue upon who stealeth, this is judged violent theft, and the Magistrate for this may put him to death. *Thomas* observeth well, that the Magistrate may adde to the judiciall Law of *Moses* according to the necessitie of the time, and greatnesse of the offence; and as the Municipall Lawes of other Countries oblige not men, but in the Countrey where they are made, so doth not *Moses* judiciall Law; A Magistrate in *Israel* was bound when a malefactor was whipt not to giue him aboue fortie stripes, this Law bindeth not the Magistrate now, *sed crescentibus delictis exasperantur pene*, but the equitie of *Moses* judiciall Lawes bindeth all people; this is the equitie of *Moses* Law, that for violent theft, a man should alwaies die, and the Law judged that violent theft, which is not for a mans necessitie to satisfie his life.

What if a poore man had but a little to saue his life, and another were in as great extremitie, whether were this violent theft for him to take from the poore man in such a case.

V 2

No

The person against whom the theft is committed aggravateth the sinne.

Tom. 1. 2.
Municipall Lawes bind only in the Countrey where they are made.

Lucif.

Ans^w.

How Christs words are
to be understood in
workes of charitie.

*Object.**Ans^w.*

A difference betwix
that which is done, and
that which should bee
done.

No doubt it were, therefore Christ sayth, *hee that hath two coats, let him giue his neighbour one*, to wit in his necessitie, but not he that hath one coat, for then he was not bound to giue it.

It is alledged *Prov. 6. 30.* that the theife should pay seven-fold, and not be put to death, but the jealous husband will kill the adulterer.

This place proveth nothing, it sheweth onely what the jealous husband doth, it sheweth not what he may doe. And secondly, for the theife, it sheweth onely what was the usuall punishment amongst the *Iewes*, by their iudiciall Lawes to take seven fold, but it sheweth not what may bee done by the positive lawes of other Countries.

The conclusion of this is; Now under the Gospell theft is a greater sinne then under the Law, and the necessitie is greater amongst us generally, then it was amongst them. And thirdly, that felling of men to make restitution for things taken by theft, is not in use amongst us, and therefore theeves may bee put to death.

CHAPTER XXXIX.

Of their proceeding in judgement before they executed the malefactor.

EZEK. 9. 10. Goe through the midst of Ierusalem, and set a marke upon the forehead of those that sigh
&c.

Those that were to bee
saved, the Lord caused
to marke them.

THose who were appointed to be saved amongst the people of God, he used to set a marke upon them, *Exod. 12.* When the *Egyptians* were to be destroyed,

destroyed, the Lord commanded his people to sprinkle the bloud of the Paschall Lambe upon the lintels of their doores; and from this as *Epiphanius* marketh, the *Egyptians* used at the Equinoxe in the Spring, to take vermilion and to rubbe over all their trees and houses with it, saying that, at that time of the yeere the fire had almost burnt up all *Egypt*, and therefore they use this as a signe in remembrance of their deliverance. So the Lord commanded *Ezekiel* to set a marke upon those of *Ierusalem* that mourned, whom he was minded to saue. *Ezek. 9. 4.*

But what was the reason that he set not a marke of destruction upon them that were to be destroyed, as he set upon these who were to be saved?

The reason was, because of the great number that was to be destroyed, in respect of the handfull that was to be saved, for where there was one to be saved, there was a hundred to be destroyed; there were but seven thousand who bowed not their knee to *Baall*, and of the great multitude that came out of *Egypt*, onely two entred into the land of *Canaan*. And *Revel. 7. 4.* of all the Tribes of *Israel* there were but one hundred and fortie foure thousand sealed in the fore-head. And in *Ieremies* time it was very hard to find one that executed judgement in all the streetes of *Ierusalem*, *Ier. 5. 1.* There were a few good men at that time, as *Ieremie* himselfe, *Ebedmelech* the Blackmoore, *Vriah* the Prophet, and the *Rechabites*; But the most of the rest were naught, and if *Ierusalem* had beene searched few had been found in it. And this was a grieffe to the Prophet *Micah*, which made him to complaine, *that hee could not get a cluster to eat*, *Mica. 7. 1.* meaning that the good men were perished out of the earth.

The Heathen learned this of the people of God, to marke those who were to be saved with the letter *TAN*,

Lib. 1. cont. bar. 18.

Quest.

Ans.

God did not marke those who were to be destroyed, because of their great number.

The heathen marked the condemned with *theta*, and them that were abolved in judgement with *tau*.

Alcon. p. ad.

The *Jewes* put not two to death in one day, but for the same crime.

Quest.

Ans.

σασιασαι
sedisios Mark. 14.7. 2
εσσις sedisio factio.

פריזים Effraiores.

and these that were condemned with the letter *theta*. It was the custome of the ancient warriors, when they returned from battaile, he who kept the register of their names, marked the names of those who returned safe with the letter *tau*, and the names of those who were wanting with the letter *theta*, the *Latines* learned this from the *Grecians*, the *Grecians* from the *Egyptians*, and the *Egyptians* from the people of God. *Persius*

Si potis es vitio nigrum praefigurere theta.

They put not two to death in one day, except they were guiltie of one crime, and they giue this example; If a man had lien with the Priests daughter, he and she were not put to death both in one day, because she was guiltie of a greater sinne then he, therefore she was to be burnt quicke, but he was not to be put to death that day, neither was he burnt quicke as she was.

How came it to passe then that they put Christ and the two theeves to death in one day, seing Christ was condemned for affecting the Kingdome, and the theeves for theft?

Christ and the two theeves were condemned for one fault because they were σασιασαι, troublers of the peace of the Kingdome; and therefore the theife said, *thou art εν τω αυτω χρονω* in the same condemnation, Luke 23.40. *Barabass* was a murderer and so should haue dyed by the sword, but because he made insurrection and troubled the common peace, therefore he was to be crucified. And the *Hebrewes* call these [*perizim*] *effraiores*, and the *Rabbins* called them *listin*, from the Greeke word λιστες, they tooke armes to trouble the peace of the Common-wealth, and they used to crucifie all these who troubled the Kingdome and made insurrection.

CHAP.

CHAPTER XL.

Of their Capitall punishments.

I O S H. 7. 25. *And all Israel stoned him with stones, and burned them with fire after they had stoned them with stones.*

THere were sundry sorts of punishments inflicted upon malefactors by the house of judgement among the *Iewes*. Some of them were burnt, some of them were strangled, some of them were stoned, and some of them were beheaded, and some of them were drowned.

He that lay with his mother, or daughter in law the wife of his sonne, or with a maide that was betrothed, *Deut. 22. 24.* Or if a woman bowed downe to a beast, *Levit. 20. 16.* so the *blasphemer*, *Levit. 24. 14.* and *Idolater*, *Deut. 17. 5.* So he who offered his seed to *Molech*, *Levit. 20. 2.* He that had the spirit of divination or was a wizard, *Levit. 20. 27.* He that profaned the Sabbath, he that cursed his father or his mother, *Levit. 20. 9.* so the disobedient sonne was stoned to death. *Deut. 21. 21.* He that perswaded or enticed others to *Idolatrie*, *Deut. 13. 1.* all these were stoned to death.

Who were stoned.

First the Priests daughter if she committed adulterie. Secondly he who lay with his owne daughter. Thirdly he who lay with his sonnes wife. Fourthly he who lay with his daughters daughter, or with the daughter of his wiues daughter. Fifthly he who lay with his mother in law, or with the mother of his mother in law, or hee who lay with the mother of his father in law, his wife being yet aliue; even all these were

Who were burnt.

were burnt. *Iosh. 7. 15.* *He that is taken with a cursed thing shall be burnt with fire, and vers. 25. all Israel stoned him with stones, first he was stoned, and then burnt.*

Who were beheaded.

Those who killed were beheaded, and those who fell away to Idolatry.

Who were strangled.

The fourth sort of punishment was strangling; w^{ch} was the lightest sort of punishment capital among the *Jewes*. First he who did strike his father or his mother. Secōdly he who stole a man in *Israel*. *Deut. 24. 7.* Thirdly any old man who hearkened not to the voice of the *Synedrion*. Fourthly a false Prophet; and he who lay with another mans wife. Fifthly, he who defiled the Priests daughter; all these were strangled. And the *Jewes* say, wheresoever this punishment is set down, *let his blood be upon his owne head*, it is to be understood of stoning; but where the phrase is found, *let him die the death*, and the punishment not set downe in particular, then it is to be understood of strangling. But this holdeth not, it is said *Exod. 21. 12.* *he that smiteth a man that he die shall surely bee put to death*: so it is said, that the adulterer shall die the death, yet he was not strangled but stoned. *Ezek. 16. 40. Ioh. 8. 45.*

צלב crucifigere צלב

Cruz.

צב Arbor.

ξύλον διδυμον.

καταπολισμός
dimersio in pelagus, sub-
mersio.

This strangling the *Romanes* changed into crucifying, which was called [*Zacaph*] *crucifigere*, and the crosse was called [*Zeceph*] *cruz*, and [*gnetz*] *arbor*, and the *Greekes* called it ξυλον διδυμον *lignum geminum*.

Lastly drowning, *Mat. 18. 6.* *It were better that a millstone were hanged about his necke, and that he were drowned in the midst of the Sea*; and the *Greekes* had καταπολισμὸν, they were put in a chest of lead, and sunke in the Sea, as *Casaubon* sheweth out of *Athenens*.

What sort of punishment is meant *Gen. 17. 14.* *he that is not circumcised, that soule shall bee cut off from his people*?

The *Hebrewes* expound this sort of punishment diversly,

Quest.

כרת Excisio.

Ans.

verfly. *Kimchi* saith, he shall be punished by the Lord, but he addeth, that he is much mistaken who thinketh that the child not being circumcised is secluded from the life to come. *Moses Cotzensis* thinketh, that these who were not circumcised the eight day, should dye without children, alluding to that place *Levit. 20. 20.* But all of them agree in this that the punishment is inflicted by the Lord.

Exod. 31. 14. *Whosoever doth any worke on the Sabbath day he shall be cut off from his people, and bee surely put to death,* by cutting off here is meant, cutting off by the Magistrate, why should it not then be so understood in that place *Gen. 17. 14.* so *Levit. 20. 6.* *If any goe after wizards, I will set my face against him, and cut him off;* by cutting off here is meant, to be cut off by the Magistrate, why is it not so then to be understood in that place of *Genesis* before mentioned?

Maymone answereth to these places, distinguishing betwixt the manifest transgression, and the hidden transgression of the Law, if one did violate the Sabbath with a hie hand, and if there were witnesses, and he were admonished before not to doe so, then he was cut off by the hand of the Magistrate; but if he was not admonished secretly before, and did transgresse, then hee was cut off by the hand of the Lord. But wee must distinguish betwixt these phrases *Levit. 17. 10.* and *21. 6.* *I shall cut off that soule, and thou shalt cut off that soule;* *Exod. 22. 18.* *thou shalt not suffer a witch to live,* but when hee sayth, *I will set my selfe against that soule which eateth blood, and will cut him off from my people,* then it is meant, that by his owne hand immediately hee will cut him off.

But what sort of cutting off by the hand of God is meant here?

It is not meant of any bodily punishment inflicted upon

Object.

Answer.

Difference betwixt these two phrases, *I shall cut off &c.* and *thou shalt cut off &c.*

Quest.

Answer.

upon their bodies, or upon their posteritie, as the *Iewes* interpret it, but of excommunication and secluding them from the Church. So *Calvin, Iunius, Deodati* expound it.

CHAPTER XLII.

Why they gaue wine to those who were going to be executed.

PROV. 31. 6. *Giue wine unto those that be of an heauie heart.*

They used to doe three things to them who were condemned. First, they gaue them wine to drinke to comfort them. *Amos 2. 8. They dranke the wine of the condemned in the house of their God;* that is, they dranke the most excellent wine, for such wine they gaue to the condemned. Secondly, they used to apply *δυσπρον*, soft wooll, which the Chirurgians apply to wounds to mitigate their paine, because their death was a lingering death. Thirdly, they used to hold odoriferous canes or reedes to their nose to refresh their braines.

But see what miserable comforters the *Iewes* were to Christ, *Luke* saith *ἐξεμυκλῆρισον*, they derided him, *Luk. 23. 35.* for in stead of wine, they gaue him vinegar and gall to drinke, which was a most bitter sort of drinke; and the Lord saith *Ier. 9. 15. I will feed this people even with wormwood, and giue them water of gall to drinke.* And for *δυσπρον* they gaue him *δυσπρον*, hysope tyed about a reed and dipped in vineger, and they gaue it him not to quench his thirst, but to smell it in derision.

They

They gaue him wine to drinke mingled with myrrhe, but he receiued it not, *Mark. 15. 23.* Christ would not drinke this cup mingled with myrrhe for it intoxicated the braine that he might be sensible of the paine which he was to suffer for us. It is a great iudgement to be beaten and not to feele it, *Prov. 23. 35.* The Lord who went willingly to death, did willingly drinke the cuppe of Gods wrath for us; and therefore he was unwilling to drinke this cuppe, which would haue made him senselesse of the paine.

They gaue him hysope in stead of wooll which should haue mitigated his paine, *the tender mercies of the wicked are cruell. Prov. 12. 10.*

Christ suffered in all his senses, in his tast, they gaue him veneger mixed with gall; in his feeling, whereas they should haue applied soft wooll, and bound up his wounds, & mitigated his paine, they applied but hysope so in his hearing, he heard their bitter mockes and scoffing. And as he felt the grievous paine of the crosse in all his senses, so the wicked shall suffer the paines and torments of hell in all their senses.

The conclusion of this is, sin is sweet in the beginning, but bitter in the end; *Adam* did eate a sweet fruit, but here is vineger and gall a bitter potion offered to Christ for it; *the lippes of a strange woman drop as an hony combe, and her mouth is smother then oyle, but her end is bitter as wormwood, sharpe as a two-edged sword, Pro. 5. 3.*

They giue him hysope; hysope was the last purgation and sprinkling when the leper was brought into the Campe againe: and *David* alludeth to this, *Psal. 51. wash mee with hysope.* So Christs death must purge us from all our sinnes, and bring us into the societie of the Saints of God, that there we may dwell for ever.

Conclusion.

CHAPTER XLIII.

Of their VVarres.

DEVT. 20. 10. *When thou commest neare to a Citie to fight against it, then proclaime peace vnto it, &c.*

First let us consider in their warres, the time when they went to battell; secondly, the manner how they pitched about the Tabernacle; thirdly, the manner how they marched when the Camp removed; fourthly, the Proclamation made to them at their removing; fifthly, the conditions of peace offered to the enimie; sixthly, what they did before they joynd battell; and lastly, the song which they had after the victorie.

The time that they entred to be Souldiers.

First, what time they entred to be Souldiers? the Levites entred to their Ministry when they were thirtie yeares, *Num. 4. 42.* But the Souldiers entred when they were twentie yeares, and they left off when they were fiftie; none went to the warres but they who payed the halfe shekell; the Levites were exempted, because they served the Lord in the Tabernacle, they neither payed this halfe shekell, nor yet went to the warres. Women likewise were exempted, *She that tarrieth at home, divideth the spoyle, Psal. 63. 12.* So were the weake, sicke, and infirme, the yong, and the old under twentie and aboue fiftie; so the captiues, and Idolaters, all these were exempted, none of them payed the halfe shekell, or went to the warres.

Secondly, when they pitched about the Tabernacle, they pitched their Tents with their faces towards it, *Num. 2. 2.* because of the respect that they carried to it.

They

They pitched round about the Tabernacle when they rested in their Tents; and *David* alludeth to this, *Pfal.* 76. 11. *Let all that be about him, bring presents unto him that ought to be feared*; there were three Tribes vpon every quarter; *Juda, Issachar, and Zabulon* upon the East; *Ruben, Simeon, and Gad* upon the South; *Ephraim, Manasse, and Benjamin* upon the West; *Dan, Asher, and Nephthali* upon the North, *Num.* 23. 10. *Who can number the fourth part of Israel?* Here is an allusion to the Campe as it was divided in foure quarters.

