

GOODWIN

THOMAS AIKEN

MOSES AND AARON

Thomas Goodwin

Moses and Aaron

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T. A. Goodwin
Moses and Aaron / Civil and Ecclesiastical
Rites, Used by the Ancient Hebrews

TO THE

RIGHT HONOURABLE

WILLIAM

Earle of *Pembroke*, Lord Chamberlain of His Majesties Houshold, L. Warden of the Stanneries, Knight of the most Noble Order of the Garter, one of His Majesties most Honourable Privy Council, and Chancellor of the famous University of *Oxford*.

All Grace and Happiness

Right Honourable,

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

From Kensington,

Feb. 21. 1624.

Your Honour's in all duty,

and service devoted,

Tho. Godwyn.

THE FIRST BOOK TREATETH OF PERSONS

CHAP. I.

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

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

At first, the *Fathers* of their several Families, and their *First-born* after them, exercised all kind of Government, both *Eclesiastical* and *Civil*, being both *Kings* and *Priests*, in their own houses. They had power over their own Families, to bless, curse, cast out of doors, disinherit, and to punish with death, as is apparent by these examples: of *Noah* towards *Cham*, *Gen. 9. 25.* of *Abraham* towards *Hagar* and *Ismael*, *Gen. 21. 10.* of *Jacob* towards *Simeon* and *Levi*, *Gen. 49. 3.* and of *Judah* towards *Thamar*, *Gen. 38. 24.*

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

After *Joshua* succeeded *Judges*; their Officers were of absolute and independent authority, like unto *Kings*, when once they were elected. But there were long vacancies, and chasms commonly between the cessation of the one, and the election of the other: yea for the most part, the people never chose a *Judge*, but in time of great troubles, and imminent dangers; which being over-past, he retired to a private life. After that *Gideon* had delivered the people out of the hand of the *Midianites*, he being offered the *Kingdom*, replied, I will not reign over you, neither shall my Child reign over you, *Judg. 8. 23.* That of *Samuel*, that he judged *Israel* all the days of his life, *1 Sam. 7. 15.* was¹ extraordinary. In this respect, their *Judges* symbolize with the *Roman Dictators*. This state of Regiment continued amongst them by the computation of *S. Augustine*², three hundred twenty nine years. In these vacancies or distances of time between *Judge* and *Judge*, the greater and weightier matters were determined by that great Court of the *Seventy* called the *Senadrin*; in which respect the form of Government may be thought *Aristocratical*. *Kings* succeeded the *Judges*, and they continued from *Saul* unto the Captivity of *Babylon*, that is,³ about 502 years.

From the Captivity unto the coming of Christ, (which time is thought⁴ to have been five hundred thirty six years) the state of the *Jewes* became very confused. Sometimes they were ruled by *Deputies* and *Vicegerents*, who had not supream authority in themselves, but as it pleased the *Persian* ראשי גליות *Rasche galiuth*, αἰχμαλωτάρχαι *Heads*⁵demret erew yeht ;meht engissa ot shcranoM of the Captivity. Of this sort was *Zorobabel* and his successors, who are reckoned in the *Hebrew Chronicles*⁶ to be these, *Mesullam*, *Hananiah*, *Berachiah*, and *Hosadiah*. All which are thought to have reigned under the *Persian Monarchy*, and to have been of the Posterity of *David*: as likewise the other succeeding ten chief Governours after *Alexander* the Great. In the last of these ten, the

¹ Zepper lib. 3. leg. Mos. cap. 6.

² Aug. de Civ. Dei, l. 18 c. 22.

³ Zepper. leg. Mosaic. l. 3. c. 6.

⁴ Vide Funcii Chronol.

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

⁶ Seder Olam minus.

government departed from the House of *David*, and was translated to the *Macchabees*, who descended from the Tribe of *Levi*. They were called *Maccabæi*, from *Judas Maccabeus*,⁷ and he had this name מִי כַמּוֹךְ *Macchabæus*, from the Capital Letters of this Motto, written in his Ensigne or banner, מִי כַמּוֹךְ בְּאֵלֵים יְהוָה *Quis sicut tu inter Deos, O Domine?* Where the first letters are, *M, C, B, A, I*. Among the *Maccabees*, sovereign authority continued until *Herod the Askalonite* his reign, at what time our Saviour Christ was born, according to *Jacobs* prophecy: The Scepter shall not depart from *Judah*, nor a *Law-giver* from between his feet, untill *Shiloh*, that is, the⁸ *Messias* come, *Gen. 49. 10*.

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

Some take *Judah*,

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

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

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

Some take *Scepter*,

1. For *legal power*¹², and sovereign authority, residing in one man principally.

2. For the *form of government*¹³, and face of a Common-wealth, governed and ruled by its own laws, customes, and rites: signifying as well the rule and authority of *inferiour Magistrates*, yea of *Priests* also, as of *Kings* and *Princes*.

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

Some are of opinion¹⁴, that the *Scepter* taken in the second acception, began to be given to *Judah*, that is, to the *Two Tribes* cleaving to *Rehoboam*, at the time of that division of the People: and that their *Scepter* was not taken from them until the destruction of *Jerusalem*; because, that after *Herods* time until then, their Laws remained in force, their *Priesthood* continued, and their Common-wealth, though it were much defaced, yet not quite overthrown.

Some are of opinion¹⁵, that the *Scepter* taken in the second acception, began to be given to *Judah*, that is, to the *Twelve Tribes*, from the time of *Moses*; and that this *Scepter* was not taken from them until the Destruction of *Jerusalem*: not in *Herod*, because he was a *Jew* (in that he was a *Proselyte*) for a *Jew* is a name, say they, of *Profession*, not of *Countrey* or *Nation*.

Some are of opinion¹⁶, that the *Scepter* taken in the second acception, began to be given to *Judah*, that is to the *Twelve Tribes*, from the time of *Moses*, and that it was taken from them in *Herods* time: yet so, that in *Herods* time, this was but begun, and inchoate, and at the destruction of *Jerusalem* it was fulfilled and consummate.

⁷ *Carion chron. lib. 2. p. 144.*

⁸ *Targum Uziel. eadem pæne verba habet Targum Jerosolym.*

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

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

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

¹² *Patres plerique omnes.*

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

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

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

¹⁶ *Montacut. in Analect. p. 74.*

Some are of opinion¹⁷, that the *Scepter* taken in the first acceptance, began to be given to *Judah*, that is to the *Twelve Tribes*, from the time of *Moses*, and that it was taken from them fully in *Herods* time. The former opinions make the coming of the *Messias* to be a fore-runner of the departure of the *Scepter*: this, makes the departure of the *Scepter* to be a fore-runner or token of the *Messiah* his coming, which I take to be the principal thing aimed at in the prophecy. This opinion, as it is more generally received than the others, so upon juster grounds. Now the *Scepter* was departed and given to a *Proselyte*, never so before,¹⁸ yea now also the *Law-giver* was departed from between *Judahs* feet, and now the *Messiah* born.

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

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

CHAP. II. *Of the Publicans*

Wee having seen the most remarkable changes in the Common-wealth of the Hebrews; we will note the chief Observations concerning the persons there inhabiting: and first concerning the *Publicans*, who were, in the latter times, an heterogeneous Member of that Common-wealth. After that the *Jews* became Tributary to *Rome*, (which¹⁹ was effected by *Pompey* threescore years before the Birth of our Saviour) certain Offices were appointed by the Senate of *Rome*, unto whom it belonged, as well among the *Jews* as in other Provinces, to collect, and gather up such custome-money or tribute, as was exacted by the Senate. Those that gathered up these publique payments, were termed *Publicani*, *Publicans*; and by reason of their covetous exactions, they commonly were hated by the People of the Provinces:²⁰ Every Province had his several *Societie*, or company of *Publicanes*: Every *Society* his distinct *Governour*: in which respect it is, that *Zacheus* is called by the *Evangelists*, ἀρχιτελώνης *princeps Publicanorum*, the chief Receiver of the tribute, or chief *Publican*, *Luke 12. 2.* And all the Provincial *Governours* in these several *Societies*, had one chief²¹ *Master* residing at *Rome*, unto whom the other subordinate *Governours* gave up their accounts. These *Publicans* were hated in all Provinces, because of their exactions; but chiefly in the Commonwealth of the *Jews*, because though it were chiefly maintained by the *Galileans*, yet it was generally inclined unto by the *Jews*, That tribute ought not to be payed by them: this hatred is confirmed by that *Rabbinical* proverb,²² *Take not a Wife out of that family wherein there is a Publican, for such are all Publicans.* Yea a faithful *Publican* was so rare at *Rome* it self, that one *Sabinus* for his honest managing of that Office, in an honourable remembrance thereof, had certain images erected with this superscription²³; Καλῶς τελωνήσαντι, *For the Faithful Publican.* And therefore no marvel, if in the Gospel, *Publicans* and *sinners* go hand in hand.

It is now generally received as a truth undoubted, that not only *Heathen* people, but sometimes *Jews* themselves became *Publicanes*. *Tertullian* was of another opinion,²⁴ and thought that all the *Publicans* were *Heathens*; but he hath been in that long since confuted by *Jerome*²⁵, and reason it self perswadeth the contrary. First, *Matthew* who was a *Publican*, was afterwards an *Apostle*, and therefore unlikely to have been an *Heathen*. Secondly, *Zacheus* his name was a pure *Hebrew* name having no affinity with *Roman* names. Thirdly, the ground or principal argument on which *Tertullian* built, was meerly²⁶ erroneous.

¹⁹ *Joseph Locutus de Pompeo l. 1. de bello Jud. c. 5. p. 720.*

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

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

²² *Is. Casaubon exercit. 13. 37.*

²³ *Suet. in Flav. Vespas. cap. 1.*

²⁴ *Tertul. de pudic. c. 9.*

²⁵ *Jeronym. epist. ad Damasum.*

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

CHAP. III. *Israelites, Prosylites*

The whole Common-wealth of *Israel* consisted of two sorts of men, *Hebrews* and *Prosylites*; he that was born an *Hebrew*, either by *Fathers* or *Mothers* side, was an *Hebrew*; but he that was born so of both, was an *Hebrew of the Hebrews*; such a one was Saint *Paul*, *Phil. 3. 5*. He that was born a *Prosylite* either by *Fathers* or *Mothers* side, was termed *Ben-gar*, the son of an *he-Prosylite*; or *Ben gara*, The son of a *she-prosylite*; but he that was by *Fathers* and *Mothers* side a *Prosylite*, was termed²⁷ *Bagbag*, that is, the son of he and she *Prosylites*.