There were three Tribes on every quarter, and a space betwixt them and the Tabernacle, and *Moses* and *Aaron* and the Priests upon the East; the *Coathites* upon the South; the *Gersonites* upon the West; and the *Merarites* upon the North; these lay betwixt the Tribes and the Tabernacle to watch the holy place; So betwixt Gods throne and the foure and twentie Elders compassing it, were foure living creatures full of eyes, *Rev.* 6. 10.

In the first place *Judah* pitched and removed first, *Judah* got the first place, of him the Kings were to come, he marched first, he sacrificed first, *Numb.* 7. 12. *Judah* gaue a Lyon in his Colours. *Themistocles* said, it was better to haue a Lyon to be a Captaine to a company of Harts, than to haue a company of Lyons and a Hart to be their Captaine: The Lyon is first [*Gur*] *Catulus Leonis*, then he is [*Cephir*] *cum incipit predari*, when he beginneth to catch the prey, and then he is [*Labbi*] when he groweth old. First, *Judah* was the Lyons whelp in *Ioshuab's* time, *Iosh.* 1. when they went out first to Conquer the Land; then he was *Cephir* in *David's* time; and thirdly, he was [*Labbi*] *Cordatus Leo* in *Salomons* time.

And in placing of these Tribes, ye shall obserue that alwayes with the feebler Tribes there is a warre-like and a couragious Tribe placed, as with *Issachar* and *Za-*

The priviledges of
Judah.

גור *Carulus leonic.*

כפיר *Leo juvenis.*

לבי *Leo cordatus.*

When *Judah* was the Lyons whelp, the Lyon, and the fierce Lyon.

A warrelike Tribe placed with the more feeble.

שִׁבְלֵרֶן *Sibilare.*

גַּר גִּרְוֹר יִגְוֹרֵנָה
וְהוּא יִגְוֹר עֵקֶב
Elegans paradoxia.

אֲמִיִּדֵּיִר *Ambidexter.*

Zabulon two feeble Tribes, Judah is placed; Issachar was dull like the Ass, and loved to couch betweene two burdens, Gen. 49. 14. So Indg. 15. 16. Why abodest thou amongst the sheep-folds, to heare the bleating of the flockes (or delighting to whistle by the flockes) having no minde to helpe thy brethren in the warres. Zabulon had no skill in the warres, he dwelt by the Sea-side, and gaue himselfe onely to shipping, therefore Judah was joyned to helpe these two weake Tribes; so in that vision, Esa. 21. 7. The Ass and the Camell are joyned together; the Camell signifying the Medes, the more generous people, and the Ass the Persians, the more dull people.

In the second companie was Ruben, Simeon, and Gad; Ruben unstable as water, Gen. 49. 4. So Simeon a weake Tribe divided in Iacob and scattered in Israel, Gen. 49. 7. now to helpe these they had the warre-like Tribe of Gad joyned with them, Gen. 49. 19. Gad jedud jeguden-nu vehu jagud gnakabb, Gad a troupe shall overcome him, but he shall overcome at the last: the men of Gad, were mightie men of warre, and had faces like Lyons, 1 Chron. 12. 8.

In the third companie were Ephraim, Manasse, and Benjamin, and Ephraim the most warrelike of the three, Ephraim had skill to handle the Bow, Psal. 78. 9. but Benjamin was [Itorjad] he could sling with both the hands. 1 Chron. 12. 2.

In the fourth companie were Dan, Asser, and Nephthali; and of these three, Dan was the most valiant: Zabulon and Nephthali were a people that jeopardd their liues unto the death, Indg. 5. 18. but Dan was their Captaine, he came in to saue the taile of the hoast, and he was called the gathering hoast; and the Lord alludeth to this forme, Esa. 51. 11. I will goe before you and gather you in: they left none of the weake behinde them, Num. 12. 15. and Miriam was shut out of the Campe seven dayes

dayes for Leprosie, and the people journeyed not, till *Miriam* was brought in againe: *David* alludeth to this, *Psal.* 27. 10. *Though my father and my mother should forsake me yet thou wilt gather me up: Amalek cut off the taile of the Host, Deut.* 25. 17. these are called the *hindmost of the Host, Iosh.* 10. 19.

Every one of these quarters had their Captaine, and he was the wisest and most couragious, for *strength and counsell are for the warres, Prov.* 10. 5. *2 Sam.* 23. 8. the *Tachmonite*, for his wisdom is [*Ioshebeang*] he sat in the Councell, and for his valour and courage he is called *Hadino the Eznite*, that is, who delighted to lift up the speare; young and rash youths are not fit to be Captaines, such as was *Alexander the Great*, who ran violently rather thorow the world, than by skill or wisdom, therefore *Dan.* 8. 21. he is called *Hircus caprarum*, that is, a young Goat.

There were foure memorable things to be observed in this Campe; first, their order; secondly, their cleanlinesse; thirdly, *Salus castrametantium*; and lastly, how the Lord provided meat and cloath for them.

First, the order that was in this Campe; this was *Acies bene ordinata*, and God who is the God of order and not of confusion set them in this order. *Balaam* saw this when he said, *Num.* 24. 5. *How goodly are thy Tents, O Iacob, and thy Tabernacles O Israel. As the vallies are they spread forth, as Gardens by the River side, as the trees of Lign-aloes, which the Lord hath planted, and as Cedar trees beside the waters.*

Secondly, *Mundities*, the cleanlinesse and neatnesse of this Campe, for the Lord commanded them when they were to ease nature to goe without the Campe, and to take a padle with them, and dig in the ground to cover their excrements *Dent.* 23. 12.

Thirdly,

Every one of the Quarters had their Captaine

Quando animali additur genitivus femininus plurali, tunc significatur animal illud generatum esse, Gen. 38. 7.

The order of this Campe.

The Lord provided
meat and cloths for
this Campe.

לְמִיִּשְׁרָאֵל
מִיִּשְׁרָאֵל.

Thirdly, *Salus castrametantium*, there was none feeble in their Tribes, Pſal. 105. 37. and *pes tuus non fuit fermentatus*, thy foote did not swell theſe fortie yeares, Dent. 8. 4.

Fourthly, the Lord provided well for this Campe, both meat and cloths; meat, *He rained downe Manna from the heavens, and fed them with the bread of Angels*, and for their clothes they waxed not old, Dent. 8. 4. And it is moſt probable that their cloaths did grow with them as they grew, & their ſhoes waxed not old upon their feet, Dent. 29. 5. Their ſhoes did grow with their feet, and it ſeemeth that the childrens clothes were made of the clothes of them who died.

The foure Captaines pitched their Tents at the foure corners of the Campe, *Indah* pitched in the Northeaſt corner; *Ruben* in the Southeaſt; *Ephraim* on the Southweſt; and *Dan* on the Northweſt corner. Num. 2. 2. *Every man of the children of Iſrael ſhall pitch by his own ſtandard, with the Enſigne of their fathers houſe, farre off about the Tabernacle of the Congregation ſhall they pitch.*

A

A figure to shew the Ensignes, Motto's, and order of the Tribes pitching about the Tabernacle.

Returne, O Lord, unto the many thousands of Israel. Num. 10. 36.

WEST.

SOUTH.

NORTH.

quasi primogeniti
tatum pulchritudo
ejus.



Ephraim

Duo filij tui &c.
mei erunt.



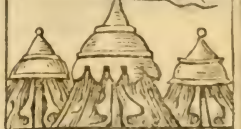
Manasse

Lupus Rapax.



Benjamin

fiat coluber in cauda.
Cerytes in
se mita.



Dan

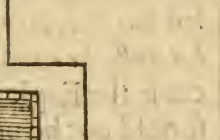
Gad Accinotus
preliabitur.



Gad



gershonite



Merarite.

Non est Deus ut Deus.
Jeshurun.



Asser

Dividam eos in
Iacob et disperdam
eos in
Israel



Simeon



Coathite



Aron et sacerdotes
MOSES

Dans eloquia
pulchritudinis.



Nephthaly.

Effulus es Sicut
aqua



Ruben

in littore maris
habitabis



Zabulon

Accumbens inter
Terminos



Issacher

Catulus
leonis



Iudith

EAST.

Rise up, O Lord, and let thine enemies be scattered, Num. 10. 35.

Y

When

כשם אלהינו נרגל

*Vexilla uamur in nomine
Dei nostri.*

Their Colours were
answerable to the stones
in *Aarons* breastplate.

In their Ensignes they
had the Emblems of
Beasts.

Their Motto's in their
Ensignes were out of
the Testament of *Isaac*,
or of the song of *Moses*.

The Lord was their
Generall.

When they arose to march they spread their Colours, and they said, *Vexillabimus in nomine Dei nostri, in the name of our God we will set up our Banners*, Psal. 20. 5.

They had their Colours, their Ensignes, and their Motto's.

First, their Colours; their Colours were according to the Colours of the stones in the breastplate of *Aaron*: *Judah* gaue a greene Colour like the *Smarag*; *Ruben* a red Colour like the *Sardius*; *Ephraim* a golden Colour like the *Chrysolite*; *Dan* gaue partie coloured of white and red like the *Iasper*.

Their Ensignes were; first, *Judah* gaue a Lyon; *Ruben* the head of a man, because he was the first borne, and the head of the familie; *Ephraim* gaue the head of an Oxe, because he was the sonne of *Ioseph*, who was called *Bos Dei*, Deut. 33. 17. *His glory is like the firstling of his Bullocke*; and *Dan* gaue an Eagle in his Colours, because the Eagle is an enemy to Serpents, the Serpent should not be put in his Colours but the Eagle, an enemy to the Serpent; *Dan shall judge his people*, Gen. 49. 16. *Dan is a Lyons whelpe, he shall leape from Basban*. Here he is commended both for his wisedome and his strength, the Serpent doth not expresse these two well, but the Eagle doth expresse them very fitly.

Thirdly, their Motto, *Juda's* Motto was this; *Juda is a Lyons whelpe*, Gen. 49. 8. *Ruben* had this, *Vnstable like water*, Gen. 49. 4. *Ephraims* Motto was, *his glorie is like the firstling of his Bullocke*, Deut. 33. 16. *Dan* had this Motto, *he shall be a Serpent by the way, an Adder in the path*, and so every one of the Tribes had their Motto.

The Lord as their *Generall* dwelt in the midst of their Campe, and his Ensignes were the *Cloud* and the *pillar of fire*; the *Cloud* to direct them by day, and the *pillar* by night, then he was the guide of their youth, *Iere.* 3. 4.

The

The motto which they gaue him was this, *Mi camocha baelohim Iehoua, quis sicut tu Iehoua inter Deos*; and hence they made the name of the *Macchabees*, *Mem, Caph, Beth, Iod*: and they were called *Macbei* at the first, and afterward *Macchabei*: and like unto this was that abbreviation, *Agla, attagnebber legnolam adonai, Tu fortis in eternis Domine*.

When they marched, they kept not the same order as when they pitched about the Tabernacle, for when they marched, *Inda, Issachar, and Zabulon* went before; and the *Gerfonites* and the *Merarites* next them set forward, bearing the Tabernacle, *Num. 10. 17*. In the second place came *Ruben, Simcon, and Gad*, who lay upon the South; and next them came the *Cohathites* with the Arke, *Num. 10. 21*. After them *Ephraim, Benjamin, and Manasse*; and *David* alludeth to this, *Psal. 80. 2. Before Ephraim and Benjamin and Manasseh, stirre up thy strength, and come and saue us*; he saith, *before Ephraim*, for when they carried the Arke *Ephraim* came behinde the Arke, and the Arke was before him, and when they rested, *Ephraim* was upon the West side of the Arke, which *Num. 2. 18*. is called [*jammab*] the Sea-ward, because the Sea lay towards the West, so that the Arke both when they pitched and when they marched was ever before *Benjamin, Ephraim, & Manasseh*. In the last place came *Dan, Affer, and Nephthali*; *Dan* was in the Reareward of all their Camps throughout their Hosts, *Num. 10. 25*.

When they marched *Ascendebant Chamussim, Exod. 13. 18. Aquila & Symmachus, ἑξαπλασμένοι, qui quintam costam habebant cinctam*, because they carried their sword at the fifth rib, but *Theodosion* translatheth it *εμπαιζοτες*; they went five in ranks, when they marched they were said to be *Accincti, Gen. 49. 19. Num. 32. 17. 1 King. 10. 11*. And *Salomon* alludeth to this *Prov. 30.*

מי כמכר, נאלהם
יהוה
מככי

Their marching was different from their pitching about the Tabernacle.

ומה

The manner of their Marching.

חמשים

In their marching they made a Proclamation for foure sorts of people.

What new house was meant in this Proclamation.

31. Speaking of the horse girt in his loines, a warlike beast, fit for the battell, and contrary to this is *disinctus* when they lay aside their armour.

Thirdly, they made a Proclamation in the Campe, that he who had built a new house, and had not dedicated it, should goe backe: Secondly, if he had planted a Vineyard, and had not made it common, he should goe backe: thirdly, if he had betrothed a wife, and had not lien with her, he should goe backe: and fourthly, they cryed that all those who were fearfull and faint hearted should returne.

He who built a new house, and had not dedicated it, he should goe backe, which they expounded thus, if he had built a new house, either for his dwelling, or for his Cattell, or his Corne, then he was to goe backe to it, but if he had built a new house for pleasure, and let it and taken hyre for it, then he was not to goe backe.

Secondly, if he had planted a Vineyard and had not made it common, then he was to goe backe; where there is an Allusion to that forme set downe in the Law, that the first three years after that a man had planted a Vineyard, he might not eat of the fruits thereof, then the fourth yeare they were the Lords, and in the fift yeare they were made common, and then turned to the planters owne use, and it was all one whether he planted the Vineyard, bought the Vineyard, or had gotten it by inheritance or by gift.

Thirdly, if he had betrothed a wife, and had not lien with her, whether shee had beene a maide or a widow, he was to returne home: and this Immunitie from the warres lasted for a whole yeare to those who were new married; but they say, if the high Priest had married a widow he was not exempted, so if an inferiour Priest had married a repudiate woman, or a common *Israelite* if he had married a bastard, then he was not exempted.

Fourthly

Fourthly, all those who were fearfull and faint-hearted, *Qui mollis est corde*, Hebraicè, he should returne, lest he make his brethrens heart faint also, Deut. 20. So all those who were guiltie of any crime were sent away, for sinne alwayes makes a trembling and a faint heart, but the misery is now that the most lewd take themselves to this calling, *Psal. 68. 30. Rebuke the company of the spearmen*, Hebraicè, rebuke the beasts of the reedes; the Lord accounteth those profane Souldiers for all their speares but like beasts amongst the reeds, there are few like unto the *Centurion*, or *Cornelius*, who haue good Souldiers.

Gideon made a Proclamation, *Judg. 6. Whosoever is fearefull, let him returne, and so there remained but ten thousand*; and he tryed his Souldiers againe, and all that bowed downe to drinke he sent them away, & he tooke with him onely those who lapped like dogges, which were but three hundred.

Whether made he choise of these as the most cowardly, or the most couragious?

It is commonly holden that they were the most couragious who lapped like dogges, and lay not downe to glut themselves; but if we will looke to the Lords intention here, we shall see that the most feeble were kept here, and not the most couragious, for the Lord would not haue *Israel* to bragge here, and to say, *Mine owne hand hath saved me*, *Judg. 7. 2*. The Lord would onely haue the whole prayse of the Victory. Now whether made it more for the praise of God, when he overcame with a few cowards, than if he had overcome with a number of valiant Souldiers: were not they most cowardly, who durst not lie downe to take leasure to drinke? But ran and lapped as the dogs doe about *Nilus*; the Lord made choise of the most fearefull and cowardly for his glorie; But *Marcus Crassus* amongst the

All that were knowne for notorious sinners, were discharged from the warres.

Gideons Proclamation.

Quest.

Answe.

There are two sorts of warres.