The *Hebrews* were of two sorts; some lived in *Palestina*, and used the *Hebrew* Text, these were called *Hebrews* or *Jews*; others were dispersed in divers places of *Greece*, they used the *Greek* translation, and thence were termed Ἑλληνιστοὶ²⁸ *Grecists*. S. *Luke* mentioneth both. There arose a murmuring, τῶν Ἑλληνιστῶν of the *Græcists*, towards the *Hebrews*, *Acts 6. 1*. Where note the difference between Ἕλληνας, and Ἑλληνιστοὶ, the *Græcians*, and the *Græcists*. The *Græcians* are used by Saint *Paul*, to signifie all the *Heathen people*, and stand in opposition with *Hebrews* in the general acception, containing both *Græcists*, or dispersed *Hebrews*, and also those of *Palestina*: the *Græcists* were both by birth and religion *Hebrews* standing in opposition with *Hebrews*; in the strict acception, taken for those of *Palestina*.

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

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

First, the kinds of *Prosylites* were two; גר ברת Ger berith, *Prosylitus fæderis*, A *Prosylite of the Covenant*. He submitted himself unto the Circumcision, and to the whole *Mosaical* Pædagogy.³⁰ The *Rabbies* term such a one גר צדק Ger tsedeck, *Proselytum justitiæ*, A *Prosylite of righteousness*. Secondly, גר שער Ger sahnar, *Proselytus portæ*, A *Prosylite*, or *stranger within thy gates*, *Deut. 14. 21*. Of him also we read in the fourth Commandment. He was suffered to dwell amongst them; whence he is also called תושב Toschab, *Incola*, an *Inhabitant*. He was not circumcised, neither did he conform himself to the *Mosaical* rites, and ordinances, only he was tyed to the obedience of those Commandments, which among the *Hebrew Doctors* go under the name of *Noahs* seven Commandments;³¹ which they reckon thus: 1. Judgements or Punishments for Malefactours. 2. Blessing the name of God; under this is contained the keeping of the Sabbath. 3. Disclaiming of

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

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

²⁹ Euseb. Eccles. hist. li. 1. cap. 8.

³⁰ Rabbi Solomon, Deut. 23. 14.

³¹ Sheindler in pentaglot. p. 1530.

Idolatry. 4. Uncovering ones nakedness. 5. Shedding of blood. 6. Robbery. 7. Eating of any member of a beast, taken from it alive. Of this sort, were *Naaman the Syrian*, the *Eunuch*, *Cornelius*, and those of whom we read, That there were dwelling at *Jerusalem*, *Jews Men that feared God*³² of every Nation under Heaven, *Acts 2. 5.*

Secondly, to the making of one to be a *Prosylite of the Covenant* according to the difference of sex; and the difference of times the Rites of initiation varied. To the making of³³ a *Male-Proselyte*, at first three things were required. 1. *Circumcision*.³⁴ 2. *A kind of purification by water*. 3. *The blood of Oblation*. This *oblation* was commonly two Turtles or Pigeons. To the making of a *Woman Proselyte*, were required only *purification by water*, and *Oblation*.³⁵ Now because the *Jews* have neither Altar, nor Sacrifice, they say that for the *Males Circumcision*, and *purification by water* sufficeth; and for the *Females*, only *purification by water*.³⁶ In *Davids* time, they say that many thousands of *Prosylites* were joyned unto the *Church* without *Circumcision*, by this *purification*.

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

Thirdly, the respect born by the *Jews* towards *Prosylites*, was charitable;³⁷ they used no upbraiding terms towards them, saying *Remember thy former deeds*. Notwithstanding it was also provided,³⁸ No *Prosylite* should be eligible into the Court of their *Sanhedrim*; yea in their common commerce, they had an usual proverb, which admonished them of wariness³⁹ *Vel ad decimam usq; generationem a Proselytis cave*; Beware of *Prosylites* to the tenth generation.

³² ἄνδρες εὐλαβεῖς.

³³ *Moses Kotsen. fol. 40. col. 2.*

³⁴ וְבָרַךְ לְשׁוֹמְרֵי הַמִּצְוֹת הַלֵּיבְטָבוֹ הַלֵּיטָב.

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

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

³⁷ *P. Fag. Exod. 22. 21.*

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

³⁹ *Casaub. advers. Baron. 27.*

CHAP. IV. *Of their Kings*

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

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

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

⁴⁰ *Rex Anius, Rex idem hominum, Phæbique Sacerdos. Virg. Æneid, lib. 3.*

⁴¹ *Alex. Neopolit. lib. 2. Cap. 6.*

⁴² *Valer. Max. lib. 1. cap. 6.*

⁴³ *Alex. ab. Alex. lib. 1. cap. 20.*

CHAP. V.

The High-priest, Priests, Levites, and Nethinims

There were three ranks and degrees of Ministers about the Temple; *Priests, Levites, and Nethinims*; they may be paralleled with *Ministers, Deacons, and Sub-Deacons*, in the Primitive Church: Over all these, the *High-priest* was chief.

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

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

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

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

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

These eight *Garments* the *High-Priest* used in his ordinary ministration, and they are termed by the *Rabbies*, בגדי זהב, *Bigde Zahab, Vestimenta aurea, Golden Vestments*, because of their richness in comparison of other extraordinary *Garments*, which he wore onely once a year, when he entred into the *Holy of Holies*, upon the *Propitiation* day, *Lev. 15. 4. 23.* These latter are called בגדי לבן:

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

Bigde Laban, Vestimenta alba, White Garments; there were in number four. 1. *A linnen breeches*. 2. *A linnen coat*. 3. *A linnen girdle*. 4. *A linnen Miter, Levit. 16. 4.*

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

In his apparel the threefold Office of our *Saviour Christ* was shadowed: the *Crown* signified his *Kingly Office*; the *Urim* and *Thummim*, and likewise his *Bells* and *Pomegranates*, his *Prophetical Office*: by *Urim* and *Thummim*, he answered as from an *Oracle*; by the *Bells* was typed the sound of his *Doctrine*; by the *Pomgranates*, the sweet savour of an *Holy Life*; the *Names* of the twelve *Tribes* engraven on the *Ephod*, and the *Brest-plate*, signified his *Priestly Office*, presenting unto *God* the whole *Church*, for which he maketh intercession. He knoweth his own sheep by *Name, John 10. 3.*

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

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

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

In the time of their *Consecration*, certain pieces of the sacrifice were put into the *Priests* hand, *Exod. 29. 9.* The ceremony in the *Christian Church*, used by the *Bishop* unto the *Minister* in time of *Ordination, that the Bishop* giveth the *Bible* into the hands of the *Minister*, doth much resemble this. And both may signifie, that no man taketh this honour unto himself, but he that is called of *God*, as was *Aaron, Heb. 5. 4.* Hence *Consecration* in the *Hebrew* phrase is termed, *Filling of the hand*. And contrary to this did *Jeroboams Priests*, whosoever would, he *Filled his own hand, 1 King. 13. 33.* that is, *He thrust himself into the Priesthood.*

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

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

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

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

⁴⁷ *Vide Cunæum de rep. Heb. lib. 2. cap. 3.*

In the discharge of their Offices, the *High-Priest*, and other *Priests* agreed in these Particulars: First, they both burnt incense and offered sacrifices, *1 Chron. 6. 49*. Secondly, they both sounded the Trumpets, the use whereof was two-fold; sometimes to sound an alarm in the war, sometimes, to assemble the people and their Rulers, *Numb. 10*. Thirdly, they both slew the sacrifice, *2 Chron. 29. 22*. Fourthly, they both instructed the people, *Malac. 2. 7*. Fifthly, they both judged of leprosie, *Levit. 13. 2*.

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

That every one of the inferiour *Priests* might equally serve in his order, King *David* distributed the whole company of them into twenty four ranks or courses, called ἐφημερίαι *Turmæ*, *vices*. *Nadab* and *Abihu* being dead, there remained onely two sons to *Aaron*, namely, *Eleazer* and *Ithamar*; now as the succession of *Priests* was preserved in these two families, so did *David* at this time according to the number of people in each family, make his division. *Eleazers* family he divided into sixteen ranks, and *Ithamars* into eight: the division was by *Lot*; the first *Lot* fell to *Jehoiarib*, the second to *Jedaiah*, the third to *Hairim*, &c. *1 Chron. 24*. Every rank or course served weekly in the Temple by turn, and the ranks received their names from those who at that time were the heads of the several families, and ever after retained the same names. The chief of every rank was called, *Summus Sacerdos istius Classis*: *The chief Priest of that rank*. Hence it is, that we read of many *High-Priests* assembled together, *Mark 14. 1*. Furthermore we are to note, that as the weekly course fell out by lot, so did they by lot determine each particular *Priests* service; namely, who should burn incense, who slay the beasts, who lay them on the Altar, who dress the lamps, &c. *Zacharias* was of the course of *Abia*, *Luke 1. 5*. that is, of the eighth course, and his lot was to burn incense, *Luke 1. 9*.

The office of the *Levites* was to pitch, to take down, to bear up and down the *Tabernacle*, and the vessels thereof. *Levi* had three sons, *Gershon*, *Cohath*, and *Merari*: and accordingly the whole company of the *Levites* were distinguisht into 3 orders, *Gershonites*, *Cohathites*, and *Merarites*. The *Gershonites* charge was to carry the coverings, and hangings of the *Tabernacle*. The chief things within the Sanctuary were committed to the *Cohathites*. The Wood-work, and the rest of the instruments were committed to the charge of the *Merarites*, *Num. 3*. This was the office of the *Levites*, in *Moses* his time, whiles they were on their journey, in the Wilderness; but afterward when they were settled in the promised Land, then *David* changed their office, appointing them, some to have the charge of the Treasures of the Temple, *1 Chron. 26. 20*. others to be Over-seers and *Judges*, others to be Porters, others Singers, *1 Chron. 23. 4*. The Singers in time of singing were clad in linnen Robes or Surplices, *2 Chron. 5. 12*. The Singers were divided into twenty four orders or courses, *1 Chron. 25. 8*. And the Porters into as many, *1 Chron. 26*. that both might supply their turns weekly by lot, as the *Priests* did. In *Moses* time also, their consecration began at the five and twentieth year of their age: In *Davids* at the twentieth, *1 Chron. 23. 24*. *Ezra 3. 8*. Here we may note the liberty granted unto the Church in changing Ceremonies: the Office of the *Levites* in *Davids* time, was not the same as in *Moses*: and again, *Moses* and *David* agreed not in the time of their consecration. Again in the Christian Church we shall find in *Matthias* his election, the use of *Lots*; not so in *Pauls*, or any other

⁴⁸ *Elias Thisbit*.

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

of the *Apostles*: In their meetings, use of an *holy-kiss*; and at the Lords Supper, use of their *Love-feasts*: both now antiquated throughout Christendom.