Romans, caused to let blood of the cowards, & he giues this to be the reason, that that blood which they would not shed in defence of their Countrey, should now be shed to their disgrace and shame.

They had two sorts of warres; the first were *bella spontanea*, and the second was *bella præcepti*, new married men and those who planted a vineyard were exempted from the first warre, but not from the second warre which was against the *Canaanits*, the Bridegroom was not exempted from this neither.

Fourthly, before they joynd battle with the enemy to destroy them or to sacke their Citie, they offered conditions of peace to the enemies that were not to be destroyed, if they sought peace of them; we haue one example, in the *Cherethites*, that were *Dauids* guard; they were called *Cureta* by *Virgil*, *Curetans allabimur oras*: So they were called *Cretenses*, these came of the *Phenicians* or *Philistins*; *Creta* was a *Colonie* belonging to them, see *Act. 27. 12. Phenice* which is a haven of *Creet. Deut. 20. 10.* And the conditions were three especially. First, that they should receiue the seven precepts of *Noah*: Secondly, that they should be tributaries to them; And thirdly, that they should bee servants to them.

Object.

The *Moabites* and *Ammonites* were still excepted *Deut. 3. 3.* but *Deut. 2. 9. distresse not the Moabites neither contend with them in battle*, how then shall wee reconcile these two places, when hee bids them not to seeke the peace of the *Ammonite*.

Answer.

The reconciliation is this, thou shalt not seeke the peace of the *Moabite* or *Ammonite*, but if they seeke it of thee, then thou shalt not distresse them, nor contend with them in battell.

If they would not receiue the peace offered, then they cryed, *dedat se qui vult, fugiat qui vult, pugnet qui vult.*

מי שרוצה לברוח,
יברח,
Lachim flie that will flie.

Be-

Before they joy ned battell they comforted the Souldiers after this manner, *trust in him who is the Saviour of Israel in affliction, Ier. 14. 8. this day thou fightest, pro confessione unitatis diuine, quod deus unus est, that thy God is one, therefore, thou mayest carrie thy life in thy hand securely, Iob. 13. 4. and thinke neither upon thy wite nor thy children, but put the care of them out of thy heart. And the Apostle alludeth to this, 2 Tim. 2. 4. that he who goeth to the warres, entangleth not himselfe with the cares of this world. And they exhorted them to cast the care of their houses, wiues, children, and familie upon the Lord, who will provide for them: 1 Sam. 25. 28. 29. The Lord will provide a sure house for my Lord the King, because he fights the battles of the Lord, and his soule shall be bound up in the bundle of life.*

When they marched neerer their enemy, they raised the dust with their feete which was the neereft signe of warre: and Christ alludeth to this forme *Mat. 10. When you come into a house offer your peace, and if they refuse it, shake off the dust of your feete, and let your peace returne to your selfe: when the enemies were overcome, they fell downe at the Conquerours feete, and seemed to lick the dust under his feete, P'sal. 18.*

And so they used to cast a fire-brand within the enemies land, and the Prophet *Obadiah* alludeth to this, *vers. 18. there shall not one be left aline in the house of Esau, the Seventie translate it πυρροποι, that shall carrie a fire-brand. Such were those faciales amongst the Romanes, who threw a speare into the enemies land in defiance of the enemy.*

After the victory they divided the spoile, and then they sung *τρυφικον, or carmen triumphale.*

It was their manner after the victory to sing a song of praise, as *Moses* and *Miriam* did, *Exod. 15.* so *Barak* and *Deborah*, *Iudg 5.* so *David* after he had conquered all

his

מי שרוצה
להשלים ישלום
he that will haue peace,
let him haue peace.

מי שרוצה לעשות
מלחמה יעשה
He that will make warre
let him make warre.

Lam. 5. 9 in anima
nostra serimus panem,
id est, in periculo animae.
so P'sal. 119. anima mea
in manu mea.

What they did when
they were at the shoocke
of the battell.

When the song of try-
umph was sung.

his enemies sang the *eighteenth Psalme*, 10 *Revelation* 19. when all the enemies of the Church shall bee subdued, *they shall sing a song of praise to the Lambe who sitteth upon the throne.*

The women did sing
the song of victorie.

המבשרות

The women especially did sing this song, and therefore *Psal. 68. 11.* it is said, *great were the company*, [*hamebhassheroth,*] of those that published it, in the fæmine gender, of the women that published it.

In this song of victory the King is commended, that *he ascended on high, and led captivitie captiue, and received gifts or ransomes from the captives, Vers. 18.* And the Apostle applieth this to Christs victory over all his enemies, *he ascended on high, and gaue gifts to men, Ephe. 4. 8.* And in this song of victory, they sung this *Carmen amabæum*, a song by intercourse, *I will bring againe from Basan, I will bring my people againe from the depths of the Sea, Vers. 22.* They remembered these two deliverances in all their songs of thanksgiving for deliverance: first, how the Lord delivered them out of the red Sea; and secondly, that deliverance from *Og King of Basan* when he came against them.

The subject of Debo-
rabs song.

That song of *Deborah, Indg. 5.* first, containeth a praise to God, who gaue the victory. Secondly, it maketh mention of the instruments which he used in this victory, as the starres. Thirdly, it condemneth those who would not come, as *Merosh*: and fourthly, it commendeth those who came willingly. And lastly, a prayer against the enemies of the Church, *Vers. 28.*

CHAP.

CHAPTER XLIIII.

Of their Burials.

GEN. 49. 29. *And he charged them and said unto them, I am to be gathered to my people, burie me with my Fathers.*

IN their burials, first, we are to consider the place where they buried them; secondly, the ceremonies which they used at their Burials; thirdly, the forme of their Tombes; fourthly, the great charges that they were at in their burials; and lastly, how they comforted the living after the dead were buried.

First, the place where they buried them, it was commonly without the Citie; In *Ierusalem* they were buried without the Citie neare the brooke *Kedron*, *Mat. 27. 53.* *And many arose, and came out of the graues, and went into the holy Citie, and appeared there:* so the widowes sonne of *Naim* was buried without the Citie, *Luk. 7. 12.* so the possessed men walked amongst the graues in solitarie places, *Mark. 4. 37.* And *Christ* was buried in a Garden without the Citie.

They buried all of one familie together, *1 Sam. 3. 1.* *they buried the bones of Saul and Ionathan in the buriall of their Fathers:* so *Gen. 33. 2.* therefore they were said to be gathered to their fathers; and *David* alludeth to this forme when he saith, *gather me not with the wicked. Psal. 30.* For all the bodics of the faithfull were laid together, so are their soules gathered together, & this is called, *the bundle of life, 1 Sam. 25.* The *Greeks* called those who were not buried with their Fathers, *ἀποκρύβω*. out-buried.

The circumstances that were used in Buriall.

The place where they used to bury.

With whom they were buried.

The faithfull were buried together.

The strangers converted, desired to be buried with the faithfull.

The Ceremonies in buriall.

How these words are to be understood, he taught them the use of the Bow.

They buried the man and the wife together, as *Abraham* and *Sara* in the field of *Ephron*, *Gen. 25.* so *Iacob* and *Leah*, *Isaac* and *Rebecca*, so *Tobias* and his wife were buried together, *Tob. 4. 4.* And hereby they signified the constancie and loue which should be betwixt the man and the wife, and that they died in the same faith, therefore the Orthodoxe Church when they died they would not be buried besides Heretickes; *Sophronius* said, *Noli me tangere haretice neque vivum neque mortuum.*

They buried strangers in a part by themselves, *Act. 1. 18.* this place they called it *Kebher galaja, sepulchrum exterorum*: when the strangers were converted to the faith, they desired to be buried with the faithfull; as *Ruth* said to *Naomi*, *where thou diest there will I die and be buried*, *Ruth 1. 17.*

Secondly, they used many Ceremonies in their buriall, first, they fasted, *1 Sam. 31. 13.* *2 Sam. 1. 12.* and they mourned and wept and fasted while even; so *2 Sam. 3. 34.* *David* fasted for *Abner* till the Sunne was set.

Secondly, they wept, as for *Aaron* thirtie dayes, *Num. 20. 29.* so for *Moses*, *Deut. 34. 8.* so for *Saul* and *Jonathan*, *2 Sam. 1. 12.* so for *Iosia* did all *Israel* mourne, *2 Chron. 35. 24.* Families lamented, the men by themselves and the women by themselves, *Zach. 12. 12.* so *Luk. 23.* and the women followed after weeping. They mourned and lamented chiefly for their Kings, *Iere. 34. 5.* and they will lament thee, saying *ah Lord*; they lamented for their King as the widow doth for her husband, for the King is the husband of the Common-wealth, and when shee wanteth him she is a widow, *Lament. 1.*

Such was the lamentation which *David* made for *Saul* and *Jonathan*, *2 Sam. 1. 18.* it is called there the lamentation of the Bow, he commanded to teach the children of *Israel* the Bow, it is commonly translated, he taught

taught them the use of the bow, or to shoot with the bow, but this is impertinently cast in, in the midst of *Dauids* lamentations, that he taught them the use of the bow, but it should be this way translated, he taught them this lamentation, intituled *the Bow*, for it was the manner in old times to giue sundry titles to these lamentations, as, *Fistula, Scutum, Ovum, Ala, Securis*; so *Psal. 45. to the chiefe Musitian upon Shonannim*, as yee would say upon *the lillies*, the song of the marriage is intituled *the lillie*. Christ is, *the lillie of the valleyes*, and his Church is as *the lillie among thornes*, therefore this marriage-Psalme is intituled *the lillie*; so the title of this lamentation was *Arcus*, the *Seventie* translated it well *David edidit threnum hunc*, & it is subjoynd that he made this lamentation, that he might teach the children of *Israel*; and *Iosephus* addeth, that the *Iewes* did diligently learne these Lamentations even unto his time, the rest of this Lamentation is set downe in *the Booke of the just*, *vers. 18.* and to translate it he taught them to shoot with the bow, were not pertinent, for they had skill in the use of the bow alreadie, *1 Par. 12.* and it was not for vnskillfulnesse in the use of the *Bow* that the *Philistims* overcame them. When *Iosias* was killed in the battaile, *Jeremie* made his Lamentations or *θρήνους* for him. When they buried their dead they had Minstrels, *Mat. 9. 23.* who sang the praises of the dead, this the *Greekes* called *ιδάμερον*, and when the corps were to be carried out, they cryed *Conclamatum est*; and they hyred *Præficas*, mourning women. *Iere. 9. 17.* and when these women did sing the dolefull song, she that was the chiefe mourner sung over *carmen ἀμυβοῖον* at every rest; the like wee see in *Psal. 136. for his mercie endureth for ever*: so *Iere. 9. 18.* the chiefe mourner repeated these words in the Lamentation, *that our eyes may run downe with teares, and our eyelids gush ont with waters*: so *Ezek. 26. 7. how art thou de-*

Eusebius lib. 4.

*Alexander ab Alexandro
lib. 3. Genialium.*

stroyed that wast inhabited of Sea-faring men.

They lamented not for their wicked Kings when they died; *Herod* fearing that he should not haue this honour done to him when he died, commanded when he was about to giue up the Ghost, that a number of his wisest Counsellours should be gathered together, and that his Guard should inuiron him about, and put them all to the sword, that there might be a lamentatiō at his death, which they were purposed to haue done, unlesse that *Salome* the sister of *Herod* had prevented it, and discovered to them the plot, and then they kept a feast of joy in remembrance of that deliverance, as they did at *Hamans* death.

Thirdly, they used to wash the bodies of the dead, this was called βαπτισμὸς τῶν νεκρῶν, and so they washed the body of *Dorcus* and laid it in an upper chamber, there was also βαπτισμὸς ἀπὸ τῶν νεκρῶν, *Eccles* 31. 25. that is, a washing of themselves for touching of the dead; and the third was βαπτισμὸς ὑπερ τῶν νεκρῶν, baptized for the dead, that is, counted as dead men, *1 Cor.* 15. 29. for when they were baptized they went downe into the water, and were baptized all over the body.

They embalmed the bodies δάπτειν & ἐπιμαρμαρίζειν differ. ἐπιμαρμαρίζειν is to prepare all those things which serue for the embalming of the body, and this was called a burying among the *Iewes*, they used much this embalming of the bodies before they buried them, but now because the doctrine of the Resurrection is so cleare, this ceremony of embalming should nor be used.

When they embalmed the bodies of their Kings, they burnt sweet odours for them, as for *Asa* and for *Zedekiah*, *Iere.* 34. 5. *Thou shalt die in peace, and with the burnings of thy fathers the former Kings, so shall they burne Odours for thee; Although Zedekiahs eyes were pulled out of his head, and carried captiue to Babylon; yet he*

Iosephus:
The stratageme that *Herod* used that men might lament for his death.

Βαπ- τισμὸς τῶν νεκρῶν.
ἀπὸ τῶν νεκρῶν
ὑπερ τῶν νεκρῶν



They embalmed the dead.

They burned sweet Odours for them.

is said to die in peace, because he had all these solemnities performed to him in his funerals. Those of *Yabesh Gilead* tooke the bodies of *Saul* & his sonnes and burnt them, and buried their bones under a tree, *1 Sam. 31. 13.* To burne their bodies here is not meant, that they burnt them to ashes, and then buried their bones, but they burnt odours upon their bodies untill they were buried; for these speeches are all one, *comburent te*, as the Latines say, *comburent tibi*, as the Hebrewes say, *כלאיהם עלי*, as the Greekes say, *et aromatizare*, as the Evangelists say, for every one of these phrases signifie the great pompe which was used at their burials. And where it is said, *they buried their bones*, it is to be understood by the figure *Synecdoche*, their bodies, *2 Sam. 1. Are we not all of his bone*: so *Gen. 2. She is flesh of my flesh, and bone of my bone*; and this last part here is but an explanation of the first. *Iechonias* wanted this honorable buriall, and therefore is said, *to be buried with the buriall of an Asse*, *Iere. 22.* which was, *insepulta sepultura*.

The heathen burnt the bodies to ashes before they buried them, because that they thought, that the fire purged the bodie, but the greatest abuse of all in burning of the dead, was when the King of *Moab* tooke the King of *Ammons* sonne, and burnt him to *Lyme*, and then, (as the *Iewes* say) with that *incrustarunt muros*, they plaistered their wals.

By this we may understand why the Scripture bringeth in *Og* the King of *Bashans* bed, saying, *is it not in Rabbath of Ammon unto this day?* *Deut. 3. 11.* this was not his sleeping bed, but his funerall bed, for when they were dead, they laid them upon a rich bed, and burnt odours over them, untill their friends carried them to the graue, and then they came home and burnt the bed and things belonging unto it. Now the reason why this bed of *Og* burnt not, was because it was made of iron,

How these phrases are to be understood, *Comburent te* & *comburent tibi*.

The Heathen burned them to ashes.

Of the feasts at their Burials.

so say Rabbi Isaac Abrabaxeel, and Arrias Montanus.

They had funerall feasts called *πεσιδελγία*, therefore Ezek. 24. 17. when his wife died he was forbidden to eat of that bread, *eat not the bread of men; Enoshim*, that is, the bread of mourning men; these feasts they called afterwards, *feralia & silicernia*, and they used to set the meat upon the graues of the dead, *Iob. 4. 17. poure out thy bread upon the buriall of the just: so Eccles. 30. 18. as messes of meat set upon the graue.*

The third thing to be considered in their burials, is the forme of their Tombes, the Kings were buried in stately Tombes together in the Citie of David, and those Kings who were not buried there, were thought to be basely buried, if they were not buried in the buriall of David, or in the buriall of the Kings in Mount Sion.

Their burials were hewed out of a rocke.

יְהוָה עֵלְעֵלִים *Excelsa ciuis.*

The nobler sort some of them had Caues hewed out of a rocke, which had severall burials within them, and Christ was buried in such a buriall, *Esa. 53. 9. He made his graue with the wicked, and with the rich, [Barnathau] in excelsis*, that is, although he was crucified with the wicked, yet he was buried in the Tombe of Ioseph, not in a base buriall but an honourable buriall, which was Iosephs owne buriall, who was an honorable man.

The Prophets were also buried in stately burials.

The Prophets were usually buried in stately Tombes, *Iere. 26. 23. And Iehojakim sent for Vrias the Prophet out of Egypt, and caused to slay him with the sword, and cast his dead bodie in the graues of the common people: the Prophets were not usually buried in the burials of the common people; so Mat. 23. 29. Woe be to you, because yee build the Tombes of the Prophets, and garnish the sepulchres of the righteous.*

For the common people they were but laid in the ground, without any Tombe, *Luk. 11. 4. Yee are like graues which appeare not, and the men that walke over them are not aware of them.*

They

They had some markes of distinction to discern the Tombes of the better sort; example we haue of this in *Ioshua* 24. 30. it is said there, that *they buried him in Timnath-berah*, but *Iudg.* 2. 9. *they buried him in Timnath-heres*; *Heres* is called the Citie of the Sunne, and they changed the name of the Towne, because *Ioshua* was buried there, whose sepulchre had the picture of the Sun drawne upon it, as the *Iewes* write, and the sepulchre of *Elisha* was knowne by it selfe in the fields, *2 King.* 13.

21.

Fourthly, they were at great charges in burying of their dead, it was so great that many times their friends refused to bury them, therefore *Gamaliel* who was a man of power and credit amongst them, restrained this. *Nicodemus* sent for an hūdreth pound weight of *Myrrhe* and *Aloes*, to embalme Christ, *Iob.* 19. 39. and Christ alloweth the fact of *Marie*, *Mat.* 26. 10. when she poured the boxe of precious oyntment upon his head, *Why trouble ye the woman, for she hath wrought a good worke upon me:* and *Gamaliel* ordained that none should be wrapped in silke, but all in flinnen, and no gold put upon them. So amongst the *Romans* they were glad to diminish these charges, *tria si uelit recinia & uincula purpurea, & decem tibicines plus ne adhibeto.*

Lastly, after the buriall was ended they used to comfort the living after this manner; first, *sit consolatio tua in Calis*; secondly, *quis audeat deo dicere, quid fecisti?* thirdly, they repeated these words of *Esay.* chap 25. 8. *he will swallow up death in victorie, and wipe away all teares from their faces*; and *Psal.* 72. 16 *they shall flourish and spring againe as the grasse on the earth*: they believed the resurrection of the bodie, therefore they called the Church-yard [*Beth chajim,*] *domus uiuentium*, and as our soules lodge but a while in the bodie as in a tabernacle, *2 Cor.* 5. 1. so our bodies lodge but a while in the
grave

שֶׁהָרָשָׁה Sol.

Cicerolib. 2. de ll.

They comforted the living after the dead were buried.

בֵּית חַיִּים *Domus*

uiuentium.

αλασθηψουσα.

זכור כי עפר אנחנו

יטלינו יהוה

המקום סרונו

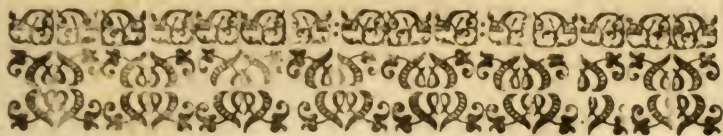
Dominus peset iustitiam
suum.

graue as in a tabernacle, Act. 2. 26. αλασθηψουσα, my flesh resteth in hope as in a tabernacle, and then they cryed, *Zacor ki gnapher anachnu*, remember that we are but dust, and they conclude with this of *Iob 1. the Lord hath giuen & the Lord hath taken, blessed be the name of the Lord.* When their litle children died, they used not many speeches of consolation, but onely said, *the Lord recompence thy losse*; *Iob* hath a notable saying, *I came naked out of my mothers wombe, and I shall goe naked thither againe*; How shall I goe thither againe? it is not taken for the same place, but for the same condition; hence it is that the inferior parts of the earth are called both the mothers wombe and the graue, *Psal. 139. 15. I was curiously wrought in the lower parts of the earth*; that is, in my mothers wombe, *Ephes. 4. 9. Christ is said to descend into the lower parts of the earth, that is, into his mothers wombe, and see the affinitie berwixt the belly and the graue, Christ joyneth them together, Mat. 12. As Ionas was three dayes and three nights in the belly of the Whale, so shall the sonne of man be in the heart of the earth*; and *Salomon, Prou. 30. joyneth them together, there are three things that are not satisfied, the graue, and the barren wombe, &c.*

Conclusion.

The conclusion of this is, let us remember, *Iob 30. 23. that the graue is, domus constitutionis omni uiuo*, that is, the house in which we are all appointed to meet, and it is *domus seculi*, the house of our age in which we dwell a long time, therefore we should often thinke of it, and not put the euill day farre from us, and make a covenant with death.

Of



Of the I E V V E S Oeconomicks.

Of the time of their Repast.



Hey had but two times of their Repast, Dinner and Supper, they had no breakfast; *Peter* had eaten nothing at the sixth houre, *Act. 10. 10.* and *Act. 2. 15.* those are not drunke as yee suppose, seeing it is but the third houre of the day.

But it may seeme, that they used to breake their fast in the morning; for *Ioh. 21. 4.* it is said, that when the morning was come, *Iesus stood on the shoare and said, children haue yee any meat?*

The reason of this was, because they had fished all the night, and being wearie they refreshed themselves in the morning; but we reade not that they used ordinarily to breake their fast in the morning. *Eccles. 10. 16.* *Woe to thee O land, when thy Princes eate in the morning:* they did not eat in the morning, because it was the fittest time for judging and deciding Controversies; and therefore the Whores of old were called *Nonuria*, because they came not out to commit their villany till after the ninth houre, when men had ended their businesses; and the Lord biddeth them *execute judgement in the morning, Iere. 21. 12.*

The time of Dinner was the time when they refreshed themselves first. *Ioh. 21. 12.* *Iesus said unto them,*

A a

come

Object.

Answer.

Perfins Satyr. 1.

All Banquets called
Suppers sometimes.

+

The Greekes fed more
sumptuously.

כבוד *Dem Moabitam*
tion.

They measured the
houres by their sha-
dow.

come and dine : so Luk. II. 37. And as he spake a certaine Pharise besought him to dine with him : and the second refreshment was at the time of Supper ; this was called *δειπνον* ; they spent a longer time at Supper than at Dinner, and therefore afterward they put *δειπνον* for *ἀρισον*, Dinner, and they called all Banquets, Suppers, in what time soever of the day they were, although they were not in the Evening, and *δειπνον* & *ἀρισον*, *permutantur*, the one is put for the other, as that which *Matthew* calleth a Dinner, cap. 22. 4. *Luke* calleth a Supper, 14. 16.

The Greekes had *μεσημεβριαν*, *prandinum* ; secondly, they had *δειπνον*, a refreshment betwixt Dinner and Supper, which is called *Merenda*, a beaver or afternoons drinke, and they called this *Cena πρόδρομον* ; thirdly, they had their Supper, and then they had Banquets after Supper ; and this the Greekes called *ἐπιδῆσιον*, *Latinè comessatio*, ἀπὸ τοῦ κωμάζειν, to keepe a Banquet with whores ; and *Paul* alludeth to this word, *Rom.* 13. 13. *Let us walke honestly as in the day.* μὴ ἐν κωμαίς, *not in rioting and drunkennesse, not in chambering and wantonnesse.* And because the Jewes used to travaile so farre before the heat of the day, therefore they called this space which they travailed *diatam terre*, *Gen.* 35. 16. This sheweth their moderate dyet.

They were sparing at Dinner, and they fed more freely at Supper ; the Lord gaue them bread in the morning, and but Quails at night, *Exod.* 16. 12.

They went to Supper at the ninth houre, after the Evening Sacrifice, and before the setting of the Sunne they ended it ; this was called *Hesperismus* ; the ancient Greekes called this *σοιχίον δεκαπῆν*, that is, the time when a mans shadow was ten foot in length, for they measured the houres by their shadow ; when the shadow was of such a length, then it was such an houre ; when their shadow was six foot long, then they used to wash them-
selues,

selues, and when it was ten foote long, then they went to Supper.

The meat upon which they fed at Dinner and Supper was called [*Sagnadab*] their sustentation, and [*Tereph*] victus their foode, which cometh from the roote *Taraph*, to take by rapine, or hunt for the prey; because of old they hunted for their meat, *Gen. 27. 3. Take thy weapons, thy Quiver, and thy Bow, and goe out to the field, and take [hunt] me some Venison.*

Things set before them upon the Table were *Esculentata, poculentata, & condimentata*, the first for meat, the second for drinke, and the third for sauce to relish their meat; Meat and drinke the Scriptures oftentimes expresse by bread and water, *2 King. 6. 22. set bread and water before them, that they may eat and drinke*: then it is added in the next verse, *be prepared great provision for them.*

Their bread was of Wheat, Barley, Lentils, & Beanes, Wheat was the most excellent bread, *Deut. 32. 14. I fed thee with fat of the kidnies of Wheate*; this bread when it was not fermented, was called the *poores bread*, *Deut. 16 3.* because the poore had not leasure to ferment it.

The second sort of bread was of Barley, which was a baser sort of bread, used onely in time of scarcitie, *Revel. 6. 6.* And for the baseness of it *Gideon* is compared to a *Barley Cake*, *Judg. 7. 13.* those were called by the *Greekes* *κριθοφαγοι*, eaters of Barley; this Barley-bread is a bread which nourisheth little, therefore it was a great blessing of Christ, when he fed five thousand with five barley loaves, *Joh. 6. 9.*

They had a more baser sort of bread made of Lentils, Miller, and Fitches. *Ezek. 4. 9. Daniel* and his companions eat of the Lentils, *Dan. 1. 12.* And the reason seemeth to be this why they eat Lentils and refused the Kings meat, because they used not these Lentils in their Sacrifices to their Idols. The *Romans* of old tooke their

סַעֲדָה *Fiducium.*

אֶרֶפֶת *Falcire.*

רַבֵּץ *Esca* רַבֵּץ *rapere.*

What things were set upon the Table.

Of their bread.

Barley a base bread.

Why Daniel eat Lentils.

name from those, and they were called *Lesticali & Fabij*.

They used also to eat herbes, *Prov. 15. 17. Better is a dinner of herbes where loue is, than a stalled Oxe and hatred therewith*: and *Rom. 14. 2. another who is weak eateth herbes*: and the reason why they would eat herbes seemeth to be this, because men before the Flood eat herbes onely.

Their other meats were called *Opsonia*, and their courtest fort of meat was Locusts and wilde honey, *Mat. 3. 4. there were sundry sorts of Locusts, of which, foure forts were cleane, Levit. 11. the rest they might not eat of them*.

Their drinke was water, *Sicera* a composed strong drinke, and wine mixed, or *ἀκρατον* not mixed; if they mixed it with water, then they were said *κεραλεύειν*, and when it was mixed with spices, it was called [*Mimsach*] *Libamen, mustum*.

Their *Condimenta*, the sauces which made their meats to relish, were Salt and Vineger onely. *Ruth 2. 14. Dip thy morsell in the Vineger*.

By this which hath beene said, we may perceiue what was the sober dyet of the people of God in old times, they used but a spare dyet; this was called by the Latines, *Mensa necessaria*, & *Seneca hunc mensam produxit ad aquam & panem*.

There are three sorts of dyets set downe in the Scripture; *John* Baprist's dyet, *Christ's* dyet, and the *Epicures* dyet: *John* the Baprist came neither eating nor drinking, *Mat. 11. 18*. That is, he eat wilde honey, and the courtest things; Our Lord dranke Wine, but yet very moderately: the *Epicures* dyet is, *Let us eat, let us drinke, for to-morrow we shall die*, *1 Cor. 15. 32*. *John* the Baprist's dyet and *Christ's* dyet are not the two ex-reames, but they are both vertues, the two extreames are the *Epicures* dyet,

Of their drinke.

אֶרְבֵּי־יַיִן *vinum mixtum*

אֶרְבֵּי־מִיִּם *miscuit.*

The spare dyet of Gods people.

Three sorts of dyet.

dycet, *Let us eat, let us drinke*; and the dycet of the scrupulous man who eateth onely herbes, *Rom. 14. 2.* the Epicure taketh God to be an indulgent father to him, in giving him the creatures to eat of them at his pleasure; and the other taketh God to be a niggard, who granteth not the liberall use of the creatures to his children.

Of the manner how they sat at Table.

AT the first in the daies of the Patriarches they sat streight up as we doe now, and afterwards they sat in beds; and some hold that they learned this custome from the *Persians*, but this custome was more ancient than the *Persians*, for it was in the dayes of *Samuel*, *1 Sam. 9. 22.* *And he brought them into the Parlor, and made them sit in the chiefest place. Ezek. 23. 41. 2 Sam. 4. 5.*

Sometimes they had *triclinia*, when three sat in a bed, or *biclinia*, when two sat in a bed, and they had *τρικοντακλίνας*, when they did *Luxuriate*.

Christ and his Disciples when they eat the Sacrament, they sat in beds, therefore when the Church of *Corinth* received the Sacrament together, we must not thinke that they sat in beds as Christ and his Apostles did, for then they should haue had too many beds, which had bene excessiue, and contrary to the more modest custome of the *Greekes*.

This kinde of sitting was halfe sitting and halfe leaning, which the Evangelist calleth *ανακλίσειν*, yet because it was usuall Table-gesture, they call it sitting. *Ezek. 23. 41.* and the Hebrewes call their Chambers *Mesubboth*, and their sitters *Mesubhim*.

To leane in the bo-
some a token of loue.

If three sat in a bed, then the midst was the chiefeft place, and he that lay in his bosome *erat secundus a primo*, he was in the second place, and he that sat next unto him, was in the third place; he that was best beloved leane in the bosome of the Master of the feast; from this custome is that speech borrowed, to be in *Abrahams* bosome, to signifie that familiaritie and societie, which the Saints of God shall haue with the Father of the faithfull in the Heaven, and also to signifie the unitie of essence in the Father and the Sonne, he is said to *come out of the bosome of the Father*, Ioh. 1. 18.

Of their Feasts.

OF their sundry sorts of feasts, of those who were invited to their feasts, of the number of those who sat at their feasts, the end wherefore they made feasts, and more particularly, of their excesse and pompe in their feasting compared with the *Greekes*.

They had feasts at their
marriage.

First, they had feasts before their marriages, in their marriages, and after their marriages; before their marriage, and these feasts were called *Kedushim*, *spanfalia*; and the *Greekes* called them *προγάμεια* and *προκύλια*. Secondly, they had a feast at the day of their marriage, *Gen. 29. 22. And Laban gathered together all the men of the place and made a feast*; and *Ioh. 2. Christ was present at a marriage feast in Cana of Galile: and Christ alludeth to this forme, Luk. 14. 8. When thou art bidden to a wedding*, that is, to the feast at the wedding; so *Rev. 19. 9. And so they had a feast after the marriage*; and the *Greekes* called these *επικύλια*, and the gifts which were brought to the bride after she was married were called *ανακαλυπτήρια*, because the vaile was taken off her face then, and these things which were offered to her after she was unvailed, were called *επιθήρια*. Sc-

Secondly, the *Iewes* had feasts at the weaning of their children, and not at the day of their birth, *Gen. 21. 8.* but the Heathen had feasts at the day of their birth, as *Pharaoh, Gen. 40. 20.* and *Herod, Mat. 14. 16.* and this was called γενεθλιαχός.

Thirdly, they had feasts at the day of their death, *Iere. 16. 7.* Neither shall men teare themselves for them in mourning, to comfort them for the dead, neither shall men give them the cup of consolation to drinke for their father, or for their mother; thou shalt not also goe into the house of feasting, to sit with them to eat and to drinke: the *Greekes* called these περιδείπνια, and δαίς ἐπιτάφιος was *Epulum sepulchrale*: & afterwards this feasting degenerated much, for they used to set meat upon the graues of the dead; and *Syracides* alludeth to these delicates poured upon a mouth shut up, are as messes of meat set upon a graue, *Ecclus 30. 18.* So afterwards in the primitiue Church they had *Cenam novendinalem* for the soules departed, they feasted the poore for the space of nine dayes, and they prayed, that the soules might haue a refreshment in that time; and this was discharged in the Councell of *Carthage*.