Moreover, there are certain *degrees* observable among the *Levites*: First, their *Initiation*, when they were a month old, they were *Initiated* and presented unto God, *Numb. 3. 15*. Secondly their *consecration*, they were *consecrated* by imposition of hands, when they were five and twenty years old, *Numb. 8. 24*. From thence for five years following, they learned their Office. Those that imposed hands on them are said in the Text, *Numb. 8. 10*. to be the *sons of Israel*, *Ghazkuni* interpreteth that place, the *First born of Israel*. They were the Representative Church; and in allusion to this, the Church of Christ is called the *Church of the First-born*, *Heb. 12. 23*. At the same time the *Levites* were *waved* by the *Priests*, that is, as the Greek reads it,⁵⁰ *Separated*, which word is used for the *Ministers of Christ*,⁵¹ *Separate me Barnabas and Paul*, *Act. 13. 2*. Thirdly, their *Ministration*, to carry up and down the *Tabernacle*, and this was at the thirtieth year of their age, until the fiftieth, *Numb. 4. 3*. Lastly, their *vacation*, or *discharge* from that laborious service of carrying the *Tabernacle*; notwithstanding even then they were to serve in their charge, to encamp round about the Tent, to sing, and to beware that no stranger came into the Temple,⁵² and likewise to over-see and instruct younger *Levites* in the manner of *Bishops*. Unto these degrees the Apostle seemeth to have respect: They that have ministered well, get themselves a good *degree*, *1 Tim. 3. 13*. The like kind of⁵³ *degrees* are observable among the *Vestal Virgins*: they remained in their Nunnery thirty years. *Ten years* they learned the Mysteries of their Profession; *Ten years* they exercised them; and *Ten years* they taught them others. From this custome of *Imposing hands* on the *Levites* hath flow'd the like custom, used by the *Apostles* in conferring Orders, *Acts 6. 6. 1 Tim. 5. 22*.

Observe the difference of these three phrases, *Χειροθεσία*, the *imposition of hands*. *Χειροτονία*, the *holding up of hands*, in token of *elivation* or *ordination*, *Act. 14. 22*. And *ἔκτασις χειρῶν*, *A stretching forth of the hands*. Both the first gestures were used in *Ordination*, or *conferring Orders*. The first of all, namely, *imposition of hands*, was borrowed from the *Hebrews*. The second, namely, the *holding up of hands*, was taken from the⁵⁴ *Athenians*, who had two sorts of Magistrates, *Κλήρωται*, *Magistrates chosen by lots*: and *Χειροτόνηται*, *Magistrates chosen by holding up of hands*. The third gesture of the hands, called *ἔκτασις χειρῶν*, *A stretching forth of the hands*,⁵⁵ sometimes is termed *τῆς χειρὸς νεῦμα*, the *beckning with the hand*, a gesture used in craving silence; so *Paul* stretched forth the hand, and answered for himself, *Acts 26. 1*.

another sort of holy persons termed *אנשי מעמד* *Ansche Magnamad*, *Viri*⁶⁵ *erehT stationarii*; the Law requiring, that whosoever offered either gift or sacrifice, he should present it unto the Lord with his own hands, and *stand by* during the time of his oblation. Now, because all *Israel* could not *stand by*, for the narrowness of the Place, hence when an offering was made for all the people, certain selected Persons, chosen for that purpose, supplied the stead of all the People. They were divided, as the *Priests* and *Levites*, into twenty four *ranks* and *orders*, weekly to minister in the *Temple*, but the choice was not restrained to the *Tribe of Levi*, but was indifferently made out of the *people*. Every *rank* had one *fore-man*, chief above the rest, termed⁵⁷ *Stationum Princeps*, the *Fore-man of the Station*. The *Nethinims* office was to be hewers of wood, and drawers of water for the house of *God*, they were not *Levites*, no nor *Israelites*, but *Gibeonites*, whom because of their fraudulent dealing, *Joshua* made in this manner tributary, *Josh. 9. 23*. They were afterward called *Nethinims*,

⁵⁰ Ἀφορμῆ ἀαφῶν.

⁵¹ Ἀφορμίσατε.

⁵² Francisc. Jun. Analyt. Expos. Numb. 8.

⁵³ Dionys. Halycarnass. lib. 2.

⁵⁴ Æschines contra Ctesiphont.

⁵⁵ Herodian, p. 45.

⁵⁶ Moses Kotsen. fol. 211. col. 4.

⁵⁷ אַנְשֵׁי מַעְמָד

Ezra 2. 43. from נָתַן *Nathan*, which signifieth to *give*, because they were given to the service of the *Temple*. Their Office was vile and base, as appeareth by that proverbial speech; From the hewer of thy wood, unto the drawer of thy water. *Deut. 29. 11.*

CHAP. VI. *Of the Prophets*

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

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

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

For the propagation of Learning, *Colledges* and *Schools* were in divers places erected for the *Prophets*; their *Scholars* were termed⁵⁹ *Filii prophetarum*, *children of the Prophets*, *2 Kin. 6. 1*. unto which phrase there is allusion, *Matt. 11. 19. Wisdom is justified of her children*: by reason of this Relation the *Prophet* sometimes is called a *Father*; *Elisha* cryed out, *My Father, my Father*, *2 King. 2. 12*. The *Targum*⁶⁰ expoundeth that place, *Rabbi, Rabbi*; as much as to say, *my Master, my Master*: And

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

⁵⁹ *Eodem sensu Græci appellat artis medica candidatos ἰατρῶν παιδας Eras. Ep. dedicatoria Hilario præfix.*

⁶⁰ *Targum. 2 Reg. 2. 12.*

in truth the *Rabbies* grew very ambitious of the name *Father*, which was the reason of our Saviours speech, *Matth. 23. 6. Call no man Father upon earth.*

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

2. *Wisemen*: This title though in it self it be general and common to all *Doctors*, and *Teachers* of the Law; yet for many years before our Saviours Incarnation,⁶² it was either arrogated by the Pharisees, or else by the ignorant multitude appropriated unto them, for an opinion of their extraordinary *wisdom*, in teaching of Traditions, which they preferred beyond the Law. Hence the Pharisees were called⁶³ *Masters of the Traditions*: And hence was that counsel of *R. Eleezer* to his Scholars,⁶⁴ that they should forbid their children from the study of the *Bible*, and place them between the knees of their *wisemen*. Likewise⁶⁵ hence, when any of their *Doctors* did read Lectures, their saying was, οἱ σοφοὶ ἡμῶν δευτεροῦσι, *Our wisemen do teach traditions*. The like ambition we shall find among the *Grecians*, all of them striving to be intituled Σοφοὶ, *Wisemen*: and hence, whensoever the chief of them had pleased the people in performance of their Orations, or any other publick business, they were honoured with a *Grand Σοφῶς*, that is, with a loud acclamation of σοφῶς, σοφῶς, *Well done*, or *wisely done*; until *Pythagoras*, in dislike of such swelling Titles, stiled himself *Philosophus, a Lover of wisdom*; which kind of modesty was afterward practised by the *Hebrew Doctors*; for they in after and⁶⁶times, to avoid the suspicion of arrogancy, refused the name of חכמים *Chacamim, Wisemen*, stiled themselves, תלמידי חכמים *Discipuli sapientium, Learners of wisdom*.

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

⁶¹ *Kimchi in præfat. ad Hoscham.*

⁶² *Gorionid. lib. 4. cap. 20.*

⁶³ *Drus. de trib. sect. 86.*

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

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

⁶⁶ *Elias Thisbit.*

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

they much resembled our *Clarks of Assizes*, these were termed, γραμματεῖς λαοῦ the *Scribes of the people*, *Mat. 2. 4. It. 1. Mac. 5. 42.*

The second sort of *Scribes* belonged to the *Clergy*; they were Expositors of the Law, and thence are they called γραμματεῖς τοῦ νόμου, νομικοὶ, & νομοδιδάσκαλοι, *Scribes of the Law*, *Esra. 7. 9. Expounders of the Law*, *Luk. 7. 30.* and *Doctors of the Law*, *Luk. 5. 17.* Their Office was to write, read, and expound the Law of *Moses* to the people. The name was a name of *Office*, not of *Sect*. Of this sort was *Esdras*, *Esra 7. 6.* who though he were a *Levite*, yet⁶⁸ others there were of the Tribe of *Judah*, and, as it is thought, they might indifferently be of any Tribe. The name was of the like esteem among the *Hebrews* as the *Magi* were among the *Chaldeans*; the *Quindecemviri* among the *Romans*, for expounding *Sybilla's Oracles*: Or the *Canonists* in the *Church of Rome*. The word סופרים *Sopherim*, translated *Scribes* signifieth *Numberers*, or *Computers*, and is applied to the *Masorites*, because they spent their time in reckoning, and numbring, not onely the verses, but the words also, and letters of each Book throughout the *Bible*; which, as it is an argument of their industry,⁶⁹ so likewise of *Gods* providence, in the preservation of his truth inviolable. As the *Wise men* in their Preaching pressed Traditions; so the *Scribes* clave to the written word, whence they were termed⁷⁰ *Text-men*, or *Masters of the Text*. And to this purpose it is worth our observing, that whereas both the *Scribes* and the *Pharisees* sought to fasten accusations upon our Saviour, *Mat. 9.* The *Scribes* accused him of blasphemy, *v. 3.* The *Pharisees* of eating with *Publicans* and sinners, *v. 11.* The *Scribes* accusation was a breach of the Law; the *Pharisees* a breach of Traditions.