So they had a feast when they made a Covenant, as *Iacob and Laban, Gen. 31. 54.* so *Ioshua* and the *Gibeonites, Iosh. 9. 14.* And the *Greekes* called these feasts σπονδάς, from σπειν *libo*. The *Scythians* in their Covenants and feasts did drinke others bloud, these the *Greekes* called ἀιμαλόπτας, *sanguinipotae*, drinkers of bloud.

So they made feasts when they departed from others at their farewell, *Gen. 31. 27.* and these the *Greekes* called διαβαλήρια.

So they made feasts at the returning of their friends to welcome them home, as the father of the forlorne sonne killed the fed Calfe when his sonne came home; and these feasts the *Greekes* called ὑποδεκτικά; so *Ioseph* made

Feasts at the weaning of their children,

Feasts at their death and buriall.

Feasts at their Covenants.

διαβαλήρια. sacrificia ante expeditionem.

Who were invited and who not?

made a feast when his brethren returned to him, *Gen. 49. 16.*

Those who were invited to their feasts were called κλητοί, and they who were not invited were called ἐπικλητοί *adscititiij*, and they were called σκια, *umbra, et musca advolantes*, and ἐγγλωσσογάρσους *qui lingua sua se nutriunt*; and they were said κερκοπίζειν, a metaphor borrowed from the dogges who fanne with their tails when men feede them.

The number at their feast.

The number which they invited were not many; in that feast of *Iobs* children were his seven sonnes and three daughters; and Christ and his twelue Disciples, and therefore that is false, *septem convivium, & novem convivium*: the Greekes said, *incipere debet a Gratiarum numero, & progredi ad Musarum*, that is, they would have no fewer than three at a feast, and no more than nine.

What persons were to be invited.

The persons invited should be the poore especially; *when thou makest a feast, bid not the rich but the poore*, that is, the poore rather than the rich, men should not invite to be invited againe. *Luk. 6. 12.* men should not invite φιλοδείπνους or ἀλλοτριόφάγους, *whose God is their bellie*. *Heliogabalus* invited to his feast, eight black, eight blind, eight lame, eight hoarse; he made no choise of his guests, but he made a mocke of it.

The end of their feasts.

The end wherefore they made feasts, was the glorie of God, *1 Cor. 10. 31.* *Whether therefore yee eat or drinke, or whatsoever yee doe, doe all to the glorie of God: Asshurnes* feast was onely to shew his magnificence and pride, but *Esthers* feast was for the glorie of God, and for the safetie of the Church.

Breaking of bread a token of loue.

The second end of their feasts, was to expresse their heartie loue and friendship, for to eat and drinke together, was the greatest token of loue and friendship, *2 Sam. 12. 3.* *He had an Ewe-lambe &c. which did eat of his*

his owne meat, and dranke of his owne cup, & lay in his owne bosome: so *Psal. 41. 9.* Yea mine owne familiar friend in whom I trusted, which did eat of my bread: and so the communion in the life to come is expressed by eating of bread, *Luk. 14. 15.* Blessed is he that shall eat bread in the Kingdome of God: and *Obadiab 7.* these three are joynd together, *virifederis, pacis, & panis*, that is, that makes a Covenant together, that hath peace, and that eat together; but *Absolon* killed *Amnon* at the feast; so *Gedaliah* was killed by *Ismael* at the feast, *Iere. 40.* and *Iohn* the Baptist by *Herod*, *Mat. 14.*

Of the place where the Romans used to make their Feast.

THe place where the *Romans* sat at their meat was called *Cenaculum*, and where they lay it was called *Cubiculum*, and by the *Greekes* *Triclinium*.

The ancients at the first sat in the Kitchin, or a place neere to the Kitchin, where they did dine or suppe, and this was called *Atrium*, from the blacknes of the smoke, and the Courts afterward kept this name, & they were called *Atria*, then they changed from this place and removed to an upper chamber, and there they used to dine and suppe, the *Iewes* following the *Roman* custome who had subdued them, sat also in an upper chamber; Christ and his Disciples eat the Passcover in an upper chamber, according to the custome of the *Romans*; these Chambers were called *Conclavia*, closets, or secret places; and Christ saith, when thou prayest enter into thy Closet, *Mat. 5. 6.*

The beds which they had were called *Discubitorij Lecti*, or *Toralia*, and they were covered with herbes

The place where they feasted.

How the beds on which they eat were called.

& straw before they found out Quilts or sowed Coverings called *stragula*, and the *Greekes* called them περισόματα & περιπατάσματα, and they differed from the sleeping beds called μονοκλίτιον, a bed wherein one slept, and sometimes they had three and sometimes foure of those beds in a Chamber.

The forme of their beds.

For those three beds, the Ancients made one long bed called σιβάδιον, after the forme of the *Greeke* Letter σίγμα, that it might almost compasse about the round Table, which they called *Semirotundum suggestum*, an halfe round Table, like the *Greeke* σίγμα, and it was thus painted ☐

*Marial. Accipe lunata scriptum testudine sigma.
Octo capit, veniat, quisquis amicus erit.*

And the round Table joyned with it, was called *Antisigma*, because it made a semicircle upon the other part, it was *Semirotundus suggestus*, and joyning with the bed, it made the full circle; this great bed sometimes contained seven;

*Marial:
De Stribadio. Lib. 14.*

Septem sigma capit, sex sumus, adde lupam.

Christ and his Disciples sat not in *Stabidio*, but in severall beds, in *biclinijs*, or *triclinijs*.

The decking of their beds and chambers.

He who made those beds was called *Lectisterniator*, & he who kept the chamber cleane after the beds were made, was called *Mediastinus*, the charge of those was to hang the Chamber with Tapestry and Curtaines; and Christ meaneth of such a Chamber when he saith, *he will shew you a large upper roome, furnished and prepared, there make readie for us, Mark. 14. 15.*

The Tables which they had, either stood upon one foot, and they were called μονοπόδια, or upon two, and they were called *bipedes*, or upon three, and they were called *tripodes*.

At the first, their Tables were not covered with linnen, but after Supper they tooke a Brush or Sponge & swept the Table.

Martial: Hæc tibi sorte datur tergendis spongia mensis.

Afterwards they used to cover their Tables *Gausapo villoso*, with a cloath made of rough Cotton, and afterward with linnen, and they had Napkins with which they wiped their hands called *χειρομακτῆρα*.

They had *mensam urnariam* a Table upon which their vessels stood; by *Varro* called *Cylibantium ἀπὸ τοῦ κύλικος*, because it kept the Cups, and it was called *Gartibulum* or *Gertibulum*, a *gerendis vasibus*; this *mensa urnaria* stood but in the Kitchin, but the other stood in *triclinijs*, in their upper chambers.

When the Chamber and the Table were thus prepared, the guests were washed in baths, and then they were anointed; the servants who anointed them were called *Ἰνέτορες* or *ἀλειπῶν*, & the place where they were anointed was called *ἀλειπῆριον*, they washed their feet, and the vessel in which they washed their feet was called *Pelluvium*, & that in which they washed their hands was called *Malluvium*; when they washed before the dinner, it was called *πρὸ φαγῆτος*, and after dinner *ἀποφαγῆτος*.

They were curious in anointing of their bodies; for every part of the bodie they had a severall ointment; they anointed the feet with *Egyptian* ointment, the cheekes and the breast with the *Phenician*, but the armes with the *Sisymbrian*, the necke and the cheekes with the ointment made of the herbe *Serpillum*.

Chiefly they anointed their head and their feet with *Nardus*, and this by *Marke*, *cap. 14. 3.* is called *νάρδος πισική*, upright *Nard*, and the box in which it was kept, was called *Alabastris*, a box cut out of a precious stone in *Egypt*.

How their Tables were covered.

Of their Tables.

Of their washing before meat.

Of their anointing.

When they sat at these costly Tables, they had great banquets and feasts; this was called *Cæna dubia*, *cæna opipara*, *cæna ebria*, by *Plautus*, *cæna triumphales*, by *Plinius*, *cæna dapsilis*; Opposit to these was *cæna pura*, *cæna sine sanguine*, & *cæna terrestris*, in which they eat onely herbes.

Of their manner of drinking.

They measured their drinke by a cup called *Cyathus*, and some were said *potare sextantes*, *quadrantes*, *trientes*; He that dranke *Sextans* was of a weake bodie; he that dranke *Dennx* was a drunkard, he that dranke *triens* was one of the middle sort; they used to drinke *harmonicè*, there were three sorts of mixtures like three harmonies in musicke, the first was *ἡμιβλεον*, three parts of water and two of wine; secondly, *διατίσσαρον*, when they mixed three of water and one of wine; thirdly, *διαπασών*, when one part of wine, and two of water were mixed.

They dranke sometimes nine cups for the nine *Muses*, and three for the three fatall sisters.

Ansonius, *Ter bibe, vel toties ternos, sic mystica lex est.*
Vel tria potandi, vel ter tria multiplicandi.

And sometimes they dranke as many cups as there were letters in their friends name, to whom they dranke.

Martial. Nevia sex Cyathis, septem Iustina bibatur.

And sometimes amongst the *Romans*, they dranke as many cups as they wished yeats to him for whom they dranke, and they used to coole their wine in snow water; so they had a vessell in *quo solebant aquam colare*, in which they used to straine the water.

Mar-

Martial. *Attenuare nives nōrunt, & Lintea nōstra,*
Frigidior celo non salit unda tua.

They had a Master of the feast, called *Pater discubitus*, and by *Tacitus*, *Rex convivij*, and the *Greekes* called him *συμποσιαρχα;* & *διοματακλήταρ*, who assigned to every man his place where he should sit, and *προγυαs*, who tasted the wine before others dranke.

When they were at Supper, they had all sort of musicke and perfumes, and when they departed the Master of the feast gaue them *αποφοριτα*, gifts; so our Lord in his great and last feast, had his perfumes, his prayers sweetning the prayers of the Saints, they had their hymne, and he had *αποφοριτα*, he gaue them his flesh and his blood.

Of their Apparell.

THe matter of their Apparell was Wooll, Linnen, and Silke, and *Xylinum*, which was a middle betwixt Wollen and Linnen.

Silke was called *Meshi*, *Ezek. 16. 10. 13.* *Gnila* translateth it *απλον σελαφιτον*, because it was soft and smooth, and easie to be handled, or it was called so, from [*Mashab*] *extrahere*, because it was easily drawne out; silke is not a new invention, as some take it to be, for it was in use amongst the Hebrewes and Greekes, and it was called *Serica Medica*, because the *Medes* brought it upō Camels from *Bactria*.

Secondly, they had Wooll; and thirdly, *Byssus*, white Linnen, which groweth in *Egypt* and *Palestina*, like to the leaves of the Poppie; and this is called *Shesh*; *shesh* is not rightly translated *Linnen*, but it should be translated *Xylinum* or *Coston*, and the reasons are these,

שׁוּשׁוֹ *Sericum.*

אֶשְׁרָה *extrahere.*

שֵׁשׁ *Xylinum.*

the Lord forbiddeth to make a garment of linnen and woollen, therefore the Curtaines could not be made of linnen and woollen, but of [*Sheſh*] *byſſus*, or Cotton; ſecondly, Linnen doth not receiue the ſcarlet dye, as this *Xylinum* or *Byſſus* doth; their courſer cloaths were of Camels haire, ſuch as *Iohn* the Baptiſt wore.

Of the colour of their cloaths.

White cloaths a ſigne of proſperitie.

The colour of their cloaths, firſt white, *Eccleſ. 9. 8.* *Let thy garments be alwayes white*; thoſe the Hebrewes called [*Hhorim*] *Candidi*. They uſed this white as a ſigne of proſperitie, victorie, felicitie, joy and gladneſſe. Chriſt himſelfe upon the Mount appeared cloathed in white, ſo he appeared to *Iohn* in white, *Revel. 1. 13.* ſo the white robes given to the Martyrs in ſigne of victorie, *Revel. 7. 14.* and white horſes, *Zach. 6.* and *Rev. 7. 9.* the Saints are brought in cloathed in white, bearing Palmes in their hands.

Secondly, they had cloaths of ſcarlet colour, this was called *κόκκος*, which commeth of a worme-bred in the ſtalke of a certaine herb, and it hath *Shani* joyned with it, becauſe the cloath was twice dyed in it, and this was called *δίζαρον*; *Matthew* ſaith that they put Chriſt in *Coccinea tunica*, in a ſcarlet coat; the other E-vangelifts ſay, in purple, that is, in ſcarlet tending more to purple, it was not bright ſcarlet; and the whore is called the ſcarlet whore, becauſe ſhe was dyed with the blood of the Saints, *Revel. 17. 4.* So there was *hyacinthinus color*, a violet or purple colour.

Of the divers names of their ſtuffes, whereof their cloathes were made.

Firſt, the *Babylonians* cauſed to weaue in divers colours and pictures in their cloath, and this was called *veſtis babylonica*: ſuch was that which *Achan* ſtole, *Ioſh. 7. 21.* The

The second was the *Phrygian* cloath, sowed with needle worke, and this was called *opus Phrygionicum*, the *Hebrewes* call it *rokem*. The hangings of the Tabernacle were such; The *Queenes* vesture was such, *Psal.* 45. This the *seventie* call *βελονοποικίλλον*, from *βελόν* a needle, and *ποικίλον* sowed with a needle.

Thirdly, *Alexandrinum*, the *Alexandrian*; This was when threeds of divers colours were woven together, and this was called *πολυμίξιον*, *multilicium*, or *variegatum*: such was *Iosephs* partie coloured coate, and the *Queenes* daughters in those dayes wore a partie coloured gowne. *2 Sam.* 13. 18. This was also called *Plumarium*, which shined like the Doves necke, *Psal.* 68. 13.

The *Assyrians* and *Canaanites* made *opus barbaricum*, woven in both the sides, or *ἀμφίπλευρα*, such was the veile of the Tabernacle, both woven on the one side, and on the other.

So they had *opus plectile*, as *Aarons* girdle; *opus interrasile*, imbossed worke; so they had *vestes undulatas, vel scutulatas*, water chamlet.

קין

Of their husbandrie.

First, they plowed the ground, this was called [*Hharash*] Then they plowed it the next yeare, and this was called [*nir*] *novellare*: and *Jeremiah* alludeth to this *4. 3. Plow up your fallow ground*; then he harroweth the ground, breaketh the clods and maketh it smooth, *Esay* 28. 24. and prepareth it for the seed: This was called *occare*.

The Oxe when hee plowed the ground hee eate cleane provender, so the asse: and *Esay* alludeth to this *Esay* 30. 24. *The Oxen likewise and the young asses that*
eare

שׁוֹרֵי אֲרָבִים.

בָּיִר Novellare.

care the ground, shall eat cleane provender, which hath bin winnowed with the shovell, and with the fanne. Their other herds they fed them with Sycamores or wilde figges, *Amos 7. 14. I was a herdsman and a gatherer of Sycamore fruit.*

They sowed divers sorts of graine, *Esay 28. 25.* as fitches, cummin, wheat, barley, and rie.

The barley and the flaxe were smitten with the thunder, but the wheat and the rie were not smitten, because they were hid in the darke, Exod. 9. 31. 32. There was not such difference betwixt the barley and the wheat, that the one was hid in the ground, when the other was shot up; therefore it is not rightly translated hidden in the darke, but *erant serotina*, or somewhat latter.

There were three moneths betwixt their sowing and their first reaping, and foure moneths to the full harvest, *Ioh. 4. 35. Say not yee, there are yet foure moneths, and then commeth harvest?* their barley harvest was at the *Passover*, and their wheat harvest was at the *Pentecost*.

Of the manner how they threshed their corne.

They had sundry formes in threshing of their corne; First, they beat out their weaker graine with a staffe, as their fitches, and cummin, *Esay 28. 27.* And this staffe was not unlike to our flailles.

Againe, some of their graine was trodden out with the feete of Oxen or Horses; with Oxen *Dent. 25. 4. Thou shalt not mousle the mouth of the Oxe, that treadeth out the corne.* And *Hosea* alludeth to this forme, *Ephraim is an heifer that is taught, and loveth to tread out the corne, Hof. 10. 11.* So with the feete of horses, *Esay 28. 28.*

nor bruise it with his horsemen; or else it was bruised out with an instrument of wood, which was either a plaine peice of wood set with teeth of yron, to cut the straw and bruise out the corne; This was called *bharutz*, for the sharpnesse of it. Or else they used a wheele to bruise it out, and this was called *gneglah*, as the first was called *traha*.

חרוץ
גנעלה

A comparison taken from the ripe figges.

HOSEA 9. 10. *I found Israel like grapes in the wilderness, I saw your fathers as the first ripe in the figge tree at her first time, Cant. 2. 13. the figge tree putteth forth her greene figges, the greene figge was called *grossus*, and the ripe figge was called *carica, matura ficus*. When it is said, that Christ came to the figge tree, and found nothing but leaves, for the time of figges were not as yet, Mark. 11. 13. it is meant of those first ripe figges, these are called greene, or untimely figges, Revel. 6. 13.*

The first ripe figges are easily shaken off and fall away. And *Nahum* alludeth to this, *Nahum 3. 12. All thy strong holds shall be like figge-trees with the first ripe figges, if they be shaken, they shall fall into the mouth of the eater.* And as men long most for the first ripe figs, so did the enemies for *Nineve*, and one shaking of the enemy should make them fall like the first ripe figges into their mouth.

A comparison taken from their shepherds.

THe shepherd in cold weather keepeth his cloake close about him, and the Lord alludeth to this forme, *Ier. 43. 12. He shall aray himselfe with the*

Land of Egypt, as a shepheard putteth on his garment, that is, hee shall take away the spoiles of Egypt, and keepe them as sure as the shepheard keepeth his cloake about him.

The shepherds in the East went out and in before their sheepe, and their sheepe followed them, and *Christ* sheweth this, *Ioh. 10. 3. The shepheard calleth his sheepe by name, and leadeth them out.*

The shepheard hath his call, whereby he calleth his sheepe, *and they know his voice, Ioh. 10. 3.* Hee hath his shepherds crooke, and his rodde; the one to catch them, the other to driue them: and *David* alludeth to these, *Psal. 23. 4. Thou art with me, thy rodde and thy staffe they comfort me.*

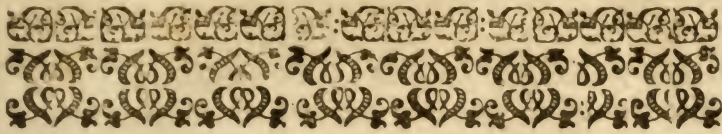
The shepheard hath his whistle, and his pipe where-with he delighteth himselfe when he feedeth his sheepe *Indy. 5. 16. Why abod'st thou among the sheepsfolds to heare [sharikoth gadarim] it should not be translated, the bleating of the flockes, but why abodest thou amongst the sheepsfolds, delighting to heare the whistle.*

שְׂרִיקוֹת עֲרִים

מִשְׂרֻקֵי תֵּן

Fistula.

Of



Of the miseries of the Children of
G O D in this life, and their happie
estate in the life to come.

L V K. 16. 19. Then there was a certaine rich man which was cloathed in purp'le and fine linnen, and sared sumptuously every day, and there was a certaine begger named Lazarus which was laid at his gate full of sores, &c.

IN this Parable are brought in to us the condition of a rich Glutton and a poore begger; they are described by their life, and by their death; in their life, the rich man is described by his great wealth, by his daily fare, and by his apparell; the begger by his povertie, and by his disease; by his povertie, that he lay at the rich mans gate, and begged but the crummes which fell from his Table, and yet could not get them, and thirdly by his companions, the dogges who licked his sores; then they are described by their death, he was carried to heaven by the Angels to *Abrahams* bosome, and the rich man to hell by the Devils; and the Parable setteth down to us the petition of him who was in hell, and the occasion of it, because he saw *Lazarus* a far off in *Abrahams* bosome; his petition was, that *Abraham* would send *Lazarus* with one drop of water to coole

his tongue, that is refused to him, and the reason set downe; then he putteth up a second petition, that *Abraham* would send *Lazarus* to his brethren to testifie unto them of the paines & torment which he endured, but this is also denied, and the reason is subjoyned.

It may be asked first here, whether this be an History or a Parable? It may seeme to be an Historie and not a Parable; for the Fathers make this difference betwixt an Historie and a Parable, they say, that is an Historie when the proper names of men are set downe, as they say, *Job* is not a Parable but a History, because proper names are set downe in it; so *Lazarus* proper name is set downe here, then it may seeme not to be a Parable but an History. But we are to answer, that *Lazarus* is not a proper name here, but an appellatiue common to all miserable, wretched, and poore creatures; for in the *Syrian* Language which Christ spake, *Lagnazar*, est is qui auxilio destitutus est, he that wanteth all helpe; it is not rightly translated *Eleazer*, as if it were a proper name, but an appellatiue *Lagnazar*, that hath no helpe, therefore that collection of some who thinke, that the rich mans name is omitted here for disgrace, is not so materiall, it being a Parable and not an History.

He was a rich man, and he is described by his cloathing, he was cloathed in purple and fine Linnen. He was cloathed in purple, this purple was the dye that was gotten from a shel-fish, and it is not knowne now in those parts of the world.

Man hath little cause to glory in his apparell, he borroweth it from the fish and from the Worme; the *Iewes* when they describe a man, they say, that man is a worm, cloathed with the excrements of the worme, the expectation of the wormes, and to be consumed with the wormes; the first clothing that ever God made to man, was of the skins of beasts, and that man should not be proud

How to know a Parable from a History.

לעזר Vir cui seruo-
portet adiumentum.

Purple a costly dye.

Man should not glorie
in his apparell.

proud of his apparell, see what Christ saith, *Mat. 6. 29.* I say unto you, that even *Salomon* in all his glorie was not arrayed like one of the *Lillies*: this might seeme strange at the first, but if we will consider it rightly, we shall finde it to be most true;

First, *Salomon* in all his glorie, his ornaments were but artificiall, but the cloathing of the *Lillies* are naturall; and looke how farre nature exceedeth art, (for art is but an imitatrix of nature, and her perfection is to imitate nature) therefore the *Lillie* exceeded *Salomon* in all his glorie.

Secondly, *Salomon* when he was so gloriously decked, he was beholden to many creatures, he was beholden to *Egypt* for his linnen, to the earth for his gold, to the silk-worme for his silke, to the shel-fish for his purple, and had nothing of his owne; so that if every one of those should haue claimed their own, he should haue stood up like *Æsops* Crow stript of all, when every one of the foules craved their own feathers which they had lent her; but looke to the *Lillie* which is beholden to no other for its beautie, doth not the *Lillie* then exceed *Salomon* in all his glorie?

Thirdly, when *Salomon* was cloathed thus, it was but a remembrance to him of his fall, and he had as little cause to glory in these ornaments, as a theefe hath to glory in a silken rope in which he is to be hanged, or if a man should glorie in the plaister that covereth his wound; but the beautie of the *Lillie* is naturall, it covereth not the shame of it, therefore the *Lillie* exceeded *Salomon* in all his glorie.

Fourthly, *Salomon* in all his glorie was but one, and how much adoe was there to get one *Salomon* so decked and cloathed? But all the *Lillies* of the field are so clothed, therefore the *Lillie* exceeded *Salomon* in all his glorie; this should teach us to make but little reckon-

How the *Lillie* exceeded *Salomon* in his glorie.

Mans cloaths a note of his shame.

ning of our apparell, because when we haue done our best, and spent all that we haue gotten upon apparell, yet the sillie Gilly-floure or a Dasse, shall exceed us in all our glorie; make but small reckoning then of this cloathing; labour to put on the Lord Iesus Christ, that clothing of needle-worke, with which the Church is decked, *Psal.* 45. put on Christs righteousnesse, and then thou wilt exceede all the Lillies of the field in glorie.

And fared sumptuously every day.

Because he fared so sumptuously every day, therefore he is commonly called the rich Glutton, *Deut.* 20. 21. the disobedient sonne is called a *drunkard and glutton*; what man is to be esteemed a glutton? the Hebrewes upon this place say, that he who eateth, *tartemur carnis*, a pound of flesh is a glutton, and he who drinketh *logum vini*, an English quart of wine is a drunkard; but we must not restraine it so here, for *Indea* being a hot Countrey, a little flesh served them, but in those cold Countries, where the cold driveth in the heat, mens stomackes digest the meat better, and therefore a man cannot be accounted a glutton, although he exceed this measure; but he is called a glutton, who delighteth in nothing but in eating and drinking. *Seneca* saith, *turpe est mensuram stomachi sui non nosse*.

He fared sumptuously every day.] He sacrificed to his backe and his belly, to make a god of the belly, what a base god is that? the belly of the beast was not sacrificed but cast out: Some make a god of their braine and sacrifice to *their owne net* or *yarne*, as *Habakkuk* saith, *cap.* 1. 16. as *Ahitophel*: Some make a god of their armes and strength, as *Goliab*; and some of their feete, as *Hafael* trusted in his feete; but the most base and filthy god of all is to make a god of their panch; the Lord calleth Idols *Deos stercoreos*, gods of dung; to make a god of the

Why this rich man is called a Glutton.

The Glutton made a god of his backe and his belche.

The bellie a base god.

the belly, is *Deus stercoreus*, a god of dung: it the Lord should bring in man, and let him see the Idolatry of his heart, as he let *Ezechiel* see what vile Idolatry the *Jewes* were committing in the Temple, *Ezech. 8* he should see more vile abomination and Idolatry in his heart, than ever *Ezechiel* saw; some sacrificing to this beastly lust or that, some making a god of their wealth, and some making a god of their belly, but *God will destroy both the meat and the belly*, *1 Cor. 6. 13*. Let us be content then with sober fare, *all a mans travaile is for his mouth*, *Eccles. 6. 7*. the mouth is but a little hole, & it should teach us to be contented with little; but the gluttons appetite is such, that he thinketh he could swallow up *Jordan*; nature is content with little, but grace will be content with lesse. The *Israelites* when they gave way unto their appetite, they cryed for flesh, for Garlick, Onyons, and for Pepons, nothing would content them.

Lazarus could not get the crummes that fell from his Table; a man hath a double use of his riches, a naturall use and a spirituall use, there is *a sowing to the flesh*, and *a sowing to the spirit*, *Gal. 6. 8*. the naturall use is to maintaine our selues and our families, the spirituall use is, to giue to the poore; *Nabal* knew not this use, *1 Sam. 25. 11*. *Shall I take my bread, and my water, and my flesh, which I haue killed for my shearers, and giue it to men whom I know not whence they be?* Here he knew the naturall use how to provide for himselfe and his familie, his shearers, but he knew not the spirituall use, to giue to *David* and his men in their necessitie. So the rich glutton here knew not the spirituall use of his riches, to feede poore *Lazarus* with them, it is this which the Lord will lay to the charge of the wicked at the last day, *I was an hungred, and yee gaue me no meat*, *Mat. 25. 42*. The poore in their necessitie are Lords of the rich mens goods, *Prov. 3. 27*. and the rich men are but Stewards and

Man should learne to be content with little.

A double use of a mans goods.

The poore in necessitie are Lords of the rich mens goods.

and dispensators to them in that case; the Fathers call the money given to the poore, *Trajectitiam pecuniam*, for as he that goeth a farre journey, taketh a bill of exchange with him, and carrieth not his money along with him, for feare of robbing; so the children of God, they lay out their money to the poore, they take Gods bill of exchange for it, and then it meeteth them in the world to come; and so their money receiveth them into eternall tabernacles, that is, it testifieth that they are to be received into eternall tabernacles.

The miseries of *Lazarus*.
143.

Let us consider *Lazarus* his miseries; first, hee was poore, then he was sore, he had none in the same case with him, he seeth the rich glutton that Epicure to prosper, and himselfe in such a hard case: hee might haue bene here overtaken with *Dauids* temptation, *Psal: 73. 13. Verily I haue cleansed my heart in vaine, and washed mine hands in innocencie, for all the day I am plagued, and chastened every morning.*

A comparison betwixt
Iob and *Lazarus*.

Let us compare *Iob* and *Lazarus* together; *Lazarus* lay at the gate, *Iob* on the dunghill; *Lazarus* had no friends but the dogges, but *Iob* was in a worse case, for his friends vexed him, and were miserable comforters to him, *Iob 16. 2. Iob* was once rich, and then poore, *Lazarus* was ever poore, *solatium aliquando nunquam fuisse felicem.*

A comparison betwixt
the rich glutton and
Lazarus.

Compare the rich glutton with poore *Lazarus*; *Lazarus* full of sores, the glutton sound and whole; *Lazarus* was hungry, he was full and fared sumptuously every day; *Lazarus* was cloathed in ragges, the glutton in purple and fine linnen; *Lazarus* lay at the gate, but he sate in his Palace; *Lazarus* could not get the crums that fell from his table, but he had good store of dainties: *Lazarus* had no others to attend him, but the dogs onely, but hee had many gallant men to wait upon him.

More.

Moreover the dogs came and licked his sores, all the creatures are in league with the children of God, but they are enemies to the wicked: The Ravens that fed *Elijah*, pull out the eyes of those that are disobedient to their parents, *Prov* 30. 17. The Serpents stung the rebellious *Israelites* in the wilderness; yet the Viper upon *Pauls* hand hurt him not, *Act.* 28. 5. The Lyons that touched not *Daniel*, devoured his accusers, *Dan.* 6. 24. And the dogges that licked *Lazarus* sores, ate the flesh of *Iezabel*; And the reason of this is, the dominion which the Lord gaue to man over the creatures at the beginning, and the image of God in man maketh them to acknowledge him as their Lord.

But yee will say, may not a beast hurt a child of God now?

They may: and the reason is, because this Image of God is not fully repaired in them againe. When *Adam* was in his innocencie, he was like unto a Herauld that hath his coat of Armes upon him, all stand in feare of him, because he carrieth the Kings coat of Armes, but pull this coat off him, no man respecteth him; so man when he was cloathed with this Image of God, the beasts stood in awe of him. *Eusebius* in his *Ecclesiasticall* Historie recordeth, that the Persecutors tooke the Christians, and set them naked before the Lyons, yet the Lyons durst not touch them, they stood foaming and roaring before them, but hurt them not, and therefore they were glad to put the skinned of wild beasts upon them, to make the Lyons runne upon them and teare them; Thou that art a wicked man, and hast no part of this Image of God to defend thee, no marvaile if thy dogge bite thee, thy horse braine thee, or thy ox gore thee: Let us studie then for to haue this Image repaired in us, if we would be in league with the beasts of the field.

The creatures are in league with the children of God.

Object.

Answer.

Why the beasts stand in awe of the children of God.

Beasts surpass man in many duties.

The dogges came and licked his sores; The beasts many times out-strip man in many duties: The Kine of *Bethshemesh* went streight forward with the Arke and declined neither to the right hand nor to the left, but man many times declineth either to the right hand or to the left, and he keepeth not this midst: *The Ox* knoweth his owner, and the *Asse* his Masters crib, but *Israel* doth not know, my people doe not consider. *Esay* 1. 3. and *Ier.* 8. 7. *Yea* the storke in the heaven knoweth her appointed times, and the turtle and the crane, and the swallow obserue the time of their comming, but my people know not the judgement of the Lord. And the Lord sendeth man to the Ant to learne wisdome, *Prov.* 6. 6. *Goe* to the ant thou slug-gard, consider her wayes and be wise. *Balaams* Asse saw the Angell sooner then *Balaam* himselfe; and therefore is it that the Scripture calleth men beasts, and sendeth them to be taught by beasts, which sheweth how farre man is degenerated from his first estate, and what a low forme hee is in, when the beasts are set to teach him.