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

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

⁶⁹ *Augustin. in Psal. 40.*

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

⁷¹ *Vide Thisbit. in דרשן*

⁷² *Targum, Ps. 84. 7.*

CHAP. VII. *Of their Title Rabbi*

About the time of our Saviour Christ his Nativity, Titles began to be multiplied; and amongst the rest, these of *Rab*, *Ribbi*, *Rabbi*, and *Rabban*, were in especial use: they all are derived from רבב *Rabab*, signifying, *multiplicatus fuit*, and they sound as much as πολυμαθέστατος, that is, a *Master*, or *Doctor* eminently gifted with variety of Knowledge. Concerning these titles, they write thus,⁷³ that *Rabbi* is a more excellent title than *Rab*, and *Rabban* more excellent than *Rabbi*; and the simple name without any title, as *Haggai*, *Zachary*, *Malachy*, was more excellent than *Rabban*. About this time they used a set form of Discipline in their Schools. The Scholar was termed תלמיד *Talmid*, a *Disciple*, in respect of his Learning; קטן *Katan*, a *Junior*, in respect of his minority; בחור *Bachur*, that is, one *chosen*, or *elected* in respect of his *election*, or *cooptation*, into the number of Disciples; After he had proved a good Proficient, and was thought worthy of some degree, then was he by imposition of hands made a *Graduate* חבר *Chaber*, a *Companion* to a *Rabbi*. This imposition of hands, they termed סמיכה *Semicah*, or *Semicuth*, which Ceremony they observed in imitation of *Moses* towards *Joshua*. The Lord said unto *Moses*, Take thou *Joshua* the son of *Nun*, in whom is the Spirit, and put thine hand upon him, *Numb. 27. 18*. At which time he that imposed hands on him, used this form of words,⁷⁴ *I associate thee, and be thou associated*. After this when he was worthy to teach others, then was he called *Rabbi*, and whereas in his minority, his own name being suppressed, he was called onely by his *Fathers name*, the son of *N*. When he was made *Graduate* by imposition of hands, then was he called by his own name, *N. the son of N*. And afterward when he was thought worthy to teach, then was the Title *Rabbi* prefixed, after this manner; *Rabbi N. the son of N*. For example, *Maimonides*; at first was termed onely *Ben Maimon*, the son of *Maimon*; after his degree, then was he called by his own name, added to his fathers, *Moses Ben Maimon*, *Moses the son of Maimon*: at last being licenced to teach, then was he called רמבם *Rambam*, which abbreviature consisting of Capital Letters, signifeth, *Rabbi Moses Ben Maimon*, *Rabbi Moses the son of Maimon*. So *Rabbi Levi*, the son of *Gersom*, in his minority was called the son of *Gersom*, afterward *Levi the son of Gersom* at last, רלבג *Ralbag*, *Rabbi Levi the son of Gersom*. This distinction of *Scholars*, *Companions*, & *Rabbies*, appeareth by that speech of an ancient *Rabbi*, saying,⁷⁵ *I learned much of my Rabbies, or Masters, more of my companions, most of all of my Scholars*. That every *Rabbi* had Disciples, and that his own Disciples, and other well-wishers stiled him by the name of *Rabbi*, in the dayes of our Saviour, needeth no proof. *Judas* came to *Christ* and said, *God save thee Rabbi*, *Mat. 26. 49*. In like manner *Johns Disciples* came and saluted *John* by the name of *Rabbi*, *John 3. 26*. and *Christ* by the name of *Rabbi*, *John 1. 38*. But whether there was such a formal imposition of hands then in use, I much doubt. The manner of their meetings, when Disputations were had in their Synagogues, or other Schools, was thus.⁷⁶ The chief *Rabbies* sate in reserved Chairs; these are those chief seats of the Synagogues, which the Scribes and Pharises so affected, *Mat. 23. 6*. Their *Companions* sate upon Benches or lower Forms; their Scholars on the ground at the feet of their Teachers. Saint *Paul* was brought up at the feet of *Gamaliel*, *Act. 22. 2*. And *Mary* sate at *Jesus feet*, and heard his word, *Luk. 10. 39*. The posture of to be יושב *Joscheb*, one that⁷⁷ debircsed si *ibbaR* ehT .seerged rieht ot gnidrocca dereffid ydob rieht *sitteth*: the *Companion*, מוטת *Muteth*, the word signifieth a kind of leaning upon a bed or bench, ones

⁷³ Aruch in voce רבב

⁷⁴ רבב יהיה לך יד ויד לך יהיה רבב *Id est Scaligero interprete: Ego tibi impono manum & manus tibi imposita esto. Trihaer. c. 5. p. 264. vide etiam Cunæum de Rep. Heb. cap. 12.*

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

⁷⁶ Philo Jud. Quod omnis probus, p. 679.

⁷⁷ Scaliger in Trihaeres. cap. 5. Ex. c. 1. Beracoth.

head lying in the others bosome, in manner of the ancient sitting at table; and it was a deportment *מִתְאַבֵּק* *Mithabek*, one that doth lie⁸⁷ of the body, inferiour to that of *sitting*: The Scholar was termed along in the dust, and this was a token of the Scholars humility, thus humbling and subjecting himself even to the feet of his Masters: This same custom it is thought,⁷⁹ Saint *Paul* laboured to bring into the Christian Church, *1 Cor. 14*. Their Scholars were not all of equal capacity, whence they said,⁸⁰ some had *conditionem spongiæ*, others *clepsydræ*, others *sacci fæcinacei*, and others *cribri*. Some resembled the *Sponge*, and suck'd in all that they heard without judgment; others the *Hour-Glass*, they took in at one ear, and let out at the other; others the *Winesack*, through which Wine is so drained from the dregs, that only the dregs remain behind: Lastly, others the *Rying-sieve*, which in winnowing lets out the courser seed, and keepeth in the corn.

⁷⁸ *Pirke Aboth. cap. 4.*

⁷⁹ *Ambros. 1 Cor. 14.*

⁸⁰ *Pirke Aboth. cap. 5.*

CHAP. VIII.

Of their Nazarites and Rechabites

There are two sorts of *Votaries* mentioned in the *Old Testament*; *Rechabites*, *Jerem. 35.* and *Nazarites*, *Numb. 6.* I find scarce any thing warrantable concerning these two, more than what the Scripture delivereth in the fore-quoted places: therefore concerning the matter of their Vows, I refer the Reader to the aforesaid Texts of Scripture; here only we will note the distinction of *Nazarites*. The first are these *Votaries*, termed so from נָזַר *Nazar*, to separate, because they separated themselves from three things; *First*, from Wine, and all things proceeding from the Vine. *Secondly*, from the Razor, because they suffered no Razor to come upon their head, but let their hair grow all the dayes of their separation. *Thirdly*, from pollution by the dead: this separation again was twofold, either for a set number of days, or for a mans whole life; that they termed *Naziræatum dierum*, this, *Naziræatum seculi*: of that sort was *Paul*, and those four with him, *Acts 21. 24.* Of this sort was *Sampson Judges 13.* and *John Baptist*. The just number of days, how long the former of these two separated themselves, is not expressed in *Scripture*, but the *Hebrew Doctors*⁸¹ determine them to be thirty, because it is said, *Num. 6. 5. Domino sanctus, יהיה ערית*; which word (say they) containing thirty, expressteth the just number of days to be observed in this voluntary separation. The second sort of *Nazarites*, were so termed from נָצַר *Natsar*, from whence cometh *Natsareth*, or *Nazareth*, the name of a certain Village in *Galilee*; where Christ was conceived and brought up: Hence our Saviour himself was called a *Nazarene*, or *Nazarite*, *Mat. 2. 23.* and those that embraced his Doctrine, *Nazarites*, *Acts 24. 5.* Afterward certain *Hereticks* sprung up, who as the *Samaritanes* joynd *Jewish ceremonies* with *Heathenish Rites*: so⁸² they joynd together *Christ* and *Moses*, the *Law* and the *Gospel*; *Baptism* and *Circumcision*: of the beginning of these we shall read, *Acts 15. 2.* Then came down certain from *Judæa*, and the brethren, saying, *Except ye be circumcised after the manner of Moses, ye cannot be saved.* These *Hereticks* were called *Nazarites*, either of malice by the *Jewes*, to bring the greater disgrace upon *Christian* religion; or else because at first they were true, though weak *Nazarites*, that is, *Christians* mis-led by *Peters Judaizing* at *Antioch*, *Gal. 2. 11.* And hence it is⁸³ that the *Church* at *Antioch*, in detestation of this new-bred heresie, fastened upon them by the name of *Nazarites*, forsook that name, and called themselves *Christians*, *Acts 11. 26.* *Symmachus*, that famous Interpreter of the *Old Testament*, was a strong Defender of this heresie, and⁸⁴ from him in after times they were named *Symmachiani*. The *Jews* had them in as great hatred as the *Samaritanes*; whereupon⁸⁵ three times every day, at *morning*, *noon-tide*, and *evening*, they closed their Prayers with a solemn execration, *Maledic Domine Nazaræis*. Lastly, another sort of *Nazarites* there were, so termed from *fo skoob evif eht ffo tuc dna hsiloba* did yeht esuaceb⁸⁶ נָזַר *Nazar*, signifying to *abolish* or *cut off*; *Moses*, rejecting them as not *Canonical*.

⁸¹ *Sheindler, in Pentaglot.*

⁸² *Hieronym. Isai. 8. Idem refert Epiphanius. l. 1. Tom. 2. hæ. 29.*

⁸³ *Francisc. Jun. paral. lib. 1. 8.*

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

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

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

CHAP. IX. *Of the Assideans*

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

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

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

Now as long as these Works of supererogation remained arbitrary, and indifferent, not required as necessary, though preferred before the simple obedience to the Law; so long the heat of contention was not great enough to breed Sects and Heresies: But when once the Precepts and Rules of supererogation were digested into *Canons*, and urged with an opinion of necessity; then from the *Chasidim* issued the brood of *Pharisees*;⁹⁰ and also from them (as it is probably thought) the Heresie of the *Essenes*, both obtruding unwritten Traditions upon the People, as simply necessary, and as a more perfect rule of sanctity than the Scripture. At this time the *Tsadikim* in heat of opposition rejected not only Traditions, but all Scripture, except only the five books of *Moses*; for which reason they were called *Karaim*. Some are of opinion,⁹¹ they rejected only *traditions*, and embraced all the books of Scripture: Which opinion soever we follow; they had their name קראים, *Karaim*, *Textuales*, *Scriptuarii*, i. *Text-men*, or *Scripture-readers*, because they adhered to Scripture alone, withstanding and gain-saying *Traditions* with all their might. And if we follow the latter, then all this while the *Karaim* were far from Heresie: but in process of time, when from *Sadock*, and *Baithus*, these *Karaim* learned to

⁸⁷ *D. Kimchi. Psal. 103. 17.*

⁸⁸ *Pirke Aboth. c. 5.*

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

⁹⁰ *Joseph. Scalig. Triheres. c. 22.*

⁹¹ *Joseph. Scalig. ib.*

deny all future rewards for good works, or punishment for evil, or resurrection from the dead; now the *Karaim* became compleat *Sadduces*, and perfect *Hereticks*, taking their denomination from their first Author *Sadok*. The time of each Heresies first beginning, shall be more exactly declared in their several Chapters.

CHAP. X. *Of the Pharisees*

There are⁹² three Opinions concerning the *Etymology* of the name *Pharisee*. The first are those which derive it from פָּרַשׁ *Parash, Expandere, Explicare*; either from the enlarging and laying open their Phylacteries, or from their *open performance* of good works in publick view of the People, as being ambitious of mans praise. Secondly, from פָּרַשׁ *Parasch, Exponere, Explanare*; because they were of chief repute; and counted the profoundest *Doctors* for the *exposition* of the Law, so that they were termed⁹³ *Peruschim, quia Poreschim; Pharisees*, because they were *Expounders* of the Law. Thirdly, others derive the name from the same Verb, but in the conjugation *Piel*, where it signifieth *dividere, separare, to separate*.⁹⁴ In this acception, by the *Greeks* they were termed ἀφωρισμένοι, we may *English* them *Separatists*. Their *separation* is considerable, partly in the particulars *unto which*, partly in those *from which* they separated.