Why God gaue his children a small portion in this life.

Simile.

South a barren Country.

It may seeme strange why the Lord distributeth things so, that he giveth such plentie and abundance to the rich glutton, and so little to *Lazarus*, seeing the earth is the Lords and the fulnesse thereof, *Psal.* 24. 1. God who doth all things in wisdome, doth not this without good reason: The Lord dealeth with his children in this life, as he did with the *Israelites* when he brought them to *Canaan*, *Numb.* 13. 17. When he brought them to *Canaan*, he made them to goe Southward into the Mountaines, the South was a dry and barren part, *Indg.* 1. 15. *Thou* hast given me a South-land, giue me also springs of water: so *Psal.* 126. 4. *Turne* againe our captiuitie O Lord, as the streames in the South, hee prayeth that the Lord would refresh them now in the midst of bondage as the waters refreshed the dry and barren South. And

Iarchi

Iarchi noteth, that the Lord did with his people here, as Merchants doe who shew the worst cloath first, so dealeth the Lord with his children, hee sheweth them the worst first: and as at the wedding in *Cana of Galilie*, the last wine was the best, so is it here; the Lord sheweth his children great afflictions and troubles, the South part as it were at first, but afterwards he bringeth them to the Land that floweth with milke and honey.

Simile.

Secondly, he bestoweth these outward and temporarie things but sparingly upon his children, that hee may draw their hearts to the consideration of better things: he giveth the wicked *their portion in this life*, *Psal. 17. 14. Sonne remember that thou in thy life time receivdest thy good things*, *Luke 16. 25.* but he reserveth the good things for his owne children, that is the holy Ghost, the graces of the Spirit, *Luk 11. 9.*

Great skill required in discerning the gifts of Gods right hand.

It is a matter of great consequence to discern what are the gifts of Gods favour; many men thinke because they haue wealth and prosperitie, they are the gifts of Gods favour, and they seeme to stand under the Lords right hand, but they are deceived. When *Ephraim* and *Manasseh* were brought before *Jacob*, *Ephraim* was set at *Jacobs* left hand, and *Manasseh* at his right hand, but *Jacob* crossed his hands, and laid his right hand upon *Ephraims* head, and his left upon the head of *Manasseh*, *Gen. 48.* So many men who seeme to stand at the Lords right hand, shall be set at his left hand, and many who seeme to stand at his left hand, shall be set at his right hand. *Lazarus* seemeth to stand now at his left hand, but stay till you see him die, and the Angels carry him to glory, and then yee shall see him stand at the Lords right hand.

Simile.

It is a point of great wisdom to know the Lords dispensing hand; *David* prayeth *Psal. 17. 7. separa benignitates*

nignitates tnas, as if he should say, giue us something O Lord, that we may be discerned to be thy children from the wicked, for by these outward favours wee shall never be knowne to be thy children. The Lord careth not to throw a portion of this world to a wicked man, as if one should throw a bone to a dogge; but he will know well to whom hee giveth this rich gift of eternall life.

And it came to passe that the beggar dyed, and the rich man also dyed. Death maketh a full separation betwixt the children of God and the wicked: the sheepe and the goates may feed together for a while, but the shepheard separateth them; the wheat and the chaffe may lie in one floore together, but the fanne separateth them; and the good and the bad fish may be both in one net, untill they be drawne to the land; and the tares and the wheat may grow in one field for a while, until the time of harvest: so may the godly and the wicked liue together here for a while, but death maketh a totall and full separation: *Moses* said to the *Israelites*, stand still and see the salvation of the Lord, which hee will shew to you to day: for the *Egyptians* whom yee haue seene to day, yee shall see them no more for ever *Exod. 14. 13.* the red Sea made a separation betwixt the *Israelites* and the *Egyptians* for ever. So death separateth the children of God from the wicked, that they shall never meete againe. *Betwixt us and you there is a great gulfe fixed, so that they which would passe from hence to you, cannot; neither can they passe to us, that would come from thence, Luk. 16. 26.* This should teach the children of God to haue little meddling with the wicked, why? because one day there shall be a totall and finall separation, and this is a great comfort to his children, oftentimes now they are afraid of the incursions of the wicked, and of their bloodie hands, but then they shall never be afraid of them: *The gates of the*

new

Death separateth the
godly from the wicked.

Simile.

Gods children should
haue little meddling
with the world.

new Ierusalem were not shut at all, Revel. 21. 25. to signifie that there shall be no feare of the enimie there.

*And he was carried by the Angels into Abrahams bo-
some.] Here consider three things, first, how it commeth
that the Angels are ministring Spirits to man; second-
ly, what they minister to man; thirdly, the comfort
that we haue by their ministerie. First, the ground of
their ministry is, because we are reconciled to God in
Christ, when man fell from God, the Angels stood
with a flaming sword to hold him out of Paradise,
Gen. 3. 24. When Christ reconciled us to God, he re-
conciled us also to the Angels: *Iacob* saw in a vision a
Ladder reaching from the earth to the heaven, and the
Angels ascending up and downe upon it, Gen. 28. 12.
Christ is this Ladder, upon which the Angels come
downe to minister unto us, *Ioh. 1. 51. Verily, verily, I
say unto you, hereafter yee shall see heaven open, and the An-
gels of God ascending and descending upon the sonne of
man.**

Whether doe the Angels minister to wicked men
or not?

For outward things they may helpe them, even as
the Lord makes his Sunne to rise on the euill and on the
good, *Mat. 5. 45.* We haue examples of this in the Scrip-
tures, when the *Israelites* were in the Wilderneffe, the
Angels brought downe *Manna* to them, therefore *Da-
uid* saith, *He fed them with the bread of Angels, Psal. 74.*
25. It is called the bread of Angels, because it was
brought downe by their ministry; there were many
wicked men amongst the *Israelites* who did eat *Manna*,
yet the Angels by their ministry brought it downe to
them; another example wee haue, the Angels came
downe at certaine times and stirred the Poole, *Ioh. 5. 4.*
and whosoever stepped in first, after that the Poole was
stirred, was healed, whether he were bad or good, the

Why the Angels mini-
ster to us.

Quest.

Ans.

Whether the Angels
doe minister to the
wicked?

Angels then may minister to wicked men in outward things, but they doe not defend them from spirituall temptations, as they doe the children of God in resisting Satan.

Secondly, when they minister to man; they minister to him in his life time, in his death, in the graue, and at the resurrection. First, they minister to him in his life, and they keepe him that he dash not his foote against a stone; Secondly, in his death they waite about his bed to repell Satan, and when the soule is out of the bodie, they carry it into *Abrahams* bosome; and they attend the bodies of Gods children in the graue, because they are the Temples of the holy Ghost; and so at the resurrection they shall gather them from the foure corners of the earth, and shall attend them to glorie.

Thirdly, we haue great comfort by their ministry; first, they are [*Gnirim*] *vigilantes*, the watchfull ones, *Dan.* 4. 13. Secondly, they are [*Habhirim*] *strong ones*, *Psal.* 78. 25. When *Salomon* went to bed he had three-score valiant men about it of the valiant of Israel to defend him, *Cant.* 3. 7. But what comfort is it to the children of God then to haue so many watchfull and strong Angels attending them?

He was carried by the Angels. What strange change was this, that he who was now lying amongst the dogs is carried by Angels; lying amongst dogs, the most base and uncleane creatures, (therefore they are called *Impuri canes, obsceni canes*), that he should now be carried by Angels the most excellent creatures that God made, and not carried by one Angell, but by many Angels, as if they were striving every one to carry him: when a great man dieth all men strue to be about the Coffin, one to carrie a legge, and another to carry an arme; so doe the Angels strue here to carrie *Lazarus* soule; never man in this world rode in such triumph

עירי *Vigilantes.*

חבירי *Robustissimi*

Simile.

as *Lazarus* soule did: the *Romans* after their Victories in their triumphs they had their Chariots drawn sometimes with Elephants, sometimes with nimble footed Jennets, sometimes with pyde horses; and we reade of *Amasis* King of *Egypt*, who had his Chariot drawn with foure Kings whom he had conquered; but what is this to *Lazarus* Chariot, who is carried here by the Angels of God; he rode here [*Bemirkebbath hasbecinah*] in *curru majestatis*: What shall be done to the man whom the King will honour? *Esther* 6. 9. he shall not ride upon the Kings best horte, but in the Kings best Chariot.

[*Into Abrahams bosome.*] This is a speech borrowed from the custome of the *Iewes*, for they that lay in ones bosome were most deare and familiar with him, as *John* leaned in *Christs* bosome; therefore it is said that *Christ* came out of the bosome of the *Father*, *Ioh.* 1. 18.

The fathers were partakers of the same salvation that we are partakers of, therefore *Lazarus* is in *Abrahams* bosome, they shall sit downe with *Abraham* *Isaac* and *Iacob* in the *Kingdome of God*, *Mat.* 8. 11. And they eat the same spirituall manna with us, *1 Cor.* 10. 3 And our Sacraments haue the names of their Sacraments, we are circumcised with circumcision not made with hands, *Colos.* 2. 11. And *Christ* our *Passover* is sacrificed for us, *1 Cor.* 5. 7. Those then who thinke that the fathers were but fatted up like hogges with the temporary promises of this life, are foully deceived: *Paradise* is called *Abrahams* bosome, because the faithfull as *Abrahams* children are received into that same fellowship with him; what is then become of this *Limbus Patrum*?

[*The rich man also died and was buried;*] Many were the solemnities which were in this funerall, but nothing of the Angels that carried his soule to heaven; he carried nothing of all that he had with him, but onely the prickles of an evill conscience, now he leaveth all his pomp behinde

The pompe of the *Romans* in their Chariots.

במרכבת השנהר

The fathers partakers of the same salvation that we are of.

Our Sacraments haue the same name with the *Iewes* Sacraments,

behinde him. *R. Salomon* obserueth, that *David* sometimes is called *David the King*, and *David King of Israel*, but when the Scripture speaketh of his death, he is called but *David*, the dayes of *David* drew nere that he should die, *1 King. 2. 1. so vers. 10. David slept with his fathers and was buried.* All externall glory and worldly pompe leaveth a man in his death.

To make use of Parables, we are to consider how the spirit of God in a Parable draweth an argument from the lesse to the more, as if the unjust Iudge because of the importunitie of the widow granted her request, how much more will God grant the earnest petitions of his children: so the man instantly seeking bread from his neighbour: the end of these Parables, is to teach us perseverance onely, and no other thing to be gathered out of them.

Secondly, the unjust Steward is commended for providing for himselfe, here we are to follow him in the Parable for his foresight, and not for his deceit, so we commend the Serpent for his craft, but not for his poison.

Thirdly, nothing is to be gathered in a Parable besides the scope, and as we looke not to every particular colour in the picture, but to the whole picture; so wee should not looke in a Parable to every particular circumstance in it, but to the generall scope; example, the rich Glutton lift up his eyes and saw *Lazarus* in heaven, therefore the damned in hell doe see the glorified in heaven; a false collection, and it is besides the intention of the Parable; so the rich Glutton prayed to *Abraham*, therefore we may pray to the Saints departed; or that there is water in heaven to quench the thirst of the damned; or that the soules departed haue fingers or eyes or tongues; or that the damned desire that their brethren come not to those torments, all false collections;

How to make use of Parables.
Arguments drawn from the lesse to the more.

Nothing to be gathered besides the scope of the Parable.

False Collections from this Parable.



How the wicked may be inlightned
by the Preaching of the Gospel, and yet
become worse after they be illuminated.

M A T. 12. 43. *When the unclean spirit is gone out of a man, he walketh through drie places seeking rest, and findeth none, then he saith, I will returne unto mine house, &c.*



H R I S T having taught long amongst the Jewes, and illuminated their minds by working sundry miracles amongst them, and casting out Devils; but having wrought no sanctification amongst them, he bringeth this Parable of a man dispossessed of a Devill; and being cast out, finding the house emptie and trimmed, returneth with seven spirits worse than himselfe.

There is the Parable here, and the application of the Parable; the Parable is set downe at large, and the application in few words, *even so shall it also be with this wicked generation.*

The Parable it selfe hath three parts; first, possession; secondly, dispossession; and thirdly, repossesion.

Possession in these words, *when the evill spirit is gone out of a man*: which implieth, that he must first haue possession before he be cast out: secondly, dispossession, and when he is dispossessed, he wandreth in dry places and findeth no rest untill he returne; and thirdly, re-
possession,

The scope of the
Parable.

The parts of it.

possession, he goeth and taketh with himselfe seven other spirits more wicked than himselfe, and they enter in and dwell there, and the last state of that man is worse than the first.

[when the unclean spirit is cast out.] He is an unclean spirit; first, in the manner of his apparition; secondly, in the manner of his revelation; and thirdly, in the manner of his operation.

First, in the manner of his apparition, he appeareth in the likenesse of a Goat, a stinking and a vile creature, therefore the Lord saith, *They shall no more offer their sacrifices to Devils, Deut. 17. 7.* In the Originall it is [*Leſhegnirim*] to the hayrie ones; they are called the hayrie ones, because they haue appeared in the likenesse of Satyres or wilde Goates.

Secondly, the Devill is an unclean spirit in the manner of his revelation, *thou shalt not suffer [Obh] a Witch to liue, Exod. 22. 18.* *Obh* is called a Bottle or a Bladder, the Witches are so called, because Satan gaue his answers out of their bellies, and out of the secret passages of nature, and for this they were called by the Greekes *εργασμιμβοι.*

Thirdly, he is an unclean spirit in the manner of his operation, where ever he lodgeth he defileth that soule and that bodie, therefore the Scriptures call such sometimes *dogges and swine, Revel 22. 15.* and the filthy beasts that are; but the holy Spirit is most comely in the manner of his apparition, in his revelation, and operation.

First, in the manner of his apparition, when he appeared it was either in the likenesse of a man or a Doue, or in the likenesse of fiery tongues; but he never appeared in the likenesse of any filthy beast.

Againe, in the manner of his revelation; he revealed himselfe to his Prophets in a most comly manner when

Satan uncleane in the manner of his apparition.

לשערי

In his revelation.
אֵיךְ *Psho.*

In his operation.

How the Ho'y Ghost appeared.

he spake in them, he spake not out of the secret parts of nature, they did not foame at the mouth as those who were blasted by the Devill, but the holy Ghost sanctified their tongues, and in great modestie and comelienesse they spake the truth.

Thirdly, in the manner of his operation he is most holy, for where ever he lodgeth, he sanctifieth and purifieth that soule and bodie, therefore he is compared in the Scriptures to water and to fire, and to the Fullers sope, *Psal. 51. 7. Wash me and I shall be whiter than the snow*: in the originall it is [*Tecabbeseni*] play the Fuller upon me. We may know then whether we be possessed by Satan or not, if we delight in filchinesse or uncleannesse, for uncleannesse is the unseparable effect of the uncleane spirit: a man may be overtaken by Satan sometimes, and Satan may in part pollute him, but he delighteth not in it; but if he delight to wallow in that sinne, and make no resistance to Satan, then he is certainly the habitation of Satan; when one offered violence to a woman under the Law, *Deut. 22. 27.* if shee cryed out, she was not to die the death; but if she held her peace, and consented to that villany, she was to die the death: So when Satan commeth to pollute the soule and defile the bodie, if he cry out with *Paul, O wretched man that I am, who shall deliver me from the bodie of this death?* *Rom. 7. 24.* then we are not to die; but if wee hold our peace, & delight in Satans temptations which pollute the soule and the bodie, then wee are to die.

Is cast out of a man.] There is no creature in which Satan delighteth to lodge, but onely in man; when he entred into other creatures, it was but onely to deceiue man, as when he entred into the Serpent, it was for this end, to deceiue *Eua*; he cared not for the Serpent it selfe: so when he entred into the *Gergesites* swine, it was

not

תבבבבב
.....

The godly delight
not in sinne.

Satans delight is to
lodge onely in man.

not for the swine that he cared, but onely that he might draw the hearts of the *Gergesites* from Christ by drowning of their swine; and the reason wherefore he delighteth to dwell in no other creature but man, is, because there is no visible creature that can commit sinne but man, *where there is not a Law, there is no transgression*, for sinne is the transgression of the Law, *Rom. 4. 15.* but no Law is given to any visible creature but onely to man. This should be a great motiue to humble man, when he seeth such a great change, that he who was the Temple of the holy Ghost, should now become a cage for uncleane spirits, and to *make the house of God a den of theeues*, *Mat. 21. 13.* Was not this a great change, when a mans house in which he dwelt was *made a dung-hill*? *Ezra 6. 11.* But this is a farre greater change when man who should be the Temple of the holy Ghost, is made a receptacle for uncleane Devils; it was a great change in *Naomi*, when her beautie was changed into *bitternes*; and when the *Nazarites* that were whiter than the snow, became *blacke like the cole*, *Lament. 4. 8.* and when *Nebuchadnezzar*, who was a mightie King, became a beast, *Dan. 4. 33.* but those changes were nothing to this change, when man who was the Temple of the holy Ghost, should become the cage of uncleane Devils.

When the uncleane spirit is gone out of a man.

Whether did Satan goe out willingly here, or was he cast out by force?

He was cast out by force here, he goeth not out willingly but by collusion, this is not *ἐκβάλειν*, by force to cast him out, Satan doth not cast out Satan; but when the Lord casteth him out by his power, then he is cast out by force.

Whether is this gift in the Church now or not, to cast out Satan?

A motiue to humilitie

Quest.

Ans.

Satan goeth not out willingly.

Quest.

Answ.

Not lawfull to use the
signe when the thing
signified is not.

This extraordinary gift to compell Satan to goe out of a man, is not in the Church now, we haue *prayer and fasting* now, desiring the Lord to cast him out, *Mat. 17. 21.* but to charge him to goe out, or to conjure him, the Church hath no such power; to use the signe when the thing signified is not, this is a great abuse, if the high Priest under the Law should haue put in two counterfeit stones in the brestplate, when there was neither *Vrim* nor *Thummim*, and promised by them, to haue the Lord to answer him, had not this beene a delusion; so for men now to use the words of authority, to charge Satan to goe out, when this power is not in the Church, this is but a delusion; the Church hath power now by excommunication to giue over wicked men into the hands of Satan, but yet they become not *εφεστειμενοι*, really possessed, as it was in the Primitiue Church. So the Church now hath power to pray to God for the delivery of the partie, but they haue not power with authoritie to charge the uncleane spirit; the Church in her infancie had some extraordinary gifts which are now ceased, as to speake tongues, to cure the sicke, to cast out Devils, and to kill, as *Peter* did *Ananias* and *Sapphira*, *Act. 5. 5.* to strike blind, as *Paul* did *Elymas* the forcerer, *Act. 13. 11.*

God never withdrawes
from hi. Church gifts
which are simply good.

Those gifts which are the best gifts God never withdraweth them from his Church altogether; but other gifts which are not simply the best gifts, he withdraweth them; example, to speake diverse Languages was a gift profitable for the planting of the Church at the first, but yet it was not simplie necessary; *Paul* said, *he had rather speake five words in a knowne tongue, than ten thousand words in an unknowne tongue, 1 Cor. 14. 19.* Those gifts which are most excellent and simply necessary in the Church, he taketh not away, *I shew unto you a more excellent way, 1 Cor. 12. 31.* And the Lord hath
turned

turned these gifts into more excellent gifts, *Ioh. 14. 12.*
He that beleeueth in me, the workes that I doe, shall he doe
also, and greater workes than these shall he doe.

When Christ was here bodily present with his Disciples, his bodily presence was not so comfortable to them as his spirituall presence, so when he was present by miracles, signes, and wonders in the Primitiue Church, this was but a bodily presence in respect of his spirituall presence with us now; when the LORD wrought these miracles then, it was either to convict the Infidels, or to strengthen the faith of the weak ones, these *miracles were signes, not to them that beleue, but to them that beleue not.* *1 Cor. 14. 22.* When Paul healed the father of *Publius* the Consull, of a Fever, he healed him by a miracle, and made him presently to arise, *Act. 28. 8.* but he healed not *Timothy* that way, but seemeth rather to play the Physitian to him, bidding him drinke *no longer water but wine,* *1 Tim. 5. 23.* What was the reason of this? *Timothy* beleued, therefore he needed not a miracle; but the father of *Publius* beleued not, he was an Infidell as yet, and therefore a miracle was more necessary for him.

He walketh through dry places.] That is, he counteth all other places but deserts in respect of his former habitation.

Seeking rest and findeth none.] Satan hath three places; first, his place of pleasure; secondly, his place of wandring; and thirdly, his place of torment; his place of pleasure is an uncleane foule, in which he delighteth to wallow: his place of wandring is, when he goeth about compassing the earth too & fro, seeking whom he may devour; and his place of torment is hell. Satan is tormented now when he is in his place of pleasure, and in his place of wandring, but his full torment is not come, *Art thou come hither to torment us before the time, Mat. 8.*

29.

So

Why miracles were wrought.

Three places of Satan.

The childe of God
hath three places.

So the childe of God hath three places; his place of pleasure, as *Psal. 84. 1.* *How amiable are thy Tabernacles O Lord of Hosts, my soule longeth, yea even fainteth for the Courts of the Lord: so he hath his place of griefe, Woe is me, that I sojourne in Mesech, that I dwell in the Tents of Kedar, Psal. 120. 5.* and he hath his place of joy in the Heavens.

The spirits haue their
rest.

And findeth none.] Spirits haue their rest, they are not like quick-silver which hath *principium motus in se, sed non quietis*, but they haue *principium motus & quietis*, the soule resteth when it is delighted, as the bodie resteth when it lyeth or sitteth. Satans rest is sinne, but this is a restlesse rest, the true rest of the soule is God onely, therefore *David* said, *returne my soule to thy rest, Psal. 116. 7.* When the soule is not set upon God the right object, then it is *extra centrum*; and as the Needle of the Compasse trembleth alwayes untill it stand to the North-Pole, so the soule hath no rest untill it be set upon the right object God himselfe. The rich man said, *soule take thy rest*, when he had his Barnes full, *Luk. 12. 9.* But riches cannot bring rest to the soule, for the more that a covetous man hath, the more he coveteth; an example of this we see in gold-thirstie *Babel*, *Esa. 14. 4.* the more they had, the more they coveted: the soules of the wicked are in a sling, *1 Sam. 25.* a stone in a sling is violently tossed about, so are their soules, and they shall *get no rest day nor night, Rev. 14. 11.* So *David* compareth the wicked to a wheele which alwayes turneth about, *Psal. 83. 13.* and to a drunken man that *lyeth upon the top of a Mast, Prov. 23. 24.* If thou wouldst haue true rest to thy soule, disburden it of sinne; Looke how the poore shippe was tossed, so long as *Tomas* was in her, but when he was throwne into the Sea, the storme was calmed: so cast out sinne, and then thou mayest haue rest. When a man enter-
taineth

When the soule re-
steth.

Simile.

How to finde true
rest.

taineth his sinne, he is like a man that is sicke on the Sea, he runneth from this place to that place to seeke rest, but all in vaine, because he hath the sicknesse within himselfe. God is called by the Hebrewes [*Makom*] *locus*, because he containeth all things, and is contained of none, every thing is kept in its owne place, God is the place for the soule to rest in: the Philosophers say, *Bonum ex integra causa consistit, malum ex quolibet defectu*, Goodnesse cannot consist without the integrity of all the parts, but evill is a defect of any of them, that a man be in good health, it is necessary that every humour keepe his just temper and proportion, but to make a man sicke, it is enough that one humour onely be distempered: the rest of the soule is *God*, who is all goodnesse, but any griefe will disquiet the soule; the soule is a disturbed thing, therefore we must admire his power who can settle it: when Christ calmed the winde and the Sea, they said, *Who is he that both Sea and winds obey?* so we may say, when God calmeth the soule, and putteth it to its rest; who is this that the unsetled soule doth obey? Satan being so farre from God, who is the place of rest, he cannot finde rest.

Then he saith, I will returne unto my house from whence I came out.

How can Satan returne to that place out of which he hath beene cast?

Satan is cast out two wayes, either partially or totally: Partially he is cast out by illumination, totally by sanctification; this partiall casting out of Satan, is wrought sundry wayes; first, by civill education, as *Nero* was very meeke the first five yeares of his Raigne, because he was brought up under *Seneca* a good Master, so *Julian* so long as he was a Reader in the Church, Satan was cast out of him partially; and

F f

some-

□□□□ vel sapientia

□□□□□□ per antiphras-

sin qua nihil localis, nihil situs, qui nullo loco capitur, sed omnibus rebus locum datur.

Why Satan can have no rest.

Quest.

Ans.

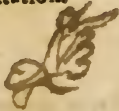
A twofold casting out of Satan.

Wicked men how restrained from sinne.

Sometimes by the constitution of the bodie, as some abstaine from some sinnes, because of the constitution of their bodies, as they abstaine from drinke, because they haue a weake braine; and sometimes by shame; and sometimes by the restraining power of God; but it is easie for Satan to enter in againe when he hath but such barres to hold him out; but where there is a totall sanctification, he cannot enter in againe there. Now when we call it a totall sanctification, it is meant totall here in parts, but not in degrees, that is, there is no facultie in the soule, but there is grace in it as well as there is sinne, and therefore Satan cannot enter there againe.

Vnto mine house from whence I came.

Satan desires to goe backe into his ancient habitation.



How to keepe us free from Satan, that he enter not againe.

Simile.

No place can content him so well as his former habitation, wherein he hath dwelt a long time, and he glorieth more to repofesse himselfe in his former habitations, than to purchase new places. When Satan was dispossessed out of the people of the *Iewes* in the Wilderneffe by the doctrine of Miracles which *Moses* wrought, he sought to be repofessed againe; first, by Idolatrie; secondly, by Whoredome with the daughters of *Moab*, and by rebellion: so when hee was dispossessed out of the Christian Churches in the East, first, he sought to be repofessed again by schismes and heresies, but especially by *Arrianisme*, then he fully repofessed himselfe againe by *Mahomet*. If thou be free from Satans possession, looke not back againe as *Lots* wife did; Satan is like a Raven, when he is driven from a dead carkasse, he fleeth but a little from it, and is readie to returne to it againe; when a man commeth out of a Bathe, the Physitians prescribe to him then, that he looke well to himselfe, for he is readie to catch cold, because his pores are open; so when Satan is cast out, a man hath neede then to be very vigilant, that

that Satan surprife him not againe, For if after they haue escaped the pollutions of the world through the knowledge of the Lord and Saviour Iefus Christ, they are againe intangled, and overcome, the latter end is worfe with them than the beginning, 2 Pet 2. 20.

And when he is come, he findeth it emptie, fwept, and garnifhed.

This house was fwept and hung, but it was not well furnifhed within.

Obferue that God never commeth to the foule with a priuation, but as he taketh away finne, fo he putteth in grace, pull up the thornes, and then fow the wheate, *Iere. 4. 3.* Ceafe to doe euill, and then learne to doe good, *Efay 1.* The Lord liketh not this priuatiue Diuinitie, *Carfeyee Meroz, becaufe they came not to the helpe of the Lord, Iudg. 5. 23.* So when I was an hungred, ye gaue me no meat at all. *Mat. 25. 42.* Many men doe content themfelues with this, they will doe their enemy no harme, they will haue no meddling with him, but this is the fweeping of the houfe onely, but they come not to the pofitiue part, I will doe him good, and therefore Satan may get entrance againe.

Then goeth he, and taketh feuen other fpirits with him more wicked than himfelfe.

Here the queftion may be mooued, whether fome Devils be worfe than others? It may feeme there are, becaufe *Beelzebub* their Prince he is worft, goe to the hels prepared for the Deuill and his Angels, *Mat. 25. 41.* And as amongst the good Angels, fome are Powers, Dominions, and fome Thrones; fo it feemeth that amongst the wicked Angels, there are fome more wicked than others, they are not then called worfe fpirits, becaufe they are moe in number onely, but they are worfe, becaufe they are more malicious; they are all bad fpirits, but fome exceed others in malice and wicked-

God commeth neuer
with an emptie hand.

Whether fome Devils
be worfe than others?

kednesse; many men doe mistake Satan and his Angels, they thinke that some of them are spirits which doe no harme, but they are all sworne enemies to mans salvation, therefore Satan is called the *red Dragon*, the *red Dragon* delighteth not onely to kill men for hunger, but also for sport to kill them; what can we looke for then of those infernall spirits of destruction?

And the last end of that man is worse than the first.

The end of the wicked is worse than their beginning three wayes.

His last end is worse than his beginning in three respects; first, in respect of God; secondly, in respect of himselfe; thirdly, in respect of Satan.

First, in respect of God, who justly punisheth him this wise, by giving him up unto a reprobate sense, because he loved not the truth: secondly, his last end is worse in respect of himselfe, because he is dyed over againe with sinne; those sinnes in the Scripture are called *Scarlet sinnes*. *Scarlet* is called *Shani* or *diſapov*, because it is twice dyed. So men when they fall backe, they are dyed anew againe, and as *recidivatio in morbis est periculosa*, so is the falling into sinne anew againe. So it is worse in respect of himselfe, because after that a man is illuminated, he is more readie to become profane; if he be not sanctified: Take water and heat it, and set it in the ayre, it will freeze sooner than cold water; So if a man be illuminated, and have some taste of sanctification, and then fall backe againe, he is in a worse case than he was in before. Thirdly, he is worse in respect of Satan, for when Satan catcheth him againe, he maketh him twice more the childe of hell. A Iailor hath a prisoner fettered by the hands, necke, and feete, the prisoner beggeth of him, that he would release him, he releaseth him all to the foote, he slippeth his foote out of the fetters and escapeth; if the Iailor catch him againe, he layeth a double weight upon him, and fettereth him twice as sure as he was before; so when a sinner

12

Simile.

ner seemeth to escape from Satan, being enlightned and in some shew sanctified, if he fall backe againe, he bringeth seven worse spirits with him.

The application of the Parable is, *Even so shall it be also unto this wicked Generation.* As if Christ should say, when I came amongst you, yee were in darkenesse, but by my ministerie yee haue beene illuminated, but maliciously now yee impugne this truth, and yee are possessed with seven worse spirits than before, therefore your end must be worse than your beginning.

(. . .)

The application of the Parable.

F I N I S.

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1813

An Addition.

Pag. 122. line 11.

TO raise up seed to the brother, that is, to the eldest brother, *Deut. 25. 5. if brethren dwell together, and one of them die, that is, if the first or eldest die and haue no seede, then his second brother was bound to raise up seede to him if he were not married; for the Law speaketh of brethren dwelling together, and not married or forissfiliate: an example of this we haue in Er and Onan, Gen. 38.*

Secondly, if he had no brethren, then his neereft Kinsman was bound to performe this duty to him, if he had not beene married.

But it seemeth that this dutie is required of *N. Rut. 4.* although he had children, for he saith, *when I should marre mine owne inheritance.*

It is onely required of him here to redeeme the inheritance, but not to marrie his Cousins wife; this was onely *stare super nomen defuncti*; that is, to make his childe to be reputed as the childe of the dead, and so the childe should not be counted his sonne, but the sonne of *Chilion*; thus his iaheritance should haue beene marr'd, and his name rased out, and this made *N:* to refuse, but if the Cousin were not married, then he was bound to marry the wife of his Kinsman.

Object.

Ans.

Erratum.

Page 166: line 13: Dele not.

... 219.
... 7. Count of Kedar g.
... 12.
... 19.
... 127. ... 109. ... 2. 168.
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... 141.
... 107. The good ...
... 190. ...
... 64. p. 1. The fast. 10.
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... 12. ... 12. 197.