First, They separated themselves to the study of the Law, in which respect they might be called, ἀφωρισμένοι εἰς τὸν νόμον, *Separated unto the Law*. In allusion unto this, the *Apostle* is thought⁹⁵ to have stiled himself, *Rom. 1. 11. ἀφωρισμένον εἰς εὐαγγέλιον, Separated unto the Gospel*: when he was called from being a *Pharisee*, to be a *Preacher of the Gospel*; and now not *separated unto the Law*, but to the *Gospel*.

Secondly, They separated themselves, or at least pretended a⁹⁶ *separation to an extraordinary sanctity of life above other men*. God, I thank thee, that I am *not as other men are*, Extortioners, Unjust, Adulterers &c. *Luke 18. 11*.

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

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

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

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

The *Pharisees* were⁹⁹ not tied to any particular Tribe or Family, but indifferently they might be of any; *S. Paul* was a *Benjaminite*; *Hyrchanus* was a *Levite*.¹⁰⁰ Each Sect had its *Dogmata*, his proper *Aphorisms, Constitutions, or Canons*: so the *Pharisees* had theirs. My purpose is, both concerning these and the other Sects, to note onely those *Canons, or Aphorisms*, wherein chiefly they were heretical, and one differing from the other.

⁹² *Quartam etymologiam (cujus fundus & autor putatur Hieronymus, Præfat. in Amos) refellit Scriptura Hebraica; si enim Phariseus diceretur a verbo פָּרַשׁ Dividere, scriberentur Pharisei מִפְּרִישׁ non מִפְּרִישׁ.*

⁹³ *Gorionides. c. 22.*

⁹⁴ *Suidas.*

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

⁹⁶ *Suidas.*

⁹⁷ *R. David. Sophon. 1. 8.*

⁹⁸ *Thisbites.*

⁹⁹ *Chrys. Mat. 15.*

¹⁰⁰ *Flavius Jos. lib. 13. c. 18.*

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

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

Thirdly, Concerning the resurrection of the dead, they acknowledged it, and taught¹⁰² that the souls of evil men deceased, presently departed into everlasting punishment; but the souls, they say, of good men, passed by a kind of Pythagorean μετεμψύχωσις into other good mens bodies. Hence it is thought¹⁰³ that the different opinions concerning our Saviour did arise; Some saying that he was *John Baptist*; others, *Elias*; others, *Jeremias*, *Matth. 16. 14*. As if Christ his body had been animated by the soul either of *John*, *Elias*, or *Jeremias*.

Fourthly, They did stily maintain the Traditions of their *Elders*. For the better understanding what their *Traditions* were, we must know that the *Jews* say the Law was *twofold*,¹⁰⁴ one committed to writing, which they called תורה שבכתב *Thorah schebitchtah*, *The written Law*; the other delivered by tradition, termed by them, תורה בעל פה *Thorah begnal pe*. They say both were delivered by *God* unto *Moses* upon Mount *Sanai*, the latter as an exposition of the former, which *Moses* afterward delivered by mouth to *Joshua*, *Joshua to the Elders*, *the Elders to the Prophets*, *the Prophets to those of the great Synagogue*, from whom successively it descended to after-ages. These Traditions were one of the chief Controversies between the *Pharisees*, and the *Sadduces*.¹⁰⁵ The *Pharisees* said, *Let us maintain the Law which our fore fathers have delivered into our hands, expounded by the mouth of the wise men, who expounded it by tradition*. And lo, the *Sadduces* said, *Let us not believe or hearken to any tradition or exposition, but unto the Law of Moses alone*. The Traditions which they chiefly urged, were these;

1. *They would not eat until they washed their hands*, Why do thy Disciples transgress the Tradition of the *Elders*? for they wash not their hands when they eat bread, *Mat. 15. 2*. This washing is said to have been done πσυγμῆ *Mar. 7. 3*. that is, *often*, as some translate the word, taking πσυγμῆ in this place, to signifie the same as πύκα in *Homer*, *frequenter*. Others translate the word *accurate*, *diligenter*, intimating the great care and diligence they used in washing: with this the *Syriack Text*¹⁰⁶ agreeth. Others¹⁰⁷ think that there is, in the phrase, allusion unto that rite or manner of washing in use among the *Jews*, termed by them נטילת ידים *Netilath iadaim*, *the lifting up of their hands*. The *Greek* word πσυγμῆ is thought to express this rite, because in this kind of washing, *They used to joyn the tops of the fingers of each hand together with the thumb*, so that each hand did after a sort resemble τὴν πσυγμῆν i. a *fist*. This Ceremony was thus performed: First, they washed their hands clean. Secondly, they composed them into the fore-mentioned form. Thirdly, they lifted them up, so that the water ran down to the very elbows. Lastly, they let down their hands again, so that the water ran from off their hands upon the earth.¹⁰⁸ And that there might be store of water running up and down, they poured fresh water on them when they lifted up their hands, and poured water twice upon them when they hanged them down. Unto this kind of washing *Theophylact* seemeth to have reference, when he saith, that the *Pharisees* did¹⁰⁹ *cubitaliter lavare*, *wash up to their elbows*. Lastly, others¹¹⁰ interpret πσυγμῆ, to be the fist, or hand closed, & the manner of washing thereby denoted to be *by rubbing one hand closed in the plain or hollow of the other*. All imply a diligent and accurate care in washing: the ceremonious washing by lifting up the hands, and hanging them

¹⁰¹ *Joseph. l. 13. c. 9.*

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

¹⁰³ *Serar. Trihaeres. l. 2 c. 3. It. Drus. in praeter.*

¹⁰⁴ *Moses Kotsen. in praef. lib. praeept.*

¹⁰⁵ *Gorionides, c. 29.*

¹⁰⁶ *תורה שבכתב μετὰ σπουδῆς. Luke 1. 39.*

¹⁰⁷ *Joseph. Scalig. Tribær. c. 7.*

¹⁰⁸ *Munster. in Deut. 8.*

¹⁰⁹ *Theophylact. in Marc. 7. 3.*

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

down, best expresseth the superstition, which only was aimed at in the reproof, though all the sorts of washing, to the *Pharisee* were superstitious, because they made it not a matter of outward *decency* and *civility*, but of *religion*, to eat with washt or unwasht hands, urging such a necessity hereof,¹¹¹ that in case a man may come to some water, but not enough both to wash and to drink, he should rather chuse to wash than to drink, though he die with thirst. And it was deemed amongst them as great a sin to eat with unwasht hands, as to commit fornication. This Tradition of washing hands, though it were chiefly urged by the *Pharisees*, yet all the *Jews* maintained it, as appeareth by the places quoted.

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

2. When they came from the Market they washt, *Mar. 7. 4*. The reason thereof was, because they there having to do with divers sorts of people, unaware; they might be polluted. The word used by Saint *Mark*, is, βαπτίσωνται, they baptized themselves: implying the washing of their whole body. And it seemeth that those *Pharisees* who were more zealous than others, did thus wash themselves alwayes before dinner. The *Pharisee* marvelled that *Christ* had not first washed himself before dinner, *Luke 11. 38*. Unto this kind of superstition St. *Peter* is thought to have inclined, when he said, Lord, not my feet only, but also my hands, and my head, *John 13. 9*. Thus finding his modesty disliked, when he refused to have his feet wash'd by his Lord and Master; now he leapeth into the other extream, as if he had said, Not my feet only, but my whole body. Hence proceeded that Sect of the *Hemerobaptistæ*, i.e. *Daily baptists*, so called¹¹² because they did every day thus wash themselves.

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

4. They held it unlawful to eat with sinners, *Mat. 9. 11*. yea, they judged it a kind of pollution to be touched by them, *Luke 7. 39*. If this man were a *Prophet*, he would surely have known who, and what manner of woman this is which toucheth him, for she is a sinner. Of such a people the *Prophet* speaketh: They said, stand a part, come not near to me, or (as the words may be rendred)¹¹³ Touch me not, for I am holier than thou, *Esay. 65. 5*. The like practice was in use among the *Samaritanes*,¹¹⁴ who if they met any stranger, they cryed out, μή πρόσψαυσον, Ne attingas, Touch not.

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

6. They made broad their *Phylacteries*, and enlarged the borders of their garments, *Matth. 23. 5*. Here three things are worthy our consideration. First, What these *Phylacteries* were. Secondly, What was written in them. Thirdly, Whence they were so called. *Epiphanius*¹¹⁷ interpreteth these *Phylacteries* to be πλατέα σήματα πορφύρας, purple studs, or flourishes, woven in their garments: as if *Epiphanius* had conceived the *Pharisees* garment to be like that which the *Roman Senators* were wont to wear, termed, by reason of those broad-studs and works woven in it, *Laticlavium*: but seeing that these *Phylacteries* were additaments and ornaments, whereof there were¹¹⁸ two sorts, the one tied to their Fore-heads, the other to their Left-hands; hence it followeth, that by these *Phylacteries* could not be meant whole garments, or any embosments, or flourishings woven in the cloth. Generally they are thought to be schedules or scroles of parchments, whereof, as I noted, there were two sorts;

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

¹¹² *Epiph. l. 2. Tom. 1. c. 17.*

¹¹³ *שׁוּבָה לִי נִשְׁמָעֵנִי Ne attingas me.*

¹¹⁴ *Scalig. de emend. temp. lib. 7. Idem refert Epiphani. lib. 1. Tom. 1. cap. 13.*

¹¹⁵ *Theophylact. in Luke 18. 12. It. Epiph. hæc. 16.*

¹¹⁶ *Drusius in Luc. 18. 13.*

¹¹⁷ *Epiph. lib. 1. Tom. 1. cap. 15.*

¹¹⁸ *Moses Kot. præcept. affirm. 22.*

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

In these Parchments they wrote¹²¹ only the *Decalogue*, or Ten Commandments, in the opinion of *Chrysostome* and *Hierome*: but generally, and upon better grounds, it is thought they wrote these four sections of the Law.

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

2. The second began, And it shall be when the Lord shall bring thee, &c. *Exod. 13. 11.* to the end of the 16. *verse.*

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

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

These four Sections written in scrols of Parchment, and folded up, they fastned to their *fore-heads* and their *left-arms*: those that were for the *fore-head*, they wrote in four distinct pieces of parchment¹²² especially, and if they wrote it in one piece; the length of every Section ended in one column, and they did put them into one skin, in which there was the proportion of four houses or receptacles, and not into four skins: every receptacle was distinct by it self; and those that were for the hand, were written in one piece of Parchment principally, the four Sections in four columns; but if they wrote them in four pieces, it was at length, and they put them in a skin that had but one receptacle.¹²³ In time of persecution when they could not openly wear these *Phylacteries*, then did they tye about their hands a red thread, to put them in mind of the blood of the Covenant of the Law.

Touching the name *Moses* calleth them *טוטפוט* *Totaphot*, which word hath almost as many *Etymologies*, as Interpreters; the most probable in my opinion, is, that they should be so called *per Antiphrasin*, from *הטט Incedere, to go or move*, because they were *immoveable*: Hence the *Septuagint* translate them, *ἀσάλευτα Immoveable ornaments*. The Rabbins call them *Tephillim, Prayer ornaments*:¹²⁴ others call them *Pittacia, & Pittaciola*, from *πιττάκιον*, which signifieth a piece or parcel of Cloth. In the Gospel they are called *φυλακτήρια, Phylacteries*, from *φυλάττω, to conserve or keep*. First, because by the use of them, the *Law* was *kept* and *preserved* in memory. Secondly, because the *Pharisees* superstitiously conceited, that by them, as by Amulets, Spells, and Charms, hanged about their necks themselves might be *preserved from dangers*. The word *φυλακτήριον* signifieth a Spell; and *Hierome* testifieth, that the *Pharisees* had a such a conceit of these ornaments: In which place he compareth the *Pharisees* with certain superstitious women of his time, who carried up and down, upon the like ground, *pervula evangelia, & crucis ligna*, short sentences out of the Gospel, and the reliques of the Cross. The same superstition hath prevailed with many of latter times, who for the same purpose hang the beginning of¹²⁵ *Saint John's Gospel* about

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

¹²⁰ *Scal. Trihaeres. p. 258.*

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

¹²² *Moses Kotsen. fol. 104. col. 3.*

¹²³ *Munster. de præcept. affirm.*

¹²⁴ *Hieronym. in Mat. 23.*

¹²⁵ *Scalig. Tribær. cap. 70.*

their necks. And in the year of our Lord 692. certain Sorcerers were condemned for the like kind of *Magick*, by the name of¹²⁶ φυλακτήριοι, that is, *Phylacterians*.

Thus much of their *Phylacteries*: In the same verse is reprov'd the *inlarging of their borders*.¹²⁷ That which we read borders in the *Gospel*, is called, *Num. 15. 38.* צִיצִית *Tsitsith, Fringes*: and גְּדִילִים *Gedelim, Deut. 22. 10.* which word we likewise translate in that place, *Fringes*. They were in the fore-quoted places commanded, and our *Saviour Christ* himself did wear them, *Luk. 8. 44.* The latter Hebrew word signifieth a *large Fringe*, which agravateth the superstition of the *Pharisees*, in making their *Fringes larger*, when the Law had allowed them *large*. This literal exposition I take to be most agreeable with the *Text*, though to *inlarge* in *Greek* and *Latine*¹²⁸ sometimes, signifieth to *boast, vaunt, or brag of a thing*; and in this sense it may very well fit a *Pharisee*. The reason of this command was, to put them in mind of the *Commandments, Numb. 15.* And for the furtherance of this duty,¹²⁹ they used sharp thorns in in their *Fringes*, that by the often pricking of the *Thorn*, whether they walked or sate still, they might be the more mindful of the *Commandments*.

There were¹³⁰ seven sorts of *Pharises*. 1. *Pharisæus Sichemita*. He turned *Pharisee* for gain, as the *Sichemites* suffered themselves to be circumcised.

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

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

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

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

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

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

¹²⁶ *Concil. quini Sexti, Canon 61.*

¹²⁷ *Vide D. Kimchi. Radic.*

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

¹²⁹ *Hieron. in Mat. 23.*

¹³⁰ *Talmud. tract. Suta. cap. 3.*

CHAP. XI. *Of the Sadduces*

To omit other *Etymologies* of the name, there are two onely which have shew of probability. Some¹³¹ derive it from *Sedec, Justitia*; as if they had been *Justitaries*, such as would justifie themselves before *Gods Tribunal*. There are¹³² that derive it, and that upon more warrantable grounds, from *Sadoc*, the first Author of the heresie; so that the *Sadduces* were so called from *Sadoc*, as the *Arrians* from *Arrius*, the *Pelagians* from *Pelagius*, the *Donatists* from *Donatus*, &c.

This *Sadoc* lived under *Antigonus Sochæus*, who succeeded *Simeon the Just*. He was *Antigonus* his scholar, and by him brought up in the Doctrine of the *Pharisees*, but afterwards fell from him, and broacht the heresie of the *Sadduces*; which heresie, because it had much affinity with that which the Heretique *Dositheus* taught, hence are the *Sadduces* said to¹³³ be a branch or skirt of the *Dositheans*, though in truth *Dositheus* lived not till¹³⁴ after *Christ*; and although these two heresies did agree in many things; yet in a main point they differed.¹³⁵ *Dositheus* believed the Resurrection, the *Sadduces* denied it; and by consequence the *Dositheans* believed all other points necessarily flowing from this.

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

Their *Dogmata, Canons, or Constitutions*, were, 1. *They rejected*¹³⁷ *the Prophets, & all other Scripture save only the five books of Moses*. Therefore our *Saviour* when he would confute their error, concerning the resurrection of the dead, he proves it not out of the *Prophets*, but out of *Exod. 3. 6. I am the God of Abraham, the God of Isaac, and the God of Jacob, Mat. 22. 32.*

all traditions. Whence, As they were called מינין *Minæi*, i. *Heretiques*, in⁸³¹ *detcejer yehT* .2 respect of the general opposition between them and *Pharisees*. First, because the *Pharisees* were in repute the only *Catholicks*. Secondly, because in their Doctrine, the *Pharisees* were much nearer the truth than the *Sadduces*: so in this respect of this particular opposition, in the ones rejecting, the others קראים *Karaim, Biblers, or Scripturists*.⁹³¹ urging of traditions, the *Sadduces* were termed

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

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

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

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

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

¹³¹ *Epiph. l. 1. cap. 14.*

¹³² ἀπὸ αἰρεσιάρχου Σαδώκ ὀνομάζεται. *Theophylact.*

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

¹³⁴ *Origen. contra Celsum. l. 2.*

¹³⁵ *Epiph. hæres. 13.*

¹³⁶ *Aboth. cap. 1.*

¹³⁷ *Joseph. Antiq. lib. 13. c. 18.*

¹³⁸ *Elias de קראים.*

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

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

¹⁴¹ *Joseph. l. 13. c. 9.*

The *Samaritanes* and the *Sadduces* are of near affinity: but yet they differ. First¹⁴² The *Samaritanes* sacrificed at the Temple built upon Mount *Gerizim*, but the *Sadduces* sacrificed at *Jerusalem*. Secondly, The *Samaritanes* allowed no commerce with the *Jews*, *John 4. 9.* yea, the mutual hatred between the *Samaritans* and the *Jews* was so great, that it was not lawful for the *Jews* to eat or drink with the *Samaritans*. How is it that thou being a *Jew*, askest drink of me which am a woman of *Samaria*, *Joh. 4. 9.* Nay, whereas liberty was granted unto all Nations of the earth to become *Proselites* to the *Jewes*, so did the *Jews* hate the *Samaritanes*, that they would not suffer a *Samaritan* to be a *Prosylite*. This appeareth by that solemn *Excommunication*,¹⁴³ termed *Excommunicatio in secreto nominis tetragrammati*: the form thereof: as it was applyed (say they) by *Ezra* and *Nehemiah* unto the *Samaritanes*, was thus, *They assembled the whole Congregation into the Temple of the Lord, and they brought 300 Priests, and 300 Trumpets, and 300 books of the Law, and as many boys, and they sounded their Trumpets and the Levites singing cursed the Samaritanes by all the sorts of Excommunication, in the mystery of the name Jehovah, and in the Decalogue, & with the curse of the superiour house of judgement, and likewise with the curse of the inferiour house of judgement, that no Israelite should eat the bread of a Samaritane, (whence they say, he which eateth of a Samaritans bread is as he who eateth swines flesh) and let no Samaritane be a Prosylite in Israel, and that they should have no part in the resurrection of the dead.* *R. Gersom*¹⁴⁴ forbade the breaking open of the Letters, under the penalty of this *Excommunication*. This proveth what formerly was said; namely, that between the *Jews* and the *Samaritanes* there was no commerce; but the *Sadduces* familiarly conversed with the other *Jews*, even with the *Pharisees* themselves; yea, both sat together in the same *Council*, *Acts 23. 6.* Now the *Samaritanes* and *Sadduces* agree. 1. *In the rejection of all the others traditions.* 2. *In the rejection of all other Scriptures, save only the five Books of Moses.* 3. *In the denial of the Resurrection, and the consequences, as future punishments, and rewards according to mens works.* But the *Samaritanes* held that there were *Angels*, which the *Sadduces* denied. For the proof of these agreements and disagreements between them, read *Epiphanius, hæres. 9. & 14.*

Touching the *Samaritanes*, there are three degrees of alteration in their Religion observable. First, the strange Nations, transplanted by *Salmanesar* into *Samaria*, when *Israel* was carried away captive into *Assyria*, worshipped every one the *God of their own Countries*, *2 King. 17.* Secondly, when they saw they were devoured by *Lyons*, because they feared not the Lord, the *King of Assyria* sent one of the *Priests* which was taken captive, to instruct them in the true worship of *God*: which manner of worship though they received, yet they would not lay aside their former *Idolatry*, but made a mixture of Religions, worshipping the living *God*, and their own dumb *Idols*. Thirdly, *Manasses*, brother to *Jaddus* the *High priest*, in *Jerusalem*, being married to *Sanballat*, the *Horonite's* Daughter, by reason of *Nehemiah's* charge of putting away their strange Wives, being driven to that exigent, that he must either put away his Wife, or forgo the hope of the *Priest-hood*; by *Sanballat's* means he obtained leave from *Alexander* the Great, to build a *Temple*¹⁴⁵ upon Mount *Gariazim*, one of the highest Mountains in *Samaria*, whither many other Apostated *Jews* fled, together with *Manasses* being made their *High-Priest*; and now the Sect of the *Samaritanes* (between whom and the *Jews* there was such hatred) began, now all those fore-mentioned errors were maintained: And of this Hill it is, that the woman of *Samaria* speaketh *John 4. 20.* Our Fathers worshipped in this *Mountain*, &c.

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

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

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

¹⁴⁴ *Buxtorf. Epist. Heb. p. 59.*

¹⁴⁵ *Joseph. Antiq. lib. 11. cap 8.*

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

¹⁴⁶ *Gorionides*, cap. 29.

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

CHAP. XII. *Of the Essenes*

The *Etymologies* of the names *Essæi*, or *Esseni*, i.e. *Essenes*, are divers, that which I prefer is *os nem eht era* ⁸⁴¹from the *Syriake* אָסָא *Asa*, signifying *θεραπεύειν* to heal, or cure Diseases. Hence often termed, *θεραπευταὶ* and the women amongst them, *θεραπευτρίδες*, that is, *Physicians*. For though they gave themselves chiefly to the study of the *Bible* yet withal they studied *Physick*.

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

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

The¹⁴⁹ *Pythagoreans* professed a communion of goods: So the *Essenes*.¹⁵⁰ they had one common purse or stock, none richer, none poorer than other; out of this common treasury, every one supplied his own wants without leave, and administred to the necessities of others: only they might not relieve any of their kindred without leave from their Overseers. They did not buy or sell among themselves, but each supplied the others want, by a kind of commutative bartring: yea, liberty was granted to take one from another what they wanted, without exchange. They performed Offices of service mutually one to another; for mastership and service cannot stand with communion of goods: and servants are commonly injurious to the state of their Masters, according to that saying of *R. Gamaliel*,¹⁵¹ *He that multiplyeth servants, multiplieth thieves*. When they travelled, besides weapons for defence, they took nothing with them, for in whatsoever City or Village they came, they repaired to the Fraternity of the *Essenes*, and were there entertained as members of the same. And if we do attentively read *Josephus*, we may observe that the *Essenes* of every City joynd themselves into one common Fraternity or Colledge. Every Colledge had two sorts of Officers: First, *Treasurers*, who looked to the common stock, provided their diet, appointed each his task, and other publick necessities. Secondly, *Others*, who entertained their strangers.

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

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

4. *The Pythagoreans forbade Oaths*.¹⁵⁶ So did the *Essenes*:¹⁵⁷ they thought him a noted lyar, who could not be believed without an oath.

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

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

¹⁵⁰ *Joseph. lib. 18. cap. 2.*

¹⁵¹ *לֹא הִבְרַם מִדְּבַע הַבְּרִית* *Marbe gnabadim. Marbe gezel, Pirke Aboth. cap. 1.*

¹⁵² *Justin. lib. 20.*

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

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

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

¹⁵⁶ *Laert. in vita Pythagoræ.*

¹⁵⁷ *Philo Judæus.*

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

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

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

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

9. *The Pythagoreans the first five years were not permitted to speak in the School:*¹⁶⁶ but were initiated *per quinquennale silentium,*¹⁶⁷ and not until then suffered to come into the presence of, or sight of Pythagoras. To this may be referred the Essenes silence at Table straightly observed, so that *Decem simul sedentibus, nemo loquitur invitis novem;* Drusius¹⁶⁸ renders it, that ten of them sitting together, none of them spake without leave obtained of the nine. When any did speak, it was not their custome to interrupt him with words, but by nods of the head, or beckenings, or holding their finger, or shaking their heads, and other such like dumb signs and gestures, to signifie their doubtings, disliking, or approving the matter in hand. And to the time of silence amongst the Pythagoreans, that it must be for five years, may be referred the initiation of the Essenes; for amongst them none were presently admitted into their society, with full liberty, but they under went four years of tryal and probation. The first year they received *Dolabellum,*¹⁶⁹ *Perizoma, & vestem albam, a spadle,* with which they digged a convenient place to ease Nature; a pair of breeches, which they used in bathing or washing themselves; a white garment, which especially that Sect affected. At this time they had their commons allowed them, but without, not in the common dining Hall. The second year they admitted them to the participation of holy matters, and instructed them in the use of them. Two years after they admitted them in full manner, making them of their Corporation, after they had received an Oath, truly to observe all the Rules and Ordinances of the Essenes. If any brake his oath, an hundred of them being assembled together, expelled him, upon which expulsion commonly followed death within a short time; for none having once entred this Order, might receive alms or any meat from other; and themselves would feed such a one, only with distastful herbs, which wasted his body, and brought it very low: sometimes they would re-admit such a one being brought near unto death; but commonly they suffered him to die in that misery.

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

¹⁵⁸ Suidas. It. Laertius.

¹⁵⁹ Joseph. de bello Judaic. lib. 2. cap. 12.

¹⁶⁰ Suidas.

¹⁶¹ Philo de vita contemplativa.

¹⁶² Laertius in vita Pythag.

¹⁶³ Joseph. Antiq. lib. 18. cap. 2.

¹⁶⁴ Suidas.

¹⁶⁵ Joseph. Antiq. lib. 13. cap. 9.

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

¹⁶⁷ Laertius in Pythagor.

¹⁶⁸ Drusius de trib. sect. 1. 4.

¹⁶⁹ Joseph. de bello Judaico lib. 2. cap. 12.

¹⁷⁰ Philo item Joseph.

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

12. *They were above all others strict in the observation of the Sabbath day;*¹⁷² on it they would dress no meat, kindle no fire, remove no Vessels out of their place; no, nor ease Nature, Yea, they observed¹⁷³ *ἑβδομάδων ἑβδομάδας, every seventh week, a solemn Pentecost; seven Pentecosts, every year.*

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

Concerning the beginning of this Sect, from whom, or when it began, it is hard to determine. Some¹⁷⁵ make them as ancient as the *Rechabites*, and the *Rechabites* to have differed only in the addition of some rules and ordinances from the *Kenites*, mentioned *Judg. 1. 16*. And thus by consequence the *Essenes* were as ancient, as the *Israelites* departure out of *Egypt*: for *Jethro*, *Moses* father-in-law, as appeareth by the Text, was a *Kenite*: but neither of these seemeth probable. For the *Kenites* are not mentioned in Scripture, as a *distinct order or sect of people*, but as a *distinct family, kindred, or Nation, Numb. 24. 21*. Secondly, the *Rechabites*, they neither did build houses, but dwelt in Tents; neither did they deal in husbandry, they sowed no seed, nor planted Vineyards, nor had any, *Jer. 55. 7*. The *Essenes*, on the contrary, they dwelt not in tents, but in houses;¹⁷⁶ and they employed themselves especially in husbandry. One of the *Hebrew Doctors*¹⁷⁷ saith, that the *Essenes* were *Nazarites*: but that cannot be, because the Law enjoyned the *Nazarites*, when the time of the Consecration was out, to present themselves at the door of the *Tabernacle* or *Temple, Num. 6*. Now the *Essenes* had no access to the *Temple*. When therefore, or from what Author this Sect took its beginning, is uncertain. The first that I find mentioned by the name of an *Essene*, was one *Judas*,¹⁷⁸ who lived in the time of *Aristobulus* the Son of *Joannes Hyrcanus*, before our *Saviours* Birth about one hundred years: Howsoever the Sect was of greater antiquity;¹⁷⁹ for all three, *Pharisees, Sadduces,* and *Essenes*, were in *Jonathan's* time, the brother of *Judeas Macchabeus*, who was fifty years before *Aristobulus*. Certain it is, that this Sect continued until the daies of our *Saviour*, and after; for *Philo* and *Josephus* speaks of them as living in their times. What might be the reason then, that there is no mention of them in the *New Testament*? I answer; First, The number of them seemeth not to

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

¹⁷² *Joseph. ib.*

¹⁷³ *Philo de vita contemplat.*

¹⁷⁴ *Plin. hist. l. 5. cap. 17.*

¹⁷⁵ *Serarius Trihaeres. l. 3. cap. 5.*

¹⁷⁶ *Joseph. Antiq. lib. 18. c. 7.*

¹⁷⁷ *Scalig. in Trihaer. cap. 23.*

¹⁷⁸ *Joseph. l. 13. c. 19.*

¹⁷⁹ *Joseph. l. 13. c. 9.*

have been great, in *Philo* and *Josephus* his time,¹⁸⁰ about four thousand, which being dispersed in many Cities, made the Faction weak: and haply in *Jerusalem* when our *Savior* lived, they were either few or none. Secondly, if we observe histories we shall find them peaceable and quiet, not opposing any, and therefore not so liable to reproof as the *Pharisees* and *Sadduces*, who opposed each other, and both joyned against *Christ*. Thirdly, why might they not as well be passed over in silence in the *New Testament*, (especially containing themselves quietly without contradiction of others) as the *Rechabites* in the *Old Testament*, of whom there is mention only once, and that obliquely, although their Order continued about three hundred years before this testimony was given of them by the Prophet *Jeremy*; for between *Jehu* (with whom *Jonadab* was Coetanean) and *Zedekiah*, Chronologers observe the distance of many years. Lastly, though the name *Essenes* be not found in Scripture,¹⁸¹ yet we shall find in *S. Paul's* Epistles many things reprov'd, which were taught in the School of the *Essenes*. Of this nature was that advice given unto *Timothy*, *1 Tim. 5. 23. Drink no longer water, but use a little wine.* Again, *1 Tim. 4. 3. Forbidding to marry, and commanding to abstain from meats is a Doctrine of Devils*; but especially *Coloss. 2.* in many passages the *Apostle* seemeth directly to point at them, *Let no man condemn you in meat and drink, v. 16. Let no man bear rule over you, by humbleness of mind, and worshipping of Angels, vers. 18. τί δογματίζεσθε; Why are ye subject to Ordinances? ver. 20.* The *Apostle* useth the word *δόγματα*, which was applyed by the *Essenes* to denote their *Ordinances, Aphorisms, or Constitutions*. In the verse following he gives an instance of some particulars, *Touch not, taste not, handle not, vers. 21.* Now the Junior company of *Essenes* might not *touch* their Seniors. And in their diet, their taste was limited to bread, salt, water, and hyssop. And these ordinances they undertook, *διὰ πόθον σοφίας* saith *Philo*, for the *love of wisdom*: but the *Apostle* concludeth, *vers. 23.* That these things had only, *λόγον σοφίας*, a shew of *wisdom*. And whereas *Philo* termeth the Religion of the *Essenes*, by the name of *θεραπεία*, which word signifieth *religious worship*, the *Apostle* termeth in the same verse, *ἑθελοθησκείαν, Voluntary-religion, or will-worship*: yea, where he termeth their Doctrine *πατρίαν φιλοσοφίαν*, a kind of *Philosophy* received from their Fore-fathers by Tradition, *Saint Paul* biddeth them beware of *Philosophy, vers. 8.*

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

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

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

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

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

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

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

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

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

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

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

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

CHAP. XIII.

Of the Gaulonitæ, and the Herodians

Other Factions there were among the *Jews*, which are improperly termed Sects. Of these there were principally two. First, *Gaulonitæ*. Secondly, *Herodiani*. The *Gaulonitæ* had their names from one *Judas*, who sometimes¹⁸³ was called *Judas Gaulonites*, sometimes¹⁸⁴ *Judas Galilæus*, of whom *Gamaliel* speaketh, *Acts 5. 37. After this man rose up Judas of Galilee in the daies of the tribute*. The tribute here spoken of, was that made by *Cyrenius*, sometimes called *Quirinius*: the name in *Greek* is one and the same, but differently read by Expositors. This *Cyrenius* was sent from *Rome* by *Augustus*, into *Syria*, and from thence came into *Judæa*, where *Coponius* was *President*, and there he raised this Tax; which taxation is unadvisedly by some confounded with that mentioned, *Luke 2. 1*. Both were raised under *Augustus*, but they differed. First, this was only of *Syria* and *Judæa*; that in *Saint Luke* was universal, of the whole world. Secondly, this was, when *Archelaus*, *Herods* son, was banished into *Vienna*, having reigned nine years; that, under *Herod* the Great: Whence there is an observable Emphasis, in that *Saint Luke* saith, it was the *first* taxing, having reference unto this *second*.

The occasion¹⁸⁵ of this Faction was thus: When *Cyrenius* levied this Tax, and seized upon *Archelaus*, *Herod's* sons goods; then arose this *Judas* opposing this Tribute; and telling the people, that Tribute was a manifest token of servitude, and that they ought to call none *Lord*, but only him who was *Lord of Lords*, the God of heaven and earth. Whence those that adhered unto him were called *Gaulonitæ*; they were also called *Galileans*.¹⁸⁶ It was their blood that *Pilate* mixed with their sacrifices, *Luk. 13. 1*. For *Pilate* had not authority over the Nation of the *Galileans*. The reason of this mixture is thought¹⁸⁷ to be, because the *Galileans* forbade sacrifices to be offered for the *Roman Empire*, or for the safety of the *Emperour*; whereupon, *Pilate* being incensed with anger, slew them whilst they were sacrificing.¹⁸⁸ To this faction belonged those murderers, termed Σικαριοὶ, mentioned, *Acts 21. 18*.

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

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

Pers. Sat. 1.

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

¹⁸³ *Joseph. Antiq. lib. 8. cap. 21.*

¹⁸⁴ *Jos. l. 18, c. 21.*

¹⁸⁵ *Joseph. loco superius citato.*

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

¹⁸⁷ *Theophylact. in Luc. 13.*

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

Authors¹⁸⁹ avouching it, yet others¹⁹⁰ justly question the truth thereof; for if the *Herodians* were *Jews* (as most think) how then could they imagine, that *Herod*, a stranger, could be the *Messiah*, seeing that it was so commonly preached by the *Prophets*, and known unto the People, that the *Messiah*, must be a *Jew* born, of the Tribe of *Judah*, and of the house of *David*?

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

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

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

¹⁹⁰ *Hieron. Mat. 22. 17.*

¹⁹¹ *Theodor. Beza, Mat. 22. 16.*

¹⁹² *Hieron. Mat. 22. 17.*

THE SECOND BOOK TREATETH OF PLACES

CHAP. I. *Their Temple*

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

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

There were in the same tract of ground three hills, *Sion*, *Moria*, and Mount *Calvary*. On *Sion* was the City and Castle of *David*; on *Moria* was the *Temple*, and on Mount *Calvary* *Christ* was crucified. But¹⁹³ all these three were generally called by the name of *Sion*; whence it is, that though the *Temple* were built on *Moria*, yet the Scripture speaketh of it commonly, as if it were upon Mount *Sion*.

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

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

In¹⁹⁴ the *Ark* there were three things: First, the *pot of Manna*; secondly, *Aaron's rod that budded*; thirdly, the *Tables of the Testament*, *Heb. 9. 4.* Thus they were in *Moses* his time; but afterwards in the days of *Solomon*, onely the *Tables of the Law* were found in the *Ark*, *1 King. 8. 9.*

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

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

¹⁹³ Genebrard in Chron. lib. 1. Anno mundi 3146.

¹⁹⁴ Sunt qui illud ἐν ἡ ἀπὸς Apostolum, Heb. 9. 4. referunt ad τὴν σκηνὴν ut dicunt in Tabernaculo secundo, quod appellant Sanctum Sanctorum, fuisse urnam mannae & virgam Aaronis, tabulam fœderis videl. urnam, & virgam ante arcam: (ita Moses Kotsensis 210. 1.) tabulam autem in Arca.

necessity of both Ordinances required, *Prayer* and *Preaching*, if we would be presented acceptable unto the *Lord*: The *Candlestick* was a type of *Preaching*; *Incense*, of *Prayer*.

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

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

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

The *Court* for the *Priests*, and the *Court* for the *people* were separated¹⁹⁵ each from other; by a wall of three *Cubits* high.

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

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

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

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

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

¹⁹⁵ *Joseph. l. 8. c. 13.*

¹⁹⁶ *R. David Kimchi. Psal. 120.*

¹⁹⁷ *Buxtorf. de abbrev. in מביא*

In *Herod's Temple* there were¹⁹⁸ four *Porches*; the meaning is, four *Courts*, one for the *Priests*, another for *men*, another for *women*, and a fourth *for such as were unclean by legal pollutions, and strangers*. This outmost *Court* for the unclean and strangers, was separated from the *womens Court*, with a stone wall of three Cubits high, which wall was adorned with certain pillars of equal distance, bearing this Inscription:¹⁹⁹ *Let no stranger enter into the holy place.*

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

Cyrus reigned	30 }	Years.
Cambyses	08 }	
It was finished in the year of Darius Hystaspis	09 }	

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

Herod's Temple was finished in eight years.²⁰¹ It is greatly questioned among *Divines*, of which *Temple* that speech of the *Jews* is to be understood, *John 2. 20. Forty and six years was this Temple in building*. Many interpret it of the second *Temple*, saying, that *Herod* did only repair that, not build a new: but these disagree among themselves in the computation; and the Scripture speaketh peremptorily, that the house was finished in the sixth year of the Reign of King *Darius*, *Ezra 6. 15.* and *Josephus* speaketh of *Herod's building a new Temple, plucking down the old*.²⁰² It seemeth therefore more probable, that the speech is to be understood of *Herod's Temple*, which, though it were but eight years in building, yet, at that time, when this speech was used, it had stood precisely *forty six years*,²⁰³ for so many years there are precisely between the eighteenth year of *Herod's* Reign, (at which time the *Temple* begun to be built) and the year of *Christ his baptisme*, when it is thought that this was spoken; all which time the *Temple* was more and more adorned, beautified, and perfected, in which respect it may be said to be so long building.

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

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

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

²⁰⁰ *Joseph. Antiq. lib. 11. c. 4.*

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

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

²⁰³ *Vide supputationem Funccianam. an. 3747.*

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

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

בַּת קוֹל *Bath Kol*, an *Eccho from heaven*; and this was the reason why those Disciples, *Act. 19. 2.* said, *We have not so much as heard whether there be an Holy Ghost.*

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

Herod's Temple was afterwards so set on fire by *Titus* his souldiers,²⁰⁶ that it could not be quenched by the industry of man: at the same time²⁰⁷ the *Temple* at *Delphos*, being in chief request among the Heathen people, was utterly overthrown by earth-quakes and thunder-bolts from Heaven, and neither of them could ever since be repaired. The concurrence of which two Miracles evidently sheweth, that the time was then come, that God would put an end both to *Jewish Ceremonies*, and *Heathenish Idolatry*; that the Kingdom of his son might be the better established.

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

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

CHAP. II.

Their Synagogues, Schools, and Houses of Prayer

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

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

In *Jerusalem* there were²⁰⁸ four hundred eighty *Synagogues*, besides the *Temple*; partly for *Jews*, partly for *strangers*: one for strangers was called the *Synagogue of the Libertines*, *Act. 6. 9*. Whence it had that name, whether from the *Roman Libertines*, such as had served for their freedom, being opposite to the *Ingenui*, those that were free-born; (for many of those *Libertines* became *Proselites*, and had their *Synagogues*²⁰⁹) or whether it were from *Lubar*,²¹⁰ signifying an *high-place*; (for as their *Temple*, so their *Synagogues* and *Schools* were built on *hills* and *high-places*) because it is said, *Prov. 1. 21. Wisdome calleth in high-places: I leave to the judgment of the Reader*.

Out of *Jerusalem*, in other Cities and Provinces, were many *Synagogues*: there were *Synagogues* in *Galilee*, *Mat. 4. 23*. *Synagogues* in *Damascus*, *Acts 9. 2*. *Synagogues* at *Salamis*, *Act. 13. 5*. *Synagogues* at *Antiochia*, *Acts 13. 14*. Yea, their tradition is that²¹¹ *Wheresoever ten men of Israel were, there ought to be built a Synagogue*.

Their *Synagogues* had²¹² many *Inscriptions*; *over the gate* was written that of the *Psal. 118. 20. This is the gate of the Lord, the righteous shall enter into it*. In the *walls*, these and the like sentences; *Remember thy Creator, & enter into the house of the Lord thy God in humility. And prayer without attention is like a body is like a body without a soul. And silence is commendable in time of prayer*.

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

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

²⁰⁸ Sigonius de rep. Hebr. l. 2. cap. 8.

²⁰⁹ Philo in legat. ad Caium.

²¹⁰ Vide Tremel. Acts 6. 9.

²¹¹ Maimon. in Tephilla. c. 11. Sect. 1.

²¹² Buxtorf. de abbreviatur. pag. 23. 81. 174.

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

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

⁴¹²Their *School* sometimes is called בית Beth, an *house*, simply, as appeareth by that saying; *Octodecim res de quibus contentio fuit inter domum Sammai, & domum Hillel, ne Elias quidem abolere posset.* Those 18 matters controverted between the *house* of *Sammai*, and the *house* of *Hillel*, *Elias* himself could not decide; that is, between their two *Schools*. Sometime it is called בית המדרש Beth *Hammidrasch*, an *house* of subtle and acute exposition. Here points were more exactly and punctually discussed, than in the *Synagogue*, or *Temple*; whence they held it a profounder place for exposition, than the *Temple*: To this purpose tend those sayings,²¹⁵ *They might turn a Synagogue into a School, but not a School into a Synagogue, for the sanctity of a School is beyond the sanctity of a Synagogue.* And that groweth from *Vertue* to *vertue*, *Psa. 84. 7.* they interpret²¹⁶ a kind of *promotion*, or *degree*, in removing *from their Temple to their School*. In their *Temple*, their Sermons were, as it were, *Ad populum*; in their *Schools*, *Ad Clerum*.

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

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

The *Scholars* when they learned any thing, were said to *receive it*: *Hear my Son, and receive my words, Prov. 4. 10.* Hence is that of the *Apostle*: *This is a true saying, and by all means worthy to be received*

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

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

²¹⁶ *Paraphrast. Chal. in hunc locum.*

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